

THE Freemason.

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Vol. 4, No. 129.]

SATURDAY, AUGUST 26, 1871.

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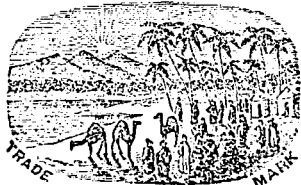
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PICNIC OF THE MARINERS' LODGE,
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Favoured with splendid weather, the heat being tempered
by a genial breeze, with a large and spirited party, and a
pleasant locality as the scene of the "out," the annual
picnic of the Mariners' Lodge, No. 249, which took place
on Wednesday, the 16th inst., was one of the most suc-
cessful as well as enjoyable which have yet been held.
The party, which numbered nearly 100, started from the
George's Landing-stage shortly before eleven o'clock, and
and the journey to Beeston Castle, the scene of the day's
picnic, was quickly accomplished. Very few places within
a day's journey by railway are so picturesque, and the
historical associations connected with the castle, now in
ruins, are many and interesting. In the reign of Richard
II. Beeston was selected as the safest place of deposit for
the king's treasure and jewels, valued at 200,000 marks,
and guarded by 100 men-at-arms; but these valiant
tamely surrendered the place, without resistance, to the
Duke of Lancaster. In 1642 it was garrisoned by the
Parliamentary forces, but subsequently captured by the
Royalists—a feat which was accomplished partly through
the treachery of the commanding officer in possession,
and partly through the bravery of a captain attached to
the attacking forces. The Royalists held possession till
nearly the end of 1644, when a second attack was made
by the Parliamentary forces—at first without success, but
in another attempt they regained the place, when they
found "neither meat nor drink in the castle, but only a
piece of a turkey pie and a live peacock and a peahen."
These are a few of the leading incidents in the history of
this venerable relic, which, as the historian says, "battered
and time-worn, still looks proudly over the great vale of
Cheshire." The view from the summit is magnificent,
embracing the estuaries of the Dee and Mersey, the towns
of Liverpool and Chester, and extending in the other di-
rection as far as Ruabon, in Denbighshire. Immediately
on their arrival, the picnickers started for the top of the
hill, where for some time they enjoyed the lovely land-
scape, which stretched away as far as the eye could reach.
Sight-seeing over for a time, they again descended the
hill, at the base of which the refreshment tent was pitched,
with whetted appetites, and quickly did full justice to an
excellent dinner provided with great liberality by Mr.
Bolland, of Chester. With the "sharp edge" taken off
their appetites, the happy outers again climbed the hill,
where abundant amusements were furnished for almost
every taste. Amongst these out-door sports were croquet,
bat and ball, football, games, dancing, &c.; while a num-
ber of inveterate fern-hunters found congenial enjoyment
in gathering rare and choice specimens of particular orders.
Several hours were thus pleasantly spent, and on the way
to the all-important tea a flying visit was paid to what was
modestly called the "sand holes," but which were more
properly a series of caves of the most striking character,
lighted by ingeniously arranged Chinese lanterns, provided
for the occasion, which greatly added to the picturesque
beauty of the interior. After tea, the large party again
entered upon the enjoyment of games and dancing, with
great gusto, until a nightfall and a slight fall of rain, when
"tracks" were made for the station, and a start made for
Liverpool, which was reached in due time. After tea,
on the motion of Brother J. K. Smith, P.M., and M.C.,
a cordial vote of thanks was given to Brother H. Pearson,
W.M., for his efforts in connection with the pleasant day's
proceedings. A similar compliment, on the motion of
Brother Pinnington, was given to Brother Smith for his
indefatigable exertions in carrying out the arrangements.
Mr. Cawley, agent to the estate, also received a cordial
vote of thanks for his kindness in allowing the party to
visit and inspect the grounds, and the Secretary was
requested to send him a letter conveying the thanks so cor-
dially given.

His Royal Highness the Prince of Wales has
intimated his intention to accept the hon. colonelcy
of the Norfolk Artillery Militia Regiment, in the
room of the late Lord Hastings.

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XIV.

I was precluded from noticing some details in the prophecies touching the extent of the possessions promised to Israel, as referred to in my last paper, by the length to which what I had necessarily to deal with extended. I now ask attention to some of these details.

In the blessing which Moses pronounced on Joseph (Deut. xxxiii. 14)—for its fullness and comprehensiveness the most remarkable of all the blessings pronounced upon the tribes—we find this unusual phrase: "Blessed of the Lord be his land . . . for the precious fruits brought forth by the sun and for the precious things put forth by the moon" (Hebrew, *moons*). Many of the commentators have passed this over without remark, while others have dealt with it in a very perfunctory way. The Targums of both Onkelos and Jerusalem interpret it, the former, of the moon bringing forth sweet fruits at the beginning of every month; the latter, of the bringing forth of fruit in every new moon—which is the same thing. These old Hebrew commentators are supposed to have fixed the meaning of the words "the precious things put forth by the moons;" i.e., the precious things (fruits) which the moon *thrusts* forth (as it is in the margin of our Bibles) every month; for in the night the fruits, say they, are plumped by the moon's cool and fattening moisture, which is digested by the sun in the day. But, then, how could this be said of every month, if, as is generally understood, it refers to the richness of Joseph's lot in the land of Canaan? The land was, beyond all doubt, the most fruitful in the whole world. Its diversified surface of mountain and valley, its many streams, and its varied climate combining to make it productive of almost every fruit that grows; and Ephraim and Manassah occupying lands on both sides of the Jordan, had advantages as to the produce of the country which none of the other tribes

possessed. But they had not the fruits of the earth in every recurring month, though they probably had for the greater number of months. But if the blessing had reference, as I believe it had, to the future of the tribes—that is, the distant future pointed to in so many of the prophecies—when these tribes shall have possessions throughout the length and breadth of the earth, as their descendants, the Anglo-Saxons, may be said to have already—then it may be literally said, they possess the precious things put forth by the moon in its monthly course, for they have, without exception, habitations in every latitude of the fruit-yielding zones. And that it does thus refer to their widely-extended habitations—habitations far beyond the boundaries of Canaan—is, I think, clear from what follows: "Blessed of the Lord be his land . . . for the choice things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof . . . They are the ten thousands of Ephraim, and they are the thousands of Manassah" (ver. 15, 16). Now, it is only of the Anglo-Saxon people, Israel's descendants, that any such thing can be said. No other peoples or nations in the wide world have settlements or habitations in the earth and fullness thereof which afford them a harvest of fruit and other precious productions in every month of the year. They, and they only, inherit the blessing pronounced upon Joseph and his descendants and those who adhere to him.

The Anglo-Saxons are known as pre-eminently a colonising people. They are pre-eminent in many things, but in colonising they stand foremost of all the nations of the earth. Phœnicia and Greece, both maritime States, possessing only scant territories, had recourse to emigration, as their population increased; and this was sometimes forced by civil contentions and foreign conquests, by which the losing party were either driven away, or preferred seeking a new country to remaining at home. Commercial enterprise, too, led to both maritime discovery and colonisation. Such seem to have been the causes which led to the founding of the Phœnician colonies, which, at an early date, were planted along the Mediterranean coasts. Tyre was a colony of Sidon, according to the Old Testament, which calls it "the daughter of Sidon." Leptus Magni, Hippo Hedrimentum, Utica, Tunis, and Carthage were all colonies of Phœnicia; as were also Gades (Cadiz), the Balearic Islands, Sardinia, and Sicily. In the islands of the Aegean Sea, the Greek colonies were numerous, and a few of them became considerable states, the old inhabitants being reduced to the condition of serfs, or bondsmen. The Roman colonies were also numerous, but they were like so many garrisons, or outposts, of Rome. They were part of the Roman State, and they secured her conquests, and maintained the subject people in obedience. Indeed, the early colonies of Rome had a two-fold political object: to secure the conquests of the Empire, and to satisfy the claims of her poorer classes, by a division of lands among them. The Getae—who, as the "Northern tribes," or the "Goths"—overthrew the Western Empire, did not found colonies; they overran and conquered whole provinces, establishing new states and kingdoms. But their descendants, the Anglo-Saxons, have colonised, not as conquerors, seizing provinces or countries by force of arms, but by discovery and commercial enterprise, and, in some cases, by sending their convicts to remote parts, only very

partially peopled, and that by uncivilised tribes. The greater part of the colonies which they have founded have been commercial colonies, developing the means of providing for multitudes of those of their own people who were too much straightened at home. The vast increase and density of the population have induced philanthropists and commercial men (many of them uniting the love of commerce with philanthropy, and being thus, so to speak, animated by double motives) to put forth efforts to secure comfort and prosperity for masses of the industrial classes in distant lands greater than they could find at home, where they were "cabin'd, cribb'd, confined." In the colonies of North America, Australia, &c., they have mightily increased in numbers and progressed in wealth, and have become prosperous communities. Can any one review the colonial growth of Great Britain, and not think of the words of the prophet to the house of Israel, whose descendants we are: "The children which thou shalt have after thou hast lost the other shall say again in thy ears, The place is too straight for me; give place for me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me them, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where had they been?" (Isa. xlix. 20, 21.) The Anglo-Saxons, too, unlike the Phœnicians, the Greeks, the Romans, and other peoples, ancient and modern, have inherited "the desolate places" (Isa. xlix. 8); and the mountains have been made the way for them, and the highways have been exalted (ver. 11). The desolate one was to bring forth so many children that she was to "enlarge the place of her tent, and stretch forth the curtains of her habitations." She was to "spare not," but to "lengthen the cords and strengthen the stakes" of her tent; "for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations, and make the desolate cities to be inhabited" (Isa. liv. 1-3). Accordingly, Israel was to be sown in the earth (Hos. ii. 23); And "They of Ephraim shall be like a mighty man; they shall increase as they have increased; and I will sow them among the people, and they shall remember me in far countries" (Zech. x. 8, 9). Now, look abroad, and find, if you can, any people but the Anglo-Saxons who have thus inherited the "waste" or "desolate" places—places either wholly without inhabitants, or inhabited by only a few wandering savages, who rendered desolation more desolate. The American colonies, the Australian colonies, and the South African colonies were all "desolate places," which have, being peopled by the Anglo-Saxons, become prosperous colonies.

There is a passage in the Book of Deuteronomy (xxxii. 8, 9) which has perplexed commentators. Its precise meaning is, indeed, by no means obvious: "When the Most High divided to the nations their inheritance; when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people, Jacob is the lot [marg. *cord*] of his inheritance." Poole, as partially adopted by Bishop Patrick, interprets the passage thus: "When the Most High divided to the nations their inheritance, He had then the children of Israel in His mind, before they were a nation; and He made such a distribution to other people (particularly to the seven nations of Canaan) within such bounds and limits as that there might be sufficient room for so numerous a people as the Israelites, when they came to take possession of that country." Now, if we omit

the reference to the land of Canaan, for which reference there seems to be no good reason, we get, I think, something like the genuine sense of the passage. The prescience here ascribed to the Lord, by Moses, is an idea that would seem impossible to enter into the mind of one who had not been enlightened by a Divine revelation. We look in vain for anything like it in all the systems (if systems they may be called) of ancient Oriental Theosophy. But in the sacred writing it is always recognised as one of the incommunicable attributes of the Divine Being. Wonderful, indeed, it is—so wonderful that any one contemplating it must feel with the psalmist that it is incomprehensible, and exclaim, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." What is here ascribed to the Almighty is, that He foresaw the future progress and history of nations; how some would grow into mighty peoples, and then cease to be—how, and in what way, the earth would become subjected to the dominion of mankind, located in different regions, and under totally dissimilar circumstances; and foreseeing all this, that He so determined the boundaries of their habitations as to make them subservient to His great design of rendering Israel the encompasser of the earth. Bishop Horsley translates thus: "When the Most High assigned the heathen their inheritance, when He separated the sons of Adam, He set the bounds of His own people, according to the number of the sons of Israel, for the portion of Jehovah is Jacob, the peoples are the measured lot of *his* [Israel's] inheritance." Thus, without altering a tittle in the Hebrew text, except in making a transposition of two words, he brings out the sense above given—*his inheritance*, that is, Jacob's; according to the constant strain of prophecy, that, ultimately, Jacob is to inherit all the nations. "Thus," he says, "the passage describes the call of the Gentiles, and their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel, above all the nations of the earth, in the last ages." But what is the "lot" or cord? *Chel* signifies a cord, or rope, by which things are bound; and with which, also, they are measured, and the boundaries determined. In Zechariah ii. 1, 2, we read of a man with a measuring line in his hand, with which to determine the length and width of Jerusalem; and the psalmist says (2 Sam. viii. 2), "He smote Moab, and measured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line to keep alive; and so the Moabites became David's servants, and brought gifts;" that is, he divided the country of the Moabites into several parts, that he might better know what towns it was proper to demolish and what to preserve. In this sense, the descendants of Jacob were to be the measuring line—they who encompassed the inheritance their posterity were to possess. Thus, Jeremiah says (x. 16), "The portion of Jacob is not like them [the Gentiles], for he is the former of all things; and Israel is the rod [cord] of his inheritance;" and so the prophet prays in his distress, in the midst of the desolation of his people: "Remember thy congregation which thou has purchased of old, the rod of thine inheritance which thou hast redeemed" (li. 19). In accordance with the interpretation of the declaration of Moses which I have adopted, the Lord says (Ps. lxxiv. 2), "I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it." Who, indeed, could make such a promise but "He who worketh all things according to the counsel of His own will?" "Who doeth as He will in the army of Heaven and among the inhabitants of the earth?" Who could even conceive such a thing, or into whose mind would it enter to disclose it?

Look, again, upon a map of the world, and see how the descendants of Jacob, as preserved in the ten tribes (called by various names in history, the first known after their captivity being that of Getæ, or the bruised ones, and now the best known, that of Anglo-Saxons) by the multiplicity of their possessions, and in their

introduction into countries and lands which they do not absolutely possess, but the people of which they influence, if they do not control, with their presence, have fulfilled the great law-giver's words, wonderful and improbable as the declaration seemed to be. They have measured, or encompassed, if they have not occupied, nearly the whole earth, and are everywhere accomplishing, more or less, the beneficent purposes of the God of Jacob. There is no prodigy, wonderful as it is, in a woman encompassing a man, but Jeremiah speaks of it as a prodigy—a new thing in the earth (xxxi. 22). The Hebrew word *Geber*, a man, as distinguished from a woman, is sometimes used to denote the whole of mankind. Is it true that Queen Victoria, alone, of all the sovereigns of the earth, as the head of the Anglo-Saxon race, has a dominion on which the sun never sets? Once more look upon the map, and beginning with The (British) Islands, cast your eyes northward to Heligoland, then return southward, and you have the Channel Islands, Gibraltar, Malta, Gambia, Sierra Leone, the Gold Coast, Lagos, St. Helena, the Cape of Good Hope, Natal, Mauritius, the Straits Settlements, India, Ceylon, Labuan, Sarawak, Hong-Kong, Western Australia, South Australia, Victoria, Queensland, Tasmania, and New Zealand, thus completing the circle of the eastern hemisphere. Then take the western hemisphere, and beginning with Hudson's Territory, proceed to Canada, Newfoundland, St. John's, Prince Edward's Island, New Brunswick, Cape Breton, Nova Scotia, the Bermudas, the West India Island, the Bahamas, Turk's Island, Jamaica, Antigua, St. Christopher, Nevis, St. Lucia, Barbadoes, St. Vincent, Grenada, Tobago, Trinidad, British Honduras, British Guiana, the Falklands, and British Columbia, which completes the second circle. What a dominion! What a realisation of ancient prophecy! "Let them know that God ruleth in Jacob unto the ends of the earth" (Ps. lxx. 13). "These shall lift up their voice, they shall sing; the waters shall resound with the exaltation of the Lord. Therefore in the distant coasts, glorify ye the Lord; in the distant coasts of the sea, the name of the Lord, the God of Israel. From the uttermost parts of the land, we have heard songs. Glory to the righteous" (Isaiah xxiv. 14-16).

MURDEROUS FOLLY.—Yesterday morning Mr. Walter Shrimpton, for many years stationmaster at Exmouth, Devonshire, died from the effects of a pistol-shot. The facts are as follows:—On Wednesday evening Mr. Shrimpton had been out for a stroll with his friends, Mr. J. T. Bickford, chymist; Mr. Nankivell, draper; and Mr. George Maynard, watchmaker. As they were returning home together, shortly before 12 o'clock, they went with Mr. Maynard into his shop, and stayed there while he took his watches and jewellery out of his window, and placed the articles, according to custom, in a box, preparatory to removing them to his bedroom for the night. After the valuables were all placed in the box Mr. Shrimpton remarked jocularly, "Let's garotte him, and take away his watches." Mr. Maynard, entering into the joke, went into a room adjoining the shop, and returned with a breech-loading revolver in his hand, and, pointing the pistol at Mr. Shrimpton, said, "This is the thing that settles garotters;" Mr. Bickford exclaimed, "Don't point it, it may be loaded;" and Mr. Maynard, replied "Oh, it is not loaded;" but the words had no sooner escaped from his lips than the pistol went off, and Mr. Shrimpton ejaculated, "Oh George, you've shot me!" It was quickly ascertained that a ball from the pistol had entered Mr. Shrimpton's body, near the right shoulder. The services of two surgeons were immediately procured, and the wounded man was conveyed to his residence adjoining the railway station. The ball, it was found, had traversed the lungs, and the sufferer had to be informed that there was little or no hope of his recovery. The doctors remained with their patient until his death, which occurred at 2 o'clock yesterday morning. Deceased was 25 years of age, a married man, and his wife happens to be absent on a visit to some friends at a distance. He was Master of the Masonic Lodge at Exmouth, and greatly esteemed on account of his genial and obliging disposition. The police constable who took possession of the revolver—a six-chamber one—yesterday morning, found that four other of the chambers were loaded. An inquest has been held on the body, and the Coroner's jury have returned a verdict of "Homicide by misadventure."—*Times*, August 18.

MASONIC HISTORIANS.—No. 3.

BY BRO. W. JAMES HUGHAN,
P.M. 131, Prov. Grand Secretary, Cornwall, &c.

BRO. SAMUEL BESWICK.

Bro. Beswick has endeavoured to write the Masonic history of Bro. Emanuel Swedenborg with perfect independence, freedom of opinion, originality of conception, and an entire avoidance of the beaten paths, and, I believe, in many respects, he has succeeded. In the first place, few have ever treated the career of Swedenborg as it deserved, and fewer still have succeeded in presenting anything like a sketch of the Masonic life of this great man. The work is entitled, "Swedenborg Rite, and the Great Masonic Leaders of the Eighteenth Century" (New York: Masonic Publishing Company,* 1870).

In the preface it is declared to be "The only book which treats of the Swedenborg Rite, the Masonic career of Swedenborg and his followers, and the relation which the symbolic system of Swedenborgianism has held with Freemasonry." Part 1 is entitled "Swedenborg's Initiation at Lund, 1706." Emanuel Swedenborg was born at Stockholm in January, 1688. When about eighteen years of age (thus in the year 1706), and whilst on a visit to his home at Brunsbo, West Gothland, he went to see the university at Lund. Of this period Bro. Beswick remarks: "Here he was initiated for the first time into the mysteries of Freemasonry, taking the chapter degrees of the Scottish Rite, which formed a part of the series. On his return, he joined or affiliated with the Stockholm Chapter, Lund, where he took his degrees in the capital of Sconen, the extreme southern province of Sweden. . . . If it be objected that Swedenborg was then only eighteen years of age, in 1706, and that he must have falsified his age in order to gain admission, we reply that it was customary to initiate in the Continental chapters and lodges at an age so low as seventeen." To make sure of the meaning of the writer, we again quote from his work: "*Swedenborg's initiation was in the year 1706, and the order is that known as the Scottish Rite,*" p. 18. We challenge these statements, because we believe them to be unequivocally wrong. No evidence is given to justify such a statement, and the whole chapter is based upon hearsay and most improbable stories.

The "Scottish Rite" never existed so early as 1706, or even 1720, and it is most absurd in the present era of Freemasonry, to attempt to foist upon the Fraternity such a ridiculous and unfounded series of assumptions. We declare emphatically that no reference to the "Scottish Rite" (so-called, or the "Hautes Grades") can be pointed out in any record, minute, or other document, either for 1706, or for several years later; that no chapters for Masonic purposes were ever held before the "Revival of 1716," as meetings superior to, or beyond, the regular assemblies of lodges; and, finally, that, were Emanuel Swedenborg initiated in 1706, it must have been in an ordinary Masonic lodge of a similar character to those we know of through the records of that period. We give credit to Bro. Beswick for the ingenuity he has shown in weaving chapter No. 1 out of nothing, but beyond that we cannot say he has afforded the reader any evidence of his ability. Even the assertion

* Bro. George Kenning, 2, 3 and 4, Little Britain, is the agent for the Masonic works published by this great New York Masonic Firm.

made by Mr. Wedemar, that he saw Swedenborg's name in Lodge No. 6, London, and the date was 1706, is explained to mean *Lund*, or *Lunden*, as Bro. Beswick has discovered that Swedenborg was not in London until 1710!

We are also told that *all* the records of these old lodges at London were destroyed at the beginning of last century." This certainly is information for English Masons!!!

The next chapter is, "From Royal University to Royal College of Mines, 1709-1716." Bro. Beswick states most positively that during this period "young Emanuel renewed his acquaintance with the Masonic Fraternity, which had begun at Lund, and having plenty of leisure time he visited all the lodges, chapters, and commanderies." It is doubtful whether lodges existed at this time in Lund, but for certain there were neither chapters nor commanderies; and, as usual, these assertions are dispelled by the logic of facts, and are proved to rest simply on the *ipse dixit* of the author. If the work had rested its claims on attention as a sketch of the life of a great man, it would have been a success; but, as a Masonic work, it is a failure. In a letter dated Nov. 21st, 1715, and penned at Stockholm, we fail to see any mention of Freemasonry whatever; but even in this document Bro. Beswick sees a reference to the Craft, as Bro. Swedenborg remarks, "I might easily have arrived yesterday had it not been for the darkness, and uncertainty of finding quarters with some one *in a blue dress*." This latter allusion is, we are told, an acknowledgment that Swedenborg meant "the dress belonging to the Order of Sublime and Ineffable Masonry, which he had joined." This was in 1715, and "Ineffable Masonry" was unknown until at least forty years later in the same century! But enough of this. We will search still further for facts.

The 3rd chapter, on "Travels—Visits to Lodges—1716-1740" commences by the writer declaring: "If we look at York Freemasonry about 1716, we shall find it to consist of three degrees only, and these chiefly operative. In England, Sweden, Holland, and France, we search in vain for evidence of a lodge of pure speculative Masonry." This is not correct; for we have records of lodges of that period which were wholly *speculative*, not only at York, but also in Scotland, and then not even simply of A.D. 1716, but still earlier. *Three degrees are not mentioned at York until much later.*

After this erroneous view, we are quite prepared to read: "Knowing that Swedenborg was intimate with Charles XII., the brethren solicited him to urge upon their warlike monarch the propriety of initiating a similar *revival* of Freemasonry in Sweden (as in London, 1717), especially Sublime and Ineffable Masonry and the High Templar degrees, as they would keep up the warlike spirit of the people. . . . He accepted the task. . . . His mission was successful, and lodges and encampments were at once established under the sanction of royal authority." Again we have to complain of a want of evidence, and again we object to the assertions.

After this period, however, Bro. Beswick commences in a different spirit, and presents a mass of information, which must have cost him much time and trouble to obtain. The "Swedenborgian Rite" is explained, and it is stated that "The Rite was more systematically worked in Berlin than elsewhere, for the Prussian monarch

preferred it to all others. For several years before Swedenborg's death King Frederick had become dissatisfied with every form of Freemasonry but the Swedenborgian, which included the three blue degrees of the York Rite. . . .

It is equally a notorious historic fact, that King Frederick from 1772-1786, or up to the day of his death, was a declared enemy of the higher degrees, whilst he did everything to encourage the three symbolic degrees. . . . On the other hand, he had a lodge working the Swedenborgian Rite, under his own auspices, up to the day of his death" (page 72). Bro. Beswick remarks of the Swedenborgian Rite, that it "excludes all cabalistic rites and reveries, and recommends the pure Eclectic Symbolic Masonry of the York degrees," and gives a most interesting sketch of its early history.

It is a curious fact that in none of the letters written by Swedenborg and printed in this work are there to be found any reference to Freemasonry. Bro. Beswick explains this by stating every care was taken to avoid any publicity with regard to the Craft, and nothing was recorded and preserved by Swedenborg that would exhibit his connection with the Craft. This is likely to be true, and plainly proves to our mind the reasons why we should be sceptical of any account of this noted man's Masonic career, seeing that he took such pains to prevent any particulars being known. It would be interesting to know how Bro. Beswick has obtained information on the subject, seeing "every care was taken to prevent publicity."

The Order of Charles XIII. of Sweden, confined to Masons, and into which H.R.H. the Prince of Wales was recently received, is declared to have been supported and continued by members whose qualifications were "only a modification of the qualifications of a candidate for the Swedenborgian Rite." The "Order of Illuminati" is carefully considered in the 13th and following chapters, as also the innovations of Count Zinnendorf.

The impostor, Count Cagliostro, has his character portrayed to perfection in chapter 17th, and the system which he invented in 1779 is reviewed in a fair spirit and just manner. The "impious fabrications" of this noted individual are briefly noticed, and it seems he attempted to deceive the London followers of Emanuel Swedenborg, but though at first he partially succeeded, the "cloven foot" soon showed itself, and he was cast off.

We are informed that the "Swedenborg Rite" was introduced into the United States in 1859. Applications for admission have come from every quarter of the American continent. It consists of six degrees, viz: "1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason; 4, Enlightened Freemason, or Green Brother; 5, Sublime Freemason, or Blue Brother; 6, Perfect Freemason, or Red Brother;" so that instead of the "Red, White and Blue," the fashion now is *Green, Blue, and Red*. The Order is thrown open to all Masons of merit, without regard to their religious belief.

The extensive sketch of the Rite we cannot now allude to. It is certainly well arranged, and the last part of the book is the most valuable. We should think it the best work on the subject, and excepting the Masonic part, the work is interesting as a novel, and certainly in many respects an important addition to Swedenborgian literature. The correspondence relative to Swedenborg, as also his letters, are valuable to those who accept his teachings, but *Masonically*, we fail to see their importance. In the ritual of this rite "Phremason" is preferred to *Freemason*, because our ancient brethren were called so from two words, *Phre* or *Pi-re*, "The Light, and Mason to search." This statement is offered as a proof of the excellency of the Order, and the superiority of its definitions. We might have thought more of the ritual if nothing had been said, but this exhibits the unreasonableness of the ceremonies so much that we shall be surprised if the Rite ever receives much support anywhere.

PROV. GRAND LODGE of HAMPSHIRE and the ISLE OF WIGHT.

The annual Grand Lodge of this province was held at the Star Assembly Room, Gosport, on Thursday, 17th inst., at high noon, under the presidency of Bro. W. W. B. Beach, M.P., Prov. G.M., Bro. Naish officiating as D.P.G.M., Bro. H. M. Emanuel as S.G.W., and Bro. J. Wallingford, as J.G.W. There was a large attendance of the brethren, including Bros. J. R. Stebbing, P.G.D. England; Hon. B. Mildred, D.P.G.M. South Australia; Capt. Hooper, P.P.G.W.; Rev. C. R. Pettat, P.G. Chaplain; M. E. Frost, P.G. Treas.; Hickman and Le Feuvre, P.G. Secs.; W. H. Ford, P.P.G.W.; F. G. Bradbear, P.G. Reg.; J. H. Smith, P.G.D.; Binckes, Sec. R.M.I.B.; Aslatt, Stapleford, Wells, and Woollons, P.P.G.D.'s; A. Cudlipp, P.G. Dir. of Cirs.; E. G. Holbrook, Asst. Dir. of Cers.; J. P. Hine, P.G. Sword Bearer; and several other officers of Prov. Grand Lodge, besides the W.M.'s and representatives of the various lodges in the province.

The provincial business having been transacted,

The R.W. Prov. Grand Master then said that he had a painful communication to make to the Grand Lodge. He regretted to say that a few days since he received a letter from the Deputy Prov. Grand Master, Bro. C. E. Deacon, informing him that though his health was now better than it had been, yet he felt that age and infirmities prevented him from satisfactorily discharging the duties appertaining to his office, and therefore he wished to resign his position. He could assure the Grand Lodge that, as Prov. G.M., he received this communication with pain, and when they reflected upon the lengthened period during which Bro. Deacon had exerted himself in behalf of Freemasonry in this province, he thought all the brethren would receive his resignation with regret. In that acceptance they would ill discharge their duty did they not return their most hearty thanks to Bro. Deacon for those services, and express their regret at the decision which he had felt himself bound to make. (Hear, hear.) For more than a quarter of a century Bro. Deacon had occupied this post. During the greater part of the time that their late lamented Brother Sir Lucius Curtis occupied the position he (the Prov. G.M.) had now the honour of filling, Bro. Deacon was his faithful Deputy, and when he kindly consented to continue that office upon his (the speaker's) being placed in it, he could not say how much he felt indebted to him. All present knew how important and onerous were the duties attendant upon presiding over so large a province as this, and Bro. Deacon had been so long accustomed to those duties as to be perfectly conversant with every part of them. In tendering to Bro. Deacon his own personal, cordial, and warmest thanks, he could not do otherwise than wish him much happiness in his retreat from the more active duties of life, and he was quite certain he should express the feelings of the Prov. Grand Lodge collectively, as he did of every brother present individually, when he said that entertaining a lively sense of many of Bro. Deacon's qualities they hoped he would long live to enjoy the respect and affection of those who knew him best, and they hoped life and health would be extended to him yet for a prolonged period. (Hear, hear.) He could assure Bro. Deacon that he would carry with him into his retirement the cordial love and affection with which he was regarded in this province through so many active years as he was associated with it. (Hear, hear.) Let them hope that although relinquishing those duties Bro. Deacon would not refrain, when his health permitted, from showing a continued interest in Masonry. For his own part he could not but believe that so long as he lived the cause for which he had done so much must be dear to him, and that he would assist the brethren by his advice, and grace their gatherings with his presence whenever the state of his health should justify it. Entertaining these feelings, he moved that a vote of thanks be presented to Bro. Deacon for his past services, and that there be entered on the minutes this Prov. Grand Lodge's recognition of his labours on its behalf during so many years, and conveyed to him by the Prov. Grand Secretaries the assurance of the brethren that he would receive in his retirement their heartiest good wishes. (Loud applause.)

Bro. Miller, the W.M. of the Gosport Lodge, in seconding the resolution, felt no observations had need be added to the felicitous remarks of the G.M. in order to ensure the most cordial unani-

mity in respect to his proposal. The influence of Bro. Deacon's example had permeated the province, which was at the present time enjoying some of its best effects.

The resolution was then put and carried unanimously, whereupon

The R.W. Prov. Grand Master said he considered himself exceedingly fortunate in that, having been deprived of most valuable services, there was amongst the brethren one whose ability, zeal, and experience in Freemasonry pointed him out as a most fitting successor. He was proud to say that Bro. J. R. Stebbing had accepted the office. (Loud cheers.) The applause with which Bro. Stebbing's name was greeted signified the accord—the unanimous accord—with which that appointment would be received throughout the province. There was no need to dilate upon Bro. Stebbing's Masonic abilities and labours, even would time allow. He would, therefore, simply say that during a long series of years Bro. Stebbing had exerted himself fat and wide in the interests of Masonry, and was not only most active in its behalf in this province, but he was equally well known in the Grand Lodge of England, on the Board of General Purposes, and in connection with the different Masonic charities, in all which positions he had held important posts. Indeed, his exertions were so well known that it was only to mention his name to ensure its being received with hearty respect in any part of England, and he felt himself fortunate at having such a Deputy. (Cheers.)

Bro. Stebbing, having been duly invested and passed through the customary formalities, on rising to return thanks for the hearty reception which had been given him, said he would not attempt to thank the brethren, for his heart was at that moment too full. He assured them that nothing would have induced him to accept this great distinction but his belief, from enquiries he had made, that it would be received with that unanimity with which the occasion had been so specially marked. The only matter for regret was the loss of the services of the R.W. Brother whose resignation had now been made. He trusted that some more substantial recognition than they had made that day would forth to Bro. Deacon as the acknowledgment by this province of the long and able services he had rendered to it, and of the efficient manner in which he discharged its duties when his official chief was absent in a distant land in the service of his Queen and country. He was sure they wished him a long and a happy life amongst them, and above all, that he would not miss the felicitous remarks made concerning him by the R.W. Prov. Grand Master, and endorsed by every brother present. (Loud cheers.)

The R.W.P.G.M. then appointed and invested his officers for the ensuing year as follows:—

Bro. Eve, 723...	Prov. G. Senior Warden.
" Booth, 130 ...	" Junior Warden.
" C. R. Pettat, 694 ...	" Chaplain.
" Newnam, 195 ...	" "
" M. E. Frost, 487 ...	" Treasurer.
" W. Hickman, 130 ...	" Secretary.
" J. Le Feuvre, 130 ...	" "
" J. Morgan, 342 ...	" Registrar.
" Lieut. Miller, 963 ...	" Senior Deacon.
" Portsmouth, 694 ...	" Junior Deacon.
" Stopher, 76 ...	" Supt. of Works.
" Birkenshaw, 359 ...	" Dir. of Cers.
" R. H. Ubsdell, 487 ...	" Asst. Dir. of Cers.
" Whitbury, 319 ...	" Sword Bearer.
" Carnegie, 331 ...	" Pursuivant.
" B. R. Sharpe, 130 ...	" Organist.
" Dew, 963 ...	" Steward.
" Bunting, 487 ...	" "

THE BANQUET

took place in the Town Hall, Gosport, at which between ninety and a hundred of the brethren were present. The R.W.P.G.M. presided, supported by the R.W.P.G.M. of South Australia (the Hon. Bro. Mildred); the R.W.D.P.G.M. (Bro. J. R. Stebbing); the P.G.T. (Br. Frost); the P.G. Secs. (Brs. W. Hickman and J. E. Le Feuvre), &c. The banquet was served by Mr. Chick, of the Indian Arms Hotel.

The R.W.P.G.M., at the conclusion of the repast, said the first toast he had to propose was one which, as Englishmen, they would be proud to drink in one capacity, and as Masons in another. They showed that loyalty which was due to the Queen as the sovereign of the country, and joined with her the Craft, because they believed she ranked under her sway none more loyal than the Masons of the country. (Hear, hear.) He asked them to drink "The Queen and the Craft." (Cheers.)

The R.W.P.G.M. next gave "The M.W.G.M. of England, the Marquis of Ripon." He had been engaged recently in a most nice and intricate negotiation with America, and the manner in which he had discharged that duty should form a fresh claim to the regard of Masons as well as of the country, and

they would hope that the work which he had so well conducted would prove a bond that would cement England and America more closely than they had ever yet been united together. (Cheers.)

The R.W.P.G.M. said the next toast he had to give was "The Deputy Grand Master and the Officers of the Grand Lodge." In Lord Carnarvon they had a Deputy Grand Master who was exceedingly popular, and belonging, as he did, to their own province, he was sure the toast would enjoy a most hearty and warm reception. (Hear, hear.) The manner in which he had discharged the duties of Deputy Grand Master entitled him to the regard of all Freemasons. In the absence of the Grand Master he had been called on to perform most important duties, and he had performed them most ably. He also presided over a very important province—Somersetshire—and notwithstanding this he came among them sometimes and gave them the benefit of his presence. He coupled with the toast the name of Bro. Stebbing. (Cheers.)

R.W.D.P.G.M. Stebbing, in the name of the Grand Officers of England, thanked the company very sincerely. He believed that no body of men in this country were more entitled to the thanks of the community over which they presided. The Earl of Carnarvon had done much for Freemasonry, and he hoped ere long, with that change which ought occasionally to take place in their presiding geniuses, he would hold the position of Grand Master. (Cheers.)

Bro. Hickman, A.G.D.C. of England, also briefly responded.

The R.W.P.G.M. of South Australia (the Hon. Bro. Mildred) said it afforded him infinite pleasure to propose a toast which he was certain would meet with universal acceptance. They all knew sufficiently of Freemasonry to admire the principles upon which it was constituted, the order and regularity which prevailed it, and the good government which was necessary to carry it out. The hon. brother whose health he was about to propose had the confidence and esteem not only of the Masons of the province, but of all those to whom he was known in his legislative capacity. After speaking in eulogistic terms of the manner in which the P.G.M. carried out his duties, he said it would afford him pleasure when he returned to his home in Australia, to bear witness to the pleasure he had experienced in a Masonic lodge in Hampshire. (Cheers.) He then gave the health of the R.W.P.G.M., Bro. Beach. (Loud cheers.)

The R.W. Prov. G.M., in responding, assured the previous speaker that the praise he gave, although it might be unmerited, he was exceedingly grateful for. It would be very unsatisfactory indeed to meet them did he not think that some progress had been made during the past year. But he thought he might say that great advances had been made during the last twelvemonths. (Hear, hear.) In the first place, he had had the pleasure of attending the constitution of a new lodge at Aldershot, which had sprung into existence during the last year. Although it might appear, at first view, rather extraordinary that a new lodge should be needed there, when the peculiar circumstances were taken into consideration they would see that it was. From all that he had seen, he believed the new lodge had attained considerable prosperity, and so far from detracting from the Pannure lodge, the brethren entertained the most fraternal regard for it, and worked together in harmony. He had also the pleasure of attending the centenary of the Hengist Lodge at Bournemouth. That was a most interesting ceremony, and when they reflected on such a fact they had reason to congratulate themselves on the efficiency their lodges were attaining, because when a lodge had an old character to sustain it must make them the more particular to act up to the manners and customs of their ancestors, more zealous to avoid detracting from the example they had shown, and more anxious to deserve the praises of others. Other lodges were of great antiquity, and in the course of another year another lodge of great repute (the Royal Gloucester, Southampton) would attain to that venerable period of existence. No doubt, in a large province like this it was impossible but that slight irregularities might occur from time to time. In some cases it was not always easy to understand the strict letter of the law, so as to apply it rigidly in every case. There appeared to be sometimes an idea that a certain relaxation was allowed for the purpose of convenience. But he would recommend to the brethren of the different lodges the Book of Constitutions as their guide, and if they only studied that most attentively he did not think they would have any reason to enter into anything which might admit of the slightest symptom of irregularity. (Hear, hear.) He could only say that it would be his effort, as it was his pleasure, to attend all the lodges he could within his province. He would try his best to see how far Freemasonry was extending. He had reason to congratulate himself on the able Masons who served under him. They had, indeed, aided him with their counsel, and given him every assistance in their power, and

it was by the aid of able and experienced Masons at the head of the province that he was able to discharge his duties in a satisfactory manner. He believed that he had lost the assistance of one of the most able and experienced in Brother Deacon. (Hear, hear.) He regretted the loss of his services, but at the same time they had reason to congratulate themselves that such a very able, experienced, and loved Mason as Bro. Stebbing had taken his place. (Cheers.) He trusted that during the next year Freemasonry might succeed even more than it had hitherto done. He had reason to congratulate himself upon the very liberal manner in which the brethren had come forward throughout the province to support the Masonic charities. He could not too strongly exhort the brethren, as far as the limits of their circumstances allowed, to come forward and support the Masonic charities to the best of their ability. No more noble cause could they have in hand; to no more noble cause could they contribute. (Cheers.) He took the opportunity of tendering his thanks especially to the W.M. (Bro. Miller) and the brethren of the Gosport lodge for the kind reception and the hospitality they had extended to them on this occasion. (Cheers.)

The R.W.P.G.M. next gave, in truly Masonic sentiments, "The Health of the R.W.P.G.M. of South Australia" (Bro. Mildred), who in reply to the toast, which was drunk with much cordiality, said he must take, in all probability, a last farewell. Seventeen thousand miles would separate them, but they might be assured that the kindly feeling he had witnessed that day would be ever remembered by him. He was made a Mason in 1820, and had passed his seventy-seventh year—(cheers)—so that he could not expect to live much longer. By the last day of December the Australian cable was expected to be at work, and he trusted to have the pleasure of sending a vote of thanks from his lodge to the Worshipful Master and brethren of this lodge for the kindness he had received. (Cheers.)

The R.W.P.G.M., in proposing "The D.P.G.M. of Hampshire," said he thought that any Provincial Grand Master throughout the kingdom would be extremely fortunate if he could obtain the assistance of such an able and experienced Mason as Bro. Stebbing. (Hear, hear.) Not only did he bring to bear ability, experience, and reputation, but that knowledge of the brethren and that esteem which he had secured from them, and which would enable him to discharge any duty in the most able and efficient manner. He congratulated himself most heartily on having obtained his services. From the friendship that had existed between them for many years, he knew full well what a valuable brother he had to depend upon, and he tendered him his hearty and sincere thanks for having accepted the office. (Cheers.)

The P.G.M. having retired in order to save the train, the D.P.G.M. took his seat and responded, expressing in warm terms the gratification he felt at the manner in which his appointment had been received. He dwelt upon the duty of brethren not to seek office unduly, and to show that he had practised what he preached, disclosed a secret which he had hitherto kept—that in 1843 the late P.G.M. (Sir Lucius Curtis), being about to leave England, appointed him D.G.M. Having read the appointment, he said he felt that a brother of greater position ought to hold the office, and he never registered the appointment. After dwelling, in eloquent terms, upon the pleasures derived from Freemasonry, and the world-wide dissemination of its principles, he congratulated the Gosport Lodge upon its great prosperity, after having survived great difficulties, and upon the hospitality shown that day. (Cheers.)

The D.P.G.M. then gave "The P.G. Officers," to which Bro. Eve, P.G.S.W., responded.

Bro. Colonel Owen proposed "The Past P.G. Officers," and Bros. Wallingford (P.P.G.J.W.), Frost (P.G.T.), and Le Feuvre (P.G.S.) severally responded.

The D.P.G.M. next gave "The Gosport Lodge," to which Bro. Miller, the W.M., responded in an able speech.

Other toasts of a complimentary character followed, and the pleasure of the company was increased by the vocal efforts of some of the brethren. During the banquet and between the toasts the splendid well-trained band of the Royal Marine Light Infantry was stationed in the balcony, and under the direction of Herr Kreyer, discoursed some excellent music, to the great delight of all present.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*passé cure*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy. — JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

THE CRYPTIC RITE.

For some time past a growing desire has been manifested by the heads of Mark Masonry in England to bring the Mark Degree into connection with those degrees which are usually associated with it under other Masonic jurisdictions. In accordance with this desire, and acting under the expressed opinion of the Mark Grand Lodge, measures have been taken by the M.W. Mark Grand Master, the Rev. G. R. Portal, to introduce the allied degrees into England; and authority having been obtained from the New York Grand Council of Royal and Select Masters, Ill. Bro. Jackson H. Chase, 33°, together with Ill. Bros. Martin and Thompson, were commissioned to proceed to England, and confer the degrees. Upon the arrival of the delegates several meetings were held, and four councils of the Order founded. A Grand Council for England was then established, with Rev. Bro. Portal as M.P. Grand Master, and Bro. F. Binckes as G. Recorder. The councils already formed are "The Grand Master's," No. 1, over which the G.M. presides as T.I.M., having as his principal officers: Capt. N. G. Phillips, Lt. Gd. Com. 33°, and J. M. P. Montagu, Sec. Gen. 33°; No. 2 is the "Constantine" Council, of which Bro. R. Wentworth Little, Past R.P.G.M. New Brunswick, is the T.I.M.; No. 3, "Macdonald," Bro. S. Rosenthal, T.I.M.; and "Mark" Council, No. 4, under the sceptre of Bro. F. Binckes, G.R.

On Monday, the 21st inst., a final meeting was held at Freemasons' Tavern, under the presidency of Ill. Bro. Chase, who advanced Bros. Little, P.Z., J. Reid, P.Z., C. Hamerton, W.M. 1339, H. Massey, P.M., and E. Kimber to the degrees of M.E.M., R. and S. Masters, and S.E. Master. Bro. Little, who had been unable to attend previously, was then installed as T.I.M. of No. 2.

Amongst the brethren present were Ill. Bros. Capt. Phillips, 33°; R. Hamilton, M.D., 33°; Hyde Pullen, 33°; S. Rosenthal, 33°; F. Binckes, 30°; W. Stone, 30°; E. Baxter, Rev. D. Shaboe, F. Davison, T. Meggy, R. Spencer, and J. Stevens—most of whom acted as officers during the several ceremonies, which were magnificently rendered by Bro. Chase and his coadjutors.

A banquet followed the arduous labours of the evening, and the chair was taken by Bro. Binckes, T.I.M. No. 4, under whose auspices the meeting was held.

English Mark Masters can now obtain those interesting degrees, and be thus placed thoroughly *en rapport* with their brethren in Canada and the United States.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Beacon Lodge, No. 619.—The installation meeting of this prosperous lodge took place on Wednesday, the 15th inst., at the Greyhound Hotel, Dulwich. Bro. Saul Wells, W.M., opened the lodge at the appointed hour, assisted by Bros. H. Massey, P.M., as S.W. (who ably filled that all-important office during the ceremonies); Forge, as J.W.; and W. H. Green, S.D. The minutes of the previous meeting were then submitted to the consideration of the brethren, and were duly read and confirmed. By an unfortunate concatenation of circumstances not only were all the gentlemen who were candidates for initiation absent, but likewise the two brethren who were to have taken the second degree, and to complete the climax the W.M.-elect, Captain George Arthur Smith, J.W., was detained by important business many miles away; no business could be proceeded with. The brethren of the lodge and the visitors descended to the beautiful grounds of the hotel, where they had ample time to amuse and recreate themselves, as it was approaching six o'clock before an opportunity was afforded to resume business. The ballots, taken separately, for

the three candidates for initiation proved unanimous in favour of their admission. Messrs. E. Wright, J. Collins, and W. Dyer having arrived, and the lodge resumed, they were properly prepared, separately introduced, and in due form received into the noble Order. The candidates for the second degree then put in an appearance shortly afterwards, followed by the W.M.-elect; but as the day was fast waning, the ceremony of the second degree was deferred until October, and the installation of the W.M. commenced at once. Bro. S. Wells having vacated the chair in favour of Bro. J. W. Avery, P.M., that brother, according to ancient custom, duly installed Bro. Captain G. A. Smith into the chair of W.M. The ceremony, as is usual with the Beacon Lodge, being performed by Bro. J. W. Avery in a manner to well sustain the high reputation enjoyed by the lodge for correct working and impressive rendering of all the ceremonies in general and the installation in particular. The officers for the ensuing year who were appointed are as follows: Bros. Chapman, S.W.; W. Seaman, J.W.; C. A. Potter, P.M., Treas. (reinvested); A. P. Leonard, P.M., Sec. (reinvested); W. H. Green, S.D.; Forge, J.D.; Kingdon, I.G.; Leeuw, D.C.; and W. J. Laing, P.M., Tyler (reinvested). Some important business was brought before the lodge, and when finished, the lodge was closed. The usual superior banquet and dessert followed. Owing to the lateness of the hour, the usual toasts were rapidly given, the most pleasing one being "The Health of the Retiring W.M.," accompanied by the presentation of a very handsome P.M.'s jewel in gold. The W.M. pointedly alluded to the modest and retiring excellencies of Bro. S. Wells, I.P.M., who had endeared himself to them all by his many amiable qualities of heart and mind. Bro. Wells suitably responded. After a few hours most agreeably spent, the brethren separated. The visitors were: Bros. E. Coste, P.M. 9, Sec. 1314; H. Potter, P.M. 11; F. Walters, P.M. 73; H. T. T. Ross, 87; W. J. Jones, 145; F. Cubitt, P.M. 157, P.G.D. Middlesex; Minnis, 172; E. J. Dyre, 186; J. F. Duggett, 186; R. Davey, 1305; T. Knott, W.M. 1314; R. H. Williams, S.W. 1314; W. Manger, S.D. 1314; Wyatt, 1314; J. Green, &c.

Rose of Denmark Lodge, No. 975.—A meeting of this lodge was held at the White Hart Tavern, Barnes Terrace, Surrey, on Friday, the 18th inst. Brother Chas. Arthur Smith, W.M., presided, and the other officers present were: Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; G. T. Noyce, P.M. and Treas.; R. W. Little, P.M. and Sec.; C. Butcher, J.D.; and T. Farrell, Wine Steward. During the course of the evening Mr. Hinton was initiated, Bro. Doerr passed, and Bro. Palmer raised, all these ceremonies being admirably performed by the W.M. who received the congratulations of a large body of visiting brethren. The resignation of Bro. Hayes having been announced, the lodge was closed, and a banquet succeeded, at which Bro. Elton Glover again delighted all present by his musical abilities, both vocal and instrumental. Bro. D. Rose [P.M. 73, responded for the visitors.

PROVINCIAL.

LIVERPOOL.—**Duke of Edinburgh Lodge, No. 1182.**—The monthly meeting of this lodge was held on the 16th inst. at the Wavertree Coffee House, the attendance of members being large, along with nearly a score of visitors, Bro. Hamer, P.G. Treas. W.L., being amongst the number. The principal business was the installation of Bro. Philip Richard Thorn as W.M. for the coming year. After the transaction of some routine business, the ceremony of installation was performed with striking effect by Bro. Woods, and the W.M. subsequently invested the following officers:—Bros. S. Cookson, I.P.M.; W. Pugh, S.W.; J. Williams, J.W.; J. Taylor, S.D.; J. Edgington, J.D.; W. Brown, Treas.; J. G. Vales, Sec. (fifth year); E. O. C. Rothwell, I.G.; T. F. Jones, F. F. Meyers, and R. Martin, Stewards; J. Thornton, M.C.; Crawford, Tyler. After the investiture of the officers, the W.M. gave the first degree to two candidates in a most impressive and highly efficient manner, auguring well for the satisfactory performance of his other duties during his year of office. The lodge was afterwards duly closed, and the brethren sat down to a first-class banquet, provided with great liberality by Mrs. Wright, the hostess. After dinner the usual loyal and Masonic toasts were proposed in happy terms by the W.M. Bro. Cookson, I.P.M., afterwards gave "The Worshipful Master," and in the course of his remarks referred in eulogistic terms to the zeal and wisdom he had displayed, and expressing full confidence that under his direction the coming year would be a highly prosperous one to No. 1182. (The toast was received with true Masonic cordiality.)—In response, the W.M. said he was glad he had merited the eulogiums which had been passed upon him, and that he had secured the approbation of his brethren. He would do all that lay in his power to forward the interests of Freemasonry generally, and that lodge in particular. The duties of his office would receive his most careful attention, and the brethren might rest assured that the workings would be carried out to the strict letter.—The "Installing Master" was acknowledged by Bro. Woods, and "The Past Masters" by Bro. Thornton. The "W.L. Masonic Educational Institution" was given by Bro. Thornton, and Bro. Connell, K.T. 137, responded to the toast of "The Visiting Brethren." A number of capital songs were given by musical brethren, Bro. Scott presiding at the harmonium, and the highly enjoyable proceedings terminated at a seasonable hour.

HAMPTON, MIDDLESEX.—**Lebanon Lodge, No. 1326.**—The last regular meeting of the season of this summer lodge was held on Thursday, the 17th inst., at the Red Lion Hotel, Lion-square, Thames-street, Hampton. Bro. Samuel Wickens, W.M., presided. There were also present, Bros. W. H. Dubois, D.C., as S.W.; D. D.

Beck, J.W.; J. T. Moss, I.P.M., Treasurer; F. Walters, P.M., Secretary; H. Potter, P.M., W.S.; W. Hammond, P.M., J.D.; A. Beresford, as I.G.; J. Bavin, P.M., Tyler; and others. The visitors were Bros. R. H. Marsh, P.M. 1196 (well known as Marston, the eminent tragedian); J.W. Jackson, 1306; J. Catchpole, 1306; &c. The minutes of an emergency and the last regular meeting were read and unanimously confirmed. Ballots taken separately for Brothers F. Jackson (548) and A. Beresford (1155) were declared unanimous in favour of their admission as joining members. The ballots taken for Messrs. T. Wallis, C. S. Simpson, and H. Stevens were in each instance declared unanimous in their favour as candidates for initiation. Apologies were received from Messrs. T. Wallis, G. Wood, and R. Bell, candidates for initiation, excusing and regretting their non-attendance, which was caused by circumstances entirely beyond their own control. The W.M. soon showed his proficiency in his work by the admirable and painstaking manner he initiated separately Messrs. C. S. Simpson and H. Stevens into Freemasonry, then passing Bro. J. C. Sinclair to the second degree. By the unanimous desire of all present, Bro. R. H. Marsh P.M. 1194, in his usual kind manner, took the chair and gratified all by the admirable way he raised Bro. J. Catchpole (1306) to the third degree, which ceremony was never better rendered. Two gentlemen were proposed for initiation, to be made at an emergency meeting arranged to be held on Thursday, the 31st inst. Bros. J. W. Jackson (1306) and J. Catchpole (1306) were proposed as joining members. The by-laws were then distributed, which contain, in addition to the laws, a list of all those whose names have or had been on the list of members since the foundation of the lodge on June 27th, 1870, and it showed no less than 46 names, exclusive of the four names added to the list at this meeting. The report of the audit showed the funds to be in a good state. The lodge was closed. Banquet followed. The usual toasts were given and responded to. After the termination of an agreeable afternoon's and evening's pleasure, the brethren returned to town by an early train.

ROYAL ARCH.

PROVINCIAL.

LANCASTER.—**Rowley Chapter, No. 1051.**—The regular meeting of this chapter was held at the Masonic Rooms, Athenæum, Lancaster, on Monday evening, the 21st inst. Present: Comp. Dr. Moore, P.Z., as M.E.Z.; Comp. W. Hall, H.; Comp. Bagnall, P.Z., as J.; Comps. Whimpray, E.; James M. Moore, N.; E. Simpson, P.S.; J. Barrow and R. Taylor, as Asst. Soj.'s; Watson, Janitor; R. S. Bateson; and visiting Comp. R. Walker, of the Third Chapter of Ireland. After the usual business had been transacted the ballot was taken and proved unanimous in favour of Bro. William Bradshaw, of Lancaster, who being in attendance was duly exalted to the degree of R.A. by the acting M.E.Z., who afterwards delivered the historical and mystical lectures, the symbolical lecture being rendered by Comp. Hall, H. A candidate was proposed by Comp. Moore, and the Chapter closed in due form.

THEATRICAL.

STRAND.—We have nothing to add to our recent notice of the doings at this charming house of entertainment. The programme remains unaltered, and is likely to continue so for some time to come, the success of Coleman's celebrated comedy, "The Heir-at-Law," with its present almost matchless caste, being something marvellous. Dr. Pangloss has proved a happy addition to the wide range of characters Mr. J. S. Clarke has made, *par excellence*, his own.

OLYMPIC.—Mr. W. H. Liston, the energetic and enterprising lessee, finds it unnecessary, despite the hot weather, to change his bill of fare. On the night of our visit we found the house well filled in every part. Mr. H. J. Byron's excellent drama, "Daisy Farm," is the main attraction. It has ran nearly a century of nights, as far as numbers are concerned. Mr. Byron, the author, acts well as Mr. Craven. Mr. George Belmore as the Derbyshire farmer, Mr. C. Warne as his stepson, Charley Burridge, and Mr. W. Blakely as George Warriner well sustain each character they act. Mrs. W. H. Liston is lifelike in her admirable acting of Cribbage, a maid farm-servant; Miss Hughes, as Bridget Armstrong, the farmer's wife, well delineates that all-important character. Every character in the piece is well filled. The burlesque, "Giselle, or the Sirens of the Lotus Lake," is from the prolific pen of Mr. H. J. Byron, and is equal to any of that gentleman's previous pieces. Giselle is taken by Miss Farren, who is a finished *artiste*, as far as the careful study and experience goes in stage business and dancing. Her acting and by-play remind us of Miss Louie Sherrington, whose style she imitates. But as a rule all imitations suffer by comparison, and this is no exception to that. Miss Rose Berend, as Albert, is well adapted for that all-important character. She possesses an excellent voice, and is a good figure. Mr. George Belmore, as Fredolin the beadle, by his eccentric acting concentrates all the fun in his character. The absence of all vulgarity, and the refined manner in which the burlesque is placed on the stage, is likely to render it popular for some time to come. This is one of the many theatres we can recommend any one to visit, and where they are sure to be pleased with the entertainment.

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The Freemason,

SATURDAY, AUGUST 26, 1871.

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

THE MARK DEGREE AND THE CRYPTIC RITE.

It cannot be gainsayed, even by the most ardent supporters of Mark Masonry, that the degree, as practised in England, occupies an anomalous position in relation to the Craft. Notwithstanding the comparative antiquity of the "Mark," and the coincidence of its traditions with those of the recognised degrees, the Grand Lodge of England, after expressing an opinion in its favour, finally resolved to ignore the degree. As a matter of course, the immediate result of this policy of negation was the formation of a separate jurisdiction for the Mark Masters of England, and the Mark Grand Lodge thus established is now probably the most popular and flourishing unrecognised Masonic body in the country. This, however, does not obliterate the fact that no similar

jurisdiction exists, or has ever existed, amongst Masons. It must also be borne in mind that Mark Masonry is not known or worked on the Continent of Europe; and, in general terms, it may be said that the Degree is confined to the English-speaking populations of the globe. In every country, however, except England, the "Mark" forms part of a series of degrees conferred, as a rule, under the auspices of the Grand Royal Arch Chapters, and in this connection it succeeds the "Master Mason's," as the fourth degree. This is notably the case in the United States of America, where the "capitular," or chapter degrees rank thus: Mark Master, Past Master, Most Excellent Master, Royal Arch Mason. The symbolic or Craft Grand Lodges in the States exercise no control over any degrees but those of Entered Apprentice, Fellow-Craft, and Master Mason; but the higher organisations invariably recognise the Grand Lodges as the basis and source of their own existence; so much so, that if a brother be suspended or expelled by the authorities of the Craft, a similar penalty is inflicted upon him by the chapter, council, or commandery to which he may also belong. In several States of the Union, the correct theory of Masonic progression is to advance from the blue lodge to the Royal Arch chapter, thence to the council of Royal and Select Masters, and finally to the commandery of the Temple and Malta. In some councils, the grade of Super-Excellent Master is added; but this, being a very theatrical degree, is by no means universally appreciated. Our American brethren call this series the "York" Rite, to distinguish it from the "Ancient or Accepted," or "Scottish" Rite, which, as every Mason knows, consists of thirty-three degrees, from the "Entered Apprentice" to the "Sovereign Grand Inspector General."

Now, in our opinion, there cannot be a doubt that the American system of letting each division of the Craft pursue its own course, and manage its own concerns, is the best and the wisest one. For example, if an American Craft Grand Lodge were officially questioned as to the interior economy of a Grand Royal Arch Chapter, or a Grand Commandery of Knights Templar, the Grand Lodge would very likely reply that it knew nothing of the so-called superior body, although, in all probability, many of its members would be found to be also members of the other organization. It may here be appositely noted that the Grand Lodge of England itself, some eighty years ago, gave an almost identical response to a similar query which arose out of a complaint made by a Royal Arch Mason against the Grand Chapter for denouncing him as an irregular companion, when it was unanimously resolved "that this Grand Lodge has nothing to do with the proceedings of the Society of Royal Arch Masons." Since then, it is true, we have recognised the Royal Arch degree, but the principle remains precisely the same with respect to the relations of the Craft with the Mark,

the Red Cross, the Order of the Temple, or any other unrecognised Masonic body. However, what we have now to consider is, the position of English Mark Masonry, and few brethren will deny that, as at present constituted, it is like Mahomet's coffin, suspended between the terrestrial and celestial spheres, and belonging neither to "blue" nor to "red" Masonry.

We are glad to say that this anomalous state of affairs will soon cease, and that English Mark Masters will be enabled to complete the chain of correlative degrees practised by their American brethren. An obvious difficulty exists as to the fifth in the series—the "Past Master's" degree; because none but an "Installed Master" can legally obtain the chair secrets under the English Constitution, but with this exception, which does not, of course, apply to actual P.M.'s, English Masons can now take the Mark and Most Excellent Master's degrees, and can then, if also Royal Arch Masons, proceed to the Cryptic Rite, which comprises the grades of Royal and Select Masters. The merit of having introduced these degrees into England is due to the present energetic Grand Master of the Mark Grand Lodge, Brother GEORGE RAYMOND PORTAL, under whose auspices a distinguished American brother, Jackson H. Chase, 33°, of New York, has conferred the degrees upon a number of leading Masons in the metropolis, and established a Grand Council for England. We attach greater importance to this event because we believe, that by adopting the American system we shall be drawing closer and closer the bonds which now happily unite the Fraternity of this country and of the great Republic, and we are persuaded that greater interest will be awakened in Masonic proceedings generally on both sides of the Atlantic in consequence of the assimilation—nay, almost the identity—of our respective Masonic organisations. The step thus taken cannot be said to interfere with the United Grand Lodge, because all who desire to progress *must be Master Masons*, and it will rather stimulate than otherwise the increasing desire of the brethren to enter into Royal Arch Masonry, because none but Royal Arch Masons can be received into the Cryptic Rite. The most immediate and tangible advantage will nevertheless be this: that an English brother, who is also an Installed Master, will now be enabled to claim admission to any and every meeting of the symbolic, capitular, cryptic, or chivalric degrees, wherever they may be worked, without having to retire because he is not in possession of the complete series. We do not pretend to maintain that the Cryptic Rite is a very ancient one; it is apparently an adaptation from an original with which all Rose Croix Masons are familiar. But setting antiquity aside, its ceremonies are very beautiful and instructive, and, as we have already said, will be found eminently useful in cementing the "solidarity," to use a French phrase, of British and American

Freemasonry. In a future number we will give a sketch of the Most Excellent Master's degree, and also of the Cryptic Rite.

Mulum in Parbo, or Masonic Notes and Queries.

"POINT WITHIN THE CIRCLE."

This symbol or emblem is one which every Mason is to a certain extent acquainted with. They have, most of them, in a mechanical sort of a manner, looked upon, heard of, and spoken of it. They have an indistinct, hazy sort of knowledge, that it is one of the emblems of the 1st degree, and has some species of relation to the Order, but it is "monitorial," and therefore little or no stress is laid upon it. This is to be regretted, as there is scarcely any symbol we have so rich in significance, so ancient, so suggestive, or so beautiful as this so much neglected (or, to speak milder, so little understood) appeal to us, as Masons. Such being the premised facts, it seems to be in place to make a few remarks on the subject, and we cannot believe that any member of our Order, after reading them, will look upon the "parallel lines and the point within the circle" with anything but the most profound respect. We are taught that in every well-regulated lodge there is found a point within a circle, which circle is embroidered by two perpendicular parallel lines. These lines represent St. John the Baptist and St. John the Evangelist. The two great patrons of Masonry, to whom our lodges are dedicated, and who are said to have been perfect parallels in Christianity as well as in Masonry. So say old lectures.

Hemming says: "The point is emblematic of the Omniscient and Omnipresent Deity. The circle represents his eternity, and the two perpendicular parallel lines his equal justice and mercy. It necessarily follows, therefore, that in traversing a Masonic lodge we must touch upon these two great parallels, as well as upon the volume of the sacred law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice and loves mercy, he may hope, finally, to arrive at that immortal centre whence all goodness emanates." Here, then, is a new reading, and opens up the subject in a broader, purer light than we are accustomed to view it; but what a field is open, when we consider the following: The old Lectures say, "The circle has ever been considered symbolical of the Deity; for, as a circle appears to have neither beginning nor end, it may justly be considered a type of God, without either beginning of days or ending of years." The ancients, however, give us a more decided and literal interpretation of the point within the circle.

The Egyptians believed the serpent to be symbolical of divine wisdom, power, and creative energy (.), and of immortality and regeneration, from the shedding of its skin; therefore they represented eternity by a circle. The monad is the principle of all things; the starting point hence to the heathen god, from the facts the learned ancients represented a point within a circle as Deity bounded only by eternity, never ending. Dr. Oliver says: "The point within the circle was an universal emblem to denote the temple of the Deity, and referred to the planetary circle, in the centre of which was fixed the sun, as the universal God and father of nature; for the whole circle of heaven was called God." Pythagoras esteemed the central fire the supernal mansion of Jove, and he called it "Mesouraneo," because the most excellent body ought to have the most excellent place—i.e., the centre. He also taught that the point within the circle, and the dodecahedron (or figure with twelve sides), were symbols of the universe; the triple triangle was an emblem of health, and the letter γ a representation of the course of human life with the two paths—one leading to virtue and the other to vice. His doctrine was, that one point (.), the monad, re-

presented God. The two points (.), or duad, matter. The three, the worlds which were formed by the action of the one, or monad upon the duad. And upon this symbol the initiate into the Pythagorean mysteries was sworn. The formula was, according to Jamblichus, thus: On the sacred tetractus' eternal fountain of nature I swear thee." This brings us involuntarily to another coincidence. The phallus or virile member was carried in religious processions; by many of the natives of antiquity it was revered by a symbol of creation, and dates back to the misty ages of the Indian mysteries; thence introduced into Egypt, and made conspicuous in the mysteries of Isis.

In the Grecian mysteries it was regarded with the same religious reverence, and traces of it are found among the Jews. It was not associated in the minds of the people, with any low, vulgar, or lascivious ideas, but as one of the holy principles of the creative force of nature. The sign is most prominently associated with the symbol of the point within the circle.

That this same sign, and doubtless with the same accepted significance as above mentioned, was known and used in the Odenic mysteries, is an undisputed fact. Those interesting relics of the Druids found at the present day throughout Great Britain, bear the proof of this fact.

These druidical stones are erected in the shape of a circle, and invariably in the centre of this circle is placed another, and generally a larger stone. Here we have the point within a circle, and in a grander and more undisputed form than any we know of. Many of the ancients worshipped the sun as the representation of Deity. They represented it with a point within a circle, and, even to this day, our almanacs adopt, unconsciously, the same symbol, and we see it daily, without once thinking of asking ourselves why and whence this representation sprung. The ancient Egyptian priests represented the kind, good, gracious, and merciful God by the water triangle ∇ (base up and point down), and the just and angry God by the fire triangle Δ (base down, point up). If we unite the two we have a six-pointed star as a symbol of the perfect Godhead in all His attributes. Gadlicke says: "If we surround this figure with a circle with the point, we have the perfect Godhead with the sacred number seven: the six points of the star and the central point making the seven." Dr. Oliver says: "The centre point is a symbol of time and the circle of eternity. He also adds, 'The point in the centre represents the Supreme Being. The circle indicates the annual circuits of the sun; and the parallel lines mark out the solstices, within which that circle is limited; and thus the Mason, by subjecting himself to due bounds, like the glorious luminary, will not wander from the path of duty.'"

But this article must not be allowed to take too much space. Enough has been said and quoted to demonstrate to the thinking brother that the point within the circle has a deep and wonderful significance; it is one of the oldest and most instructive of our symbols, and, as we said before, we believe one of the most neglected.

Still, every brother has been a living representation of that same symbol; and if he will but recall his position, and that of his brethren, and the Holy Bible, at the moment he was brought to light, he will see and realise that so highly prized was this symbol to our ancient brethren, that it was introduced into our ritual in such a manner that each individual was called upon to represent the point—bordered by the parallel lines of his brethren—while he touched the Holy Bible at the apex of the circle.—*Loomis' Journal.* W. S. F.

GELATIN.—It is said that an animal fed on gelatin dies rapidly of starvation and inanition. This is perfectly true; but the fact is, that no simple substance given alone will support life. The most nutritive materials, such as albumen, fibrin, gluten—to say nothing of such substances as starch or sugar—all equally fail to support life when given alone.—*Food Journal.*

Original Correspondence.

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

"FREEMASONRY AND JUDAISM." (To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Greatly as I respect the motives and appreciate the intentions of Bro. W. B., 742, in his article on Judaism and Freemasonry, in your last issue, I cannot but think that he has exhibited a great lack of judgment in publishing it in THE FREEMASON. He has not only put forward opinions from which our Jewish brethren must dissent—but which they will probably refrain from replying to—but he has pronounced opinions upon the most important questions, wholly at variance with those entertained by very many of his Christian brethren. To say nothing of the condemnatory terms in which he pronounces judgment on the teachers of "modern theology," which he dogmatically condemns after a fashion not exceeded by the most self-inspired pretenders to infallibility, I cannot help remarking, that I remember scarcely anything more offensive to the feelings of those who differ from him than the style in which he delivers his censures. I know of no writer who has more strangely mistaken the facts of history than W. B. has done; and he makes his perverted facts the ground upon which he runs a-muck against all forms of religious belief, save that of the Swedenborgians.

I protest against the doctrines of the article in question, but to point out specifically its errors and false teachings would be to violate the rule I have laid down for myself touching religious controversy in the columns of THE FREEMASON, which should, I think, be closed against it.

WILLIAM CARPENTER.

To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—The articles of Bro. Carpenter on "Freemasonry and Israelitism," contributed to your journal are doubtless interesting, albeit some of his theories, though ingenious, may not commend themselves to everybody. But I must put forth a humble protest against a contribution entitled "Freemasonry and Judaism," inserted in your issue of last week directly after Bro. Carpenter's 13th article. It is set out as a sort of appendage to Bro. Carpenter's views, and is signed W. B., 742.

What I object to is the sectarian and polemic character of the statements put forward by W. B. I discern little else but an attack upon Christianity and modern Christian teaching. It is unnecessary for me to quote passages at length, and indeed superfluous, because your journal is widely circulated. But, after an Old Testament summary, W. B. in his fulmination starts as follows: "Has the Jew been superseded and replaced by the modern Christian?" W. B. then attacks the doctrine of the Trinity, averring that it was unknown till the fourth century; and he even goes so far as to aver that "the history of the New Church down to the third or fourth century is as much a myth as the names of the founders of Rome or the games of Olympia." Then follows an attack in detail upon the doctrine of the personality of the Holy Spirit, starting from the office of the Paraclete, as variously described in the New Testament.

It would be easy to refute the errors into which W. B. has fallen in this and other particulars. But what I wish to point out is, how foreign all this must appear to the spirit of Freemasonry, which recognises no distinction of sect, and places a ban upon all religious controversies within its pale.

I am not a clergyman, but simply a layman; and though I am not ashamed to append my name, I prefer signing myself

Yours fraternally,

W. L. A., R.A. COMP., AND 30° K.H.
21st August, 1871.

GRATITUDE TO GOD.—It is proper that we should commence our labours by offering up the incense of grateful hearts to the Giver of all Good, for our preservation through the past year, that has proved fatal to so large a number of our fellow-travellers to the Spirit Land.

RED CROSS OF CONSTANTINE.

CONSECRATION OF A CONCLAVE AT LIVERPOOL.

Very rarely has any new Masonic movement been attended with greater success than that which marked the inauguration of the Liverpool Conclave, No. 55, of the Masonic Order of Knights of the Red Cross of Constantine. No sooner was the order mooted, than numbers of candidates sought to enroll themselves under the Red Cross banner, and the consequence is that the conclave opens with an array of Sir Knights which augurs well for the future of the chivalric Order in the province of West Lancashire. Although the first conclave opened in this part of the division, it is not likely to remain long alone, and ere long the inauguration of a second will probably have to be chronicled.

The consecration of the Liverpool Conclave took place at the Adelphi Hotel, Liverpool, on Friday evening, the 18th inst., at which there could not be fewer than forty Sir Knights present. Ill. Sir Kt. George Turner, Int. Gen. for West Lancashire, was the presiding officer, and the admirable manner in which he performed his onerous duties was the theme of general admiration and praise. A passing word of commendation is also due to the clothing, jewels, swords, furniture, and paraphernalia necessary for the working of the conclave—provided by Sir Kt. Wood, from Bro. Kenning's Masonic Depot, Monument-place—which were not only substantial and attractive, but of the most chaste description, contributing in a large degree to the impressiveness of the noble ceremonial.

After the conclave had been duly opened by the already-exalted Sir Knights, thirteen candidates for admission were duly passed and installed by Sir Kt. Smith, assisted by other members of the conclave.

Ill. Sir Kt. Turner afterwards proceeded with the work of consecration, which, though somewhat lengthened, must have deeply impressed all who witnessed it.

After the ceremonial, and the conclave had been duly constituted and proclaimed, the following officers were appointed: E. Sir Kt. J. Kellett Smith, M.P.S.; Sir Kts. J. Robert Goepel, Viceroy; Joseph B. Robinson, Sen. Gen.; Henry M. Molyneux, Jun. Gen.; Washington, H.P.; Joseph Wood, Treas.; W. Crane, Herald (by proxy); James, Recorder; Clarke and Doyle, Prefects; Nelson and Winstanley, Stewards; and Ball, Sentinel. In the absence of several of the other knights companions nominated to offices, their investiture was deferred. The enthronement of Sovereign, installation of Viceroy, and investiture of officers were performed with great impressiveness by the Int. Gen. Sir Kt. J. Skeaf, Organist to the conclave, presided at the harmonium during the consecration.

After the conclave had been closed in unity and peace, an excellent banquet was provided in the excellent dining-hall of the hotel, to which about thirty sat down, under the presidency of the M.P.S., the Eminent Eusebius occupying his proper place at the lower end of the table.

When dessert was tabled, the toast of "The Queen and Royal Family" was given and responded to with true knightly enthusiasm.

The M.P.S. then gave "The Right Hon. the Earl of Bective, M. Ill. G. Sov., and the Supreme Grand Conclave," and in doing so spoke of the great kindness which had been shown by the members of the council to Sir Kt. Turner and himself in connection with that movement. Some months ago the Int. Gen. for West Lancashire had originated the idea of forming a conclave in Liverpool, and asked his (the M.P.S.'s) assistance, and he had great pleasure in referring to the cordial reception they had met with from

the Grand Council, in connection with their efforts, when the proposition was submitted to them. He was sorry that one of the Grand Conclave had not been present that evening; but he thought the holiday season might form a very sufficient excuse for absence. (The toast was received with much enthusiasm.)

The M.P.S. next gave what he called the toast of the evening, "Ill. Sir Kt. Turner, Int. Gen. for West Lancashire." To him they were chiefly indebted for the remarkable success which had attended the opening of that conclave, and he trusted that all the trouble, anxiety, loss of time, and multitudes of annoyances, to which Sir Kt. Turner had submitted, would be amply made up by seeing his efforts crowned with the success of their gathering that night. They must congratulate themselves on the fact that no fewer than thirteen candidates had been installed that evening—a fact which must give the greatest pleasure to their worthy Int. Gen. They were now starting on a voyage of discovery in a new ship, and with a new crew, during which they were likely to have some rough weather—old prejudices to overcome, and new ideas to interfere with them; but they must sail on cheerily, trusting in the motto of their Order: "Faith, unity, and zeal." He could scarcely express what he felt with respect to Sir Kt. Turner, but he would ask them to drink bumpers to his health and prosperity. (The toast was received in the most cordial manner, with the knightly honours.)

In acknowledging the toast, Ill. Sir Kt. Turner said he hardly thought he was worthy of the encomiums which had been passed upon him; but, nevertheless, it was a satisfaction to know that those efforts had been so remarkably successful. His grand idea in originating that Order in Liverpool was the conviction that no set of men had a right to hold all the honours amongst themselves; but that every one in the Order had a perfect right to occupy the proud position he did that evening, if worthy of it. He had endeavoured to make his appointments with thorough impartiality, disclaiming all humbug; and he trusted that one great good which would arise for the institution of that Order in the division of West Lancashire would be the destruction of everything like exclusiveness and cliques, which did not certainly represent the true spirit of Masonry. He would consider it the greatest pleasure at any time to give a helping hand to any of his knights companions, feeling convinced that it was never intended they should be excluded from each other's kindness, but that they should go out of their way, if necessary, to give mutual help.

Ill. Sir Kt. Turner then proposed "The M.P.S.," and remarked that he had especial pleasure in doing so, because E. Sir Kt. Smith was a worthy Mason, a zealous worker, and possessing the true feelings which ought to be encouraged and commended. In connection with the formation of that conclave, he had worked early and late, putting his shoulders to the wheel with a will; worked against many discouragements, but still bravely saying, "No, we won't allow that to deter us, and this conclave shall, will, and must be carried out." That was the kind of man who ought to be valued and admired, and he (the speaker) was sure the knights companions would receive the toast in the spirit in which it was given. To the Illustrious P.S. they were largely indebted for the existence of the conclave. (The toast was received with great enthusiasm.)

The M.P.S. thanked his brother knights for the cordial manner in which they had received the Int. Gen.'s toast, and assured them it was a great pleasure to find his conduct had met with their approval. Reference had been made to the obstructions and discouragements placed in their way by what he might call ignorant people, but who, he still wished, would live to grow wiser. The greatest obstacle with which he had to contend was the very small amount of time he could give to the movement; but still he had made two journeys to London along with the Int. Gen., and he had great pleasure in making the sacrifice of time which these involved, leaving pocket out of the question, after seeing

the success which followed their efforts. One result of these visits would be that he would require to go without his usual holidays; but he would be thoroughly repaid by seeing the continued and increasing prosperity of the conclave.

The M.P.S. next gave the toast, "The Viceroy, the Eminent Eusebius, Sir Kt. Goepel," in whom, he said, they possessed a most valuable assistant, and one who would do his utmost to forward the interests of the conclave, and who would be found able and willing to give all necessary information to the knights companions who required it.

Sir Kt. Goepel, in responding, said that, if anything gave him pleasure, it would be to advance the interests of that conclave. He then referred to the high standing of the Int. Gen. and the M.P.S. in other degrees, adding that, when he had two such bright examples before him, he felt he could not do better than imitate their zeal and efficiency. He felt proud of the success which had attended the opening of the conclave, feeling convinced that if they only went forward in the same way, they would soon have several conclaves in West Lancashire.

The M.P.S. then proposed the toast of "The Officers of the Liverpool Conclave, No. 55," which was responded to in happy terms by Sir Kts. J. Robinson, S.G., and Molyneux, J.G. Sir Kt. Skeaf, Org., also replied, speaking of music as an important element in the working of lodges and conclaves, and expressing an opinion that if called into more frequent requisition, it would tend greatly to their success and enjoyment.

The Int. Gen. next gave "The Knights Companions of the Conclave," coupling with the toast the names of Sir Kts. J. W. Robinson, Pearson, and Hague.

The toast of "The Newly-Installed Knights," also given by Ill. Sir Kt. Turner, was responded to by Sir Kt. J. B. MacKenzie.

A most enjoyable evening was greatly enlivened by the harmony of Sir Kts. Washington, H.P., Nelson, S., Brown, and Jarvis. A special enjoyment was derived from Sir Kt. Skeaf's accompaniments and performance of his well-known and splendid fantasia, "The Bells of Aberdovey."

LODGE OF BENEVOLENCE.

The Quarterly General Committee, or Board of Masters, was held at Freemasons' Hall on Wednesday, the 23rd inst., W. Bros. J. Nunn, S.V.P., in the chair, J. Brett, J.V.P., as S.W., and J. Boyd, A.G.P., as J.W.; when the business to be transacted at the forthcoming Communication of Grand Lodge was submitted.

The Lodge of Benevolence was then opened, and after the confirmation of four grants, fifteen cases were considered and relieved, as follows:—

Bro. D. E. of Lodge 464	...	£15
" H. M. C.	"	106 ... 15
" J. M'G.	" in Ireland	5
" I. L.	" in California	10
" W. N.	"	412 ... 15
" R. L. C.	"	70 ... 10
" W. G. S. J.	"	476 ... 40
" E. W. P.	"	140 ... 40
" J. S.	"	488 ... 30
" J. I. X.	" in Portugal	10
" F. H.	" in France	10
Widow of " E. B. B.	"	255 ... 30
" " J. H. G.	"	720 ... 40
" " N. L.	"	856 ... 20
" " W. R. A.	"	431 ... 20

Among the brethren present were Bros. J. Hervey, G. Sec.; J. E. Saunders, S.G.D.; J. R. Stebbing, P.G.D., D.P.G.M. Hants; J. Smith, P.G.P.; W. Ough, P.G.P.; C. A. Cottebrune, F. Walters, W. Mann, W. C. Crick, H. G. Buss, R. W. Little, J. Kew, E. Johnson, J. Child, A. Pulley, J. Gaskell, W. West Smith, T. E. Hardy, H. A. Collington, E. J. Bumstead, C. W. Driver, J. Stevens, G. J. Palmer, J. Weaver, T. Arnold, M. Clark, W. Hale, W. Bristow, E. J. Graham, &c.

SCOTLAND.

GLASGOW.

NEW WESTERN INFIRMARY.

The foundation-stone of the Western Infirmary, erecting in the neighbourhood of the new University Buildings, was laid on Thursday, the 17th inst., with Masonic honours. The General Committee of the new Infirmary assembled at two o'clock in the Lower Hall of the Queen's Rooms, where they met the magistrates and Councillors of Glasgow and others invited to take part in the ceremonial. At the same time the Provincial Grand Lodge was opened in the Upper Hall. The Masonic and other bodies were afterwards formed into procession, and marched to the site of the foundation-stone through the West-End Park, across the Kelvin Bridge, and past the front of the University, where they were joined by the Principal and Professors, Sheriff Bell, and Mr. Dalglish, *M.P.* (Chairman of the Western Infirmary General Committee). The weather was brilliant, and there was a large concourse of persons at the Queen's Rooms, and along the line of route, but especially in the vicinity of the new Infirmary, where spacious platforms were erected, over three entrances to which arches of evergreens were raised, the central and principal one decorated with flags, bannerets, and devices. Chief-Constable McCall was Grand Marshal for the civic portion, and Mr. Robert Robb, Provincial Grand Marshal, for the Masonic portion of the procession, which arrived at the site in nearly the following order:—Band of music, Chief Constable, Officers of Police, Town Officers with halberts, the Lord Provost and Magistrates, followed by the Town Council; Judicial and Civil Officers of the Corporation, the Deacons of Trades' Incorporations, Officers of Police, Sheriff of the County, Members of Parliament and Military Officers, Justices of the Peace, Officers of Police, the Chairman and Members of the Western Infirmary Committee and Subscribers, Inspector of Works and Contractors, the Principal and Professors of the University, the President and Fellows of Faculty of Physicians and Surgeons, Glasgow; Officers of Police; Masonic Lodges (junior in front), Band of music, the Provincial Grand Lodge, Officers of Police. The Principal and Professors and the President and Fellows of the Faculty of Physicians and Surgeons appeared in their official robes. The following were the officers of the Provincial Grand Lodge who were present:—Bros. W. Montgomerie Neilson, P.G. Master; F. A. Barrow, D.P.G.M.; Jas. Steel, S.P.G.M.; David Kinghorn, P.G.S.W.; Jas. Wallace, P.G.J.W.; Arch. McTaggart, P.G. Sec.; Thos. Halket, Acting P.G.S.D.; George McDonald, Acting P.G.J.D.; T. Granger, Acting P.G.B. Bearer; James Leith, P.G.D.C.; Robert Robb, P.G. Marshall; James Gentles, P.G.S.B.; John Burnett, Acting P.G. Architect; John Fraser, P.G. Clerk; James Balfour, P.G. Inner Guard; James Pollock, P.G. Tyler; James Cruickshanks, P.P.G.D.M.; and Wm. Gilmour, D.P.G.M. of the Middle Ward of Lanarkshire, who was supported by the S.W., J.W., B.B., and S.D. The working tools were carried by members of St. John's Lodge, No. 3½. The following lodges were represented:—No. 6, Mother Kilwinning; No. 7, Kilwinning Hamilton; No. 13, Torphichen; No. 28, Kirkin-tilloch; No. 30, St. Mary's Coltness; No. 114, Cambuslang R.A.; No. 224, St. Innocents Cullen; No. 233, Hamilton St. Andrews; No. 244, Ardrossan; No. 335, Dunoon Argyle; No. 427, St. Clair Cambusnethan; No. 116, Rutherglen R.A.; No. 458, Busby St. John's; and the whole of the Glasgow lodges with the exception of one.

The proceedings having been opened with prayer by the Rev. Dr. Jamieson, Mr. Dalglish, *M.P.*, presented the P.G. Master (Bro. Neilson), by whom the foundation-stone was to be laid, with an elegant silver trowel, bearing the following inscription:—"Presented to Wm. Montgomerie Neilson, Esq., of Queenshill, Provincial Grand Master of Glasgow, on the occasion of his laying the foundation-stone of the Glasgow Western Infirmary, on the 17th day of August, 1871." At the point of the trowel there is engraved the P.G.M.'s Masonic jewel; there are also engraved on the trowel the crest and motto of the recipient, the arms of Glasgow, and the University arms.

The P.G. Master having accepted the trowel, the stone was laid in due accordance with the laws of Masonry, and the completion of the ceremony was signalled by rounds of hearty cheers. A glass bottle, containing several documents, coins, &c., was placed in a receptacle under the stone. The bottle was covered with a brass plate bearing a suitable inscription.

At the conclusion of the ceremony,

P.G. Master Neilson said: Brother Freemasons,—"We have done a good work to-day in laying the foundation-stone of this building with Masonic honours, according to our ancient rites and ceremonies. Within these walls, when coped and roofed, many of our brethren will find relief from

the pains and diseases to which we all are heirs. In yonder noble pile, the foundation-stone of which was laid by H.R.H. the Prince of Wales, with his lovely and beloved Princess, unfortunately without Masonic honours, but which can never again occur when Bro. the Prince of Wales performs a similar ceremony—there, in that palace of learning, science will be invoked to disclose nature's mysteries and laws, teaching the healing art to those who will minister to us in the hour of distress, when laid low by accident or sickness. Brethren, we are much indebted to those gentlemen by whose diligent and arduous labours the means are being provided to build this hospital in the western district of our city, and I trust they will receive from all classes of the community that liberal support they so well deserve. (Applause.) Gentlemen, in the name of the Freemasons I thank you for the opportunity you have given us of being present and assisting at this interesting ceremony, and trust our services have met with your approval. (Cheers.) Allow me, in conclusion, to express the best wishes of the brethren that your labours may be crowned with success, and be acknowledged with gratitude by the people of this great city and the west of Scotland. (Cheers.)

Mr. Dalglish, *M.P.*, as Chairman of the General Committee, returned thanks to the R.W. Grand Master and the Masonic body.

The playing by the band of "Rule Britannia" brought this part of the proceedings to a close.

On the conclusion of the foundation-stone ceremony, a large number of gentlemen proceeded to the University and partook of cake and wine in the Museum. Mr. Dalglish, *M.P.*, occupied the chair, and proposed the usual toasts.

Mr. Gordon, *M.P.*, in proposing the health of the Master Mason and the Masonic body who had assisted at the laying of the foundation-stone, confessed that, although not a Mason, he had a great reverence for the body, said it was wonderful the secret had never been divulged, and mentioned, amidst loud laughter, that perhaps the explanation of the matter was that there was no secret in it after all. If there was a secret connected with the Order, he was surprised that the ladies had not found it out, warned them that they might soon expect an assault upon their privileges by a demand by the so-called weaker sex for admission as members of the body, and spoke in eulogistic terms of the objects of Masonry so far as he could judge of them. He adverted to the sacrifices which many of the Masons must have made to attend on the present occasion, but was sure none of them would grudge it, the Institution, so far as he could judge, being consistent with the principles of the Masonic body.

The Prov. Grand Master, in returning thanks for the compliment referring to what the last speaker had said regarding the secret of the Order, said he was sure that if Mr. Gordon would but join the body they would be only too glad to let him into the secret. (Laughter.) He thought it was not only a necessary thing to have an hospital in connection with the University, but that the extension of public works westward made it almost compulsory that they should have an hospital as far west as the one of which they had just laid the foundation-stone.

The Girvan Encampment of Knights Templar, No. 32, held its usual monthly meeting on the 1st inst. Sir Kt. Robert Bell, M.N.C. presided, and opened the encampment in due and ancient form. The Secretary having formally tendered his resignation, the appointment of Sir Kt. Wheeler was confirmed. Propositions from three companions were read and accepted, and after the transaction of other business the encampment was closed till the first Tuesday in September.

BURDETT COUTTS LODGE OF INSTRUCTION.—This lodge, which has been closed during the summer months, will resume its meetings on Friday, September the 1st, at Bro. Lloyd's, the Approach Tavern, Victoria Park. A good muster of the brethren is expected.

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.]

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. Caution.—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

Foreign Masonic Intelligence.

THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS, PENNSYLVANIA.

We have received a copy of the Proceedings of the Grand Council of Royal and Select Masters of New Brunswick, which contains a very full and interesting address of the Grand Master, Comp. Alfred Creigh. As it gives the traditional history of Cryptic Masonry as disseminated in Pennsylvania, and being full of interest to the Masonic student in search of light, we do not hesitate to quote entire:—

"We greet each of you as co-workers in the S.V., in this our Annual 23rd Assembly. We meet representing the different counties of the State of Pennsylvania—a State pre-eminently great, morally, scientifically, religiously, and Masonically. Within her borders, symbolic, caputular, cryptic, and chivalric Masonry, with the Ancient and Accepted Rite, are cultivated; the members of each zealously devoting their talents to the diffusion of those heaven-born principles which proclaim love to God and love to man, which elevates the standard of our manhood, and teaches the great and eternal truth: that every degree and every rite of Masonry is based on the Holy Bible—the first great light of Masonry.

"Cryptic Masonry, in all her teachings, her lectures, her ritual, and her three degrees can triumphantly proclaim this fact and establish it without even the fear of successful contradiction. She comes to you, not clothed in the garb of modern associations, not surrounded with all the aids and improvements in literature and science, and not wearing upon her brow even the marks of old age, but she stands erect in all the vigour of her manhood in the keystone State, with her *thirty-seven subordinates*, all doing homage at her shrine, enlisting the prayers, and sympathies, and learning of her novitiates, each swearing upon its consecrated altar to promote, and diffuse, and disseminate her high and holy principles. To understand these you must retrace earth's history for twenty-eight hundred and sixty-nine years, and dig down to the foundations of that magnificent temple erected on Mount Moriah by direction of the S.A.O.T.U. You must call to your imagination S.K.I., H.K.T., and H.A.B., who met in the very self-same tabernacle which was erected in the wilderness by Moses, Aholiab, and Bezaleel—a type of the temple of King Solomon; and upon which all our Masonic traditions are based. You must listen to the *wisdom* of King Solomon, who presented to the minds of his other two companions his higher and more refined notions of a temple, keeping steadily in view the tabernacle, because he was taught directly and immediately of God himself. Then contemplate Hiram, King of Tyre, consenting to aid the wise King Solomon, by the *strength* of his mind, his men, and his money. And to crown this noble union view that celebrated artist, Hiram Abiff, whom these two royal kings had selected as the principal conductor of the work, the *beauty* of whose work was to remain an eternal monument to his memory. Little did this humble artisan, this honest architect, ever imagine that any other monument than the magnificent architectural style of the Temple would be erected to his memory; but tradition informs us that after his death there was erected near the Temple a beautiful monument of the purest Parian marble, its superstructure composed of three steps, to represent these three illustrious Grand Masters; while upon it was placed the statue of a beautiful, though weeping virgin, with a broken column at her side, while in her left hand she held an urn, denoting that his ashes were enshrined therein. In her right hand she held aloft the sprig of acacia, denoting the immortality of the soul; while Time, with his scythe and his hour-glass, stood behind her, teaching that by time, patience, and perseverance, we can overcome all things, and that death is but the breathing out of the spirit, the ceasing of the heart's pulsation, the starting point of the spirit's existence in the eternal world, where the intellectual faculties will become perfect as Deity itself.

"I have been induced to prepare this annual address with the view of giving to the Cryptic Masons of the United States the reason why the Grand Council of Pennsylvania confers the three degrees of Royal, Super-Excellent, and Select Master in the order prescribed by our Constitution, yet different from most of the other States. If we can point out a more excellent and truthful way, founded upon reason, chronology, and circumstances which in themselves are conclusive evidence to every inquiring mind, should we not abandon untenable ground, and not cling to it, merely because State pride arrogates to itself oftentimes preposterous and

absurd theories? We therefore assert that the starting point of the Temple, and upon which our superstructure (the various Masonic degrees) rests, is founded upon the Temple of King Solomon. It was designed by him, and with the assistance of Hiram, King of Tyre; a principal conductor of the work was selected in the person of Hiram Abiff. Although he was not equal to them as kings, yet he was their co-worker, their brother, their companion in everything appertaining to the Temple. There was no piece of work executed that Hiram Abiff did not design; not an ashlar, or pillar, or chapter, or base, or arch, or battlement, or bead, or case-ment, or cornice, or post, or lintel, or mortice, or moulding, or pedestal, or altar, that his great mind did not conceive, draft upon the trestle-board, and then submit to his companions. Hence, he was the master builder of that magnificent structure.

"This view of the position and standing of H.A. settles a very important question at the very outset of our investigation. It puts into our hands the key by which we can unlock the secret vault of the Temple, and thereby procure those inestimable treasures which were concealed for so many years. It tells us in unmistakeable language, both by tradition, and circumstances, and history, that the three Grand Masters met at Mount Moriah in the very tabernacle which was erected by Moses, Aholiab, and Bezaleel; and which, with the Ark of the Covenant, the children of Israel venerated and preserved from time to time, until finally they were placed in the hands of King Solomon by his royal father David. Solomon felt that with these he had the protecting influence of Deity, and with that wisdom which God had given him he would go on to perfection, and that the Temple would be an eternal monument to his name and his memory.

"Under such inspired feelings, these Grand Masters daily met as Royal Masters in the Tabernacle—daily discoursing of those matters relating to its erection, and viewing the immense foundation stones placed in their appropriate places, with its arches and its vaults. In process of time an important question arises: How shall so many workmen be dismissed at once, at the completion of the Temple, and scattered throughout the country, without having some *token and word* by which they should be able to communicate with each other, that they themselves had assisted in its erection. These three Grand Masters resolved in council to remedy the evil; that, at the completion of the Temple, every skilful and approved craftsman should receive the word and sign appertaining to the degree of a M.M.; but until that period should arrive, no craftsman should receive it. Nay, our Grand Masters went further—they determined that the word of a M.M. should be in the H.S. and C. language, and deposited in the S.V. lest accident or misfortune should befall any of them, so that the G.O.W. should be transmitted to all future time, and at this agreement they bound themselves by the solemnity of an O.B. Time passes by, the word is deposited in the S.V., and before the completion of the Temple death invades its hallowed precincts, and one of his Grand Masters yields up his life in defence of his honour and his integrity.

"Is it not self-evident from this position, but more especially from our traditions, that the R.M. is the Alpha or first degree of Masonry. In it the whole minutiae of the Temple was planned, arranged, determined upon, even to the rewarding of the craftsmen after its completion. This of itself is a powerful argument to strengthen the position which the Grand Council of Pennsylvania assumes when she declares that, chronologically, the Royal Master is the alpha, or first degree. Its origin was really three years before the Temple was commenced, for Hiram, King of Tyre, sent Hiram Abiff about that period, and before the Temple was commenced, as the Bible asserts; for after all the materials had been prepared in the forests and the quarries under the direction of the H.A., they were then brought to Jerusalem, and each piece afterwards put in its appropriate place without the sound of the hammer, axe, or any tool on it? Do you ask me why? I answer, because each craftsman had his own *particular mark* upon the stone or wood which he had prepared. The timber was brought in floats by sea to Joppa, and thence to Jerusalem, while the squaring of the great stones was performed in the quarries under the direction of H.A. Is it not self-evident, therefore, that the S.V. had no existence until the Temple was erected; and therefore there were no Select Masters, because the work which they performed was executed at those times when the craftsman who had laboured through the heat of the day had reposed himself upon his couch for sleep.

"The officers whom King Solomon had selected at the building of the Temple were not at that period *Select Masters*. They constituted his chief officers—his cabinet. In 1 Kings, iv. chap. 7 verse, their duties are thus defined: *Azariah*, superintendent of the twelve officers who provided food for the King and his household; *Zabud* was the Prime

Minister, or confidant; *Ahishar* had control of his household affairs; *Aaoniram* collected taxes, and was the Treasurer. Hence, it is very evident that these men and these officers performed the duties assigned them before even the Temple was erected. Yet it is true, for faithful and meritorious services, they were rewarded by receiving the secrets appertaining to Select Masters when the S.V. was in process of construction. This is a fair, rational, and honest conclusion to which we can all assent—any other proposition destroys the harmony and beauty of the degrees, and throws into chaotic confusion the whole system of Ancient Masonry.

"In connection with this subject we may state that the Grand Council of Pennsylvania therefore places the S.M. as the third or last degree, because in its history and lectures everything appertaining to the Temple is made clear and intelligible to Cryptic Masons. The mysteries of the Royal Arch, the incommunicable word, the book of the law, pot of manna, the budding rod—all these are fully elucidated and explained, and the light shineth in the darkness of the Royal Arch. Is it not reasonable to suppose that our Masonic fathers should institute a degree in which the novitiate should be entitled to comprehend all the minutiae of the Temple, in its every phase, with all the explanations which the mind of man can conceive, so that our whole mysteries can be comprehended and understood as we pass the summit and perfection of Ancient Masonry, and therefore the circle of perfection.

"After the digression we shall return to the Super-Excellent Master's degree, and give the reasons why it is conferred as the *second* in our Grand Council.

"We enter the Temple, pass between the pillars of the porch, and in due time are raised to the east, having been taught in the lodge lessons of virtue, morality, of science and religion, while but *one* essential was wanting to make our Masonic journey finished and complete. I know you all anticipate me when I answer, that it was the G.O.W. agreed upon and promised to be given by our three Grand Masters at the completion of the Temple, and in the very presence of these *three and no others*. An agreement entered into the Council of R. Masters, but prevented by the death of the H.A. until the long-lost word was brought to light at the re-building of the second Temple. But we have not yet finished the first Temple. We had entered the quarries and renewed our devotions, by preparing our minds as spiritual stones for the Temple on high; we had presided a season in the Oriental Chair to learn to qualify ourselves for higher duties, and then we witnessed the dedication of the Temple. Such and such alone is the entire and complete history of the first Temple until the Babylonish Captivity.

"The Cryptic Masons are now required to take another standpoint. We study the beauty of this magnificent temple, admire the character of King Solomon, contemplate his extensive dominions, lament his death, witness the Jewish nation demanding a king in the person of *Saul, the first King of Israel*. Study the entire history of this nation for a period of 485 years, during which time twenty-two kings presided over its destinies, and you all see the Temple prepared, destroyed—its people and the furniture of the Temple, except the Ark, carried captive to Babylon, and there amid the willows, and on the banks of the river mourn the loss of their temple and city. This final scattering and destruction of the Temple, was brought on by the faithlessness of *Zedekiah, its last King*, who, refusing to serve the God of his fathers, and permitting the people to degenerate into idolatry, met a cruel and ignominious death. It is to commemorate this tragical event, and in further illustration of the R.A., that it is placed as the second degree of the Council. Chronologically it is its proper place, first, the Royal Council of Grand Masters, next the erection of the Temple; then follows the Select Master, explanatory of both the first and second Temples. Was there ever a more perfect system of mysteries more completely harmonized, than the Cryptic degrees, as conferred in regular order, and as now practised by the Grand Council of Pennsylvania. Their beautiful and harmonious arrangement stands forth, therefore, perfect, finished and complete; being perfect, because nothing is wanting; finished, because nothing can be added thereto; complete, because it has no defects—harmonizing every tradition from alpha to omega in Ancient Masonry.

"We commend Cryptic Masonry to you, as elucidating fully all the facts upon which our traditions rest, a foundation so permanent that time itself cannot destroy them. Great and important truth in both the Lodge and Chapter, and none but the select few who pass the circle of perfection should be permitted to guard them. Be it then your highest aim as members of your subordinate Councils and of this Grand Council to devote yourselves, your time and your talents to its interests. The subject is worthy of your study, because it

appeals to the intellect, to the manhood, to the heart of each, and we should strive to elevate it to that high position which justly belongs to it. By doing so we shall each have fulfilled our Masonic mission, and Cryptic Masonry will be honored, served and loved. Her interests therefore are committed to your care, as the representatives of the Grand Council of Pennsylvania.

"Private business requiring my attention at home, I have been enabled to make but very few official visits. In these I was greeted with the cordiality belonging to Cryptic Masons. I have had considerable correspondence with all the Subordinate Councils, and prosperity seems to rest upon the Officers and Illustrious Companions.

"Illustrious Companions of the Grand Council of Pennsylvania: Fifteen years since, I had the honor of receiving, by the unanimous vote of the members of the Grand Council, the responsible office of M.P. Grand Master. None of those who thus honored me are with us, most of whom have passed into the V.S., awaiting the call of the Archangel; the remaining companions are battling nobly in the duties of life. Since my first election, year by year have I been honored with your suffrages. How faithfully I have discharged my duties, the history of our Grand and Subordinate Councils, and the proud position she has assumed, and the devotion of our Illustrious Companions to the diffusion of our principles, are the best evidence of her prosperity. With all this prosperity, with peace within our walls, with our principles engraved on every heart, I return to you the baton of authority with which I have been honored for fifteen years; and may my successor whoever your kind partiality shall designate, be more faithful than him whose official labours are now ended."

CANADA.

THE GRAND LODGE OF QUEBEC.

The Grand Lodge of the Province of Quebec, in the Dominion of Canada, has been fraternally recognized by the twenty-two following Grand Lodges:—District of Columbia, Maine, New Hampshire, Iowa, Wisconsin, Texas, Nebraska, Nova Scotia, Nevada, Kansas, Illinois, Ohio, Michigan, Georgia, Mississippi, Arkansas, N. Carolina, Connecticut, Indiana, New York, Vermont, and Rhode Island. Fraternal intercourse has also been established with the Grand Orient of Belgium.

The inhabitants of the village of Danville and neighbouring township of Shipton, Quebec, have been for some weeks with great interest anticipating the proposed ceremony of the laying the foundation-stone of their new magnificent town-hall at Danville with Masonic honours, which took place on Thursday, the 27th ult., in the actual performance of the ceremony by Bro. John H. Graham, J.L.D., Grand Master of the Grand Lodge of Quebec, assisted by a very large concourse of persons.

Amongst the prominent officers of the Grand Lodge present on the occasion were the M.W. the Grand Master; George Thompson, of Quebec, as Deputy Grand Master; and the following District Deputy Grand Masters: The Hon. Thomas Wood, of Dunham; William Miller, Quebec; J. H. Stearns, Montreal; Dr. Meigs, of Stanbridge, G.S.W.; Thomas Milton, of Montreal, G.J.W.; Rev. C. P. Reid, of Sherbrooke, Grand Chaplain; J. H. Isaacson, of Montreal, Grand Secretary. About 200 Masters and representatives from nearly every lodge in the province were also present, and it is calculated that nearly 2,000 persons were spectators of the ceremony.

The civic procession was marshalled by J. P. Stockwell, Esq., and that gentleman, with Mayors Boutelle and Bernard, and the Secretary, Treasurer, T. Leet, as well as all the people in the place, were unbounded in their courtesy and hospitality to their guests.

The Masonic procession having reached the platform, the Danville Brass Band, led by E. M. Berry, played "Rule Britannia."

The Mayor of Danville, James Routelle, Esq., J.P., &c., then said: Most Worshipful Sir,—On behalf of the municipal councils of the town of Shipton, and of the village of Danville, I heartily thank you for accepting our invitation to lay the corner-stone of our town-hall in accordance with the ancient usages of your Order, and I beg to extend a cordial welcome to you and all the other officers and members of the Grand Lodge of Ancient Free and Accepted Masons of Quebec, and to all the other members of your Fraternity who have assembled here to-day to assist you in these ceremonies.

The Grand Master replied: Mr. Mayor, we are grateful for your cordial welcome, and we will now

proceed cheerfully to comply with your kind request.

The G.M. then addressed the large concourse of spectators as follows: Men, women, and children here assembled, be it known unto you all that we are lawful Masons, true and faithful to the laws of our country, bound by solemn obligations to aid in the erection of stately and superb edifices—to be serviceable to our brethren—to practise universal benevolence—to fear God, who is the Great Architect of the Universe. We have amongst us, concealed from the eyes of all men, secrets which may not be revealed, and which no one has discovered. But these secrets are lawful and honourable, and are placed in the custody of Masons who alone have the keeping of them to the latest generation. Unless our Craft were good and our calling honourable, we would not have existed for so many centuries, nor would we have had so many illustrious brothers in our Order ever ready to sanction our proceedings and contribute to our prosperity. We are assembled here to-day, in the face of you all, to assist in building a house which we pray God may prosper in the grand objects for which it is about to be erected, by becoming a place of concourse for great and worthy men, and promoting harmony, prosperity, and brotherly love amongst this people and throughout the world till time shall be no more.

Brethren: So mote it be.

The Grand Chaplain then implored a blessing from Heaven on the undertaking.

For the architect, Bro. F. R. Bernard, Mayor of Shipton, handed the plan of the building to the G.M. for his inspection and approval. He next presented the working tools to the G.M.

By command of the G.M., the Grand Secretary then read a statement of what had been deposited in the box now placed by the civic authorities in the cavity beneath the corner-stone, and of the coins of the Dominion and of the realm, which had also been placed therein by the Grand Treasurer.

The G.M. then spread the cement with the trowel, and solemn music was discoursed by the band while the stone was lowered to its place.

This having been done, and the stone consecrated according to Masonic custom, the public grand honours were given, and the stone proclaimed to be duly laid.

The Sec. Treas. of the municipalities of Shipton and Danville, V.W. Bro. T. Leet, P.M. of Doric Lodge, then presented the trowel, which bore an appropriate inscription, to the M.W. Grand Master, in the name of the municipal councils of the township of Shipton and village of Danville, and on behalf of the officers and members of Doric Lodge.

The G.M.: V.W. Brother, you have kindly presented me with one of the most important instruments of the Craft, which I gratefully accept and will immensely prize. I shall take it to my place of residence, and will deposit it in a conspicuous place, and I will direct that it be handed down from me to my son, and to my son's son, in perpetual generation, as a valuable ornament and as an excellent token. An ornament, for its surpassing workmanship, which does honour to the silversmith; and an excellent token because, as in operative Masonry, its use is to spread the cement which binds all the parts of the building into one common mass, so we are taught by it to spread the well-tempered cement of kindness and affection, which tends to unite all men in one common bond of brotherhood, worshiping and serving the one God and Father of all.

The G.M. next addressed the Mayor, the other Municipal officers, and the large concourse of people assembled, as follows: Gentlemen, Mayors and Municipal Councillors of Shipton and Danville,—In compliance with your very kind, unanimous request, I have now had the honor, with the assistance of my Brethren, and in the presence of this large concourse to lay the Corner-Stone of your Town Hall in accordance with the ancient customs of our Fraternity. The highest commendation is due to you and your predecessors, for the inception of this grand undertaking; and if this superstructure is completed according to your designs, it will be a monument of your wise forethought, and an ornament to your beautiful village, as well as a great public benefit and lasting good to all this people. The spirit of union and harmony which has characterized your efforts, is worthy of great praise and general imitation; and I pray that it may be the will of the Great Architect of the Universe, to spare you to see the completion and long to enjoy the benefits of this public enterprise, which in all probability will be the best of its kind in the rural portions of the Province of Quebec.

Inhabitants of Danville and Shipton,—It affords me peculiar satisfaction to address you on this auspicious occasion. This indeed is for you a memorable day. These inauguration ceremonies will be long remembered. History will record them, and your posterity will bless you for your benefactions. You are the possessors of a goodly portion of the rich, fertile district of St. Francis, and by your thrift and industry, you are making these hills and

valleys to bud and blossom as the rose. Yours, although not the greatest in area, is, in population the banner Township in Richmond County, and it must be obvious to the most casual observer that a great and prosperous future is before you and your children. You owe much to your Fathers and Mothers, who, through many trials and hardships, laid the foundations of your material, social, educational and religious prosperity. Nor can I allow myself to omit congratulating and heartily thanking the many gentleman of all professions and callings, who in such numbers honor this memorable occasion; and more than thanks should be tendered to the mothers, the sisters,—and the sweethearts who, by their presence, grace this assemblage, and shed lustre on this auspicious event. And I am sure that it is the fervent prayer of every one here, that all "the sons of this people may be like green olive trees in the house of God, and their daughters be as corner stones polished after the similitude of a palace."

Brethren of the Masonic Fraternity and members of the Grand Lodge of Quebec,—Your alacrity in responding in such large numbers from all parts of the Province, to assist in the pleasing ceremonies of this day, deserves and receives my highest praise and commendation. This is indeed a notable day in the Calendar of our Grand Lodge. This is the first Corner Stone laid under the auspices of the Grand Lodge of Quebec, which God greatly prospers. This day becomes historic in the annals of the Craft in this Province. It is, moreover, to me a day of peculiar honour and happiness. You and others, by whose affection and favour, the distinguishing pre-ferment of being the first Grand Master of our renowned Grand Lodge, has been conferred—will, I know, heartily rejoice in the felicity of having the first official act of this character transpire during my term of office, in this charming village, the abode of Doric Lodge, and in the county of my residence. Nor can I forbear congratulating you, my brethren, on the unparalleled success of our new Grand Lodge, which but scarcely twenty months old, is in full, fraternal intercourse with twenty-three Canadian, American, and European Grand Lodges, with every prospect of soon being united in the bonds of Fraternity with every regular Grand Lodge in the world; and all whose organic acts have now been ratified and confirmed by about 300,000 of our Brethren, after such careful consideration as perhaps has not been given to any other Masonic event of modern times. But, my brethren, let us ever remember that all our successes come from Him who doeth according to His will in the army of heaven, and among the inhabitants of the earth; and while we continue to act towards one another, and to all men, as faithful Craftsmen, let us ever be mindful to serve Him with fervency and zeal. Amen and Amen.

The R. W. G. Chaplain then pronounced the following Benediction:—May the God of Abraham, of Isaac and of Jacob,—the God of our Fathers,—graciously command His blessing upon the labors of this day, and enable us all so to dedicate and devote our lives to His service, that we display the beauty of true godliness to the honor and glory of His great and holy name.

Brethren—So mote it be.

All united in singing the first stanza of the National Anthem, and after three cheers for the Queen, three for the Grand Master and Grand Lodge of Quebec, and three for the people and municipal officers of Shipton and Danville, and their new Town Hall, the Masonic procession was reformed and returned to the Lodge Room, amidst music by the band which led the procession to the door of the Masonic Hall.

About 300 guests sat down to a sumptuous Dinner served by Bro. William Barnwell in Hawes Hall. The Banquet was enjoyed all the more because conducted on total abstinence principles.

Many from abroad remained until the Concert in the evening, which was largely attended by old and young, who enjoyed the promenading to the excellent music of the Danville Band—the social chat,—and the songs and impromptu speeches and all the other parts of the entertainment conducted in the style in which the Danville people know so well how to do such things. All the people were unbounded in their courtesy and hospitality to their guests, and too much praise cannot be awarded to the Mayors, Messrs. Boutelle and Bernard, and to the Marshals.

HOLLOWAY'S OINTMENT AND PILLS.—Flatulency, Nausea, and Indigestion.—Nothing depresses the mind more rapidly, or wears out the body much faster, than a stomach incapable of fully digesting its food. Indigestion renders life so miserable that from it springs most of the suicides which daily shock our nerves. If Holloway's Pills be taken regularly for a time, and his Ointment be twice daily rubbed over the digestive organs, these melancholy symptoms will soon cease, and pleasurable thoughts succeed the dismal forebodings engendered by dyspepsia, and which drive the sufferer to misery and despair. Holloway's priceless preparations, by briskly acting on the liver and other internal organs, have long stood prominently forward for the wonderful cures effected by them.—[Adv.]

THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

(Continued from page 525.)

The hills about bear witness of there having been once an industrious race inhabiting these parts, but the words of King Solomon may apply to the present owners: "I went by the field of the slothful and by the vineyard of the man void of understanding: And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Then I saw and considered it well; yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man."

Photograph No. 271 gives a view of the valley of Zorah, and No. 272 of a curious monument placed upon a hill one mile to the west of the village; the top stone is 6ft. long and 3ft. by 2ft., and has a groove 2in. deep and 3 broad down the centre of each side—it appears to have been for a mill of some sort, probably for olives. The hill country commences to the east of 'Ain Shems, and the valley of Surah is seen no longer, being broken up into the defiles of W. Ismail, Muttûk, al Balût, and others coming down from the hills; there are many ruins about the broken ground formed by the junction of these wadies, and no doubt it was once densely populated. Many cut stones were found about of large size, which had been used as mills. In W. Muttûk, near Teshua, we found running water and a spring hard by, but it is soon absorbed by the thirsty soil.

Near Tantûrah there are the remains of a tower 30ft. square, of large square stones. The ruins of 'Ain Shems extends many hundred yards east and west. The points were fixed independently by Lieut. Anderson and myself; in our longitude we differ somewhat, and in our latitude one-quarter of a minute (in my letter, 22nd Nov., 1867, printed in the *Times* and in the "Quarterly Report," this difference was given as four minutes, the one-quarter being turned into four.)

June 15.—We left 'Ain Shems 2.5 p.m., and arrived at a spring, Ben el Lemûn, at 2.45, and keeping to south arrived at Tibneh at 3.30. There are few vestiges here except caves in the rock. Close to is El Bureij, where we arrived at 3.43. Passing from here west we were at Ammûrieh at 4.20 p.m., where there are the remains of a castle, and progressing to west, at 4.57 we came on Khubel Ferrad, where there are extensive ruins; keeping to west several observations were taken, until it became quite dark, and our guide brought us back over the hills to Beit Kalif, 1200ft. This is a village of some importance at the present day, but it is not mentioned in Scripture. We here experienced the difficulties of Eastern hospitalities; we had run out of bread, but were too numerous a party to sponge upon our neighbours, and the people absolutely refused to sell, as they considered it too degrading; our dragoman had to go from house to house and beg a loaf from each, which we found means to repay afterwards.

June 17.—Leaving Beit Kalif at 6.45 a.m., we passed Neby Bulus and Telu Alia and Yarmuth (Jarmuch), where there are extensive ruins, and passing through wadies and marshes we ascended the hill of Keishûm (1150 feet), and leaving El Gina to our right we traversed a range of hills bounding Wâdy Sumt to the north. On our way we met two old men, who assured us that the country belonged to the Christians—the constant repetition of this maxim sometimes appeared to be satirical.

11.5 a.m. we passed Moghullis, and passing a quarry to the left, arrived at Shukh Dand at noon; here we were (600ft.) on a projecting spur, 1½ mile due north of Tel es Safiyeh. From this, proceeding down to the plain due north, we came upon a very extensive ruin in the valley, called K. er Rassim (foundations), and after examining the country arrived at Tel Takariyeh by sunset.

We were now in the valley of Elah, and from this point I surveyed the country to east and south. On 19th June examined the country about Um Burj, and found extensive Christian remains on the brows of hills, large lintels 6ft. long and 2ft. thick, with crosses, &c., sculptured on them; the stone has a bell-like sound when struck, and is of soft mezzeh. Near Um Burj is a cave, or columbarium. On getting on the hog's-back, on which is the ruin Jedaidah, we appeared to be amongst ancient remains, but before this everything to-day seemed to be of the Christian period. Arrived in evening at Tel Bulnard, two miles N.W. of Beil Jebrin.

June 20.—Musa, who had gone up to Jerusalem for bread arrived in an exhausted state, having been pursued by two mounted and four foot Bedouins; he had turned down Wâdy es Sumt and come over the hills, leaving his pursuers behind. We were engaged the whole day in examining the country up to Arak Menshiyeh, where we encamped. Here there is a strange mound of earth (see photograph

No. 274), called the Arak, while the village is distant some 400 yards or so. This mound is triangular in plan, and appears to be of Assyrian origin: it would be very desirable to cut a hole through it and examine its contents.

June 21.—We passed down by Falagy, past the ruins of Eglon and Lakis, and villages of Bureir and Simsim to Nigid. Nothing remains to be described here after the account of Dr. Robinson. At Eglon we found Bedouins from the south, but one of them got his ears boxed by Capt. Phillips for venturing too close to his horse, and they did not bother us further.

(To be continued.)

We are informed that the Right Hon. the Earl Percy, M.P., Prov. Grand Master for Northumberland, has forwarded a subscription of two guineas to the "Wentworth Little" Testimonial Fund. It is expected that the testimonial will be presented at a public Masonic dinner as early as possible during the coming Masonic season.

METROPOLITAN MASONIC MEETINGS

For the Week ending September 2, 1871.

The Editor will be glad to have notice from Secretaries of lodges and chapters of any change in place or time of meeting.

MONDAY, AUG. 28.

Lodge 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
 " 905, De Grey and Ripon, Angel Htl., Gt. Ilford.
 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, AUG. 29.

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.
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottchrone, Preceptor.
 Yarborough 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.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, AUG. 30.

Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
 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, AUG. 31.

General Committee Girls' School, Freemasons' Hall, at 4.
 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.
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, SEPT. 1.

Lodge 1275, Star, Marquis of Granby, New Cross-road.
 " 1305, St. Marylebone, Eyre Arms, St. John's Wood.

Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 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.
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.
 Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, SEPT. 2.

General Committee, Boys' School, Freemasons' Hall, Chap. 975, Rose of Denmark, Star and Garter, Kew.
 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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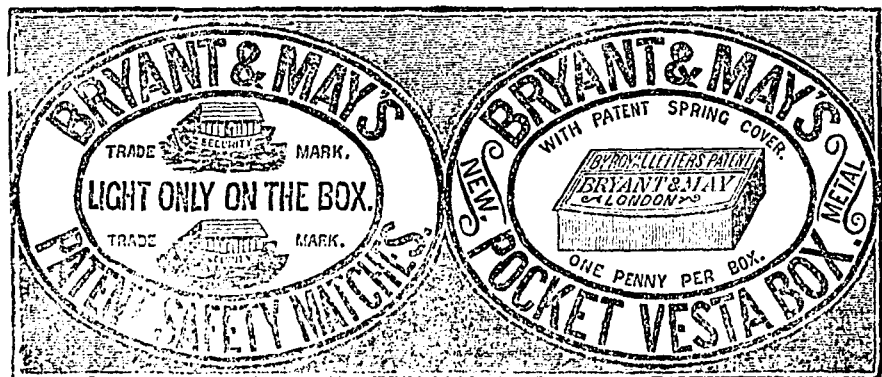
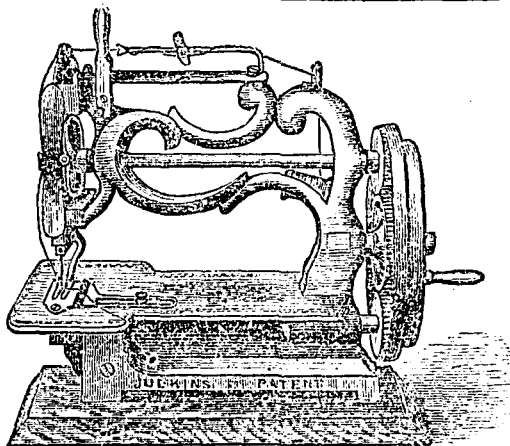
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