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REVIEW OF G. M. GARDNER'S ADDRESS ON HENRY PRICE.

By Bro. JACOB NORTON, OF BOSTON, U.S.

In the third volume of the *Freemason*, pages, 68, 105, and 358, and more especially in the *American Freemason*, beginning in February, 1870, to August of the same year, I demonstrated that the claims of Henry Price having received a Deputation as G.M. of New England in 1733, and an extension of the said Deputation from the Earl of Crawford, in 1734, making him G.M. over all North America, was unknown to the G.L. of England, until 1768. Second, that the record of the Boston Provincial G.L., from July 30th, 1733, to January 1752, was manufactured by Chas. Pelham in the latter part of 1751, and have also shown that it was not even copied from any pre-existing record. Third, that a petition, signed by Gordon, Belcher, and sixteen others, asking Price to constitute them into a Lodge, in 1733, distinctly stated, that Price's Deputation was dated, "April 13th, 1732, and in the year of Masonry, 5732." But both dates were, evidently some years after the petition was written, altered into 1733, and 5733. Fourth, that while Price, in a letter to the G.L. of England in 1768, claimed to having paid to Thomas Batson, three guineas for his deputation, the said three guineas are not only not found in the record of the G.L. of England, but the R.W. Bro. Hervey assured me, that he could not find that any charge was made for a Provincial Deputation until October, 28th, 1768. Fifth, Oxnard's deputation in the Record, shows that he was appointed G.M. of all North America. After the death of Oxnard, Price wrote a letter to some one in London, in 1755, urging the party to use his influence to get Jeremy Gridley, of Boston, appointed G.M. of all North America, and the said Gridley was afterwards appointed G.M. of N.A. Yet in 1768, Price sent a letter to the English authorities, claiming that he never resigned his Grand Mastership for all North America. There is still another puzzle connected with one letter, viz., Henry Price's letter in the Record, makes no allusion to his not having resigned, so consequently we may infer, that while he had one letter put on the Record, he actually sent another one to London. Sixth, While in the Record, under date of June 24th 1734, it says, "About this time our W. Bro. Benjamin

Franklin, from Philadelphia, became acquainted with one Right W.G.M. Mr. Price . . . and the said Franklin, on his return to Philadelphia . . . petitioned our Right W.G.M. for a constitution to hold a Lodge, (that Price) having this year received orders from the G.L. in England to establish Masonry in all North America," etc. The letter from Benjamin Franklin to Price was not dated until November 28th, 1734, and in that letter Franklin said, "We have seen in the Boston prints, an article of news from London, importing that at a G.L. held there in August last, Mr. Price's Deputation, and power was extended over all America," and in 1768, Bro. Price wrote to London, that he received the second Deputation, in, (not 1734, but) 1735, and to make confusion doubly confused, Bro. Hervey assured me that no G.L. was held, "between 30th of March, 1734, and the 24th of February, 1735," and of course, no Deputation could have been issued by a G.L. in August 1734. Now, if Price had had such a document from the Earl of Crawford, why did he not know its date? A similar blunder he made in his letter of 1768, by saying that he received his first Deputation from Viscount Montacute. Now if his Deputation had been genuine, he would have known that Montague, not Montacute, was G.M. in 1733.

Seventh. The very fact, that Price was a tailor, and very ignorant withal, so much so—judging by a solitary autograph letter I found among the old manuscripts, the man could neither indite, spell, nor write a proper grammatical sentence, and could scarcely write. I think it therefore, very unlikely, that a man so ignorant could have received such Deputations from two successive English Grand Masters.

Eighth. It seems very strange, if Price really received such appointments, why he never wrote to an officer of the G.L. of England until thirty-five years after he received the said appointments. It was not until all parties supposed to have been connected with his Deputation, were evidently dead, then did Price, for the first time, make himself known who and what he was.

Ninth. The Deputation, as recorded, is dated, not April 13th, but the thirtieth day of April, 1733," and the signature of the J.G.W., instead of being James Moore Smythe, is simply, "James Smythe." In addition to this, the eighteen petitioners declare that they were all made Masons in Great Britain and Ireland, while Pelham informs us that eight out of the eighteen were made in Boston before the Lodge or G.L. was constituted.

And last, and not least, Grand Secretary, Tho. French, demanded of Price, in the name of the Duke of Beaufort, G.M. of England, in 1768, "an explanation relating to these points per first opportunity," but instead of furnishing the desired information, Price evaded the main question, and excused himself with, that "it would be too tedious to explain the matter of my resigning as Provincial G.M." . . . and, "but you cannot find that I ever gave up my appointment over all North America," but promised to be "in London next fall, when he would explain face to face," etc, and the same promise was repeated to G. S. Heseltine, the year following. Now supposing even that Price ever held such an appointment from the Earl of Crawford,

(though he evidently could not tell the day nor the year it was sent to him), as Oxnard however was appointed, and served as G.M. for all North America from 1743 to 1754, and as Gridley was appointed to the same office with Price's consent, and served as such from 1755 to 1767, it is plainly evident, that Price's claim in 1768, of never having resigned, etc., was a premeditated fraud. Taking, therefore, these, and other facts together, I come to the conclusion, that Price came to Boston in 1732, that during the month of July, 1733, he exhibited an alleged deputation from Viscount Montague dated April 13th, 1732, but learning afterwards, from the second edition of Anderson, that Viscount Montague was installed on the 19th of April, 1732, he therefore altered the date on the petition, from 1732 to 1733, and it is not impossible, that on his so-called Deputation, he may in addition to that, also have altered the 13th into the "thirtieth day of April, as copied by Pelham into his record. In the same way we may also account for another discrepancy; thus in his letter of 1768, Price said that he received his Deputation, in 1733, from Viscount Montacute. Now, had he been conscious of possessing a genuine Deputation from Montague, I do not believe that he would, in 1768, have written the name of the G.M. different to what was on his Deputation, but knowing that the document was not genuine, and learning from Entick, and the succeeding edition of the English Constitution, that the name of the 1733 G.M. was Montacute, and supposing that Entick was a better authority than his so-called Deputation, he therefore copied Entick.

It is now rather more than two years ago, when Bro. Gardner informed me of his intention to defend the Masonic legitimacy of Price. I confess that I was somewhat staggered at the announcement, but on asking him whether he was in possession of any facts connected with this question, which was unknown to me, and receiving an answer in the negative, I respectfully endeavoured to dissuade him from his proposed undertaking, and assured him, that without additional facts, he must fail in his efforts. My advice was unheeded, and the result was, the address, delivered on the 27th of December last, and printed about three months ago, which I am about to review.

Bro. Gardner is a lawyer by profession, and in his defence of Henry Price, he displayed the peculiar method that lawyers resort to when they have a desperately bad case to defend, that is, to make the most out of little things, to bring forward as many witnesses as possible, to prove matter entirely irrelevant to the case at issue, and to ignore the testimony and arguments of his opponents. For instance, the petition is printed, and even a fac-simile of it is given with the address, but no hint was given of the two alterations of 32 into 33. Our brother frequently quotes from the record, but does not intimate that the record was manufactured in 1751 or 1752. Bro. G. also says:—"During all the years of his [Price's] Masonic life, he enjoyed the fullest confidence of the Grand Lodge in London." "That from 1733, down to the War of the Revolution, they were as familiar with his doings as with those of their Prov. G. Masters

in their several districts in England." But the fact is, the Grand Lodge of England was utterly unconscious of Price or his pretensions, until 1768. He further said:—"No evidence has been adduced to prove the accusation, but the claim is made that because the absolute manual proof of the present existence of Price's deputation is not forthcoming." Now, the truth is, that none of the original deputations of the Boston Grand Masters are in existence, but I never doubted their appointments, and have never doubted Price's legitimacy on that account. Tomlinson, Oxnard, Gridley, Rowe, and Joseph Warren, are found recorded in England or Scotland, while Price's two deputations, most singularly, were never heard of in England till 1768. Bro. Gardner also appealed to the prejudices of his audience. Price, said he, was a Christian—as if a professed Christian was never guilty of forgery. Again, Price, when living in Boston, attended an Episcopal Church, but when he lived in Townsend, he owned pews in Puritan Churches. Price also sympathised with the American Revolution, because he dated a legal document from the time of the declaration of American independence. But the question is, does the espousing the politics of a majority, or conforming to the popular religion, prove either honesty or sincerity? With such method of argument, our Bro. Gardner succeeded in convincing the Grand Lodge of Massachusetts. Be it further remembered, that probably not a half dozen of its members had ever read a word on the question at issue. It is, therefore, not surprising, that there was an exclaiming of "Price is vindicated," &c. As for poor Bro. C. W. Moore, he was almost frantic with delight. The only thing that probably marred his happiness was, that Price's slanderer is not held to account before somebody for unmasonic conduct.

The first proof of Price's honesty, offered by Bro. Gardner, is the portrait of Price. In addition to the portrait, the lecturer informed his audience that Price wore a wig, with a queue, straight-buttoned coat, &c. In short, Price appeared dressed for the character of Sir Peter Teazle, in the "School for Scandal." Beside which, Bro. G. eloquently and pathetically dilated on the beauty of his hero's forehead, eyes, &c., and concluded with a citation from Price's epitaph, viz., "An honest man the noblest work of God." But as the poet said:—

"When all is done, on the tomb is seen,

Not what he was, but what he should have been."

And as the most successful impostors can, when sitting for a portrait, put on innocent looks, the portrait and tombstone can neither prove Price's honesty or dishonesty.

The next testimony brought forward was the epitaph on the tombstone, from which it appears that Price was born "about 1696," that he came to Boston "about 1723," that he received a deputation appointing him G.M. of Masons in New England (with no date), "and in the year 1733, was appointed a cornet in the Governor's Troop of Guards with the rank of major," and "these statements," says Bro. G., "must be taken as true;" because "inscriptions on tomb-

stones are admitted as original evidence in legal tribunals. If they have been publicly exhibited, and were well known to the family, the publicity of them supplies the defect of proof." But the question is, were these facts well known to the family? Was the information conveyed by the epitaph known to the family, or was it merely obtained by them from hearsay?

In 1762, Price removed to Townsend, situated about fifty miles from Boston. He came there wifeless and childless. In 1771, he married a widow, probably not more than half his own age. He died in 1780, and was buried in Townsend. Now, what evidence can Bro. Gardner adduce, that the Townsend widow had any personal knowledge about Price's early life. The tombstone, it is true, was publicly exhibited, but where? not in Boston, but in a remote corner of the State, where, probably, not a solitary acquaintance of Price had ever been to, to confirm, or to disprove, the statements of the epitaph. Bro. Gardner glibly tells us, that Price was known as a major since 1733; but by his own showing, it appears that he was never so designated in Boston among his associates, and it was only in 1764 and 1765, when Price served on a committee as representative of Townsend in the Provincial Legislature, that the clerk of the committee dubbed him Major Price. Even among the list or roll of members of the legislature, he was merely designated as "Henry Price, Esquire," not as major. It is rather singular that his majorship was as much known in Boston, till 1764, as his Grand Mastership was known in London before 1768. If Price had been known as a major in 1733, Franklin would have addressed his letter in 1734 not to Mr., but to Major Price. Besides which, Price joined a charitable society in 1750. He was married twice before he removed to Townsend. His name has been traced on deeds, buying and selling landed property. He has also had law suits, and he was variously designated as "Henry Price, Taylor," as Mr. Price, as Henry Price, gentleman, and as H. P., Esq.; but in no solitary instance, either in the Masonic record, or elsewhere, could Bro. Gardner discover Price designated as major before 1764 or 1765. And now, what did his widow know about the rest of the epitaph? "He came to Boston about 1723, was born about the year 1697, and received a deputation for G.M. of New England," &c. Now, if Price's widow or executors had found among Price's papers the deputations, is it not reasonable to suppose that the tombstone would not only have furnished the date of his deputation for New England? but it would also have informed us, when he was made G.M. of all America; but as we have neither the one nor the other, it is evident that his survivors had no positive knowledge, or positive evidence, regarding Price's Masonry; and the epitaph is, therefore, worthless as testimony.

The next argument of Bro. Gardner was, "how is it possible?" How was it possible for the Grand Lodge of England to have remained ignorant of Price's imposture for so many years? and how was it possible for Price to deceive the Bostonians for so many years. To sustain his supposed impossibility of such an event, he informs us that Tomlinson visited the Grand Lodge of

England in January, 1739, where, he enumerates, there were present the Earl of Loudoun, Thomas Batson, John Revis, George Payne, and Dr. Desaguliers, upon which facts the lecturer was pleased to indulge himself with imaginings.

That Tomlinson must have been catechised and lionised, that all the dignitaries present must have questioned him, and that he must have told all he knew about Price, and to suppose that he concealed the truth is equal to an "accusation of complicity with Price." The fact, however, is, we know very little about the character of Tomlinson, but I do know that he was not over scrupulous in performing his masonic duties. Thus his deputation enjoined him to hold quarterly communications, to make an annual report to Grand Lodge of England, to pay two guineas for every lodge constituted by him, and it confined his jurisdiction to New England and its territories, but Tomlinson held no quarterly meetings, he made no annual returns, he constituted a lodge in Portsmouth, New Hampshire, in 1738, and never made the fact known to the Grand Lodge of England, and when he was at Antigua, in the West Indies, he went to work and made Masons there (so says the record). Now it is true that Tomlinson did visit the Grand Lodge as above stated, but the question is, with a consciousness of his masonic shortcomings, is it not likely that he avoided being questioned, besides which, Bro. G. did not appear to know that among the dignitaries present at that meeting was also Dr. Anderson. If Tomlinson had felt desirous of being interrogated by the leading men present, Dr. Anderson would have been foremost in his thoughts to make acquaintance of.

Dr. Anderson was not only the author of the Masonic Constitution, but at that very meeting of the Grand Lodge it was decided to adopt Dr. Anderson's improved Constitution, which was printed in the month of June ensuing, and it is scarcely necessary to say that had Tomlinson been introduced to Anderson, and had he informed him about Price, that Anderson would have made a note on the very MS., which he must have then had in his possession, and Price would have appeared in the second edition of Anderson's Constitution, instead of which Anderson not only did not allude to Price, but he even did not allude to Tomlinson's presence at that meeting, and as Bro. Gardner has not the slightest proof to offer that Tomlinson was interrogated, etc., his mere imaginings are no evidence whatever.

(To be continued.)

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

I had been afflicted nine years with rheumatism and gripping pain all over my body, so as to be, most of the time, unable to do any work, and had been confined to my bed several weeks, when I heard of your Pain Killer, and got a bottle. I began using it at once, and within twelve hours was free from pain, and able to walk.—G. Hewson, Warrington, Aug. 1867.—To Perry Davis & Son, London, W.C."

GRAND CHAPTER OF THE ROSE
CROIX DEGREE FOR IRELAND.

Report of the Vice President to the Convocation of
Prince Masons, held at Dublin, Monday, April
15th, 1872.

Having been re-appointed in November last to the Vice Presidency of the Grand Chapter of Prince Masons in Ireland, which had become vacant by the resignation of our respected Brother Sir Edward Borough, Bart., it has once more become my duty to report upon the state of our Fraternity of the Rose Croix Degree. For the information of those who have not been present at a Convocation until this occasion, I shall shortly state what the objects of a Convocation are, and why the Vice-President's Report is usually presented at each meeting.

It is now established as a general rule of the Rose Croix Order in Ireland, by the Constitutions of 1866, that a general assembly of its members shall take place in every third year. Triennial Convocations had previously been held only in compliance with a custom which had prevailed for many years before, while there were yet but a few Prince Masons in Ireland. Such Convocations have never been deemed to have any legislative authority. The government of our Order became vested, in 1836, in the Council of Rites, then newly established, which has since become, and is now better designated "The Grand Chapter of Prince Masons." The triennial meeting appears to have been originally more of a social character than otherwise; but as it afforded opportunity for suggestion, deliberation, and mutual communication, it gradually became more like a general committee; but it was found profitable in other ways, particularly as the Order became more widely extended. I would use the words of a masonic writer of great eminence, Dr. Mackey, to convey what I would express:—"Here," he says, "old attachments are renewed, and new ones are formed; good feeling is cultivated, and lasting friendships are established among men, many of whom meet for the first time as strangers; but who learn, before parting, to entertain mutual respect and kindness." And it is advantageous to the fraternity that opinions should be interchanged respecting it, and that younger and more energetic men should mingle in the discussions of those who have already felt the effect of years, and are apt to be tenacious of long cherished notions, and slow to adopt those minor changes which, however conservative masonic principles may be, must creep in with the progress of time and the gradual alteration of social habits. Nor is it the least of the advantages of these Convocations that they afford us an opportunity of paying the well-deserved meed of respect and duty to the estimable and venerable nobleman who has so long presided over us; whose presence never fails to diffuse universal satisfaction amongst us; and whose influence has so long bound us fraternally together. For all these reasons the Convocation has now very properly become a recognised institution of the Rose Croix degree in this country.

As the Vice-President is charged with the general administration of the powers of the Sovereign of the Order, and is, or ought to be in general, the Presiding Officer in the Grand Chapter, he was always expected to state to the Convocation whatever facts might be necessary to give them a general notion of the condition of the Order, and to suggest to them what he might deem advisable. Thus it became usual for him to present a report; usually a brief financial and numerical statement, and very much a matter of form, unless it might contain occasional hints for future guidance. It was never, in any case, deemed to be, if I may be allowed the expression, a ministerial document; no one but the Vice-President himself being at all responsible for its statements. I may take leave to remind some and to inform others that between my first appointment to the Vice-Presidency in 1854, and my resignation of it in 1866, I presented four reports, the last of which was laid before the Convocation of 1866. In each of these I extended my observations over a much wider range than had been usual with my predecessors

in office, and went, in truth, far beyond my own humble province. The fact that I was then Deputy Grand Master of the Masonic Order, as well as Vice-President, will account for, and I hope will excuse, my having done so. Those reports were printed and circulated; whether they produced any effect I hardly like to consider; judging from the number of them which remain on the shelves of the Grand Secretary's Office, I do not think much concern or curiosity was felt about them. But as I did not then, and do not now think that our fraternity, in any Degree of it, can be served by affected mystery as to its objects, or by merely eulogising its principles or its members, I had no hesitation in making as fair and as candid statements respecting our institution as I could, neither depreciating its merits nor extenuating its defects. My present report shall be equally candid, but shall be restricted within much narrower limits. The general government of the Masonic Order at large is now entrusted to one perfectly competent to the duty of governing it, and I shall not encroach upon his province. With respect to the Rose Croix Order in particular, my former reports have exhausted my general observations about it; no subject can afford an endless supply of new matter; twice-told stories are proverbially tedious, and I do not think the lapse even of six years has given me any additional subjects on which I might address you with advantage. If the saying be true that it is a happy nation which has no history, I may congratulate you that the period that has passed since I addressed the Convocation six years since has, so far as this our Order is concerned, not been a very eventful one.

We have enjoyed our homes in peace, while a neighbouring nation has been convulsed with the struggle of a most terrible war, which crumbled an empire into dust. The subterranean fires of civil contention, though their startling sound has now and then been heard, have not burst forth to wrap our capitals in flames, or deluge our streets with blood. Events, so great that we still seem to gaze appalled upon the scenes so lately presented, in awful reality, to our eyes, have passed away; and we are here re-assembled, in tranquil fraternity, to renew our ties of brotherhood—not all of us, for many are gone hence and shall return no more—but we still, thank God, may recognize many well-known and loved friends, joyful to exchange the smile of recognition with old acquaintances, and ready to extend the friendly hand of welcome and of fellowship to those who have joined our ranks since we last met on a like occasion to the present.

It has been a sort of form to congratulate the members of the Order whenever its numbers had appeared to have increased, as if it were an axiomatic truth that the more Prince Masons we had, the better for all. Without pronouncing an opinion on that subject, I have to inform you that our numbers have increased to a rather startling amount. Statistics are, I fancy, a rather dry subject to most people; but let me ask your attention to a few figures which I am going to lay before you; we will postpone the congratulation until we see more clearly what is likely to be the end. This, I assure you, is no mere matter of form. It concerns not only the Order of the Rose Croix at large, but you and me, and every individual member of it.

Taking the subscribing members of the Order as its strength, and disregarding the small number of its members who do not subscribe to some Chapter or another, our numbers for the last twenty years have been nearly as follows:—

In 1854 they were	144
1857	160
1860	151
1863	178
1866	203
1872	256

I have no returns for 1869, as I was not then Vice-President, and I have no report for that year to which I might refer. These numbers are sufficiently near the exact truth for all our present purposes. I have no means of ascertaining how many retired Prince Masons there may be in addition.

From all this, you observe there has been a

steady increase for 20 years, except in the interval between 1857 and 1860, when there was a temporary diminution of nine; too insignificant to need further notice. In twenty years our numbers have grown from 144 to 256. In the ten first of those twenty years the increase was about 40; in the ten last it has been nearly 80. Are we to go on doubling the increase every ten years? I cannot tell; but if we go on as we have done for twenty years past, the Prince Masons of Ireland will soon become a very numerous body; that is plain enough. I see no reason whatever to think that the increase will not continue. Now, I am sure it must, and will do so. But the result what it may, this Degree will soon be very widely disseminated. I hope—and it is quite likely to be so—that the Rose Croix Order in Ireland will long be a highly respectable body of men. But I think we may as well at once give up the idea that it will for long be any distinction to possess the degree.

I trust that none of us are so vain and so selfish as to desire to exclude men from the Rose Croix Order, merely that we may ourselves enjoy a sort of distinction by belonging to it. It would be a sad breach of trust and breach of duty if we were to allow such a mean motive to influence our conduct. If we were sure that each Chapter would be, as it ought, a bond of union amongst our best and worthiest, a school where the true principles of the New Law we profess to have adopted would be taught and learned, such heaven would soon produce an effect on public opinion which our society would feel to its advantage, and we should indeed make a wide step in the furtherance of the great design of every degree of the brotherhood, most of all of our own. But unless we try to make our Chapters approximate, in some sort, to that high standard, they will soon present a different aspect. And it is a fair and laudable object to make it a distinction, in the real sense of the word, to belong to the Rose Croix Degree. Do you think it any distinction to wear a scarlet ribbon? I trust none of us have so learned the objects, advantages, or duties of Prince Masonry. Would we refuse that outward decoration to those who deserve it? I would we could share it with thousands of such! But let us see how the case stands in fact.

Of our present total number (which we may call 260, as it is really 256) there are 180 members of Dublin Chapters, and but 80 members of country Chapters. Six years ago we had 74 members of country Chapters; so that there has been hitherto no extension of this Order since 1866 in the country; the whole increase has been in Dublin. The reason is obvious. There are now seven Chapters in Dublin; there have been but three in the country until very recently, when a warrant was issued to Limerick and another to the town of Boyle. Does it not seem plain that the more warrants we grant the more Prince Masons we shall have? That, I may be told, is a mere truism. So, perhaps, it is; but it is a truism worth attention. But are we, because this is so, to refuse to extend the Order by issuing new warrants? No; that, if it were possible, would be unjust: we have no right to exclude deserving men, merely because we have a great many such in our ranks already. What I want to impress on your minds is the actual duty of having regard, whenever an application is made for a new warrant, to the requirements of the district, and to the general advantage of the fraternity, as well as to the wishes of three or four individuals. There are now twelve separate Chapters in Ireland. I expressed, in a former report, an opinion which experience has confirmed, that Prince Masonry, in this country, is considered as a development of Ancient Craft Masonry, and is looked forward to by our best and most zealous brethren as the due reward of their zeal and merit. Masonry has made great progress in this country during the last thirty or forty years, and the Rose Croix Order is now sought for by great numbers. I have begun to think that most of those who take an active part, one way or another, in Freemasonry at large, not only make it an object to become a Prince Mason, but deem it almost their right to obtain that Masonic rank.

(To be continued.)

NOTICE.

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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. C.—“The Freemasons’ Festival March, and Masonic Hymn,” or “the Freemasons’ March.”

The Freemason,

SATURDAY, AUGUST 10, 1872.

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STRAIGHT-LACED GUARDIANS AND THE FREEMASONS.

The proverbial cold charity of the world too often finds its most striking illustrations in the gentlemen who are entrusted with the guardianship of the poor; and the most recent freaks of thought expressed by several members of the Liverpool Select Vestry (a body of men constituted by a special Act of Parliament for the care of the poor, and thereby supposed to be elevated above the common run of guardians), would seem to indicate that ignorant prejudice may be added to their other characteristics.

The “selected” of the men entrusted with the conduct of the Liverpool workhouse, have more than once made themselves conspicuous by their determination to make those under their care feel that they have no right to participate in the world’s pleasure. Not long ago, several of the most prominent of this “select body” turned up their eyes in horror at an invitation sent by a kind-hearted circus proprietor, for the free attendance of the Industrial Schools’ children at one of his entertainments. Forgetting that they had ever been boys, several vestrymen spoke of the evil influences of such visits, thought it

would lead to a desire for mild dissipation on the part of the lads, and curtly refused the well-meant kindness. The excursions of the lads in connection with the Industrial Schools, are, like “angels’ visits, few and far between,” and therefore all the greater praise is due to those kind-hearted individuals, who, impressed with their comparatively monotonous existence, invite them once and again to enjoy the fresh country air and the exhilarating influences of a day freed from the dull routine of institution life. In this spirit the band of the Industrial Schools was recently, by several prominent brethren invited to a Masonic demonstration at Crosby, but the very mention of Freemasonry seems to act in the most curious manner upon the antiquated and straight-laced vestrymen, who are appointed for the Government of affairs. A Freemasons’ demonstration to them, has the appearance of something “uncanny,” and therefore, at the last meeting of the vestry, several of the parochial lights spoke in no measured terms of the danger of accepting such invitations. It appears that the boys’ band had been present at the objectionable demonstration, that the little fellows, while discoursing sweet sounds to those who had the soul to appreciate their efforts, had been thoroughly delighted with their pleasant “out,” and one of the vestrymen had even the boldness and honesty to say that “nothing undesirable transpired” during the day, which announcement must have been an immense relief to the more than fatherly feeling of those who fancied the worst evils as the result of being a day with the brethren of the mysterious order. but still, while blessing their stars for this happy deliverance from something “undesirable,” the selected and elected representatives of parochial power querulously gave vent to one or two of their complaints. The chief of these was that the fete was held at an hotel, which, in the minds of these wiseacres, was apparently equivalent to certain ruin and lasting disgrace.

The question naturally arises, however, if such proceedings are so very dangerous, why the boys got the permission to be present from their tender guardians, and after getting this liberty, why such a rumpus should be made about it. Religious bigotry has not been the least characteristic of these gentlemen,—at least the majority of them—and this, the latest development of their peculiar notions, will not add much to their dignity and importance.

We do not hope to convince them of their stupid folly, but it is necessary to say to those who may be influenced by their dictum that no more harmless pleasure could have been furnished for the boys’ band than that which they found at the masonic demonstration. Masonry has many jewels, but the brightest of these is charity, and in giving the invitation of which complaint is made the brethren naturally thought they were carryings out legitimately the very spirit of that grace. The vestrymen of Liverpool apparently know nothing about the matter, but the brethren connected with the demonstration must have the comfort of knowing that they were the means of giving at least one pleasant day to boys whose daily life, at the best, is not of the brightest, if the conduct and feelings of their guardians are to be taken as index.

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

SURREY.

FREDERICK LODGE OF UNITY (No. 452).—(By our Special Reporter).—The last meeting of the year of this lodge, was held at the Station Hotel, Sutton, on Tuesday last, the 6th instant. There were present:—Bros. William Thomas Sugg, W.M.; W. C. Poole, S.W.; A. J. Dickinson, J.W.; John Robins, P.M., Treas.; Magnus Ohren, P.M., Sec.; Masterman, S.D.; J. W. Sugg, J.D.; H. E. Frances, P.M., D.C.; George Wright, Steward; H. J. Strong, P.M.; Newton E. Jennings, P.M.; and Bros. Jeffrey, Back, Zohrab, E. H. Sugg, Gilbert, Wilson, and Pollard, members of the lodge; whilst among the visitors we observed Bros. Charles Horsley, Prov. Grand Reg. for Middlesex, P.M. 69; J. W. Wright, Britannic 33; and Alexander Clark. As the number indicates, this lodge was founded many years ago, and, like many other lodges, has, at some periods, been extremely popular, while at others the members have been very few. Small lodges, when well directed, are, no doubt, very comfortable; but it must nevertheless, be far more gratifying to the successive Masters of a lodge, to see that their plan of management not only makes a lodge comfortable, but has the effect of spreading its reputation, and, as a consequence, bringing in new members. The Master and Past Masters of the Frederick Lodge of Unity, certainly have cause to feel gratified on this score, as the lodge which, as far as we could ascertain, has not of recent years been a very numerous one, is now rapidly acquiring new members. On Tuesday, the agenda embraced two raisings and five passings, and from the seven brethren whose names were on the paper, there was only one absentee. Bros. Edward T. Zohrab, and Frederick G. Gilbert, were raised to the sublime degree of Master Mason, and Bros. William Beck, Arthur Thomas Jeffery, Charles Henry Edmunds, and E. H. Sugg, were passed to the degree of F.C., both ceremonies being ably performed. It has long been the rule amongst lodges of instruction to have a convivial meeting once in each season, participation in which is, in many cases, extended to the female members of families of the brethren. The expense of these pleasant gatherings is of course defrayed by the sale of tickets, as these lodges have no fund on which they can draw for such a purpose. Many regular or mother lodges are also turning their attention in this direction by having recreations or festivals, or extra summer meetings, to which they can introduce their wives and daughters, the expenses being of course defrayed by such members as take advantage of them, and not out of the Lodge Funds. We are much in favour of these gatherings, as we believe they tend to the spread of Freemasonry, and therefore we were pleased to find that at the close of the business before the meeting we attended on Tuesday, the subject of a special meeting of the kind we have referred to was introduced by some of the members of the Frederick Lodge of Unity, and we should not be surprised to find that a friendly gathering of the brethren and their ladies will shortly be advertised to take place at the Crystal Palace. The Lodge having been closed in due form, the brethren, to the number of twenty, sat down to an excellent banquet provided by mine host, who is also a brother amongst us. The usual loyal and general masonic toasts having been proposed and duly honoured, Brother P. M. Ohren, the worthy Secretary of the Lodge, rose and said, “Brethren, I claim your attention for a toast of some importance: it is, ‘The Head of our Lodge, our Worshipful Master.’ You are perfectly aware that a Lodge must be governed by a head, and when a Lodge has at its head a brother who takes a deep interest in the Order, who is truly a Mason at heart, and who follows out the duties of Masonry with energy and zeal, then I say that that Lodge has reason to be grateful for the importance which such a Master-ship bestows upon it. Our Brother Sugg,

since he has been elected to the chair, has taken a deep interest, not only in the duties that devolve upon him as Master, but also in seeing for himself that means are adopted for the efficient working of the Lodge by his principal and assistant officers. For this purpose he has held Lodges of Instruction at his own house, and I know that his officers have attended, for I have been there myself, and the beneficial result of such instruction has been shown to-night by the manner in which the work has been performed. The importance of efficient working cannot well be over-estimated, when we consider the important nature of the ceremonies, where every sentence is important, and where not a word can be dispensed with without marring the meaning of the rite. It is therefore most important that the ceremonies should be so perfectly rendered as to impress the candidate with the gravity of the occasion, and that, even while taking his first step, he should be able to perceive that there is really something in it. It is highly important also that both candidates and officers should be punctual in the time of attendance, as otherwise it may happen, as it did to-day, that we are forced to take candidates together instead of separately, to the great detriment of the effect which the proper working of the ceremonies should produce. Our W.M. has endeavoured, to the very best of his ability, to carry out his important duties, and I think, brethren, that we should all strive to the utmost to second his praiseworthy endeavours. You can now, at all events, signify an appreciation of his efforts by the cordiality with which you receive this toast. Brethren, "The Worshipful Master." The toast having been very heartily responded to, the W.M. returned thanks in a short but effective speech, and then proceeded to propose "The Health of the Visitors," which was responded to by Bro. Horsley; after which "The Health of the Officers" was proposed and duly honoured, the S.W. returning thanks; and lastly, Bro. C. T. Speight, the excellent Tyler to the Lodge, was called upon for the Tyler's toast; thus terminating a very pleasant evening at about a quarter past ten o'clock. Several excellent songs were sung in the course of the evening, one of which, written and sung by Bro. Ohren, in which the names of all the officers were very cleverly introduced, deserves special commendation.

Royal Arch.

METROPOLITAN.

CAVEAC CHAPTER (No. 176).—The Companions of this Chapter met at the Guildhall Tavern, Gresham-street, on Thursday, 1st, inst., Present, Comps. P. Brown, M.E.Z.; M. Scott, H.; P. A. Nairne, P.Z., as J.; F. Walters, P.Z., Treasurer. The elections for officers for ensuing year, taken by ballot, were unanimous in favour of M. Scott, Z.; R. S. Foreman, H.; T. Quinhampton, J.; F. Walters, P.Z., Treasurer; J. Hills, S.E.; W. A., Hinde, S.N.; W. S. Wyman, P.S.; C. T. Speight, Janitor. A P.Z. jewel was voted to Comp. P. Browne. It was resolved unanimously, that the future meetings of the Chapter be held at the Guildhall Tavern. One brother was proposed for exaltation. A banquet closed the proceedings.

Knights Templar.

SUFFOLK.

IPSWICH. — *Prudence Encampment.* — The usual quarterly meeting of this encampment was held at the Masonic Hall, Ipswich, on Wednesday, the 31st July. The E.C., Sir Knight Emra Holmes, Grand Provost of England, Prov. Grand Second Captain Suffolk and Cambridge, opened the encampment, when, upon the muster roll being called, the following Sir Knights answered to their names:—Dr. Mills, P.E.C.; J. Pitcher, P.E.C., Deputy Acting First Captain; G. S. Findley, P.E.C., Reg.; C. Davy, P.E.C., Acting Second Captain; J. Franks, &c. The minutes of last meeting having been confirmed, the ballot was then taken for Sir Knight the Rev. T. G. Beaumont, Rector of Chelmindestin, Prov. G.

Prelate Suffolk and Cambridge, as a joining member, who was unanimously accepted. It having been announced that the Eminent Commander would deliver his lecture on the "History of the Knights Templar," which he had been prevented giving at the last meeting, through indisposition, Sir Knight Emra Holmes proceeded to give the lecture, premising his remarks by saying that in consequence of the lateness of the hour, and the small numbers present, he should very much curtail the address; but he did not like to again disappoint the Sir Knights. The lecturer then proceeded to give his views on the interesting subject of the Masonic Knights Templar from the Crusading Knights, and quoted largely from Addison's valuable "History of the Knights Templar," "Mills' History of Chivalry," Knight's "London," Laurie's "History of Scotland," Bro. Woof's notes on the "Knights Templar," and other works, in support of his assertions. Sir Knight Holmes concluded as follows:—"The time has come when, if we wish to keep up our chivalric character, we must be more cautious in the acceptance of candidates, and in the election of Eminent Commanders; and, as in the former case, it has been found necessary to give the Provincial Grand Commander of each Province an absolute veto on all nominations, so now it is expedient that the same power should be given to him over the appointments of Eminent Commanders, since a majority of misguided or unworthy Templars (men who, yesterday, as it were, joined our Order, but who, to-day, would be rejected with contempt), may now, at any time, force upon their encampment a Sir Knight, whose very title makes him trebly a laughing stock, if not something worse, both inside and out the pale of Masonic chivalry, and who, probably, would be utterly scorned if he offered himself as a candidate for some public office, no matter how obscure, but who is permitted to wear, on his breast, the patriarchal cross of an Eminent Commander of Masonic Knights Templar. To the question as to who then should be admitted Templars, and who should be elected Commanders, I answer, him who you would feel honoured by receiving into your house as the friend of your wife, your sister, or your daughter; him to whom, and for whom, you feel you could truly keep those dread obligations you took when you received the accolade, and accepted the M.S.; him alone should be admitted to our Order. The Masonic Knights Templar are, or are not, a sham. If you believe in our ancient traditions, as I do, you will, at least, observe the same strict caution in the election of Eminent Commander, or the admission of candidates, as you would in appointing any one to a position of great trust; and as you show by your representatives some consideration for birth, education, wealth, and position, in electing the mayor of your borough, how much more should you be careful how you act, when you place in a position so prominent in your Order, and so intimate, if you remember your oath, as the Eminent Commander of an encampment of Knights Templar. If you believe the Masonic Knights Templar are a sham, a mere fancy degree of Masonry, and nothing more, that your obligations, most solemnly taken, are as nought, and that any one is good enough for the honours of our knighthood, I entreat you to leave us, and stick to the Craft, which you may live to adorn. We do not want lovers of tinsel and gewgaws, ambitious knights of the shears and cabbage, and cavaliers of the shaving pot. Let the shoemaker stick to his last, or join our spurious namesakes, the tea-totallers, who don a new name, a new creed, and call themselves Good Templars, admit women to their meetings, and strut about in regalia as pretentious and foolish as their ridiculous titles and self-assumed name. And now, Sir Knights, I must bring my lecture to a close. Somewhat discursive it must be, from the nature of the subject—original it can scarcely claim to be—since it is but a collection of other men's evidence. I have not, indeed, always shown what conclusions I have drawn, leaving it rather to yourselves to do so. For myself, however, let me say I believe profoundly in our great chivalric Order and its legitimate descent, since friends and enemies alike join in asserting the fact. Believing, as I do, I cannot but remind you, Sir Knights, of your duty.

I am thankful to say that the members of this encampment have always remembered it hitherto, and performed it faithfully, would it could be said of others."

Sir Knight Mills in proposing a vote of thanks to the E.C. for his instructive lecture, begged at the same time to demur to some of the concluding remarks of the lecturer.

Sir Knight C. Davy had great pleasure in seconding the motion, which was carried with approbation.

The E.C. in acknowledging the vote assured Sir Knight Mills that the remarks to which he took exception, were not intended to apply personally to any member of the Encampment, as he must know,—but he was quite aware that applied generally, they were necessary, he regretted to say.

The eminent Commander announced that he had received two communications from the Grand Chantry, one announcing that at last Grand Conclave the fee for admission to the order was raised from three to five guineas, the other containing a notification that two were under suspension for unauthorized interference with the degrees under the control of the Supreme Council, 33°; and the Grand Mark Lodge and announcing the expulsion of another brother from the Order. There being no further business before the Encampment, it was closed and the Sir Knights retired for refreshment.

A Sir Knight enquired whether the lecture would be published, as he would like to have an opportunity of reading it quietly at home.

Sir Knight Holmes hoped it would be given *in extenso* in the *Freemason*, at an early date—when the Sir Knights would have an opportunity of reading, at length, what he had been obliged to considerably curtail that evening.

Red Cross of Constantine.

LANCASHIRE.

LIVERPOOL.—*Skelmersdale Conclave* (No. 77).—The second assembly of this newly-consecrated Conclave of the Masonic Order of the Knights of Rome and of the Red Cross of Constantine was held on Monday evening last, at the Masonic Hall, Hope Street, Liverpool. Owing to the continuous downpour of rain, the attendance was not so large as was expected, but as the working was of a generally efficient character the limited presence of Knights Companions of the Christian Order did not detract from the interest of the gathering. The following Knights were present at the conclave:—Em. Sir Knight Thomas Ashmore, M.P.S.; Em. Sir Knight H. Nelson, V.E.; Sir Knights F. Hughes, S.G.; J. T. Callow, J.G.; Jesse Banning, H.P.; W. Cotterill, Rec.; M. Mawson, S.B.; H. Jackson, Orator; F. Day, Herald; P. Ball, S.; J. Skeaf, A.; W. Jackson, and W. Bradshaw. The visitors were Sir Knight H. James, S.G., 55; and Sir Knight J. B. Mackenzie, H. 55. The conclave was opened in solemn and ancient form. After the records of the previous assembly had been read and unanimously confirmed, Sir Knight Peter Ball, on the motion of Sir Knight J. Banning, seconded by Sir Knight Skeaf, was appointed Sentinel. Bro. J. McCarthy, of the Hamer Lodge, 1393, and Bro. H. Burrows, I.G. of St. John's Lodge, 673, were in attendance, and after being properly approved and prepared were duly installed Knights of the Order. Several propositions were then made, and the conclave was closed in peace and harmony. The Knights subsequently adjourned to refreshment.

HOLLOWAY'S PILLS.—The most popular, and the most effective medicine in the world, for the cure of female complaints. After many years' experience, it is proved that there is no medicine equal to Holloway's Pills, for the cure of diseases incidental to females. The invigorating and purifying properties of these Pills render them peculiarly valuable for fundamental disorders, implying delicacy of constitution. They may be taken by females of all ages, at any time, for any disorganisation or irregularity of the system. They speedily remove the cause, and restore the sufferer to robust health. As a family medicine, they are unequalled, and may be taken by old and young with perfect safety. They are as mild as they are efficacious.—ADVT.

Original Correspondence.

PROFESSOR RAWLINSON AND THE
TEN TRIBES.

Professor Rawlinson, in laying a foundation for his anti-biblical theory of the absorption of the ten tribes, is necessitated to assume that only a small portion of the people were carried away by the Assyrian kings, and that the portion thus carried away were so widely scattered through the Assyrian dominions, that they never could have formed any considerable people, but only a few "small communities," who, perhaps, continued for a while, and were then lost. I call this an anti-biblical theory, because I believe it to be in utter contradiction to the plain and obvious meaning of a large accumulation of very emphatic passages, scattered throughout the prophetic writings, which, as "a light that shineth in a dark place," are intended to guide our footsteps in the course of duty, and to sustain our faith in God's manifold promises made to Abraham and his descendants, not only that they should possess "the land," but that they should become the progenitors of many nations, and, finally, heirs of the world. And hence it is, I take it, that throughout the prophetic Scriptures, Israel and Judah—that is, the Israelites or ten tribes, and Judah and Benjamin—that is the Jews—are so markedly distinguished, and so emphatically represented as separate from each other, until after the final gathering, Christianization, and restoration of "all Israel," as the mouth of the Lord hath said; for "ye shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. . . . Ephraim, [i.e. Israel] shall not envy Judah, and Judah shall not vex Ephraim." (Isa. xi).

I think I have shown, in my former communication, that the first of the Professor's assumptions is plainly opposed to the text of the only authority to which he appeals, or can appeal; i.e. the Books of Kings and Chronicles; and I believe I can show that his second assumption is as baseless as his first—that it has no authority to rest upon, and that it is inconsistent with all the information and prophetic promises we have in relation to the captive tribes. He says:—

"In the second place, those who were carried away, instead of being massed together (as the Jews appear to have been about Babylon)—in which case there might have been a fair chance of their maintaining their ethnic unity—were at once scattered very widely. They were placed in Haran, i.e. in Osrhoëne, or Western Mesopotamia; in Halah, or Chalcitis, the country about Ras-el-ain; in Gozan, or Migdonia, on the River Khabour; and also in the cities of the Medes. (See 2 Ki. xvii. 6; xviii. 11; 1 Chron. v. 26). The tract over which they were spread extended twelve degrees (nearly 900 miles), from east to west, and was nowhere less than two degrees (138 miles) in breadth. In other words, it was at least fifteen times as large as the territory from which they had been taken. Distributed over this wide space, they can have formed at no time more than an insignificant element in the population."

I hope I may be pardoned for saying that the Professor could hardly hope, in making this statement, to "produce the slightest effect on the minds of those capable of forming an opinion." "Such effect as it may have, can be only on the ignorant and the unlearned."

The geography of the south-western region of Asia has certainly received much attention during the last few years, but that Professor Rawlinson, who undoubtedly holds a favourable position among the travellers and scholars who have devoted much time and labour in exploring the country watered by the Euphrates and the Tigris, and yielding some precious relics of Assyrian and Babylonian art, should be in a position to fix so absolutely the identity of the places of Israel's captivity, is more than I can understand. It might be fairly presumed, from the peremptory way in which the Professor thus fixes the several localities named, that there is no doubt upon the subject; and that their iden-

tity is as well known as is that of Tyre, and Sidon, and Beyrout, and other places of which there is no dispute; but it is far otherwise.

Leaving this point, for a moment, I must ask why the Professor multiplies the places of the captivity? Is it to make out as wide a dispersion as possible, to dissipate the idea, that the people were "massed together," so that they might, "in course of time," become a numerous people again? I can find no other reason for the introduction of "Haran, i.e. in Osrhoëne, or Western Mesopotamia." There is no such location of the captives mentioned in the authorities to which the Professor refers. How then comes he by it? The people of the first captivity were carried to Halah, and Habor, and Hara, and to the river Gozan, (1 Chron. v. 26); and those whom Tiglath Pileser had left were afterwards carried into Assyria, "and placed in Halah, and Habor, by the river of Gozan"—whither the northern tribes had previously been carried—and some of them in the cities of the Medes," (2 Kings xvii. 6). There is nothing in either text, therefore, to justify the Professor in so extending the limits of the captives' location as to embrace a portion of Western Mesopotamia. As to the places really mentioned in the Kings and Chronicles, they have been the subject of controversy and speculation for ages. But this is all ignored by the Professor, who fixes the several localities as off-handedly as if there was not now, and never had been, the utmost uncertainty attaching to them.

As a specimen of the multiplicity of conjectures which learned men have put forth, I may state, that Halah, or Chalah, as it is in the Hebrew, is supposed, by Hyde, to be Holwan, and by Bochart to be the capital of Calacene, north of Assyria, while the editors of Cassell's Dictionary, though inclined to think it a Median city, conclude that it is "vain to speculate on its precise locality." Habor, or Chabor, is a river falling into the Euphrates, according to some, in the south of Assyria; whereas Major Rennel believes it to be a place in India; i.e. east of the Tigris, and near to the Caspian Sea. Bochart takes it to be Mount Chaboris, between which and the Caspian Sea is the city of Gozan. Boothroyd and others take Habor to be part of a word, and render what our version has "Habor by the river Gozan," Habor-nahar-Gozan. Gesenius makes Habor, the river Chaboris, a river that flows into the Euphrates, near Circesium. But where or what is Gozan? The editors of Cassell say, "A part of Mesopotamia. Its position is doubtful, though, to a certain extent, indicated by its connection with the Khabour, (Habor) the great tributary of the Euphrates, upon which it seems to have been situated, for it is probable, as Gesenius thinks, that, in the original, 'Habor' is separated from 'the river of Gozan' (1 Chron. v. 26), by a word which has been interposed only through the lax construction of the writer. Others, however, believe that what is termed 'the river of Gozan' was further east in India, and seek to identify it with the Kizil-ozen, which runs from the province of Ghilau into the Caspian Sea. From the passage in 2 Kings, 'the river of Gozan' would appear to have been the name of a district, situated on the Habor." Basnage, after noticing the speculations of Bochart, and others, says, "the Jews," as he designates all the tribes, without distinction, "were sufficiently numerous to form two colonies, and the Scriptures point out two different provinces to which they were carried captive. The first of these is Assyria, and the sacred historian mentions Habor, Gozan, and Halah, as the cities which were assigned to them in that country. The other colony inhabited the cities of the Medes. Then we must seek for the Ten Tribes in these provinces, which are indicated as the land of their captivity, both in the Chaldaic paraphrase and in the original Hebrew. The cities which were assigned to them in Assyria are easily pointed out. The river Chaboras, which is called by the Arabian geographers Alchabor, rises among the mountains, runs through Mesopotamia, and falls into the Euphrates. The city of Halah, the Chalcite of Ptolemy, was situated on one bank of the Chaboras, and Gozan (both the province and the city) on the other. Thus, then, the ten tribes inhabited both banks of the Chaboras, and were separated from each other only by the

river, which flowed through their territories. The sacred historian has not named the cities of of Medea, which were assigned to the captives. But this colony probably settled in the mountains, because their population was not so dense as that of the level countries. Indeed, Ezra indirectly states this fact, for he says that they were carried to Hava, a province of India, which derived its name from the Hebrew word for mountain. . . . According to Strabo, a colony of foreigners was sent to people the mountainous part of India, which the ancients describe as a prosperous and happy country." Basnage thinks that the Israelites spread from this part of India into the provinces near the Caspian Sea; in this agreeing with Sir Isaac Newton, who places them in Colchis and Iberia.

Now, on a question about which there is so much uncertainty, as to the localities to which the captives were taken—a question upon which men of great learning and research so materially differ, and must continue to differ, there being no precise data that will bear a positive conclusion—it is rather too much to expect that we should unhesitatingly accept the authority of Professor Rawlinson, as settling, once and for ever, the question; wide away as his decision is from the more modest conjectures of others. The matter is too doubtful to justify the Professor in resting a theory upon it—a theory which is intended to help him to his second anti-biblical conclusion; i.e., that the Israelites were, after a time, absorbed in the gentile populations amongst whom they were placed, or became united with the Jews, who were carried into Babylonia; and so were ultimately "lost." In my book, on "Israel found in the Anglo-Saxons," I have, I believe, shown how baseless is this notion of Israel—the ten tribes—being lost; and I may not go over that ground again. It must suffice to say, that while the prophetic word foretels the dispersion, humiliation, and isolation of Judah, or the Jews, throughout the nations of the earth; Israel, or the tribes who adhered to Ephraim, who inherited the blessing and privileges of the first-born, were to become "honourable," "illustrious," and distinguished above all other people. See Isa. lxi. 9-11, where this is distinctly foretold of Israel, in contrast with Judah; as also in chap. xxvii. 6, where it is declared that "Israel shall bud forth, and fill the face of the world with fruit," a thing never promised to Judah, who are to be scattered abroad until the fulness of the Gentiles shall have been brought in, through the instrumentality of Israel—for "all that see them shall acknowledge them, that they are a seed which Jehovah hath blessed." (Ch. lxi. 9). Hence the representatives of the two nations, are to be kept separate and distinct until the time of their restoration, when "Judah and the children of Israel, his companions"—the few who may have joined him—and "Joseph, or Ephraim—that is, all the house of Israel, his companions," shall be "joined one to another, and they shall become one." (Ezek. xxvii. 16-17).

I think I have said enough to show that the Professor's assumption, that the Israelites carried into captivity were so scattered as, after a time, to become one with the Gentile peoples amongst whom they were placed, is as destitute of proof, and is as much opposed to the whole tenor of the prophetic Scriptures as his other assumption, of only a partial deportation of the tribes forming the kingdom of Israel. The evidence is, in both respects, altogether against him.

Whatever uncertainty there may be as to the precise localities in which the captive Israelites were placed, the statement of their being so widely scattered is purely gratuitous, and not only is opposed to that of almost every other writer, but is not reconcilable with the many facts which warrant the opinion, that the Getae, subsequently called Goths, were the descendants of the original captives, whom Sir Isaac Newton, Basnage, and others find in the western borders of Medea, between Assyria and the Caspian Sea, whence they gradually moved north into Colchis and Iberia, between the Caspian and the Euxine, along the northern shores of which they have been traced to their settlement in Mæsia, whence they were driven by Alexander across the Danube into Dacia, B.C. 329; but subsequently over-

threw the Empire of the West, and are now peopling, civilising, and evangelising the world.

The Professor, however, has a third string to his bow; but it will, upon being put to the test, as assuredly fail him as the other two have done. May I ask for further space to shew this?

Yours fraternally,
WILLIAM CARPENTER.

THE RECOGNITION OF THE MARK GRAND LODGE.

To the Editor of the Freemason.

Dear Sir and Brother,—I notice you have inserted a letter from me to the editor of *Pome-roy's Democrat*, New York, and also the remarks by Bro. F. G. Tisdall, who is one of the best informed Masons in the United States. The subject is an interesting one, viz., the recognition of the Mark Grand Lodge, and its consideration has suggested an enquiry as to the origin and character of the Mark Master's degree, which Bro. Tisdall declares was formerly conferred in a Fellow Craft's Lodge. I have written to him for copies of the minutes, and if this degree was really given to Fellow Crafts, and not the "Mark Man," as I suspect, it will be for me to promptly acknowledge my error, so far as the United States are concerned.

Yours fraternally,
WILLIAM P. HUGHAN.

Truro, 3rd August, 1872.

PROVINCIAL GRAND OFFICERS.

To the Editor of the Freemason.

Dear Sir and Brother,—Can you, or any of your numerous correspondents, inform me if a Warden in a Craft Lodge (recently appointed), and obliged to leave the Province, can, by paying up his arrears for twelve months, retain office, and at the expiration of his year of office, rank as a Past Warden; and if there is any law, constitutional or otherwise, to prevent his doing so?

The highest authority on this point will oblige,

Yours fraternally,
J. P.

OUR CEREMONIES.

To the Editor of the Freemason.

Dear Sir and Brother,—There is a question I wish to ask, and if you will be kind enough to answer it in your next impression, I shall feel obliged.

The different ceremonies, &c., we pass, from initiation to a M.M., are they ancient customs, or constituted in England in the year about 1715-18.

From a young beginner.

I beg to remain, Sir,
Yours fraternally,
E. J.

RENEWAL OF CHARTERS.

To the Editor of The Freemason:

Dear Sir and Brother,—

On the 1st. Nov., 1871, the Grand Chapter, on discussing an appeal of Comp. W. G. Laws, Z. of the De Sussex Chap., from the decision of the Prov. G. Superintendent for Northumberland, held in its judicial capacity as a final Court of Appeal, that the minutes of a chapter authorising its removal previous to such being carried out, required confirmation, and it was stated in the discussion that such was required by the Committee of General purposes in similar cases in the Craft.

Is this the law, or is it not? None such was required on the removal of the Lodge of which I am a member. On reference to the Craft Regulations I find, Page 92, art. 1. "The motion being regularly proposed and seconded, the Master shall appoint a day for hearing and deciding the question." And further on, "the majority shall decide the question." Nothing is here said of confirmation of minutes, nor is it, in my opinion, necessary to confirm any minutes, except where specially provided for, as in the election of Master. I take it the confirmation of a Lodge minutes is like that of any other minutes of a meeting, a mere affirmation to the effect that the proper entries of

what took place have been made in the minute book. To secure this the minutes should be entered in the book at the time of meeting and confirmed before the meeting closes, as is the practice with some. If the law, in future, is to be that no resolution of a lodge or chapter shall be acted upon without subsequent confirmation, the effect will be to create a good deal of trouble and unpleasantness. It will be open to a minority, on the confirmation of the minutes of the previous Lodge, to rescind anything then done, no matter how many voted for it, or what precautions may have been taken to get the views of the majority of the members on the subject, by by summoning a special lodge or otherwise.

Thus, a Lodge of sixty, specially called together to consider some particular matter may have, by a vote of fifty to ten, determined "yea," but on the confirmation of the minutes at the next Lodge the minority of ten, having kept secret their intention, and finding themselves by chance in the majority, may, by rejecting the minutes, virtually make the Lodge vote "nay," and this is not an improbable case, for large musters can be got in Lodges on particular occasions, whilst small musters are the rule, especially in country Lodges, and it must be remembered that the notice of the meeting at which the minutes would be confirmed, would contain no special notice of the subjects discussed and voted on at the previous meeting, and requiring confirmation.

It is a pity Comp. Strachan, when moving the rejection of the part of Grand Chap. minutes referring to this matter, did not instead move a law to the effect that, except when confirmation of minutes is expressly enacted, no such should in general be requisite. A previous notice of his motion, however, would of course have been requisite.

Hull, Aug. 6th, 1872.

X.

Obituary.

BRO. AUGUSTUS SMITH,

The eldest son of the late John Smith, Esq., of Ashlins, Herts, by Mary, eldest daughter of Augustus Pechell, Esq., Receiver-General of Customs, was born 1804, and educated at Harrow and Christ Church, Oxford, where he graduated B.A., in 1826. A magistrate for the counties of Herts, Bucks, and Cornwall, and a Deputy-Lieutenant for Herts, this gentleman belonged to an elder branch of the same very numerous family of Smith, which for a long period flourished as yeomen in Nottinghamshire, and subsequently rose to wealth and importance, soon after the civil wars, as bankers at Nottingham. That establishment still exists as the oldest provincial bank in the kingdom under the same name, and a branch of the same family, being identical with that of Smith, Payne, and Smiths in London. The families of Sir Robert Bromley, formerly Smith, Lord Carrington, and numerous others, still bearing the name of Smith, are all lineally derived from the same stock.

In early life the subject of this memoir first applied himself to public business by taking an active part in the administration of the Poor Laws, previous to the passing of the new Poor Law, and acted as the first chairman of the Berkhamstead Union. From that post he retired, in consequence of his not finding himself supported by other landowners in those ameliorating measures for the improvement of the labouring classes which he always contended ought to accompany the restrictions on indiscriminate relief, affected by the new Poor Law; of these, he considered a system of industrial education to be the most essential, and the objections to which he vainly endeavoured to meet by a pamphlet entitled "Apology for Parochial Education on Comprehensive Principles." This made some local stir at the time, and advocated a system which is in part now attempted to be carried out by what are called the "Conscience Clauses."

After the passing of the Reform Bill, which gave the county of Hertford three members, he was invited by a large requisition, without any asking on his part, to come forward as the three candi-

date for the county, but circumstances at the time did not allow of his availing himself of this early opportunity of entering parliament.

The next work of public utility undertaken by this gentleman was the opening of King Edward VI.'s Grammar School at Great Berkhamstead which had for more than a century been closed as a place of education. Its revenues, from the year 1735, had been in a chronic state of litigation, under the care of the Court of Chancery, through which, and the sinecure salaries of the master and usher, its whole receipts were annually absorbed. After several years' active prosecution of law proceedings, a decree was issued by Lord Chancellor Cottonham, in 1841, by which a scheme was sanctioned thereby, securing the teaching of grammar freely, according to the words of the original foundation, in conjunction with a general course of useful English instruction.

Bro. Augustus Smith's connection with the county of Cornwall began in 1834, when he became lessee on "lives" for the Islands of Scilly, under the Duchy of Cornwall, since which period he has been a constant resident there, personally engaged in and responsible for the various measures carried out for the improvement of the property, and the population inhabiting the same, which have resulted in great permanent and important changes, for the benefit of all concerned.

In 1852 he was invited to fight the battle for the Liberal party in the borough of Truro, which he only lost by some half-dozen votes, through certain support being withheld by a leading interest. In the two succeeding Parliaments, he, however, represented the borough in the Commons. In his political course he has proved himself a steady and constant supporter of the Liberal cause, independent of mere party and ministerial considerations, and has always contended, as a practical reformer, that it is of far more importance to correct the mismanagements and extravagance so prevalent in the various departments of the Executive Government, rather than encourage any speculative alterations of a doubtful and experimental tendency on the British Constitution. At the resignation of Sir Charles Lemon, in 1856, as President of the Royal Geological Society of Cornwall, he was selected as his successor, and continued to act in that honourable capacity until 1864, when he resigned. He was elected President of the Royal Institution of Cornwall, at its forty-fifth annual general meeting, on the 23rd Nov. 1863, and with considerable zeal and ability discharged its important duties. He also, in his addresses to the institution, brought to their notice various subjects of a scientific character, particularly in relation to meteorology and ethnology, evincing much exactness and intelligence during his term of office, which expired in Nov. 1862.

The R.W. Brother Augustus Smith, Provincial Grand Master for Cornwall, has long been a member of the craft, having been initiated as long ago as 1832, in the Watford Lodge, No 404 (late 580), where he was also raised to the sublime degree of a M.M. on the 4th Nov., 1834.

On the 17th of Jan. 1853, he became a member of the Phoenix Lodge, Truro, to the chair of which he was advanced and installed on the 19th January, 1857. His first appearance in the Provincial Grand Lodge of Cornwall was in 1854, at Callington, on which occasion he was nominated to the office of Provincial Senior Grand Warden, by the Prov. G.M., R.W. Bro. Sir Charles Lemon, which office he was again called on to fill at the annual festival, the next year, at St Austell, the last occasion on which Sir Charles Lemon in person, presided as Grand Master. In the following year, he was duly installed at Helston as D.P.G.M., since which he was presided over all the meetings of the craft in Cornwall, viz., at Truro, in 1857; Liskeard, 1858; Chacewater, 1859; Launceston, 1860; Penzance, 1861; and at Lostwithiel, in 1862. On the resignation of Sir Charles Lemon, in 1863, Mr Augustus Smith was installed as his successor at Truro, to the high office of Provincial Grand Master, by the R.W. Brother the Rev John Huyshe, M.A., P.G.C., Deputy Provincial Grand Master of Devonshire, in the presence of the largest number of brethren ever assembled together in the province, who thus

practically expressed their warm approval of the appointment by the G.M., the Earl of Zetland, K.T., &c. The patent was dated the 24th July, 1863, the P.G.M. having filled the office of D.P.G.M. for seven years, since which he has proved himself a zealous and efficient Mason, and his continued interest in the Masonic charities, as witnessed by his accepting the office of Steward, and acting as President at the sixty-seventh anniversary of the Royal Masonic Institution for Boys, and in many other more private ways, known and appreciated by many who feel proud to acknowledge his admirable qualities. In 1864 a series of resolutions were introduced by the P.G.M. at Falmouth, for establishing a county fund for aged and infirm Freemasons belonging to the province, which was most favourably and cordially received and adopted, the scheme for which was finally settled and confirmed at the special meeting of the Provincial Grand Lodge, held at Truro, on the 29th of November in the same year, and is now in working order, depending upon the fraternity in Cornwall to render it alike worthy of its promoter and the Ancient and Honourable Society of Free and Accepted Masons.

Since the year 1863, the P.G.M. continued to manifest that prudence, wisdom, and justice, which characterised him while acting as D. Prov. G.M., from 1855 to 1863, and during his mastership, the Masonic body in the province has presented a course of ever-advancing success and prosperity; every year has witnessed an addition to the lodges, a spirit of friendly emulation, and a desire for a full Masonic interchange of brotherly love prevails amongst the members. Many are the gentlemen of education, wealth, and character, who are disciples of the Craft, and anxious to assist their Grand Master as officers of the Provincial Grand Lodge. Each annual festival becomes still more successful than its predecessor, and the "Three Grand Principles" and "Four Cardinal Virtues" of Freemasonry, by the Provincial Grand Master's precept and example, conferred an additional lustre and brilliancy to his rule; but now his untimely end has spoiled the happy spectacle, and the Province is now lamenting the decease of one of the best Provincial Grand Masters that was ever appointed. It will not be easy to find a successor to such a distinguished and worthy brother, and before doing so, no doubt the prominent officers of the Provincial Grand Lodge will be consulted.

ON THE PRINCIPLES OF MASONRY.

In early ages necessity taught the use of Society, and by the rapid progress made in Arts and Sciences, men were led to mark and contemplate the nature and properties of lines, figures, superficies, and solids, and thus by degrees were formed the sciences of Geometry and Architecture; sciences which have proved to be of the greatest utility in preserving the human race and animal creation on the face of the earth. These Arts being coeval with the rest of the sciences, were carefully handed down by Methuselah, who lived 255 years with Adam, by whom he was instructed in all the mysteries of these sublime sciences, and faithfully communicated them to his grandson, Noah. After the flood, the possessors of the Arts, according to ancient tradition, were first distinguished by the name of Noachidae, or sons of Noah, afterwards sages or wise men, had understanding in their time, and who knew what ought to be done; such were those whom Moses instructed in all the wisdom of the Egyptians and Chaldeans—for this kind of learning was a tribe set apart, the children of Issacher, who were "Masters in Israel." These, in more modern times, were called philosophers, and were ever venerated as sacred persons of the brightest parts and genius; such men as these, in all ages have been looked upon by the judicious as the greatest blessing to the communities where they dwelt, and the Arts they were in possession of esteemed "Royal," as practised by Kings and Princes.

Noah finding the superiority geometry and architecture had over the rest of the sciences, sent them to Asia, and Japhet to Europe, while he continued in the city he had built at the foot of Mount Ararat, and convened Lodges under them, with full powers and instructions in all the degrees of Masonry.—*New Zealand Mail.*

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, August 16, 1872.

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

SATURDAY, AUG. 10.

Lodge 176, Caveac.
 „ 1328, Granite, Freemasons' Hall.
 „ 1361, United Service, Swan Hotel, Wimbledon,
 Mark Lodge, 104, Macdonald, Head Quarters First Surrey Rifles, Brunswick-road, Camberwell.
 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. 12.

Chap. 720, Panmure, Balham Hotel, Balham.
 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. 13.

Lodge 548, Wellington, White Swan Tavern, Deptford.
 „ 1269, Stanhope, Thicket Hotel, Anerley, Surrey.
 Committee of Royal Masonic Benevolent Institution, at 3.
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 8; Bro. John Thomas, Preceptor.
 Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel) at 8; Bro. C. A. Cotterburne, Preceptor.
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's Wood; Bro. F. G. Baker, Preceptor.
 Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30. Bro. J. Saunders, Preceptor.
 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. 14.

Lodge 1228, Beacontree, Private Rooms, Leytonstone.
 „ 1306, St. John of Wapping, Gun Tavern, High-st. Wapping.
 „ 1260, Hervey, Swan Tavern, Walham Green.
 Kent Mark Lodge, Freemasons' Tavern
 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. 15.

Lodge 1339, Stockwell, Duke of Edinburgh Tav., Stockwell.
 Chapter 742, Crystal Palace, Clarendon Hotel, Anerley.
 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. 16.

Lodge 975, Rose of Denmark, White Hart, Barnes.
 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, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.
 Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
 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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