

THE
Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE LAUDATORY VISITOR.

ONE of the greatest privileges attached to the Masonic Brotherhood, and the one which perhaps secures for all ranks of it the largest amount of enjoyment is that of visiting. Laid down by the Book of Constitutions almost in the form of a law, there can be no question as to the expediency of allowing it to become even more general than we now find it; and whether it be in order that the same usages and customs may be observed throughout the Craft, and a good understanding cultivated amongst Freemasons, as the Constitutions have it, or merely to enjoy the hospitality of a friend that we attend a Lodge other than our own, the welcome accorded is equally hearty. In this matter but little distinction is made as regards position in the Craft. The Grand Officer, the Past Master, the simple Master Mason, and even the Entered Apprentice, have one and all the right hand of fellowship extended to them, and although the guests and members of the Lodge may be total strangers to each other outside the mystic circle, once within it, all reserve vanishes, and the initiate of but yesterday finds himself, equally with the brother who has spent the years of an ordinary lifetime as a member of the Craft, respected and made welcome by those around him. Hospitality is recognised as one of the strongest characteristics of Freemasonry, and we doubt if there are many Lodges to be found wherein this feature of the Craft is neglected, or even made of secondary importance. The first verse of a good old Masonic song puts this before us most forcibly, and we trust the day is far distant when any alteration will be needed in the few lines we quote—

"Should the chances of life ever tempt me to roam,
In a Lodge of Freemasons I'll still find a home;
There the sweet smile of friendship still welcomes each guest,
And brotherly love gives that welcome a zest."

This is as it should be, and the advantage accruing to the Craft by reason of it cannot be over-estimated, for it is not only within the narrow limits of our neighbourhood that the matter has to be considered; but, bearing in mind the universality of the Craft, it is a question affecting the whole world. Having spoken thus far in general terms, we will now devote a little consideration to the visitor himself.

We hardly think it necessary to refer on the present occasion to the conduct a visitor should pursue within the Lodge, as the usages of Freemasonry and the established customs of the Order are sufficiently explicit on that point; but at the social board no such fixed laws exist, and there ample opportunity offers for the display of whatever ability a brother may possess. As in Lodge, the question of hospitality is again among the foremost; indeed, the toast in honour of the Visitors is frequently considered the principal one of the evening, while the remarks of those to whom falls the lot of replying are looked forward to with interest by the brethren generally. We suppose we need hardly say that the duty of acknowledging this compliment is a pleasurable one, while on the other hand there are few men to whom the task of making a speech comes without some inconvenience, while to many, it is really a terrible undertaking. We have all heard of the man who, "unaccustomed as he was to public speaking, yet arose with a great amount of pleasure on that particular occasion," when all the time his features and manners generally gave unmistakable evidence of the extreme pain he was suffering. If this introduction is unknown among

Masonic speakers, there are many in frequent use among them which are equally out of place, and which might with advantage be omitted.

Bro. A., after opening well on behalf of himself and other visitors, quickly assumes the use of the pronoun "I," and then favours the company with what, in quieter moments would be looked upon as a chapter on self-glorification. He can boast a large Masonic experience, having been a Mason for many years, and having during that time made a special feature of visiting Lodges in every part. He has a very good opinion—or he thinks so—of what Lodge work should be, and his usual mode of referring to this particular part of the day's proceeding is that "never! never! NEVER! in the whole course of" his "lengthened experience has he seen the ceremonies so perfectly carried out as was the case that day." We have known the same brethren make this statement time after time without, we think, really giving one thought to what they were saying or weighing in the slightest degree the import of the words they were uttering; and our wonder has often been to learn when this improvement will stop, whether it will go on uninterruptedly till the end of time, or whether it will come to an unseemly end somewhat in the same way as the frog did when trying to swell itself to the size of an ox. We would also remark that there is a point at which praise becomes the severest sarcasm, and, although perhaps unintentionally, the compliment may be more objectionable than actual censure. Thus another brother deems it not out of place to comment on the furniture and general appointments of the Lodge, and we fully believe without for a moment thinking he is displaying very bad taste in so doing. We are open to conviction that in Masonry things are not as in the ordinary pursuits of life, but at present we are of opinion that certain rules which govern the one are applicable to the other, and that so long as such is the case this topic should be ignored. What should we think of a man, who, when visiting us at our own homes, freely commented on the quality of our carpet, the pattern of our chairs, or the value of our furniture generally; and yet this is done time after time in Masonic speeches, with the idea of complimenting the Lodge on the possession of the articles in question.

Having by such means endeavoured to impress the brethren with an idea of their superior knowledge the speakers suddenly remember the object for which they are standing up and acknowledge, often in well-chosen words, the compliment paid them and the other guests and then resume their seats or hand over the work of replying to some others among those present. If the task was no light one for the first speakers, how much harder it is for those who follow. There is absolutely nothing fresh to be said, and yet all are often expected to take their turn with the result that some prove themselves terrible bores, while others display a great amount of humour and ability. The Mason who could give the visitor some new topic on which to dilate would deserve the thanks of the whole of his Fraternity; but we fear that so long as Freemasonry continues its present glorious system of entertaining all comers, there will be little chance of finding a subject which has not been worn almost threadbare by former generations of brethren.

The Prince and Princess of Wales, accompanied by their daughters the Princesses Louise, Victoria, and Maud, visited Brighton on Thursday, when His Royal Highness, amid the heartiest demonstrations of welcome, formally opened the Hospital for Sick Children.

THE GREAT PYRAMID AND FREEMASONRY.

WE have before now raised our feeble protest against the far too common practice which some people delight in of associating with Freemasonry all the most illustrious men that have ever lived and the grandest, the most imposing, and the most beautiful of the thousands on thousands of edifices which have in different ages been erected by the skill and ingenuity of man. It is to this extreme audacity of association or appropriation that our fraternity is indebted for most of the ridicule with which it is surrounded. How is it possible for a brother to preserve even the outward semblance of gravity when he is constantly being told of Grand Masters Noah, Abraham, Solomon, St. John, of mythical St. John Lodges at Jerusalem, which never existed, of the attempted erection of the Tower of Babel as marking an epoch in the history of the Craft? There is quite enough of what is interesting and instructive in Freemasonry without importing into its history an almost countless array of the most nonsensical myths. There is no country and hardly a human institution of olden time which has not a mythical period in its history, which is very amusing to read, and which it almost amounts to high treason to call in question. Many of these wonderful stories when they came to be analysed by a master mind, are shown to have had their origin in very ordinary occurrences, while others never could have rested even on the flimsiest basis. But though the educated Mason is quite willing to allow this in the history of his own country, or in those of other countries, ancient and modern, it never strikes him that the myths of Freemasonry come under the same category of entertaining but utterly untrustworthy stories. He rejects disdainfully what is ridiculous in the history of his own country, yet blindly accepts what is equally ridiculous in that of his own Craft. We cannot bring ourselves to regard this contrast with anything like a reasonable degree of patience.

In an article we published some weeks since on "Sermonising in Freemasonry," we laughed at the idea that Adam, Noah, the Patriarchs generally, King Solomon, Euclid, Pythagoras, St. Alban, and a host of other major or minor celebrities should be set down as Grand Masters of Freemasonry, and that every edifice which has graced or disgraced this mundane sphere of ours, from the Tower of Babel to the Royal Albert Hall at South Kensington, has been the work of the Mason Craft in their speculative rather than their operative capacity. We regret this all the more because we are well satisfied there is no human institution which can honestly lay claim to a more respectable antiquity than this Freemasonry of ours. In a certain sense it is co-existent with the human race. Its germs were implanted in the mind of man when the Creator fashioned him after His own image, and even in the darkest epochs of the world's history those germs have never been wholly eradicated. Is not Freemasonry a system of morality, and can we imagine the Great Architect omitting to inspire His grandest creation with the ability to distinguish between right and wrong, which after all is the quintessence of morality? And as man gradually became more civilised, so this power of distinction became stronger. The various philosophies which have been taught in different countries and ages are merely moralities more or less complete and elaborate, some of them being simplicity itself, while others were veiled in allegory, and illustrated by symbols. Nor is it difficult to elucidate this truth by tracing the history of our Craft through the various stages of its existence from its purely speculative phase of the present day back to the philosophies of Rome, Greece, Egypt, India. That is to say, the great truths of science and their practical application to morals will be found at the bottom of all the various systems of philosophy which have ever been promulgated. In what are known as the dark ages these scientific truths were carefully preserved by the architects, just as the monks were the connecting link between the men of learning of ancient and modern times. But when we exceed this point and seriously claim to enrol the great men of all ages and countries as Grand Masters of the Craft, we as seriously imperil our claims upon the respect of the world. We sacrifice the substance for the mere shadow, and become justly entitled to the ridicule which is heaped upon us.

Last week we transferred to our pages from those of the

North Star certain letters on the connection between the Great Pyramid and Freemasonry. Elsewhere in the present number will be found two more reproduced from the same journal, and bearing on the same subject. Now we readily admit the intense interest which all true Masons must take in whatsoever relates to this grand old structure, this monument which still testifies so magnificently to the civilization of ancient Egypt. We are prepared to accept the statement that it was not erected to serve as a sepulchre. We allow that it is quite possible to deduce certain important Masonic truths from the plan of its building, but our enthusiasm is not equal to accepting the dictum that "the Great Pyramid is the very womb and mother of pure Masonry, as re-instituted by the Grand Master Shem himself." We agree with much that Bro. Cockburn-Muir says as to the grave ignorance of the great bulk of the brethren of the "simplest elementary facts about the Great Pyramid." Moreover it is amusing to read such smart sarcasms as that "it has become possible," owing to sundry pre-explained reasons "for scientific charlatanism to affirm the evolution of a man (let alone a woman) out of a marine ascidian;" but even if it be the case that "it was Shem himself who designed, ordered, and conducted the construction of that, the first, and the only true, Pyramid, and who constrained Cheops to provide the material and labour," it does not, in our humble judgment, follow that the Pyramid in question is a Masonic structure in the sense in which we Masons use the word now-a-days, or "that it is the very womb and mother of pure Masonry, as re-instituted by the Grand Master Shem himself." Again as "Kilwinning" remarks, there may be "certain Pyramid relations which all Masons will recognise as closely connected with pure Masonry." Thus "the north-east socket-stone may declare itself the Master-stone by being as big as the other three together." We all know at which corner to lay the foundation stone of a building. We accept the description of the same correspondent that "all the work of the interior begins N. E. and finishes in the Coffin Chamber S. W. The Coffin is at the West End of the Westernmost Chamber of the Pyramid. The altar of the Tabernacle and Temple was *West* to the *setting* of the Sun of the old dispensation, implying the hope and faith of the great *rising again* of the Son of Righteousness. Every Master Mason must see what must have been the symbolic purport of the *Coffin*, and in the *West*, if he knows any thing of Hiram." Again it may well be, in the judgment of the same "Kilwinning" that "the dimensions and arrangements of the passages and chambers declare the *three degrees* in the plainest language. The low cramped entrance adit is the initiation to the first degree, namely, the Grand Gallery nearly 30 feet high. The short, low, cramped passage from the Gallery to the Ante-Chamber is the passing to the second degree, and the longer and more cramped passage to the Coffin Chamber is the raising to the third degree." This reads well, as does the statement that, "in the Temple (the geometric and numerical system of which and that of the Tabernacle is identical with that of the Pyramid, which it could not be, were the latter a false and spurious thing) the *nethermost* chamber was *five* cubits, and the *third* seven." Moreover, "the Pyramid has *five* corners, *five* points." But what then? and how are we justified in concluding that it was constructed by "the Shemitic Grand Lodge," and when being so constructed was "tyled," so that no "Egyptian or Cowan" was enabled to see its interior.

In the first of the two letters we publish to-day, Bro. Cockburn-Muir writes that "Manetho, the Mendesian, was an Egyptian priest, initiated, therefore, into all the traditions. Through him we learn that the Great Pyramid was built under the influence of a foreign intruder, who obtained such influence over the King Cheops (Khufu), as to persuade him to 'disestablish' the Gods which the priesthood had invented." At a subsequent period "this foreign prince retired with his people—a numerous tribe—to Palestine, where he founded the city afterwards called Jerusalem—that is, Salem. Now, the *title*, not the name, of the King of Salem was Malchi-Tsedek, which is, 'by interpretation,' King of Righteousness. There was but one man who could assume that title, and combine with it the office of hierarch. That was Shem, the successor of Noah, the Tsadik, the Righteous. In the time of Abraham there was but one prince greater than he, to whom he could pay tithes. That was Shem." Later on we read that, "he who knows what manner of thing the Pyramid is, who knows the *facts* of it, and who knows how to read the book

called of Job, will find three things to be quite certain:—

1. That the writer of the Book was Shem.
2. That it is the story of his sufferings as Malchi-Tsedek.
3. That the writer of the book must have been the man that built the Great Pyramid.

In the next paragraph but one, writes Bro. Cockburn-Muir, "the Craft did not build the Pyramid. The Pyramid built the Craft. And the Craft was built that it might preserve the sacred traditions across the eleven centuries to the building of the Temple. The standard measures of the Tabernacle and Temple are absolutely identical with those of the Pyramid. He who would understand the transcendent splendour of the mathematic of the Temple, must go through the school of the transcendent mathematic of the Pyramid. Moreover, the cube content of the Ark of Covenant is precisely the cube content of the Coffin in the Pyramid. And what is still more to the point just now is that the Imperial British Quarter for the measure of wheat is as near as may be the quarter of the Pyramid Coffin." Now, accepting, for the sake of argument, the accuracy of all these statements, to wit, in the first place, that Shem was the founder of Salem, and as King of that city, "Malchi-Tsedek," that he was the writer of the book of Job, and the builder of the Great Pyramid; and in the next, that the standard measures of the Tabernacle and Temple were identical with those of the Pyramid; that the cube content of the Ark of Covenant was precisely that of the Pyramid Coffin, and that the Imperial British Quarter for the measure of wheat is as nearly as possible the quarter of the said Coffin, we fall short of seeing how it was the Pyramid built the Mason Craft. That the Great Pyramid is one of the grandest evidences of the architectural skill of the ancients; that it very probable and possibly was connected with the mysteries and traditions of the Egyptian priestly caste; that it may have been so constructed as to illustrate the sublime truths contained in those mysteries, and that there is a very great significance in the fact that the standard measures of the Tabernacle and Temple were those of the Pyramid; all this, we say, is little, if at all, open to question. The Great Pyramid, as one of the greatest architectural wonders of the world, will always awaken the profoundest interest in the mind of the studious Mason. Yet, in our humble judgment, it strikes us being preposterous to speak of Grand Master Shem, of the Shemitic Grand Lodge, of the Pyramid having been close "tyed" during the period of its construction, so that no "Egyptian or or Cowan" might learn anything as to its interior. Nor can we bring ourselves to see how the Great Pyramid is "the very womb and mother of pure Masonry, as re-instituted by Grand Master Shem himself;" or, as stated in another letter, how it "built the Craft," in order that the latter "might preserve the sacred traditions across the eleven centuries to the building of the Temple." The principles of the Craft have existed from the beginning—that is, ages before the building of the Pyramid. The symbolical method of imparting moral and religious truths has largely prevailed in all ages and countries. The standard measures of the interior structure of the Pyramid may be held to have certain symbolical meanings easily comprehended by educated Masons, who have made the greater mysteries of the Craft their especial study. But to affirm that the Patriarchs, the Evangelists, the Apostles, the Saints, and the Martyrs, with the majority of the great and wise of different epochs and peoples, were Grand Masters of Masonry, can have no other result than, as we have said, to involve the Mason Craft of to-day in endless ridicule.

THE LATE BRO. ALBERT G. MACKAY

FREEMASONRY all the world over, but especially in the United States of America, must be sensible of the very great loss it has sustained through the death of this most worthy and distinguished Craftsman. It is true he had long since exceeded the ordinary span of human life, having been born in Charleston, South Carolina, in 1807, and being, therefore, at the time of his death seventy-four years of age. But he had been associated so many years with Freemasonry and had played so conspicuous a part in connection with its literature during the greater part of that connection that it is impossible not to look upon his death as a general calamity affecting the Craft universal. The chief evidences he leaves behind of his ability as a Masonic writer are his *Encyclopaedia* and *Lexicon of Free-*

masonry, the former of which, though far from being faultless, is, indubitably a comprehensive and valuable work. Bro. Dr. Mackey was educated to follow the medical profession and was awarded the first honours when graduating at the Charleston Medical College in 1832. He was Past Grand Secretary of the Grand Lodge, Past Grand High Priest of the Grand Chapter, South Carolina; Past Eminent Commander, South Carolina Commandery, Past General Grand High Priest of the General Grand Chapter; Past Grand Warden of the Grand Encampment of the United States of America, and a Sovereign Grand Inspector General 33°; and Grand Secretary-General of the Supreme Council for the Southern Jurisdiction of the United States. But a better opinion will be formed of his merits as a brother if we give the following particulars, for which we are indebted to the columns of the *New York Dispatch*. It seems that he was initiated, passed, and raised in 1841, in St. Andrew's Lodge, No. 10, at the city of Charleston, and almost immediately afterwards affiliated with Solomon's Lodge, No. 1, of the same city, and of which he was elected Master in December 1842. He continued his membership in that Lodge until the year 1851, when he united with a constitutional number of brethren for the formation of Landmark Lodge, No. 76, of which he was registered as a Past Master. In the Grand Lodge of the State he was elected Grand Secretary, 1842, and held that office until the annual election of 1867. He combined for many years with the duties of the Secretariat that of preparing the reports on Foreign Correspondence. In Capitular Masonry, Comp. Mackey was advanced and exalted in the winter of 1841-2, and at the annual Convocation, in December 1844, was elected High Priest. This station he held by election several years. In the Grand Chapter of the State he was at the Annual Grand Convocation of 1848 elected Deputy Grand High Priest, and successively re-elected until 1855, when he was elevated to the exalted station of Grand High Priest, and held the same by successive re-elections until the annual Convocation of 1867. In the Chivalric Order, Sir Knight Mackey was dubbed and created a Knight Templar in South Carolina Commandery, No. 1, in 1842, and was elected its Eminent Commander in 1844. It was, and still is, under the Jurisdiction of the Grand Encampment of the United States. In addition to the works we have mentioned, our deceased brother had written several others, and for years had been permanently connected with the Masonic Press. Bro. Mackey died at Fortress Monroe, Virginia, whither he had gone in the hope of recovering his health. His remains were removed to Washington for interment. In the Ancient Accepted Rite, Ill. Bro. Mackey was a Sovereign Grand Inspector General, 33°, of the Supreme Council of the Southern Jurisdiction of the United States of America. He was the senior member of the same, having been admitted to the Grade in 1844, and was styled the Dean of the Council; and although he had been for many years its Grand Secretary General, he was the third officer in rank.

We have received and acknowledge with thanks copy of a revised and enlarged edition of *Notes, Questions, and Answers, on the Church Catechism and Confirmation*, by John Bowes (Hon. Ph. D.), F.R.G.S., author of "The Origin and History of the Warrington Blue Coat School," and other works. It is published in London by Messrs. Simpkin, Marshall and Co., at Warrington, by Percival Pearsey, Sankey-street, and at Manchester by the Scholastic Trading Company, 43 Deansgate. We cannot speak too highly of Mr. Bowes's book. His notes, both for the matter they contain and the manner in which they are arranged, his references, and his illustrations are to be commended, and we feel sure that none of those for whom the book has been compiled can fail to derive the information they may be seeking for. One short excerpt as showing the practical application by a lady of one of the chief of our Masonic virtues, is worth quoting. It will be found at p 81 in connection with the ninth Commandment and reads thus: "A lady who was gathered to the grave rich in faith and goodworks, was observed by one who knew her well never to have spoken ill of any one; and when she could not say anything favourable, she was silent. How much more happy the world would be, if all, old and young, were to follow this lady's example." And, be it added, how well it would be if every Mason acted fully up to the precepts enjoined on him, and had a tongue of good report for his neighbour, or when that was not possible, was discreetly silent.

CORRESPONDENCE.

All Letters must bear the name and address of the Writer, not necessarily for publication, but as a guarantee of good faith.

We do not hold ourselves responsible for the opinions of our Correspondents.

We cannot undertake to return rejected communications.

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MASONIC JURISPRUDENCE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—On behalf of inquiring brethren in a distant land, where the principles of the Craft are no less cherished than at home, I ask the favour of a small space in your widely esteemed journal to solicit the opinions of experienced Masons on the following points:—

1. Is it a RIGHT belonging to a worthy Master Mason deceased, who has previously expressed a wish or request, which has also been properly proffered, to be buried by his Mother Lodge, according to the rites customary with the Order? (*Vide* Paton's "Jurisprudence," Sec. VIII. "Their Right of Burial.")

2. Do the powers of a Worshipful Master extend to his refusing (on the ground of non-responsibility) to afford an explanation, respectfully requested in open Lodge, or a reason for a ruling or decision given by him in any case affecting the brethren, or the interests of the Craft in general?

The foregoing are felt to be subjects of some importance, and an opinion to form a precedent for the future is felt to be eminently desirable.

I remain, Dear Sir and Brother,

Yours faithfully,

W. M. STAUNTON P.M. 735.

Nelson, New Zealand,

20th May 1881.

PAUCITY OF CANDIDATES FOR THE CHAIRMANSHIP AT THE COMMITTEE MEETINGS AND COURTS OF OUR INSTITUTIONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I think it is you who have already called attention to the inadvisability of entrusting the Chairmanship of the Courts and Committees of our three Institutions to one and the same brother, but I see in your issue of last week that at the Quarterly Courts of the Schools and the Committee of the Benevolent Institution the chair was taken by Lieut.-Colonel Creaton Grand Treasurer. Bro. Creaton may be the best of chairmen, as he unquestionably is one of the most zealous of Craftsmen, but "Creaton always" must shortly become as objectionable as is the proverbial "partridge always" among Frenchmen. I see there were present at the Girls' Court and Benevolent Committee several brethren distinguished enough to have been appointed Grand Officers, one of them being a Past District Grand Master. Could not one among these several brethren have been voted into the chair, or am I to understand that the whole and sole control of the Executive of our three Institutions is in the hands of the Grand Treasurer? I trust when the weather is cooler, the members of the Courts and Committees will have greater respect for themselves, and the trust reposed in them, than to have the presidency of their meetings assigned invariably to one and the same brother.

I have an abiding faith in the excellence of the services rendered by Lieut.-Col. Creaton, but I consider myself justified in objecting to a policy which is tantamount to entrusting the control of our Institutions to him and him alone.

Yours fraternally,

BETH.

WHAT NEXT?

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I see from the article on "Masonic Halls," quoted by you from the *Masonic Review*, that it is suggested, among other things, that a Lodge which has a Hall of its own should have "a stage with shifting back and side scenes" in the East, the idea being borrowed from the "Scottish Rite Cathedral in Cincinnati." Further on I am told that "almost everything in Masonic work in the degrees of the York and Scottish Rites (which together constitute everything that is legitimate in Freemasonry) can and should be worked out in a single room, if necessary, fitted up with a stage and proper scenic accompaniments; and as Masonic work is so largely dramatic in its character a stage is almost a necessity in properly exhibiting it." We live and learn; and what between the public installation of Officers, and the use of "a stage with shifting back and side scenes," I suppose we shall shortly see announcements to the effect that this or that theatre is closed for the evening in consequence of Grand or some other Lodge having engaged it for Masonic purposes. If Masonry is to be degraded in this fashion the sooner we have nothing to do with it the better. There is quite enough humbug in the world without the addition of this dramatic Masonry.

As to the "degrees of the York and Scottish Rites" constituting "everything that is legitimate in Freemasonry," the former has and never had any existence except in the imagination of ignorant

writers and their still more ignorant followers, while the latter is an excrescence which is recognised as part of legitimate Freemasonry by no Grand Lodge in the world which is worth any respect and consideration.

Yours faithfully and fraternally,

R. E. KITTS.

THE FRIARS LODGE OF INSTRUCTION, No. 1349.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am very glad to read of any Lodge of Instruction which has the courage to quit the beaten path occasionally, and devote itself to something else than the rehearsal of ceremonies and the working of sections. For myself I am very much interested in archaeological researches, and am convinced the hours spent on the occasion referred to in your notice of last week of this Lodge of Instruction could not possibly have been devoted to a better purpose. But I wish your reporter had adopted a less enigmatical style of writing. Why did he not favour us with some indication of the character of the work that was done or attempted? Were any traces of ancient Masonry—I do not mean mere bricks and mortar—discovered in the locality visited? Did the members light on any Mason Marks, and if so, was the guide, philosopher, and friend spoken of competent to elucidate their meaning? On these points I think some further information might be vouchsafed.

I am, Dear Sir and Brother,

Faithfully yours,

"STUDENT."

THE GREAT PYRAMID AND FREEMASONRY.

THE following additional letters have been published in the *North Star*.

To the Editor of the *North Star*.

SIR,—Whether, like Ben-Hadad King of Syria, you be "my brother" is at this distance a little difficult to tell. But of your charity I am compelled to crave certain further inches of space:—much against my will, for I do not like to take of the fire from the altar and scatter it in the forum. Besides, your Philistine of a Printer was very cruel to my first letter, and made me say "improved preconceptions"; whereas what I wrote was "unproved preconceptions." That is the gist of the matter.

Preconceptions not only unproved but preposterous are what are hindering the truth everywhere in this Nineteenth Century. Professors are like fire, excellent good servants but plaguey bad master;—good servants when they disinter or establish facts in whatever department, bad masters when they get upon constructing hypotheses. Learned imposture has been rampant for a generation past; and we see the natural result in the loosening of the very foundations of civil society. The world needs no comet to bring it to an end. It is bringing itself to an end as fast as it can travel. If people understood this a little they would begin to discriminate between the truth and lies,—as every honest man may if he will. But he must begin by being honest.

The chief thing that hinders the truth about the Great Pyramid is the preconception, nursed and suckled by Professors who have no excuse for not knowing better, that it was a sepulchre, like the rest that were built after it and in vain imitation of it. That is dead in the teeth of history, and of the patent evidence of the structure itself. The Egyptian hierarchy, who ought to know, told Herodotus that Cheops made a sepulchre "for himself in the hill on which the pyramids stand." Diodorus Siculus expressly says that neither Cheops nor his successor (who built the second) was buried there, but in an obscure place. There is now open to all men a sepulchre, in the hill on which stand the pyramids, corresponding precisely to that described by Herodotus. Moreover, we learn from the Arabian chronicles that when Al Mahmun broke into the Great Pyramid in the ninth century A.D. he found only an empty box. So, it was not a "sarcophagus." When it is understood what this pyramid is not, the ground is clear to begin to understand what it is.

Permit me to record my regret that the intention of my previous letter has been misapprehended. It was very far from my desire to use severity towards what may have been said by the Rev. John Milner. That would not become me. I am indebted for instruction to writings of his on other matters of moment. I meant to confine myself, without respect of persons, and without reference to any individual opinion, to a general declaration, *urbi et orbi*, of what I know, and am prepared to demonstrate, to be the truth of this matter.

The reverend gentleman has mooted questions of grave import, that go to the root not of Masonry merely, but of the truth of the Revelation of God; questions which cannot be answered in the compass of a letter such as your goodness would insert. But inasmuch as these questions are conquering the interest of the neutral world, outside the fraternity of Masons, perhaps you will permit me briefly to indicate the way in which the answers are found.

Manetho the Mendesian, was an Egyptian priest, initiated, therefore, into the traditions. Through him we learn that the Great Pyramid was built under the influence of a foreign intruder, who obtained such influence over the King Cheops (Khufu), as to persuade him to "disestablish" the gods which the priesthood had invented. After some time, this foreign prince retired with his people, a numerous tribe, to Palestine, where he founded the city afterwards called Jerusalem, that is Salem. Now, the *title*, not the name, of

the King of Salem, was Malchi-Tsedek, which is, "by interpretation," King of Righteousness. There was but one man who could assume that title, and combine with it the office of hierarch. That was Shem, the successor of Noah, the Tsadik, the Righteous. In the time of Abraham, there was but one prince greater than he, to whom he could pay tithes. That was Shem.

Our reverend interlocutor does not "expect to find any documentary evidence" in the Pyramid that Shem designed and built it. May the hand of time lie light upon him, that he may live to see it. There is another chamber yet to be explored. Meanwhile, documentary evidence is under our hands. He who knows what manner of thing the Pyramid is, who knows the facts of it, and who knows how to read the book called of Job, will find three things to be quite certain, —1. That the writer of the book was Shem. 2. That it is the story of his sufferings as Malchi-Tsedek. 3. That the writer of the book must have been the man that built the Great Pyramid.

This brings the matter to the edge of possible discussion in a newspaper. I decline to pursue it further, on this ground.

The existing ritual of the Lodge comes from the first Temple, as that of the Chapter comes from the second. But the Temple was not a Lodge. No more was the Great Pyramid a Lodge. The Craft did not build the Pyramid. The Pyramid built the Craft. And the Craft was built that it might preserve the sacred traditions across the eleven centuries to the building of the Temple. The standard measures of the Tabernacle and Temple are absolutely identical with those of the Pyramid. He who would understand the transcendent splendour of the mathematic of the Temple, must go through the school of the transcendent mathematic of the Pyramids. The two are open to the world, the frivolous and slovenly world that pays no heed. The cube content of the Ark of Covenant is precisely the cube content of the Coffin in the Pyramid. And what is still more to the point just now is, that the Imperial British Quarter for the measure of wheat is as near as may be the quarter of the Pyramid Coffin.

Sir, I shall fill your paper and swamp your advertisements. I will not so abuse your charity.

I have the honour to be, your obedient servant,

W. J. COCKBURN-MUIR.

P.S.—"Who art thou, O Great Mountain? Before Zerubbabel—a plain. And he shall bring forth the COPESTONE with shoutings."

London, 10th July 1881.

To the Editor of the North Star.

SIR,—I am sure that your readers, whether Masons or not, will have read Mr. Muir's letter with the greatest pleasure. He need have made no apology for unduly trespassing on your space. I hope I shall not tire out your patience by the remarks which I wish to add to the correspondence.

I have been looking up Manetho and Sanchoniatho, and possibly in time may stumble upon the tradition referred to by Mr. Muir. The Prince who influenced Cheops, and retired after the completion of the Pyramid with all his forces, and built Salem (*i.e.* Jerusalem), was most undoubtedly Sedek (or Melchizedek), whom Philo calls Sydyk, and whom the best commentators, Jewish as well as Christian, identify with Shem. But I think that Salem must have been previously built, and that Sydyk (whom Philo calls "the Just") at that time built fortifications, probably to repel the attacks which he might fear at the hands of the Hamites, whom he had just left in Egypt.

Sanchoniatho, who had access to the records of the Cabiri, the secretaries of Thoth, the second King of Egypt, tells us that the first King was Misor, the second Thoth. Eratosthenes calls them Menes and Athothes. Now Misor is the singular form of the dual Mizraim, and Menes was also written Mestram, as we learn from Sanchoniatho, and this last is the very word used by Eusebius and Eupolemus to express the Hebrew Mizraim. Thus Misor and Menes are the same names; so are also Thoth and Athothes. Boshart gives several instances of the initial A being left out, *e.g.*, Aram (Luke iii. 33) is written Ram in 1 Chron. ii. 9; and Phtha, Vulcan's Egyptian name, is Apthas in Suidas. The Misor of one old writer, and Menes of the other, being both equivalent to Mizraim, we have no difficulty in deciding that the first King of Egypt was the son of Ham, who was set up by his father Noah. After his death Ham was deified and worshipped under the name of Hamon, Amoun, or Hammon. This was the Greek Zeus, and the Roman Jupiter. The city called Hammon—No. by Ezekiel xxx. 15—is rendered by the Septuagint Diospolis. Thus the three successions in the Genealogy of Sanchoniatho, viz., Cronus (*i.e.* Ham), Misor, and Thoth, answer to the three in Eratosthenes, viz., Jupiter, Hammon, Menes, and Athothes. Herodotus says Memphis was built by Menes, the first King. The Arabians called the town Meneph, and the Greek work Memphis is only a corruption of Menephis. They also called it Mezer, as the Turks called it Mitzer, *i.e.*, Misor or Mizraim.

In comparing Eratosthenes with Manetho, I find a list of kings, one of whom is called by the former Saophis, and by the latter Supis. Manetho affirms that this King built the greatest Pyramid and ascribes to him the Sacred Book, which he boasts he had got possession of as a rarity and a great prize. Was Saophis or Supis only another name for Cheops? and what was the Sacred Book?

JOHN MILNER.

Middleton-in-Teesdale 14th July, 1881.

THE MIDSUMMER HOLIDAYS.

PEOPLE may or may not be partial to fever heat, but it is unquestionable that from 90° to 96° in the shade, and about 130° in the sun is as nearly tropical temperature as in this benighted climate of ours we can ever hope to reach. Those who are compelled to remain in London in such circumstances, find even sitting perfectly still is a somewhat warm task, while locomotion on wheels is barely endurable. We shall not be surprised, therefore, if everybody who has the time and means at his disposal makes a point of hurrying into the country whenever he finds the chance. The afflux of Londoners at this season is always on a large scale, and though London, when it is out of town, looks pretty much as it does at other seasons of the year, there must in the order of things be a rare amount of traffic of all descriptions during the summer months. Naturally enough the bulk of this traffic devolves on our railway companies, and of these there are few, if any, which place greater facilities at the disposal of the public than the London, Chatham, and Dover Railway Company. It is very natural this should be the case, seeing that it is in communication with sundry of the most favoured seaside and inland resorts of the Metropolis. People may sneer, if they will, at Margate as Cockneydom-super-Mare, at Ramsgate, at Herne Bay, at Broadstairs; but, for all their sneering, these seaside localities reap a grand harvest during the summer season, when there is anything like a summer to be enjoyed. Dover has unwonted attractions and never fails to draw its contingent of visitors, to say nothing of the through traffic to France. Then there are Chatham and Rochester, Queensborough and Sheerness, Canterbury with its Cathedral, and Maidstone with its Gaol, Sevenoaks, Faversham, Teynham, Sittingbourne—all places which have and exercise a claim to attention on the part of Londoners. To the seaside resorts, Ramsgate and its neighbouring localities, cheap fast trains run daily, at the most reasonable fares—10s and 5s first and second class fares, single; 15s, and 8s double. Dover has its cheap fast train daily—fares to and fro, first class, 22s 6d, second class, 17s 6d; third class, 10s 6d, and to the end of October monthly season tickets—first class, £6, and second class £5 will be issued. Indeed, every possible facility is offered for rapid intercommunication between the Kentish watering-places and London, while there is a further advantage in that for certain places tickets issued by the London, Chatham, and Dover are available by the South Eastern trains and *vice versa*. All we need further do is to refer our readers to the published time tables of the London, Chatham, and Dover Company for July, August, September, &c. Full particulars will be found therein. We may mention further that the Company have issued an "Illustrated Guide," containing views and descriptions of the Calais-Douvres Packet Boat, the Crystal Palace, Dulwich Gallery, Ramsgate, Broadstairs, Margate, Rochester, Westgate-on-Sea, the Isle of Thanet, Herne Bay, Canterbury, Dover, Calais, Brussels (with Map), and Field of Waterloo. This Guide like others we have seen of the same character, contains in the modest compass of thirty-two pages a rare amount of information, while it is needless to say all the salient features of interest are noted. We would suggest to the L. C. and D. Company the publication of a more extensive work, vendible at sixpence instead of a penny. We think there are hundreds who would be only too willing to purchase it, if in the compass of (say) about 150 pages it gave the local history as regards essentials—say—of the most important places on the line. However, the Guide Book before us is unquestionably a model of excellence, so far as it goes.

The next annual meeting of the Provincial Grand Lodge of Hampshire and the Isle of Wight is to be held at Portsmouth, on Tuesday, the 9th of August. The Right Worshipful the Provincial Grand Master (Bro. W. W. B. Beach, M.P.) will preside on the occasion, and, in view of an unusually large muster of brethren from all parts of the Province, the Lecture Hall has been engaged for the occasion.

Le Monde Maçonique for last month contains an elaborate and highly-appreciative sketch of the late M. Emile Littré, the eminent French lexicographer, who died some time back at the advanced age of eighty. M. Littré was one of the most brilliant, as well as one of the most laborious, of French literary men of the day, but it was not till he was well advanced in his seventy-fifth year that he joined the ranks of Freemasonry, having been initiated the 8th of July 1875, by Fr. C. Cousin, Venerable (W.M.) of the Lodge La Clémentine Amitié. Nor, having regard to his years, is it to be expected he could have taken any very active part in the work of the Craft. As to the sketch, we should have been more content had the address at the grave of M. Littré, pronounced by M. Wyruboff, been omitted. It was in the very worst of bad taste on the part of M. Wyruboff, in the face of the expressed wish of the family that there should be no discourse pronounced over the grave of their deceased relative, to have publicly set their wishes at defiance. M. Littré, as he died a Christian, received Christian burial, and the feelings of the family, as well as the memory of the deceased, should have been respected. Our contemporary must forgive us if we point out that it is in equally bad taste to publish in its columns M. Wyruboff's graceless and un-Masonic address.

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PROVINCIAL GRAND LODGE OF KENT.

ON Wednesday, 13th inst., the members of the Provincial Grand Lodge of Kent, to the number of between 300 and 400, assembled at Rochester for their annual meeting. The members arrived shortly before noon, and at once proceeded to the Guildhall, which had been specially and handsomely prepared for their reception. At half-past twelve P. G. Lodge was opened, the chair being occupied by the popular Provincial Grand Master Viscount Holmesdale, Deputy Grand Master Eastes supporting his lordship. A variety of business was transacted, the meeting lasting about an hour. The Lodge voted some handsome subscriptions to the Masonic Schools and Benevolent Institutions. At two o'clock, the Freemasons attended a special service, held at St. Margaret's Church, there being a fair attendance of the general public. Mr. J. Hopkins, organist of Rochester Cathedral, ably presided at the organ, assisted by Brother Dr. Longhurst, the talented organist of Canterbury Cathedral. The service was conducted by the Revs. G. E. Peake, R. Jamblin, and W. Fielding. The choir was composed of some choristers from the Cathedral, assisted by a few friends; and during the service an anthem by E. Hopkins, "I will give thanks," was rendered. A short but appropriate address was delivered by the Provincial Grand Chaplain the Rev. Brother R. Jamblin, Vicar of Wilmington. He selected as his text the following words—"Honour all men. Love the Brotherhood. Fear God. Honour the King." In the course of his address, the speaker said he thought it a wise arrangement for his brethren the Freemasons to have the opportunity given them of attending a celebration of Divine Service. He felt honoured when he was asked to get up in the pulpit and address them. He did not care much about their proclaiming themselves as Freemasons, but they were not ashamed to be known as such. They had met in that church to thank the Great Architect of the Universe for His favours and for His goodness towards them. He then gave a short sketch of the theoretical and practical duties of Christians as suggested by the words of the text; and controverted the objections made by some people against Freemasons, on account of the secret manner in which they conducted some of their business. He dwelt upon the general principles of Freemasonry, and said that ignorance of those principles told against the progress of the Order. A Bishop and many clergymen belonged to the Order. He concluded by making a strong appeal for alms, and thanked the Vicar on behalf of the congregation for granting the use of the Church. A hymn was sung, and a collection made on behalf of the funds of the Masonic Charities, and the fund being raised for the enlargement of the organ. The religious service was to have been held in the Cathedral, but so many restrictions were placed upon the use of it by the Dean and Chapter that the intention was abandoned, and therefore the service took place in St. Margaret's Church. The Freemasons had intended presenting a stained glass window to the Cathedral in commemoration of the event, but they have, in consequence of the action of the Dean and Chapter, abandoned the intention. At four o'clock a banquet of a most sumptuous character was held in the New Corn Exchange, which had been elaborately prepared for the company. Covers were laid for 310 gentlemen, the caterer being Mr. Best, the landlord of the Crown Hotel. Music was provided by a portion of the string band of the Royal Engineers. During the evening Viscount Holmesdale was presented with three handsome vases and a gold bracelet for Viscountess Holmesdale, supplied by Messrs. Hunt and Roskell, and valued at 500 guineas. On one of the vases was this inscription:—"Presented to William Archer, Viscount Holmesdale, Provincial Grand Master and Grand Superintendent, by the Freemasons of Kent, now consisting of 45 Lodges and 33 Chapters, as a token of their esteem and affection, and to commemorate his able rule over them as Provincial Grand Master for the past 21 years. July 13th, 1881." The following are the sums referred to above as having been voted by P.G. Lodge to our Schools and Benevolent Institutions and for other purposes, namely:—Fifty guineas to the Boys' School, and fifty guineas to the Female Fund of the Benevolent Institution, in the name of the Prov. G. Treasurer, so as to complete the amount necessary to constitute him a Vice-President of the School and Fund; £10 to be transferred to the Prov. Grand Lodge Charity Fund; Twenty guineas each from the Charity Fund for the two Schools and Benevolent Lodges for Nos. 1531 and 1536; ten guineas each for the Boys' School for Lodges No. 20, 31 and 77; twenty guineas each to Girls' School for Lodges Nos. 972, 1050, 1063 and 1089; and twenty guineas to Benevolent Institution for Lodge No. 913. A sum of ten guineas was voted to the Hervey Testimonial Fund, two sums of £30 each to the Widows of two brethren of Lodges Nos. 31 and 199 respectively, and one of £20 to a member of No. 299, making a total of grants amounting to £458.

The Summer Festival of the Metropolitan Lodge of Instruction, No. 1507, will be held at Bro. Kent's, the King's Arms Hotel, Kew-green, on Wednesday, 10th August next, under the presidency of the Preceptor W. M. Styles W.M.-elect 1507, &c. The dinner will be on the table at seven o'clock, and tickets for same, for which early application is requested, may be obtained of the Secretary, Bro. E. Storr, Headingly House, Hornsey. The price is 3s 6d each.

The remains of the late lamented Bro. Macrae Moir were committed to their last resting-place in Hampstead Cemetery on Saturday last, the funeral service being conducted by the Rev. Dr. T. Davidson.

THE HOLY ROCK AT JERUSALEM.

ACCORDING to immemorial tradition, the Holy Rock is the threshing floor, on Mount Moriah, of Aramah, or Omar, the Jebusite chief, which David bought of him for a place of sacrifice, and where Solomon afterwards erected the Temple. There is much in support of this tradition. The Rock is the highest part of the Temple platform. Throughout Syria rock plateaus of high elevation are at the present day selected for threshing floors; and the higher and more exposed the site the more valuable is it for the purpose, as the wind needful for driving off the chaff can play upon it from a greater number of quarters. The lofty situation of the Sakrah, or Holy Rock, would have made it a most valuable threshing floor. Immediately beneath it is a natural cave, a fact which also lends support to the correctness of the tradition, since underneath the majority of the threshing floors of Palestine are similar caves, which abound in the limestone hills of the country, and afforded to the labourers an invaluable retreat during the burning mid-day hours. In configuration, the Rock as it juts above the marble pavement of the mosque is very irregular. From north to south it measures fifty-six feet, and from east to west thirty-five feet. The highest point is six and a half feet above the floor. On the top of the rock, which can only be seen by climbing upon the railings surrounding it, is a rough, basin-shaped hollowing, and also a hole about three feet in diameter. This communicates perpendicularly with the cave beneath. Descending into the cave from the south-east corner of the mosque, by a flight of fifteen steps, we find a chamber twenty-three and a half feet from north to south and twenty-three feet and three quarters from east to west. At the end and on the two sides of the cave low stone walls have been built of height varying irregularly with the slope of the rock which forms the roof. Two lamps, suspended beneath the hole already mentioned, light the cave. On the tessellated pavement of the floor, and directly beneath the hole in the roof, is a radiating star in various coloured marbles. On tapping this, the central part, consisting of a slab of white marble, not quite perpendicularly beneath the centre of the orifice above, is found to be hollow. The slab conceals the Bir-el-Arruah, or "Well of Spirits," a passage said to lead out eventually into the valley of the Kidron.

A hypothesis not unreasonable is, that the hole on the top of the Holy Rock was made to conduct the blood of the sacrificial victims slain upon it in Jewish times down into the cavern, thence into the Bir-el-Arruah, and eventually into the Kidron near Siloam. If the Sakrah is really the spot where the Jewish sacrifices were offered, the Holy Place of the Temple must have stood immediately to the west of it, facing that side of the stone which is to the right, and in shadow in Mr. Haag's painting. The promise made by Jehovah to Solomon, "Mine ear shall be attent unto the prayer that is made in this place," gives the rock its present sanctity for the Mahomedans. They guard it from the approach of any but Moslem, lest supplication for evil on themselves or on their religion should be made in such a place. The profound interest of the rock, if the tradition concerning it is correct, hardly needs to be dwelt upon.

Mr. Haag's view is taken from the north-west pier of the four supporting the noble dome, which arises to a height of 100 feet, roughly estimated, and has a diameter of 66 feet. On the left in the picture can be seen the double corridor (the inner corridor 23½ feet wide, the outer 13½ feet) which surrounds the building, and is lighted by stained glass windows. To the right, and somewhat in the background, is seen the small, tall baldachin which stands over the south-west corner of the rock. For Mahomedans this is the point of greatest interest. At this point alone are they allowed to touch the holy stone. Thrusting their hands through a small circular opening on the west side of this structure, they can feel, if not see, an indentation in the rock. That mark the faithful believe to have been made by the foot of the Prophet, when, with the other foot already in the stirrup of the white celestial steed sent to bear him hence, he for the last time pressed upon the soil

"Of this dim spot
Which men call earth."

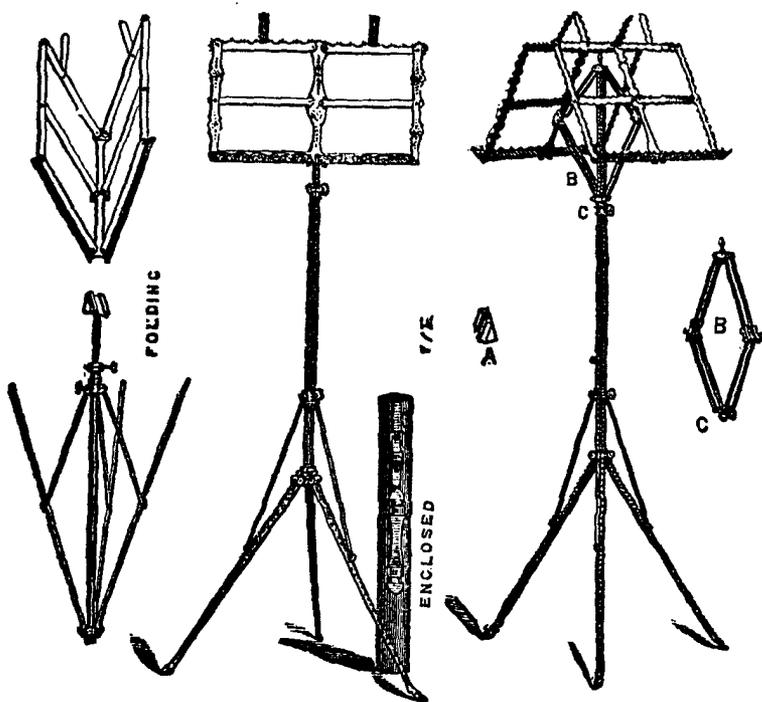
This jealously-guarded, mysterious Holy Rock, with its proud traditions, extending so far back into the past, is, alike for the Mahomedan, Jewish, and Christian world, one of the most profoundly interesting spots in Jerusalem.—Times.

The Prince of Wales will be present at the funeral of the Rev. A. Penrhyn Stanley, D.D., Dean of Westminster, on Monday next, and it is not improbable H.R.H. Prince Leopold, Duke of Albany, will also be present.

Numerous anecdotes concerning the late Czar of Russia have found their way into print, and the following, said to be authentic, is one of the latest. In the year 1870 the Czar, riding about the country, chanced to meet a band of gypsies and stopped to listen to their songs, one of them, a young and pretty woman, came up to him and asked to tell his fortune. He allowed her to do so, and she predicted, the story goes, the troubles that clouded the last years of his reign. "When shall I die?" asked Alexander II., at last. The gypsy was silent. "Speak," said the Czar, "I command it." "Little Father," replied the gypsy, "the year of your death is included in the year of your birth—1818—1881."

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By command of the Prov. G. Master,

H. C. LEVANDER, G.J.D.,
Provincial Grand Secretary.

16th July 1881.

Ad Dei Gloriam et Mortalium Beneficium.

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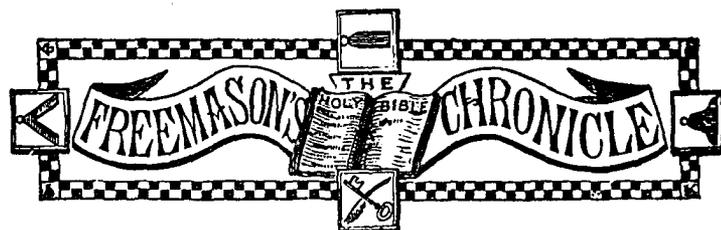


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PROVINCE OF SOUTH WALES (WESTERN DIVISION).

THE Annual Meeting of the members of the Grand Lodge of this Province was held at Neyland, New Milford, under the banner of No. 990, on Wednesday. The number of brethren who assembled to do honour to the occasion, and the general arrangements of the day were of the most satisfactory character. The Provincial Grand Master, the Right Worshipful Brother Colonel Lloyd-Philipps, presided, and was supported by many distinguished Present and Past Grand Officers; the heavy Parliamentary duties, of the Right Worshipful the Deputy Prov. Grand Master, Bro. Lord Kensington P.G.W. prevented his attendance. Prov. Grand Lodge was opened in a room belonging to the Great Western Railway Company, and the way it had been arranged and decorated for the occasion elicited the warmest approval of all who were present. When the roll call of the Province was made, representatives responded for the whole of the nine Lodges under the sway of Colonel Lloyd-Philipps. The minutes of last Provincial Grand Lodge meeting, held at Carmarthen, were read and duly confirmed. The Provincial Grand Treasurer's accounts were presented and adopted, the brethren unanimously passing him a vote of thanks for his services, and doing him the honour of electing him for the ensuing year. The Officers were appointed and invested as follow:—

Thomas Protheros P.M. 476	Prov. Grand Senior Warden
Edwin Thomas P.M. 378	Junior Warden
Rev. Dr. Ring 378	Chaplain
Rev. James Lewis 1072	"
J. Jenkyn Jones 476	Treasurer
Joseph S. Adkins 990	Registrar
C. Rice Williams P.M. 1072	Secretary
George Tracy I.P.M. 978	Senior Deacon
Thomas Hugh Thomas P.M. 1177	Junior Deacon
John H. S. Lawton W.M. 366	Sup. of Works

E. Jones Williams W.M. 1072	-	-	Prov. Grand Dir. of Ceremonies
John G. Lock S.W. 1177	-	-	Assist. Dir. of Cer.
Samuel Thomas S.W. 464	-	-	Sword Bearer
W. H. Ribbon W.M. 378	-	-	Organist
James Jones S.W. 366	-	-	Pursuivant
Thomas Williams 366	-	-	Steward
John Henry 378	-	-	"
Richard Miller 378	-	-	"
Charles Mathias 464	-	-	"
John Henry Coram 990	-	-	"
Thomas Parker Wilson 990	-	-	"
Thomas Poulter	-	-	Standard Bearer
John Williams 366	-	-	Tyler

The Prov. Grand Lodge Committee then presented their report. This stated that from returns sent in by the Lodges for the past year, the general state of Freemasonry in the Province was highly satisfactory, and every Lodge in a prosperous condition. The Committee recommended that Wor. Bro. J. Beavan Phillips be re-elected as the Charity Commissioner, and that a vote of thanks be accorded him for his valuable services and the great zeal which he had displayed in the cause of Freemasonry in the Province. The Committee recommended that Worshipful Bro. Edwin Thomas P.M. 378 P.P.G.P. be elected Steward to represent this Province at the Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons for 1881-82; and that a vote of thanks be accorded him for his past services, he having taken up to the Festival of the Girls' School upwards of £300. The Committee likewise recommended that the sum of twenty guineas be voted to the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, and the sum of five guineas to the Provincial Fund of Benevolence. The several items above enumerated were fully considered, and severally agreed to.

The Provincial Grand Master in the course of his remarks, expressed his gratification at the success attending the meeting. He made some happy suggestions as to the advisability of revising the existing Bye-laws, and pointed out one or two matters which needed the attention of those entrusted with them. He referred to the area over which the several Lodges were spread. It was satisfactory to realise the fact that he had now held his Provincial Grand Lodge at the headquarters of the whole of the Lodges in the Province. He congratulated Bro. Edwin Thomas on the progress he was making towards recovery from the effects of a serious accident he had lately met with. He fully recognised the claims of the many brethren to the honours it was in his power to confer, but assured them he did not overlook any of those claims, but should always endeavour to distribute his favours according to merit. In the regular order of events it would fall to the lot of the Cambrian Lodge, No. 434, Haverfordwest, to entertain Grand Lodge next year, but he would ask the brethren to waive their claim in favour of the St. David's, No. 366, of Milford, the members of which Lodge were at the present time erecting a Masonic Hall, and the occasion would give them an opportunity of favourably inaugurating the new building. He would now ask the brethren to join him in attending Divine Service at the Parish Church. A procession was formed, and the brethren headed by a military band, proceeded to Lanstadwell Church, which had been kindly lent for the occasion by Rev. Lacy H. Rumsey, M.A., where a full choral service was conducted by the Rev. the Prov. Grand Chaplains. The members of the choir of Lanstadwell, under the direction of Bro. W. H. Ribbon, exerted themselves most successfully; and we especially congratulate Miss Ayres and Miss Blake, who respectively undertook the soprano and alto parts; in fact, the melodious charms of these young ladies' voices, and the general effect of the string band accompaniment made a most pleasing ensemble that met the approval of all who had the opportunity of being present. We must not, however, omit to say a word in praise of Mr. Ezekiel Griffiths, whose sterling ability as a part singer was well sustained on this occasion. The sermon was preached by the Rev. Dr. Ring, R.N., Prov. Grand Chaplain, and Chaplain of H.M.'s Dockyard, Pembroke. It is one of the most excellent of its kind we ever remember to have listened to, and its delivery throughout was characterised with unwonted fervour.

"Let brotherly love continue," (Hebrews xiii. 1.) The Brotherhood of Man, ridiculed as the idea has been at times, is a magnificent conception—too superhuman, however, and ethereal, some, at least, will be inclined to think, to be reduced to practice, amid the too stern realities of this matter-of-fact, prosaic world of ours. But this seemingly unsubstantial ideal represents the state of things that ought to exist universally among us. "We be brethren," (Gen. xiii. 8), "We are all one man's sons," (xlii. 11). We are all children of the same Heavenly Father. The sacred bond of Brotherhood ought, therefore, according to the law of Nature even, to be maintained unbroken. The State, and the world we live in, are simply the family gathering multiplied manifold. And the law that regulates the household ought to regulate the State also, and the rest of the world as well. Those well-known, and sometimes much-dreaded words, "Liberty, Equality, and Fraternity," are not, necessarily, the watchwords of any remorseless revolutionists. They symbolise and represent that homely and happy state of things that ought to exist everywhere. May we not hope and pray that this blissful condition will exist not only in poetry, but in practice one day,

"When the war drum throbs no longer,
And the battle flags are furled,
In the Parliament of man,
The Federation of the world?"

In our minds those words I have mentioned are too frequently associated with the sad scenes, the seas of blood, and the slaughter by means of which poor fallen man tries to wade to his political millennium. But this association is accidental; it does not necessarily exist. There is Liberty in the family, but there is also subordination. There is Equality, combined with the precedence that is readily and

lovingly accorded to some. And there is, of course, Fraternity, but along with it, there is that "lowliness of mind in which each esteems others better than himself," (Phil. ii. 3). This is what we see in the family. There is no reason why the law of unalloyed selfishness should prevail in the state we live in, or in that larger state, which we call the world. "Liberty, Equality, and Fraternity," is a grand and a glorious motto. No wonder it has been the dream of many an ardent, and, let us be fair enough to add, many a noble and disinterested enthusiast. Those words denote attainable realities. We must not, however, bring discredit on a good cause—by trying to attain what is just and right by violent and unlawful means. The remedies of the unskilful physician are very often worse than the diseases they are intended to remove. We must not try to force upon an unwilling world doctrines it is not prepared to receive. Brotherly love ought everywhere to influence the minds and the conduct of men. But should this be not the case in any particular place, any attempt to realise this noble ideal too prematurely will end only in disaster. We know, pretty well, as a rule, what is right. But yet no force, no law—no human enactment can oblige us to practise it. The disposition to do this comes from within, and from God. Except upon the sure and safe lines prescribed by Religion, "Brotherly Love" is an impossible chimera. It is one of the well-known peculiarities of our nature that we are influenced far more by example than by precept. And this is, therefore, an intimation to us from God—conveyed to us through our nature—that if we wish to propagate the principles we hold, we must not only preach them, but practise them too. It is because He practised as well as preached, that the example of the Divine Founder of Christianity proved so widely contagious—"He is not ashamed to call us brethren," (Heb. ii. 11). He came as man's "brother," as "the Son of Man," to teach and ennoble His brethren. His inspired Apostle knew, therefore, that he was writing words that go straight to the heart of every disciple of Christ, when he said, "Let Brotherly Love continue." Brotherly Love is one of the well-known badges of that great and ancient Body to which most of those who have met for holy worship here to-day belong. Founded originally for the purpose of carrying out a distinct, definite, and practical programme, it demands of all who ask to be enrolled in the list of brethren, a profession of faith in the one true eternal God—the Creator, the Architect, and the Ruler of the Universe. An unbeliever could only become a Mason by concealing his unbelief. Masonry starts with an avowal of faith in the Supreme Being and Father of all—who can, indeed, and does find "His choicest Temple in the upright heart and pure;" but who does not, on this account, disdain the structures raised to His Name and honour by human piety and skill. Masonry is founded upon the sure and solid basis of belief, and can therefore proclaim and practise that love which, in its purest form, can come to us only from God. "Love is of God—and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God—for God is Love." Here then lies the royal road to Divine knowledge. "The pure in heart see God," (Matt. v. 8). The loving heart alone can know Him. Philanthropy and Brotherly Love—or, to use the original word in its English form, Philadelpy—are kindred terms, and express kindred ideas. We might be, at first sight, inclined to suppose that these two words mean the very same thing. To feel as a man for our fellow-man is no doubt praiseworthy. In one of the plays of Terence, called "The Self-Tormentor," an old man, in a moment of irritation, had used his son so harshly, that the young man fled from his home. The father, after a while, and when nature had had time to re-assert herself, began to reproach himself most severely for his unnatural behaviour. A neighbour, who remonstrated with him for thus uselessly chastising himself, is requested to mind his own affairs. The neighbour replied that "he did not consider anything relating to his fellow-man a matter of unconcern to him." It is said that when this sentiment was uttered on the stage, with dramatic effect and finish, and with all the force and feeling it possesses in the Latin language, the whole Roman audience rose to their feet, and applauded vociferously for some time. The Romans knew and admired philanthropy and sympathy, or fellow-feeling. But it is from the pages only of the Sacred Volume, and from Jesus, we can learn the yet finer and more feeling lesson of "Brotherly Love." It is worthy of notice, too, that in the New Testament the Christian is never once exhorted to become a philanthropist, though the character of the philanthropist is doubtless a noble one. God, who is so much above us, can be a philanthropist, and a heathen, who cannot sympathise with us fully, can be a philanthropist. But the Christian, who is bound to treat his fellow-man as his equal, is expected to display towards him the more homely and affectionate feeling of "Brotherly Love." In the Epistle to Titus we read of "the love of God towards man" (Titus iii. 4)—the original for all which six words is "Philanthropia," or Philanthropy. And in the Acts of the Apostles we are told that the inhabitants of Melita, our own Malta, "shewed" St. Paul and his fellow-sufferers by the shipwreck that had taken place near the island—"no little kindness." The original word for kindness here is philanthropy. The sacred writer—St. Luke—who was one of the shipwrecked party, records with gratitude the generous humanity, the considerate "philanthropy of the barbarous people"—people, that is who were neither Greek nor Roman. But no sacred writer exhorts any disciple of Christ to become a philanthropist. The Christian is commanded to display the still warmer feeling of "Brotherly Love." Brotherly Love is the mark and motto of the Christian. It is the mark and the motto of the Mason too. "Behold how good and joyful a thing it is, brethren, to dwell together in unity." "Let Brotherly Love Continue." Masonry is, in truth, a sort of religious confraternity. It is not distinctively Christian, because it existed before the formal promulgation of the Gospel. But it is, at least, Christian to this extent, that it is based upon the volume of the Sacred Law. It is not, therefore, antagonistic to Christianity, because the Book of the Law, correctly interpreted, cannot be antagonistic to the Book of the Gospel. These two sys-

tems—Christianity and Masonry—have their points of contact and their points of divergence. In this country they run along together amicably on kindred and parallel lines—sometimes on the same lines. With us, as a rule, all Masons are Christians. This is the reason why I am permitted to have the privilege of addressing the brethren belonging to our most ancient Order here to-day. The performance of Divine Service is not the least important part of our proceedings. When the Grand Lodge meets, our Head, and his high Officers with him, proceed always in state to some holy Temple to invoke the blessing of God on themselves, their undertakings, and on the whole Fraternity. And it ought to be recorded as a signal proof of that large-hearted Charity that is the distinguishing mark of the Mason—that this peculiarly Christian act on our part is not objected to by those brethren who have not had the blessing of being brought up in the Christian faith. But let us not forget that many who are not Christian in name, are Christian in heart. All who are guided by, and take their creed from, the volume of the Sacred Law, though not Christian by actual profession, are Christian unconsciously. All who believe Moses believe in Christ, (John v. 46)—and will form part of that capacious Grand Lodge above, which will embrace members belonging to many different Religious communities on earth. They will form part of that “multitude which no man can number— which will stand before the Throne and the Lamb—clothed with white robes and palms in their hands.” They will form part of the choir that will on that day sing “a New Song,” an old song truly—but with a new application—“The Song of Moses, and the Song of the Lamb,” (Rev. xv. 3). And why, in our warfare against evil in all its varied forms, should not the Christian hail with gladness those earnest-minded non-conforming brethren—as we may style them—who, because they too are fighting against the common enemy, may be said to be on our side. “In this warfare he that is not with us is against us,” (Matt. xii. 30), “and he that is not against us is for us,” (Luke ix. 50). The real Church of the Redeemer and of the redeemed is, after all, larger, perhaps, than any of us imagine. Those Masons who are Christians, however, have everywhere presented to them the blessed opportunity of showing the great superiority of our own holy faith. They can exhibit Christ in their conduct. By the all-powerful force of a good example they can preach Christ, and say to all earnest readers of the Law, “Whom ye ignorantly worship, Him declare we unto you,” (Acts xvii. 23). In preaching the Gospel acts are far more eloquent than words. There is nothing in the long run so persuasive as the irresistible logic of love. “Ye are the light of the world,” “Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven,” (Matt. v. 14, 16). Now abideth Faith, Hope, Charity, but the greatest of these is Charity. “In things essential,” says an old Christian writer, “let there be unity, in things indifferent liberty, and in all things Charity.” “God is Love.” “And this commandment have we from Him that he who loveth God love his brother also” (1 John iv. 8, 21). “Let brotherly love continue.”

“Lord, shower upon us from above,
The sacred gift of mutual love;
Each other's wants may we supply.
And reign together in the sky.”

Finally, “be ye all of one mind, love as brethren, be pitiful, be courteous,” (1 Peter iii. 8).

When our Reverend Brother had brought his eloquent sermon to a close, a collection was made, and the sum raised, amounting to between £5 and £6, was set apart for distribution among the poor, though we must not omit to add that Milford is one of those splendidly-constituted places where a poverty-stricken person is a rare bird. Every one possessing the slightest claim to respectability is sure to obtain regular employment, while the lazy and criminal classes are almost entirely unrepresented. But to resume. On quitting the Church the brethren marched back in procession, and the other business arranged for the meeting having been completed, Provincial Grand Lodge was closed with the usual formalities, and the brethren adjourned to the South Wales Hotel, where a sumptuous banquet had been prepared for them, the greatest possible credit being due to the Manager and his wife, Mr. and Mrs. Wetton, for the excellency of the wines and viands they purveyed, as well as for the exemplary character of the arrangements made in order to secure the comfort and convenience of the guests. Dinner over, the customary toasts were fully honoured, that of the Provincial Grand Master, Colonel Lloyd-Phillips, evoking the utmost enthusiasm. The Visitors, too, who had already experienced the heartiness of a South Wales welcome, were charmed with the reception which their toast met with. In short, the gathering was one of the most successful it has been our privilege to attend, undoubtedly also one of the most enjoyable, and we must be understood as using the word in no conventional sense, or for the purpose of paying a cheap and empty compliment. We experienced on all sides the greatest possible kindness, Bro. Adkins, W.M. of the Neyland Lodge, being especially conspicuous in his efforts to make agreeable the visit of those guests who, like ourselves and Bro. Terry, had come from a distance, while a similar recognition is due to Bros. Dr. Ring P.G. Chaplain, and Symes, the former for having courteously conducted us over Pembroke Dockyard, while the latter piloted us to and over the Great Eastern. In fact, our visit to New Milford must be set down as marking a most pleasing era in our Masonic experiences.

ROYAL POLYTECHNIC.—Lurline, the Rhine Maiden, by Mr. George Buckland. Arctic Exploration, by Commander Cheyne, R.N. Porcelain Manufacture, by Mr. J. D. Cogan. The Photographer's Sunbeam, by Mr. T. C. Hepworth. The Rising in the Transvaal, by Mr. W. R. May. Etherdo, the Juggler. The Microscope, Electricity, the Isle of Wight, &c by Mr. J. L. King. Fleuss's Diving Apparatus. The Electric Railway. Balmain's Luminous Paint Room. Recitals, by Mrs. Stirling and others, at 8 on Saturdays. Admission to the whole is, Open from 12 till 5 and 7 till 10.

FIRST PRINCIPLES.

FROM THE VOICE OF MASONRY.

EVERY association has, or ought to have foundation principles on which to rest for support, and to which its members may refer both its friends and enemies. These principles constitute the “chief corner stone”—the support of the institution. If these principles be truth—immutable and eternal—the institution resting upon them will be proof against all assaults and indestructible as its foundation. Such is religion founded upon the Holy Scriptures. Its corner stone is Truth, pure, simple, changeless, consistent, eternal TRUTH. When we say religion, we do not mean a sect; for mere sectarianism we have little respect, though the different sects embrace great truths, but more or less mixed with traditions and priestly dogmatism. There is religion among all these sects, and many beautiful exemplifications of it among their members; but this rests upon the truth that still remains, and not because of the questionable additions that have been added to it by theological doctors, church councils, and vague traditions.

Freemasonry has its corner stone—its foundation principles, and, while it remains there, it is indestructible by the assaults of priest or demagogue, fool or fanatic. But it should never be forgotten that all is not Freemasonry which goes by its name or sails under its banner. Degrees do not constitute Freemasonry; regalia is a mere outside indication; banner and plume and feather are no part of it,—all these may and do exist without Freemasonry, yet they are appendages, perhaps ornaments. At the mast-head of every vessel may be seen a flag of peculiar form and bearing peculiar devices; and every seaman knows that these merely name the country to which that vessel belongs. The flag is not the ship; it had no part in its construction; and is only indicative of its present nationality. So it is with Freemasonry; its jewels and symbols are not the institution itself; they were not at its birth or beginning, and were only appended as illustrations of its character and purposes. Yet they have their uses, as the flag has which floats over the ship at sea, or as a banner above opposing armies. The sign may be destroyed—the principle is imperishable. And now let us inquire—what is the corner-stone of Freemasonry—what its foundation principle—what the fundamental doctrine which has supported the structure for centuries, and which still and ever must constitute its strength and capacity for endurance; it is not the simple, though beautiful and impressive ceremonies of the Lodge-room; nor yet its symbolism nor its history nor its traditions? Like the elements in every other social and moral fabric which feeds on itself, on its own inherent sources of strength and durability, it is constituted of two elements—*Faith and practice*. And the same is true of Christianity or any other form of Biblical religion. And now, perhaps, it may be well, in this very article, to look into these elements of strength, and ascertain what they are. Here is an institution whose history has been traced, dimly or distinctly, for nearly a thousand years, and is still, increasing in strength and numbers,—what sustains it? Whence the sources of its strength and its capacity for endurance? Governments have tried to destroy it, though it was their best and most reliable friend; the churches, from that of Rome to the modern United Brethren, have endeavoured to blot it out of existence, though in one form and at one time it seemed to be the protecting power of Christianity and a bulwark against the aggressions of infidelity. A higher civilization and more liberal government owes much to this quiet and silent and unseen power. Especially in our own country, on every battle-field of a hundred years ago, the Craft, on both sides, left its mark to be recorded in the annals of the future. In almost every country of Europe it has been the same for centuries that have come and gone, and the same elements are still in progress of development. What are those elements?

The most prominent and potent of all is this,—a Freemason cannot, must not, be an atheist. He *must* believe in the existence and perfections of a supreme first cause. He must not only believe in Him, but he must trust in Him; and here is the beginning, the germ of that faith which runs through the entire Masonic system.

There is an old law in Masonry, so old we cannot tell when it was first adopted; but in its present form of expression it was considered and re-affirmed about one hundred and sixty years ago, and was the first and most important act of the first delegated Grand Lodge in the world. In its quaint form of expression it reads: “A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the Art, he will never be a stupid atheist nor an irreligious libertine.”

In commenting upon this first and fundamental provision of Masonic law, nearly thirty years ago, we wrote substantially as follows, and as the work has long been out of print, and our opinions confirmed by so many years since, our views may be new to most of our readers.

An atheist is one who does not believe in the existence of a God, or supreme intelligent being. But Freemasonry requires, in all who would affiliate with it, a belief in God; hence *no atheist can be made a Mason*, and for the reason that, discarding the Bible, he cannot recognise the force of moral obligation. If there be no God, there is no supreme moral law, and consequently no infallible standard of moral rectitude; hence an acknowledgment of a belief in the existence and perfections of the Deity is an essential pre-requisite in every one who desires to become a Freemason. A certain Masonic author, a few years since, said that the King of Dahomy, one of the lowest and most brutal savages in the interior of Africa, had as good a right to become a Freemason as *he* had! We cannot concur in such extraordinary liberality, for such a doctrine, put into practice, would remove “the chief corner-stone” of the edifice, and the entire fabric would tumble into ruins in a year! France tried it in her civil capacity, and the result shocked the nations by the atrocities which followed. The throne was overturned, the authorities sent to the block, society was demoralised, and

Europe was convulsed throughout its nationalities! Such was the influence of atheism—of “Bob Ingersollism”—destructive, ruinous to every social and moral relation. Such would be the result with Freemasonry under similar influences.

That same law to which I have referred, says: “If he rightly understands the Art;” that is, if he comprehends the nature, principles, obligations and duties of Freemasonry, he will at once discover that *Atheism and Masonry are entirely incompatible with each other.* He cannot take the first step in his way to our “holy of holies” without professing his faith in God. But an atheist has no faith in God, for he does not believe there is a God, and hence he discards the very first principle and corner-stone of our Institution.

A Mason must obey the moral law; he is “obliged by his tenure” to do so; but if there be no God, as we have already stated, there is no moral law, for there is no infallible power to enact one; there may be a social law enacted by common consent and for the good of society, but it does not reach to the hereafter, nor involve the well or woe of the soul. If he “understands the Art, he will never be a stupid atheist, nor an irreligious libertine.”

Libertine, we believe, comes from the Latin, *libertinus*, which signifies a man who was in bondage but has been freed. The word is used in our old and fundamental law to designate one who does not recognise the bonds or restraints of religious belief, and boasts in being a doubter or freethinker. An “irreligious libertine” therefore, is one who, with a degree less of unbelief than the atheist, denies the distinctive doctrines of revealed religion, one not under the restraint of law or religion.” In the modern and general acceptation of the word, it signifies “a man of licentious habits, without moral restraint, a debauchee;” but in connection with the corner-stone of Freemasonry, the word is applied to a scoffer at religious truths; one who has no religious faith on which to form or build religious habits. It is evident, therefore, that such a man is utterly disqualified to become a member of an association recognising the leading doctrines of revealed religion. A doubter, an atheist, a libertine, can find no room to stand on the corner-stone of our Masonic edifice, and has no faith in the elements which constitute that “foundation-stone.”

A Mason, it is declared, “must obey the moral law,” that law which God has proclaimed for the government of his intelligent creatures. That law is found in His Word—the “Great Light in Masonry,” and it is confirmed and corroborated by the material creation around us. The trees of the forest, the grass of the field, the running brook, and lofty mountain; beast, bird and fish; the luminaries of heaven, and the great solar system, are so many mute but impressive monitors, and their instructions are all confirmatory of the great moral truths of the Bible. A Mason, therefore, must admit the divine character of those truths embraced in this moral code of the Bible, and must accept them as supreme authority, both in faith and practice; they form one of the corner-stones of our mystic edifice.

He is “obliged by his tenure” to obey the moral law. Tenure is a legal term, denoting the manner of holding lands. Under the feudal laws, which formerly obtained in Europe, the word indicated the “consideration, condition or service which the occupier of land gives to his lord or superior for the use of his land.” In the text, as we have quoted from the old Masonic law, it signifies a condition on which an individual may enjoy the rights and privileges of a Mason in good standing; his membership depends upon his obedience to the moral law. Whenever he wilfully disobeys that law he ceases to rest upon the chief corner-stone of the Order, and forfeits his membership.

No atheist can become a Mason; and no Mason, if he properly understands the nature and designs of the Art, will ever become a libertine, or throw off the restraints of the moral law. Upon the contrary, his confidence in the truths of Revelation will increase more and more; their claims will be more fully recognised; and he will be gradually but certainly brought to a more strict and willing conformity to them; for such conformity is absolutely necessary to enable him to retain his standing in the Craft. He must remain on the corner-stone, or risk the consequences of an insecure foundation.

Let none, therefore, say that Freemasonry, either in theory or practice, favours infidelity. While it positively prohibits the admission of an atheist, it ejects from its fold every one who scoffs at religion, or wilfully violates the moral law. It leaves each one to entertain his own social or ecclesiastical views, provided they do not come in conflict with the fundamental principles which constitute the corner-stone and foundation of the Institution, which encourages action rather than profession, and agrees that “pure religion and undefiled, before God and the FATHER is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” Masonry exhibits a great liberality of sentiment in religious matters. So the members are “good men and true—men of honour and honesty;” it asks not whether they are Jews or Gentiles; the follower of Calvin or Arminius, of George Fox or Roger Williams; high churchmen, low churchmen or dissenters; whether they have been baptized or circumcised, or neither. They may worship God in Jerusalem or Jericho; in Geneva or Oxford or Moorfields; in the cathedral or the forest—so they sincerely worship God and obey the moral law, Masonry will not ask as to the particular creed or sect or party they cling to.

This is one of the most beautiful features of Freemasonry. It contemplates a universal brotherhood among its members, meeting and uniting on a plane of action far above the petty and changing creeds which enter into the religious opinions of the world. It regards all men as children of one common parent; subject to the same supreme moral law; inheritors of a common destiny, and equally interested in the future. Uniting upon these broad and comprehensive principles, it brings all together before the altar of a Supreme Divinity, where they may mingle their vows, their prayers, and their charities without discord or dissension. How often is the High Church Episcopalian and the Presbyterian, the Methodist and the Baptist, the Jew and the Quaker, seen

mingling in fraternal harmony in our Lodges. Brethren travelling on the same level and sharing the same hope; bending side by side before Him who looks at the heart and not at the creed, and who will ultimately “try our work,” not by the theory on which it has been formed, but by its completeness of finish, and adaptation to a place in the “Temple not made with hands.” This feature in Freemasonry—this structure raised and resting upon the foundation I have described, exhibits not only its Beauty, but the Wisdom of its organisation, and the incomparable Strength of its Union. It does not permit the discussion of creeds, either political or religious, within its peculiar circle. The great theme is love to God and to love man; “faith in God, hope in immortality, and charity towards all mankind.”

These are the outgrowths from those great principles which constitute the foundation of Freemasonry. Whenever we ignore the foundation, or scoff at the outgrowth which springs from and rests upon it, then we have forfeited our pure noble Masonhood, and it were better to retire from all connection with the Order, for it will not be worth the time and expense required to sustain an institution thus divested of all vitality, and of a foundation on which to rest.

His Royal Highness the Prince of Wales, Most Worshipful Grand Master, has been graciously pleased to grant a warrant for a London Lodge, to be called “The Gallery Lodge, No. 1928.” The petitioners are some of the representatives of the newspaper press in the Reporters’ Galleries of the Houses of Parliament, for the convenience of which class the Lodge has been designed. The Lodge meetings will be held at the Brixton Hall, Acre Lane, Brixton, and it is proposed to have it consecrated if possible before the close of the present Session of Parliament.

Speech day at Christ’s Hospital is fixed for Wednesday next, the 27th inst., and when the speeches have been delivered, the customary distribution of Prizes will follow. The Lord Mayor will preside on the occasion, and Bros. Rev. — Lee, M.A., Head Master, and Ernest Brette, D.D., Head French Master, will play a leading part in the proceedings, which will commence at 2 p.m. precisely

We very much regret to hear that the medical advisers of ex-Lord Mayor Bro. Sir F. W. Truscott, Past G. Warden England, have suggested a second period of residence on the Continent with a view to the improvement of his health.

Bro. Sherwill, formerly of the Guildhall Tavern, has just become the proprietor of the refreshment department at the Brighton Aquarium. We wish him all success.

The Thirty-sixth Anniversary Festival of the Royal General Theatrical Fund will take place on Friday next, the 29th instant, under the presidency of Bro. Henry Irving. Bro. Ganz, P.G. Organist, will be in charge of the musical arrangements on the occasion.

Dalhousie Lodge of Instruction, No. 860.—Held at Bro. Smyth’s, Sisters’ Tavern, Pownall-road, Dalston, on Tuesday, the 19th inst. Bros. Smyth W.M., Christian S.W., Young J.W., Marsh S.D., Catling J.D., A. Clark I.G., J. Lorkin Secretary, Brasted acting Preceptor; also Bros. Carr and others. Lodge was opened to the second degree. Bro. Catling, as candidate, was entrusted and raised. Bro. J. Lorkin worked the third section of the lecture, assisted by the brethren. The Lodge was resumed to the first degree. Bro. Christian was elected W.M. for the ensuing week. Lodge closed in due form, and adjourned.



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DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meeting, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

SATURDAY, 23rd JULY.

- 1541—Alexandra Palace, Alexandra Palace, Minswell Hill
1679—Henry Muggridge, Prince George, Parkholme Road, Dalston
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
R.A. 1044—Mid-Surrey, Surrey Masonic Hall, Camberwell
R.A. 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
Sinai Chapter of Instruction, Union, Air-street, Regent-st., W., at 8
1484—Erasmus Wilson, Pier Hotel, Greenwich
1531—Chiselhurst, Bull's Head Hotel, Chiselhurst

MONDAY, 25th JULY.

- 45—Strong Man, George Hotel, Australian Avenue, Barbican, at 8 (Instruc.)
174—Sincerity, Railway Tavern, London-street, E.C., at 7 (Instruction)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
704—Camden, Red Cap, Camden Town, at 8 (Instruction)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)
1489—Marquiss of Ripon, Pembury Tavern, Athurst-rd., Hackney, at 7.30 (In.)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 7. (Inst.)
1623—West Smithfield, Cathedral Hotel, St. Paul's, at 7 (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road, at 8 (In.)
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)
48—Industry, 34 Denmark-street, Gateshead.
724—Derby, Masonic Hall, Liverpool (Inst.)
999—Robert Burns, Freemasons' Hall, Manchester
1440—Royal Military, Masonic Hall, Canterbury (Inst.)

TUESDAY, 26th JULY.

- Audit Committee Girls' School, at 4.
14—Tuscan, Freemasons' Hall, Great Queen-street, W.C.
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
890—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, D. of Cambridge, 316 Bridge-rd., Battersea Park, at 8 (In.)
1381—Kennington, Horns Tavern, Kennington, at 7.30 (Instruction)
1446—Mount Edgecombe, 19 Jermyn-street, S.W., at 8 (Instruction)
1471—Islington, The Moorgate, 15 Finsbury Pavement, at 7 (Instruction)
1472—Henley, Three Crowns, North Woolwich, at 7.30 (Instruction)
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8 (In.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst.)
24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle, 7.30 (In.)
241—Merchants, Masonic Hall, Liverpool, at 6.30 (Instruction)
253—Tyrian, Masonic Hall, Gower-street, Derby
299—Emulation, Bull Hotel, Dartford
310—Union, Freemasons' Hall, Castle-street, Carlisle
573—Perseverance, Shenstone Hotel, Hales Owen
1016—Elkington, Masonic Hall, New-street, Birmingham
1358—Torbay, Town Hall, Paignton
1566—Ellington, Town Hall, Maidenhead
1609—Dramatic, Masonic Hall, Liverpool
1675—Antient Briton, Masonic Hall, Liverpool
R.A. 109—Peace and Harmony, Royal Oak Hotel, Dover
R.A. 721—Grosvenor, Masonic-chambers, Eastgate-row-north, Chester
R.A. 1094—Temple, Masonic Hall, Liverpool.
K.T.—Fidelity, Masonic Hall, Carlton-hill Leeds

WEDNESDAY, 27th JULY.

- 193—Confidence, Railway Tavern, London-street, at 7.30 (Instruction)
223—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E., at 7.30 (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N., at 8 (Inst.)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)
1278—Burdett Courts, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)
1288—Finsbury Park, Alwyne Castle, Highbury, at 8 (Instruction)
1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8 (Instruction)
1604—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
M.M. Thistle, Freemasons' Tavern, Great Queen Street, at 7 (Instruction)
163—Integrity, Freemasons' Hall, Cooper-street, Manchester
220—Harmony, Garston Hotel, Garston, Lancashire
304—Philanthropic, Masonic Hall, Great George-street, Leeds
439—Scientific, Masonic Room, Bingley
721—Derby, Masonic Hall, Liverpool
972—St. Augustine, Masonic Hall, Canterbury (Instruction)
996—Sondes, Eagle Hotel, East Dereham, Norfolk
1039—St John, George Hotel, Lichfield
1083—Townley Parker, Mosley Hotel, Beswick, near Manchester
1085—Hartington, Masonic Hall, Gower-street, Derby (Instruction)
1119—St. Bede, Mechanics' Institute, Jarrow
1219—Strangeways, Empire Hotel, Strangeways, Manchester
1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)
1283—Ryburn, Central-buildings, Town Hall-street, Sowerby Bridge
1392—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire
1511—Alexandra, Masonic Hall, Hornsea, Hull (Instruction.)
1633—Avon, Freemasons' Hall, Manchester
M.M. 24—Roberts, Masonic Rooms, Ann Street, Rochester

THURSDAY, 28th JULY.

- General Committee, Girls' School, Freemasons' Hall, at 4
3—Fidelity Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30 (Instruction)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
871—Royal Oak, White Swan, Deptford
902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30. (Inst.)
1158—Southern Star, 108 Blackfriars-road, at 8 (Instruction)
1339—Stockwell, Cock Tavern, Kennington Road, at 7.30 (Instruction)
1614—Covent Garden, Nag's Head, James Street, Covent Garden, at 7.45 (Inst.)
1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)

- 111—Restoration, Freemasons' Hall, Archer-street, Darlington
103—Ancient Union, Masonic Hall, Liverpool, (Inst.)
214—Hope and Unity, White Hart Hotel, Brentwood, Essex
149—Mariners, Masonic Hall, Liverpool (Instruction)
296—Samaritan, Green Man Hotel, Bacup
348—St. John, Bull's Head Inn, Bradshawgate, Bolton
594—Downshire, Masonic Hall, Liverpool
784—Wellington, Public Rooms, Park-street, Deal
807—Cabbell, Masonic Hall, Theatre-street, Norwich
904—Phoenix, Ship Hotel, Rotherham
935—Harmony, Freemasons' Hall, Islington-square, Salford
946—St. Edward, Literary Institute, Leek, Stafford
1313—Fermor, Masonic Hall, Southport, Lancashire
1325—Stanley, 214 Gt. Homer-street, Liverpool, at 8 (Instruction)
1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, near Manchester
1505—Emulation, Masonic Hall, Liverpool
1590—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1612—West Middlesex, Feathers' Hotel, Ealing, at 7.30. (Instruction)
1626—Hotspur, Masonic Hall, Maple street, Newcastle
R.A. 266—Naphali, Masonic Hall, Market-place, Heywood
R.A. 292—Liverpool, Masonic Hall, Liverpool
R.A. 424—De Burghi, 34 Denmark-street, Gateshead.
R.A. 1086—Waltton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
M.M. 32—Union, Freemason's Hall, Cooper-street, Manchester
K.T.—Plains of Mamre, Bull Hotel, Burnley

FRIDAY, 29th JULY.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8 (Instruction)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
766—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 8 (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge
933—Doric, Duke's Head, 79 Whitechapel-road, at 8 (Instruction)
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7 (Instruction)
1158—Belgrave, Jermyn-street, S.W., at 8 (Instruction)
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8 (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30 (Instruction)
1642—E. Carnarvon, Mitre Hotel, Goulborne-rd. N. Kensington, at 8. (In.)
R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8 (Inst.)
453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
810—Craven, Devonshire Hotel, Skipton
1393—Hamer, Masonic Hall, Liverpool,
1712—St. John, Freemasons Hall, Grainger Street, Newcastle
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
R.A. 152—Virtue, Freemasons' Hall, Cooper-street, Manchester
R.A. 242—Magdalen, Guildhall, Doncaster
K.T. 20—Royal Kent, Masonic Hall, Maple-street, Newcastle

SATURDAY, 30th JULY.

- 1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
1462—Wharcliffe, Rose and Crown Hotel, Penistone
R.A. 308—Affability, Station House Hotel, Bottoms, Stansfield

INSTALLATION MEETINGS, &c.

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BENEVOLENCE LODGE, No. 666.

THE annual meeting of this Lodge was held on Wednesday, the 13th inst., at the Prince of Wales Hotel, Princetown, when Bro. Jesse Stapleton, who had at a former meeting been unanimously elected, was installed as Worshipful Master. The ceremony was very impressively and effectively carried out by Worshipful Brother John H. Westlake P.M. P.P.G.P., assisted by W. Bros. J. B. Gover P.M. 70 P.P.G.A.D.C., and J. Russell Lord P.M. 1247 P.G.S.B., in a Board of Installed Masters, amongst whom were W. Bros. R. Hancock Trezillis, William Rowe, W. Holdstock, A. R. Hammet, all Past Masters of 666; J. H. Tonkin P.M. 282 P.P.G.A.D.C., R. Cawsey P.M. and Steward 230, T. B. Richards P.M. 557, L. J. Webber I.P.M. 1550. After the installation the following Officers were appointed for the ensuing year:—W. Bro. T. Bennett I.P.M., Bros. T. Bennett S.W., J. Harris J.W., W. Bros. G. Alexander P.M. P.P.G.T. Treas., W. Holdstock P.M. Sec., Bros. John Delany S.D., W. H. Gray J.D., T. Adams I.G., W. Ham Tyler. The usual business having been concluded, the brethren adjourned to the banquet, provided by Bro. Tooker, the proprietor of the Prince of Wales Hotel, and the visitors, who were warmly welcomed, as also the members, did full justice to the well-served dinner, for which Bro. Tooker was especially thanked. Besides those already named, there were present W. H. Hunt S.W. 1205, E. Woodland 230, J. Harris, and H. Tooker jun. The report of the Treasurer was highly satisfactory, but it was said that some of the Officers might be more constant in their attendance. This, however, is a fault not confined to Princetown. The Worshipful Master ably presided, and proposed the usual Loyal and Masonic toasts.

SPHINX LODGE, No. 1329.

ON Saturday afternoon, the brethren of the above popular and flourishing Lodge assembled at the Masonic Hall, Camberwell New-road, for the transaction of important business. There were present Bros. Bryant W.M., Nairne P.M. D.C., Middlemass S.W., Bradley J.W., Voisey S.D., J. Reynolds jun. J.D., J. J. Brinton I.G., J. Heronman Hon. Sec. Among the Visitors were Bros. Rev. J. Henry Smith, M.A. P.M., 279 St. John's P.P.G. Chaplain of Leicestershire and Rutland, H. Allen J.D. Unanimity and Sincerity Lodge 261, Taunton, and P.M. Watts United Pilgrims 507. The Lodge having been opened in due form, Bro. Alfred William Hammond was raised. The ceremony having been performed by the W.M. in his usual able manner, Bros. Herbert Chabot, Walter Tyrell Brooks, James Black Noble, and Frank Calvert Ponsett Anstey were passed by Bro. P.M. D. C. Nairne in a solemn and able manner. All the above brethren, as a remarkable coincidence, are members of the medical profession. The interesting and protracted workings in the Temple having been ended, the Stewards, Bros. J. Forbes and Permevan, invited the brethren to an adjoining room where Bro. Slawson had provided an appetising repast, to which ample justice was done. After removal of the cloth, the usual patriotic and Masonic toasts were pledged. During intervals Bros. Voisey, Allen, Bickerstaff,

and others favoured the brethren with some capital vocalisation, and several excellent speeches were made. The W.M. remarked that, with one exception, his Officers had been unable to be present. It therefore was a source of great pleasure to him to have witnessed the intimate knowledge displayed by the brethren who had been unexpectedly called upon to fill offices and undertake duties at a moment's notice—duties they had not before discharged, but with which they had proved themselves to be intimate by the efficient manner they had carried them out, and for which he sincerely thanked them. He felt that it would be a grave, if not an unpardonable, omission on his part if he allowed the brethren to depart without expressing his feelings and notifying his appreciation of their services. They had instances that evening of the desirability of every brother being "a wise Master Mason" and fully instructed in every degree. The proceedings ended, at an early hour, with the Tyler's toast.

Royal Alfred Lodge of Instruction, No. 780.—A meeting was held on Friday, 15th instant, at the Star and Garter, Kew Bridge. Present—Bros. B. Blashy W.M., Costelow S.W., Franckel J.W., C. E. Botley Hon. Sec., Gunner S.D., F. Botley J.D., W. Conson I.G.; P.M.'s Bros. Goss, Andrews, and Gardiner; also Bros. Maton, Kent, Hildersley, and Sperring. Lodge opened to the second and then resumed to the first. Questions leading to the second, &c. and passing rehearsed, Sperring candidate. Questions leading to the third, &c. and raising rehearsed, P.M. Andrews candidate. Audit Committee presented report, which was accepted and thanks voted them for their labour.

Southern Star Lodge of Instruction, No. 1158.—The usual weekly meeting took place on Thursday evening, the 14th inst., at Bro. Block's, the Crown, 108 Blackfriars-road. The chair was occupied by Bro. Jenkins, of the Royal Jubilee Lodge, supported by Bros. Daroh W.M. 72 S.W., Walker J.W., Bowes S.D., Leaper J.D., Bailey I.G., Wood Secretary, Wise P.M. Preceptor. The ceremony of passing was rehearsed, and the third lecture worked. A vote of thanks was accorded to Bro. Jenkins for his able working on the first occasion of his taking the chair of W.M. Amongst the brethren present were Bros. Stewart W.M. 1158, Harris I.P.M. 1158, Webb, Frost, and others. South London can always depend on finding a Lodge here, opening punctually, with good and regular working.

ARCH MASONRY.

S. PETROCK CHAPTER, No. 330.

THE regular Convocation and Installation meeting of the above Chapter was held in the Masonic Hall, Bodmin, on Tuesday 12th inst. There were present E. Comps, T. C. Stephens P.Z., and Henry de Legh P.Z., of Unity Chapter, No. 1151, Twardreath, who have rendered most valuable services to the S. Petrock Chapter from its formation; J. R. Collins Z., W. Rowe, H. J. Denning J. Comps, Col. Bake P.P.S., B. G. Derry P.S., W. H. Roberts 2nd Asst. Soj., G. E. Liddell as S.E., G. Garland, and P. Carroll Janitor. The Chapter was opened at 2 p.m., and the minutes of the previous meeting having been confirmed and signed, the Comps. below the rank of Z were requested to retire, when E. Comp. W. Rowe, the Z. Elect, was duly presented by E. Comp. Stephens to E. Comp. Collins, the Installing Officer, who, with the assistance of E. Comps. Stephens and De Legh, most ably inducted Comp. Rowe into the First Principals' chair, after which Comp. J. Dennis, the H. Elect, and Comp. Col. Bake the J. Elect, were inducted into the 2nd and 3rd Principal's chairs respectively, in the same able manner. The following investments were then made for the ensuing year:—Comps. Rd. Adams S.E. (by deputy), J. F. Pagen S.N. (by Deputy), B. G. Derry P.S., T. H. Spear 1st asst. S. S. G. Garland 2 asst. S. P. Carroll Janitor. E. Comp. Collins was elected and invested as Treasurer. The sincere thanks of the Companions were accorded to E. Comps. Stephens and De Legh, for their valuable and continuous assistance to the Chapter, which was suitably replied to by them. Two propositions were then made for exaltation, which will be acted upon and determined at the next quarterly Convocation. All the business of the Chapter being finished, the same was closed in due form at 4.30 p.m.

MARK MASONRY.

ELLIOTT LODGE.

THE installation meeting of the above Lodge was held on Thursday evening, 13th instant, at the Metham Masonic Hall, Stonehouse, when, in a Board of Installed Masters, Bro. Simon Hyshe was installed as W. Master. The ceremony was performed by W. Bro. John Baxter P.M. P.P.G.S.D., assisted by W. Bros. S. Jew P.M. 50 P.P.G.M.O. and W. Coath P.M. 91 P.P.G.S.B. The following brethren were appointed as the Officers:—J. E. Curteis P.G.J.D. England I.P.M., J. Gibbons S.W., W. A. H. Hunt J. Warden, D. Cross P.M. P.P.G.S.B. Treasurer, J. Gidley P.G.T. Secretary, W. N. Foreman M.O., W. H. Lister S.O., E. J. Howard J.O., G. Perkins S.D., J. Crowhurst J.D., T. Kingwell O., G. Headley I.G., Thos Gidley T.

HOLLOWAY'S OINTMENT AND PILLS.—Diseases of the Bowels.—A remedy which has been tested and proved in a thousand different ways, capable of eradicating poisonous taints from ulcers and healing them up, merit a trial of its capacity for extracting the internal corruptions from the bowels. On rubbing Holloway's Ointment repeatedly on the abdomen, a rash appears, and as it thickens the alvine irritability subsides. Acting as a *derivative*, this unguent draws to the surface, releases the tender intestines from all acrid matters, and prevents inflammation, dysentery, and piles, for which blistering was the old-fashioned, though successful treatment, now from its painfulness fallen into disuse, the discovery of this Ointment having proclaimed a remedy possessing equally *derivative*, yet perfectly painless, powers.

MEETING OF THE LODGE OF BENEVOLENCE.

THE Lodge of Benevolence met on Wednesday Evening, at Freemasons' Hall. Bro. Joshua Nunn Senior Vice-President, Bro. James Brett Junior Vice-President, and Bro. S. Rawson Past District Grand Master of China occupied the chairs of President and Senior and Junior Vice-Presidents. There was a large attendance of Brethren. The brethren first confirmed grants to the amount of £330 recommended at last meeting. The new cases were twenty-four. One of these was dismissed, not being eligible. Four of the cases were postponed, through being incomplete. The remaining nineteen were relieved with a total sum of £735.

ORDER OF THE TEMPLE.

A MEETING of the Provincial Priory of Devon was held at the Masonic Hall, Gandy-street, Exeter, on Monday, 18th instant, at two o'clock. The following were present:—The Very Eminent Sir Knight L. P. Metham P. Prior of Devon, the Eminent Sir Knight Admiral F. F. H. Glasse, C.B., Sub-Prior, Sir Knights Samuel Jones, 1st Standard Bearer (England), Rev. J. Dickenson P.P. Prelate, Rev. R. T. Thornton P.P. Prelate, William Beunett Maye, Marshall, Dr. G. Evans Prov. Vice G. Chancellor, J. Pulling Heath P.G. Sub-Marshal, H. Melhuish W. of Regalia, H. B. Stark Organist; Captain Elphinstone Stone A.D.C. (England), William Brown of Rougemont Preceptory, the Rev. T. W. Lemon, M.A., P.P. Prelate of Loyal Brunswick Preceptory, E. Aitken Davies P.P.G.N. Chancellor of Veterans' Preceptory, L. D. Westcott P.P.G.M. of Holy Cross Preceptory, William Bradnee P. Almoner, James Marray, William Vicary Prov. Grand Treasurer, William Taylor, Prov. Grand Director of Ceremonies of Royal Sussex Preceptory. The minutes of the last Grand Priory were read and confirmed. The Treasurer's report was read and received, showing a balance in hand, after defraying all expenses, of £1 11s 8d. Sir Knight Samuel Jones proposed that the sum of five guineas be given towards the Benevolent Institution for Aged Freemasons and Widows. It was seconded by Sir Knight W. Taylor, and carried. The Very Eminent Prior proposed that the sum of two guineas be given to the Devon Masonic Educational Fund. It was seconded by Sir Knight Evans, and carried. The Very Eminent Prior proposed, the Eminent Sub Prior seconded, and it was carried unanimously, "That the Fees of Honour that now stand at 5s, be increased to 10s." On the proposition of Sir Knight Westcott, Sir Knight William Vicary was reappointed Treasurer for the ensuing year. The Very Eminent Prior, referring to another meeting, which is to be held in the same building on Thursday next, expressed his regret at not hearing of the same in time to have the two meetings on the same day, as he had made previous arrangements which could not be altered. He gave notice of motion for a new rule, to be discussed at the next meeting—"That Preceptories or members of Preceptories not having paid their dues, and thereby falling into arrears, be prevented from voting or taking any part in Provincial Priory." Letters received from Sir Knight Tinkler were read respecting two of the Preceptories which are in arrears. The following were appointed by the Very Eminent Prior as the Grand Officers for the ensuing year:—Eminent Sir Knights Admiral F. H. H. Glasse, C.B., Holy Cross, Sub-Prior, Rev. George Townsend Warner, Sussex, Prelate Rougemont, W. Hyue-Haycock, Rougemont, Chancellor, C. A. W. Troyte Constable, Major Chard, V.C., Holy Cross, Marshall, William Vicary, Sussex, Treasurer, Joseph Harper, Trinity-in-Unity, Registrar. Provincial Officers:—T. B. Bewes, Rougemont, Vice-Chancellor, William Bennett Maye, Rougemont, Sub-Marshal, Rev. Walter Bradnee, Sussex, Almoner and Chaplain, T. P. Heath, Rougemont, Warden of Regalia, J. Murray, Rougemont, Herald, H. B. Stark, Rougemont, Organist, H. Melhuish, Rougemont, and W. Taylor, Sussex, Standard Bearers, W. Brown, Rougemont, Banner Bearer, and P. Blanchard, Rougemont, Janitor. Letters of apology were received from Sir Knight J. B. Gover P.E.C. P.P.G.T., and others, who were unavoidably absent. Alms were collected, which, it is understood, will be handed over to the distressed widow of a distressed Frater in Exeter, and the Provincial Priory was closed.

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The *Times*, August 13th, 1877. From our own Correspondent with the Russian Army. Okoum, July 25th, 1877. The want of sanitary arrangements in the Russian Camp was dreadful, and had we remained there a few weeks longer, dysentery and typhoid fever would have played more havoc in our ranks than the bombs of the Turks. I myself acquired an unenviable reputation as a doctor, owing to my being provided with a small bottle of CHLORODYNE, with which I effected miraculous cures.

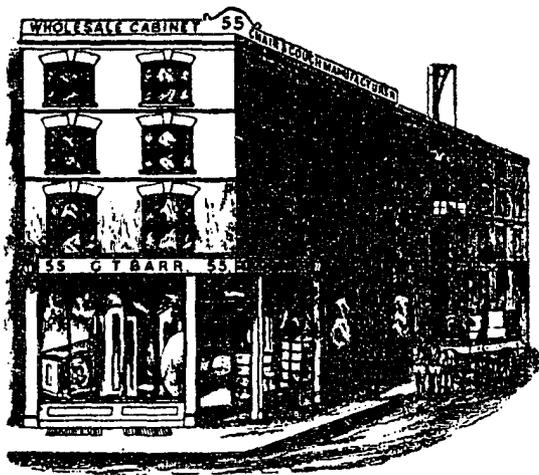
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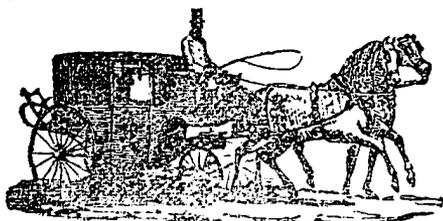
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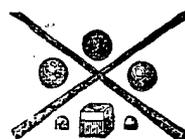
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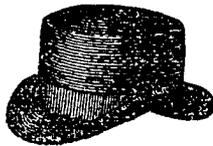
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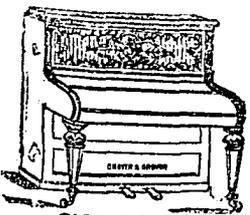
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