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## AIDS TO STUDY.

BY BRO. WM. CARPENTER, P.M. &amp; P.Z. 177.

## IV.

In my former paper, on the diversities presented in the human family, I used, as is the custom, the word *Races*, as designating the several varieties of mankind. The term, however, is not only vague, but is calculated to convey an erroneous idea; namely, that they are distinct species of a genus, and not forms and varieties of a single species. As Alexander Von Humboldt observes (*Cosmos*, Sabine's translation, vol. 1, p. 351), "Whilst attention was exclusively directed to the extremes of colour and of form, the result of the first vivid impressions derived from the senses was a tendency to view those differences as characteristic, not of mere varieties, but of originally distinct species. The permanence of certain types, in the midst of the most opposite influences, especially of climate, appeared to favour this view, notwithstanding the shortness of the time to which the historical evidence applied." But, as I have previously intimated, more powerful reasons, as they have been exhibited and illustrated by the authorities I named in a former paper, lend their weight to the other side of the question, and corroborate the unity of the human race. I may add, that Humboldt, uniting his testimony to that of other illustrious men, who have made this branch of science the object of profound and extended study, refers to the many intermediate gradations of the tint of the skin and the form of the skull, which have been made known to us by the rapid progress of geographical science; to the analogies derived from the history of varieties in animals, both domestic and wild; and to the positive observations collected respecting the limits of fecundity in hybrids; and then he remarks, that "the greater part of the supposed contrasts, to which so much weight was formerly assigned, have disappeared before the laborious investigations of Tiedemann, on the brain of negroes and

Europeans, and the anatomical researches of Vrolik and Weber on the form of the pelvis."

I have, however, no intention of entering into a discussion of this subject, though most interesting and tempting. My object here, as it will be in all the papers I may be permitted to contribute, as *Aids to Study*, is to indicate the subjects which appear to me to demand the special attention of Freemasons, and to point out the best sources of information relating to them, rather than to put forward my own views, though I may incidentally do this. But I may add to what I have already said, that by maintaining the unity of the human species, and regarding the different races, as they are popularly called, as only forms and varieties of a single species, we repel the cheerless assumption of superior and inferior races of men, and of slavery being an institution of nature, as it stands developed in Aristotle's *Politica*. "If," in the words of Wilhelm Von Humboldt, "we would point to an idea which all history, throughout its course discloses, as ever establishing more firmly, and extending more widely its salutary empire—if there is one idea which, more than any other, contributes to the often contested, but still more often misunderstood, perfectibility of the whole human species—it is the idea of our common humanity; tending to remove the hostile barriers which prejudices and partial views of every kind have raised between men, and to cause all mankind, without distinction of religion, nations or colour, to be regarded as one great fraternity—aspiring towards one common aim, the free development of their moral faculties. This is the ultimate and highest object of society; it is also the direction planted in man's nature, leading towards the indefinite expansion of his inner being. He regards the earth and the starry heavens as inwardly his own, given to him for the exercise of his intellectual and physical activity. The child longs to pass the hills or the waters which surround his native dwelling, and the wish indulged, but as the bent tree springs back to its first form of growth, he longs to return to the home which he had left; for by a double aspiration after the unknown future and the forgotten past—after that which he desires, and that which he has lost—man is preserved, by a beautiful and touching instinct, from an exclusive attachment to that which is present. Deeply rooted in man's inmost nature, as well as commanded by his highest tendencies, the full recognition of the bond of humanity, of the community of the whole human race, with the sentiments and sympathies which spring therefrom, become a leading principle in the history of man.

Falling back now upon the varieties which present themselves in the great family of mankind, I may observe that there has been a tendency, as the natural history of man has continued to furnish an object of study to men of science, to reduce the number of the varieties.

The division originally proposed by Blumenbach, included *five* races or varieties—the Caucasian, Ethiopian, Mongolian, Malay, and American. This division, with some slight modification, was long acquiesced in. The later researches of Prichard, founded on more ample materials, led him to take the chief types of animal form—the characteristics fixed upon by naturalists, and the distinction of races

founded upon them, and reduce them to three,—the *Prognathous*, the *Pyramidal*, and the *oval or elliptical*. The prognathous, or those marked by the predominance of the jaws, is the cranial type of the lower negro and the Australian races; the pyramidal crania, connected with the broad lozenge-formed face, furnish a type common to the Mongolian or Tartar nations, the Laplanders, the Esquimaux, the Hottentots, and many of the American races. The oval or elliptical cranium expresses the form common to the Caucasian races, and all the more highly civilised nations of the world.

But these divisions, however useful for the study of the science, and the elucidation of its several branches, cannot properly be pushed further than that; for our present knowledge enables us to follow the more strongly marked types into each other, through all the intermediate links. And we can go yet further, and affirm that some of these changes are taking place under our own eyes. The Turks of Europe and Western Asia are doubtless of the same stem as the Turks of Central Asia; yet they have gained, probably within a few centuries, the cranial form and facial features of the Caucasian races, while those retaining their original seat and manner of life, retain also the pyramidal skull and Mongolian characters of the race.

Again, we have various and reliable testimony that the negro head, so strongly marked in its character, is gradually approximating to the European type, where successive generations of negroes, without actual intermixture, have been in constant communication with European people and habits. Looking upon these divisions or races, as they are termed, then, as only so many convenient distinctions, to aid us in our investigations, I rather prefer another division, as presenting itself more obviously, in the stature and proportions of the body, the complexion of the skin, the colour and set of the hair, and the size and shape of the skull, the last mentioned particular being, as already stated, the most decisive. The races thus distinguished are the *White or Caucasian*, the *Yellow or Mongolian*, the *Black, Negro*, or *Nigrilian*, and the *Red or American*. The first was the sole possessor of ancient civilization, the second appears only occasionally on the scene of ancient history, when its nomad hordes come down from their homes in the plateaux of Central Asia, over which they have always wandered, the third is represented only by the slaves depicted on Egyptian monuments, the fourth does not appear at all in ancient history. The last three races, as Smith observes (*Anc. Hist. of Asia*, p. 6) are excluded from the families enumerated in Gen. x., not as negating their descent from Noah, but because they lay beyond the geographical range embraced by the writer; which is limited to the *primary* settlements of the Caucasian race. It seems to lie entirely, as he suggests, within the 20th to 60th meridians of east longitude, and the 10th to 50th parallels of north latitude extending from the Peninsula of Greece to the tableland of Iran, and from the northern shores of the Black Sea to the mouth of the Red Sea. A glance at the general results must lie over for another paper.

## BRO. LESSING AND HIS MASONIC CONVERSATIONS.

BY WAY OF COMMENTARY.—PART THE SECOND.

BY BRO. CRYPTONYMUS.

Before we absolutely begin to examine the Third Conversation, it is very desirable to cast a glance at the period in which Bro. Lessing lived and worked, and the arena in which he exercised his critical and social influences. Preceded by the theosophical poet, Klopstock, and by the classical Wieland, men, both of them, who exercised a power only to be less than that of Lessing, and subsequently Schiller and Goethe, and especially the last of these, Lessing took rather the practical and moral nature of his countrymen for his seed field. He was essentially human, though actually his labours were rather dedicated to the emancipation of his countrymen from the false French taste, from mere rhetorical flourishes. As Gervinus tersely says (History of German Literature, vol. iv., page 290), "Lessing wrote German; he took his speech from the stock of our (their) own literature, and returned to the natural speech of the people; he wrote as he spoke." But in his researches into Art he must unquestionably be allowed the pre-eminence of pointing to its moral side, and its immediate effects upon the life of the people. While the two other writers had severally embodied Hebraic traditions, and the mythological legends of Antiquity and the Middle Age, Lessing clothed his creations with flesh and blood, and he likewise possessed one distinctive peculiarity, not even attributable to Goethe himself.

In Goethe, we more or less, ever see Goethe in some form. Not so in Lessing, he could, with a rare capacity, vanish from the reader's sight, and leave his Nathan, his Saladin, his Sitta, his Ernest and Falk, to stand and talk as substantive beings, a rare capacity he shared with Shakspeare. The spirit of his age breathes in his writings, and hence they become useful indices for those who would fain look upon his times. While other writers set out with a given set of axioms, theorems, and principles, Lessing was especially distinguished by having no fixed method of looking at things. That which appeared practical and plain to his insight, he set down in epigrammatic language, so that all who ran might read. No plan is visible in his method of portraying things and men; nor did he write without being urged thereto by a sharp instinct. Many of his essays bear marks of bibliographical research and dilettantism, yet, taken as a whole, the writings we have of his, breathe a true spirit of intense humanity. His view of social life was not that exhibited by Goethe in "Werther." Far other, and more concrete.

Memorable—very memorable—are certain words of his which my readers would do well gravely to weigh. They are the index to the man. In his "Duplik gegen Goeze," he passionately exclaims, "The worth of man does not consist in the truth which man possesses, or believes himself to possess, but in the sincere labour he has exercised to attain the truth. For it is not by the possession of truth, but in the search for it, that his energies are widened, wherein consists his ever growing perfectibility. Possession causes ease, idleness, pride. If God held in his right hand all truth, in his left the sole inward active desire for truth, even with the addition that I should err always and for ever, and said to me: Choose! I would humbly bend to the left hand, and answer: Father, give that to me; pure truth is for Thee alone!"

And will not the more thoughtful of my Brother Masons agree with him, and recognise in such an aspiration the true feeling of a sincere and devout Brother?

At the time in which Lessing wrote and lived, stirring events were not wanting to agitate society in its moral sphere. The suppression of the Order of Jesuits lent an impetus to many wild theorists in the field of Masonry, and supplied ample food for enthusiasts and system builders. The secret Commanders of all the different sects or societies were eagerly sought after, whether those of the Illuminati, the Freemasons, or the Rosicrucians; it was even

then found that Jesuitism had gained access to some of these secret societies, especially among the theosophical Rosicrucians. Here, it was affirmed, the machinations of Popery were being carried on. Works, to cite only one, such as the "Pastoral Letters to the real and true Freemasons of the Antient system." Hirtenbriefe an die wahren und echten Freimaurer alten Systems, (1785) appeared, and in these the guardians of Protestantism, such as Nicolai, Semler, and others, detected, or thought to detect, Jesuitical attacks for the support of the Roman Catholic hierarchy. To neutralise these, it was proposed to purify and improve the secret societies. Adam Weishaupt, Professor of Canonical Jurisprudence at Ingolstadt, formed the Society of Illuminati into a consistent body, by which to encounter the hierarchy and the Jesuits. The latter, however, perceived the weakness of the Illuminati, and obtained the suppression of that body in Bavaria, ever a stronghold of the Catholic party, in the year 1785. These societies passed like meteors over the surface of Society, and the Masonic Order was the only one which remained impassably triumphant. The chiefs of the Order calmly and constantly asserted the principle of non-interference with religion and politics, and, as my readers will have seen, Lessing has attributed to Freemasonry in these Conversations, a far deeper and noble aim, resting entirely on the humanitarian aspect of the century, and an aim to which the most zealous and acute Masons of the age eagerly attached themselves.

All earnest and sincere men of thought sought refuge in the lodges of the time from the stress of religious faction, and political confusion. Within the precincts of the lodge alone could fearlessly be proclaimed the doctrines of Brotherly Love, Relief, and Truth, and it is fortunate for the Order, that the ruling powers in the State so completely identified themselves with the social objects of Freemasonry as to lend no unwilling countenance to the Fraternity.

It was just in these uneasy times of mutual recrimination, and bitter contention, that Bro. Lessing wrote these Conversations, probably with the object of more clearly setting forth his ideas as to what end the efforts of Freemasons should most wisely be directed. Nor did he, as Falk clearly indicates in Conversation Three to Ernest, limit this noble sphere of action to Masons alone. Does he not say that a study of the evils of Society, and the knowledge of there existing a means for combatting them, would render Ernest "peaceful and happy, even without the name of Freemason?" Lessing's clearest idea appears to be, that while nations, in different parts of the world, should be allowed their national customs and forms of belief, induced by climate and by historic traditions, and many other causes, there yet was something inherent in our common human nature, considered from a mental standpoint, that admitted of an interfusion of all these nations and races for the general advantage.

Surely, it must be an advantage, of almost inestimable value, to find, as the members of our Fraternity do, on every shore a home, in every city a friend, and be the esoteric mysteries of our Order what they may, it is very well known that Freemasonry has contributed in a most marked degree to smooth away the acerbities arising in the outer world. It would be well for the Order to consider whether in the great emulative contest towards a better state of Society a yet more enlarged sphere of activity may not be found.

It is not alone enough to point to the Charities, to the Schools, and to the Lodges, it is not enough to say here Jew and Christians, Parsee, Hindoo, Mahomedan, Guebre, and Buddhist, meet on the Level and part on the Square, it is not enough to point to the fact, excellent in itself, that

"Great Kings, Dukes and Lords,  
Have laid by their swords,  
This, our mystery, to put a good grace on."

It is not enough to assume an antiquity, inconsistent in itself, of time, not to be demonstrated as fact at the present time. No! The Freemason of to-day is blessed with a variety of almost innumerable ways by which he can aid in raising and improving the condition of his fellow-man whether an affiliated brother or

no, and it is his duty, as well as his privilege, to stand firm in well doing, and by the assistance of the T.G.A.O.T.U., he may reasonably hope to exalt the Order in the eyes of the world by a thousand graceful acts, and thus confirm and consolidate the stones of the Temple of Humanity, at which it has been his happiness to be allowed to labour.

Rich men can easily open their pockets and give—but even those unable to aid by money, may assist in no mean degree, in the objects to which our lodges are consecrated.

In the present portion of this commentary I do not propose to proceed further than the third Conversation. We perceive that the eager, enthusiastic nature of Ernest has been awakened by the words of his friend, Falk. With the impetuosity so frequently seen in ardent, sensitive, and noble, aspiring minds—he rushes away from the scene, and, as so many have done under similar circumstances, with headlong rapidity, he seeks admission into the Order that promises to him the realization of an ideal too vaguely poetical, I fear, even in our own brighter days of enlightenment.

One other word or two, and I will leave this part of our theme. When Lessing wrote, as I have said above, there was a forward and backward current—an ebb and tide—a systole and diastole going on, threatening all European human society. While the intellectual life of Germany was exhausting its energies in a gigantic mental conflict, there was silently, swiftly, surely, coming, in the neighbouring country of France, a fearful retribution for centuries of mis-rule, and the quacks and wonder-mongers of the age were flocking Paris-ward, with bran new degrees, manufactured from traditional figments and sorry mendacities, and while true Freemasonry kept the even tenor of its way, brilliant phantoms not yet flared out were visible. To these, may I ask in conclusion, would not every sincere brother prefer the calm common-sense views of our deceased Bro. Lessing?

CRYPTONYMUS.

## Original Correspondence.

## PRACTICAL FREEMASONRY.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER—

Bro. "P.M. Unemployed," in his letter in your last impression, brings an accusation against our Order which is unjust and untrue. After speaking of his great love for our Ancient Order, he immediately does his best to prove he has mistaken his own sentiments with regard to Freemasonry. Surely no Brother, loving the Order, as our Brother says he does, would dare publicly to accuse that Order of want of sympathy for brethren in his position. I am of course unable to say why our Brother has not succeeded in obtaining from Masonry, that which he requires; but his own letter displays throughout, a spirit so utterly antagonistic to the true spirit of Freemasonry, that I, for one, am not surprised he has not succeeded. I never supposed for a moment, that it is the duty of the Order to provide suitable employment for the brethren, but I have known many instances of worthy brethren being assisted by their brethren in such cases. I cannot, therefore, understand our Brother's suggestion, that there is a pressing necessity for the Craft to use a little exertion towards procuring employment for brethren who are unemployed. Worthy brethren who exert themselves are sure to succeed, but they must certainly not rely upon the Craft to use any exertion for them, when they have not exerted themselves to the utmost. I have very seldom seen advertisements from unemployed brethren in the *Freemason*. I believe it would be the best thing our Unemployed Brother could do, stating what he wants, and what his capabilities are, with good references; but he must rely more upon his own exertions, and a little less than he seems to do upon the Craft.

It is true, as our Brother remarks, we have indeed several noble charities. We provide, as

"Bro. How" says, for the exigencies of every stage of life. We feed and clothe the young, we provide annuities, and an asylum for the distressed brethren and their widows in the decline of life; whilst for the relief of casual and sudden calamity we administer a noble income, through the Board of Benevolence, and no one, acting up to the first principles of our Order, need be ashamed to accept assistance from a fund to which he himself contributes, and his self-respect cannot suffer, if our great principles have made him affectionate, generous, and just.

Practical Sympathy and Practical Benevolence may indeed be proudly inscribed on our banners, and the noble monument to Practical Sympathy and Benevolence, instituted and maintained by the Brethren of the Order, are a refutation of the charge made against us.

The "shameful slur" has been cast by your correspondent himself. I will maintain that it does not exist, and I am proud and grateful to Masonry to acknowledge the contrary. Though I have not acted as "an official at a Charity dinner," I have a life interest in all our Masonic Charities, am a Subscribing P.M. of a Lodge, First Principal of a Chapter, Senior Grand Warden of a Province, and I am willing, and perhaps able, to help an unemployed P.M., if he is worthy, and generous enough to apologise for his mistake in casting a slur, *which is not the fact*, upon the Order he proposes to love.

Fraternally yours,

H.B.H.

Mulum in Parvo, or Masonic Notes and Queries.

ST. PAUL'S HEAD LODGE.

The following petition to the Grand Master of the Lodge meeting at St. Paul's Head, is curious in itself, and interesting, as giving us the names of many of the London brethren of an early date.

Lord Montague was installed Grand Master, April 19th. 1732, but I confess, that as he was succeeded, according to Preston, by Lord Strathmore on the 7th June. 1733, I cannot explain the allusion to Bro. Moody, and 1732, except by supposing that, the petition was presented at the first quarterly communication, in 1733, when Lord Montague was still the formal Grand Master.

A. F. A. WOODMAN, P.G.C.

May 13, 1872.

The Memorial of the St. Paul's Head Lodge. To the Right Worshipful Anthony Lord Viscount Montague, Grand Master; Thos. Batson, Esq., Deputy Grand Master; Geo. Rooke, Esq., and James Moore Smyth, Esq., Grand Wardens.

The Memorial of the Master, Wardens, and Brethren of the Lodge, held at the St. Paul's Head, in Ludgate-street.

Humbly represents,

That ever since a Sword of State has been carried before the Right Worshipful Grand Master, at the Annual Grand Feasts, the Master of this Lodge has carried the same, except when Bro. Moody carried it in 1732.

That your Memorialists apprehend, that this is an invasion of their right, and a dishonour to Masonry.

And, therefore they hope that Bro. Moody shall not be permitted to carry the Sword of State at the annual feasts, but that the right of the Master of the St. Paul's Head Lodge to carry the same at such feasts, for the future will be declared and established by this Grand Lodge.

- Jno. Jesse, Master.
- Wm. Jackson. } Wardens.
- Jno. Mordaunt. }
- Wm. Archer.
- Rd. Cock.
- Andr. Beach.
- Jno. Davenport.
- Jno. Coward.
- Edwd. Good.
- Wm. Davis.
- Jno. Bradley.
- W. Williams.
- Edmund Bick.
- Rd. Rawlinson, D.C.L.

Rd. Hill.  
F. Baker.  
Rixton.

BURNS OF MOTHER KILWINNING, No. 6. (Page 313).

The Scottish brethren ought to be aware that "bairns" are not eligible as Freemasons. It ought to be men of the age of twenty-one years, not eighteen as in Scotland. A man cannot receive his inheritance until he is of age twenty-one, so also, he ought not to receive the light of Freemasonry until he arrives at, what is termed in Scottish law, proper age. The great doctrines of Freemasonry should only be intrusted with men of mature age.—ONE KNOWN IN THE CRAFT.

AMERICAN INDIAN FESTIVALS.

The Onondaga Indians in each year hold five stated festivals. The first is held in the spring, directly after the season for making sugar is past. Second is immediately after corn planting. When the green corn becomes fit for use, and directly after the first ears are broken off, they hold the third festival, called the green corn feast, which, every year, draws large numbers of people from all over the United States to witness the songs and dances which make up largely the ceremonies on this occasion; and the famous Sutatash dance concludes the whole. The fourth is celebrated immediately after the corn harvest; usually about the 1st of November. The fifth, and the one of which I am about to give an account, came off at the Onondaga Reservation, on the 15th, 16th and 17th of January. This festival is the crowning one of the year, and the one to which most importance is attached, and is celebrated late in the month of January, or early in the month of February, according to the phases of the moon.

How long or at what period the Onondagas adopted their peculiar religious custom of celebrating the solemn sacrifice of the White Dog, I have not the means of knowing. When the white people first came among them, their practices in all respects were nearly the same as at present. It is truly gratifying and worthy of remark that their pagan rites are not as rigidly adhered to as formerly. The principal actor at the last celebration was Captain George, who was the only person present arrayed in full Indian custom. The services were not as impressive as those I saw several years ago. While the dog was burning, Captain George kept up a solemn chant, and appeared to be the person most impressed by the ceremony.—Home Journal.

The above has been going the rounds of the press. We found it in a recent number of our contemporary, the Keystone. As many portions of the ceremonial of the sacrifice of the white dog have a similarity to some points in the Masonic ceremonies, we supply the following from an old note-book of ours, which we feel sure will be found interesting:—

"A similarity of a few points which characterizes the principal festival of the Onondagas, a nation of the Iroquois (a remnant of whom still live near Syracuse, N. Y.), to some which attain among Freemasons of the present day, is noticeable. We will here briefly state what they were:—Circumambulation round the Council Room, which is always of an oblong square form, while their old wigwams, in which they lived, were circular. At each round the procession (which of course moved in Indian file), following the course of the sun, stopped at the east end of the room, where the three oldest chiefs were seated, dressed in the most ancient costume of the nation. When the procession arrived at the east end, each time, questions were asked of these venerables, and answers returned. The procession consisted of nine males, two of whom were the bearers of the animal to be offered as a sacrifice to the great Spirit, 'Ho-wah-ne-o,' whom they recognised as their Creator, Governor and Benefactor. Previous to this procession round the room, the products of the earth, Indian corn, potatoes, the flesh of animals, moccasins, leggings and other articles manufactured by themselves, were presented to their priests (arrayed in spotless robes), who, after blessing them, handed them to their treasurer, and those articles were, after the festival, distributed among the poor of the nation. They have from time immemorial, for several thousand years, as they say, kept on hand, raising them

from year to year, a breed of dogs, of a white colour, without spot or blemish. The dog is strangled, and of course the sacrifice is bloodless, and therefore does not refer to another great sacrifice, because without shedding of blood there can be no remission of sins. Besides the colour of the dog, which has a significant allusion, we of the Royal Craft can explain, the colours of the ribbons (formerly deer skins dyed) are significant; blue, green, and red; Faith, Hope and Charity; Wisdom, Strength, and Beauty.

"In public the word 'Ho-wah-ne-o,' is never used; they simply say 'Ne-o,' even at their most sacred festival of the White Dog. The words 'Ho-wah,' are evidently a corruption of the ineffable name of God, about as near the real word as the common English word, 'Jehovah.'"

Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

The foundation-stone of the new chancel of Southend Church was laid on the 21st inst., in full Masonic form, by R. W. Bro. Robert John Bagshawe, Provincial Grand Master of Essex. A sermon was preached by the Vicar of Southend, who is also the Prov. G. Chaplain. All the lodges of the Province were represented.

Bro. R. Limpus, organist of St. Michael's Church, Cornhill, has just been the recipient of two very handsome presentations, consisting of an elegant ivory baton, richly mounted in gold, from the lady members of the Benilton Choral Society, of which Bro. Limpus is the conductor; and a large Bible, handsomely bound, with maps and photograph illustrations by Frith, the spontaneous gift of the chorister-boys of St. Michael, Cornhill.

Messrs. Mathews and Quilter, of Cloak-lane, are the architects for the Midland Counties Idiot Asylum, near Birmingham, the foundation-stone of which was laid by Lord Leigh, acting for the Grand Master, assisted by the Prov. Grand Lodge on Thursday in last week.

The fifteen sections will be worked at Brother Gable's, Rosemary Branch Tavern, Rosemary Branch Bridge, Hoxton, on Wednesday evening, at seven o'clock, Bro. Austin will preside.

Births, Marriages and Deaths.

MARRIAGE.

At St. Phillip's, Dalston, London, on the 18th inst., by the Rev. Raymond E. Daniell, M.A. Brother James Harland Cootes, W.M. of the Williamson Lodge, No. 949, Sunderland, to Kate, second daughter of the late Bro. John Swain of St. John's Lodge, No. 80.

Poetry.

LILAC BLOSSOMS.

Reflections of a Freemason on beholding a Lilac tree, growing in his garden, budding forth into bloom.

Fair and fragile lilac-blossoms,  
Waving gently in the breeze;  
With returning Spring are opening;  
Once again upon the trees,  
Partly veild 'neath silken foliage,  
Beauteous are they in their bloom,  
And the air around is fragrant.  
With their delicate perfume.

Fair and fragile lilac blossoms,  
Budding forth in sunny May,  
Soon—too soon—they droop and perish;  
Soon alas! they fade away.  
Short the season of their beauty,  
Radiant in the bright Spring morn;  
For a few days only lasting,  
Ere their loveliness is gone.

Fair and fragile lilac blossoms,  
Every year with Spring's return,  
From their sweet but brief existence,  
May we all a lesson learn.  
May they teach us time is fleeting;  
We like them, must pass away,  
Let us then prepare for Heaven  
For the resurrection day.

A. C. S.

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## Answers to Correspondents.

The following articles and communications have been received and will appear in early numbers:—"An Historical Notice of the St. Clairs of Rossllyn, Grand Master Masons of Scotland," "Freemasonry and Israelitism, by W. E. N.," Reports of Provincial Grand Chapter Lanarkshire; Provincial Grand Conclave of Suffolk and Cambridgeshire; Girvan Encampment, Glasgow.

ERRATA:—In the article "Hull and the Masonic Charities," page 307, col. 2, line 23, for "all the purest," read "all that the purest;" line 27, for "incomprehensible" read "indissoluble;" line 65, for "alluding" read "attending;" 8th line from bottom of column for "Institution" read "Institutions;" in last line but one of the article, for "Mery's" read "Mercy's;" in the report of Grand Tribunal A. and A. Rite; page 312 for "John Baker" read "John Barker."

## The Freemason,

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## ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.

BY A MASONIC STUDENT.

## CHAPTER V.

In the last chapter, I endeavoured to demonstrate the existence of a Roman Guild of Masons, with so close a resemblance, in many particulars, to our present organisation, alike in external signs and symbols, and in internal constitution and economy, as to raise a very strong and satisfactory presumption, that those writers are altogether in the right who look on the Roman Sodalities as forerunners of the early and mediæval guilds of Operative Masons, and thus maintain the connection of our present Speculative Brotherhood, through three successive channels and developments, with the building fraternities of Egypt, Greece, Tyre, and Jerusalem.

I propose in the present chapter to consider the History of the Masonic Guilds, as far as we are now able to trace it, from the beginning of the Christian era, until the close of the Saxon Dynasty in this country.

At the outset, I think it well that we should always bear in mind that the actual position of the Roman Guilds had greatly changed with the promulgation of Christianity, from what it was in the old Roman heathen world. Within one hundred years, at the least, after the Christian

Era, the same struggle would be going on in them and with them, which was going on in all other like organisations then, and which was going on in the whole society of the then known world, namely, the great struggle between expiring heathenism and progressive Christianity.

By degrees, in the building corporations, just as everywhere else, the "nova superstitio" obtained the upper hand, and these very architectural fraternities were altogether heathen, though always tolerant and cosmopolitan, because, not nearly almost, but altogether Christian, and took their patron Saints no longer from the fabulous deities of the heathen mythology, but from the true heroes and other worthies of the Christian Calendar.

During the unsettled state of the first three centuries of the Christian Era, the persecutions which arose, and the doubts, the fears, the struggles which were then agitating the world, the erection of churches and great edifices, like most of the other useful and ornamental arts, made but slow progress, and the buildings which were constructed, especially by the early Christians, for religious worship, seem to have been, as we are often told by contemporary writers, hasty of design and rude in form, run up often even of fragile and perishable materials, only to subserve the pressing and immediate wants of the hour, because liable to suffer, as frequently they did suffer, from the destruction which more than once fell with such ruthless severity on the frail tabernacles of the then despised and yet persecuted Christians,—persecuted and despised, that is, as they were, though most inconsistently, at the same time, by the heathen powers of the world.

With the reign of Constantine, popularly surnamed the Great, however, who was proclaimed Emperor in Britain, about A.D. 307, a new and happier era was ushered in for religion and for the world, and the Christian subjects of the Roman Empire, were, we are specially told, encouraged by his edicts, both to repair the churches which had been destroyed in the persecutions, and to build others in all parts of his dominions.

A few years later, though still very early in the fourth century, as ecclesiastical writers tell us, many beautiful stone churches were built at Jerusalem, Tyre, Constantinople, and in Italy, which Constantine aided, both in their erection and ornamentation, while he specially favoured the architects and building fraternities, which had now apparently become altogether Christian, but which had evidently drawn both their origin and outward and inner organisation from Rome.

It is very remarkable, that the first assembly of Operative Freemasons in England, should be connected so distinctly, in our oldest traditions, with Alban or Albanus, whose martyrdom took place in one of the Dioclesian persecutions in this country, about A.D. 287.

Of Alban little is known for certain, and though our Masonic hymns and ancient constitutions connect him with Caransius and Amphibalus, and tell us, that he got a charter for the "assemblage" to meet, yet it seems impossible, at this distance of time, to verify such commonplace traditions, long continued as they are, and certainly of very ancient date.

If it be true, as some early writers say, that Alban went to Rome, and brought thence Roman

Masons, with whose aid he built Verulam, we shall, I think, probably find in this fact the origin of our Masonic tradition, which is thus essentially true!

There were in all Roman towns, Sir F. Palgrave tells us, in his "History of the Anglo-Saxon Guilds of Roman Artificers, and specially Guilds of Roman Masons," and he further says, that were he a Freemason, he could tell us whether our present Order is or is not a scion of the old Roman stock, existing through so many centuries.

Our annals are therefore, I have little doubt, myself, correct, which connect Alban with a Roman guild of Masons.

There is also another remark I feel bound to make. The history of all building art, in Europe especially, and in England, is, after all, only the development of Roman building art, and our best Masonic historian, Bro. Preston, long ago pointed out, as other writers, not Masons, have since admitted, that the history of all ecclesiastical architecture in the country is connected alike with Roman masons, and Roman work. But, I am somewhat anticipating the course of events, as regards the progress of the building art in England.

There is no doubt, however, that the earliest churches were either held in the Basilicæ themselves, or in buildings formed exactly on the models of the Roman Courts of Justice. And though it may be true that the Romans, after their 300 years of occupation of England, left many fine buildings and Christian churches in this country, yet they were, no doubt, ruined and destroyed by the ravages of the Picts and Scots, and afterwards the efforts of the Saxons to establish themselves in England.

The fall of Rome in the 5th century, requires a short notice here.

That great and startling event left the building societies, which had been gradually dissolving, like all other associations of an analogous organization, in a state of confusion, may we not say chaos? All art, all the refining influences of civilization, seemed likely to be swept away and forgotten, when, by the successful inroads of Goths and Vandals, the mighty edifice of Roman supremacy, both in arts and arms, crumbled, so to say, suddenly away.

The famous memories of Roman handicraft and skill, the schools of learning, the colleges of architecture, fell with Rome itself, and nothing remained of that wondrous part of the greatest power the world had ever seen, but the shattered fragments of a once great national life, and the decaying institutions of a once civilised society.

The fall of Rome seemed to have scattered the building societies in all directions, and when next we hear of reviving art, it is under their auspices, in Germany, and Gaul, and in Britain, and in the Italic regions of their once mighty empire.

I alluded just now to the Saxons, and we have to deal directly with their history.

It has been said that the first body of Saxons who embarked in Britain, arrived at the Isle of Thanet, A.D. 449 or 450, under Hengist and Horsa, and after one or more successful engagements, settled themselves in this country.

Subsequently, as we know, terrible strife arose

between the native Britons and their allies, which ended in the defeat of the British, but who, as the old Chroniclers tell us, on the destruction of religious buildings, and in the warfare of clergy and people, churches and edifices, both public and private, were burnt down and destroyed, ministers of religion slain at the altar, the bishops and the Church involved in one common ruin, and none left to bury them.

After the middle of the sixth century, the native Britons gave up the contest, and retreated into Wales, and the hilly parts of Devon and Cornwall, while the Saxons and Angles remained masters of the rest of England, where they gradually formed themselves into that form of government, known by the name of the Saxon Heptarchy.

The Saxons were, as we know, Pagans, and seem to have shown great animosity to the British Christians, for ecclesiastical writers tell us they turned the Christian churches into pagan temples, and persecuted the Christians everywhere. We are expressly told, that Theonus, Archbishop of London, and Madioeus, Archbishop of York, after they had seen all the churches within their provinces destroyed, retired in the year 586, with their clergy, to Cornwall and Wales.

The Saxons being triumphant, and the churches destroyed, or turned into Pagan temples, all things remained in this unsatisfactory state, until Ethelbert, King of Kent, then a pagan, married Bertha, a Christian princess, daughter of Charibert, King of the Franks, and niece of Crothan the First.

By the marriage covenant the exercise of her religion was guaranteed her, and she brought over with her, Bishop Laidlaw, as her spiritual guide and director.

The Queen and her family are said to have attended religious worship in an old church, built while the Romans were in England, on the east side of the City of Canterbury, dedicated to St. Martin. \*

In 597, Augustine arrived from Rome, sent by the great Gregory, to convert the Saxons, and he is said to have brought Roman Masons and artificers with him, who began to repair and to build churches "more Romano."

It has been often pointed out that the early history of Christianity in this country is also the history of the introduction of ecclesiastical architecture, and, as I have before said, and able writers have maintained, the introduction of Roman Masons is also the history of church building in England.

In 601, Rufinianus, Melictus, Justus, and Paulinus, came also on a mission to this country, bringing with them more Roman "cæmentarii" and "artifices."

In 627, Edwin, or Eadwin, King of Northumbria, who had married Ethelburga, a Christian Princess, was baptised at York by Paulinus, on Easter day, in a little church or oratory of wood, soon to be replaced by a stone church, built by Roman Masons, *more romano*.

Our learned brother, Drake, pointed out, long years ago, Dec. 27th, 1726, in his able address to our order at York, that this Edwin was the true hero of our old Masonic legend.

During this time Ethelbert had had Christian

\* Bede.

Churches built at Canterbury, Rochester and St. Paul's, by Roman Masons, and other churches are mentioned as built in the seventh century both north and south.

In 675, the famous Benedict, Bishop Abbot of Weremouth (called Bennet Abbot of Wirreal in our earlier histories) went to Rome, and brought back thence Roman cæmentarii, and built his church, we are expressly told, according to the Roman manner.

He seems to have been more than once at Rome, and always to have brought back Roman Masons with him.

Archbishop Wilfred, again, in 669, is specially said to have brought "artifices" from Rome, Italia, et Francia, et de aliis terris ubiæque in-conire federal.

He, as we learn, with their aid, repaired York Minster, built Wrexham, Beverley, and Ripon Cathedrals, and was, as both William of Malmesbury and Eddins assure us, very skilful in the science of architecture himself.

In 710, Naitan, King of the Scots, Bede tells us, wrote to Scolfied, Abbot of Weremouth, and the friend and successor of Benedict, to send him Masons, who could carry out, "Romanum opera," and build "more Romanorum."

In 767, the Minster at York was rebuilt by Albert, the Archbishop, who had been to Rome himself, and brought back with him skilful Masons.

The names of his architects are known as Eaubald, afterwards Archbishop, and the famous Alaius, who describes the church, in a Latin poem still extant.

We have a little letter of St. Swithin, apparently directing the Masons in the building of Winchester Cathedral and other churches.

In the ninth century the incursions of the Danes again brought destruction on religious buildings in this country, and it was not until, under Alfred the Great, in 872, that peace was restored to the land, and the civilised arts again flourished.

Alfred was, as William of Malmesbury tells us, "in arte Architectonicâ summis," and he is also said to have gone to Rome and brought Masons thence, by whom many churches were rebuilt.

His son Edward, who succeeded him in 900, was a great builder of fortresses, if not of churches, but he was succeeded by his son, Athelstan, in 929, who is claimed by Masons, and has been claimed for the last 500 years, as a great patron of the order.

He was undoubtedly a great encourager of the liberal arts and sciences, a builder of churches, and a benefactor of religious houses. If it be true, as our traditions assert, that he encouraged Masons from foreign countries to come and settle in England, and placed them over the lodges of English Masons, we have in this some corroboration of the asserted connection of Athelstan with our order.

He was a giver of charters to many of the Saxon guilds, and there is no *a priori* objection to the old tradition that he gave a charter to the operative Masons, and that a general assembly of Masons was held at York during his reign.

I myself fully accept the Masonic traditions on this point, as I believe them to be literally true.

With regard to Edwin, I have already pointed out that, with the learned Drake, I hold this to be a mistake and a misnomer.

Some of us may be aware that Dr. Oliver held that the Masonic poem, of acknowledged date 1390, though it points to a much earlier date, is to be taken as the constitution of the York assembly in Athelstan's time.

I cannot go so far as this, as indeed there is no proof of such a supposition, and the poem itself, though it mentions the "cite," does not mention York by name.

It may preserve, in its rhythmic form, a trace of the old Anglo-Saxon Guild Charters and Regulations of the Craft, but that is the utmost that can be fairly contended. It could not then have been formed into its present shape. In the peaceable reign of Edgar, forty monasteries, besides many churches, are said to have been built, and St. Dunstan is claimed as a patron of our order, on account of his direction and supervision of most of the great works with which his name is still connected.

In 974, we hear of the famous abbey of Ramsey being built, of which the architect's name was Eduth.

With Edward the Confessor, the Saxon history, or the Saxon dynasty, really may be said to close, and in his reign, Westminster Abbey is said to have been begun, and Preston tells us that Leofric, Earl of Coventry, was a patron of the Masons, and assisted at the building of Westminster Abbey.

Whether this be so or not, Leofric was a great builder of churches, and Dagdale preserves an inscription which tells us how he and Godiva, his wife, were the "fondatores" of a church at Coventry, and were buried there. Leofric was in all probability the patron of the Coventry Guild of Masons.

I fear that I have brought little of the history of the Masonic Guilds in these Anglo-Saxon times. All that we can fairly say, I think, is that as guilds existed among the Saxons, and were a very important portion of their civil and municipal system, we may fairly believe that the Masonic Guilds would flourish, and in all probability obtained their charters from Athelstan, as our oldest traditions so persistently assert.

**A VISIT TO EPPS'S COCOA MANUFACTORY.**—Through the kindness of Messrs. Epps, I recently had an opportunity of seeing the many complicated and varied processes the Cocoa bean passes through ere it is sold for public use, and, being both interested and highly pleased with what I saw during my visit to the manufactory, I thought a brief account of the Cocoa, and the way it is manufactured by Messrs. Epps, to fit it for a wholesome and nutritious beverage, might be of interest to the readers of *Land and Water*.—See Article in *Land and Water*, October 14.

**HOLLOWAY'S OINTMENT AND PILLS.**—Rheumatism and Neuralgia.—It is sometimes difficult to determine which of these diseases is afflicting the sufferer, but this ignorance will not matter if Holloway's remedies be used. They *alleviate and cure all muscular and nervous pains*. In hereditary rheumatism, after bathing the affected parts with warm salt water, Holloway's Ointment should be well rubbed upon the spot, that it may penetrate and exert its soothing and regulating properties on the deeper vessels and nerves which are unduly excited, and cause both the pain and swelling. Holloway's treatment has the merit of removing the disease without debilitating the Constitution, which was the inevitable result of the bleeding, mercury, and colchicum practice, formerly adopted in these complaints.—ADVT.

"I cannot express to you my gratitude for the cure your Pain Killer has wrought on me. I had rheumatism all over my body, accompanied with headache, so severe that I could get no sleep. As my doctor seemed to do me no good, my friends induced me, as a last resort, to try the Vegetable Pain Killer, and I am thankful to say that I am now in perfect health, and again at business.—JAMES ALSTON, *Goosnargh*, Sept., 1871.—To Perry Davis & Son, London, W.C."

## REPORTS OF MASONIC MEETINGS.

## Craft Masonry.

## METROPOLITAN.

**BURDETT COUTTS LODGE (No. 1278.)**—In the absence of the W.M., Bro. Jas. Terry, P.M., &c., presided at the last meeting of the above lodge, which was held at the Approach Tavern, Approach-road, Victoria-park, on Thursday, the 16th inst. Under the auspices of so eminent a brother, the work was naturally done in a manner seldom equalled, and rarely surpassed. Favourable mention should also be made of the officers who assisted him, namely:—Bros. Hy. Lloyd, S.W.; Ashburner, J.W.; Geo. Verry, P.M. 554, Hon. Sec.; J. Harris, S.D.; J. Crutch, J.D.; and Gilchrist, Tyler. The evening's programme consisted of conferring the Master's degree upon Bro. Joseph Jacobs, passing to the second degree Bro. Argent, and (by permission) Bro. W. H. Reed, of 554. The ceremony of this degree was conducted by Bro. Geo. Verry, whose Masonic talent is well-known and appreciated. After which, Bro. Terry resumed the chair and initiated into the Order Messrs. W. T. Christian and A. Lazarus. The brethren then adjourned to partake of a repast provided for them by that excellent and very obliging host, Bro. Thomas Lloyd. The following brethren visited the lodge:—Bros. H. W. Reed, 554; T. J. Berry, J.D. 554; W. H. Coles, W.M. 20; Wellington, J.D. 865; C. C. Taylor, W.M. 141; E. Gotthiel, P.M. 146.

**CLAPTON LODGE (No. 1565.)**—Freemasonry flourishes at Clapton. This is evident from the unexampled progress the above lodge has made during a very short period of time. Its age is just eight months. At its birth it numbered about a dozen members, which have now increased to forty-three. It has already been represented at the last festival in aid of the Girls' School, Bro. Stephens, the Senior Warden (acting as Steward) heading the subscription list with £10—to which individual members of the lodge added £20 more. This speaks well of the judgment of the founders, whose anticipations as to the expediency of establishing a lodge in the locality have been more than realised. A variety of presents to embellish the lodge indicate the enthusiasm of the members, the most noteworthy of which are a handsome chair for the W.M. by Bro. Stephens, S.W., and a tasselled carpet by Bro. Batchelor, the honorary Treasurer. The working of the lodge is done with more than average efficiency, and the zeal of the officers was severely tested at the last meeting, which was held at the White Hart Tavern, Clapton, on Wednesday, May 15th. Bro. J. D. Taylor, the W.M. presiding. He was assisted in his duties by Bros. Wm. Stephens, S.W.; Wyatt, S.W.; Batchelor, Treasurer; Buller, P.M. Sec.; Lutwyche, S.D.; Miles, J.D.; Catten, I.G.; Gilchrist, Tyler. The amount of business was stupendous, and consisted of conferring the M.M. degree upon Bros. Daniel, Williamson, Dennis, Soper, Birch, Cogan, and Horne, passing to the degree of Fellow-Craft Bros. High, Kiddell, Murlis, and Jessett, and initiating in ancient form, into the mysteries of the order, Messrs. W. Fox, and J. E. Coleman. In the whole of this work, the officers acquitted themselves most creditably, and the solemnity of the proceedings was enhanced by the aid of an harmonium at which Bro. McDavid ably presided. The visitors on this occasion were Bros. T. S. Smith, 895; Miles, 65; Copeland, 754; C. C. Taylor, W.M. 141; and E. Gottlieb, P.M. 141. The writer of this report may, perhaps, be pardoned for suggesting that those brethren, who think proper to pass part of their time at the bar of a tavern, instead of attending to their duties in the lodge-room, should do so without exhibiting themselves in Masonic costume to the gaze of every passer-by, for this, coupled with exceeding lateness of the hour at which the banquet is served, unnecessarily protracting the proceedings to an unseemly hour, which, with ordinary care, might otherwise be brought to an early close, must surely tend, eventually, to injure a lodge whose prospects are so bright and promising, and which seem to have a fortune in store.

second to none in the craft. The toasts of the evening were of the usual character. Bro. Buller, P.M. and Hon. Sec., in giving the health of the W.M., spoke in high terms of his assiduity and zeal, as the Mastership of the Clapton Lodge was no sinecure, to which the W.M. responded, thanking his officers for their assistance, and the brethren for their indulgence, but expressed a longing for the time to come, that would relieve him of his duties, which he would however, faithfully carry out while his tenure of office lasted.

## CHESHIRE.

**ROCK FERRY.—Rock Lodge (No. 1289.)**—The last meeting for the season of this lodge was held on Friday, the 10th inst., at the Rock Ferry Hotel, and there was a large attendance of members and several visitors. The W.M., Bro. R. H. Moore, presided, and Mr. L. M. Sanderson was initiated, Bro. Capt. Lakey passed, and Bros. Dr. Paton and W. Wooliscroft, raised, the latter ceremony being performed by Bro. Edwd. Friend, P.M. Various matters of lodge business having been transacted, Bro. Moore, W.M., addressing Bro. Friend, informed him that the members of the Rock Lodge desired to show their appreciation of his (Bro. Friend's) services in the lodge since its formation, and after paying a high compliment to him, requested, in the name of the members, Bro. Friend's acceptance of a handsome timepiece, on which was inscribed:—"Presented by the Members of the Rock Lodge, No. 1289, to Bro. P.M. Friend, in recognition of his services on behalf of the lodge during his two years' Mastership, 1870 and 1871, and as a mark of their sincere respect and esteem, 10th May, 1872." Bro. Friend in thanking the brethren, expressed his gratification at such an unlooked-for compliment, and said he should value the gift, not only for its intrinsic worth, but as showing the kindly feeling entertained towards him, which he heartily reciprocated. The brethren afterwards partook of refreshment, and a very pleasant evening was brought to a close by the Tyler's toast.

## LEICESTERSHIRE.

**LEICESTER.—John of Gaunt Lodge (No. 523.)**—This lodge held its regular meeting on Thursday, the 16th inst., under the presidency of Bro. Sculthorpe, W.M., who was supported by nearly all the officers, and a very large number of members. There was also a numerous attendance of visitors, among whom were, the W.M., I.P.M., J.W., Sec., I.G., and several members of No. 279; the I.P.M., S.W. J.W., Sec., J.D., and some other brethren of No. 1381; also Bros. W. C. Shout, of No. 362; Samuel White, of No. 680, P.G.S.B. West Lancashire; Henry Deane, W.M. 1007; and P. Schulze of 1009. After the confirmation of the minutes of the previous meeting, the ballot was taken for Mr. F. A. Wykes, who being unanimously elected, was admitted, and initiated into the mysteries of the Order, the ceremony being conducted in a very efficient and impressive manner by the W.M. The musical accompaniments consisted of a new set of very appropriate chants, the words of which, together with those of the opening and closing hymns were selected, and the music arranged by Bro. E. J. Crow, *Mus. Bac. Cantab.*, W.M. 279. These were very effectively rendered by Bro. Crow, who presided as Organist, and elicited numerous expressions of approval from the brethren present. The next business was to ballot for the W.M. and Treasurer for the ensuing year. Bro. the Rev. Nathaniel Haycroft, *D.D.*, was elected to the former office, and Bro. W. B. Smith, P.M., re-elected to the latter, the votes of the brethren being unanimous in each case. A vote of thanks was accorded to Bro. Smith for his services as Treasurer during the year, and acknowledged in suitable terms by that brother. Arrangements were made to hold the Annual Festival and Installation Meeting of this lodge on St. John's Day, June 24th. Some other business being disposed of, the lodge was closed in the usual manner.

## LANCASHIRE (EAST.)

**MANCHESTER.—Blair Lodge (No. 815.)**—On Friday evening, May 10th, the above lodge held its usual monthly meeting in the Hulme Town Hall. Amongst the company present were Bros. G. D. Pochin, W.M.; W. Pochin, S.W.; J. Newton, J.W.; John Vertegans, P.M.; S. Cheetham, P.M.; T. A. Sidgreaves, S.D.; Dr. Raine, J.D.; Samuel R. Knight, George Cookson, junr., H. Vetter, Thomas Black, T. Hancock, John Ingham, R. Holden, Towle, Jas. Sly, and about thirty others, Bro. Adrain Callado was raised to the degree of Master Mason. It was proposed by Bro. Towle, and seconded by Bro. Cheetham, that this lodge be closed during the months of July and August, which was carried unanimously. After the business of the lodge was concluded the banquet was held. Bro. Vertegans delivered, in his usual good style, an oration upon our newly raised brother; after which Brother George Cookson, junr., sang 'Hearts of Oak.' His voice was in real good trim, and received the rapturous applause of all the brethren present.

## SUFFOLK.

**IPSWICH.—British Union Lodge (No. 114.)**—The usual monthly meeting of this exclusive and yet prosperous lodge, was held at the Masonic Hall, Ipswich, on Thursday the 16th inst., when there were present Bros. C. E. Long, W.M.; Rev. F. I. Lockwood, P.M., D.P.G.M.; P. Cornell, I.P.M., P.G.J.D.; Dr. Beaumont, R.N., S.W.; S. Wright, J.W.; J. Spalding, P.M. Sec.; C. Schulen, P.Prov. G.J.D., Treasurer; Durance George, S.D.; Revd. A. W. G. Moore, I.G.; J. J. Burton, J.D., P.Prov.G.A.D.C. Cambridge; Emra Holmes, P.M., P.G.A.D.C.; A. J. Barber, P.M., Organist; W. Boby, P.Prov.G.S.B.; G. A. Turner, P.Prov.G.D.C.; Revd. R. N. Sanderson, P.Prov.G.Chap.; Lord Viscount Mahon, H. Miller, G. Bullen, &c. Visiting brethren R. B. Barton, L.L.D., P.Prov. Grand Master. Western India; N. Tracy, P.M. 376, P.Prov. G.J.W.; I. H. Staddon, P.M. 376, P.G.S.D.; S. B. King, P.M. 376, P.Prov.G.S.D.; C. Davy, P.M. 225, P.Prov.G.S.D. Hertfordshire; G. Gard Pye, 51; J. White, 1304; H. Grimwade, 51; A. Grimwade, 332; E. H. Edwards, 1385; Revd. C. Woodward, Chaplain to the Masonic Institution for Girls, &c. The lodge having been opened in due and ancient form, the minutes of last lodge were read and confirmed, and the Secretary announced that the Grand Master had been pleased to grant the petition of the brethren to be allowed to wear the centenary jewel—the lodge having had a continuous existence since 1762. The lodge being opened in the second degree, Bros. Lord Mahon, and George Bullen, were examined and obligated, and afterwards duly raised to the sublime degree of M.M., the impressive and solemn ceremony being performed by Bro. Sanderson in the admirable manner for which he is famous. The brethren afterward sat down to a banquet served in first rate style by Bro. Spalding. The usual loyal and Masonic toasts were given, and Bro. Dr. Barton in responding to the toast of the Grand Officers took occasion to compliment the brethren on the admirable working of the lodge. Lord Mahon proposed the W.M. in brief but happy terms, and expressed his sense of the beauty and solemnity of the ceremonies he had gone through. Bro. Long responded, and Bro. Emra Holmes having received the jewel from the W. Master, proposed Bro. Sanderson's health, and spoke of the excellent way in which he had performed the ceremonies—at the same time stating that Bro. Sanderson was equally a bright and learned Mason in the higher degrees which some present knew he worked as well as the three degrees that evening. Bro. Sanderson modestly acknowledged the toast. The brethren separated at a late hour after spending a most agreeable evening.

## SURREY.

**GUILFORD.—Royal Alfred Lodge (No. 777.)**—The annual meeting of the members of this lodge was held at the Angel Hotel on the 16th inst., for the installation of Bro. H. Botting, P. Prov. G.P. Surrey. The duties of installing master were beautifully performed by Bro. R.

Eye, P.M. 723, &c., P. Prov. G.S.W. Hants, &c. The Board of Installed Masters included Bros. Drewitt, Wells, Piggott, Charrington, Mason, 777; Bateman, 723; Morris, 173; Arnold, P. Prov. G. Chap. Essex, W.M. 1395, &c. At the close of the ceremony the lodge resumed, and saluted the W.M. in the three degrees. Bro. G. J. Smallpiece was appointed S.W. and Treasurer; Vickers, J.W.; Charrington, S.D.; Bean, J.D.; J. Nealds, Sec.; E. Drewitt, D.C.; Tyre, I.G.; Neate, Tyler. Amongst the brethren were Bros. Warne, 723; Taylor, 1046; Anderson, 1046; Hemming, 1141; Michaux, 777; Wainwright and G. Smallpiece, Wardens, designate 1395, &c. The lodge was closed in proper form, and an adjournment was made to the banquetting-room, where the brethren mustered in great force to support the W.M. The usual loyal and Masonic toasts were duly honoured, the W.M. receiving the fraternal congratulations of the assembly. The Tyler's toast brought the pleasant evening's proceedings to a close, and the brethren, happy to meet, sorry to part, happy to meet again, dispersed before high twelve.

## INDIA.

## DISTRICT GRAND LODGE OF BENGAL.

A Quarterly Communication of the District Grand Lodge of Bengal, was held at the Freemasons' Hall, Calcutta, on Thursday, the 21st March, 1872.

The following brethren were present:—The R.W. Bro. Hugh David Sandeman, C.S., District Grand Master; the W. Bros. John Pitt Kennedy, Deputy District Grand Master; G. H. Daly, M.D., P. District Grand Master; W. B. Farr, D.S.G.W.; I. L. Taylor, D.J.G.W.; D. J. Zemin, D.G. Registrar; W. B. Mactavish, as D.G. Treasurer; Capt. W. G. Murray, D.G. Secretary; G. J. Scott, D.G. Dir. of Cer.; Major C. T. Hitchins, Past D.G. Sword Bearer; Bros. W. G. Amos, as D.G. Pursuivant; C. H. Compton, D.G. Organist; J. W. Puchini, as Standard Bearer; R. C. Sterndale, A. J. Ferris, M.D., A. Le Franc, and W. Hay, D.G. Stewards; G. Alexander, D.G. Tyler; and D. J. Daniel, P.D.G. Tyler.

There were also present representatives of lodges:—Star in the East, No. 67; Industry and Perseverance, No. 109; True Friendship, No. 218; Humility with Fortitude, No. 229; Marine, No. 232; St. John, No. 486; Excelsior, No. 825; and Sandeman, No. 1374.

The visitors were:—Bros. S. H. Emanuel, 232; J. H. Turner, 232; J. Colohan, 1374; J. Gunter, 1374; Wala Gohur Shah, 392; Bros. R. W. Mathews and W. Burroughs, unattached.

The District Grand Lodge was opened in due form at 6.45 p.m.

The District Grand Secretary reported the receipt of apologies from several brethren for unavoidable non-attendance.

The Minutes of the Communication of the 27th December, 1871, having been printed and circulated, were, on the motion of the District Grand Master, taken as read, and, on being put to the vote, were confirmed.

The District Grand Master then addressed Grand Lodge as follows:—"Worshipful Brethren,—My first duty this evening is a very painful one. It is to notice the sad calamity which has fallen upon Freemasonry in India, as well as upon the country at large, by the violent death of the Earl of Mayo, who was the first Patron of our Ancient Order. You know that the news of the cruel and fatal attack upon Her Majesty's Viceroy at Port Blair by a convict assassin was received in India with feelings of the deepest horror and indignation, and I am sure that I speak the feelings of every one here present when I say that among the many millions of men who have had reason to deplore the great loss which has been occasioned by the untimely death of a nobleman who had done and was doing so much for the improvement of the country over which he was destined to rule, none feel more strongly than those who deemed it a privilege to call him their brother in the Craft. The deceased Earl was a liberal subscriber to our charities, and was always glad to have intelligence regarding the progress and well-being of the Order. A proposition will be laid before you

during the evening to address a letter of condolence to the widowed Countess of Mayo, on the irreparable loss which she has sustained, and, although words of condolence can obviously do no practical good in cases which are beyond human aid, yet I think we should be failing in our duty did we not tender for her acceptance the only thing that we can offer, a hearty expression of our sincere sympathy with her under her heavy trial, and of our great grief at the loss of an honoured and respected chief.

It is also my sad duty to report to Grand Lodge the death on the 2nd January last, of our V.W. Bro. James Henry Linton, who had for several years conducted the duties of District Grand Treasurer. As it was very inconvenient, if not impossible, to carry on the work of District Grand Lodge without a Treasurer, I took upon myself to ask W. Bro. Mactavish to undertake the duties of that high office, subject to your confirmation this evening. Bro. Mactavish has responded favourably to my call, and I have to ask your sanction to his permanent appointment as your Treasurer. In making the selection, I felt that I was choosing a Brother who possesses your highest confidence, and who, from his well-known position as a merchant in this city, will reflect credit upon the post which he has very kindly consented, with your approval, to fill.

I notice with regret a paragraph in the report of the Committee of General Purposes to the effect that several lodges are in arrears of payment of dues. I sincerely hope that Masters will not allow their Lodges to suffer in name by this disregard of a positive duty. Masters of Lodges are personally and solely responsible for these dues, and they should bear in mind that the honor of their Lodges is in their keeping, and that Masons who do not intimately know the laws of the Craft are apt to attach blame to Lodges for the shortcomings of their rulers. It will be noticed that the Fund of Benevolence is still unable to meet the whole of the calls which are made upon it for charity to the poor and needy. The position of this Fund will now be further embarrassed by the painful report of the Committee that its vested property is apparently lost to us for ever. This unfortunate circumstance will, no doubt be remarked upon by you when the report is discussed.

The Committee should bear in mind that in the audit of accounts there are certain strict rules of observance which should never be relaxed in the smallest degree, whatever may be the position or the circumstances of the persons whose accounts are undergoing examination. I notice that there is a discrepancy in the balance of the Fund of Benevolence as given in the abstract of the Fund on the first, and that shown on the second page of the Agenda paper. This will require explanation.

I am confident that every Mason in Calcutta will join with me in an expression of regret at the prospect of losing the able services of the Excellent Brother who now occupies the post of Senior Warden in this District Grand Lodge.

R. W. Bro. Farr, in the ordinary course of promotion, has been ordered to a far distant station, and, although we ought to feel glad at knowing that he is personally advanced by the move, yet we cannot but regret the loss which his promotion will occasion to ourselves; the Fund of Benevolence and the Masonic Association will be great losers by his departure, for he has taken an intimate and active interest in both these institutions, and we shall, in our Lodges of the Craft, in its many degrees, miss one who is second to none of us in that careful precision which ought to characterise the work of those who conduct the ritualistic work of the order. That R. W. Bro. Farr will leave Calcutta to the regret of us all, and that he will carry with him our sincere good-wishes for his prosperity, it is superfluous for me to say, and I will but add my wish that he may again at no far distant date be stationed in Calcutta, where his presence is so useful to us in the Craft, which he so faithfully serves, and of which he is so popular a member.

A new Lodge has been formed at Roorkee, in the North-West Provinces, under the auspices of Captain Graham Birch. The Lodge will be known as the "Beauchamp" Lodge. Bro. Birch and his masonic coadjutors deserve high praise

for their energetic conduct in this matter. They have purchased a well adapted house, so that the Lodge is their own exclusive property, and have formed themselves into a joint-stock company, subscribing the money under terms by which the Lodge will by degrees purchase the whole of the shares into its own name. Seeing the great difficulties which admittedly stand in the way of establishing Lodges in Mofussil stations, I feel that I cannot speak too highly of the successful scheme which the Freemasons at Roorkee have planned and matured, and I sincerely hope that their labours will be attended with the happiest results.

The Report of the Committee of General Purposes was read.

The District Grand Treasurer's Accounts for the Quarter ending 29th February, 1872, were audited and found correct.

R. Wor. Bro. J. P. Kennedy proposed and the District Grand Secretary seconded, "that the accounts as shown in the Report be accepted as correct and passed, which was carried unanimously."

The Report of the Committee of the Masonic Fund of Benevolence for the Quarter ending 31st December, 1871, was read:—

Wor. Bro. W. B. Mactavish proposed, and Wor. Bro. D. J. Zemin seconded, "that the Report of the Committee of the Fund of Benevolence be approved and adopted," which was carried unanimously.

Upon the R. W. the D. G. Master's motion, seconded by Wor. Bro. G. H. Daly, an address to Her Most Gracious Majesty the Queen, upon the recovery of H.R.H. the Prince of Wales, Past Grand Master of England, was adopted, and the D. G. Secretary directed to have it engrossed and submitted for signature at an early date.

Upon the R. W. the District Grand Master's motion, seconded by Wor. Bro. W. B. Farr, a letter of condolence to the Countess of Mayo, expressive of the profound grief of this D. G. Lodge at the loss of the late Lord Patron of the Masonic Craft in India, was adopted, and the D. G. Secretary directed to have it fairly written out and submitted for signature at an early date.

The R. W. the District Grand Master proposed, and Bro. W. G. Murray seconded, Wor. Bro. W. B. Mactavish, W.M. 109, and Past Asst. Director of Ceremonies, to be Treasurer of the D. G. Lodge, in the place of Wor. Bro. J. H. Linton, deceased, which was carried unanimously.

Bro. Mactavish was led up by the Director of Ceremonies and invested by R. W. the District Grand Master with the badge of office as D. G. Treasurer.

The District Grand Secretary read a letter from the Quarter Master General of the Army, expressing the thanks of the Right Hon. Lord Napier of Magdala for a copy of the Masonic Diary presented to him by the R. W. the District Grand Master.

The District Grand Secretary wished to lay before the District Grand Lodge a statement of the financial success of the Masonic Diary. Three hundred copies had been printed, at a cost of about 630 Rupees; 238 copies had been sold up to date.

A Collection was made for the Fund of Benevolence. The District Grand Secretary announced the amount to be Rs. 175-0-0 (including Rs. 36 sent by two Grand Lodge Officers unable to attend the meeting), which was handed over to the District Grand Treasurer.

There being no further business, the District Grand Lodge was closed in due form at 8-10 p.m.

## Royal Arch.

## BRISTOL.

## PROVINCIAL GRAND CHIEF.

Freemasonry in the Province of Bristol, under the rule of various Provincial Grand Masters, has flourished, and, with the increase of numbers, it has lately taken a more prominent position than it had hitherto done.

Bristol is a Province in itself, on account of the number of the lodges and the influence of the various members of the Craft. It has lately

emerged from its hitherto quiet home in Bridge-street, and has taken up quarters in the fine hall, late the Philosophical Institution, Park-street.

Much of the success of the Craft in Bristol has been due to the able guidance of the D. Prov. G.M., Bro. W. A. F. Powell, who has filled the office for fourteen years, and it was with no surprise that the brethren received the intelligence that the Grand Chapter of England had resolved to mark their appreciation of his merit in appointing him Provincial Grand Superintendent of Royal Arch Masonry in the Province of Bristol.

Thursday, the 16th inst., was fixed for his installation into that office, and large was the number of the Craft, not only of the Province, but of the neighbouring Provinces, to do him honour by their presence on that occasion.

The Rev. John Huyshe, Provincial Grand Superintendent of the Province of Devon, was deputed by the G. Chapter of England to perform the ceremony of installation. The details thereof taking place within tiled walls, of course we are not at liberty to divulge; but that it gave great pleasure to those within the "sacred precincts" must be taken as a guarantee by the outer world of the success of the meeting. The following were the appointments made at the formation of the Provincial Grand Chapter, and duly invested, viz.:

Comp. Powell.....	Prov. G. Supt.
" Bryant.....	Prov. G.H.
" Taylor.....	Prov. G.J.
" Inskip.....	Prov. G.S.E.
" Dimoline.....	Prov. G.S.N.
" Taylor.....	Prov. G.T.
" Page.....	Prov. G.P.S.
" Fergus.....	Prov. G.A.S.
" Bramble.....	Prov. G.Registrar.
" Merrick.....	Prov. G. Swd. B.
" Bartlett.....	Prov. G. St. B.
" Bowden.....	Prov. G. D. of C.
" Churchill.....	Prov. G. Org.

The duties of the day being over, the brethren adjourned to a sumptuous banquet at the Montague Hotel, where a very harmonious evening was spent.

SCOTLAND.

St. Andrews' Chapter (No. 69).—At the regular monthly meeting of the St. Andrews' R. A. Chap. No. 69, held in the chapter-rooms, 17c Buchanan-street, on Tuesday the 14th inst., Comp. T. D. Humphrey, P.Z. presiding; a very able and instructive lecture on the "Royal Arch Jewel" illustrated with diagrams, was delivered by Comp. T. M. Campbell, P.P.Z., and was listened to with much interest by the companions present, at the close the M.E.P.Z. moved a hearty vote of thanks which was warmly accorded.

Red Cross of Constantine.

SCOTLAND.

Glasgow.—*Council of Knights of the Red Cross*.—A council of Red Cross Knights was opened on the 9th inst., at the Masonic Hall, 17c Buchanan-street, Glasgow, Sir Knight David Gilchrist presiding; J. Balfour, Senior General; G. W. Wheeler, acting as Junior General; the council being duly opened, application for admission was received from Companions Shaw and Ferguson both of Chapter 73; they were approved of, and ordered to be installed at the next meeting, as this was the night for the election and installation of officers. The following Sir Knights were then duly elected and installed:—Sir Knights D. Gilchrist, President of the Council; J. Park, Junior General; G. H. Wheeler, Scribe; R. Bell, Treasurer; J. Tweed, 1st Captain of the Guards; J. McThie, 2nd Captain of the Guards; John Thay, Conductor; J. Balfour, T. Tindler, J. McKie, Auditors. The Sir Knights then adjourned for refreshment and a pleasant time was spent.

THE LIVERPOOL MASONIC HALL.

At Liverpool, Mr. S. Hague, proprietor of the great original Slave Troupe, gave an entertainment on May 17th, at St. James's Hall on behalf of the funds for the erection of the new Masonic Hall, Hope-street, the proceeds of which will be handed over for the object in view with-

out any deduction whatever. The performance was under the distinguished patronage of his Worship the Mayor, Sir T. G. Fernor-Hesketh, Bart., M.P., P.G.M., W.L.; Lord Skelmersdale, D.P.G.M.; Bros. W. Wright, D.P.G.C.K.T.; Captain Turner, Int. Gen. of the Red Cross Knights, W.L.; W. Romaine Callender, P.G.M.; M.M., and the principals of the various Masonic Lodges, R.A. chapters, K.T. encampments, Knights of the R.C.C., &c. There was a large audience, and the result will doubtless be a substantial addition to the fund for the erection of the new hall, the foundation-stone of which will probably be laid on an early day. For the special occasion, several Masonic items were introduced into the attractive programme. The Red Cross song "Rally round the Standard," deserves special remark, as it was sung with remarkable vigour and effect by Mr. C. Herbert, who secured an enthusiastic encore. "What better theme than Masonry?" was also sung by Mr. G. Campbell; and an overture, introducing Masonic airs, arranged by Mr. Carpenter, forming a pleasing introduction to the evening's entertainments. The whole programme was of the usual excellence, and elicited frequent marks of approval.

THE WIDOW'S MITE.

I.

A woman—a widow—necessitous—old—  
On the brink of a misty river,  
Stood shrinking alike from the pitiless cold;  
And a fear her privations should ever be told;  
Though past toil, and all bread-winning ever.

II.

Fond memories of childhood—sweet home,  
Bright and gay,  
Come back with a mournful sadness.  
A mother gentle and tender, who taught her to  
say,  
As she lisped in her cradle-bed "Give us this day."  
But Oh! with what earnestness *now* did she pray—  
\* \* \* \* \*  
Swift, an angel from heaven was speeding away;  
And instantly brought joy and gladness.

III.

For out of the gloom smiled the sun's cheering  
glow,  
On the rain-drops of grief which were falling;  
Reflection gave back a most beautiful bow  
Of perfection diffused—the *sign* we all know,  
"The sure word of promise" recalling.

IV.

At earth's end of the Bow, seven workmen  
appear,  
Bearing their Master's commission,  
To bridge o'er her sorrow—relieve her from care,  
(The Stateman, the Jurist—Art and Science were  
there.)

Each worked with will, and *soon* all could  
declare,  
The bridge in a finished condition.

V.

From the crown of the arch she gazed down  
far below,  
On the seething and dark turbid river—  
Of cankering care—bitter anguish and woe;  
A relief from all these it was His to bestow,  
And she blesses the Fatherly giver.

VI.

Now Jane Collard looks up, and a flood of de-  
light,  
Bursts forth into grateful expression,  
She sees the Grand Arch, so gloriously bright,  
And amid clouds and darkness, this radiance of  
light;  
And in *this* sees the Freemason's mission.

VII.

Each Brother, I thank you—my best thanks are  
due;  
To convey them I earnestly hasten,  
Now I know that the Craft is both noble and  
true,  
I've found out your secret (will publish it too);  
Not the sign—but the thing which is signified  
thro'  
Truth, Work, Light, and Love, *make* "A  
Mason."  
The Langham, 17th May, 1872.

METROPOLITAN MASONIC MEETINGS.

SATURDAY, MAY 25.

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 Sinai Chapter of Instruction, Union Tavern, Air-  
street, at 8; Comp. Brett, Preceptor.  
Manchester Lodge of Instruction, Yorkshire Grey, London  
Street, Fitzroy-Square, at 8. Bro. Ash, P.M., Precep-  
tor.

MONDAY, MAY 27.

Lodge 4, Royal Somerset House and Inverness, Free-  
masons' Hall, St. James's.  
" 26, Castle Lodge of Harmony, Willis's Rooms.  
" 183, Unity, London Tavern, Bishopsgate-st.  
" 831, British Oak, Beaumont Hall, Beaumont-square,  
Mile-end.  
" 902, Burgoyne, Anderson's Hotel, Fleet-st.  
Chapter 25, Robert Burns, Freemasons' Hall.  
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.  
West Kent Lodge of Improvement (1297), St. Saviour's Col-  
lege, Stansted-road, Forest-hill, at 7.30; Bro. H. W.  
Lindus, Preceptor.

TUESDAY, MAY 28.

Lodge 14, Tuscan, Freemasons' Hall.  
" 92, Moira, London Tavern, Bishopsgate-street.  
" 186, Industry, Freemasons' Hall.  
" 259, Prince of Wales, Willis's Rooms, St. James's.  
" 1158, Southern Star, Montpelier Tavern, Walworth.  
" 1348, Ebury, Morpeth Arms Tavern, Millbank.  
Chapter 21, Cyrus, Ship and Turtle, Leadenhall-st.  
" 180, St. James's Union, Freemasons' Hall.  
Board of General Purposes, at 3.  
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, Pre-  
ceptor.  
Faith Lodge of Instruction, Refreshment Rooms, Victoria-st.  
(opposite Westminster Palace Hotel) at 8; Bro. C. A.  
Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney,  
at 8; Bro. Isaac Saqui, Preceptor.  
Prince Fredk. William Lodge of Instruction (753), Knights  
of St. John 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.  
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. Marylebone Lodge of Instruction (1305), British Stores  
Tavern, New-street, St. John's Wood, at 8; Bro. T.  
A. Adams, Preceptor.

WEDNESDAY, MAY 29.

Lodge 898, Temperance in the East, 6, Newby-place  
Poplar.  
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 30.

General Committee Girls' School, Freemasons' Hall, at 4.  
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.

Pannure 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 31.

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 Lien, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

St. James's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Beomondsey, at 8. Bro. Howes, P.M., Preceptor.

Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.

Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Very, 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.

Westbourne Lodge of Instruction (733) Horse and Grain, Winsley-street, Oxford-street, at 8.

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