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FREEMASONRY AND ISRAELITISM.
XXVIII.

BY BRO. WILLIAM CARPENTER, P.M., P.Z., & C.
(Third supplementary paper.)

As we advance with the history of the Hebrew race, the children of the promises made to Abraham and his descendants, we find the form of government under which they were to live more fully developed. Having reached the foot of Mount Horeb, after they had passed the confines of Egypt, now hateful to them, on account of the oppression to which they had been for good part of a century subjected, and had discomfited Amalek and his army; who had made an unprovoked attack upon the sick and fatigued in the rear of thier march. (Moses then being king in Jeshurun, as Israel was called, Deut. xxxiii. 4, 5), the law was solemnly promulgated by Jehovah, through the ministrations of angels (Acts ix. 53, Gal. iii. 19, and Heb. ii. 2), and the people entered into a peculiar relation with God, upon which their whole civil constitution was unalterably grounded, the fundamental principle being that of a monarchy.

The people, during their residence in Egypt, had become so infected with the idolatry then prevalent, that all the miracles they had witnessed there, at the Red Sea, and at Mount Sinai, were insufficient to cure them of their superstition, and bring them back to the constant worship of the true God, to whom they acknowledged they were to be attributed. That they might fulfil their high destiny, therefore, through succeeding ages, civil institutions were necessary, by which the knowledge and worship of Him should be connected with the political structure of the nation so intimately as to be imperishable, so long as the nation remained a nation, and could be annihilated only by the annihilation of the political existence of the people. Jehovah condescended to become, in accordance with the prevalent notions of those ages, their titular deity. Through the intervention of Moses, he suffered

himself to be elected their king (See Ex. xix. 4, 8; Judg. viii., 23; 1st. Sam., viii. 7; x., 18; xi., 1; and 1 Chron. xxix., 23). The Land of Canaan was regarded as the royal possession, of which the Israelites were to be hereditary occupants, and from which they were to render to Jehovah a double tithe, as the Egyptians did to their king. And that they might have their peculiar relation to God kept constantly before their eyes, He, as their king, caused a tent to be erected, in the centre of the encampment, (where the pavilions of Eastern kings were usually erected), and fitted up with royal splendour, as a movable palace. It was divided into three apartments, in the innermost of which was the royal throne, supported by golden cherubs; and as the footstool of the throne, a gilded ark containing the tables of the law, the Magna Charta of Church and State. In the ante-room, a gilded table was spread with bread and wine, as the royal table; and precious incense was burned. The exterior room, or court, might be considered the royal culinary apartment, and there music was performed, as at the festive tables of the Eastern monarchs. The divine king made choice of the Levites for his courtiers, state-officers, and palace guards; and Aaron for the chief officer of the court, the first minister of state. For the maintenance of these officers, he assigned one of the tithes which the Hebrews were to pay as rent, for the use of the land. He finally required all the Hebrew males, of a suitable age, to repair to his palace every year, on the three great annual festivals, with presents, to render homage to their king; and as those days of renewing their homage were to be celebrated with festivity and joy, the second tithe was expended in providing the entertainments necessary for the occasions. In short, every religious duty was made a matter of political obligation, and all the civil regulations, even the most minute, were so founded upon the relation of the people to God, and so interwoven with their religious duties, that the Hebrew could not separate his God and his king. In every law he was reminded of both. Hence, as already stated, the nation, as long as it had a national existence, could not entirely lose the knowledge or discontinue the worship of the true God. It is on this ground that we perceive the reason of some of the laws and punishments, which in themselves appear to be excessive in severity. As God was the King of the Hebrews, says Jahn, a defection from God, was a defection from their rightful sovereign. Whoever, in the Hebrew nation over which Jehovah was king, worshipped another God, or practised any superstitions, by this very act renounced his allegiance to his king, and deserted to another. He committed high treason, and was properly regarded as a public criminal. Whoever incited others to idolatry, incited them to rebellion, and was a promoter of sedition. Therefore death was justly awarded as the punishment of idolatry, and of its kindred arts, magic, necromancy, and soothsaying. Nor was this fundamental principle of the government changed when a visible king was granted at the people's desire. The theocratic principle was still religiously preserved. "The invisible king, Jehovah, was in reality the only Chief Magistrate of the State. The sacred tabernacle, and afterwards the Holy

Temple, was His palace, and by it the people were made sensible of His presence. The visible king was the representative of the Invisible King, and was bound to administer the laws as he found them, they being unalterable by any human power or authority. The high priest was the prime minister of the Invisible King, and decided all cases of difficulty or importance. The principles of the theocracy were, as I have said, so interwoven with the fundamental and unchangeable laws of the state, that the elected king must act as the viceroy and vassal of Jehovah. Those only were to occupy the throne who were designated by Jehovah himself. As monarchs called "king of kings," were accustomed to appoint sub-kings, in the several provinces of their kingdoms, so were the kings of the Israelites to be called to the throne by King Jehovah, and to receive the kingdom from Him and were in all respects, to view themselves as His representatives or viceroys. Hence we find, in following the history of the people, who, upon the death of Solomon, became divided into two kingdoms, that Jehovah always governed them on this fundamental principle of theocracy. If they revolted from Him, their lawful king, he brought them, by suitable chastisements, to repentance and reformation, until they had become so utterly corrupt and incorrigible, that after having borne with them for about 250 years, the kingdom of Israel was extinguished, and the people carried into captivity. These are now spoken of as *the ten tribes*, or *the lost tribes*. About 130 years afterwards, Judah, for the like cause, was visited with the like punishment; but their captivity was limited to 70 years.

In their captivity, Judah formed, as it were, a nation within a nation, not amalgamating with the Babylonians, and, although some of them took wives from the daughters of the land, they were compelled, upon their return to Judea, to put them away, lest they should be the means, as had been the case in the earlier periods of their history, of seducing them to idolatry. Under Zerubbabel, of the royal house of David, they restored the temple and worship; and under the ministration of Ezra and Nehemiah, the walls of Jerusalem were rebuilt, and the nation in some measure restored. Neither temple nor nation, however, was restored in its integrity. Both exhibited a greatly inferior aspect to that which they wore before the captivity. The temple, which had been the glory of the former kingdom, was destitute of its great characteristics under Solomon; that is, the fire from heaven to consume the sacrifices; the Urim and Thummim, through which the Divine answers were given, in critical or difficult cases, to the high priest; the ark of the covenant; the shechinah or manifestations of the Divine presence; and the spirit of prophesy. So inferior, indeed, was this second temple to that of Solomon, that the prophet Haggai, though rejoicing with the people over the completion of the work, was so impressed with a sense of its comparative littleness and deficiencies, that he appealed to the people, saying, "Who is left among you that saw this house in her first glory? And, how do you see it now? Is it not in your eyes, in comparison of it, as nothing?" (Haggai, ii. 3), and although there were subsequent migrations of the Jews from Babylon to their own land, it was

in a very poor and troubled condition. After the departure, probably by death, of Ezra, and the termination of Nehemiah's first mission, which had endured for twelve years, great disorders crept in; so that on his return, he found much to deplore. The detention of the tithes, defective offerings, and heathen marriages had become general. There was increasing bitterness between the Jews and the Samaritans, who had built a rival temple on Mount Gerizim; there was a growing alienation between the Jews who had returned from captivity, and those who had remained in the land, and whom the former treated with derision and contempt; and there were the evils to which they were all exposed, by the frequent invasion of the armies of the Macedonians, Syrians, Egyptians, &c.,—all forming a combination of circumstances which depressed the nation, and gave rise to many social and moral evils. They passed under the dominion of the great foreign states; and although their independence was partly achieved by the valour of the Maccabees, who united in their own persons the office of high priest and king, and the Idumean Herod, who had married into the Maccabean family, occupied the throne at the time of Christ's birth; his power was limited, and a few years after his death the dissensions among his sons, and the commotions arising therefrom, brought the partially-restored, but dilapidated kingdom to an end, and it was annexed, as a Province, to the great Roman Empire.

The promised Shiloh, or he whose right the sceptre was (Gen. xlix, 10), had come, and when a sufficient time had been given to publish his gospel throughout the cities of Israel, and from the chosen, but now condemned, city of God's prescribed ceremonial worship, to send it forth into all nations, then came the end, and the children of Judah were scattered throughout the nations of the earth.

The Children of Israel were to "abide many days without a king, and without a prince, and without a sacrifice," (Hosea iii. 4). But though "lost" to their own name and country—cast out, trodden down, and called by another name—a monarchy was still dear to their hearts, and was the subject of their constant aspirations. They were not satisfied, as some of the northern "barbarians" were, with leaders to command in the time of war—they must have kings to lead and govern them. As soon as circumstances favoured it, Alaric was proclaimed king, upon the shields of his soldiers. We know little of their history, for some centuries afterwards, except as the conquering race of the western world, but we know that the Saxon branch brought with them into Britain, that monarchical institution in which the supreme power is limited by the subjects themselves, by due course of law. It is no despotic power which the Anglo-Saxon sovereign wields. At his coronation, he swears to rule in accordance with the statutes of parliament and the laws and customs of the realm; to maintain right and justice; and to uphold the Established Church. Once since the establishment of the Anglo-Saxon monarchy it has been set aside; but this, so far from having been legally recognised, has been erased from the national records, and the Monarchy survives, surrounded by republican institutions. The

Lia-Phail, or Stone of Destiny, or Jacob's Pillow, which is part of the Coronation Throne, in Westminster Abbey, has attached to it an old Celtic rune, which still exercises its influence over many minds—

"Unless the Fates are faithless grown,
And Prophet's voice be vain,
Where'er is found this Sacred Stone
The Wanderers' race shall reign."

Whether, as the Rev. F. R. A. Glover ("England the remnant of Judah, and the Israel of Ephraim") believes, and seeks, by a large collection of facts and traditions, and much plausible reasoning, to prove, the ancient stone which was used on the Hill of Tara, at the inauguration of Eocaid, the king pentarch of Ulster, about seven centuries before the Christian era, carried thence to Scotland by Fergus I., who, with the succeeding Scottish kings, was crowned on it, until, about A.D. 300, when Edward I. brought it here with the rest of the royal regalia, and on which, from the time of James I., all our monarchs have been crowned, be the veritable Jacob's pillow; and whether England is, in her royal family, of the stem of Jesse, descended from Eocaid, by one of the seed royal of David, (one of "the king's daughters," who accompanied Jeremiah when he escaped from Judea), and is, therefore, as the hereditary holder of the perpetual sceptre, and the inheritor of the standard of Judah (the lion) the fostered remnant of Judah; while the Angle-land, is, in her origin and descent, the reality of Joseph in her own position; and the Ephraim of Jacob or the Israel of Ephraim, in that of her colonies, I do not pretend to determine. To Mr. Glover, we are greatly indebted for the research and labour he has brought to bear on the investigation of this question. If his theory be well-founded, he has opened up a subject, not only full of interest and importance in itself, but one in which is exhibited a most impressive view of the wonderful workings of God's providence, for the fulfilment of his gracious purposes through Israel, and of the many predictions relating to both her and her sister, Judah; for, as he observes, "in this combination of the two families (Jerem. xxxiii. 24) has commenced the fulfilment of the prophecy which foretells the union of these two elements of the world's approaching future (Isa. xi. 13); the prediction that Judah shall not vex Ephraim, nor Ephraim envy Judah—by which combination, also, England is qualified to be Standard-Bearer of all Israel—and that herein is involved the responsibility of action which is clearly pointed out as the privilege of the Israel of blessing in Isaiah xix.—that pleasant instrument of a happy future to Egypt (the Mohammedan) God's people, and Assyria (the Hindu and Buddhist) the work of God's hand; as the third (Isa. xix. 24) of sanctification to the other two-thirds; and the incipient development of the accomplished promises of God to Israel, his inheritance, viz. England: the now living reality and representative of Abraham, Isaac, and Jacob."

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by all physicians as 'past 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 it is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, 1869.—To P. B. & Son."

ERNEST AND FALK.

CONVERSATIONS FOR FREEMASONS.

BY BRO. GOTTHOLD EPHRAIM LESSING.

TRANSLATED BY

BRO. KENNETH R. H. MACKENZIE, F.S.A.,
KNOWN AS CRYPTONYMUS.

CONVERSATION.—IV.

FALK. Ernest! Welcome! Again I see you. My stay at the baths has long since closed.

ERNEST. And you are well? I am pleased.

FALK. What say you: Never did I hear "I am pleased" pronounced more angrily.

ERNEST. And I am angry, and little is wanting not to make me angry with you.

FALK. With me?

ERNEST. You have misled me into a foolish act. Look here! Give me your hand! What say you? You shrug your shoulders! That was the only thing yet wanting.

FALK. Misled you?

ERNEST. May be without your own absolute desire.

FALK. And yet should be in fault?

ERNEST. The man of God tells the people of a land flowing with milk and honey; and should not the people long for it? and should not the people murmur at the man of God when he leads them into desert wildernesses, instead of this promised land?

FALK. Well, well! The damage can scarcely be so great. And I likewise see that you have been labouring by the tombs of our ancestors.

ERNEST. But they were not surrounded by flames, but smoke.

FALK. Endure, then, till the smoke disperses, and the flame will enlighten and warm.

ERNEST. The smoke will choke me, ere the flame enlightens me, and others will warm themselves, I well perceive, who are better able to endure the smoke.

FALK. You are not speaking of people who allow themselves willingly to be bitten by smoke, even if it be only the smoke of a strange and well furnished kitchen?

ERNEST. Then you know them?

FALK. I have heard of them.

ERNEST. All the greater reason that you should not have led me on to this ice, and moreover, picture things to me, the fallacy of which you knew too well.

FALK. Your annoyance renders you very unjust. I should not have spoken with you concerning Freemasonry without indicating in more than one way how useless it is that every honest man should become a Freemason. How useless, do I say?—even how dangerous!

ERNEST. That may be so, indeed.

FALK. Did I not say to you that the highest duties of Masonry may be fulfilled, without being called Freemason?

ERNEST. In fact, I well remember it. But you know very well, when my fancy once outspreads its pinions—once begins its flight—whether I can restrain it; I do not blame you, except for holding out such a bait to it.

FALK. Which you have soon become too tired to attain. Nor did you say a word to me of your intentions.

ERNEST. Would you have dissuaded me?

FALK. Most certainly. *Who would counsel the go-cart to a heullong boy because now and then he stumbles.* I do not compliment you; you had gone too far to recede. At the same time no exception could be made with you. By this road all have to pass.

ERNEST. Nor should I regret having entered upon it, dare I but promise myself more on the rest of the journey. But re-assurances, and again re-assurances, and nothing but re-assurances.

FALK. So re-assurances are already at hand! And what may you receive by the way of re-assurances?

ERNEST. You know very well in Scottish Masonry—the Knights Ecosais.

FALK. Yes—quite true. But what have the Knights Ecosais to expect by way of reassurance?

ERNEST. If any one only knew!

FALK. Do your equals, the other noviciates of the Order, do they also know nothing?

ERNEST. O they! they know a vast deal! One desires to make gold, the second would invoke spirits, the third would restore the Knights Templar—you smile—and only smile?

FALK. What can I do otherwise?

ERNEST. Show some disgust at such ninnies!

FALK. Were there not *one* thing which reconciled me with them.

ERNEST. And that is—?

FALK. That in all these dreams I perceive evidences of an aspiration towards reality—that by all these cross paths it may yet be seen whither the true way leads.

ERNEST. Also from the art of gold-making?

FALK. Also from the art of gold-making. Whether gold can really be made or no—is all the same to me. But I am very certain that reasonable men could only wish to make it in a Masonic sense. And the very first—whosoever he be—who attains the philosopher's stone, becomes in the same moment a Freemason. It is strange also, that this fact is confirmed by all the accounts we have of real or supposed alchemists.

ERNEST. And the conjurors?

FALK. The same may well be said of them. Spirits could never hearken to the voice of any man—not a Freemason.

ERNEST. How seriously you say such things!

FALK. By everything sacred! not more seriously than they are in fact.

ERNEST. Were it only true! But finally the new Templars, in God's name!

FALK. Most truly these!

ERNEST. Do you see! of these you can say nothing. For Templars once really there were—gold-makers and conjurors perhaps never. And it is more reasonable to say that the Masons were better adapted to such beings of imagination, than of realities.

FALK. I can certainly only express myself by a dilemma here—either, or—

ERNEST. Good! Were it only known that of two expressions one is true. Therefore, either these Templars would be—

FALK. Ernest! Before you utter such a mockery at length! On my conscience! These—actually these are either certainly on the right way, or they are so far out of it that they have not even the hope remaining ever to reach it again.

ERNEST. Am I to listen to such words? For to ask you for any more definite explanation—

FALK. Why not? Mysteries have been made into a secret long enough.

ERNEST. What do you mean?

FALK. The secret of Freemasonry, as I have already told you, is that which the Mason *can* not breathe, were it even possible that he *desired* to breathe it. But mysteries are things easily spoken of, things concealed only at certain times in certain countries, partly concealed from envy—partly suppressed from fear, partly secreted from prudence.

ERNEST. For instance?

FALK. For instance. Exactly, this connection between Templars and Freemasons. It is very possible, that at one time, it was necessary and right nothing should have been allowed to be seen of it—but now—now, on the other hand, it might be highly hurtful to make a secret of this relation any longer. It should rather be loudly proclaimed, and the only point for decision is in what the Templars were the Freemasons of their time.

ERNEST. May I know in what this point consists?

FALK. Read the history of the Templars with care! You must guess this. And you will certainly guess it, and that is the very reason why you should never have become a Freemason.

ERNEST. Ah! were I only now among my books! And if I *do* guess it, will you confess, that I have guessed it?

FALK. At the same moment you will find that such an admission is unnecessary—but to return to my dilemma. It is just this point whence the decision may be gathered. If all Freemasons, now pregnant with the Templars, see and feel this real point, well be it with them! well be it with the world! Blessings on all they do! Blessings on all they leave undone! But if they do not see and feel this point; if a mere synonym has misled them; if a Freemason working in the * * has only brought them as far as the Templars, if they have only been staring at ——— on the ———; if they only desire to bring in considerable fat tithes for selves and friends: then may Heaven lend us sufficient mercy—to keep us from laughter!

ERNEST. Look you! You can still be warm and bitter!

FALK. Alas! Thanks for your remark, and I am as cold as ice again.

ERNEST. And what think you is the case with these gentlemen under these two trains of circumstances?

FALK. I am afraid the latter! May I deceive myself! For were it the first—how could they entertain so singular a design, as to desire to re-establish the Templars. The great point in which the Templars were Masons no longer exists. Europe at any rate is far beyond it, and in that requires no extraordinary assistance. What then do they desire? Do they desire to become a sponge to be squeezed by the great of the earth? But to whom do I address this question? And against whom? Have you told me—could you tell me that these fancies of gold-making, conjuring and Templars, are dragged about by others than the noviciates of the Order? But children grow into men—leave them alone! Enough, as I have said, that I already see in the playthings, the weapons which once again will be borne by men with unwavering hands!

ERNEST. In reality, my friend! it is not this child's play which renders me uneasy. Without supposing that anything serious existed beyond them, I looked far beyond them—tubs, I thought, thrown to young whales! But that which gnaws at my soul, is everywhere I see, everywhere I hear, nothing but these inanities, and that of *that*, of which *you* raise such anticipations in me, no one will hear a word. Often as I strike this chord—no matter to whom—no one will harmonise with it, and ever in all directions I find the utmost silence.

FALK. You mean—?

ERNEST. That equality you designated to me as the fundamental principle of the Order—that equality which filled my soul with such unexpected hope: that I might at last breathe it in the society of men who could soar in thought above all social modifications, without sinning to the disadvantage of others—

FALK. Well?

ERNEST. Were it still so? Had it ever been so? If an enlightened Jew approaches and announces himself. "Yes," say they, "a Jew? The Freemason must at least be a Christian. *No matter what kind of a Christian.* Without distinction of religion, only means, without distinction of the three religions tolerated in the Holy Roman Empire." Are you of that opinion?

FALK. Not I, exactly.

ERNEST. If an honest shoemaker—who has enough leisure over his last to have a thought or two (were it a Jacob Boehme, or a Hans Sachs) comes, and announces himself, "Yes," they say—"certainly, but still a shoemaker!" If a faithful, experienced, tried serving man comes and announces himself—"Yes, certainly, such sort of people, who cannot even choose the colour of their coats; we are such excellent company among ourselves."

FALK. And are they such good company then?

ERNEST. Well! I have nothing particular to say against it, except that it is such good company, rather tiring in society—Princes—Counts—My lords—Officers—Councillors—Merchants—Artists, all these swarm through the lodge in wild confusion, still in truth we are all but of one rank, and that surely is—

FALK. In my time, it was not so—yet so it was! I do not know, I can only counsel. I am for so long a time out of connection with lodges, of whatever description. In the *Lodge of aforetime* not to be admitted for a time, and to be *excluded from Freemasonry* are two distinct things.

ERNEST. How so?

FALK. Because the lodge stands in that relation to Freemasonry, as Church does to Faith. From the outward flourishing condition of the Church, there is nothing, absolutely nothing, to be drawn respecting the faith of the members. Rather, indeed is it a matter of wonder that such a certain outward prosperity could prevail at the same time with true Faith. Nor has there ever been any treaty between them—but the one, as history teaches, has ever sapped the foundations of the other. And this also—I fear—I fear—

ERNEST. What?

FALK. In short the lodge management, as now conducted, will not at all conform with my thoughts. To have a treasury, to lay it out at interest; to use the interest to the uttermost farthing; to purchase property; to allow the confu-

ence of privileges from kings and princes; to use the esteem and the power thereby contained for the oppression of the Brethren of another observance than that in which it is so desired to rest the whole essence of the matter. Should this endure in the long run, how willingly should I be found a false prophet!

ERNEST. Well then! How is it to be? The state does not now proceed in the same way. And to that be it added that among the persons ordaining the laws, or are its executive, even now are many Freemasons.

FALK. Good! If therefore they have nothing to fear from the State, what think you that such a constitution may have of influence on themselves? Do they not plainly get back to the very issue whence they wish to emerge? Would they not cease to be what they wish to be? I know not, if you quite understand me—

ERNEST. Proceed with your argument.

FALK. Certainly! It is time—nothing is eternal! Perhaps this is the very way that prudence has foreseen—to put an end to the whole present scheme of Masonry.

ERNEST. Scheme of Masonry? What do you mean by that? Scheme?

FALK. Well—scheme—revelation—clothing.

ERNEST. I do not as yet know—

FALK. You surely do not believe that Freemasons have always played at Freemasonry?

ERNEST. What is that? Freemasons have not always played at Freemasonry?

FALK. In other words! Do you conceive that that which is *now* Freemasonry—has always been Freemasonry? But see, it is past dinner time. My guests are already arrived. You will remain?

ERNEST. I did not intend to do so—but now I must. For I long for a double refreshment.

FALK. But at table, I beg of you, not a word.

CONSECRATION of ST. HUBERT LODGE, No. 1373, AT ANDOVER, HANTS.

The Right Worshipful Bro. W. W. B. Beach, M.P., Provincial Grand Master of the Province of Hampshire and the Isle of Wight, assisted by Bro. Thomas Best, as Acting Deputy Prov. Grand Master, on Saturday, the 26th ult., consecrated and constituted at Andover the St. Hubert Lodge, No. 1373, under the Constitution of the Grand Lodge of England, with Bro. J. Rankin Stebbing, Deputy Prov. Grand Master of Hampshire and the Isle of Wight, and Past Grand Deacon of England, as the first Worshipful Master. Between fifty and sixty brethren were present from Andover, Portsmouth, Southampton, and Winchester.

In the course of the ceremony, which was of the most impressive character, the Prov. Grand Master addressed the brethren, drawing attention to the purposes for which Freemasonry was designed, and the important objects it has fulfilled. Having alluded to the antiquity of the science, to its perpetuation through many ages, and to the works of the Craft still left to us in the principal civil and ecclesiastical buildings of Europe, the Prov. Grand Master said the brethren must have maintained order, or they could not have brought these buildings to the perfection they exhibited. In modern times, whilst their prin-

ciples were cherished, there had been introduced a system of morality, founded upon the spirit displayed in these works of our forefathers, and of all the countries now practising Freemasonry he thought it might safely be said that in the estimation of the world none had attained greater success than we in England, nor had the art suffered decadence during the thousand years it was known to have existed amongst us. He proceeded to show that princes, kings, and scions of the most noble houses had joined with the lowest members in the social scale for mutual edification and instruction, and in propagating the art; and to comment upon its universality and the assistance it had rendered in peopling continents and civilising peoples. Then having spoken in commendation of its great principle of charity, and alluded to its exemplification in England by the magnificent foundations reared and sustained by the Craft for charitable purposes, he concluded by some appropriate advice to the brethren who had led to the formation of the lodge.

To the Rev. Bro. E. Y. Nepean, Vicar of Appleshaw, fell the duty of delivering the oration, founded on the nature and purpose of the Institution. He said that Freemasonry probably originated at the building of the Temple, when the number of artificers and workmen rendered it necessary that some means should be adopted to classify and arrange the different orders of skilled and unskilled workmen, though Preston, in his illustrations of Masonry tells us that we may trace its foundation from the beginning of the world. At present it was a system of morality of the highest kind—founded on the Volume of the Sacred Law, whence all its allegorical teaching was derived, and though to the outer world, and to those who had never considered its working, it might seem foolishness, yet carried out in its fullness and integrity, there was embraced in it every virtue that could adorn the outer man and make him acceptable and esteemed amongst his fellow-men, and every grace calculated to train up the inner man and make it accounted worthy of regard by the Great Architect of the Universe. Whether we looked upon Masonry in a social or a moral light, the same degree of order and protection seemed to pervade it. When within its mystic circle all differences of rank and position taken in the outer world are lost sight of, all differences of creed and thought are forgotten, and they felt themselves in an atmosphere of calm deliberation, earnest study, Brotherly Love, Concord, and Harmony. Not that rank and position were left outside. On the contrary, one of the great beauties of the Order was its perfectness and subordination of government. From the moment of light being thrown upon their darkened mind and senses, to the time when they were admitted to the higher secrets of Craft Masonry, they were taught that none could hope to become really good and looked up to unless they first learned obedience to the powers that be, and it was only by diligent study of the science that they could aspire to be advanced in their lodges. In a word, to quote the words of one of the best Masons that ever lived, and one of the most respected in his profession, "Freemasonry is a society of enlightened men, inculcating pure and active virtue on the sacred prin-

ciples of gospel truth, and its design is to instil into the minds of its members a series of useful and interesting precepts, and to promote benevolence, philanthropy, and Brotherly Love." Now, if this were but carried out, what a wonderful cluster of christian graces and virtues should we ever have hovering over our homes, and when employed in every day life, how should we endear ourselves to all with whom we come in contact! To show that Freemasonry carries out in its practice, what it inculcates in its teaching, he appealed to the charities it supports, and having passed on to explain some of its symbols and their lessons, he asked what ought to be the result of such a system as Freemasonry is. Here let us not deceive ourselves. There are Freemasons, and Freemasons. That all do not act up to the perfect code of morality the Order inculcates is no reason why men should not belong to it. Let us remember that however good its theory may be, after all it is but a human institution, and as such subject to the failings of each of its several members. It does not follow that entrance into the Order is to work a charm for us, and as a consequence give us those graces and virtues we may be careless or unwilling to cultivate. Let us regard it more as a help, and assistance to lead us on to better things, and remember that however we may strive to do our duty here, we are only mortal, and as long as we are in the lodge below, but representatives of the rough ashlar, waiting for the impress of the master hand of the Great Architect of the Universe to mould us into perfect ashlar into the lodge above. He concluded by congratulating the lodge upon its good fortune in the election of its Master designate, by an expression of regret at the untimely death of Brother Alfred Coles, of Southampton, who was originally nominated to the position, and by some remarks of a purely Masonic nature.

The Provincial Grand Master subsequently proceeded to instal Bro. Stebbing in the Chair of the lodge, and he appointed his officers as follows:—Bros. the Rev. E. Y. Nepean, S.W. and Chaplain; Pern, J.W.; T. Lamb, Sec.; Norwood, S.D.; Elsdale, J.D.; and Martin, Tyler. In the business which followed, a vote of condolence was passed to the widow and family of the late Bro. Alfred Coles, upon his unexpected death, and also a vote of thanks to the Prov. Grand Master and his officers accompanying him for their attendance.

LAYING THE MEMORIAL STONE OF THE MUNICIPAL BUILDINGS, AT RENFREW.

On Saturday, 13th ult., the memorial stone of the new Municipal Buildings at Renfrew was laid with full Masonic honours and *éclat*, by Colonel Campbell of Blythewood, Provincial Grand Master of Renfrewshire East.

The Masonic lodges mustered in the Blythewood policies, where they were marshalled by Bro. John Carswell, P.G. Marshal of P.G. Lodge, Renfrewshire East, assisted by Bro. T. R. Cameron, A.P.G.M.

Lodge Royal Arch, Rutherglen, 116, was honoured with being allowed to carry the working tools of the P.G. Lodge. There was a large number of instrumental bands accompanying the procession, and their performances, together with the magnificent display of banners, decorations, &c., made the whole affair a most interesting and imposing pageant. On the north side of the new

buildings was erected a large stand which accommodated a great number of ladies and gentlemen, and around the building on either side were stands well filled. In the procession there would be about 2000 persons, and on arrival at the Cross of the Grand Lodge the scene from the top of the buildings was exceedingly picturesque and novel, there being no fewer than 10,000 persons present, stretching in every line as far as the eye could see. The memorial stone was at the eastern angle of the tower, and was about thirty feet from the ground. A platform was erected there for the ceremonial to be performed. The gallant Provincial Grand Master, Colonel Campbell, was accompanied thither by Brothers Captain Hodgart, Acting-Substitute Master; W. Robertson, Depute S.M.; D. Macalpine, P.G.S. Warden; James Gilmour, R.W.M. 129, P.G.J. Warden; Rev. Mr. Stephen, Renfrew, P.G. Chaplain; James J. Lamb, P.G. Architect; Jas. Caldwell, P.G. Bible Bearer; J. Brown, P.G. Treasurer; J. Jack, P.G. Secretary; H. S. Edmonds, Assistant P.G.S.; W. Sim, P.G.D.; and W. Gemmell, Assistant P.G.D.; also by the Provost and Magistrates of Renfrew and Paisley.

Provost Gallacher stepped to the front of the building, and was loudly cheered. He said—R.W.G. Master, as you have, with your usual kindness and courtesy, complied with the request of the authorities of this royal burgh to favour us with your very valuable services on this very interesting occasion, I, as Provost and Chief Magistrate, have the honour to present to you this trowel to be used by you in the solemn ceremony of laying the foundation stone of our new Municipal Buildings. (Loud Cheers).

The trowel, which was of silver and very chaste, bore the following inscription:—"Presented by the Provost, Magistrates, and Town Council of the Royal burgh of Renfrew, to Colonel Campbell of Blythswood, P.G.M. of Renfrewshire East, on the occasion of his laying the memorial stone of the Municipal Buildings, 13th April, 1872." The inscription was surmounted by the coat of arms of the burgh.

Bro. Colonel Campbell replied—I accept this trowel, and consider it a very great mark of honour that you have done me, because I feel that there are others in a far higher scale of Masonry whom you might have applied to to perform this ceremony, and who, I feel, would only have been proud to have had the honour conferred on them. (Cheers). But you have conferred it on me, and I think I am not wrong in saying that in conferring it on a near neighbour of your own, you have done so as a mark of your friendship to myself, which I shall never forget, and when I look on this trowel in after times, it will remind me of this happy day in Renfrew. (Loud cheers.)

The Rev. Mr. Stephens then offered up an appropriate prayer.

The stone was then laid in the usual Masonic form, with all honours.

The P.G. Master then said—It is now my pleasing duty to inform you that this stone has been laid with Masonic honours, and though it can hardly be called a foundation stone, I think it may be looked on as the chief stone of the corner. (Cheers.) It is a long time since the royal Burgh of Renfrew has had such an opportunity as this, and I think it must be a proud moment for all the Magistrates and Council when they see what an amount of interest this ceremony has occasioned among so many of their fellow-creatures, who have come to grace this occasion with their presence. (Cheers). I can assure you that I look on this as a scene which I think you will all remember with gratification, because of memories that it must bring up to numbers now standing around. Who has been an inhabitant of this ancient place and cannot remember the old steeple and clock of marvellous and wonderful construction—a laugh—which used to keep time its own natural way and after its own fashion. (Loud cheers). I feel that, although the clock is gone, and although the tower is departed, it yet lives in the memory of many, and although time has, as it were, ruthlessly carried off its own mentor, it will remain in the memories of some in far distant lands who may hope to return to their native country. How many hours has the old clock noted since it was erected? How many of our friends and relatives have passed away?

Does it not teach us that time will pass away with us, too, and that all of us standing here will pass away; but we may hope to meet them in that country from which no traveller returns. (Cheers). You have now seen raised a building which I hope will last for many ages, and will stand as a memorial of the energy and determination of the inhabitants of this burgh, headed by men who are capable of appreciating that energy, such as your Provost and Bailies here. (Loud cheers.) A suggestion was thrown out by myself a little time ago, that not only should we have a memorial in this building of what had been done, but that we should be able to hand down some good to the future generations who will inhabit this town of Renfrew. The scheme proposed was that we should contribute certain sums of money which should be placed in a bursary founded in the University of Glasgow, to be gained by those who might win it in three years. I hope this scheme will be brought about, and if so, I look forward to the time when some men will rise up as inhabitants of this burgh who may look back to the assistance they received from the bursary as one of the foundations of their fortunes. (Loud and prolonged cheers).

Provost Gallacher then said—Right Worshipful Grand Master,—It is my pleasing duty, and I esteem it a great privilege to have to tender you the best thanks of this community for the important work you have so successfully performed. We have also to express our gratitude to the brethren of the various lodges throughout Scotland for having come here in such large numbers to assist in this interesting ceremony.

I will again thank you, R.W. Prov. G. Master, for your kind services which add another to the many valuable favours which you and your family have conferred on the ancient town, and, brethren all I most sincerely thank you for your attendance.

Original Correspondence.

THE GRAND OFFICERS OF 1872.

(To the Editor of the Freemason.)

SIR,—Permit me in your columns to congratulate the London Daily Press generally on the glorious uncertainty which, until your own paper appeared, must needs have existed with reference to the identity of these important officials.

Like the rest of the Masonic world, I desired to know on Thursday morning the "ins and the outs" of the "Grand" appointments, and repairing to my club, I did the most natural thing in the world, and turned to the morning papers for the information I was in search of. To say I was "obfuscated" is to say the least of it.

From the *Times* I learnt that "Eneas J. McIntre" was Grand Registrar, and between this and the "J. Alneas McIntyre" of the *Daily News* I was able to recognise an old and valued servant of the Craft, at whose well merited honours I rejoiced when, in the *Morning Advertiser*, I found him knighted as "Sir J. McIntyre." I pass by the respected Grand Secretary, who was variously described as "Hervey" and "Harvey," and come to the Grand Treasurer, Bro. Samuel Tompkins, who was announced in the *Advertiser* as "S. Tompkins, Grand Tyler!" The Junior Grand Deacons I learnt from the *Daily News*, were Brothers "Munton" and "Dunas." The *Times* called the first of these, Bro. "Martin," in which the *Advertiser* coincided; the *Standard* however boldly dissented from all, and informed the expectant world of Masonry that the appointment in question was conferred on "Brother Thurton." The real names I now find of the J.G.D.'s are "Murton" and "Dumas," both tolerably well-known in the Craft. I do not personally know Bro. Thos. Coombs, who received, no doubt very worthily, the collar of Assistant Grand Director of Ceremonies, but I sympathise with that brother in being dubbed by the *Times*, "T. S. Combes, G.D. Corennies," because the whole thing is made to appear nonsensical thereby. As to Brother Cottebrune, who I am better acquainted with, and who I am pleased to see was appointed Assistant Grand Pursuivant, he appears variously as "Cottelmore," "Cotterbone," and "Collerbrown." To add that "Wendt," be-

comes "Wandt," that "Coutts" is turned into "Cootes," that the well-known name of "Huyshe" is disguised as "Huysel," that one paper mentions both "J. B. Monkton," and "W. B. Monckton," as Senior Grand Deacons, and that in short scarce any name, in scarce any paper, is spelt correctly in all particulars, is to sum up a tale, the moral of which is, either that the Grand Festival was too much for the amiable brethren of the daily press who attended it, or that press-correction in the present day is not what it has been wont to be. Surely, Sir, there is truth in the old saying, "what is worth doing, is worth doing well."

I am your faithful servant,

A PAST GRAND STEWARD.

London, 27th April.

TEETOTAL FREEMASONS.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—

As you are doubtless aware, there are many Masons in the Metropolis who, from principle, are "total abstainers" in the general acceptation of the term. It has long been felt that there ought to be a closer union of those brethren, by the formation of one or more Temperance lodges, in connection with which there should be no service of intoxicating liquors; and it has also been felt that the establishment of such lodges would tend to the advancement of the Craft generally, by the enrolment of many worthy gentlemen whose sole objection to our organisation is the much feared "conviviality" which rumour ascribes to our after-lodge gatherings. At present we have special Hebrew, dramatic, musical, and military lodges; and surely there can be no harm in adding to the list a Temperance lodge.

It has frequently been suggested to me that I—as not only a member of the Craft, but also the official head of the Order of Sons of Temperance in Great Britain and Ireland—should take steps to call together the Teetotal Masons of London, with the view of forming such a lodge as I have alluded to. May I, therefore, so far trespass upon your kindness as to request that all brethren who feel an interest in this subject will communicate with me at an early date; and I shall, after ascertaining their sentiments, call them together for action in the matter.

I may say that I have already received numerous promises of co-operation; but I do not desire to take any action until there has been some opportunity for ascertaining the general opinion as to whether there should be one central or several district lodges.

Yours fraternally,

JOHN STRACHAN (1319),

34, Vaughan Road,
Camberwell, S.E.

April, 29th 1872.

Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

We have received the Spanish Masonic journal, *Boletín oficial del Oriente de España*, by which we see the steady progress Freemasonry is making in that country. There are four Masonic bodies namely, the Supreme Council of the Grand Orient of Spain, a Grand Chapter of Royal Arch, one of Rose Croix, a Grand Lodge for the Symbolical degrees, with seventy-two regular lodges, scattered over all Spain; and many committees are in several places of the country for the purpose of forming new lodges. As we have printed in our number 146, of the 23rd of December last, Bro. Manuel de Zorrilla the Grand Master of the Grand Lodge, is the eminent Spanish statesman. We wish good progress to our Spanish Brothers and we shall inform our readers of every step they make in the right direction.

The fifteen sections will be worked in the Pannure Lodge of Instruction, No. 720, Balham Hotel, Balham, on Thursday, the 9th inst. Bro. Jno. Thomas, W.M. and Hon. Preceptor, will preside on the occasion, and open the lodge at 6.30 p.m. Brethren will please to appear in Masonic clothing.

NOTICE.

The Subscription to THE FREEMASON is now 10s. per annum, post-free, payable in advance.

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Answers to Correspondents.

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

ERRATA.—In the Report of the Grand Festival the name "John Dumas," Junior Grand Deacon, should have been "Henry John Philip Dumas, P.M. 99, P.Z. 167, W.M. 410, P.G.S., and P. Prov. J.G.W. Surrey."—The G. Steward representing the Jerusalem Lodge, No. 197, is Bro. Henry Gruning, P.M. 187, and P.G. Reg. Bristol, the present S.W. of No. 197. The Grand Steward representing Lodge No. 21, is Bro. Griffiths Smith. The report of Bute Lodge, No. 960, will appear next week.

The Freemason,
SATURDAY, MAY 4, 1872.

The Freemason is published on Saturday Mornings in time for the early trains. The price of the Freemason is Two-pence per week; annual subscription, 10s. (payable in advance.) All communications, letters, &c., to be addressed to the Editor, 198, Fleet-street, E.C. The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

THE NEW GRAND OFFICERS.

We believe that the appointments made by the M.W. Grand Master for the current year have given general satisfaction to the Craft, inasmuch as several hard-working brethren have been promoted to the dais, and an earnest is thus given that "merit and ability" will not be overlooked during Lord Ripon's *regime*.

We have a conspicuous example of this in the selection of Lord Tenterden for the post of Senior Grand Warden. His lordship is emphatically a working Mason, and one who has fairly earned his laurels. The members of the Lodge of Harmony at Richmond, of which the new Grand Warden is a Past Master, and those of the Iris Chapter, of which he is a Past Principal, can bear witness to the zeal and efficiency ever displayed by Bro. Abbott, now Lord Tenterden, in the discharge of his duties, both in lodge and chapter. His lordship's connection with the Foreign Office, and the part he has more recently played as Secretary to the Alabama Commission are well-known to our readers, and we are convinced that the experience of American Freemasonry which he, in common with his chief, attained, whilst in the States, will not be lost upon the future relations of the Craft in England and America.

The Junior Grand Warden is also a government official, and in his appointment, we conceive, the London Lodge, No. 128, may justly

take pride, the hon. brother being a Past Master of that distinguished lodge. Captain Vivian's name may not be so familiar to the Craft, but we are assured that he is a good and worthy Mason, and one in every way deserving of the high Masonic station to which he has been preferred.

The Rev. Arthur Bruce Frazer, the new Grand Chaplain, has been, and we believe still is, an active Mason. He has taken a prominent part in the lodges of Cambridge and Oxford, and is held in equal esteem by the members of both Universities.

The S.G. Deacons are Bros. John B. Monckton, P.M., 197, and Vice-President of the Board of General Purposes, and John P. Bell, M.D., Deputy Provincial Grand Master for the North and East Divisions of Yorkshire. Bro. Monckton has for some years past performed the onerous duties of our Masonic Boards and Committees with unflagging zeal and genuine courtesy. He has won the respect of all who know him, by the display of those qualities which essentially appertain to the gentleman, and when in addition to these claims to our esteem, he is also found to be a talented exponent of Freemasonry, no voice can deny his peculiar fitness for the honourable post of a Grand Officer. Nor can we lightly pass over the services of his colleague, Dr. Bell, whose literary abilities are so rare, and whose labours in the cause of Masonic enlightenment are equally assiduous and valuable. We congratulate our Yorkshire friends upon the selection of Dr. Bell, and we believe that a poll of his province would endorse the Grand Master's action, if such a procedure were in accordance with Masonic usage.

The elevation of Brother Charles A. Murton to the rank of Junior Grand Deacon, is a recognition of the great benefits which the "Emulation Lodge of Improvement" has conferred, and is still conferring upon the Craft. Bro. Murton who is a P.M. of No. 7, has been the Secretary of the "Emulation" for many years—in itself by no means a sinecure—he is also an accomplished ritualist—a supporter of the Charities, and—but need we say more. Bro. Henry J. P. Dumas, P.M. 99, is associated with Bro. Murton in the Joint Deaconship. He is likewise a well-tried and excellent Mason, and will wear his honours bravely.

A provincial brother, Thomas Coombs, Provincial Grand Secretary for Dorset, wields the baton of Assistant Grand Director of Ceremonies. He is, we learn, a most energetic officer in his Province, and his promotion is, beyond question, justly merited.

The new Sword Bearer, Bro. Alexander I. Duff Filer, P.M. 657, is an old Mason, and although not very widely known—he is recognised as a very useful member of the Order—and one who has not forgotten the second "Grand Principle" of Freemasonry.

By the advancement of Bro. John Boyd, a vacancy for "Assistant Grand Pursuivant" was created. This is a post usually given to metropolitan brethren, who have laboured long and ably in the cause; and we are bound to say that in nominating Bro. Charles A. Cottebrune to the position, the Grand Master has strictly adhered to ancient precedent. Bro. Cottebrune has been

instrumental in forming several lodges. He has passed the chair more than once. He is an acknowledged teacher of Masonic ceremonies and lectures, and he is undoubtedly appreciated and esteemed by a large Masonic circle.

Thus ends our brief and hasty sketch of the Grand Officers of 1872, and we are pleased to add our fraternal meed of congratulation to each and all, upon the attainment of those dignities which mark superiority in the Craft.

GRAND CHAPTER.

The Quarterly Convocation of Grand Chapter was held on Wednesday evening, at Freemasons' Hall. Lord de Tabley presided as Z.; the Rev. John Huyshe as H.; and Dr. Hamilton as J. Comp. S. Rawson acted as P.Z.; Comp. John Hervey was S.E.; Comp. W. Pulteney Scott, N.; Comp. John Savage, P.S.; Comp. E. S. Snell, 1st A.; Comp. H. Browse, 2nd A.; Comp. Æ. J. M'Intyre, Q.C., Reg.; and Comp. Payne, Jan. The following Comps. were also present:—Lord Tenterden; F. Pattison, P.Z.; J. Bradford, P.A.G.D.; Benj. Head, P.G.S.B.; W. Ough, P.Z., 657 and 749; Joseph Smith, P.G.D.C.; A. H. Tattershall, J., 206; W. Noak, Z., 206; W. West Smith, Z., 799; Jas. Self, M.E.Z., P.Z., 1051; M. Bagge, P.Z. 7; F. Richardson, Z., 8; A. Holmes, P.G.S.P.; H. Pullen, P.G.D.C.; H. Muggeridge, P.G.S.B.; H. Massey, Z., 619; Joshua Nunn, P.G.D.C.; James Stevens, P.Z., and S.E., 720; John B. Monckton, P.Z., 8; H. G. Buss, P.Z., 177; C. Murton; Col. Whitwell; Sam. May, P.Z., 657; John Coutts, P.Z., 177; and F. Walters, P.Z., 73.

The Grand Chapter having been opened with the customary solemnities, the Grand S.E. read the minutes of the former Quarterly Convocation, which were put and confirmed.

The Grand S.E. then read a letter apologising for non-attendance, from the Grand 1st A.S., caused by his being obliged to attend the Birmingham Festival to be held the next day.

This being the night for the appointment of Grand Officers,

The Grand Z. said he regretted the absence of the Marquis of Ripon, whose manifold official duties detained him elsewhere. He also regretted the absence of the Earl of Carnarvon, Grand H., whose ill health precluded his taking a very active part in the duties of his high position. He (Lord De Tabley) was present to take the place of the Grand Z., and to invest the Grand Officers of the year; and he was proud to say that the Marquis of Ripon had expressed his full concurrence in the selection of officers that had been made. The three Grand Principals would be the same as at present. Comp. John Hervey would be S.E., and he would now invest him.

Comp. Hervey was then invested S.E., and Lord De Tabley afterwards invested the following Comps. with the insignia of their respective offices:—

| | | |
|----------------------|-------|------------------|
| Lord Tenterden | ..... | N. |
| John B. Monckton | ..... | P.S. |
| Lewis Crombie | ..... | 1st A. |
| Chas. A. Murton | ..... | 2nd A. |
| S. Tomkins | ..... | Treasurer. |
| Æ. J. M'Intyre, Q.C. | ..... | Reg. |
| H. J. P. Dumas | ..... | Sword Bearer. |
| Dr. J. Daniel Moore | ..... | Standard Bearer. |
| W. Ough | ..... | D.C. |
| C. B. Payne | ..... | Janitor. |

Comp. W. Pulteney Scott moved, and Comp. Joseph Smith seconded, "That the following report be taken as read and received, and entered on the minutes," which motion was carried.

The Committee of General Purposes beg to report that they have examined the accounts from the 16th January, to 16th April, 1872, both inclusive, which they find to be as follows:—

| | | | | |
|-------------------------|-------|------|---|---|
| To Balance 16th January | ..... | £420 | 0 | 3 |
| .. Subsequent Receipts | ..... | 336 | 9 | 6 |
| | | £756 | 9 | 9 |

| | | | |
|--|------|----|----|
| By Disbursements during the Quarter | £142 | 18 | 10 |
| „ Purchase of £200 Consols, 92½, Bank Fee and Commission | 185 | 12 | 6 |
| „ Balance | 427 | 18 | 5 |
| | £756 | 9 | 9 |

which balance is in the hands of Messrs. Willis, Percival and Co., Bankers of the Grand Treasurer.

“The Committee have likewise to report that they have received the following petitions:—

“1st. From Comps. Joshua Nunn as Z., Henry Johnson as H., William Johnson as J., and seven others; for a chapter to be attached to the Caledonian Lodge, No. 134, London, to be called ‘The Caledonian Chapter,’ and to meet at the Ship and Turtle Tavern, Leadenhall-street, in the City of London.

2nd. From Comps. Elias Gottheil as Z.; Alfred Ellis Harris as H.; Charles Challis Taylor as J.; and seven others, for a Chapter to be attached to the Lodge of Faith, No. 141, London, to be called ‘The Faith Chapter,’ and to meet at Anderton’s Hotel, Fleet Street, in the City of London.

“3rd. From Comps. the Rev. Jno. Wm. Newell Tanner as Z.; Charles Dutton as H.; Samuel Gilbert as J.; and eleven others, for a chapter to be attached to the Lodge of Unity, No. 321, Crewe, to be called ‘The Chapter of Faith,’ and to meet at the Crewe Arms Hotel, Crewe, in the County of Chester.

4th. From Comps. Thomas Pibble Payne as Z.; James Ricketts Weston as H.; Henry Dusautoy as J.; and ten others, for a chapter to be attached to the Lodge of Peace and Harmony, No. 359, Southampton, to be called ‘The Chapter of Peace,’ and to meet at the Freemasons’ Hall, Southampton.

5th. From Companions Mark Scott as Z.; Frederick Dickinson as H.; John Brook Bray as J.; and six others, for a chapter to be attached to the St. Germain’s Lodge, No. 566, Selby, Yorkshire, to be called ‘The St. Germain’s Chapter,’ and to meet at the Crescent, Selby, in the County of York.”

“6th. From Comps. The Right Honourable Spencer Compton Cavendish, M.P., Marquis of Hartington as Z.; Haughton Charles Okeover as H.; Charles Robert Colville as J.; and eleven others, for a chapter to be attached to the Arboretum Lodge, No. 731, Derby, to be called ‘The Chapter of Truth,’ and to meet at the Arboretum Hotel, in the Township of Litchurch, in the County of Derby.

“7th. From Comps. William Henry Porritt as Z.; George Fox as H.; David Richard Wright Porritt as J.; and six others, for a chapter to be attached to the Londesborough Lodge, No. 734, Bridlington Quay, to be called ‘The Londesborough Chapter,’ and to meet at the Masonic Hall, Bridlington Quay, in the County of York.

“8th. From Comps. Samuel Geo. Homfray as Z.; Hy. John Higginson as H.; Wm. Williams junr., as J.; and nineteen others, for a chapter to be attached to the Philanthropic Lodge, No. 818, Abergavenny, to be called ‘The Philanthropic Chapter,’ and to meet at the Masonic Hall, Abergavenny, in the County of Monmouth.

“9th. From Comps. George Arthur Brown as Z.; John Lewis as H.; James Phillips as J.; and seven others, for a chapter to be attached to the St. George’s Lodge, No. 1098, Tredegar, to be called ‘The Prince of Wales Chapter,’ and to meet at the Temperance Hall, Tredegar, in the County of Monmouth.

“10th. From Companions John Millward as Z., Robert Rippon Duke as H., Frederick Turner as J., and twelve others, for a Chapter to be attached to the Phoenix Lodge of St. Ann, No. 1,235, Buxton, to be called ‘The Phoenix Chapter of St. Ann,’ and to meet at the Court House, Buxton, in the county of Derby.

“The foregoing Petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

“The Committee have also received a Memorial from the St. George’s Chapter, No. 440, Montreal, praying for a Charter of Confirmation, the original Charter having been surreptitiously re-

moved at the same time that the Warrant of the Lodge (for which a Warrant of Confirmation has since been granted) was also removed. The Committee being fully satisfied of the truth of the allegation set forth in the Memorial, recommend the prayer of the Memorial to be granted.

All the above were separately moved, seconded, and passed, without any discussion.

Comp. Scott then read the following item in the report:—

“The Committee have also to report that they have received a petition from the principals and other members of the Chapter of Hope, meeting at the Globe Tavern, Royal Hill, Greenwich, Kent, which is at present attached to the Lodge of Friendship, No. 206, meeting at the Ship and Turtle, Leadenhall-street, praying that the Chapter may be detached from the aforesaid Lodge, No. 206, and be henceforth attached to the St. George’s Lodge, No. 140, Greenwich, Kent, and be called ‘The St. George’s Chapter.’

“This petition is regular in form, and is accompanied with resolutions from both the lodges signifying their assent to the proposed arrangement. The Committee recommend that the prayer thereof be granted.”

Comp. Scott moved that the prayer be granted. Comp. Joshua Nunn seconded the motion.

Comp. Bradford opposed it. It seemed to him a most extraordinary announcement to make to Grand Chapter. He had known Grand Chapter for the last twenty years, and had never known such a petition granted. What had been done ever since he had been a Mason ought to be done now. The present was an extraordinary course to adopt, and yet the Committee reported that the petition was “regular in form.” He did not say that he objected to the petition being granted, but he should call on Grand Chapter, if it granted this petition, to grant a similar favour to his own Chapter attached to St. John’s Lodge, which met at the Hollybush, Hampstead.

Comp. Scott said he could not allow these irregular observations to be made. Grand Chapter was not considering the St. John’s Chapter, and the bringing forward that subject was not relevant to the case under discussion.

Comp. Bradford replied that he thought St. John’s Lodge had been ill-used by being sat upon for the last twenty years.

The Acting Grand Z. reminded Comp. Bradford that the Chapter was now debating the contents of the report of the Committee which concerned the Chapter of Hope.

Comp. Scott added that Comp. Bradford referred to another Chapter—the St. John’s—which was not before Grand Chapter, and if he wished the case of St. John’s to be considered he must bring it in regular form before the Committee.

Comp. Bradford again said that St. John’s Chapter had been ill-treated for the last 20 years. (Cries of No, no.)

Comp. Scott inquired if Comp. Bradford wished to move an amendment.

Comp. Bradford replied that he would move, “That the petition under consideration be not granted until that of St. John’s Chapter were granted.”

The Acting G.Z. informed Comp. Bradford that if he liked to bring his case before the Committee of General Purposes he could do so, but he had no right to introduce an extraneous subject, which this was, into the discussion on the matters concerning the Chapter of Hope.

Comp. F. Walters said, there was nothing in the steps taken by the Chapter of Hope at all extraordinary. It had originally been attached to the Lodge of Friendship, but was afterwards separated from that lodge. It was well-known that the Lodge of Prudent Brethren parted with their Chapter Warrant some years ago to the Neptune Lodge. Separation of a chapter from one lodge, and attachment to another was nothing new.

The motion of Comp. Scott was then put and carried.

Comp. Scott said the last paragraph of the report was one of finance, but it had been well considered by the Committee before its adoption had been recommended to Grand Chapter. It was as follows:—

“The attention of the Committee having been

directed to the very great increase in the number of chapters (nearly one-hundred), and the consequent increase of expenses in the office, since the arrangement was made in 1866, “that one sixth of the salaries paid by Grand Lodge should be paid by Grand Chapter, the Committee recommend the following resolution for the adoption of Grand Chapter.

“That in future Grand Chapter shall pay one-fifth, instead of one-sixth, of the salaries fixed by Grand Chapter to be hereafter paid to the Grand Secretary and his Clerks and the Grand Tyler, and that the sum of £50 per annum be contributed towards the general expenses, instead of £20 per annum as at present.”

He begged to move its adoption.

Comp. John Savage seconded the motion, and corroborated the statement that the increase in the number of chapters had greatly increased the work of the Grand S.E.’s office, and its expenses. It was but fair therefore that Grand Chapter should make an additional contribution towards those expenses. Some years ago it had been decided, that a sixth of the salaries of Grand Secretary’s office should be borne by Grand Chapter, and £20 paid towards the general expenses of the office, and at that time it was considered that the proportion was just. Now, however, when the work was so much increased, one-fifth of the said salaries, and £50 towards the expenses, seemed to him a proper proportion. If the Grand Chapter did not do this, probably we should hear before long that Grand Chapter was poaching on Grand Lodge. It seemed to him that the proposition was equitable, and he would second Comp. Scott’s motion.

The motion was carried unanimously. The Acting Grand Z. announced that the Grand Z. had appointed Comps. Scott, Head, and Fraser, members of the Committee of General Purposes for the year, and called on the Companions to elect the remaining six.

The election was then proceeded with, and of eight members who were proposed, Comps. J. Savage, Joseph Smith, Joshua Nunn, H. Browse, James Brett, and F. Adlard were chosen.

The formalities for closing Grand Chapter were thereupon observed, and the Companions separated.

Multum in Parvo, or Masonic Notes and Queries.

In Bro. Laurie’s history of Freemasonry (Ed. 1859, p. 163) it is stated that John McGowan, Esq., presented to Grand Lodge of Scotland a book “containing the minutes of a lodge of Freemasons, held at Rome in 1735, under the auspices of the Earl of Winton . . . this is the lodge over which Prince Charles Edward presided as Right Worshipful Master.”

We should be glad if any of the Scottish fratres would kindly inform us as to the character and contents of this minute-book, and the year in which the Prince was Master of the lodge.

W. JAMES HUGHAN.

What are the earliest records of the Mark Degree in this country? We shall be glad to correspond with any brethren who can furnish us with authentic extracts from the minute-book of any ancient lodge, or chapter, which worked the Mark degree anterior to the year 1770, in either England or Scotland.

It would appear from the Records we already possess that the “Mark-man” was given to Fellow Crafts, and the Mark Master, to Master Masons, during the latter part of the last century, and although it is often stated that Mark Master’s degree, (as now worked under the flourishing Mark Grand Lodge) was formerly a part of the Fellow Craft, we have never yet seen a minute of any lodge meeting, at which the Mark Masters degree was conferred on Fellow Crafts during last century. On the contrary, however, we have a code of By-laws transcribed for us from the Banff Lodge Records expressly providing for the restriction of the Mark Master’s degree to Master Masons, dated A.D. 1778.

W. JAMES HUGHAN.

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

CORNWALL.

CHACEWATER.—*Boscawen Lodge* (No. 699).—The regular monthly meeting of this flourishing lodge was held on Monday, the 22nd ult., Bro. the Rev. G. L. Church, in the chair. There were a large number of the members of the lodge present. The business of the lodge was to initiate Mr. Frederick Davey, to raise Bros. Abraham and Bunney, and to present Bros. Past Masters Paull and Hall with P.M. jewels. After the candidate had been initiated and the brethren raised to the third degree, the W.M. informed the brethren that he felt highly gratified that evening, in having a special duty to perform, in the first place, he had the honour of proposing, Bro. the Hon. and Rev. J. T. Boscawen, as a joining member of this lodge, the gentleman from whom the lodge took its name, and secondly, to present Bros. Paull and Hall with Past Masters' jewels, this being done, the lodge was duly closed, when the brethren adjourned to Bro. Host Paull's for refreshment. After the cloth was removed, and the healths of "The Queen," "The Duke of Cornwall," and "The Grand Master of England," were proposed and heartily drank to. Bro. P.M. Ninness, by permission of the chairman, proposed "The Health of the Provincial Grand Master of Cornwall, Bro. Augustus Smith," and coupled with that toast "The Health of our W.M., Bro. the Rev. G. L. Church, P.G. Chaplain." Bro. Church briefly replied, thanking them for the honour they had done him, and assuring them that he felt proud of his position, believing that he was serving under one of the best Masons that had ever lived. The W.M. then said that he would come to the toast of the evening, asking the brethren to fill their glasses and drink a bumper to "The Healths of Bros. Past Masters John Paull and John Hall," this was received with applause. He felt in proposing this toast highly honoured by the fact, that he was the Master of the largest lodge in the Province of Cornwall. This was highly gratifying to himself, and to the other brethren of the lodge, and he felt assured that the present prosperity of the lodge must be attributed to their P.M.'s, who have been regular in their attendance, and always willing to assist in the working of the lodge. The W.M. spoke at some length, urging on the young members of the lodge to look towards the east, and concluded by expressing a hope that he might on some future day have a similar honour conferred on him. Bro. Hall briefly replied, thanking the W.M. and brethren for the honour they had done him in presenting him with this handsome jewel, and assuring them that as long as his health should last he would continue to render his assistance for the welfare of the lodge. Bro. Paull in acknowledging the compliment paid him said, that the pleasure which he felt on the present occasion had almost overpowered him, he felt proud for the kind, though flattering remarks that had been made on himself and Bro. Hall by the W.M. and others, and promised to continue his services for the welfare of the lodge. He was one of the first who was initiated into the lodge, had served in every office within the door of the lodge, and had been their Secretary for six years, and that through the goodness of the Great Architect of the Universe in preserving his health, he had not during that time been absent but one lodge night. He thanked them for the handsome jewel they had presented him with that night, and that whenever he should look on it he should feel delighted, not for its intrinsic value, but it would have a tendency to recall to his mind the many happy hours he had spent with the brethren of the Boscawen. "The Health of the W.M. and others" followed, and the evening was spent in a manner long to be remembered by the members of the Boscawen. I might add that the jewels which were very chaste, and much admired, were purchased from Bro. Kenning, of London.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting was held on Thursday, the

18th ult., at the Masonic Rooms. The lodge was opened by Bro. Niner, W.M., assisted by Bros. Rev. J. Powning, Chaplain; Watson, as I.P.M.; Stafford, S.W.; Presswell, J.W.; Maye, Secretary; Westhead, S.D.; Fowle, J.D.; Taylor, Organist; and Cuming P.M., as I.G. There were also present Bros. Marks, P.M.; Dr. Hopkins, P.M., and P. Prov. G.S.W.; and other members, also as visitors, Bros. Haswell, 1358, and Michaelmore, 223. The minutes of the previous meeting were read and confirmed. The lodge having been opened in the second degree, Bro. David was examined, and having answered most satisfactorily, was approved, entrusted, and dismissed for preparation. The lodge was opened in the third degree, when Bro. David was re-admitted, and raised to the degree of M.M. by the W.M., the charge being given by Bro. Dr. Hopkins. The lodge was subsequently closed down to the first degree, when a lengthy discussion took place on matters of much importance to the members, but not of public interest. The lodge was finally closed at 8.30.

LEICESTERSHIRE AND RUTLAND.

OAKHAM.—*Vale of Catmos Lodge* (No. 1265).—The regular meeting of this lodge was held at the Agricultural Hall, on the 17th ult. Present:—Bros. J. C. Duncombe, P.G.A.D.C. Northants and Hunts, P.G.J.D. Leicestershire and Rutland, W.M.; Carter, P.M., as S.W.; Newcome, J.D., as J.W.; Jos. L. Bennett, Sec., Keep, as S.D.; Read, as J.D.; Tewson, as I.G.; and Hibbet, Tyler. The lodge was opened in due form, and the minutes of the last lodge were read and confirmed. Bro. Bennett, Secretary, proposed that the votes of the lodge for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Royal Masonic Benevolent Institution for Widows of Freemasons, be left at the disposal of the W.M., seconded by Bro. Read, and carried unanimously. The lodge being closed in due form, the brethren adjourned to refreshment, after which the usual Masonic toasts were given, the visitors being responded to by Bro. Carter, P.M., No. 141.

Royal Arch.

PROVINCIAL GRAND CHAPTER OF MIDDLESEX.

The installation meeting of the Royal Middlesex Chapter, No. 1194, and the Inauguration of the Provincial Grand Chapter of Middlesex, took place on Saturday, the 20th ult.

The members of the Royal Middlesex Chapter met at the Grotto Hotel, Twickenham, under the sceptre of the M.E.Z., Colonel Burdett, who duly opened the chapter, assisted by his H. and J. and a large number of Past Principles, who attended to assist or to witness the ceremonies of the day. After ballots had been taken for several joining members, Comp. R. Wentworth Little, P.Z., took the first chair, and having opened a Conclave of Principals, proceeded to instal Comp. W. Roebuck, C.E., as M.E.Z. Comp. W. Smeed, P.Z., then installed Comp. G. Cattell, as H., after which Comp. Little installed the J.-elect., Comp. W. Dodd. The officers invested were Comps. Little, E.; Kenning, N.; Horsley, Treas.; and Parker, Organist; and in consequence of the resignation of the P.S.-elect, the other offices remained vacant. Several propositions were then made and the chapter was called off, in order that the important ceremonies of inaugurating the first Grand Chapter for the Province, and of installing its first chiefs, might be carried out in due form. The chair was accordingly taken by Comp. John Hervey, Grand Scribe E. of England, who nominated Comps. John Boyd, P.Z., 145 and 534, as H., and Dr. Woodman, P.Z. 33, as J. A deputation of four Past First Principals, Comps. J. Stevens, A. J. Codner, H. G. Buss, and R. W. Little, then, after the usual formalities introduced the Provincial Grand Superintendent, Colonel Burdett, P.Z., and the gallant Companion was obligated and installed as the First Chief of Royal Arch

Masonry in Middlesex. He then nominated Comps. W. Roebuck, Z. 1194, as Prov. G.H., and J. M. Stedwell, P.Z. 946, as Prov. G.J., and they were duly obligated and installed by Comp. Hervey. The election of a P.G. Treasurer resulted in favour of Comp. H. G. Buss, P.Z., who holds a similar rank in Provincial Grand Lodge, and the remainder of the Officers were then appointed and invested in the following order:—

| | |
|------------------------------|-------------------|
| R. Wentworth Little, P.Z. | Prov. G.S.E. |
| Antonio J. Codner, P.Z. ... | Prov. G.S.W. |
| John Coutts, P.Z. | Prov. G.P.S. |
| William Smeed, P.Z. | Prov. G. 1st A.S. |
| T. R. McIlwham, Z. 946 | Prov. G. 2nd A.S. |
| Charles Horsley | Prov. G. Reg. |
| Geo. Motion, H. 946 | Prov. G. St. B. |
| William Platt, P.Z. | Prov. G.S.B. |
| G. Kenning, (Z. 192) N. 1194 | Prov. G.D.C. |
| Henry Parker | Prov. G. Org. |

Comp. Gilbert was elected Prov. G. Janitor.

A Committee, consisting of the P.G. Supt. H. J. E. Treas., and Registrar, was appointed to prepare a code of by-laws for the government of the province. The Provincial Grand Superintendent then moved that the cordial thanks of Provincial Grand Chapter be tendered to Ex. Comp. John Hervey, G.S.E., for the kindness with which he had consented to perform the various ceremonies of inauguration, and installation, as well as for the dignity and solemnity which had characterised his efficient conduct of the work. The proposition was seconded by Comp. Roebuck, P.G.H. and carried by acclamation.

Comp. Hervey briefly acknowledged the compliment, after which the Provincial Grand Chapter, and the private chapter were successively closed. A sumptuous banquet was then served, the chair being taken by Colonel Burdett, supported by Comp. Hervey, as H. (a domestic affliction having caused Comp. Roebuck to retire). Comps. Eedwell, J.; Little, E.; Codner, N.; and the other newly appointed officers, together with Comps. Raynham, W. Stewart, Past Grand Standard Bearer of England; J. Boyd, W.; R. Woodman, M.D.; H. Carter, Z. 382; Major E. H. Finney, W. Dodd, G. Cattell, H. W. Hunt, T. W. White, D. M. Dewar, E. Baxter, P.Z. 8; J. W. Barrett, and several other Companions. During the evening Comp. Little, acting for Comp. Roebuck, M.E.Z. and on behalf of the Royal Middlesex Chapter, presented to Colonel Burdett a handsome P.Z.'s jewel, beautifully mounted, and adorned with the arms of the county. The presentation was greeted with loud cheers, which were renewed when the worthy President rose to return thanks. Several most effective speeches were made in proposing and responding to the various toasts, and the meeting altogether may be summed up as a great success. The musical arrangements were confided to Comp. Parker, Prov. G. Organist, and gave unqualified satisfaction, while the catering of Mrs. Bandy, the hostess, left nothing to be desired.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—The quarterly meeting was held on Thursday, April 25th. The Chapter was opened at noon by Ex. Comps. J. Marks, M.E.Z.; Pridham, H.; G. Heath, J.; Dr. Hopkins, P.Z.; J. Heath, P.Z. After the admission of the companions, the minutes of the previous meeting were read and confirmed. The Treasurer gave a brief report of the finances. A board of 1st Principals was constituted after the withdrawal of the other companions, and Ex. Comp. Pridham was installed as Z. for the ensuing year. A board of 2nd Principals was then constituted, and Comp. G. Heath was obligated and placed in the chair of H. Lastly, a board of 3rd Principals was formed, and Comp. A. B. Niner was installed as J. In each case, the ceremony was performed by Ex. Comp. Dr. Hopkins, P.Z. The companions having been re-admitted, Comp. Beechey was installed as Principal Sojourner, and Comp. Croker as Janitor. Three brethren were proposed for installation at the next meeting, namely, Bros. Westhead, Stockwell, and Michaelmore. The Chapter was closed at half past one.

LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A regular convocation of this chapter was held at Freemasons' Hall on the 24th ult. The principal chairs were occupied by Comps. Toller, M.E.Z.; Stretton, H.; and Crow, J. There were also present Comps. Kelly, Prov. G. Supt.; Partridge, S.E.; Sculthorpe, S.N.; and other companions. Visitor—Comp. J. M. Moore, S.E. Rowley Chapter, Lancaster (No. 1,051). After the Chapter had been opened, and the minutes read and confirmed, the ballot was taken for Bro. G. B. Atkins, of John of Gaunt Lodge (No. 523), who was declared to be unanimously elected, and being present was exalted to this supreme degree by the M.E.Z., who also delivered the *Mystical Lecture*, the Symbolical, being given by the Prov. G. Supt., and the Historical by Comp. Crow, J. Three candidates were proposed for exaltation at the next meeting, after which the Chapter was closed, and the Companions retired for refreshment.

SCOTLAND.

GLASGOW.—*The Caledonian Chapter of Unity* (No. 73).—The companions of this chapter met on Tuesday last, at their hall, 170 Buchanan-street. D. Gilchrist, Z.; G. M. Donald, H.; G. W. Wheeler, J.; T. Findler, E. The Comps. of this chapter for correct work, had brought seven candidates, five of them being from the oldest lodge in Scotland, Mother Kilwinning No. 6. A lodge of Mark Masters was opened, W. Donaldson, acting as J.W. and G. Wheeler as Conductor. The lecture was delivered by Comp. D. Gilchrist. A lodge of Chair Masters was then opened, and the same gentleman received that degree. After labour, the brethren retired to refreshment, when after the usual loyal and Masonic toasts had been given, that of the candidates was proposed and responded to by Bro. Ferguson. That of Comp. Tweed was then given as the proposer of these seven candidates, and an energetic worker in Masonry. Comp. Tweed replied, pledging himself to do all that he could to assist the Caledonian Unity, his mother chapter, as well as Mother Kilwinning his mother lodge. The health of Comp. Wheeler was then drunk with all the honours, and he suitably acknowledged the kindness done him. Comps. Wheeler, and Park, replied on behalf of the Z's of other chapters. Happy to meet, and sorry to part, brought to a close this highly successful meeting.

Mark Masonry.

DEVONSHIRE.

TORNES.—*Pleiades Lodge* (No. 26).—At the quarterly meeting held on the 25th ult., under the presidency of Bro. A. B. Niner, W.M., the lodge was opened soon after six p.m., with Bros. Rev. R. Bowden, P.M., in the chair of S.W.; Dr. Hopkins, Past Grand J.W., in that of I.P.M.; Lidstone, acting as J.W.; Taylor, Org. The Overseers were unavoidably absent, and therefore the posts of the ceremony in which they are engaged were at the proper time explained by the J.P.M. The minutes of the previous meeting were read and confirmed. A ballot was taken for Bros. Oliver, Ferin, Pescott, and David, as candidates for advancement, which proving unanimously favourable, they were admitted, and received the benefit of this degree at the hands of the W.M. The lecture was given by Bro. Dr. Hopkins, P.M., and during his occupation of the chair, the W.M. having withdrawn, Bro. Niner was unanimously re-elected to preside over the lodge during the ensuing year. The W.M. re-entered, again assumed his chair, thanked the brethren for the compliment paid to him, and finally closed the lodge at 8 p.m.

Knights Templar.

LANCASHIRE.

PRESTON.—*Prince of Peace Encampment*.—The installation meeting of this encampment was held at the Assembly Rooms of the Bull Hotel, Preston, on Monday, the 15th ult. The

E.C., Sir Knight J. Walker presided, and was supported by Sir Knight W. H. Wright, Deputy Grand Commander of the Province, and a goodly assemblage of Knights of the Order. The encampment was opened in due form, and the general business transacted. Comp. Edward Airey, of the Rowley Chapter, Lancaster, and Comp. John Worsley, of the Chapter of Unanimity, Preston, were duly elected, and the baton of command having been entrusted to Sir Knight Wright, they were regularly installed and proclaimed as Knights Companions of the Order—the symbols being explained by Sir Knight Moore. The choice of the members in their election of an E.C. for the ensuing year having unanimously fallen upon Sir Knight J. Daniel Moore, M.D., that energetic member of our fraternity, was regularly installed into the position of Eminent Commander of the Encampment by Sir Knight W. H. Wright, whose eminent services to the Prince of Peace Encampment both now, and at previous meetings, deserve especial acknowledgment. The officers were appointed as follows:—Sir Knights John Walker, P.E.C. and Registrar; Col. Birchall, Prelate; Robinson, 1st Captain; Capt. A. H. H. Whitehead, 2nd Captain; Galloway, Treasurer; Robt. Walker, Hospitaller; Major Wilson, Almoner; James Worsley, Expert; W. J. Sly, Capt. of Lines; Capt. Lockhart and Parkinson, Standard Bearers; E. Airey and John Worsley, Heralds. After the close of the encampment, the Knights sat down to a banquet, in every respect worthy of the occasion, the usual loyal, Masonic, and chivalric toasts being duly honoured.

GIBRALTAR.

CALPE ENCAMPMENT.—The regular meeting of this encampment was held on Tuesday evening, the 9th ult., at the Masonic Hall. The business of the evening was mainly the installation of the Eminent Commander elect, but it having been reported immediately on the opening of the encampment, that several illustrious pilgrims had arrived at the outposts, and were seeking admission, the Eminent Commander, Sir Kt. Balfour Cockburn, ruled that they should at once be examined, and if found worthy, admitted. On the return of the Captain of the Lines, he reported that the supplicants consisted of Companion Matthews, Colonel in the American Army, and Minister of the American Government at the Court of Morocco. Companion Wall, Lieutenant Royal Artillery, and Companion Herr Von Relle, late 83rd regiment. These companions were forthwith admitted, and installed as Knights Templar in a most solemn and impressive manner, Sir Kt. Price, acting as Expert, and carrying out the details of the ceremony in a manner worthy of the highest praise. When his newly created Knights had been placed in their respective stalls; E.C. Sir Kt. Balfour Cockburn, with the assistance of P.E.C. Sir Kt. Dautez and others, proceeded at once to instal Sir Kt. Carver, as Eminent Commander for the ensuing year. Sir Kt. Carver selected Sir Kt. Price, as 1st Captain, and Sir Kt. Wortman as 2nd Captain, Sir Kt. Henry being placed in the chair of Prelate. Before the encampment was closed P.E.C. Sir Kt. Balfour Cockburn begged to be permitted to say a few words in recognition of the untiring energy and zeal displayed by Sir Kt. Marn, who had been Registrar for the past year. The flourishing condition in which the encampment was handed over to Sir Kt. Carver, was in a great measure due to the exertions of the Registrar, and Sir Kt. Balfour Cockburn earnestly hoped that the present E.C. would be enabled to retain the services of so valuable an officer, more especially in so important a post as that of Registrar.

GLASGOW.

GLASGOW.—*The Glasgow Girvan Encampment* (No. 32).—This encampment met on Tuesday, the 2nd ult., to confer the degree of Knights of Malta on the following gentlemen:—John Tweed, James Crabb, Wm. Dubboe, Hugh Mathison, Wm. King, and R. W. Smith. The ceremony was conducted by Sir Kt. Bell, M.N.C., assisted by Sir Knts. J. Parks, J. E. Speirs, M. Clauachan, and G. W. Wheeler,

Recorders. A letter was read from the Sir Knights of the Alleghany Commandery, conveying their thanks to this encampment for the banquet given to them on their visit to Glasgow. This letter as well as a copy of the reply sent to them was ordered to be sent to the *Freemason** for publication. A letter was then read from the widow of the Equerry, and assistance voted from the funds, which was supplemented by a subscription from the Fraters present.

Red Cross of Constantine.

SCOTLAND.

EDINBURGH.—*Edinburgh Conclave* (No. 4).—The first anniversary assembly of this conclave for the installation of M.P.S. and Viceroy, was held in the Rooms, 79, George-street, on Tuesday evening, the 23rd ult., V.E., Sir Knt. J. B. Mercer, K.G.C., M.P.S. presiding; there was a full attendance of officers and members. The minutes of the meetings having been read and confirmed, Em. Sir Knt. Wm. Grant, (P.M. No. 349), (Hon. V.), Past Sen. Gen. V.-elect, was presented and regularly inducted into the chair of Eusebius. Sir Knt. C. G. C. Christie, (R.W.M. No. 36), M.P.S.-elect, was then presented, and having signified his assent to the prescribed rules and ordinances, was in a College of Viceroy's, solemnly consecrated, and afterwards in a Senate of Sovereigns, regularly enthroned as M.P.S. for the ensuing year. He then invested his officers as follows:—viz., Em. Sir Knt. J.A. Butti, I.P.M. No. 349, (Hon. V.) Past Junr. Genl., Senr. Gen.; Sir Knt. Geo. Watson, Junr. Gen.; Em. Sir Knt. John Taylor, P.M. 145 349) (Hon. Sov.) High Prelate, Sir Knt. A. M. Bruce, Treas.; Em. Sir Knt. R. S. Brown, Past Viceroy, Recorder; Sir Knt. T. S. Baird, Prefect; Robert Irlam, S.B.; Peter Lothian Herald, and William Grieg, Sentinel, with Em. Sir Knt. Alex. Henry, R.W.M. No. 349, Hon. Sov.; Sir Knts. Robert Smart, and James Clark as members of Council. The business ended, and the conclave closed, the Sir Knts. adjourned to the refectory, where an excellent banquet, presided over by the M.P.S., supported by the E.V.E., was provided and partaken of. The usual loyal and chivalric toasts were given, and duly responded to, and a most agreeable evening was enjoyed by all present.

Scotland.

GLASGOW.—*Lodge St. Mark* (No. 102).—The hundred and sixth annual festival of this lodge was celebrated on the 24th ult., at the North British Imperial Hotel. A goodly number of the brethren sat down to dinner, Bro. John Cuninghame, R.W.M., presiding, supported by Bros. Capt. Neill, of Swindrigemuir, Depute Master of Mother Kilwinning, and S.P.G.M. for Ayrshire; Charles A. Cuninghame, Waterside; Thomas Halket, P.M.; James F. Mitchell, D.M.; George Sinclair, R.W.M. 27; I. C. Noscript, W. C. Hotson, and Thomas Halket, jun. The duties of Croupier was discharged by Bro. Robt. Jamieson, S.W., supported by Bros. D. Douglas, J.W.; James B. Hardie, I.G.; Daniel Watson, P.J.W.; Hugh Campbell, Sec.; and Alexander Gladstone, jun., Dir. of Music. After dinner "The Queen and the Craft," and "The Army, Navy, and Volunteers," were proposed from the chair. Capt. Neill replied to the latter toast. The R.W.M. then gave "The Grand Lodges of England, Ireland, and Scotland." Bro. J. F. Mitchell, in proposing "The Prov. G. Lodge of Glasgow," said that under the *régime* of Bro. W. Montgomerie Neilson, Prov. G.M., the system of visiting the lodges in the province yearly had been carried out with great advantage, many irregularities had been corrected, and improvements made in conducting the business of the lodges that cannot fail to be of the greatest benefit to the Craft. Bro. George Sinclair, R.W.M. 27, proposed "Lodge St. Mark, No. 102," and in doing so alluded to the excellent manner in which the work of the lodge had been conducted by the

* Will be given next week.

P.M., and he had no doubt that under the present R.W.M. the lodge would continue to prosper, and maintain that high position in the Craft that it had so long occupied. The R.W. Master gave a very suitable reply. In the course of the evening Bro. John Cuninghame, R.W.M., presented Bro. Thomas Halket, P.M., with a gold watch and appendages for himself, and a brooch and a pair of earrings for Mrs. Halket. The watch bore the following inscription:—"Presented to Bro. Thomas Halket, P.M. Lodge St. Mark, No. 102, by the brethren of the lodge, in recognition of his many services as R.W.M. 1872." The R.W.M. observed that Bro. Halket had held almost every office in the lodge, and discharged his duties admirably. Bro. Halket, in acknowledging the testimonial said:—"I will carefully preserve your gift, and highly value it as a memorial of your respect—an evidence of the position which I have occupied in the lodge, and also as a proof that my labours have been approved of by the brethren. It will also constantly remind me of many endearing friendships which have been formed amongst the brethren, and of that social and fraternal intercourse which I have so long enjoyed amongst them, and which, I trust, will long continue. I would also thank you R.W.M. for the very kind manner in which you have presented the testimonial. I have considered it not only a duty, but a privilege, to do all in my power to advance the interest of the lodge, and promote the principles of the Order. My connection with the lodge has been of a very pleasant character. The duties of office were rendered simple and pleasant by the hearty and efficient assistance which I received from the Office Bearers, and the members generally, for which I would now render them my sincere thanks; and I will endeavour to manifest my gratitude by rendering all the assistance I can to those in office. I trust that the lodge will continue to prosper in all its interests. I feel that I cannot express my sentiments respecting it better than in the words of our national poet, when addressing his mother lodge—

May freedom, harmony, and love,
Unite you in the grand design;
Beneath the Omnicient eye above
The glorious Architect divine.

The eye may keep the unerring line,
Still rising by the plummet's law;
Till order bright completely shine,
Shall be my prayer when far awa'.

Other toasts followed, some excellent songs were sung, and the evening was spent in a very pleasant and harmonious manner.

FREEMASONRY:

ITS WISDOM, STRENGTH AND BEAUTY; ITS ANTIQUITY, CHARACTER, STABILITY, AND USES.

An Address delivered by the Rev. W. V. TUDOR, at the Laying of the Corner Stone of the Masonic Temple at New Orleans, on Thursday, Feb. 15, 1872.

Most Worshipful Sir, Brethren, and Friends: An institution as old as Masonry needs no apology for its presuming still to exist. Its venerable age, to lay claim to no mythical antiquity, is simply an acknowledged fact. Its history has a weird fascination and charm, as though it were a sublime example. If we were to take up its origin, we should have to fumble into musty archives, whose dust, the accumulation of centuries, would bury us so deep, in a mould so dry and shifting, as not to sustain even a sprig of acacia to mark the spot where we went down. We could not be satisfied with any search into the record of Masonry that should stop short of the great King Solomon, and even arriving at this epoch, we should worry ourselves for want of facilities of pushing our excursion of inquiry yet deeper into the recesses of the dim past, shrewdly suspecting that in China, whose wig is the grayest of all the nations, if not her age; in India, where Sir William Jones thought he discovered writings of four thousand years ago; in Egypt, in the mysteries of Isis and Eleusis; among the colonies that Cecrops founded in Greece—all these traces might be detected of the distinct peculiarities of the idiosyncratic order that innocently

yields its antiquity to Adam alone. By the time however, that we had gotten as far back as Babel, we should have become vain babblers indeed, if not long before, and so the assertion of our interesting age for Masonry is a matter merely of humour, or of curiosity, that may be indulged for a moment, and a matter about which Masons have scarcely that moment's concern. When we should condescend to take notice of the past thousand years, we should find the Masonry of to-day such a familiar denizen in lodges on the face of the earth, of that entire period, an institution of the Saxon Hierarchy, of York and London, an institution whose roll still show the names of historic bishops, and dukes, and kings, and philosophers, and statesmen—such a fixture in England, and subsequently in America, that we agree at once that the order is at least one thousand years old; and that admission is of importance, from the single consideration alone that the grand temple of Freemasonry is built upon the foundations of great and good men, truth itself being the chief corner-stone. But it is Masonry as a thing of the living present that is in our thoughts to day. Behold in these United States 5,000 lodges, with an aggregate of 500,000 members; in this city thirty-two lodges, with an aggregate of three thousand members.

A due respect to the numbers who have honored us with their presence to-day, who, it is fair to presume, are not Masons, and particularly the respect due to the fair and better part, by far, of this audience, who not only honour but grace the occasion, and who we know are not Masons, although we should not be afraid to trust them if the law would permit, who have ever been distinguished for their love for the brotherhood, and as the daughters of a more than Masonic charity, such respect demands that we shall not speak in the cabalistic language of the craft, but in terms of general import and interest.

From the beginning men have organized themselves into associations, societies, communities, corporations, orders, etc. In that fact there is the expression of a law deeply impressed upon the nature of man, and this law, stated simply, disposes at once of all objections to the Masonic order, regarded as an association or companionship. The law of perfection, illustrated by the vice of imperfection, which inevitably attaches to all constitutions of organic bodies framed by man, and which so seriously impairs the efficiency of execution in detail of even the best constitutions, has but to be stated to dispose of all objections to Masonry, arising from the fact of unworthy members, half realized aims, defective co-operation, and inadequate practical results.

The law of the natural right of private judgment, illustrated by differences of opinion among peers in goodness and reason, with regard to causes and evidence, has but to be stated to dispose of all objections to Masonry, growing out of certain few unfortunate controversies in which it has participated in its history, and that have started questions of its general expediency, its indirect influence, its most pronounced historic tendency for good or bad, and in some minds, even its morality.

The only question then remaining is that which concerns the principles that have organized, the characters that have illustrated, and the works that have signalized its records; their testimony as to the general effect of the system and its moral status, and that must determine the attitude towards it of all men who have pureness of heart. To this last chief question the Mason is ready with his answer, albeit, indeed, he is not so anxious to multiply proselytes, or to undertake any anxious advocacy of his position.

Masonry would have died out long ago if it had depended for its perpetuity upon the active industry of its adherents, through the usual special methods of canvassing for supporters, directed to the specific end of increasing its numbers.

Masonry may allow encouragement, but never has addressed solicitations of applicants for admission. In this fact, in part, lies the reason which removes it as far from the nature of a religion, as it is also removed essentially from the spirit of hatred and evil. Believing that I am right as a Christian, I try to help make every man I meet a Christian. I have never tried to induce any one to become a Mason. A religious man may devote himself to Masonry, as an auxiliary to his own or others' good, but always, of course, under the strict regulation of the law of his religion,

which enacts "redeeming the time." It is foreign to the very genius of Masonry therefore to put forth any apology. It is sublimely dignified, reserved and self-contained. It is an example of free individual segregation from the mass, an association of individuals, an illustration of the law of association operating among beings of one blood, an incident of the social state—a close communion, an institution whose teachings, sentiments, and aim are as pure and good, as truth, love, and happiness; whose doors, now closed for strength's sake, fly open again for love's sake to every brother man, worthy and well qualified, who knocks for admittance, an institution, whose prayer is that all were thus worthy and well qualified, and that will therefore bless even the unworthy with its benefits, with relief in trouble and guidance in ignorance, in the shape of their exaltation; and so contemplate expressly in its familiar inculcations, and in its beneficent and charitable designs, the whole world of mankind. It stands upon its dignity, survives with the world, does alone in secret what cheers many a heart, treads the sick room softly, yet the tread, though light, may be distinctly heard by the ear, day and night together, as long as there is need. It buries the dead with a gentle courtesy that starts from the widow's eyes tears of blessing and consolation with the tears of bereaved grief; and returns from the garlanded grave to be to the widow a husband, to the orphan a father. God willing, it will build a Temple on this spot, in precious memory of saints of old, and in the faith of good men yet to come, as long as earth shall have a future.

Masonry, in the bare right to exist as long as men will, holds its belief and doctrines for itself, for ever settled beyond all amendment or change. The Bible is its great light. God, and his Book of the Law, revelation and redemption, death and destruction, holiness and love, life and immortality, retribution and heaven, through the blood of atonement, are ideas fundamental to its identity. It conceives itself welcome to Christian truth, and so has adopted it. For the truth to be held in unrighteousness is, alas, too sadly human, and so brethren are warned to take due notice of the admonitions to that effect of the Great Master of Assemblies, and govern themselves accordingly. If the virtues of Masonry were, in their perfection, the virtues of any one Mason, it could be said of him:

Behold a man all o'er consummate, absolute,
Full orb'd, in his whole round of rays complete.
"Are Masons gadder than odher men?" is a question that King Henry VI. of England, asks in an ancient manuscript found by the distinguished metaphysician, John Locke, in the celebrated Bodleian library. This manuscript is a matter of great curiosity and much interest to Masons. It contains certain questions and answers concerning the mysteries of Masonry, written by the hand of King Henry VI. and copied by one John Leylaude, antiquarian. I have quoted one of the questions, "Are Masons gadder than odher men?" The answer is, "Some Masons are not so virtuous as some odher men, but in the most part they be more good than they would be if they were not Masons." It is said that Locke, the scholar and metaphysician, was so struck with the reading of this manuscript that he sent it to the Right Honorable Thomas, Earl of Pembroke, with a letter signifying his intention to enter the fraternity, if he might be admitted, the next time he went to London.

If faith, hope, and charity; if silence, caution, and discretion; if industry, economy, temperance, and truth; if justice, fortitude, and piety be virtues—combined in one character, they would surely make the perfect man better than another destitute of them, and I have named the Masonic virtues.

If the square and level, plumb and rule, and hammer and mallet, and chisel, in the hands of the operative mason can guide into stability, beauty and proportion the rising edifice, their symbolic use in moral or speculative Masonry should train in delicate adjustment the growth of character into the stature of a perfect man, the lines of geometry, and angles of correct vision, (seeing things as they are, discriminating between shams and realities, looking at things not seen,) and curves of beauty, and solids of genuine attainments in goodness and grace, (as distinguished from the superficial boasts of vanity,) are to be considered in the for-

mations of character;—and geometry is the Mason's favourite science.

If to tread the path of duty and benevolence bare-foot or shod, to prefer labour to refreshment, and death to dishonour, be noble elements of character, they are lessons which a Mason cannot enter his lodge without learning.

If you inquire what are the jewels of a lodge, I would answer, brotherly love, relief and truth.

If you inquire what are the Masons' secret signs, I would answer, all the signals of distress, from the infant's cry to the "union down" of a sinking ship.

If you ask the Masons' password. I would answer for the entire brotherhood. Let our words here, in the lodge, or in secret communion, be what they may, nevertheless. "Not every one that saith unto me Lord, Lord, shall enter into kingdom of Heaven, but he that doeth the will of my Father who art in heaven."

Secrecy is a peculiar feature of Masonry, and the meaning and power of a Mason's secrecy lies in another word, and that is silence. To illustrate: God is silent. A boy's rocket shot into the air makes more noise than all God's constellations. In what dignified, sublime, awful reserve does the great Architect contain himself—reserve of thought large as space and deep and solemn as the sea; of holiness, stern as the mountains and pure as the breeze that sighs around them; of mercy quick as the light, and gentle as the tints that make it. "The heavens declare the glory of God. Day unto day uttereth speech of Him," but in tones that do not break an infant's fevered slumber. Could we stand in the focus of those tones, we should hear the soliloquy of God.

The secret of a Mason's secrecy is in the words: "When thou doest alms, let not thy left hand know what thy right hand doeth;" or these: "He shall not cry, nor lift up, nor cause his voice to be heard in the streets."

The Masons' great quest is light. If we look up at night, we see shining upon us with a distinct brightness orbs and worlds, far beyond the point where our sun can lend them any radiance. They are not lit up by his beams and yet they shine. How is this? Science explains it. It has discovered a luminous element, which it calls ether, which encompasses all the worlds that our eyes behold. The element is invisible, impalpable, imponderable, immeasurable. It is a sea of light, irradiating every sun, and bathing in splendour every star. Destroy or dissipate it, and our sun would go out in stygian darkness, and not a star would beam in the firmament. Suns and stars drink deep of the invisible glory, and then themselves become fountains of light, which rolls in waves, that in swift succession and with immense rapidity traverse in all directions the unfathomable sea. In the ethereal elements of truth which God has poured like a flood upon our intelligent being, Masonry would bathe itself that it may become itself a fountain and source of light to those that sit in darkness.

As the light of the sun gives unity to the works of God and kindles them into beauty, clothes every landscape with its rich and varied loveliness, imparts to every gem its lustre, to every star its blazing radiance, so is it the light of truth alone that gives unity, beauty, and excellence to the Masons' lodge.

Truth, like light, is stainless, pure. The ray that discovers the mote in the air is not infected by it, nor defiled by the stain that it reveals, only that it may be removed.

Light shines and creation rejoices. Verdure clothes the earth and flowers adorn it; lakes and rivers become polished mirrors under its delicate touch, and ocean laughs to its very depths under the sweet and powerful influence, as day mounts the heavens. Life in a thousand forms renews its activity, the groves become vocal with innumerable songs, the petals of the flowers unfold to Aurora's roseate fingers and cast forth their perfume, the beast of the field rises from his grassy couch, and the monarch of all goes forth to his labor. Such animation, beauty and joy is truth, received in the love of it to the soul of man.

The virtues taught in Masonry are the white light of truth refracted into the colours of the rainbow.

The light of truth in Masonry is the light of life and immortality. "Death is an eternal sleep:" they wrote it on their tombstones and cemeteries

in ancient times. Truth with pencil of light, has written on our graves "resting in hope."

"Who follows truth carries his star in his brain."

The corner stone will now be laid with ample ceremony. It will receive at the hands of the Grand Officers a tribute of corn, and wine, and oil: symbols, respectively, the corn of nourishment, the wine of refreshment, and the oil of the joy which the fraternity wishes this community, in the midst of which it is planted.

The foundation stone placed in position, let the Temple rise if the work be of God; if not, let the confusion of Babel seize the builders, and the work itself come to nought.

Let the temple rise; the expression in union of its parts and the solidity of its structure, of concord, harmony and brotherly love yet abiding on earth, though the nations be embroiled in strife; just as the institution which it shall cover has often been a refuge and comfort for enemies in war!

Let the temple rise; let it real the firmer to its base for every earthquake, and shine the brighter for every tongue of fire that licks it; and whenever time or judgment, as one or the other must, shall reveal the contents of the box now to be enclosed in the corner-stone, may documents and papers discover by contrast a better, purer, happier state of society than now, then existing: the murder and fraud, and corruptions in public life, of which the journals to-day tell the story, passed away forever, and the race well advanced toward perfect goodness and happiness!

Let the temple rise!

It is the quaint conceit of a wild modern poet, that the precious stones of our earth are the remains of a temple built by angels in Eden, to the worship of God. The foundations of the temple were bright and beaten gold, tower and roof and pinnacle without were solid diamond, and the dome was eye-blue sapphire, studded with golden stars; the floor was emerald, veined with gold and silver, marble and mineral of every hue were in its walls, the columns were of alabaster, the altar was one ruby, heart-like, and where all things were magnificent the meanest thing was gold, and the plainest. Man fell and joined the hosts of hell, black-bannered, on the very day when he should have met God and his angels there, and immediately also fell that bright fane. No death-dimmed eye gazed on its glory. Earthquakes gulped it down. The Temple of the Angels lay in its grave; till at the Flood it burst like a shell and scattered east and west, and far and wide, its fragments, that are the diamonds and rubies, and emeralds and sapphires of this world's costly merchandise.

The temple of a perfect human nature has been wrecked. Yet benevolence, truth, justice, mercy, love, are scattered like fragmentary jewels in separate human characters.

Let it be our nobler Masonry to rebuild the Temple of the Lord in the perfect man, until he shall stand forth himself again, the jewels one again in combination, love beating in the heart, truth ever speaking from the tongue, justice ever reigning in the mind, benevolence ever giving from the hand, righteousness ever in the path of the feet, kindness ever beaming from the eye, gentleness curving every limb, honour crowning the head, and goodness unqualified the description of the life.

Let the Temple rise, the constant admonition to us particularly, brethren, of that fairer, nobler edifice of character in godliness and grace that can only be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone!

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

Reviews.

"ALBION'S CHURCH."

Among the many imitators of the anonymous author of the well-known brochure "The Row in Dame Europa's School," Mr. S. E. Thomas stands forth conspicuously as the writer of a little pamphlet entitled, "The Row in Dame Albion's Church School," which, in a dramatic form, supplies an exposition of the varying shades of thought and doctrine entertained and taught within the pale of the Established Church by its most eminent professors. On this dialogue's first appearance, the vigour with which it was written, and the command of the subject displayed, evinced that its author was no mere tyro in the study of divinity, while the easily penetrated disguises of the *dramatis personæ*, and the felicitous turns of expression attributed to each, denoted the well-read student and the keen observer. It at once became highly popular, and now the invariable sequel to popularity, a people's edition, under the crisper title of "Albion's Church" has been issued by Messrs. Houlston and Son, the original publishers, at an almost nominal price. Denominational effusions must *ex necessitate rei* be but seldom noticed in these columns, but the little squib before us, characterised as it is throughout, by a pervading spirit of charity, and a truly catholic breadth of observation and comprehensive toleration, may fairly plead as an excuse for our departure from the rule. The presence in the work under notice of these qualities must commend it to the favourable notice of Freemasons, as a body of men whose creed is unsectarian and cosmopolitan.

We have received "A Masonic Galop," by Bro. W. Hemingway, and can safely recommend it, feeling assured it will give satisfaction to all lovers of music, whether they are connected with the Fraternity or not.

THE GLOUCESTER LODGE CENTENARY.—Whilst the Grand Master and the other high officers engaged with him in this festival were assembled at the Deanery, advantage was taken of the opportunity to signalise the event by taking a photograph of them in a group, the operators being Messrs. Adams and Stilliard, who have produced a real work of art, all the portraits being most distinct and expressive. The "group" may be obtained of the above firm, and a most interesting memorial of the grand celebration it may be considered.

Obituary.

BRO. W. WESCOE, I.P.M. 266.

With profound sorrow we record the death of our respected Bro. William Wescoe, I.P.M., of Naphtali Lodge, No. 266, Heywood, Lancashire, which occurred near his residence on the 12th ult. His remains were interred at the Heywood Cemetery on the 18th ult., the funeral being numerously attended by the brethren, amongst whom were several Provincial Officers. The deceased was highly esteemed, and general sympathy was evinced by the whole town.

BRO. THOMAS SAMBROOKE.

At the Brompton Cemetery on Tuesday, the 23rd ult., were interred the mortal remains of Brother Thomas Sambrooke, who expired at his place of business in High Holborn on Thursday the 18th, somewhat suddenly, after a short illness of three or four days only, aged 54. Bro. Sambrooke was initiated in the Egyptian Lodge, No. 27, on the 4th October, 1860. His career in Masonry was not marked by any notable event, as he never aspired to hold office in his lodge, but a kinder or more genial soul never breathed. He was well known to, and highly esteemed by his neighbours and fellow-tradesmen, as a man of strict honour and integrity. His remains were followed to the grave by many of his Masonic friends and neighbours, as mourners, or otherwise, amongst whom were noticed: Bros. Todd, Buss, Berri, Hoare, J. May, C. Burnett of No. 27; Burry, No. 172; Messrs. Easton, Burden, Baker, Battson, and others.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, May 10, 1872.

The Editor will be glad to have notices from Secretaries of Lodges and Chapters of any change in place or time of meeting.

SATURDAY, MAY 4.

General Committee Boys' School, Freemasons' Hall, at 4. Lodge 142, St. Thomas's, Caledonian Hotel, Adelphi. Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor. Sphinx Lodge of Instruction (1329), Stirling Castle, Camberwell, at 7.30; Bros. Thomas and Worthington, Preceptors. Mount Sinia Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor. Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-Square, at 8.

MONDAY, MAY 6.

Lodge 16, Royal Alpha, Willis's Rooms, St. James's. " 25, Robert Burns, Freemasons' Hall. " 171, Amity, Ship Hotel, Greenwich. " 188, Joppa, Albion Tavern, Aldersgate-street. " 256, Unions, Freemasons' Hall. " 1319, Asaph, Freemasons' Hall. Chap. 174, Sincerity, Cheshire Cheese Tavern, Crutched Friars. Mark Lodge, No. 11, St. Mark's, Masons' Hall, Masons' Avenue, Basinghall-st. Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7. Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor. Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor. Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor. British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8. St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street, (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor. Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Willey, P.M. 11.55, Preceptor. St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, MAY 7.

Colonial Board at 3 o'clock. Lodge 9, Albion, Freemasons' Hall. " 18, Old Dundee, London Tavern, Bishopsgate-st. " 167, St. John's, Holly Bush Tavern, Hampstead. " 1257, Grosvenor, Victoria Station, Metropolitan Dist. Railway, Piccadilly. " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road. " 1261, Golden Rule, Masons' Hall, Masons'-avenue. " 1298, Royal Standard, Marquess Tavern, Canonbury. Chap. 169, Temperance, White Swan Tavern, Deptford. " 507, United Pilgrims, Horns Tavern, Kennington-park. Metropolitan Chapter of Instruction, Portugal Hotel Fleet-street, at 7; Comp. Brett, Preceptor. Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 8. Bro. John Thomas, Preceptor. Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel) at 8; Bro. C. A. Cotterburne, Preceptor. Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor. Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's Wood Bro. F. G. Baker, Preceptor. Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30. Bro. J. Saunders, Preceptor. Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30. Ben Johnson Lodge of Instruction, Ben Johnson, Goodman's-yard, at 8. Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30. Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton, (W.M. 1227), Preceptor. St. Marybone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor. West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

WEDNESDAY, MAY 8.

Festival of the Royal Masonic Institution for Girls. Committee of Royal Masonic Benevolent Institution, at 3. Consecration of the New Masonic Hall, 33, Golden-square, at 3 o'clock. Lodge 3, Fidelity, Freemasons' Hall. " 13, Union of Waterloo, Masonic Hall, William-st., Woolwich. " 15, Kent, Guildhall Coffee House, Gresham-st. " 87, Vitruvian, White Hart, College-st, Lambeth. " 147, Justice, White Swan, High-st, Deptford.

" 238, Pilgrim, Ship and Turtle, Leadenhall-st. " 781, Merchant Navy, Silver Tavern, Burdett-rd, Lime-house. " 820, Lily of Richmond, Greyhound, Richmond. " 1017, Montefiore, Freemasons' Hall. " 1216, Macdonald, Brunswick-st., Camberwell. " 1228, Beacontree, Private Rooms, Leytonstone. " 1306, St. John of Wapping, Gun Tavern, High-st. Wapping. Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; Bro. J. Robt. Nash, Preceptor. United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, 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 7.30. Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8. Bro. T. A. Adams, Preceptor. Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham at 8; Bro. David Rose, Preceptor. Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar. Stanhope Lodge of Instruction, Thicket Hotel, Anerly at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MAY 9.

Grand Council of Illustrious Knights, K.H. 30°, Masonic Hall, 33, Golden Square. Temple Crossing K.T. Encampment, Horns Tavern, Kennington. Lodge 91, Regularity, Freemasons' Hall. " 206, Friendship, Ship and Turtle Tavern, Leadenhall-st. " 263, Bank of England, Albion Tav., Aldersgate-st. " 1076, Capper, Marine Hotel, Victoria Dock, West Ham. " 1227, Upton, Spotted Dog, Upton, Essex. " 1288, Finsbury Park, Finsbury Park Tavern, Holloway. " 1321, Emblematic, Tulse Hill Hotel, Tulse Hill. The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanation of R.A. Jewel and Solids, part sections. Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor. Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; Bro. John Thomas, 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. Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188. Preceptor. Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

FRIDAY, MAY 10.

Grand Conelave Knights Templar, Freemasons' Tavern, Lodge 33, Britannic, Freemasons' Hall. " 134, Caledonian, Ship and Turtle, Leadenhall-street. " 157, Bedford, Freemasons' Hall. Chapter 6, Friendship, Willis's Rooms, St. James's. Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7. Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor. Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor. Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor. Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-st., at 8; Bro. W. Watson, Preceptor. Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales'-road, N.W., at 8. St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W. 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. Bro. Howes, P.M., Preceptor. Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8. Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor. Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor. Royal Standard Lodge of Instruction (1298), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298,) Preceptor. Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Dr. J. COLLIS BROWNE'S CHLORODYNE.

THE ORIGINAL AND ONLY GENUINE.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered. CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma. CHLORODYNE effectually checks and arrests those too often fatal diseases—Diphtheria, Fever, Croup, Ague. CHLORODYNE acts like a charm in Diarrhoea, and is the only specific in Cholera and Dysentery. CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation and Spasms. CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

From Lord FRANCIS CONYNGHAM, Mount Charles, Donegal, 11th December, 1868.

"Lord Francis Conyngham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Devonport, and has found it a most wonderful medicine, will be glad to have half a dozen bottles sent at once to the above address.

"Earl RUSSELL communicated to the College of Physicians that he had received a dispatch from her Majesty's Consul at Manilla, to the effect that Cholera had been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See *Lancet*, Dec. 1, 1864.

From W. VESALIUS PETTIGREW, M.D. Hon F.R.C.S. England;

Formerly Lecturer on Anatomy and Physiology, at St. George's School of Medicine.

"I have no hesitation in stating, after a fair trial of Chlorodyne, that I have never met with any medicine so efficacious as an Anti-spasmodic and Sedative. I have used it in Consumption, Asthma, Diarrhoea, and other diseases, and am most perfectly satisfied with the results."

From Dr. THOMAS SANDIFORD, Passage West, Cork.

"I will thank you to send me a further supply of Chlorodyne. It was the most efficacious remedy I ever used, affording relief in violent attacks of Spasms within a minute after being taken. One patient in particular, who has suffered for years with periodical attacks of Spasms of a most painful nature, and unable to obtain relief from other remedies, such as Opium, &c., finds nothing so prompt and efficacious as Chlorodyne."

From J. M'GILGOUR CROFT, M.D., M.R.C.P. London, late Staff Surgeon to H.M.F.

"Sir,—After prescribing Dr. J. Collis Browne's Chlorodyne for the last three years in severe cases of Neuralgia and Tic-Doloureux, I feel that I am in a position to testify to its valuable effects. Really, in some cases it acts like a charm, when all other means had failed. Without being asked for this report, I must come forward and state my candid opinion that it is a most valuable medicine, and I have recommended several Chemists in this neighbourhood not to be without it for prescriptions."

From JNO. E. GOULSTONE, M.D., late Principal Surgeon to the Steamship "Great Eastern."

"I can confidently state that Chlorodyne is an admirable Sedative and Anti-Spasmodic, having used it in Neuralgia, Hysteria, Asthma, and Consumption, with remarkably favourable results. It relieved a fit of Asthma in four minutes, where the patient had suffered eleven years in a most distressing manner, no previous remedy having had so immediate and beneficial an effect."

From Dr. B. J. BOUTON and Co., Horncastle.

"We have made pretty extensive use of Chlorodyne in our practice lately, and look upon it as an excellent direct Sedative and anti-Spasmodic. It seems to allay pain and irritation, in whatever organ and from whatever cause. It induces a feeling of comfort and quietude not obtainable by any other remedy, and it seems to possess this great advantage over all other sedatives, that it leaves no unpleasant after effects."

J. C. BAKER, Esq., M.D., Bideford.

"It is, without doubt, the most valuable and certain Anodyne we have."

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor, Sir W. Page Wood stated that Dr. J. Collis Browne was undoubtedly the Inventor of CHLORODYNE; that the story of the defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

Sold in Bottles at 1/1½, 2/9, 4/6, and 11/0 each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government Stamp. Overwhelming Medical Testimony accompanies each Bottle.

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