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FOOTSTEPS OF FREEMASONRY;

OR,

FREEMASONRY IN RELATION TO AUTHENTIC HISTORY.

By W. VINER BEDOLFE, M.D., J.D. 1322. Hon. Sec., Sphinx Lodge of Instruction.

(Continued from page 382.)

In endeavouring to trace the Footsteps of Freemasonry, it has ever been far from my intention to suppose or teach that it existed of old under its modern name and denomination. Thus we speak of the British Constitution as existing before the "glorious Revolution," and though it did not always bear that name, yet the traditions, laws, and customs, which we summarise by that appellation, modified only by time and circumstances, have existed from time immemorial.

It is, as the French term it, the "analogue" of what formerly existed, and, as the crocodile may be said to be the "analogue" of the Saurian monsters of the geological periods, and is the form under which their type has descended to our times, so is our Freemasonry the "analogue" of those ancient associations which formed, in fact, "the basis and superstructure" of Roman society.

The more Freemasonry is contemplated, the more wonderful does it seem, and a critical consideration of the ritual, will soon convince the most sceptical that, however modern may seem its form, yet that its essentials have been handed down from ancient times. This may have been done ignorantly, by men who neither knew nor comprehended their meaning, for it is only when we compare it by the light of history with the habits, institutions, and philosophical sects of the ancient Romans, that we can detect its true and proper significations. We may, indeed, put the converse, and ask what have we which they had not, even to the very signs. In fact, ancient Freemasonry was the same as the modern, minus the traditional history. I fearlessly assert that the men who, in modern times, have moulded its forms and dictions, were altogether incapable of inventing the scaffolding on which it hangs, and I believe the question of its ancient existence to have a most important bearing on the well-being and influence of our institution.

But to digress—it must not be supposed that all secret fraternities in ancient times were of an amiable and philosophic character, as may be gathered from Livy's account of the destruction of the order of the Bacchanals.

In this instance it occurred to an unscrupulous Greek brother to invent a new order; we thus find in the testimony of Livy, that inventors of new orders even then existed.

Into this order at first only men, but subsequently, the young of both sexes, and at that immature age when the passions are least under control, were initiated. Instead, however, of pursuing virtue, they fell to vice, and such vice as brings all heathendom before our eyes.

No nation ever more excelled in virtue than did Rome in its earlier and better period, never did a people, not even Sodom itself, sink to such a state of depravity and sensual indulgence as did that nation within a generation of its Augustan age.

The Bacchanalian order, however, revolted even then, and, convicted of vice, perjury, and conspiracy, its doom was signal, for by order of the Senate it was stamped out in ignominy, violence, and blood.

It was probably the signal success of violence in putting down this association, that induced the Emperors in the next age to try the same dealing with the Christians, but how different was the result,—different as is vice from virtue. It may not however be uninteresting to the Masonic brother to bear in mind that the first systematic persecution, (for it extended through all Italy,) and by its success probably the forerunner of that of the Christians, was caused by a new order invented and developed in folly, sin, and shame. There are few pursuits more interesting than to trace the sequences of history.

We may also here notice that in this new society, the slave-born were not excluded, and it became a rule to initiate none over twenty years. We all know the importance our "constitutions" attach to both these points, and it is not impossible that the follies and destruction of this order may have afforded a warning never forgotten.

There is another subject I wish to refer to. In a previous article a quotation from Cicero's Oration for Murena was given, describing Cato as squaring the conduct of his life by the "right rule of reason," and but for want of space in that communication, should have dwelt upon its importance. Indeed, it is a very important fact for us to ascertain that men, not being operative masons, did actually profess to govern their lives symbolically by the square, level, and plumb rule, and used them as emblems. The literal translation of what Cicero says is, that Cato regulated his life by the "normam," that is, the mechanic's square, and the duties of his office, by the "perpendicularum," that is, the mechanic's plumb rule.

The very learned Portroyalist commentator on this passage remarks that these were not only proverbial phrases amongst the Greeks in common life, but that the Stoics especially adopted these mechanical emblems, and used them commonly in their teachings.

Here, then, we have, undoubtedly, the highest and clearest authority for the use of the square, level, and plumb rule, and all seem to have been included under the term of "norma," in philo-

sophical teaching, and it is perfectly clear that as speculative masons, we are not indebted to our operative friends for their tools.

The same may be observed of the early Christian writers, some of the most eminent being either stoics or platonists, and who carrying into their new calling their accustomed figures of speech, called the Bible the "Sacred Canon" literally the "Holy Level or Plumb Rule." This does not indeed prove them to have been masons, but shows the phrases of the two bodies had one common origin.

I think we have already pretty clearly shown whence our emblem of the Apron is derived, that it is not servilely copied from the working mason, but that it is borne in memory of primeval times, precisely as our ritual expresses it, as a badge of innocence and bond of friendship.

I may here also, in passing, mention a fact accidentally omitted in its due place, viz., that our division of the day into three parts is essentially Roman. It was expressly so divided by the "Laws of the twelve tables," and for nearly 500 years remained the unchanged and only practice, the hours were subsequently added.

Although I have not at all, myself, investigated the fact, and by no means vouch for it, "Masson" is said to be a Coptic word, signifying Brother. Research would be interesting.

In attempting to chronologise our system, I should say that Freemasonry, up to and including the first part of the third degree, is essentially Roman in its character, and resembles the societies which existed there under the Republic, having been founded by Numa.

Secondly, under the Empire, B.C. 28, and for a generation previously, i.e., after the conquest of Greece, Grecian ideas penetrated, pervaded, and modified this equally with all other institutions. From this influence also arose our philosophy, and the introduction from the Stoic teachings of our Geometrical emblems. I believe also that these institutions were finally arranged about the second century of the Christian era.

I will request permission to make an extract from a very great authority, the German writer Tenneman, who remarks "the political, religious, and moral conditions of the Roman empire during the first century of the Christian era were not such as to animate and sustain a spirit of philosophical research, but a mania for the strange, and extraordinary neglect of the popular religion and superstition, and extinction of all noble sentiments prevailed; consequently the endeavours of the wise and reasoning amongst them were directed in various ways:

1st. To maintain and modify the schools already existing.

2ndly. To revive the neglected doctrines of their forefathers, as for example the "Pythagorean philosophy" (so much identified with Freemasonry).

3. To combine the various systems of Plato, Aristotle, &c., (not forgetting even Zoroaster and Hermes) and to trace the former ones back to the ancient dogmata, or teachings of Pythagoras.

4thly. To combine also in one the spirit of "eastern and western philosophy."

It was at this period, likewise, at the commencement of the second century, that Adrain

first codified the Roman laws (an object not yet attained in England) under the title of the "Edictum perpetuum," and Schlegel adds that no longer bent upon conquest, the better Romans solely and exclusively devoted themselves to the regeneration of public morals, according to those ideal conceptions formed of old Rome in her earlier and happier days.

"When none was for a party, but all were for the state,

Then the great man helped the poor, and the poor man loved the great

Then lands were fairly portioned, then spoils were fairly sold.

The Romans were like *brothers* in the brave days of old."

This same condition of things, as above defined, existed even up to the time of Constantine the great, and the removal of the seat of empire to Constantinople in the fourth century of the Christian era, may be looked upon as a mid-point in history between ancient and modern times.

Our system bears the strongest evidence of the peculiar teachings of this period, and it may confidently be said that at this same epoch Masonry proper plumed its wings for its flight through time.

Up to this period it is most certain that no trace of our traditional history was to be found, that no vestige of Hebraism could have mingled with the brotherhoods of those days. It is only necessary to glance at the writers of those times—at Horace, with his cutting ribaldry on the "curtailed Jew," or at Juvenal's smooth satires on their "sabbaths" and their "pigs,"—to show in what mockery they were held. Further, and as if to prove that no Israelite of those days would have entered into any institution embracing gentiles, and that certainly no Jewish masonic institutions existed, Tacitus expressly says, "they will neither eat with, associate with, nor assist and comfort any person whatever, save those of their own faith; to all others they show hostility and hate." Juvenal, in another place adds, "they will neither direct the lost and wandering wayfarer into the right road, nor the traveller, fainting with heat and thirst, to the fountain, unless of their own sect."

We know very well that this feeling did not diminish, but rather increased, when Christian domination had produced Christian fanaticism (for the old Romans were not intolerant), and I believe, speaking critically, that the Jews never possessed even the mental power of forming any masonic institution whatever; there is no trace of it among the ancient Jews, and it had been a moral impossibility. Even if we consult their great writer of those days, Philo-Judeus, who, like St. Paul, his contemporary, was a Pharisee and a platonist, he makes no sign.

"Sure naught masonic lodges in that breast  
And with no rapture moves the vocal air  
To testify its hidden residence.

This also brings us to an important crisis in the history of the world, a crisis big with the fate of masonry and of Rome, when Rome itself, the proud mistress of the world, gorged with lust and crime, and blood, was to see her empire pass away, and give place to a hated rival. I refer to the removal of the Roman capital to Constantinople in the 4th century, the very threshold of

modern times, and the era of the council of Nice, by which in religious matters we are all more or less still bound.

It is not my object to describe the condition of affairs at this time, the policy of the state, or its effect upon the world at large. It is sufficient for us to say that all Roman institutions, naturally, necessarily, and as history proves, were carried there also. But history likewise bears witness that the philosophy and literature, although declined from its high state of Augustan perfection, spread abroad among the Roman colonies, which under now Christianized Rome, assumed a degree of wealth and cultivation, which the remains of towns, temples, roads, bridges, and aqueducts, spread over half of Europe, attest to this day.

Rome's loss turned, therefore, to the advantage of other cities, and in the wake of commerce and cultivation flocked all the institutions which distinguished Rome, as now, in our days, do British institutions.

This is not a matter of inference, but capable of the clearest proof, and that the masonic institutions of those days still flourished, even for ages, we may be certain from the fact we have already noticed, viz., that the sodality or brotherhood of the Lupercalii, was still flourishing in the 6th century, when it was actually strong enough to require for suppression an imperial edict of the Emperor Anastatius, it is presumed from savouring too strongly of heathen traditions, and for the present we leave it. In stating this, I consider it full and efficient proof that those brotherhoods of which Cicero gives so beautiful a description existed also, and with the renewed love of the better and wiser Romans, for all which being ancient was also good and virtuous, it cannot be doubted that their masonic philosophy was cultivated with that love which, rightly understood, it ought ever to inspire.

Masonry, in fact, is either a philosophy, or it is nothing, but as a philosophy, and as such alone, do I exhort my brethren to guard its secrets, by practising them, and proclaim its mysteries by their lives, thus proving—

That some there be that *by due steps* aspire  
To lay their right hands on that glorious key  
That ope's the portal.

In our next we propose to continue the reference to the Hebraic tradition.

#### CONSECRATION OF A ROSE CROIX CHAPTER AT SOUTHAMPTON.

On the 29th July, at the Masonic Hall in Southampton, the ceremony of constituting and consecrating the Canute Rose Croix Chapter took place. The following members of the Order were present:—Illus. Bros. C. J. Vigné, 33°, G. Com.; Gen. H. Clerk, 33°, G. Chan.; J. M. P. Montagu, 33° G. Sec.; Hyde Pullen, 33°; Gen. Doherty, 31°; C. A. Newnham, 31°; Capt. Thayer, R.N., 30°; Rev. P. H. Newnham, 30°; Willet Adye, 30°; W. Hickman, 30°; J. F. Starkey, 30°; J. Read, 30; Montague Guest, M.P., 18°; Rev. Basil Wilberforce, 18°; J. R. Stebbing, 18°; W. H. Ford, 18°, M.W.S. Royal Naval Chapter; T. G. Horder, 18°, M.W.S. Vigne Chapter; J. E. Le Feuvre, 18°; J. N. Pocock, 18°; George Lungley, 18°; and other brethren.

A Rose Croix Chapter having been opened, the following candidates were introduced and regularly admitted into the Order, viz.:—Bros. Dr. Robert Welch, George T. Harper, Henry W. Bull, and Robert Sharpe, and under dispensation Bro. J. Biggs was obligated as Equerry.

The Supreme Council then retired, and shortly afterwards re-entered in procession, and were received by the Brethren in the usual manner.

The ceremony of Constitution and Consecration then took place, it being performed most solemnly by the Supreme Council, assisted by Bro. Hyde Pullen, and evidently made very great impression on the brethren assembled. The new Chapter was then proclaimed under the title of the "Canute" Chapter Rose Croix.

The M.W.S. designate, Bro. William Hickman, 30° (Past A.D.C. of the Grand Lodge of England) was then installed by Bro. Hyde Pullen, and the following brethren were appointed to fill the various offices in the Chapter by the M.W.S., viz.:—Bros. Rev. Basil Wilberforce, Le Feuvre, Pocock, Harper, Stebbing, Welch, Bull, Sharpe, and others.

A vote of thanks was then proposed and carried with acclamation to the Supreme Council for their having so kindly attended and conducted the proceedings on this interesting occasion.

A similar vote was also most heartily awarded to Bro. Hyde Pullen, and in proposing it the M.W. Sovereign referred to the many pleasurable recollections of former meetings with him in masonic work in the neighbourhood.

Bro. Stebbing having also added a few eloquent remarks in recognition of the high appreciation of Bro. Pullen by Hampshire Masons, the votes were very heartily responded to, and the chapter was closed with the usual ceremonies.

A very sumptuous banquet was provided in an adjoining room of the Hall, and the Brethren celebrated the opening of the new Chapter by spending a most enjoyable evening together round the festive board, exchanging mutual congratulations on the success of the meeting, and anticipating that the new Chapter will soon become a very important and influential addition to the Masonic body in this neighbourhood. Many other candidates are desirous of joining the Order, but from other engagements were not able to attend for admission on this day of meeting. The banquet was provided by Bro. Dartnall (No. 130 Craft Lodge) in his usual excellent manner, and gave entire satisfaction to all present. The room was covered with flags and banners, and the table ornamented in the most beautiful manner with ruby-coloured fruit and flower-stands, decorated with roses and other flowers, and massive candelabra, making a most elegant and appropriate appearance.

Letters of regret for non-attendance through other engagements were received from the members of the Supreme Council who were not present, and from Bro. Beach, M.P., the Prov. Grand Master (who was abroad), Bro. J. Hervey (the Grand Sec. of England), Bro. J. Coombs, 32°; Bro. R. Spiers, 32°; Capt. Burgess, 30° (M.W.S. St. George's Chapter, London); Bro. F. C. M'Calmont, 30°; Bro. C. F. Arden, 30°, M.W.S. Weymouth; Rev. Bro. Pettat, 18°; Prov. G. Chaplain; Bro. George Kenning, 30°; and others.

A KIND WORD TO THE BRETHREN.

Not that we are receiving too many members into our Order, for the greater number, consistent with thorough instruction and Masonic discipline, the more servicable to the great principles we advocate. But are we not frequently receiving persons and hastily urging them on, of whose character, habits, and reputation we know but little? We have before adverted to the exclusion of the selfish, for how can they engage in any great work for the relief of a brother or humanity? We always find such imposing some obstacle to charitable purposes and benevolent action. We have frequently referred to the importance of truth as a qualification. Can a man who is guilty of prevarication, who is dishonest in his opinions, who has no conception of principle in politics or religion, engage in search after truth and in its propagation?

But are we not now in danger, great danger, of suffering as a society from the vice of intemperance? Are we not in danger of the repetition of the scenes preceding the anti-Masonic tornado? We may have provided against the credit system then so much in use in the Lodges, and thus have saved the Order from the influence of men in debt to it, a burden and ready to become its enemies, finding it easier to cancel the obligation by abjuration. We have for ever escaped the repetition of a violent and gross persecution; but we doubt whether this was an evil to Freemasonry. Persecution and adversity are as essential, occasionally, to a society as to an individual. Have we escaped the ravages of intemperance in our midst? We may boast of our comparative freedom in this regard, and that temperance prevails among us to a greater degree than in any other institution; but are we free—are we doing our duty? Shall Masonry contribute in the least to the encouragement of intemperance? God forbid. With her claims for regard as a means of temperance, can she endure an evil official example? Can our society for a moment tolerate drunkenness in any of its officers? Should partiality for friends, or commiseration for the unfortunate, permit the retention of a man who is not perfectly sober, in any post of honour or distinction? Should we not be immovable here, and in no case yielding? Tempted by no great capability of serving as officers? Better never have a degree conferred, than to give countenance to this vice in our midst. Let such officer distinctly understand that he must promptly resign or be tried and degraded. Let no personal tenderness intervene. Such officers are men of noble social traits, who gather around our sympathies, and it is difficult to act. Love the man no less, but the whole Order, the whole Brotherhood more.

Do what you can to save the Brother, but let no tenderness stop you in your duty to the Lodge, for fear this example may prove contagious, and and the Lodge become like the Master.

Jefferson once expressed his conviction, the result of long and varied experience, that no man should be entrusted with office who drank. So our experience admonishes us in Freemasonry.

Again, what shall be done with erring brothers holding no official position? Try to reform and save. Talk with them, urge them to decision,

to abstain utterly,—for when a brother has once fallen, there is no certain remedy but in total abstinence. If he hear not individual brethren, let the Lodge, in a spirit of kindness and brotherly love, appoint a good and benevolent member to talk officially with him, and if unsuccessful, increase the number of the committee, and protest and multiply effort to save the brother.

Find out where the temptation lies, and apply the remedy. Let the Lodge persevere in doing good. Let exclusion be the last resort. Thus may we do our duty to the erring brethren, and at the same time to the brotherhood. Thus will something be done to save the Craft.

But more is necessary. A drunken brother will be very likely to attract those like himself into the Lodge. Be constant in watchfulness here. Use the blackball in every case where the probabilities are of evil result. We would also suggest that the Lodge censure any brother recommending a petitioner known to be of unsteady habits.

Generally in this matter are we doing our full duty? While seeking to promote that temperance, which forms one of the noblest and most comprehensive of the Christian virtues, are we staying drunkenness, with its legion of ills? We know how it diseases the body and disturbs the equilibrium of the intellect, and poisons the springs of generous affection in the heart, and lays a ruthless hand upon the whole moral and and spiritual nature, what it does to its poor victim (and he a brother sometimes), and its ravages in Masonic households. We know its blight on happiness and virtue, and even hope. We know the palpable shame, and misery, and guilt, about the drunkard's home; the desolate hearts and cold hearths, where want breaks in as an armed man, and the wife (or sister) is heart-broken or debased, and the children are demoralized, where ribaldry, blasphemy, and obscenity abound. Do we not realize that we have a duty, and are we not resolved that the vice of intemperance shall find no sanction nor protection from our Order?

There is no hope for those who have once fallen but in total abstinence, and fearful is the account of those brothers who place temptation before such.

We know the case of a young brother, of no ordinary promise, who unhappily had contracted habits of intemperance. His excess brought grief to a large circle of friends and relatives, and to the Lodge of which he was a member. The earnest and kind remonstrances of friends and the Lodge led him to desist, and understanding the philosophy of his case, he firmly resolved to abstain the rest of his days.

Not long after, in a social circle, he was urged to drink and be agreeable. A brother urged him, and a brother's wife. Yes, these unwittingly urged this brother, lately so lost, and a brother so marvellously redeemed. Yes, they became the instrument of his downfall. With banter he was cheated out of his noble purposes. He felt the demon waking from temporary sleep, and he said to a brother, "Now I have tasted once more, and I must drink on." He did drink on, and died a drunkard's death, and was borne to a grave of shame.

Let us do our duty to our brethren and our fraternity, to the wives and children of our Masonic household, and to a world to be influenced by our example.

Is not drinking healths becoming to common here and throughout the land? Is not a gentleman and a brother sometimes denominated unsociable unless he repeats it again? We cannot better illustrate the absurdity of this practice than by the case of the German nobleman who once paid a visit to Great Britain, when the practice of toasting and drinking healths was at its height.

Wherever he went, during a six month's tour, he found himself obliged to drink, though never so loath. He must drink with every one who would be civil to him, and with every one, too, who wished a convenient pretext for taking another glass. He must drink a bumper in honour of the King and Queen, in honour of Church and State, in honour of the army and navy. How often did he find himself retiring, with throbbing temples and burning cheeks, from these scenes of intrusive hospitality. At length his visit drew to a close; and to requite, in some measure, the attention that had been lavished upon him, he made a great entertainment. Assembling those who had done him honour, he gathered them around a most sumptuous banquet, and feasted them to their utmost content. The tables were then cleared. Servants entered with two enormous hams; one was placed at each end; slices were cut and passed round to each guest, when the host rose and with all gravity said, "Gentlemen, I give you the King! please eat to his honour." His guests protested. They had dined; they were Jews; they were already surcharged through his too generous cheer. But he was inflexible. "Gentlemen," said he, "for six months you have compelled me to drink at your bidding. Is it too much that you should now eat at mine? I have been submissive; why should you not follow my example? You will please do honour to your King! You shall then be served with another slice in honour of the Queen, another to the prosperity of the Royal family, and so on to the end of the chapter,—*Michigan Freemason.*

Original Correspondence.

WHAT IS FREEMASONRY?

To the Editor of the Freemason.

Dear Sir, and Brother,

This is a question often asked, and very easily answered by any Freemason, who will tell you, that it is a "peculiar system of morality, veiled in allegory, and illustrated by symbols."

I was initiated into the mysteries and privileges of Freemasonry in the year 1835, and I then determined to learn "what it was all about." I learnt the working of a Lodge, and soon became its W.M. I was a subscriber and an occasional correspondent to the "Quarterly Review" and read every new work by Dr. Oliver and other Masonic writers, and not only read, but took occasional notes of my readings, and I would say to my Brethren in the Craft, if you wish to become Masons in the proper sense of the word, go and do likewise; you know Mr. Editor, there are hundreds of Masons who attend lodge and banquet, and then think they have done all that is required of a Mason, and have nothing more to learn. What, can such an one think of Masonry!

I advise all young Masons, who take any interest in the Craft, to subscribe to your paper, as a stepping stone to the study of Masonry, and

I have no doubt that in the end, some of them, at any rate, will become experienced and good Masons.

I will now give you answers to the question at the head of this letter, given by some of our Brethren experienced in the Craft, which I have from time to time, in my readings, noted down, should you think them worthy of a place in your paper.

The Rev. Dr. Oliver, in a note to his Historical Landmarks of Freemasonry, says that "Freemasonry is an institution *sui generis*; no other society can be compared with it, it exists solely of itself. It eclipses all the institutions and orders in the world, which have been on shall be (Christianity alone excepted). The numerous attempts which ever have been made at different periods to expose it to public derision, and destroy its existence have all signally failed. Every attack has produced an effect contrary to the wishes and anticipations of its projectors. The most vindictive assault has tended to enlarge the place of its tents, to stretch forth the curtains of its habitation, to lengthen its cords and strengthen its stakes." His Royal Highness the Duke of Sussex (our former G.M.) thus described our excellent institution:—"Masonry," said he, "is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and the general good of mankind; creating in all its varieties universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the brotherhood with emulation to deeds of glory, such as must command throughout the world veneration and applause, and such as must entitle those who perform them to dignity and respect.

It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue. It teaches us the duties which we owe to our neighbour, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all meanness and dissimulation, and in all our vocations to perform religiously that which we ought to do."

Brother Robinson, D.P.G.M. for Cornwall, in an address to the brethren at Falmouth, thus describes our ancient fraternity:—"Its profession," he said, "instructs and enjoins us to worship and adore our Almighty Maker, to honour and obey the sovereign of our country, to be peaceful and orderly in all our stations, diligent in our callings, upright and honest in our dealings, obedient and respectful towards our superiors, gentle and condescending to our inferiors, merciful towards our enemies, considerate, mild, and indulgent in our censures, and kind, courteous and obliging in all the relative duties of life."

The Rev. Brother John Russell, P.G., Chaplain for Devon, in his sermon before the P. G. Lodge at Barnstaple, said, "The precepts of the Gospel were universally the obligations of masonry: so far from containing aught that was inconsistent with the Gospel, the love of the brotherhood, the fear of God, and the honour of the Queen, were three of the brightest jewels of Masonry—three of its richest ornaments—three of its first and leading principles."

I am, Dear Sir and Brother,

Yours faithfully and fraternally

J. T. SHAPLAND, P.M. 421.

R.A., 312, and M. M., 9.

South Moulton,  
July 29th, 1872

#### THE ANCIENT GRAND LODGE OF YORK.

Bro. Jacob Norton's letter in the last number of the *Freemason*, appears to me to require a few remarks and corrections.

1. There never has really been any question among those who have looked into the subject for some time past, about the "York Rite." They have long known that it is a complete misnomer, in as far and inasmuch as it claims to originate at York, or to be a product of the York Grand Lodge.

The York Rite, as it is called, has really nothing whatever to do with the York Grand Lodge, but is a production of the middle of the last century.

The only degrees practised in York, were the Three Craft Degrees, the Royal Arch, and quite late in last century, about 1780, the Masonic Knights Templar Degree!

2. I fail altogether to follow Bro. Norton's argument as regards the comparative price of wages.

In the fourteenth century, the Master Mason was a person of high education and high wages, and ranked generally as a "genirosus," or gentleman, while the Masons "cæmentarii," and their assistants, were all very well paid, indeed, and above the average of common workmen elsewhere.

Bro. Norton falls into the mistake he has, by forgetting a very important question, the value of money then and now.

If we want to ascertain to-day the comparative value of money and wages, say as regards the fourteenth century, we must add fourteen times to the amount then, to get the present value, or some writers even say, fifteen times!

If we take this test, and study the York Fabric Rolls of 1370, and onwards, we shall soon see that the Masons were well paid.

If we descend to 1585, we may freely add ten times, and about seven times to 1600, so as to get the comparative value of wages and money.

There is, therefore, really no force in the argument that the Masons were too poor to go to York to attend the Grand Assembly, as they were always a well paid body, and were, in truth, the skilled artisans of those days.

3. With regard to the earliest mention of York as the place of the meeting of the Masons, though it is not in Halliwell's MS., or Matthew Cooke's, yet we find it in Dowland's copy, which represents a very old form, and that "cyte," mentioned both in the poem and the additional MS., may fairly be assumed to be "York."

Dowland's form represents a very old original (not yet found), not later than 1500, and I see no reason whatever for rejecting the old Masonic Legend of York being the place of meeting of the Grand Assembly.

4. Athelstan is mentioned in all the MSS., and as his date was about 927, it is hardly correct to say that nothing is found of his date until 1717.

5. It is quite true that St. Alban is not mentioned in the poem, so far as memory serves me now, without any book to refer to, but he is mentioned in Matthew Cooke's MS. about 1490.

6. And though it is quite true that no Charter from Athelstan has yet turned up, I am not prepared to admit that such never existed, or may not even yet exist, as I have already previously shewn, the *a priori* probability of Athelstan granting a Charter to the Masonic guilds.

A MASONIC STUDENT.

#### PROFESSOR RAWLINSON AND THE TEN TRIBES.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

We may be tolerably certain that when a man of profound learning, who has many imperative calls upon his time, and who occupies, moreover, the chair of a Professor in the University of Oxford, turns aside from his usual course, to address himself to a subject that does not properly fall in his way, it must be because he attaches some importance to it, either for its truth and the consequences resulting from it, or for its supposed erroneousness and the mischief it is likely to produce.

In the "Leisure Hour" of July 6th, which a friend has been good enough to send to me, I find a paper, bearing the name of Professor Rawlinson, "author of the Five Great Monarchies," and sundry other erudite works, some of which, especially his "Five Great Monarchies," would induce one to believe that he is one of the men most likely to throw some light on the interesting question he has chosen to dilate upon, "Where are the Ten Tribes?" And the style in which he writes, and the supercilious terms in which he speaks of those who have given to the enquiry the most diligent study, and have written the most largely and intelligently upon it, evinces, very unmistakeably, the high estimate

he has formed of his own capabilities for disposing of the question, and the assurance he feels of being able to dissipate, by a few strokes of his pen, the delusion by which, he believes, many deep-thinking and learned men are led astray!

That the question upon which the Professor now writes is one of much interest, he shews, in calling attention to the published literature of the subject, which "is so large," he says, "that even a condensed account of it, would occupy more space than can be afforded to it, within the limits of this article."

This is not overstating the fact, and it might be thought that a writer who thus calls attention to it, would have been restrained from speaking or writing contemptuously, not only of those who happen to differ from him in the view he takes of the subject, but of those who "waste their powers of ratiocination upon a question that has been examined, sifted, argued out, and put away as 'done with.'" In like manner, the Professor speaks of a book which has received the most respectful attention and called forth expressions of profound admiration, for both its substance and its style, from scholars, if not so deeply read in history as the Camden Professor, yet having a reputation for much learning, critical acumen, and sound judgment, as being made up of "arguments of the most flimsy and unsubstantial kind," the book being "after a short time forgotten, no traces of the opinions put forth in it having been adopted by any writer of any (or even of no) reputation"; that is, between 1845 and 1870. What has the Professor been doing, during the quarter of a century he speaks of? Have Babylonian bricks and Assyrian cylinders so absorbed his attention that he has been wholly oblivious of what has occupied the minds and engaged the pens of hundreds of learned and devout men, who have been induced to adopt the opinions he writes so disparagingly of, and puts away as "done with"? To be ignorant that the question has, during the years the Professor speaks of, been treated as a topic of great interest, in the religious world, at home and abroad, may not be a matter for censure; but it is a disqualification for writing upon it, and especially for writing upon it in a tone of disparagement and almost of contempt of those who "waste their time and thought" in reading what may be written on the other side.

To enumerate the names of those who have espoused and written in furtherance of the views put forth in "Our Origin," during the twenty-five years the Professor speaks of, would far exceed the limits within which I must confine myself, but I may mention Professor Piazza Smyth, Astronomer Royal of Scotland, author of several learned works on the Great Pyramid, and Ancient Egyptian Life; Dr. George Moore, of Hastings, author of "the Use of the Body in relation to the Mind," "The Lost Tribes, or the Saxons of the East and West," "The ancient Pillar Stones of Scotland," &c.; the Rev. Jacob Tomlin, author of "A Comparative Vocabulary of 48 Languages," "An exposition of the Apocalypse," &c.; the late Rev. Alexander Dallas, Dr. Marsh, and Dr. Campbell; Mr. R. Govett, author of "English derived from Hebrew, with glances at Greek and Latin;" and Mr. Robert Minpriss, whose "Gospel Treasury and Expository Harmony of the Four Evangelists," partly the work of Mr. Wilson, whose views on the Israelites pervade it, and of which there have been editions, in different sizes, sold to the number of more than 30,000 copies. These are all men of some reputation; and it may be safely affirmed, because the proof is at hand, that during the period that Professor Rawlinson supposes the question of "Our Origin" to have been dead and put away as "done with," it was exciting a very lively interest throughout the United Kingdom, in America, where the work was republished and largely circulated, and in such distant regions as Syria and Palestine.

But as if awaking out of sleep, Professor Rawlinson finds that after a lapse of five and twenty years, Mr. Wilson's "views have been reasserted," in a sort of reproduction of his work—"Our Israelitish Origin—in a modern form;" but though "the brochure is having a wonderful circulation," it "is not," he says, "calculated to produce the slightest effect on the opinion of those competent to form one," but "only on the



ignorant and unlearned; and to refute it, therefore, "would be waste of labour, for which" the Professor has "no inclination." Nevertheless, Professor Rawlinson, animated by a praiseworthy desire to do good, leaves his professor's chair, and his profounder studies, for a time, in the hope of "preventing, in the future, the recurrence of such idle and unprofitable exertions as the 'identifications' on our Israelitish Origin," and in "checking such speculations, and curtailing the waste of time and thought which at present takes place in the reading of them."

Those who are so unfortunate as to entertain the views thus characterized and tabooed by the Professor, might readily submit to the imputations of stupidity or folly, of unlearning and ignorance, thus put upon them, if, in following this great luminary for "more light," or in the hope of finding something which might induce them to re-examine the foundation upon which they rest, they did not, instead, find themselves in the condition of the poor countryman who wearied himself, all day, in toiling up "a long rode that led nowhere." The "teachings of history," by which the Professor undertakes to correct our errors and stop "our waste of time and thought," do not comprise a single fact or incident with which those who have studied the subject have not long since become familiar; and which I may add, have not all and often been "thoroughly discussed, examined, sifted, argued out, and put away as 'done with.'"

It is somewhat mortifying when looking for a piece of bread to have a stone thrust upon one; and scarcely less so, when a learned Professor, who, in his own department of knowledge, is inferior to few, condescends to go out of his way, with the laudable purpose of "putting down" false and ignorant teachers, who are causing men to waste their time and strength, but who, though opening in a style which makes one tremble as in the presence of an infallible authority, gives one nothing but the chaff which has been thrown aside, as waste, by many labourers, who have been in the field before him. The Professor's exertion is as barren of arguments as it is of facts; and furnishes another proof that a man may be an industrious student of history and an accomplished archaeologist, revelling amongst cuneiform writings, and exploring the ruins of ancient cities, and yet not be able to read or truly apprehend the text of a book which is familiar to millions of his fellow countrymen, who know no more of Assyria or Babylonia, where Professor Rawlinson is at home, than they do of Timbuctoo or Japan.

But let me glance at the Professors "teachings of history," which are produced with as much apparent confidence, and as little attempted proof, as if they had not all been examined and answered, over and over again, between 1845 and 1870.

Professor Rawlinson's first "teaching of history" is, that the Ten Tribes were "not carried away wholly into captivity by Tiglath-Pileser and the Assyrian King who took Samaria, whether he were Shalmaneser or Sargon." Before I offer a word on this "teaching of history," I may be permitted to say that the sentence I have quoted affords no favourable example of style, in an historical investigation. It is on the contrary, careless, loose, and calculated to produce a false impression. A mere child who has read his Bible knows that Tiglath-Pileser did not carry away wholly into captivity the Ten Tribes of Israel, for he has read in 2 Kings xv. 29, "In the days of Pekah, King of Israel, came Tiglath-Pileser, King of Assyria, and took, Ijon, and Abel-beth, Maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." He could not have read the historical books of his Bible and not have known that these were but a few places in the extreme north of Galilee and of the trans-Jordan country. This was not the overthrow of the Israelitish nation, though a prelude to it. That was accomplished by a subsequent king of Assyria, and it is a proof of the carelessness with which the Professor has treated this subject, to find him writing, "the Assyrian king who took Samaria, whether he were Shalmaneser or Sargon." He knows—for no man, perhaps, is more familiar than he with the results of the researches which Mr. Layard and others have

made in the Assyrian ruins, that it is no question as to what Assyrian king completed the conquest of Israel. We are not left in doubt whether it was Shalmaneser or Sargon, for the discovery of Sargons' Palace, at Korsaban, by M. Botta, in 1842, and the decyphering of an inscription on the wall of the great hall there, and which, there is reason to believe was written or dictated by Sargon himself, says, "I besieged, took, and occupied the city of Samaria, and carried away 27,280 persons who dwelt in it." Thus much for the Professor's precision; now for his facts, arguments, &c.

What may be meant by the phrase, "carried away wholly into captivity," I will not undertake to determine; if it be meant that every individual Israelite was not carried away, it is not to be disputed. But that is not the question. Was the carrying away such as to transplant the ten tribes, as a nation, into the territories of the Assyrian conqueror; or was it that only the flower of the people were taken away, leaving a considerable portion of them in their own land? I submit, with all deference to so great an authority, that the carrying away of the people was so general as to justify the statement, that Israel was carried away wholly into captivity, leaving the land in a state of desolation. My reasons are (1) That it is so stated in the only record to which Professor Rawlinson refers. When the wife of Jeroboam went to consult the Prophet Ahijah, the old man uttered this terrible threat, "the Lord shall smite Israel, as a reed is shaken in the water; and He shall root up Israel out of this good land, which He gave to their fathers; and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger." (1 Kings xiv. 15.) Surely no language could more clearly portray the extinction of the nation, and the scattering of the people beyond the river, whither they were afterwards carried. Nevertheless, we have in chap. xvii. of the Second Book of Kings, language if possible still more explicit, as describing the carrying away of the people: "Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left, but the tribe of Judah only." "And the Lord rejected all the seed of Israel, and delivered them into the hand of spoilers, until He had removed Israel out of His sight." So was Israel carried away out of their own land into Assyria." If this language is not intended to describe the carrying away of all Israel into captivity, no language could do so. Once more, Jeremiah, depicting the desolating judgment that was coming upon Judah, uses these expressive words; "And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim;" that is, the Ten Tribes, (Jer. vii. 15). If words have any meaning, or were intended to be understood in their ordinary meaning, both the historian and the prophet describe the carrying away of the tribes, as a whole, and the utter extinction of the kingdom. (2) The same conclusion is to be drawn from these two circumstances, first the Assyrian king sent people from his own dominions to colonize the kingdom of Samaria, instead of the children of Israel, whom he had deported, (2 Kings xvii. 24); and second, that even after this immigration, the land was so sparse of people that the wild beasts multiplied in the towns and villages, and slew many (ver. 25).

After looking at these circumstances and the authority upon which they rest, we are hardly prepared, at the Professor's bidding, to admit that the carrying away of the Israelites into the dominions of the Assyrian king was so partial as to represent only a "small community or several small communities" there—that being the inference we are suggested to draw from the circumstances of the captivity.

But Professor Rawlinson finds proofs in "many passages of Scripture," that the deportation of the Israelites was but a partial one. (1) The first of these is deduced from the fact, that, eighty years after the captivity, Josiah, king of Judah, made "a progress through the cities of Manasseh, Ephraim, and Simeon, even unto Naphtali, cutting down all the idols throughout all the land of Israel," (2 Chron. xxxiv. 6, 7.) But this surely furnishes an argument the other way, for had not the kingdom been completely overthrown, and the Israelites reduced to so few

in numbers as to be termed a *remnant*, the Judaites with whom they had so long lived in enmity, and with whom they were engaged in a desolating war, up to the crowning of their calamities by the Assyrians, would never have been permitted to march through the land unmolested, and "break down the altars and the groves, and beat the graven images into powder, and cut down all the idols, throughout all the land of Israel." (2) "The great Passover celebrated by Josiah was attended not only by all Judah, but by the children of Israel that were found," (ch. xxxv. 17, 18.) But, I submit here, as I have done on the Professor's first proof, that the argument points in the other direction. Indeed, the very phraseology employed to represent the presence of Israelites at this great Passover in itself determines the question. Upon the approach of Shalmaneser upon Samaria, many of the Israelites, no doubt, fled into Judea, as well as into the coasts of Tyre and Sidon, and such as were at Jerusalem and such of the remnant as were left in the cities of Israel, as were disposed to do so, joined in the celebration of the great festival. The authorised version says "such of the children of Israel as were present, i.e., in Jerusalem, kept the Passover at that time;" or, as the translators have it in the margin, more literally, such as were found—their number being so few in the land, that they had to be "searched for," "and found."

One may certainly concede to the Professor and to Dr. Davidson, whom he quotes, that "the country had not been so depopulated as to possess no Israelite whatever," but we cannot permit any mere inference from the fact just noticed, to set aside the unequivocal statement of the sacred text, that "the Lord was very angry with Israel, and removed them out of his sight, so that there was none left. . . . The Lord rejected all the seed of Israel, and delivered them into the hand of spoilers, until he had cast them out of his sight. . . . Until the Lord removed Israel out of his sight. . . . So was Israel carried away out of their own land, to Assyria unto this day," (2 Kings xvii. 18-23.) In these verses the total carrying away—the entire removal of Israel out of sight—is four times repeated, as if in anticipation of such objection thereto as that urged by the Professor.

I must ask for a little further space to complete what I have to say in reply to Professor Rawlinson.

Yours fraternally,  
WILLIAM CARPENTER.

#### LIBELLING THE PRIME MINISTER.

The following paragraph appeared in the *Echo*. As it might have led some to suppose that the *Freemason* had so far strayed away from its legitimate course as to take part in politics, it was deemed necessary to request a correction:—

"Colonel Knox, amid great laughter, drew attention to an article which had appeared in the *Freemasons' Journal* reflecting upon the character of the Prime Minister, charging him 'The People's William' with persecuting the priests, and stifling the attempts made for their defence. The hon. member wished to know whether it was the intention of the Irish Government to prosecute the newspaper in which the scurrilous article appeared."

At our request the Editor of the *Echo* courteously inserted the following correction:—

"PARLIAMENTARY REPORT.—The editor of the *Freemason* asks us to correct a misprint in our Parliamentary news of Thursday last. The newspaper in which the alleged libel on Mr. Gladstone appeared was the *Freeman's Journal*, and not the *Freemason*, from whose columns all articles of a political nature are excluded."

"After some days' severe suffering with neuralgia and influenza in the head, I was induced to try your Vegetable Pain Killer for it. In less than five minutes it gave me ease, and by continuing the use of it according to the directions, I have quite lost the pain, and my general health has since rapidly improved.—S. J. SMITH, tea-dealer, Norwich, Feb., 1870.—To Perry Davis & Son, London, W.C."

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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.

G. KOHLBERG.—Money not received.

J. E.—An introduction to a lodge is necessary by a brother.

## The Freemason,

SATURDAY, AUGUST 3, 1872.

The Freemason is published on Saturday Mornings in time for the early trains.  
The price of the Freemason is Twopence per week; annual subscription, 10s. (payable in advance.)  
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## ROYAL ORDER OF SCOTLAND.

H. R. M. OF KILWINNING AND R. S. Y. C. S.

This old Order, which is said to have been re-established by King Robert the Bruce in 1314, formerly had a home in London, when chapters of H.R.M., held under the Grand Lodge of the Order in Scotland, occasionally met during the early part of last century.

At the close of the eighteenth century the tide of events seem to have set against the Order in Scotland, where it had nearly become extinct, and we believe that members from the metropolis of the British Empire, were foremost in restoring it to its old home.

In course of time the London Chapters ceased to meet and it is now, we believe, nearly a hundred years since a Chapter of the Royal Order has been held in London.

On Friday the 26th ult., a Provincial Grand Lodge was opened at 33, Golden Square, in the presence of some of the most distinguished members of the *Hautes Grades*, and under such favourable auspices that we cannot but predict a glorious future to the Royal Order, which boasts of so noble a past.

A preliminary meeting had been held on the previous day for the reception of the members of the 33°—the following being present and taking the degrees—Ill. Bros. C. J. Vigne, M.P.S.G.C.,

33°; Capt. N. G. Philips, M.I.L.G.C., 33°; J. M. P. Montagu, Sect. Genl., 33°; Sir Michael Costa, 33°; Hyde Pullen, 33°; John Read, 33°.

The Provincial Grand Lodge was opened by the Right Hon. The Earl of Rosslyn, 33°, Deputy Governor of the Order, (who wore the magnificent jewel of his rank as Grand Master of Scotland), and who was supported by the following members of the Scotch deputation, sent to assist in the opening of the Provincial Grand Lodge of London, and the metropolitan counties. Alexander Hay, 30°, Sen. Gd., Warden and D.T.; William Mann, 30°, J. G., Warden, and S. Gd. Guardian; J. B. Douglas, Gd. Secretary; Geo. Murray, 30°, Gd. Treasurer, C.A.; Fs. Augs. Barrow, 30°, P.G. Master of Glasgow; Dr. R. Hamilton, 33°; Gen. H. Clerke, 33°; D. Skirving; C. Melville Donaldson, Prov. G. Master, China; John T. Lotting; A. Mitchell; Capt. C. Hunter; H. Tomasozeirski; W. H. Bryce, G.G.; together with the following:—C. J. Vigne, 33°; Capt. N. G. Philips, 33°; J. M. P. Montague, 33°; Sir Michael Costa, 33°; Hyde Pullen, 33°; C. Fendelow, 31°; Emra Holmes, 31°; F. Binckes, 30°; C. F. Matier, 30°; Rev. T. F. Ravenshaw, 30°; J. J. Mackenzie; Sir J. Nepean, Bart.; J. C. Angus; J. T. Starkey, 30°.

The following candidates were received and admitted into the ancient order of H.R.M., the quaint and impressive ceremonial being performed by Brother and Sir Knight Geo. Murray, in an admirable manner, he being ably assisted by Brothers Hay and Mann. The beautiful room and the handsome and appropriate furniture, appointments, and regalia all added doubtless to the solemnity of the proceedings: Bros. S. Rawson, 32°; C. C. Pole, 32°; Maj. S. H. Clerke 32°; R. Costa, 32°; C. A. Newnham, 31°; Gen. H. E. Doherty, 31°; Rev. P. H. Newnham, 30°; Capt. J. Burgess, 30°; G. Lambert, 30°.

At the conclusion of the ceremony, the Earl of Rosslyn, as Deputy Governor of the Order, conferred the honour of the Knighthood of the R.S.Y.C.S. upon the brethren, giving to each newly dubbed Sir Knight the characteristic which he would henceforth bear in the Order. The Sir Knights having taken their seats in the Chapter of the R.S.Y.C.S., the noble Earl proceeded to invest the following as the first office-bearers in this Provincial Grand Lodge.

Office Bearers in the Provincial Grand Lodge of London, and the Metropolitan Counties, Royal Order of Scotland, appointed July 26, 1872.

|                     |                     |
|---------------------|---------------------|
| Dr. R. Hamilton     | Prov. G. Master.    |
| Genl. H. Clerke     | D. Prov. G. Master. |
| Capt. N. G. Philips | Prov. G. S. Warden. |
| Rev. T. Ravenshaw   | Prov. J. G. Warden. |
| R. Costa            | Prov. G. Sec.       |
| Major S. H. Clerke  | Prov. G. Treas.     |
| H. Dubosc           | Prov. G. S. Bearer. |
| Emra Holmes         | Prov. G. B. Bearer. |
| Hyde Pullen         | Prov. G. Marischal. |
| Capt. C. J. Burgess | D. P. G. Marischal. |
| C. A. Newnham       | Prov. G. Steward.   |
| G. Lambert          | Prov. G. Guarder.   |
| J. Read             | Prov. G. Organist.  |

Lord Rosslyn expressed his deep regret that important duties in the House of Lords prevented his banqueting with the brethren, and Dr. Hamilton briefly thanked his Lordship and

the Scottish brethren for coming so far to inaugurate this Provincial Grand Lodge. The proceedings were then brought to a close, and the Rosicrucian Knights dined together afterwards at Freemasons' Tavern.

Many of our readers will be familiar with the history and traditions of this ancient order, as articles on the subject have appeared in our own columns and in those of our defunct contemporary the "Freemason's Magazine," notably one by Reitam, (the anagram, or nom de plume of a well-known and expert mason), which we published, June 24th, 1871, and another which may be found in the "Freemasons' Magazine" of the 1st July, 1871. They will both be found interesting and instructive to the Masonic student.

The Royal Order consists of two degrees, that of H.R.D.M., or more properly H.R.M., and that of R.S.Y.C.S. The first may be briefly described as a Christianized form of the third degree, purified from the dross of Paganism, and even of Judaism, by the Culdees, who introduced Christianity into Scotland, in the early centuries of the Church. The second degree is an order of civil knighthood, supposed to have been founded by Robert the Bruce after the battle of Bannockburn, and conferred by him upon certain masons who had assisted him on that memorable occasion. He, so the tradition goes, gave power to the Grand Master of the Order for the time being to confer this honour, which is not inherent in the general body itself, but is specially given by the Grand Master and his Deputy, and can be conferred only by them, or Provincial Grand Masters appointed by them. The number of Knights is limited, and formerly only sixty-three could be appointed, and they Scotchmen; now, however, that number has been much increased, and distinguished Masons of all countries are admitted to its ranks. We believe that a lodge or Chapter of this Order met in London so long ago as 1686, and Brother Reitam says we have indubitable evidence to show that in 1730 there was a Provincial Grand Lodge of the Order in South Britain, which met at the Thistle and Crown, in Chandos Street, the date of whose constitution was then so ancient as to be called "from time immemorial." At this time the order had become almost extinct in Scotland, and the Provincial Grand Lodge obtained permission from the Deputy Grand Master and Governor to grant charters, and on the 11th December, 1743, a warrant for a Chapter of H.R.M. was granted to certain brethren, who met at Cannon Street, Southwark, and in 1750 a Scotchman obtained a Charter for Holland, which is now in the possession of the Order in Scotland.

The Book of Records, containing lists of members, &c., commencing prior to 1763, is still in existence, but it is supposed that many of the older documents were destroyed in the rebellion of 1745.

Bro. Reitam says, "It must not be forgotten that in 1747 Prince Charles Edward Stuart, in his celebrated Charter to Arras, claimed to be the Sovereign Grand Master of the Royal Order, "Nous Charles Edouard Stewart, Roi d' Angleterre, de France, de l' Ecosse, et d' Irlande, et en cette qualité, S.G.M. du Chapitre de H." Prince Charles goes on to say that H.O. or H.R.M. is known as the "Pelican and Eagle." "Connu

sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, nous celui de Rose Croix." Now there is not the shadow of a proof that the Rose Croix, says Bro. Reitam, was ever known in England till 20 years after 1747; and in Ireland it was introduced by a French chevalier, M. L' Aurent, about 1782 or 1783. The Chapter at Arras was the first constituted in French—"Chapitre primordial de Rose Croix," and from other circumstances (the very name Rose Croix being a translation of R.S.Y.C.S) he is forced to the conclusion that the degree chartered by Prince Charles Edward was, if not the actual Royal Order in both points, a Masonic ceremony founded on and pirated from that most ancient and venerable order.

This is said to have been done by that celebrated Scotchman, the Chevalier Ramsey, for political and Jacobite purposes. Bro. Reitam is led to the conclusion that to the Royal Order of Scotland we are indebted for all those degrees called Ecossais, but which were invented, in his opinion, in France or Prussia towards the close of the 18th century. In this, however, we are disposed to differ from our worthy and esteemed brother—because, except in name there is only the smallest trace of any connection between the Rose Croix and the Royal Order.

There is a connection, we admit, but it is very remote. In the first place the whole ceremonial is different, and different in essentials. Most of the language used in the Royal Order is couched in quaint old rhyme, modernised, no doubt, to make it "understood of the vulgar," but still retaining sufficient about it to stamp its genuine antiquity. The Rose Croix degree we believe to be the genuine descendant of the old Rosicrucians, and no doubt has always had a more or less close connection with the Templars. Findel himself admits that the occult sciences were formerly practised by the brethren, and we ourselves have seen a very old book written in French, containing the "vrai histoire du Rose Croix," and which contained a cabbalistic plate with the names of the seven angels upon it, and other evidences of its connection with the Hermetic philosophers, and believers in the transmutation of metals.

The book we allude to is in the possession of Bro. W. Bowden, of Bristol, an enthusiastic and learned Mason, through whose courtesey the author of this article was enabled to see many of the old records in connection with Masonry in the higher degrees in the old city of Bristol.

Dr. Oliver had a great opinion of the Royal Order, and had no doubt of its antiquity.

Its place by right is side by side with the Rose Croix and Knights Templar degree, to our thinking, and we hope that the members of the latter order will be considered as eligible to take it, as the former.

At Glasgow, where there is a Provincial Grand Lodge, it is or was only necessary to be a Master Mason to be eligible, but if we remember right, certain privileges were granted to Knights Templar and Rose Croix Masons in seeking admission to the Royal Order.

In England we learn it is intended to restrict Membership to those only who have taken the 18°, but there are many estimable Masons who have not yet come under the S.G.C. 33°, and who might yet desire admission to the Scottish

Order, but who will be excluded by this means. In Edinburgh Royal Arch Masons are alone admissible, but we are sure it will be to the advantage of the Provincial Grand Lodge of London, if the Knights Templar are admitted to its ranks.

We are quite aware that in Scotland the Milites Templi are not looked upon as a Masonic body at all by many members of that Order; but then the R.S.Y.C.S. is presumably a civil order of knighthood, and the Order of Charles XIII. of Sweden also, but they must be considered, in a sense, masonic, inasmuch as they are conferred on Masons only.

The King of Scotland is hereditary Grand Master of the Royal Order, and a chair is always kept vacant for him at all assemblies of the Knights. The Deputy Grand Master and Governor of the Order is Bro. Whyte-Melville, 33°, P.G.M.M. of Scotland, father of the well-known novelist. The Earl of Rosslyn, 33°, the present Grand Master of Scotland, is Deputy-Governor of the Order.

Provincial Grand Lodges are held at Glasgow, Rouen in France, in Sardinia, Spain, the Netherlands, India, viz., Calcutta and Bombay, China, and New Brunswick. In Sweden the King of Scotland is Provincial Grand Master.

In Clavel's History it is said the Royal Order of Heredom of Kilwinning is a Rosicrucian Degree, having many different gradations in the ceremony of consecration. The kings of England are de jure, if not de facto, Grand Masters; each member has a name given him denoting some moral attribute. In the initiation the sacrifice of the Messiah, is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the lost word. The ritual states that the order was first established at Icomkill, and afterwards at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person, and oral tradition affirms that in 1314 this monarch again re-instated the Order, admitting into it the Knights Templar who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

Bro. Findel, of course, disbelieves in the Royal Order, as he does in all the Christian degrees. He remarks that the Grand Lodge of Scotland formerly knew nothing at all about the existence of this Order of Heredom, as a proof of which he adduces the fact that Bro. Laurie, in the first edition of his work, the history of the Grand Lodge of Scotland, has not mentioned the Order. Fancy arguing that because no mention is made of the high degrees in the Masonic Calendar published by the English Grand Lodge, that therefore they do not exist in this country.

One might as well do so, according to Bro. Findel, whose ill-disguised hostility to the *hautes grades* is thoroughly understood and appreciated at its proper value.

We cannot conclude this article without congratulating English Masons, and especially our brethren in London, on the establishment in their midst of this beautiful, interesting, and venerable Order, and we feel sure that it will be as successfully propagated as it deserves to be known.

It is in the right hands, at all events, and the distinguished brethren at its head are not likely to forget its chivalric origin and exclusive character, so that only those who are tried and trusty will, we are confident, be admitted to its ranks.

VECTIS.

## REPORTS OF MASONIC MEETINGS.

### Craft Masonry.

#### METROPOLITAN.

ROYAL OAK LODGE (No. 871).—The brethren of this Lodge met at the White Swan Tavern, High-street, Deptford, on Thursday 25th ult. Present:—Bros. J. W. Reed, W.M.; W. Myatt, S.W.; G. Andrews, J.W.; W. Andrews, P.M., and Treas.; F. Walters, P.M., Sec.; S. O. Lewin, S.D.; H. J. Tuson, J.D.; J. J. Pakes, I.G.; R. Harman, D.C.; H. G. Skinner, W.S.; J. Hawker, P.M.; H. A. Collington, P.M.; J. Truelove, P.M.; F. R. Hood, W.A.; R. Harris, P.C.; H. Wilkie, C. Wood, W. Shaw, G. Clark, J. G. Vohmann, C. Letton, H. J. Dowe, J. Woollat, G. Harvey, H. J. Wells, E. C. Kilsby, J. H. Wilson, and others. Visitors:—Bros. E. Mallett, W.S., 141; J. A. Smith, 548; W. Abbott, 588; J. Carver, J.W., 1155; and others. The minutes of last regular lodge and two emergencies were read and confirmed. The ballot box proved unanimous in favour of Messrs. Wason, R. Hadley, E. Good, and C. Kedgley, as candidates for initiation. Mr. J. Baxter Langley was unable to be present. Bros. G. Clarke, and E. C. Kilsby were passed. It was resolved unanimously to hold an emergency meeting August 15. A banquet followed the proceedings.

CAPPER LODGE (No. 1076).—An emergency meeting of this prosperous Lodge, was held on Wednesday, the 24th inst., at the Marine Hotel, Victoria Docks, West Ham., E. The W.M., Bro. C. W. Ashdown, occupied the chair of K.S., supported by his officers as follows:—S. Gaskell, I.P.M.; E. West, P.G.S.D., Herts; and H. G. Sisley, P.M.'s; Bros. T. Pincombe, as S.W.; B. B. Brayshaw, J.W.; A. Knox, S.D.; W. W. Noot, I.G.; G. Park, Treas.; I. Henderson, P.M. and Sec.; and W. Allison, Tyler. The lodge having been opened in due form, the ballot was taken for Messrs. Hesslewood and Hobbs, which proved unanimous in their favour. The lodge was opened in the second degree, and Bros. Williams, Swift, and Fairlie, of this lodge, and Bro. Maltley, of the Nelson Lodge, No. 700, being candidates for the third degree, were examined as to their proficiency in the former degrees, entrusted, and retired. The lodge was opened in the third degree, and those brethren being re-admitted were raised by the W.M. to the sublime degree of Master Mason. The W.M. then vacated the chair, which was taken by Bro. Gaskell, I.P.M., who passed Bros. Ralph, and Foley, to the degree of Fellow Craft. The chair having been re-taken by the W.M., Messrs. Hesslewood and Hobbs were admitted, and duly initiated into the mysteries and privileges of ancient Freemasonry. All Masonic business being ended, the lodge was closed in due form, refreshment followed labour, and a pleasant evening was spent by the brethren, who separated at an early hour. About twenty-five brethren and ten visitors were present, notwithstanding the extreme heat of the weather.

BURDETT LODGE (No. 1293).—The July meeting of this lodge was held at the Mitre Hotel, Hampton Court, on Saturday last, there being a large attendance of members and visitors. In the absence of the W.M., the chair was taken by Bro. Dr. Self, who, in an able manner, raised Bros. Bindoff and Coalbank to the degree of Master Masons. The lodge was then resumed to the first degree, when Bro. R. W. Little initiated Mr. James William Berrie into the mysteries and privileges of Antient Freemasonry, the duties of the Senior Warden's chair being well discharged by Bro. S. Rosenthal; the Junior Warden being our well-known Bro., D. R. Still. The lodge was then closed, the brethren retiring to banquet, when a pleasant evening was spent, enlivened by the vocal talent of Bros. Adams, Baxter, Hobson, and others.

#### ESSEX.

SOUTHEND.—Priory Lodge (No. 1,000).—The regular monthly meeting of the Priory Lodge, No. 1,000, took place a few evenings ago at the lodge room in the Middleton Hotel,

Southend. The W.M., Bro. S. Cox, R.A., being supported by his officers as follows:—Bros. Wardell, S.W.; Henmann, J.W., P.M., Treas.; W. S. Cox, P.M., Sec.; Rowley, P.M., Dir. of Cers.; Lucking, S.D.; Frost, J.D.; Chaplin, I.G.; Notley, P.M., Tyler. A large number of members and visitors were also present. The ceremonies of passing Bro. Bellis and raising Bro. Copinter were performed by the W.M. in the same excellent manner in which during his term of office he has carried out all his work. The I.G. gave the lecture of the second degree, illustrated by references to the tracing board, in a manner which proved he had well studied and was completely master of his subject. A well-deserved compliment came next, when, by desire of the W.M., the father of the lodge (Bro. Wood) rose, and, after a highly eulogistic speech, presented W. Bro. William Pissey, P.M., of Rochford Lodge, No. 160, and P.Prov. J.G.W. of Essex, in the name of the Southend Lodge, with a very elegant Past Master's jewel of solid eighteen carat gold, which bears the following inscription:—"Priory Lodge, No. 1,000.—Presented to Bro. William Pissey, P.M., as a token of esteem, and in appreciation of efficient and valuable services rendered by him in installing several Worshipful Masters of that lodge.—July, 1872." Bro. Pissey returned thanks in a suitable manner; and the brethren subsequently adjourned, after spending a most happy evening.

#### LANCASHIRE (WEST).

LIVERPOOL.—*Hamer Lodge* (No. 1393).—An emergency meeting of this young but highly prosperous and promising lodge was held on Tuesday evening, the 23rd July, in the handsome lodge room, No. 2A, Windermere-street, Beck-road, Everton, at which there was a goodly gathering of the brethren. The chair of S. was occupied by Bro. W. T. May, W.M., who was supported at the opening (shortly after six o'clock) by the following officers:—Bros. James Jones, 594, P.M.; John Jones, S.W.; John Harriman, Sec.; R. H. Evans, J.D.; H. Jackson, I.G.; W. F. Johnson, S.S.; T. Dilcock, J.S.; W. G. Veale, Org.; and Mr. Williamson, T. The members present were Bros. J. McCarthy, J. Bluck, D. R. Charles, C. Tyrer, T. Rumskill, W. S. Hare, C. Edward Dutch, R. W. Rowlands, E. Wilson, R. C. Buck, W. M. Welsh, J. A. McRobie, Jonathan Roberts, G. A. Aspinall, T. Roberts, J. Houlding, H. Roberts, R. Parry, and H. Burrows. The visitors were Brothers J. T. Callow, W.M. 673; T. Garratt, 673; J. Hunter, 673; Evan Parry, J. B. Jeffery, 823; W. Bradshaw, 673; J. Yates, 673; F. Handcock, 594; J. Peters, I.P.M., Treas. 597; R. Williams, 594; J. Wood, Treas. 1094; J. Holland, W.M. 823; R. Price, 823; and T. Chuck, S.W. 1013. The serious portion of the evening's proceedings consisted of one initiation and three raisings, the work being efficiently performed by the W.M.; but not the least interesting feature of the after proceedings was the banquet given as a mark of respect for Bro. James Jones, I.P.M. of the "Hamer," and P.M. 594, who is about to proceed to America. The W.M., in alluding to the departure of their brother, spoke in high terms of the valuable services he had rendered to the Masonic cause, and wished him prosperity in his new sphere and future home. Bro. Jones, in reply, thanked the Brethren for their invariable kindness, and wished success to the Lodge which he was about to leave, but which he would never forget, wherever he might be. He concluded by proposing in happy terms the health of the W.M., who, in responding, thanked the brethren for the honour and cordiality of the toast, and assured them that the lodge would lose none of its lustre while he held the proud position of its W.M. The toast of "The Visitors" was responded to by Bro. J. Holland, W.M. 823. An extremely social and enjoyable evening was spent by the Brethren.

GARSTON.—*Lodge of Harmony*, (No. 220). The brethren of this suburban lodge assembled in the room at the Garston Hotel, at 2 o'clock on Wednesday, the 24th ultimo, the principal business being the installation of Bro. W. Jones,

as W.M. Bro. Richard Jones, W.M., opened the lodge in due form, and after the confirmation of the minutes, and the transaction of some formal business, the W.M. elect was solemnly and efficiently installed by Bro. Hamer, P.P.G.T. The following officers were subsequently invested:—Bros. Dr. Worthington, S.W.; John Evans, J.W.; Hughes, S.D.; Fisher, J.D.; Bush, I.G.; T. Tellett, Sec.; J. W. Baker, Treas.; Raw and Aspinall, Stewards, and W. Robertson, Tyler. The first degree was subsequently given by the newly installed W.M. in a very effective manner. Bro. W. S. Vines, P.M., 220 and 1299; Bro. J. Cant, P.M., 1086; several other P.M.'s, officers, and a large number of other brethren were present during the interesting proceedings. During the afternoon, a P.M.'s jewel was presented to Bro. R. Jones, I.P.M., as a token of the esteem and respect in which he was held by the brethren. A superb banquet was subsequently provided by the hostess (Mrs. Birkett), the grapes at dessert being from the world-known vineyard of Mr. Meredith, in the immediate neighbourhood. With an excellent dinner, abundant dessert, happy and complimentary speeches, and capital songs, the brethren spent a pleasant evening.

LANCASTER.—*Duke of Lancaster Lodge* (No. 353).—The regular monthly meeting of this Lodge was held in the Masonic Temple, St. Leonard-gate, on Wednesday, the 17th instant. The following brethren were present: C. Hartly, I.P.M.; J. Barrow, W.M.; J. Bell, S.W.; W. Heald, J.W.; Joseph Barrow, Sec.; J. Acton, S.D.; J. Conlon, J. D.; R. Wolfenden, I. G.; J. H. Williams, S.S.; J. Taylor, Org.; Carr, Foster, Ellershaw, Kent, Heath, &c.; Visiting Brother, P. Dickinson, Royal Standard, 1298, and J. Watson, Tyler. The Lodge was opened in the first degree in due form, when the minutes of the former lodge and emergency meetings were read and unanimously confirmed. An answer was read from Mrs. Troughton to the letter of condolence sent to her from the Lodge on the demise of her husband, when, on the motion of Bro. Heald, J. W., seconded by J. Bell, S.W., it was unanimously agreed to place it on the minutes of the Lodge. The Lodge was now opened in the second degree, when Bro. Kent was questioned, and the answers given proving satisfactory, was entrusted by the W.M., and retired. The Lodge was now opened in the third degree, when Bro. Kent was readmitted and raised to the sublime degree of a Master Mason by the W.M. in a most effective manner. The Lodge was then closed down to the First Degree; a candidate was proposed for initiation; hearty good wishes were given by C. Hartley, I.P.M., from Lodge Fortitude, 281; J. Taylor, Org., 1051; and by P. Dickinson, 1298; and the Lodge closed in peace and harmony.

#### MIDDLESEX.

HAMPTON.—*Letamun Lodge* (No. 1326).—The brethren of this lodge met at the Red Lion, Hampton, on Monday, the 29th ult. Present: Bros. J. T. Moss, P.G.S.D., Middlesex, W.M.; W. Hammond, P.M. as, S.W.; H. A. Dubois, J.W.; S. Wickens, P.M., Treas.; F. Walters, P.M., Sec.; J. C. Peckham, P.M.; F. Holmes, J. T. H. Moss, G. Montgomery, J. W. Baldwin, J. Hayward, J. Richardson, E. G. Wood, R. Lawrence, E. Bouts, T. Pallet, T. Clarke, W. B. Smith, J. Marsh, J. R. More, G. Godfrey, R. Gower, and others. The visitors were Bros. C. Horsley, P.G.R. Middlesex, W.M. 811; W. Long, W.M. 569; G. J. Hillstead, 21; Capt. W. H. Hawkes, 345 (I.C.); W. H. Burton, 933; D. B. Raw, P.M. 969, and others. The work was done by the W.M. in an efficient, correct, and able manner, and comprised the initiation of Messrs. W. B. Smith (late R.N.), J. Marsh, J. R. Moore, R. Godfrey, and R. Gower. Five brethren were proposed for initiation. Banquet and dessert were served under a tent. Bro. S. Beck, Bandmaster of the London Scottish, was elected as Organist, and recommended by the unanimous vote of the lodge as the brother whom they would like to see appointed Organist of the Provincial Grand Lodge of Middlesex.

#### Royal Arch.

##### CUMBERLAND.

WHITEHAVEN.—*Sun, Square and Compasses Chapter* (No. 119).—On Monday, the 15th ult., a meeting of this Chapter was held at the Freemasons' Hall, Whitehaven, at two p.m., for the purpose of installing officers for the ensuing year. Companion A. C. Mott, P.P.J.G.D., West Lancashire (Craft Lodge), and P.P.J.W. Grand Chapter of Lancashire, performed the ceremony of installation in a most impressive manner, assisted by Companions E. Busher, P.G.S. Bearer, England, P.M.E.Z. Kendal Castle Chapter, No. 129; J. W. Baker, P.M. 220 and 241; P.G.S. West Lancashire and M.E.Z. Chapter 241; Companion W. B. Gibson, P.M. 119 and P.P.G.S.W. Cumberland and Westmoreland, was installed First Principal of the Chapter; Companion G. W. Kenworthy, P.M. 119, and P.P.G.J.W. Cumberland and Westmoreland, Second Principal; and Companion J. Barr, P.M. 119, P.P.G.S.B., Cumberland and Westmoreland, Third Principal. The following Companions were then duly invested:—Comps. McKelvie, P.M. 119 and P.P.G.J.D. Treasurer; E. Fearon, P.M. 119, P.S.; E. W. Henry, P.M. 119, E.; W. Sandwith, W.M. 119, N.; E. Tyson, S.D. 119, Asst. S.; P. Quin, Janitor. After the business of the chapter, the companions partook of an excellent banquet, the chair being taken by the M.E.Z., Comp. Gibson, who was supported right and left by Comps. Mott, Baker, Kenworthy, and Barr; the vice-chairs being occupied by Comps. Henry and Sandwith. The usual loyal and masonic toasts were proposed and responded to in due course, after which Comp. Fearon proposed "The Health of Comp. Mott," to whom, he said, every member of the chapter was deeply indebted, he having, at considerable inconvenience to himself, come from Liverpool to install the First Principal, and invest the officers. Now, although the chapter had been formed for several years, true it had not for some time past been in full working order. This was the first occasion on which a regular installation of officers had taken place; and Comp. Mott had gone through that beautiful ceremony in such an effective and impressive style, that the proceedings of that evening had endeared him to the hearts of the companions. The health was then drunk with full honours. Comp. Mott, in responding, thanked the companions for their kindly expressions, and assured them that it always gave him pleasure to be present on all occasions which appertained to Freemasonry in general, and to Royal Arch Masonry in particular. He also threw out some valuable hints to the new officers, touching their respective duties, which will be of great assistance to them during their year of office; and so well were his remarks received, that ere long he predicted that the Sun, Square and Compasses Chapter would rank amongst the best worked in the kingdom.

##### LANCASHIRE (WEST).

HEYWOOD.—*Chapter of Naphthali* (No. 266).—A meeting of this Chapter was held on Thursday last, July 25th, in the Masonic rooms, Heywood, under the presidency of Comps. Wm. Roberts, P.P.Z., Prov. G.P. Soj., as Z.; Wm. Ashworth, P.Z., Prov. G. 1st A. Soj., as H.; S. Lord, P.Z., as J., when the following brethren of the Naphthali Lodge were duly exalted to the degree of Holy Royal Arch Masons:—Albert Wolstenholme, John Bell, John Partington, William Stott. The ceremony was very ably performed, Comp. Wm. Briggs, P.P.Z., Chapter of Benevolence, No. 266, acting as Principal Soj. After the ceremony of exaltation had been completed the officers for the ensuing year were ballotted for and installed as follows:—Comps. James Mills, Principal Z.; Simeon Lord, H.; J. Cass, J.; Albert Wolstenholme, Scribe E.; Richard Gorton, Scribe N.; J. C. Oldham, Principal Soj.; John Bell, First Assistant Soj.; Wm. Stott, Junior Assistant Soj.; J. Partington, Janitor. The ceremony of installing the several officers was performed by Comps. Roberts and Ashworth, of the Chapter of Unity, 298, Rochdale, and Comp. Briggs, of Littleborough, to each of whom the Companions in



open chapter gave a vote of thanks for their attendance and assistance. The business of the evening being ended, the chapter was duly and solemnly closed, when the companions adjourned to refreshment.

## Knights Templar.

### SCOTLAND.

GLASGOW.—*Girvan Encampment* (No. 31).—An emergency meeting of this encampment was held on Monday, July 22nd. Sir Knight R. Bell, E.C., presiding; assisted by Sir Knight J. E. Spiers, C.G.; G. W. Wheeler, Sec., acting as Prelate; M. Claurchen, C.C.; D. Butler, J.C.; when the following seven companions, having been properly examined and vouched for, were initiated, dubbed and created Knights of the Order, namely:—James Balfour, J. A. Ferguson, W. T. Shaw, of Chap. 73, T. Ellis, D. Barr, T. H. McDonald, and H. S. Bosworth, of Chapter 87. The ceremony was performed in that impressive style which always distinguishes Sir Knight R. Bell's working. Arrangements were then made for a deputation to proceed on the following morning to Edinburgh, to attend the meeting of the Supreme Grand Priory of Scotland.

## THE GRAND MARK LODGE OF ENGLAND.

(From *Pomeroy's Democrat*.)

The following letter is from the pen of one of England's brightest Masons, Bro. William James Hughan, of Truro, England, who has already done so much for the unravelling of many of the musty Masonic manuscripts and records of Great Britain. The title of this article indicates the nature of the communication:—

TRURO, ENGLAND, June 7, 1872.

Dear Bro. Tisdall,

In *Pomeroy's Democrat* for March 30th, you kindly inserted a letter from me respecting the Mark Grand Lodge of England, and to which you appended some editorial remarks. In the same paper for the 13th April you quoted from the *Evergreen* (edited by Bros. Parvin and Langridge), an opinion expressed by Bro. Parvin, in unison with your own, relative to representation from and at the Mark Grand Lodge; and in the issue of the 25th May you greeted the *Freemason's Monthly Magazine* very warmly, and promised to insert Bro. C. W. Moore's article "in reference to the Grand Mark Lodge of England."

With respect to the foregoing I desire to make a few observations in the most fraternal spirit, and I hope the editors of your various excellent Masonic papers in the United States who differ from me will kindly insert the following (with replies) in their columns and mail me copies. Should they require anything explanatory from me, I will write them direct on the subject, as time permits.

It savours somewhat of presumption for me to engage in a friendly discussion with three such able brethren as Bros. C. W. Moore, T. S. Parvin, and yourself, but as my course appears to me to be just, and truth is not always with the greater number, I do not fear the result of the fraternal conflict. Believe me, my desire is to elucidate truth, and I care nothing for anything but that, masonically or otherwise.

1. In your editorial notes, March 30th, you state, "We have no objection at all to the Mark Masters of England being recognised and fraternised with the Mark Masters of America." Thank you! We are glad of this, and shall be exceedingly glad to hear that the brethren of the United States have all decided to receive our certificates as evidence of the Mark degree having been legally given under our Grand Lodge.\*

Then, in the case of affiliation of an English companion, who is also a Past Master under the English Constitution, there would remain only the "Excellent Master" to be taken before the membership was completed in one of your United States Royal Arch Chapters. You then state that "the troublesome question is, how is

it to be done under the present American organisation?" I answer simply thus: Let the Grand Chapters recognise the Mark Grand Lodge as the legal governing body in England (and the colonies of the British crown) for the Mark Master's degree, and then all we virtually ask from you as our brethren will be conceded. The Supreme Council of the Ancient and Accepted Rite, 33°, for England and Wales have done so, as also the Grand Conclave of the Knights Templar, the Grand Chapter of Canada, and the Grand Chapters of Pennsylvania and Iowa.

It affords me much pleasure to be informed of your recognition of our claims as the legal head of the Mark Master's degree in England, and though we do not agree on the representative question, let us, at all events, unite to secure recognition freely and fully for us, from every Grand Chapter in the United States.

If these bodies prefer not to exchange representatives, well, all I can say is, brethren, follow your own inclinations. If, on the other hand, any say we not only recognise you, but let us exchange representatives, we will say, "Certainly, with much pleasure." Either way, we as a body are satisfied, so long as the thousands of members under our jurisdiction may safely calculate on their certificates being recognised in your country, and wherever the English language is spoken.

In your "notes" to my letter you say, "We consider the Mark degree below and not above the Third." Why do you so consider? What evidence have you of the Mark Master's degree (not the "Mark Man") being ever worked in a Craft Lodge as lower than the third, or as part of the second degree?† No evidence has ever been submitted in this country (or in Scotland and Ireland) of such an occurrence, although many consider that the degree is "below the third." But mere considerations are worthless, when facts lead to the reverse conclusion!

I am tolerably conversant with the history of Freemasonry in America, and make bold to say you cannot produce the records of any Lodge which worked the Mark Master's degree in your country as "below the third," or in a Fellow Craft's Lodge. If you can do so, and I will be the first to retract, and acknowledge my error, but until then I shall believe that your "consider" is opposed to facts, and until the proof is forthcoming, it will be idle to speculate about the nature of the "lopping off" process you mention, which at the present time I utterly deny; because, so far as my researches go, the Mark Master's degree never has been a portion of the Second degree, but only the "Mark man." You mention that the "sticking point" is the representation of Mark Masons in a Grand Chapter. "If all the representatives are R. A. Masons, they take their seats in our Grand Chapters as such, and not as Mark Masons." Precisely so. As Royal Arch Masons, they take their seats, as without it they could not attend, but I cannot for the life of me see that on that account they are precluded from acting as Representatives from the Mark Grand Lodge; in fact, I cannot see that they are necessarily mutually destructive whenever found together.‡ I can only say that in one of the largest and best managed Grand Chapters in the United States the principle is admitted for Representatives of Mark Masters and Excellent Masters. Lodges are expressly provided for in their Constitutions, and they are admitted to the Grand Chapter as such, whenever it is opened, though of course, they are Royal Arch Masons also I refer now to the Grand Chapter of Pennsylvania, in whose "Proceedings" for 1871, I have communicated a few facts relative to Capitular Masonry, in England, Ireland and Scotland, which I would like the Craft in the United States to peruse.

You say, "As well might a Grand Lodge of Entered Apprentices (could there be such a thing) ask of a Grand Lodge of Master Masons for an exchange of representatives on an equality." Could there be such a thing, and there was such thing, under circumstances similar to the Mark Grand Lodge, there would be nothing absurd about the matter at all, but as there cannot be such a thing, would it not be as well when making known your views to use comparisons within the bounds of possibility?

I contend that so long as the representative of Mark Grand Lodge is a Royal Arch Mason, there is nothing contrary to Masonic law—when interpreted in the light of past experience as well as present legislation—in such representation, especially when it is for the good and prosperity of the same degree which the Grand Chapter recognizes.

With respect to representation, I make bold to say that all the laws relating thereto in connection with the Royal Arch and Mark Masonry, are all arbitrary, and made this century. I presume that Representatives are appointed to fraternally aid in disseminating correct information with respect to their own jurisdiction, and to unite in the bonds of fraternal love more closely, all the several parts of each body, so as thereby to cement the two—as one body—speaking Masonically. I cannot see why we should refuse representation then to the body acknowledged to be below in point of rank or order to Grand Chapters, seeing that its degree is a part of the Royal Arch system, and that its seeking recognition, and being a Grand Body at all, are simply due to peculiar circumstances existing nowhere else in the world.

2. With respect to Bro. Parvin's decision, and that of the M. E. Companion, J. H. Drummond—whom I acknowledge to be a high authority—it appears to me that they are not applicable to the present case, as the *Grand Commandery degrees are not worked under the Grand Chapter*, and consequently do not in any way affect or concern them, whereas, in the case of the Mark Grand Lodge, the Mark Master's degree is legally worked *only* under its authority in England, and under the authority of the Grand Chapters in the United States. It is therefore not a parallel case, and does not meet the point. I may also state that the Grand Commandery, being subject to the Grand Encampment, is also an objection, as though the Grand Commander may not be allowed to exchange Representatives; the Grand Encampment might feel quite competent to do so. I quite think that Grand Commanderies being subordinates of the Grand Encampment cannot legally exchange Representatives at all, as they correspond to our Provincial Grand Lodges in England, and Provincial Grand Encampments, who are powerless without the consent of their chiefs. It may be styled "folly" to maintain the Representation to be legal that we advocate, but mere assertions will not do. Let us know *who* decides what *is*, and what *is not* a correct Representation, and why? Let us also know why we in the present day cannot liberally exchange Representatives with all Grand Bodies working similar degrees, so long as their Constitutions are legal?

3. As I presume you will shortly insert the learned Bro. Moore's article from his "*Monthly Magazine*," allow me to say that its consideration requires too much time for me to do justice to it now, as it would involve a long inquiry into the antecedents of Masonry. Bro. Moore seems to consider the Mark was a "waif" in America until incorporated with the Grand Chapters. Well, so it was, and so was the Royal Arch until then. In fact until A.D. 1756 in England, and A.D. 1795 in the United States, both degrees were alike "waifs" on the stream of unrecognized Freemasonry. Bro. Moore incorrectly takes it for granted that we are anxious to have Mark Grand Lodges. Far be it from us any such intention. We do not believe in such bodies at all, unless as a matter of necessity, such as exists in England, and therefore we fully admit the force of Bro. Moore's well-expressed objections to such a body at all if its institution can be avoided. I could write for a long time, but it would end virtually in this, that the Mark degree, as also the Knights Templar, and the Ancient and Accepted Rite, will never be recognized by the Grand Lodge and the Grand Chapter of England, because of the binding and exclusive nature of the "Articles of Union" of A.D. 1813. They have, however, exchanged official relations by virtue of a Treaty executed lately, in which they recognize each other as the lawful heads of their respective degrees under the English Jurisdiction.

Bro. Moore says. Our Brethren of the English Mark Lodge, in seeking an interchange of Representatives with our Grand Chapters, seemed to

have overlooked the important fact, whatever may be its antiquity, or its former relative Masonic position, the Mark Lodge has had, for more than half a century, its fixed and permanent place in the Masonic Government in this country and that it now holds a dependent existence only." We have not overlooked this fact, and we are equally anxious that our able Bro., the editor of the *Freemasons' M. Magazine*, should not overlook another fact, viz.: That we do not ask any Mark Lodge to recognise (and exchange Representatives with) us, but Grand Chapters, who are independent and have the power to do what we seek from them. We are, as Mark Masons, under as independent a body, Masonically speaking, as any Royal Arch Chapter, and we are simply solicitous for a friendly interchange of Representatives to promote the highest object of our beloved Order.

Fraternally yours,

WM. JAMES HUGHAN.

\*We have not as yet heard from any American source, entitled to consideration, any doubt regarding the legitimacy of the Grand Mark Lodge of England, and as a consequence, that among brothers of that grade, every certificate it may issue ought to be received and accepted as evidence of regularity, entitling the possessor to just as much credit as would inure the holder of a Grand Lodge or Grand Chapter certificate of a constitutionally formed body of either. And should the bearer of the same pass the Tyler's examination; welcomed as cordially as the usages of Masonry demand. But he could only be recognized as a Mark Master, and in a lodge of such when at labour. When the lodge was about to be opened in a higher degree, the Mark Master would have to retire, his credentials being then exhausted of their force and vigour; for a lodge of Mark Masters bears the same relation to a Royal Arch Chapter, as does a lodge of E. A. P.'s to a lodge of Master Masons. There is no equality between the two, and where there is no equality there can be no representation. The rule in that respect is arbitrary.

†We have the best evidence in the world, notwithstanding our esteemed friend and brother asserts—and his assertion may be entitled to credit—that "no evidence has ever been submitted of such an occurrence, as the conferring the Mark before the Master's degree, in England, Scotland, or Ireland."

We (F. G. T.) had the honour of being Master of St. John's Lodge No. 1, New York City, in 1848, 49, and 50, and for the fourth time in 1857, the lodge at the close of that year celebrating its centennial anniversary. For many months previous to the December 7, 1857, when the celebration took place, we were engaged in preparing a condensed history of the lodge from its records. These records gave the fullest evidence that what was asserted by the older Masons of the Lodge as well as of other lodges was correct, and that the lodge originally conferred the Mark degree.

On the 24th October, 1794, the lodge (as per records) determined that the sum for initiation of modern Masons (including Mark degree) be reduced from £4 to 40s. In 1795, the minutes show that one modern Mason was thus healed and admitted a full member of the lodge.

The Minute Book of the Lodge at the close of year 1796 read thus: "The accounts of St. John's Mark Lodge No. 1, made up to December 23, 1796, show a balance due the Treasury of £3 18s., meaning the treasury of the Masters' Lodge. These records also showed not only that the Mark degree was given under the authority of the Lodge Warrant, and that a special fee was paid for the same, but that the officers of the Masters' Lodge were the officers of the Mark Lodge, the conferring of the degree preceeding the conferring of that of Master Mason. This degree was continued to be conferred until May 20, 1802, under the Lodge Warrant, or for some four year and four months after the establishment of the Gen. Grand R. Arch Chapter of the Northern States of America (since 1806 known as that of the United States) which latter body embodied in itself the several degrees of Mark Master, Past Master (virtual or honorary), M. Ex. Master and Royal Arch; declaring that it, and the State Grand Chapters acknowledging it, had "the sole government and superintendence" of

the said degrees. The entry on the minute book of St. John's Lodge No. 1 of May 20, 1802, reads thus:—"The balance of the funds belonging to St. John's Mark Lodge was paid over to the Treasurer of St. John's Lodge." This can also be found in the history of the Lodge, printed in 1857. It was, therefore, below the third, and when the Lodge, as a Mark Lodge, discontinued to confer the degree (probably owing to the establishment of the General Grand Chapter), the funds were paid over to the Treasurer of the Master Masons' Lodge, which controlled it previously. Our "consider" then, is not opposed to facts, and our reference to the "lopping off" process, was something more than idle speculation.

The very structure of the Mark Master's degree proves it to be a part, nay, the perfection of the Fellow Craft, for without the use of the implements of the Mark Master, the operative could not fashion the stone for the builder's use. The plumb, the square, and the level could never perform the operation. The mallet and chisel were required. Again, the founders of the American Capitular System must have considered the Mark Master's degree as below the third, else they would not have made it precede the Past Master's (so called) degree. A symbolic lodge when at labour in its highest degree is but a body of Master Masons. The ceremony of the installation of a Master of a lodge, does not make him a fourth degree Mason. He only becomes for the time being the Chief Master Mason, and when his term of office expires, he falls back again to his membership as a fellow among his fellows, a Master Mason among Master Masons. Therefore, as a Past Master is but a Master Mason, distinguished by having been chosen to fill a certain station; and as the Mark Master's degree precedes it, by the commonest rules of logic, it must be of an inferior grade, next below in rank, or in other words, the Fellow Craft completed. So much for the elucidation of Truth, and that Truth based upon common sense, and undisputable facts.

Dr. Albert G. Mackey, an authority of no mean order, in his excellent work, "The Masonic Lexicon," in speaking of the Mark Master's degree said:—

"Mark Masters were the Masters of Fellow Craft Lodges, at the building of the Temple. They distributed the Marks to the workmen, and made the first inspection of the work, which was afterward to be approved by the overseers."

The same distinguished author said that "Mark Men were the Wardens." †

In regard to the G. Chapter of Pennsylvania, so flatteringly alluded to by our Bro Hughan, we have only to remark that it has never been a component part, or representative of the American system of Capitular Masonry. Nor is it now.

From the earliest history of that G. Chapter as a body of R. A. Masons down to the year 1824, it was controlled by the Grand Lodge of Symbolic Masons of Pennsylvania. It was an isolated body, the Companions of which could not, from the nature of its organization affiliate or associate with the Companions owing allegiance to the General Grand Chapter, especially as it did not require of its members the possession of the degree of Mark Master and M. Excellent Master. The Past Master's degree it has never controlled, the G. Lodge still retaining sole control over that, even to the conferring of the same by dispensation; the revenue derived from which last year amounted to over \$6,000.

To relieve itself from its isolated position, it, in preparing its Constitution in 1823 (one year before it became an independent Body:

Resolved, That it be recommended to all brethren who now are, or hereafter may become Royal Arch Masons to make themselves acquainted with the honorary degrees of Mark Master and Most Excellent Master, as the means of enabling them to meet and act with their brethren in Arch Masonry throughout the United States.

On the 17th May, 1824 the Grand Chapter of Pennsylvania, as an attache of the G. Lodge of that State, closed *sine die*; and on the same day did organize themselves into a GRAND HOLY ROYAL ARCH CHAPTER, under and by virtue of the said Constitution, meaning the one alluded to above. It then assumed, for the first time the

titles obtaining for officers in the G. Chapters under the G. G. Chapter of the United States, but did not claim jurisdiction over the Past Masters' (so-called) degree. Therefore any action of the G. Chapter of Pennsylvania had in reference to the Grand Mark Lodge of England would have no weight among any bodies holding allegiance to the Gen. Gr. Chapter of the United States, or any other Grand Chapter in America, for it is "*sui generis*."

As regards Bro. Hughan's further appeal for representation, and his arguments to sustain the same, we have seen nothing to induce us to change our long since expressed opinions, or to view as not conclusive against him, the articles of beloved Brothers Charles W. Moore and T. S. Parvin. On the contrary, the more we have looked into the subject, the more fully have our opinions been strengthened.

As the Grand Chapters in the United States acknowledging the Gen. G. Chapter hold a precisely relative position to the same, as do the G. Commanderies under the G. Encampment, to that supreme head, Bro. Hughan will readily perceive, that they also "are powerless without the consent of their chiefs."

We believe in recognition, but not in affiliation by representation.

F. G. TISDALL.

### TRINIDAD.

#### THE LAYING OF THE FOUNDATION STONE OF ATHOLE LODGE, SAN FERNANDO.

The announcement that St. John's day, the 24th instant, was fixed for the laying of the corner stone of the new building, for the accommodation of the members of Lodge Athole, No. 438, was wide and generally known long ere the time arrived, with all the inclemency of a regular wet season day, appointed for the meeting of the members of the fraternity for that purpose, and despite the uninviting appearance of the streets, and the unceasing rains, between the hours of four and five, a large gathering of Masons of Lodges Athole, and Royal Trinity, 572, met above the store of Mr. J. P. Thatcher. Shortly afterwards His Worship the Mayor, the Town Clerk, and Messrs. Geo. Lambie and Bro. James Wharton, in a double capacity, arrived, representing the Corporation, closely followed by the members of the Harmonic Society.

Partly on account of the rains, (and partly from the non-arrival of the R.W. Bro. J. A. Tench, the Provincial Grand Master of Grand Lodge of Scotland, who, we regret to say, did not attend,) the forming of the procession was delayed until some time after five o'clock, when it moved off, headed by the band of the Harmonic Society, in the following order:—

- Tylers with drawn Swords.
- Band.
- Members of the Corporation.
- Entered Apprentices.
- Fellow Crafts.
- Master Masons.
- Inner Guards with wands.
- Stewards.
- Secretary with Jewel, &c.
- Treasurer.
- Deacon, with Wand.
- Orator and Bard with Book of Constitutions.
- Past Officers.
- Wardens with Columns.
- Brethren with Corn, Wine, and Oil.
- Architect with plans and tools.
- Past Masters.
- Chaplain with Bible, Square and Compasses.
- W. Master with Charter.
- Provincial Grand Junior and Senior Wardens.
- Deacon with Wand.

The Band struck up Brother Charles Renaud's Masonic March, and the procession marched up High-street, and ascend Penitence-street, at the top of which it opened and proceeded in inverted order, along Harris's Promenade, to the intended site, where there was a dais or platform erected for the special accommodation of the members of the Municipality, and the Principal members of the Craft. There was also a derrick erected, from which was suspended, by a set of patent differential blocks, a

stone of about fifteen to eighteen inches square.

The ceremony was then opened by Brother William Cuthbert, W.M., of the Lodge Athole, who, in becoming language announced the object of the meeting; whereupon the Rev. R. C. Neilson, as Chaplain, invoked a blessing on the proceedings of the day. The Band then struck up the "National Anthem," after which the Worshipful Master called upon the Brother Secretary, George H. C. Allen, to read a copy of the inscription contained in a bottle, which was subsequently deposited below the stone, and which was as follows:—

This Corner Stone of  
"ATHOLE MASONIC HALL"

Was laid on St. John's Day, 24th June, A.D. 1872., A.L. 5872, by Bro. William Cuthbert, R.W.M. of the Lodge Athole, 438, S.C., in the presence of the Mayor, Charles Leotaud, Esq., and several members of the Borough Council of San Fernando; of the W.P.M. and brethren of said Lodge Athole, 438, whose names are—

(Here followed the names of the Members.)

And in the presence also of the W.M., Bro. Joseph Richards, the W.P. Master, P.C. Corrie, and other brethren of the Lodge Royal Trinity, 572, E.C., viz:—

(Here followed the names of Members.)

In the xxxivth year of the reign of Queen Victoria, His Excellency James Robert Longden being Governor and Commander-in-Chief of this Island of Trinidad.

The Worshipful Master afterwards requested Bro. James Wharton, as Provincial Grand Junior Warden, to plumb the stone, which duty was duly performed. Bro. Joshua Palmer, the W. Past Master, as Senior Grand Warden, at the request of the Worshipful Master, tried the stone with the jewel of his office, and found it level. Bro. Philip C. Corrie, W. Past Master of Trinity Lodge, applied the square to the corners of the stone, and declared it square, whereupon the Worshipful Master concluded the ceremony by the sprinkling of corn, wine, and oil, as is usual on these occasions. This portion of the ceremony might have been advantageously prolonged, but the approaching darkness, and the very threatening appearance of the evening tended to curtail it.

That concluded, the Worshipful Master offered thanks to His Worship the Mayor and Burgesses, for their kind and cordial assistance in the duties of the day; in reply to which the Mayor in very few words, with becoming earnestness, wished the Craft "Unity of action." The Band then struck up "Rule Britannia," after which the procession moved on to the lodge, passing on its march through Penitence, St. James, and Cuenca-streets.

On reaching the Lodge, the Temple was thrown open for the gratification of the "profanes." Shortly after the Lodge met, closed the labours of the day, and invited the Mayor and Councilors to join them in refreshment.

The Arms being prepared, the Worshipful Master proposed the health of His Worship the Mayor, and in suitable terms repeated the pleasure which he and his officers and members experienced in the interest he, the Mayor, had taken throughout the proceedings; and he called upon the Brethren to join him in a triple plaudit and a full bumper to his, the Mayor's health and prosperity. The toast was drunk with fervour and repeated acclamations.

Past-Master P. C. Corrie, then proposed the health of the President and Members of the Harmonic Society. He made allusions to the influencing charms of music over all conditions of life, and all classes of society: he acknowledged how much of the success of the day's proceedings was due to the enlivening strains of the band. He then proceeded to propose the health and prosperity of the Harmonic Society, and requested the brethren to support the same with acclamation.

The Chaplain, Brother the Rev. R. C. Nelson, said he could not do better than support all that had been said by brother Corrie: he felt satisfied that on this special occasion, and in such weather as this, the work would have been very dull and wearisome indeed, were it not for the life which was derived from the beautiful music of the band. He added that it was well-known that he was a great lover of music, and that as

he believed in this, as in all other matters, "what's worth doing, is worth doing well," he trusted that the members would persevere and reach as near perfection as possible. He wished them every success.

Mr. Edward Boucaud, the President of the Harmonic Society, in his usual graceful style, returned thanks for the compliment paid to him, and the members of the Society over which he had the honour to preside; he animadverted with pleasure to certain things which had fallen from the Past-Master Corrie, but he felt more pleasure in being there enjoying the hospitality of the brotherhood, to whom, on his part, and on behalf of the Society, he wished all happiness.

The Rev. Bro. Burr, in a very humorous and suggestive address, thanked the brethren for their reception towards the strangers. He was in one sense totally a stranger to them, having only arrived in the Island a short time ago; and in another sense was probably less so than the worthy Mayor standing beside him—whom he also thanked for his kindness to him as a stranger in this community; he trusted ere long to make himself well-known to them all.

The Mayor and suite having requested to be allowed to retire, did so accordingly, and the brethren then continued to entertain, with a Banquet, the members of the Harmonic Society, who, at intervals, enlivened the meeting with several appropriate airs.

The business of the evening being closed, the usual toasts were given and responded to, and the brethren retired about ten o'clock, shewing evident signs of mingled satisfaction and joy.

In conclusion, we can only add that all things considered, the ceremony was well conducted, and the proceedings a perfect success. It is gratifying to add, that notwithstanding the very heavy rains that fell, several bright and cheerful faces of the softer sex, who lent by their presence an encouragement to labours which would be heavy at best, if they failed to receive the encouraging and appreciative smile of the partners of our moments of labour and refreshment. The Stewards deserve much praise for the handsome manner in which their portion of the work was prepared and attended to.—*New Era*.

### Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

An interesting ceremony took place on the 29th ult., the meeting of the St. Clement Danes Lodge, No. 1315 viz:—the initiation of a member of the Burmese Embassy, Mr. John Scheffer, Chief Dragoman and Attaché to the Embassy. The ceremony was performed by the W.M. Bro. W. Hale, at the place of meeting of the lodge, Carr's Hotel, Strand; and after the initiation the brethren entertained their newly-made brother at a banquet.

—Mr. Augustus Smith, Lord and proprietor of the Sicily Islands, died on Tuesday night, at the Duke of Cornwall Hotel, Plymouth, after a severe illness. The deceased sat in several Parliaments as M.P. for Truro. He was Provincial Grand Master for Cornwall, and took an active interest in the affairs of the Craft. He was in his 69th year.

"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 PILLS.—In general debility, mental depression, and nervous irritability, there is no medicine which operates so like a charm as these pills. They purify the blood, soothe and strengthen the nerves and system, give tone to the stomach, elevate the spirits, and, in fact, make the patient sensible of a total and most delightful revolution in his whole system. They may be commended most unreservedly as the very best family medicine in existence. Though so powerfully efficacious, they are singularly mild in their operation, and might be given with perfect confidence to delicate women and young children. They contain not a grain of mercury, or any other noxious substance, and cannot do harm. Delicate females, and all persons of sedentary habits, will find these pills a blessing.—*ADVT.*

### FREEMASONRY IN ITALY.

We have received the following document from Rome:—

I.T.N.O.T.G.A.O.T.U.

Universal Masonry, Italian Family.

Liberty, Equality, Fraternity.

Grand Lodge of Freemasons in Italy and in its Masonic colonies.

Circular No. 1.

To all the Grand Masonic authorities of the two hemispheres, on terms of alliance, or of friendship with us.

Very dear brethren,

The desire which the different Italian Masonic Centres have entertained to become united as one body, is at length consummated. The constituent assembly, held at Rome on the 28th of last April, of which you, very illustrious brethren, have been already apprised by the usual circulars of summons, has achieved this noble object.

All the lodges, and all the Masonic Bodies previously scattered over the Italian peninsula, were represented in the Assembly by legitimate proxies, all of which, joining in the indissoluble bonds of fraternal union, have established at Rome the fundamental bases of the Italian Masonic fraternity, as a part of the universal brotherhood of the world.

Very dear and illustrious brethren,

We are convinced that you cannot fail to apprehend how important to the welfare of the universal Masonic Association is the fact which we have the pleasure to announce to you.

The Constituent Assembly, not forgetting that it is a part of one great whole, and having provided for what it considered as its individual interest, by the proclamation of Italian Masonic unity, has felt that it was its duty, within the limits of its sphere of action, to discuss all subjects which concern the Order in general; and with this object, it has given a commission to the Grand Master to take the initiative in issuing summonses for an international Masonic Congress.

Henceforth we indulge in an earnest hope that the Masonic authorities will entertain and strive to promote this idea, will bring all their attention and intelligence to bear upon it, and that, in accordance with our views, finding it useful, opportune, and glorious in the interests of the Order, they will endeavour to carry it into execution in the manner, and at the period which, in their judgment, may appear the most desirable and suitable, thus reducing to action a notion which evidently may powerfully affect the general interests of the Order.

Not only do Masonic habits and customs make it a duty, but we also feel it an honour to inform you of the result of the new elections made by the representatives who met together.

The following have been proclaimed honorary Grand Masters for life:—

The very illustrious and puissant brethren Joseph Garibaldi, 33°, General.

Joseph Mazzoni, 33°, Member of Parliament.

Frederic Campanella, 33°.

Mariano Maresca, 33°.

The following were afterwards elected:—

Grand Master, Bro. Joseph Mazzoni, 33°, Member of Parliament.

1st Deputy Grand Master, Bro. Jos. Massi, 33°, Member of Parliament.

2nd Deputy Grand Master Bro. Mariano Maresca, 33°, Member of Parliament.

3rd Deputy Grand Master Bro. Geo. Tanrejo, 33°, Member of Parliament.

Grand Secretary Bro. Louis Castellazzo, 33°.

Grand Treasurer Bro. Louis Piamiani, 33°, Member of Parliament.

The Council of Order is composed of the following brethren:—

Manro Macchi, Member of Parliament.

Pierre La Cava, ditto.

Geo. Asproni, ditto.

Simon Larcher, Advocate.

C. Finocchiaro, Homme de Lettres.

C. Zizzi, Member of Parliament.

Jos. Stagno, Merchant.

Jos. Avezzana, General, and Member of Parliament.

B. Odicini, M.D.

Antoine de Witt, Member of Parliament.  
 Andrea Crispo, Homme de Lettres.  
 Jn. Nicotera, Member of Parliament.  
 Frs. Degli Azzi Vitelleschi, Landholder.  
 L. Grecco Cassia, Member of Parliament.  
 Fabius Cannella, ditto.  
 Jn. Della Rocca, ditto.  
 Antonio Facci, M.D.  
 Frs. Bennicelli, Landholder.  
 Jos. V. de Zugni, ditto.  
 Jos. Petroni, ditto.  
 Corrado Tomassi-Crudelli, Professor of Medicine.

De Virte, Landholder.

Members of one great family, the deputies to the Italian Masonic Constituent Assembly, have regarded as being present with them in spirit all their brother Freemasons scattered over the whole surface of the globe, and in order, by external and marked manifestations, to express the sentiments of esteem and affection which link Italian Masonry to that of the whole world, they have sent salutations from Rome to all the Freemasons in the universe, and have given a triple Masonic fire, with all the honours, as a token of respect for all the authorities and powers who rule over the various branches of the universal Masonic fraternity.

Very dear and illustrious brethren,

We feel assured that you will receive, with infinite satisfaction, these tokens of our esteem and affection. They are the bonds which unite us, and which, by proving that we are a portion, however insignificant, of a vast association, furnish us with strength and encouragement to labour in the promotion of the great object of our institution, that is to say, the intellectual and moral progress of the human race.

Very dear and illustrious brethren,

We pray you to afford a cordial reception to these documents, which we now lay before you, and to stamp with your Masonic authority all those portions which may bear good fruit by drawing the bonds of union more closely together.

Done at the Grand Lodge of Rome, May 5th, 1872.

Guiseppe Mazzoni, Grand Master.  
 Guiseppe Mussi, 1st Deputy Grand Master.  
 Mariano Maresca, 2nd Deputy Grand Master.  
 Geo. Tomado, 3rd Deputy Grand Master.  
 Manro Macchi, Grand Chamberlain.  
 Frs. Bennicelli, Grand Registrar.  
 Luigi Castellazzo, Grand Secretary.

#### WEST LANCASHIRE MASONIC RELIEF COMMITTEE.

##### ANNUAL REPORT.

Brethren.—Again your attention is called to a statement of receipts and expenditure, from which it will be seen that during the past year the usefulness of this Institution has not decreased.

The non-attendance of representatives from most of the Lodges, while it shows the great confidence with which this Committee is generally regarded, is nevertheless a cause for regret, as it throws a large amount of responsibility upon a few regular attenders, the necessity is again urged upon you, of appointing those only who will attend the Meetings.

Intercommunication with the Committees in Manchester, Birmingham and Leeds still continues to be the means of preventing imposition, and thanks are heartily accorded to the Secretaries of those Committees for their co-operation and assistance.

One circumstance has caused much general sorrow, and that is the retirement of Bro. Thomas Marsh, P.P.G.A.D. of C., from the office of Honorary Secretary, which he so ably filled from the formation of the Committee, being twelve years, up to the present time, and the best thanks of the Lodges are due to Him for the services he

has rendered to the "Craft" through this Committee.

The Annual Grant is now due, and can be paid to the Treasurer or Secretary, any Friday evening at six o'clock, and you will please elect three members of your Lodge as representatives on this Committee, forwarding their names and addresses to the Secretary.

On behalf of the Committee,

WILLIAM LAIDLAW, Chairman

ROBERT WYLLIE, Hon. Sec.

Masonic Hall, 22, Hope Street, Liverpool.

5th July, 1872.

#### ARTEMUS WARD, M.W.G. M.S.M.

We have been furnished with a speech from Artemus Ward, said to have been delivered at Baldwinsville, Ind., June 24, in the year of Grace, 1859. It may be a matter of surprise to our readers that this distinguished showman hath attained to the high position indicated by the letters attached to his name above, *which all will readily understand*. The speech is written in the author's best style, but its great length precludes our laying it before our readers at this time. We give the closing portion:—

"But I return to the day we celebrate. It is the 24th of June, St. John's day. St. John was one of our Order, and a good showman in the Judee country; and were also a hard-shell Baptist, who preached in the woods, as we do today. He was persecuted for our sakes and driven into the wilderness, where he had nothing to eat but locusts (which is a cimbell for grasshoppers) and wild honey. The honey was good enough, but it is the speaker's opinion the grasshoppers were mighty hard feed for a showman. But we have no fear that such evil will befall us; for to all the persecutors of our show, we can raise our brazen fronts and exclaim in the words of our great national poet—

"Hail Columbio! who's afeered,  
 Look on our cimbells and be skeered."

But I see by the sign, which we all understand, that our dinner is ready. This is the most important and pleasing event connected with our show, an appeal to the inner man that can never be resisted. We may stand here before an admiring world, and speak like Hannibal or Plutarky of the wonders, and glories, and age, and dominion of our beatific show. We may clothe ourselves in simbells and fantasticals, mount on horses, or proudly walk on foot, looking with contempt on all around us, while we represent the great cimbell of simbells. Yea, we may even spread on our abdomins all the symbolicals of our Order; but a good warm dinner taken innardly, is better than them all. Aye, my fellow showmen; now I see, I've touched your feeling with a Past Grand Master's hand, and deeply stirred the yearnings of your bowels. And in the full glow of this excitement, I will conclude by giving you the following national and patriotic toast, that may be eat sitting:

"All hail Columbia, and each Columbiana,  
 And hail the brightest gem, the blushing Indiana."

—Masonic Advocate.

#### METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, August 10, 1872.

##### SATURDAY, AUG. 3.

General Committee Boys' School, Freemasons' Hall, at 4.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.  
 Sphinx Lodge of Instruction (1329), Castle Tavern, Camberwell-road, 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., Preceptor.

##### MONDAY, AUG. 5.

Lodge 1319, Asaph, 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. 1155, 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 College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

##### TUESDAY, AUG. 6.

Colonial Board at 3 o'clock.

Lodge 167, St. John's, Holly Bush Tavern, Hamstead.

" 1257, Grosvenor, Caledonian Hotel, Adelphi.

" 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.

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. 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.

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, AUG. 7.

Grand Chapter, at 7.

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's 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, AUG. 8.

Lodge 1227, Upton, Spotted Dog, Upton, Essex.

" 1288, Finsbury Park, Finsbury Park Tavern, Holloway.  
 Temple Crossing K. T. Encampment, Horns Tavern, Kennington.

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.

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.

Doric Chapter of Instruction, Rising Sun Tavern, Globe-road, Bethnal Green, at 8; Comp. T. J. Barnes, Preceptor.

##### FRIDAY, AUG. 9.

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

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. 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.

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

Metropolitan Lodge of Instruction, Three Cranes Tavern, 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's-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's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

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