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ANCIENT AND MODERN MYSTERIES.

BY BRO. ROBERT WENTWORTH LITTLE,

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(Continued from page 122.)

When Hassan left Isfahan, in the year 1078, the khalif Mostanser, a man of some energy, occupied the throne of Egypt, and considerable exertions were made by the missionaries of the society of Cairo to gain proselytes throughout Asia. Among these proselytes was Hassan Sabah, and the following account of his conversion, which has fortunately been preserved in his own words, is interesting, as affording a proof that, like Cromwell, and, as we have supposed, Mohammed, and all who have attained to temporal power by means of religion, he commenced in sincerity, and was deceived himself before he deceived others.

"From my childhood," says he, "even from the age of seven years, my sole endeavour was to acquire knowledge and capacity. I had been reared up, like my fathers, in the doctrine of the twelve imams, and I made acquaintance with an Ismailite companion (Refeek), named Emir Dhareb, with whom I knit fast the bonds of friendship. My opinion was that the tenets of the Ismailites resembled those of the Philosophers, and that the ruler of Egypt was a man who was initiated in them. As often, therefore, as Emir said anything in favour of these doctrines I fell into strife with him, and many controversies on points of faith ensued between him and me. I gave not in to anything that Emir said in disparagement of our sect, though it left a strong impression on my mind. Meanwhile Emir parted from me, and I fell into a severe fit of sickness, during which I reproached myself, saying, that the doctrine of the Ismailites was assuredly the true one, and that yet out of obstinacy I had not gone over to it, and that should death (which God avert!) overtake me, I should die without having attained to the truth. At length I recovered of that sickness, and I now met with another Ismailite, named Aboo Nejm Zaraj, of whom I enquired touching the truth of his doctrine. Aboo Nejm explained it to me in the fullest manner, so that I saw quite through the depths of it. Finally I met a dai, named Moomin, to whom the sheikh Abd-al-Melik (servant of the King, *i. e.* of God) Ben Attash, the director of the missions of Irak, had given permission to exercise this office. I besought that he would accept my homage (in the name of the Fatimite khalif), but this he at the first refused to do, because I had been in higher dignities than he; but, when I pressed him thereto beyond all measure, he yielded his consent. When now the sheikh Abd-al-Melik came to Rei, and through intercourse learned to know me, my behaviour was pleasing unto him, and he bestowed on me the office of a dai. He said unto me, 'Thou must go unto Egypt, to be a sharer in the felicity

of serving the imam Mostanser.' When the sheikh Abd-al-Melik went from Rei to Isfahan I set forth for Egypt."

There is something highly interesting in this account of his thoughts and feelings given by Hassan Sabah, particularly when we recollect that this was the man who afterwards organised the society of the Assassins, so long the scourge of the East. We here find him, according to his own statement, dreading the idea of dying without having openly made profession of the truth, yet afterwards, if we are to credit the Oriental historians, he inculcated the doctrine of the indifference of all human actions. Unfortunately this declension from virtue to vice has been too often exhibited to allow of our doubting that it may have happened in the case of Hassan Sabah. A further reflection which presents itself is this: Can anything be more absurd than those points which have split the Moslems into sects? and yet how deeply has conscience been engaged in them, and with what sincerity have they not been embraced and maintained! Will not this apply in some measure to the dissensions among Christians, who divide into parties, not for the essential doctrines of their religion, but for some merely accessory parts?

Hassan, on his arrival in Egypt, whither his fame had preceded him, was received with every demonstration of respect. His known talents, and the knowledge of the high favour and consideration which he had enjoyed at the court of Malek Shah, made the khalif esteem him a most important acquisition to the cause of the Ismailites, and no means were omitted to soothe and flatter him. He was met on the frontiers by the Dei-al-Doat, the sherif Taher Casvini, and several other persons of high consideration; the great officers of state and court waited on him as soon as he had entered Cairo, where the khalif assigned him a suitable abode, and loaded him with honours and tokens of favour. But such was the state of seclusion which the Fatimite khalifs had adopted, that during the eighteen months which Hassan is said to have passed at Cairo he never once beheld the face of Mostanser, though that monarch always evinced the utmost solicitude about him, and never spoke of him but in terms of the highest praise.

While Hassan abode in Egypt the question of the succession to the throne (always a matter of dispute in Oriental monarchies) became a subject of dissension and angry debate at court. The khalif had declared his eldest son, Nesar, to be his legitimate successor; but Bedr-al-Jemali, the Emir-al-Juvoosh, or commander-in-chief of the army, who enjoyed almost unlimited power under the Fatimites, asserted the superior right of Musteali, the khalif's second son, which right his power afterwards made good. Hassan Sabah, not very wisely, as it would seem, took the side of Prince Nesar, and thereby drew on himself the hostility of Bedr-al-Jemali, who resolved on his destruction. In vain the reluctant khalif struggled against the might of the powerful Emir-al-Juvoosh; he was obliged to surrender Hassan to his vengeance, and to issue an order for committing him to close custody in the castle of Damietta.

While Hassan lay in confinement at Damietta one of the towers of that city fell down without any apparent cause. This being looked upon in the light of a miracle by the partisans of Hassan and the khalif, his enemies, to prevent his deriving any advantage from it, hurried him on board a ship which was on the point of sailing for Africa. Scarcely had the vessel put to sea when a violent tempest came on. The sea rolled mountains high, the thunder roared, and the lightning flamed. Terror laid hold on all who were aboard, save Hassan Sabah, who looked calm and undisturbed on the commotion of the elements, while others gazed with agony on the prospect of instant death. On being asked the cause of his tranquillity he made answer, in imitation probably of St. Paul, "Our Lord (Seydna) has promised me that no evil shall befall me." Shortly afterwards the storm fell and the sea grew calm. The crew and passengers now regarded him as a man under the especial favour of Heaven, and when a strong west wind sprung up, and drove them to the coast of Syria, they

offered no opposition to his leaving the vessel and going on shore.

Hassan proceeded to Aleppo, where he stayed some time, and thence directed his course to Bagdad. Leaving that city he entered Persia, traversed the province of Khuzistan, and, visiting the cities of Isfahan and Yezd, went on to the eastern province of Kerman, everywhere making proselytes to his opinions. He then returned to Isfahan, where he made a stay of four months. He next spent three months in Khuzistan. Having fixed his view on Damaghan and the surrounding country in Irak as a district well calculated to be the seat of the power which he meditated establishing, he devoted three entire years to the task of gaining disciples among its inhabitants. For this purpose he employed the most eloquent dais he could find, and directed them to win over by all means the inhabitants of the numerous hill-forts which were in that region. While his dais were thus engaged he himself traversed the more northerly districts of Jorjan and Dilem, and when he deemed the time fit returned to the province of Irak, where Hussein Kaïni, one of the most zealous of his missionaries, had been long since engaged in persuading the people of the strong hill-fort of Alamoot to swear obedience to the khalif Mostanser. The arguments of the dai had proved convincing to the great majority of the inhabitants, but the governor, Ali Mehdi, an upright and worthy man, whose ancestors had built the fort, remained, with a few others, faithful to his duty, and would acknowledge no spiritual head but the Abbaside khalif of Bagdad; no temporal chief but the Seljookian Malek Shah. Mehdi, when he first perceived the progress of Ismailism among his people, expelled those who had embraced it, but afterwards permitted them to return. Sure of the aid of a strong party within the fort, Hassan is said to have employed against the governor the same artifice by which Dido is related to have deceived the Lybians. He offered him 3,000 ducats for as much ground as he could compass with an ox-hide. The guileless Mehdi consented, and Hassan instantly cutting the hide into thongs surrounded with it the fortress of Alamoot. Mehdi, seeing himself thus tricked, refused to stand to the agreement. Hassan appealed to justice, and to the arms of his partisans within the fortress, and by their aid compelled the governor to depart from Alamoot. As Mehdi was setting out for Damaghan, whither he proposed to retire, Hassan placed in his hand an order on the reis Mozaffer, the governor of the castle of Kirdkoh, couched in these terms: "Let the reis Mozaffer pay to Mehdi, the descendant of Ali, 3,000 ducats, as the price of the fortress of Alamoot. Peace be upon the prophet and his family! God, the best of directors, sufficeth us." Mehdi could hardly believe that a man of the consequence of the reis Mozaffer, who held an important government under the Seljookian sultans, would pay the slightest attention to the order of a mere adventurer like Hassan Sabah; he however resolved, out of curiosity, or rather, as we are told, pressed by his want of the money, to try how he would act. He accordingly presented the order, and to his infinite surprise was forthwith paid the 3000 ducats. The reis had in fact been long in secret one of the most zealous disciples of Hassan Sabah.

Historians are careful to inform us that it was on the night of Wednesday, the sixth of the month Rejeb, in the 483rd year of the Hejira, that the Hassan Sabah made himself master of Alamoot, which was to become the chief seat of the power of the sect of the Ismailites. This year answers to the year 1090 of the Christian era, and thus the dominion of the Assassins was founded only nine years before the Christians of the west established their empire in the Holy Land.

(To be continued.)

At the sale of the Countess of Derwentwater's effects a portrait of the Pretender sold for £1000.

MASONIC STATIONERY is supplied advantageously by Bro. T. BEEDLE, High-street, Weston-super-mare, Somerset, who executes Relief and Cameo stamping on his own premises. Bro. Beedle's Steel Pen is a really good pen, and he sends 12 dozen, per post, for twenty stamps.---[Adv.]

## THE TEMPLARS.

I have recently seen the communication of "Errol," at page 7, which contains the following very positive, and somewhat remarkable statement: "There is not one single document or historical reference (of dates between 1232 and 1700) which indicates the existence of a Templar, always excepting the members of the Middle Temple, London. The direct successor of the martyred William de la More is the new Master, Dr. Vaughan." Your correspondent concludes with a caution to disputants in general, and bids them "answer, do not reiterate."

I am a stranger to these pages, but I will avail myself of the caution, with a diffident hope that my small contribution may not offend "Errol" by its manner, or disappoint him in its contents.

First, As to the existence of a Templar after 1232. In that year Robert Mountforde, was Grand Prior of England. He was succeeded as follows:—

Robert Sandford ... ..	1234
Amadeus de Morestello ... ..	1241
Himbert Peruaut ... ..	1254
Robert Turville ... ..	1270
Guido de Foresta ... ..	1290
James de Molay ... ..	1292
Brian la Jay ... ..	1293
William de la More ... ..	1295

the last-named Grand Prior dying in the Tower in 1310. Seven Grand Masters were elected after 1232, the last of whom perished at the stake, on the 11th of March, 1313. The confirmatory statute for confiscating the Templars' lands was followed, in 1334, by writs directed to the Sheriffs, commanding them to enforce the execution of the acts of the legislature. After this we read that the surviving brethren of the dissolved Order were treated with the utmost inhumanity and neglect. The ecclesiastical council had assigned to each of them a pension of fourpence per day for subsistence, but this small pittance was not paid, and they were consequently in great danger of dying of hunger. Edward III., (who had been one of the confiscators of their property,) wrote to the Prior of the Hospital of St. John of Clerkenwell, earnestly requesting him to take the Templars' hard lot into his serious consideration, and not suffer them to come to beggary in the streets. The Archbishop of Canterbury sent letters to the possessors of the Templars' property, reproving them for the non-payment of the allotted stipends; and the Archbishop of York caused many of them to be supported in the different monasteries of his diocese, (Addison.) We have here, historical proofs of the existence of the Templars for more than a century after the date asserted by "Errol." I assume that in fixing his latter date, 1700, "Errol" refers to the Masonic Templars; and here I must agree with him. I am not aware of any evidence of the Order's existence in England so early as 1700. Bro. Yarker, in his excellent little book, tells us that the history of the Jerusalem Encampment, Manchester, commences in 1786; and he says: "Previously to about 1725, all degrees were conferred in Grand Lodge only." I, however, do not quite understand if this is intended to infer that the Grand Lodge then conferred chivalric degrees, including the Templar. One writer has positively asserted that the Order of Masonic Templars was introduced on the 19th November, 1779; but he offered no evidence, nor did he say whence was the introduction. It is, however, clear that this writer was in error, as a document is preserved at the Baldwin Encampment, Bristol, dated 20th December 1780, which contains reference to a previously existing document called "a charter of compact," and also refers to then previously existing Encampments. There is also, I believe, evidence of a "Grand Encampment" having been held in the Isle of Wight, in 1780. It therefore appears only a reasonable inference, that no such organisation as a "Grand Encampment" could have been effected if the Order had been "introduced" only in November 1779. Another proof of earlier existence than this, is that there is reasonable evidence of the foundation in Scotland, by Englishmen, of the present Order in 1800.

Secondly: I would now ask why is an exception made for the members of the Middle Temple? or of either Temple? And why is Dr. Vaughan (to whom be all respect and honour) the direct, or even the indirect successor of the martyred William de la More? Let us see what was the fate of the Templar possessions. In 1207 the persecution and spoliation of the Templars was commenced. On the 16th May, 1311, the Pope addressed bulls to Edward II., and to all the earls and barons of the kingdom, setting forth a papal decree vesting all the property of the Templars in the brethren of the Hospital of St. John. The King and his nobles resisted this assumption, and on the 21st of August the King wrote to the Prior of Clerkenwell, telling him that the pretensions of the Pope were derogatory to the dignity of the Crown and the royal authority. In the following year, 1312, Edward II.

granted the Temple to Aymer de Valence, Earl of Pembroke; but as Thomas, Earl of Lancaster, the king's cousin and first prince of the blood, claimed the Temple by escheat as the immediate lord of the fee, the king granted other lands to the Earl of Pembroke in consideration of his giving up the Temple to the Earl of Lancaster, which he accordingly did on the 3rd October, 1315. Under the Earl of Lancaster, a society of lawyers rented the Temple as lessees, and were nothing more than his tenants. Their landlord had the misfortune to be attainted and beheaded in 1322, when the Temple reverted to the crown. It was then again granted to Aymer de Valence, who was shortly afterwards murdered in Paris. He left no issue, and once more the Temple vested in the crown. It was next granted to the royal favourite, Hugh le Despenser the younger, and again did misfortune follow the landlord of the lawyers; Hugh le Despenser was attainted and executed by the Lancastrian faction, and the Temple fell into the hands of Edward III., who committed it to the keeping of the Mayor of London, as his escheator in the city. The mayor it appears did not treat the tenants with much civility; he shut the gate leading to the waterside, and so gave them much inconvenience in getting to Westminster, and he allowed the pier to become so broken and decayed that they were prevented going there by water. In 1333, the King committed the custody of the Temple to "his beloved clerk," William de Langford, and farmed out the rents and proceeds thereof to him for the term of ten years, at a rent of £24 per annum, "the said William undertaking to keep all the houses and tenements in good order and repair, and so to deliver them up at the end of the term." In the meantime, however, the Pope and the bishops had been using their efforts to obtain the Temple for the Knights Hospitallers of St. John. Their united endeavours had obtained the passing of the celebrated "Statutum de Terris Templariorum" in 1324, by which all the Templar property was confiscated, and vested in the brethren of the Hospital, and the Hospitallers now besought the King to deliver up to them the possession of the Temple. The King ordered an inquisition to be taken, with the particulars of which I need not occupy your space, and after its return the Temple was granted to the Knights Hospitallers in 1340, in consideration of £100, which they promised to contribute to the expense of his expedition to France. We now find the lawyers as tenants of the Knights of St. John. It appears that when the Temple was first confiscated, one Robert Styfford was chaplain of the Temple Church, and he was granted by Edward II. two deniers a day for his maintenance, and five shillings a year for necessaries, provided he did service in the Temple Church; and when he was unable to do so, he was only to receive his food and lodging. Three other retainers of the establishment also received small allowances, and continued to live at the Temple. These are the persons who kept alive within the old walls a few slight remnants of the Templars' customs and observances, which were to a small extent adopted by the new inhabitants, and linger yet amongst the honourable societies of the Middle and Inner Temple. The Knights Hospitallers continued owners of the Temple for two centuries, and endeavored to promote in its church a dignity and splendour of divine service equal to that which had been observed by the Templars. At length, however, the days of the Hospitallers became numbered, and by the Statute 32, Henry VIII., c. 24, (1540), the Order of the "Knights of St. John of Jerusalem" was declared "utterly dissolved and void to all intents and purposes," and all the property of the Order was vested in the King and his heirs and successors for ever, to use and employ by his most excellent wisdom and discretion, at his own free will and pleasure." Thus the Temple once more reverted to the crown, and the lawyers again became the immediate lessees of the sovereign. They so continued for exactly a century, when a Scotchman attempted to obtain from James I. a grant of the fee simple of the Temple. The lawyers, however, heard of this proceeding, and forthwith made "humble suit" to the King, and obtained a grant in their own favour. The letters patent, granting the Temple to the two societies, bear date 13th August 1609, the Benchers paying an annual sum to the crown of £10 for the Inner Temple, and £10 for the Middle Temple.

Having thus slightly traced the succession of the Temple since the fall of the grand old Order by which it was founded, I am still at a loss to see why an exception was made by "Errol" in favour of the Middle (or the Inner) Temple? These societies were the tenants only, until a comparatively modern date; they never had any complicity whatever with the ancient Order, and could have been ejected from the tenancy at any proper time, if either of their landlords had required the property for other purposes. I have a friend who is the owner (not tenant) of an ancient Preceptory; is he a Preceptor, and "direct successor," of the once mighty Order of the Temple? In my own county,

within a few miles of where I now write, are estates which still bear the old names of the Order, and upon which members of it, whose last sleep is in our venerable cathedral, once lived and died. The present owners, and the tenants, are known to me; are they direct successors in the Order also? If the clever attempt of the cannie Scot had succeeded, and he had, as he probably would, have served the lawyers with a notice to quit, I suppose he would immediately have become Grand Prior of England.

LUPUS.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Grand Stewards' Lodge.*—This lodge met on Wednesday, at the Freemasons' Hall under the presidency of Bro. Henry Norman, the immediate P.M. (in the unavoidable absence of Bros. Edward J. Page, W.M.); Ralph M. Smith, S.W., and Jabez Tepper, J.W., when six brethren were unanimously elected members, and a vote of five guineas for the Boys' School was passed. After the business was over, the brethren adjourned to the tavern, and partook of the bread of plenty and the cup of cheerfulness. Visitors, Bros. Sir Patrick Colquhoun, Knt., Q.C., LL.D., late Chief Justice of the Ionian Islands; Malcolm O. Sim, Prov. G.D. for Cambridgeshire; Samuel Glover, P.M., and Treasurer of the Tuscan Lodge, No. 14; and also the Worshipful Master of the Coachmakers Company of London; Stevens, P.M., and Matthew Cooke, P.M. The lodge has now thirty-seven members.

*Egyptian Lodge, No. 27.*—The usual monthly meeting of this lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 3rd inst. Bro. J. B. Poole, the W.M., assisted by his officers, Bros. Sheppard, S.W.; Palmer, J.W.; Todd, P.M. and Treas.; Buss, P.M. and Sec.; Harrison, S.D.; Atkins, J.D.; Lamble, I.G.; very ably performed the ceremonies of initiation, passing, and raising. The lodge voted £5 towards the assistance of the widow of a recently deceased member, and recommended her petition to the Lodge of Benevolence. A sum of £10 10s. was also voted to the Masonic Boys' School, to be placed on the list of Bro. Buss, P.M. and Sec., who has undertaken the office of Steward for the forthcoming festival of that institution, and the brethren very liberally added their personal subscriptions to that brother's list. After the dispatch of other ordinary business and the proposition of several candidates, the brethren adjourned to a banquet, provided by the Bros. Clemow, after which the usual loyal and Masonic toasts were given and responded to, and the meeting was enlivened by some excellent singing by Bros. Hepburne, Skidmore, H. Thomas 861, &c. The meeting adjourned until the 1st Thursday in the ensuing month. Amongst the visitors present were: Bros. Alex. J. D. Filer, P.M. 28, and 657; Frederick Walters, P.M. 73, &c.; J. Purdy, P.M. 861; George Littlewood, W.M. 780; H. Thomas, 861, and H. B. Wrangham, 511.

*Temple Lodge, No. 101.*—The members of this flourishing and highly respectable lodge met at the Ship and Turtle Tavern on Tuesday 1st inst., under the presidency of their highly esteemed and efficient Master, the W. Bro. F. J. Cox, who was well supported by Bros. Grimby, S.W.; Youle, J.W.; Bond, P.M., Treasurer; Tanner, P.M. Secretary; Reynolds, S.D.; Prince, J.D.; Farthing, jun., I.G.; with P.M.'s Hastelow, J. H. Wynn; S. May, Farthing, Henry, Scott, and W. W. Wynn. The W.M. in a very feeling manner, initiated his brother, Mr. T. Cox, and Mr. James Lake into the Order, and admitted to the second degree Bro. Pettifer, after which the lodge was closed and the W.M. and brethren adjourned to one of Bro. G. Painter's elegant banquet rooms for refreshment. The W.M. proposed the usual toasts; the initiates returning thanks in unusually appropriate terms for that of "Our Newly-Initiated Brethren;" Bro. Bond giving the E. A. Song, accompanied by the W. Bro. P.M. Farthing on the piano and singing three very capital songs himself. Bro. A. Yates also in very good style gave "Sally, Sally, in the Valley." In returning thanks for the toast of "The Masonic Charities," Bro. Tanner, who is Steward for the Girls' and Bro. Farthing, I.G., who is steward for the Boys' next Festival, both expressed their thanks for the liberal lists which the brethren had assisted them in forming for presentation at the respective Festivals. The visitors present were: Bro. Hyde (W.M. 192), Porito (P.M. 860), Sheppard (49), Webb (187), Hogard (J.D. 205), and Ingram (Sec. 860). After a very pleasant evening the brethren separated at ten.

*Lodge La Tolerance, No. 538.*—The last regular meeting of this distinguished lodge, prior to the autumn, was held on Thursday, the 3rd day of March, at Freemasons' Hall. The W.M., Bro. Jas. Kench took the chair, and was supported by the following officers, viz:—Bros. T. E. Hardy, S.W.; H. Lindus, J.W.; G. Shaw, Treas.; J. Sly, Sec.; J. Hart, S.D.; J. Steward, J.D., and A. Smythe, I.G., and the following members: W. J. Thicke, C. J. Thicke, Leech, Frank Steadman, Kirkaldie, Wilson, P.M., and others. The lodge was opened in the first degree and the minutes of the last lodge were read and confirmed; the amendments of the By-laws agreed to at the last meeting were also unanimously confirmed. The lodge was then opened in the second and third degrees, and Bro. Norton was raised to the sublime degree of a M.M. The manner in which the W.M. performed the ceremony gave great gratification to the whole of the members and brethren present. The lodge being resumed to the first degree, several brethren were proposed as joining members and several notices of motion were given. After which Bro. Lindus, J.W., rose to move that the recommendation of this lodge should be given

to a petition for a new chapter, in connection with this lodge, under the title of "Chapter La Tolerance." He stated that in conformity with the general wish of the members he had prepared the necessary petition, and he had no doubt that with the co-operation of the W.M. he would be able to establish the chapter in a manner that would reflect lustre on the lodge. The brethren were aware that he was Master of another lodge (the Stanhope), and he need not say that any influence he possessed in that capacity would be employed to further the interests of the "New Chapter." This motion was duly seconded by Bro. J. Hart, S.D., and carried unanimously. The following members were recommended to the Grand Chapter as officers of the new Chapter: Co. Pps. Lindus, 1st Principal; Jas. Kench, 2nd Principal; and Boutroy, 3rd Principal. Among the visitors were Lros. C. J. Harpden, P.M. (Leigh Lodge, 957); W. Mann, P.M. (Lodge of Industry, 186); W. Bartlett, P.M. (Lodge of Industry, 186); I. R. Hobbs (Belgrave Lodge, 749); I. F. Berry, P.M. (St. Luke's Lodge, 144); G. F. Norton (Stanhope Lodge, 1269); W. Platt, P.M. (144); Charles Strausky (Joppa Lodge, 188); and A. Wick, formerly of this Lodge. There being no further business the lodge was closed in solemn form and the brethren adjourned to an excellent banquet. After the cloth was removed the usual toasts were proposed by the W.M. in a felicitous manner. In offering the first toast, "The Queen and the Craft," the W.M. said it gave him great gratification to feel that Her Majesty was gradually casting off that gloom which had so long enshrouded her, and was rapidly resuming the important duties of her high station. He was happy to say that the Craft was flourishing and he trusted it would continue its glorious career until time should be no more (the toast was received with the usual honors). In proposing the toast of the M.W. Grand Master the Right Hon. the Earl of Zetland, the W.M. remarked, that it was with a feeling of regret that he proposed the toast of the M.W.G.M. in connection with the name of the Earl of Zetland for the last time. His Lordship had been so intimately associated with the Masonic body during the long period he had so ably presided over the destinies of the Craft, now upwards of a quarter of a century, that one almost felt it as a personal loss. However, there was this consolation, that although Lord Zetland had retired from the throne he would still be with us as a P.G.M., and still reflect the lustre of his great name on the transactions of the Craft. This and the next toast of his H.R.H. the Prince of Wales, P.G.M., were received with great applause. In proposing the toast of the Right Hon. the Earl de Grey and Ripon, D.G.M., and the rest of the Grand Officers, the W.M. said there were certain qualities of the mind which irresistibly inspire respect and win a willing obedience from others, but he would not dilate upon those qualities on the present occasion. For his own part, he recognised nobility of mind over that of blood. Still, where both were combined, as in the case of Lord de Grey and Ripon, who was destined shortly to hold the highest position in the Craft, he thought the brethren were to be congratulated on the election of such a man to rule over them. After some further observations to the same effect, the customary honors were bestowed with the utmost enthusiasm. The toast of the visitors, given in very happy phrases by the W.M., was responded to by Bros. C. J. Hampden, P.M.; W. Mann, P.M.; W. Bartlett, P.M.; and W. Platt, P.M. The next toast, that of the W.M., proposed by Bro. Wilson, P.M., was received with great enthusiasm and called forth a very eloquent response from the W.M. The following toasts, "the Past Masters, and the Officers," were responded to by Bros. Wilson, P.M., Hardy, Lindus, Hart, and Steward. In the course of the evening some excellent recitations from the Ingoldsby Legends were given, that of the "Jackdaw of Rheims," by Bro. Hart, S.D.; and "Ann of Cleves," by Bro. Leech; this with a musical and vocal entertainment concluded a most agreeable evening.

*Star Lodge, No. 1275.*—On the 4th inst. the usual meeting of this flourishing young lodge took place at the Marquis of Granby, New Cross-road, and was very well attended. Bro. Joseph Smith, P.G.P., W.M., opened the lodge punctually at four o'clock, and after the minutes of the former meeting had been read and confirmed, imparted the secrets of the third degree to Bros. T. Hobson and T. Whiteman; he then communicated the mysteries of the second stage to Bro. A. Stevens, and ultimately initiated in the arcana of the Order Mr. Thomas Robert Darke, of the "Swan," Wimbledon, and Mr. Beckett. The ceremonies were performed with that skill and ability for which Bro. Joseph Smith is famed. Bro. George Pymm, W.M. of 749, an excellent Masonic worker, was unanimously elected a joining member of the lodge, and two other brethren were proposed for joining at next meeting. The lodge was then closed, and the brethren sat down to an excellent banquet, supplied by Bro. T. Hobson, and spent a most agreeable evening in each other's society. Bros. W. Ough, G.P., S.W.; C. J. Hogg, W.M. 58, J.W.; F. Walters, P.M., Secretary; H. Keeble, S.D.; G. Pymm, W.M. 749, as J.D.; H. Crabtree, I.G.; E. Sisson, P.M. 101, 901; E. Harper, I.G. 749; S. O. Lewin, 871, and several others were present during the evening.

PROVINCIAL.

*PLYMOUTH.*—*Lodge Sincerity, No. 189.*—At a meeting of Lodge Sincerity on Monday evening last, the lodge unanimously voted the sum of ten guineas as a donation to the Masonic Girls' School, to be given to the D. P.G.M., Bro. Metham, who will act as steward at the forthcoming meeting, and five guineas to the Masonic Boy's School, in answer to a communication received from the R. W. P.G.M. of Devon, Bro. the Rev. J. Huyshe, M.A., who, in consequence of the forthcoming festival, to be presided over by His Royal Highness the Prince of Wales, has been requested to act as Steward for his province of Devon. The V.W. Bro. Metham, stated that, without any sollicita-

tion on his part, the young Lodge Elms had also voted five guineas to him for the Girls' School. Lodge Sincerity has now three votes in perpetuity for the Girls' School, and two votes in perpetuity for the Boys' School. If it should, as is most probable it will, vote next year another five guineas to the Boys' School, it will then have three votes attached to the lodge in perpetuity for the Boys' School also.—The W.M., Bro. Balkwill presented, in the name of the lodge, a centenary jewel to Bro. P.M. Dowse, the Treasurer of the lodge. In doing so, the W.M. spoke in the kindest and warmest terms of the services which Bro. Dowse has so long rendered to the lodge.—A singular case came before the lodge, calling for its benevolence, which was most readily accorded. It was that of an old lady, the widow of a member of Lodge Sincerity, who was initiated in 1812, and the widow, who is now 85 years of age, made an application for relief, which was instantly granted. It was thought best that the relief should be given to her in weekly payments, and Bro. R. R. Rodd stated that he should be glad to see a weekly allowance made to the old lady during the rest of her life, a sentiment in which the lodge unanimously concurred. It was determined to send up a petition to the Committee of Benevolence, in order to obtain relief from the general body, to which such a case as this is especially entitled. The character of this remarkable claim drew forth the fact that although the lodge is now more than a century old, it has lost its records beyond the date of 1832, and the certificates of the deceased member, which had been retained by the widow, were looked at with considerable interest.—*Western Daily Mercury*, March 16, 1870.

*SALFORD.*—*Newall Lodge, No. 1134.*—The usual monthly meeting was held on Tuesday the 1st inst., at the Masonic Rooms, and was well attended by members and visitors. Bro. Richard Hankinson, W.M., opened the lodge in due form with solemn prayer. The Very Worshipful the Deputy Provincial Grand Master of East Lancashire, accompanied by Bros. John Barker, P.P.G. Treas.; Geo. Brett, P.P.G.R.; John Smith, P.G. Purs.; Uriah Nicholls, P.P.G. Purs., and William Roberts, P.P.G. Purs., entered the lodge and were received with the usual grand honours. During the evening the following gentlemen were duly initiated:—Mr. James Hull, by Bro. Richard Hankinson, W.M. of the lodge; Mr. Thomas Wilson, by the V.W.D.P.G.M., Bro. W. R. Callender, jun.; and Mr. Thomas Barker, by Bro. Geo. Brett, P.P.G.R. The working tools were explained by Bro. Baldwin, P.P.G.S.B., Cheshire. The initiations were performed in a very marked, impressive, and perfect manner, and were rendered doubly solemn and beautiful by the chanting of the portions of Scripture in use in the lodge, introduced by the present Master. The impressiveness and solemnity of the musical ceremony, which was rendered in a most correct and beautiful manner, called forth the praise of all present, more especially the visitors. Many visitors were present, including Bros. Ashworth, P.M. 298, Rochdale; Stevenson, P.M. 148 and 1061; Rowson, 203, Liverpool; Crompton, 203, Liverpool; Gilman, 815; Stoll, P.M. 363, and others. Bro. Beswick presided over the musical portion of the lodge work with great credit, every officer was well up in his part, which added greatly to the beauty of the work. The lodge was closed in due form with solemn prayer by Bro. Hankinson, W.M., after which the brethren sat down to a substantial banquet. The toasts of "The Queen and the Craft," "His Royal Highness, Bro. Albert Edward Prince of Wales, the Princess of Wales," &c., "The Grand Master of England," and "The Deputy Grand Master," were given, after which the W.M. proposed "The health of the R. W. Prov. G.M. of East Lancashire, Stephen Blair, Esq.," who, he said, would have been present with them on that occasion, had it not been for recent domestic bereavement. He fully sympathised with the G.M. in his sorrow, and he knew all the brethren, indeed the whole province, did so. (Hear, hear.) He believed Bro. Blair would be supported under the heavy trial with many consolations—(hear, hear)—and he fervently hoped that his health, which was now somewhat impaired, might soon be restored—(hear, hear)—and that he might long live to preside over the province where he was so universally beloved and so much admired. (Loud applause.) (The toast was most enthusiastically received and with grand honours.)—The W.M. then rose, and proposed "The worthy guest of the evening, the V.W. D.P.G.M. of East Lancashire, W. Romaine Callender, jun., Esq." He said he was personally proud to see Bro. Callender amongst them that evening—(applause)—and he was sure every brother in the lodge was equally so. (Applause.) He hoped—sincerely hoped—that although this was Bro. Callender's first visit to the Newall Lodge, it would not be the last. He hoped he would come amongst them as often as possible, for he could assure him he would ever find a hearty welcome from the brethren of the Newall Lodge. (Loud applause.) He could say a great deal more respecting the toast, but in the presence of Bro. Callender he would forbear. (The toast was drunk with the utmost enthusiasm, and with grand honours.)—Bro. Callender, in responding, thanked the brethren for the kind reception he had received, passed a very high eulogium on the working of the W.M. and Officers of the lodge, and gave some very judicious advice to the newly-initiated brethren which will not be easily forgotten by them. His address was a great treat, and was listened to with very great attention. Indeed, it would be well if his kind and judicious remarks were treasured up by all the brethren present. The "Health of the Past and Present Prov. Officers, and the newly-initiated Brethren" was then drunk, after which Bro. Callender proposed "The health of Bro. Hankinson, W.M.," in a most graceful manner, and complimented him on the manner in which he fulfilled the onerous duties of the chair. He had no doubt he would reflect great credit on the lodge, and at the expiration of his year of office would receive at their hands those commendations they were so ready to give to those

who deserved them. (The toast was enthusiastically received.)—Bro. Hankinson, W.M., in acknowledging the compliment, paid a tribute of respect to the officers he had selected to assist him in the well ruling and governing of his lodge. He hoped he should do his duty as Master. He loved Masonry, and he trusted he should ever have the good wishes and affection of every brother in the lodge.—Addresses were delivered by Bros. Smith, P.G.P.; Brett, P.P.G.R.; Collard, P.M., and others, all testifying to the well working of the Newall Lodge. Several songs were very creditably sung by Bros. Collard, Atkinson, Thompson and Beswick. It is gratifying to report that this lodge, called after the late lamented Lawrence Newall, Esq., D. Prov. G.M., is making rapid progress, and is destined at some future day to take a good position in the Masonic ranks. Although only some four years old, the lodge has subscribed (including private annual subscriptions from members) about £100. The one great aim of the brethren is to carry out the great principles of Masonry—brotherly love, relief, and truth. The present W.M. seems determined to work for the good of the lodge and the Craft in general, and this determination is heartily supported by Bro. John Barker, P.M., P.P.G.T., and by the P.M.'s and members of the lodge. Lodges of Instruction are held every month, and much credit is due to Bro. John Barker, P.M., P.P.G.T., for the great interest he has taken in the working of this lodge.

*ASHTON-UNDER-LYNE.*—*Milton Lodge, No. 1144.*—The annual meeting and St. John's Festival of this lodge was held on Monday, March 7th, at the Lodge Room, Burlington Hotel. Forty brethren were present, including Bros. J. M. Wyke, P.G.S.W., E.L.; Dr. Lees, P.P.G.S.W., E.L.; H. F. Darnton, P.P.G.J.D., E.L.; W. Roberts, P.P.G.P., E.L.; F. Stafford, P.P.G.A.D.C., C.; and many of the Masters and P.M.'s of the lodges in the district. The lodge was opened in due form by Bro. Ross, W.M., and the minutes were read and confirmed. Letters of apology from several brethren, expressing their regret at not being able to accept the W.M.'s invitation, were placed on the Secretary's table for inspection. The Auditors' report was also read, which showed that a donation of thirty guineas to the Masonic Institution for Boys, and five guineas to the district infirmary, had been given from the lodge funds during the year. Bro. Wyke then took the chair as Worshipful Installing Master, and called on the following duly installed Masters to assist him in the installation: Bro. Dr. Lees, as S.W.; W. Roberts, J.W.; F. Stafford, I.G. The lodge being opened in the proper degree, Bro. James Pollitt, W.M.-elect, was presented for the benefit of installation. The I.W.M., having recited some of the qualifications necessary to every candidate for the chair, called upon Bro. Stafford to read the ancient charges and regulations, to all of which Bro. Pollitt gave his assent, after which Bro. Wyke performed the ceremony with that masterly and impressive manner for which he has become so much admired in the Province of East Lancashire. The brethren saluted the W.M. in due form. Bro. Pollitt appointed his officers as follows: Bro. F. Ireson, S.W.; J. Jones, J.W.; D. B. Radcliffe, S.D.; E. G. Ashenden, J.D.; R. Borsley, I.G.; J. T. Kerrison, Secretary; each of whom received the benefit of investment at the hands of the I.W.M.—The charge to the W.M. was delivered by Bro. Dr. Lees in a very feeling manner, and those to the Wardens and brethren by Bro. Wyke. The W.M. was proclaimed in the usual manner, and the installing ceremony declared an end. The lodge having been closed the brethren retired for a short time and afterwards sat down to a banquet which reflected every credit on Bro. John Stafford, the host. On re-assembling, a blessing having been asked, fair justice was done to the viands provided. Bro. Pollitt then called on the brethren to charge their glasses, and proposed "The Queen," remarking that although not a Mason she had the principles of the institution at heart. "Their Royal Highnesses the Prince and Princess of Wales, and the rest of the Royal Family," and "The M.W.G.M. of England, the Right Hon. the Earl of Zetland," followed, together with the other Masonic toasts which were proposed and responded to appropriately, in one of which Bro. Stafford elaborately mentioned the advantages received in this district from the Masonic charities, stating that the first boy sent to the Boys' School from East Lancashire was from Ashton-under-Lyne.—The business of the evening included a presentation by the members of the lodge to the retiring W.M. Bro. Pollitt having explained this, rose and, addressing Bro. Ross, said: I have been requested by the brethren of Milton Lodge to present you with this Past Master's gold jewel and this framed testimonial, and in doing so permit me to explain that every subscriber to them whose name appears on the testimonial required no solicitation, but as soon as the matter was suggested an unanimous response was given, and the result I trust will be gratifying to you. It is pleasing to me, Sir, to be able to assure you of the good feeling entertained towards you and to express how your kindness in presenting the lodge with so many valuable presents has been appreciated. The manner you have worked in advocating the Masonic Charities—and I may especially mention the Boys' School—has convinced us that you have the principles of Masonry at heart, and the noble results prove how beneficial they have been to the cause. I think I shall not be exaggerating when I say that the thirty guineas this lodge has subscribed to that institution has been owing to your advocacy, and the liberal subscription of fifty guineas from your own private purse set a good moral example to those about you. I must also observe that the time and money you have spent in order to improve and establish the lodge and conduct its business has brought about that good feeling and harmonious working which is so essential and necessary for a happy and prosperous lodge. I therefore present you with this P.M.'s jewel on behalf of the members, and may the Great Architect of the Universe grant that you may live long to wear it; likewise this framed testimonial, which Bro. Kerrison will read.

*Inscription on the jewel:—*

"This jewel, with a framed testimonial, was presented by the members of Milton Lodge, No. 1144, to Bro. James S. Ross, Esq., P.M., as a token of their esteem."

The framed testimonial was as follows:—

"To James Smith Ross, Esq., of Stamford House, Ashton-under-Lyne, Past Master of Milton Lodge, No. 1144, of Antient Free and Accepted Masons.

"We, the undersigned members of Milton Lodge, beg to tender our heartfelt and good wishes to you, on vacating the Worshipful Master's chair at the close of your year of that honourable office. The many Masonic qualities with which you are endowed have endeared you to us, and the many laudable efforts you have made towards promoting the good of Masonry are too well known and need no enumeration. The many valuable presents you have made to the lodge have proved to us the great interest you have taken in its welfare, and the labour you have bestowed in advocating the Masonic Charities, together with the large contributions you have made to them, will be felt with gratitude by the many recipients in years to come. The amiable manner in which you have conducted the business of the lodge and the zeal with which you have discharged its duties, have caused you to be regarded with universal respect. We cannot, therefore, better express our feelings than by presenting you with this humble tribute of respect, together with a Past Master's jewel; and we earnestly hope that you may live long to enjoy those blessings with which the Great Architect of the Universe hath been pleased to bless you, and when the Great Geometrician shall call you from this sublunary abode, that you may occupy a place in the presence of the Most High.

ROBERT KENYON, P.M.	JAMES PRESTWICH.
T. STAFFORD, P.M.	J. OLLERENSHAW.
JOHN STAFFORD, P.M.	JAMES DEMPSEY.
A. WILLIS, S.W.	EDWINGARSDIE.
JAMES POLLITT, J.W.	A. BUCKLEY.
JOHN KERRISON, S.D.	E. J. ASHENDEN.
DAVID RADCLIFFE, J.D.	JAMES HIGHWAY.
JOHN JONES, I.G.	WILLIAM WILD.
SAMUEL GARSIDE.	GEORGE BEVAN.
FRANCIS IRESON.	MELLING LEVER.
EDWARD LEES.	J. H. REED.
WILLIAM REYVILL.	JOHN SHAW.
RICHARD BORSEY.	THOMAS BARBER.
	WILLIAM BENNETT."

Bro. Ross, in responding, said that he scarcely felt able to express his feelings in thanking the brethren for the great kindness shown towards him; he had mixed amongst the members of the lodge always with every degree of satisfaction, and nothing would give him greater pleasure than in giving his utmost assistance to advance the interests of the lodge. With respect to the Masonic Charities, he should always give, and influence others to give, what their means would allow. The objects were good and worthy of every Mason's consideration. He begged to thank them for the handsome present they had just made him.—Bro. Dempsey contributed an old English song, which met with great applause.—Bro. Ross said it was usual for the I.P.M. to propose the toast of "The W.M.," and on this occasion he felt it a very pleasing duty indeed, inasmuch as he had worked with him during the past year and had found him worthy of their confidence. He had no doubt that Bro. Pollitt would fill the chair creditably to himself and the lodge, and he trusted that the Wardens and brethren would give him that assistance which he himself had so liberally received.—Bro. Pollitt briefly responded.—Bro. Ireson proposed "The Visiting Brethren," with some very appropriate remarks, which were responded to by Bros. Wills, Bowers, Lees, Morris, and Fozzard in very good Masonic speeches. Bro. Fozzard (Liverpool) alluded to the good West Lancashire had done in establishing the Masonic Educational Institution for that province, educating at the present time thirty-four children of distressed and deceased Masons.—"The I.P.M." and "P.M.'s," and other toasts were given, intermixed with songs and recitations.—Bro. Kerrison proposed "The Masonic Charities," which met with a very able response from Bro. Ross. The Tyler's toast being given the brethren separated, having spent one of the most enjoyable evenings ever experienced at Milton Lodge.

**RAMSGATE.—Lewis' Lodge, No. 1209.**—A regular meeting of this lodge was held at the Royal Hotel, Ramsgate, (Bro. Hiscock's), on Wednesday, the 9th inst. Bro. the Rev. G. W. Sicklemore, P.G.S.W., W.M., in the chair. The minutes of the last regular lodge were read and confirmed. This being the night for election of W.M., Bro. J. Ellern, S.W., was unanimously elected. L. Finch, Treas.; G. Meager, Tyler. A candidate was proposed for initiation; other business of the lodge having been disposed of, the lodge was closed in due form and adjourned. Among the members present were: Bros. T. H. G. Snowden, P.P.G.J.W., P.M. 429 and 1209; H. Wootton, B. Barnett, A. Bowler, Carnac, Hilton, Crocker, Cunningham, B. Z. Hiscock, P.M.; B. N. Hiscock, Call, G. Haseltine. Visitors: Bros. G. E. Hawkes, W.M., J. R. Feakins, P.P.G.S.D., Sec.; T. M. Compton, S.D., and A. Wootton, J.D., of 127; A. Twyman, W.M. 429; R. Rolfe, P.M.; &c. &c.

**WARRINGTON.—Gilbert Greenall Lodge, No. 1250.**—The regular meeting of the lodge was held on Monday last. In the unavoidable absence of the W.M. the chair was taken by Bro. Bowes, P.M., P.P.G. Reg. C. and W., who was supported by Bros. W. Mossop, S.W.; W. Woods, J.W.; D. W. Finney, P.M., Hon. Sec.; and about twenty other brethren. The lodge was opened in due form, and the minutes were read and confirmed. The business consisted of one passing, Bro. Bierly; and three raisings, Bros. Pennington, Thistlethwaite, and Thos. Auckland. The lodge was then lowered and two gentlemen were proposed as fit and proper persons to be made Masons. The lodge was then duly closed with the usual solemnities.

ROYAL ARCH.  
METROPOLITAN.

**United Waterloo Chapter, No. 13.**—The regular meeting of this highly flourishing Chapter was held at the Masonic Hall, Woolwich, on Wednesday, the 23rd ult. The Chapter was opened in ancient form, the minutes of the previous convocation, as also the report of "The Audit Committee," were read and confirmed. This being the usual period for the installation of Principals and officers for the ensuing year, a Board of Installed Principals was formed consisting of Ex. Comps. R. E. Barnes, P.Z., 13; H. Bickerstaff, M.E.Z., 13; H. Clerk, P.Z., 13; J. Henderson, P.Z., 13; Jno. Graydon, P.Z. 13; J. Hasler, M.E.Z., 206; Chas. Cook, P.Z., 13; W. Shepherd, P.Z. 158; who according to ancient custom installed Ex. Comps. Wm. Norman, as M.E.Z.; A. F. Taffs, H.; J. L. Thomas, J.; R. E. Barnes, P.Z., as E.; John Kirk, N.; John Batstone, P.S.; John Henderson, P.Z. as Treas.; Geo. Allison, Janitor. Associate Companions were re-admitted, when the M.E.Z. informed the Chapter that subsequent to their last convocation, the following names had been received for exaltation in this Chapter, due notice of which had been given in the summonses convening the meeting, viz.: Bro. G. E. Grover, of St. Paul's Lodge, No. 374, proposed by Ex. Comp. Clerk, P.Z. 13, seconded by Ex. Comp. Graydon, P.Z. 13; also Bro. Geo. Hervey, Cornwallis Lodge, 1107, proposed by Comp. Knight, seconded by Ex. Comp. Henderson, P.Z. The ballot was taken and declared unanimous in their favour, and Bros. Mays (previously balloted for) and Grover being present, were regularly introduced and exalted to that supreme degree.—Resolved unanimously, "That the best thanks of the Chapter are especially due, and are hereby tendered to, Ex. Comp. John Henderson, P.Z., for his kindness in acting as Installing Master on this occasion, the very efficient manner in which he discharged the duties thereof, and that the same be recorded on the minutes." Visitors present: Comps. J. Hasler, M.E.Z. 206; A. W. Tattershall, J. 206; W. J. Natrab, P.Z.; John Dyer, Lily Chapter; Wm. Shepherd, P.Z. 156; John Pitt, 158; Jas. Griffin, 206; Geo. Fred. Cook, 174. All business being concluded the Chapter was closed in ancient form and perfect harmony, and the Companions, about forty in number, adjourned to Comp. Degray's, The Freemasons' Tavern, where the banquet was served in the most recherche style. The usual loyal toasts being duly given and responded to, Ex. Comp. Cook, M.E.Z., proposed "The health of the Principals," and adverted to the excellent working of the ceremonies, mentioning the high character for which Chapter No. 13 has been for so many years pre-eminent. The Principals severally addressed the Companions, assuring them it would be their utmost endeavour by constant attendance and a faithful discharge of the duties of their respective offices to merit a continuance of their esteem. "The health of the Visitors" was next given and received by the Companions with great *éclat*. The M.E.Z. then proposed "The health of the Officers of this Chapter," who severally responded to the eulogies passed on them. The Companions parted at an early hour, having spent a truly Masonic evening.

**Victoria Chapter, No. 1056.**—The regular convocation of this young and flourishing chapter was held at its usual place of meeting, the George Hotel, Aldermanbury, on Monday, the 7th instant, when the following brethren were duly exalted into the supreme degree of the Royal Arch, viz.: Bros. James Whitley Taylor, Otto Booth, John Wigg and Charles William Garnier, the ceremony being very ably performed by Comp. I.P.Z. Chas. Hoogood, business having prevented the M.E.Z., Comp. George Hayward Oliver, being present until late in the evening. Amongst those present were Comps. Edward Clark, II.; James Brett, P.Z. and Treasurer; J. Alfred A. Pendlebury, P.Z., Scribe E.; Elias Gotthel, N.; C. W. Noehmer, P. Soj.; John D. Taylor; G. Newman; H. Ehnhuus; J. W. Forge; W. Ashby; T. H. Ball; W. H. Hooper; J. J. Caney; W. R. Baker; W. J. Ferguson; R. E. Bright; E. Roberts; H. Smith; and visitors, Comps. E. Baker and N. Gluckstein. The resignation of Comp. George Kenning, who was unable to attend, as the night of meeting did not suit him, was received by the companions with very much regret. After the dispatch of other business, and the reception of two propositions for the next meeting, viz.: the names of Bros. George Parker, of Lo. 50., and Chas. Frederick Hogard, J.D. of Lo. 205, for exaltation, the companions adjourned to the banquet where the remainder of the evening was very pleasantly spent and enlivened with a little harmony.

## PROVINCIAL.

**WARRINGTON.—Chapter of Elias Ashmole, No. 148.**—The regular annual convocation of this chapter took place on Monday afternoon last, at the Chapter Rooms, at four o'clock. Comp. John Bowes, P.Z., Prov. G.S.B., M.E.Z., was supported by Comps. Robert Stevenson, II.; D. W. Finney, J.; Mossop, Scribe E.; Syred, Scribe N.; W. Richardson, P.S.; Captain Mott, P.Z. 241, Prov. G. Scribe N.; Kearne, P.Z. 241; Alderman Heppherd, Councillor Maxfield, Savage, and about twelve others. The chapter was opened by the Principals, when the rest of the companions were admitted and the minutes of the last meeting read and confirmed. The M.E.Z. now called upon Captain Mott to take the first chair as Installing Principal. M.E. Comp. Kerne then presented Comp. Stevenson as M.E.Z.-elect, and he was duly installed in the first chair. Comps. Finney and Bowes were then duly presented and installed as H. and J. respectively. The following companions were then invested to the offices attached to their names:—William Mossop, E.; Gilbert Greenall, N.; W. Richardson, P.S.; John Bowes, Treas.; and James Hannah, Janitor. The chapter was then closed and the companions adjourned to the Lion Hotel for tea.

**SCARBOROUGH.—Old Globe Chapter, No. 200.**—This

chapter met in the Masonic Hall, Globe-street, at 5 o'clock p.m. on Wednesday, the 2nd instant, when the following officers and companions were present: Comps. W. F. Rooke, Z.; J. F. Spurr, P.Z., H.; H. A. Williamson, J.; R. H. Peacock, E.; H. C. Martin, N.; S. H. Armitage, P.S.; W. H. Garnett, 1st A.S.; D. Fletcher, 2nd A.S.; J. A. Chapman, Treas.; J. Verity, Janitor; J. W. Woodall, P.Z.; J. Fisher, P.Z.; W. H. Smyth, P.Z., D.P.G.M. Lincoln; Grover; W. Peacock; and the Hon. P. Stanhope. The minutes were confirmed. Bro. J. C. Browne, elected last meeting, was admitted and exalted to the degree of a R.A. Mason. The Principals and P.S. each having performed their parts in the most faultless and able manner, which the candidate and all present acknowledged by marked attention. The next duty was the installation of Principals, and investment of officers, Comp. Major W. H. Smyth, P.Z., D.P.G.M. Lincoln, performed the duties of Installing Master, and we heartily congratulate this kind-hearted, deserving, and energetic Mason in the thorough success of his undertaking. Each of the newly-installed Principals having acknowledged that the language, combining with it Comp. Smyth's sublime and eloquent delivery, had made a very deep impression on him. The following are the names of the officers: Comps. W. T. Farthing, Z.; H. A. Williamson, H.; W. Peacock, J.; J. A. Chapman, Treas.; W. H. Garnett, E.; H. C. Martin, N.; D. Fletcher, P.S.; G. H. Walshaw, 1st A.S.; H. Grover, 2nd A.S.; J. Verity, Janitor. The three Principals above named are, for energy, zeal, and general Masonic usefulness, everything that any chapter could desire, and the subordinate officers have been selected as likely to follow in their footsteps. A vote of thanks was proposed, seconded, and carried unanimously to the Installing Master (Comp. Smyth), and we hope the Masons of his own province will read THE FREEMASON, and see by it that he is, although absent from them, still faithfully and kindly working for Masonry. Comp. Smyth, in acknowledging the compliment thus paid to him, stated in his usual kind language that it would at all times be a source of pleasure to him to perform his Masonic duties here or elsewhere. The chapter was now closed in due form, and the companions retired to the annual banquet, which was supplied by Bro. Chapman in his usual very excellent style, in fact he has made himself famous as a first-class caterer.

**GAINSBOROUGH.—All Saints' Chapter, No. 422.**—This Chapter, which has for some time past been in abeyance, was opened at the Masonic Hall, in this town, on Tuesday evening, the 22nd February, when Comp. James Fred. Spurr, P.Z., presided as Z. (in the unavoidable absence of Comp. John Wm. Pashley, the M.E.Z.), assisted by Comps. John Hawksworth, H. and J. Laughton, J. After the minutes of the former meeting had been read and confirmed, the two latter Comps. were re-elected to their respective offices, and Comp. Spurr was unanimously elected the M.E.Z.; John Moxon, P. Soj.; H. Curtis, Scribe; E. J. Laughton, jun., Scribe N.; and B. Box, Janitor. Comp. Spurr then imparted an instructive address upon the ceremony of exaltation and the working of the Chapter. Several candidates were proposed for exaltation, and it is intended, if possible, to hold a Chapter the evening previous to the day of the next Provincial Grand Lodge of Lincolnshire, to be holden at Gainsborough, that Companions in the province may have an opportunity to be present. The Chapter was duly closed at 9 p.m.

**MELTON MOWBRAY.—De Mowbray Chapter, No. 1130.**—A regular convocation of this flourishing young chapter was held at the George Hotel, on Thursday, the 10th instant, when among the companions present were the Rev. W. Langley, M.E.Z.; F. Fern Newcome, II.; W. Kelly, P.G. Supt., I.; Geo. Brown, E.; J. Jones Fast, as N.; Douglas, P.S.; Bright, A.S.; Adcock, Treas.; Petty, Duncomb, Selby, Chester, Newcome, and others. The chapter having been opened by the Principals, and the minutes of the last convocation read and confirmed, a ballot was taken for Comp. Capt. William Hartopp, of the Windsor Castle Chapter, No. 771, and Comp. E. J. Orford, Past Scribe E. of the United Pilgrims' Chapter, No. 507, who were duly elected as joining members. A ballot was also taken for Bros. William White Goode and Henry Deane, of the Howe and Charnwood Lodge, No. 1007, Loughborough; Edward Browning, of the Lodge of Merit, No. 466, Stamford; S. W. Johnson, S.W. of the Hereward Lodge, No. 1232, Bourne; and Lippin and Snodin, of the Rutland Lodge, No. 1130; all of whom were unanimously elected. Bros. Goode, Deane and Johnson being in attendance were then exalted, the ceremony being most efficiently performed by Comps. Langley, M.E.Z., and Douglas, P.S. On the conclusion of the ceremony the Historical Lecture was given by Comp. Kelly, the Symbolical by Comp. Douglas, and the Mystical by the M.E.Z. A ballot then took place for the officers for the ensuing year, when the following were elected: F. Fern Newcome, M.E.Z.; Orford, II.; Douglas, J.; Dr. Ashforth, E.; Adcock, N.; Fast, P.S.; Bright, A.S.; Duncomb, A.S.; Deane, D. of C.; Rev. W. Langley, Treas.; Goode and Johnson, Stewards; Turville, Janitor. Several propositions having been made for the exaltation of brethren, the chapter was closed in form and with solemn prayer, and the companions adjourned to refreshment.

**BREAKFAST.—EPPS'S COCOA.**—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & Co., Homoeopathic Chemists, London.—[Advt.]

SCOTLAND.

MASONIC BALL AT MOTHERWELL.—On Friday night, the 4th inst., a Grand Masonic Ball took place in the Masons' Hall, Motherwell, under the auspices of the St. John Dalziel Lodge, which was largely attended by the *elite* of the burgh and district. The hall was elegantly decorated for the occasion by Bro. Archibald King, who expended all the resources of his art in producing an imposing effect. Mr. Robert Watson's band from Lanark supplied the music, and Bro. W. G. King the refreshments. The company assembled shortly after nine o'clock, when dancing commenced with the Grand March, and was kept up with great spirit till an early hour. Amongst those present were the R.W.M. of the St. John Dalziel Lodge, Bro. Archibald King, and his office-bearers; the R.W.M. Bro. Wm. Forrest, of the St. Mary's Coltness; Bros. William Forrest, John Wilson, and D. Macnaughton, of the Provincial Grand Lodge of the Middle Ward of Lanarkshire; Provost Wm. King; Commissioners Dr. S. Thomson and party, Thomas King, and James King and party, &c.; and, altogether, the assembly was recognised as the most successful Masonic affair that has ever occurred in Motherwell.

SUPREME GRAND ROYAL ARCH CHAPTER OF SCOTLAND.—A meeting for the election and installation of the office-bearers will be held in the Freemasons' Hall, Edinburgh, on Monday next, the 21st inst., at 5 o'clock p.m. After the installation, the Companions will dine together in celebration of the Festival of the Vernal Equinox. The Right Hon. the Earl of Haddington, M.E. 2nd G.P. of Scotland, (in the absence abroad of the 1st G.P., the Earl of Dalhousie,) will occupy the chair.

IRELAND.

MASONIC ORPHAN BOYS' SCHOOL, DUBLIN.

The annual meeting of the Governors of this institution was held on the 10th inst., in the Freemasons' Hall, Dublin.

In the unavoidable absence of His Grace the Duke of Leinster, the chair was taken by Bro. ROBERT SHEKLETON, D.G.M.

Bro. HARTE, assistant secretary, read the report of the scrutineers, which stated that the following candidates for admission to the school, at the recent election, had received the number of votes placed after their respective names: Humphreys, 313; Wilson, 187; Levis, 173; Watson, 139; Thornton, 53; Rourke, 24; M'Mullen, 3.

The CHAIRMAN declared that Despard Sinclair Humphreys, who is the son of the late Dr. Humphreys of Belturbet; and Hugh John Wilson, son of the late Bro. John Mason Wilson, solicitor, of Dublin, having the largest number of votes, were elected for admission to the school.

Bro. Rev. H. J. WESTBY, P.G.C., read the committee's report, which stated that in the first year of their operation, they had every reason to congratulate the governors of the Masonic Order upon the success of the institution, and the progress which they had made towards founding an independent orphanage. From the accounts, which had been closed on the 31st of December, 1869, it appeared that the sum of £3,180 had been invested for the benefit of the institution, and the committees were determined that, as soon as the full sum of £5,000 should have been invested—which consummation, it was hoped, would shortly be secured by the liberality of the Masonic Order—they would recommend the foundation of an independent institution. The amount of interest accruing on the sum invested, and the annual subscriptions, had justified the committee in recommending that in January 1869, five pupils should be elected, and that, in September, 1869, two more should be elected—making, with the two now admitted, nine pupils on the roll of the Orphanage. The report proceeded to speak in commendatory terms of the progress made by the pupils in the school at Santry, and stated that their health was good, and that Mr. D. Allen, the new master of the school, who had been appointed as successor to Dr. Engledow, seemed likely to prove a very efficient instructor, and anxious to take every care of the pupils committed to his charge. It was also stated in the report that the annual subscriptions last year amounted to £1,300; and, though that was a liberal sum, yet it included a legacy of £50, left under the will of Mr. Joseph Brown, and a sum of £250 part of the proceeds of the late Masonic Ball, which had been paid over to the committee by the managers of that entertainment. The report concluded by stating that Bro. Capt. Harte, their Secretary, had proved a most efficient officer, and that the committee trusted that, by the increased liberality of the members of the Order, both in this country and in England, they would shortly be able to recommend the admission of all the candidates who appeared upon the voting paper, and also to take

initiatory steps towards the foundation of an independent orphanage.

Bro. MAXWELL C. CLOSE, P.G.W. of England, and Grand Sec. Ireland, moved the adoption of the report.

Bro. TRACY seconded the resolution, which was carried.

Bro. Captain HARTE then read the balance-sheet.

Bro. JOHN NORWOOD, *Z.P.*, moved, and Bro. S. T. BRADBURNE, seconded a resolution to the effect that the following gentlemen should form the committee for the ensuing year:—Bros. S. H. Bolton, the Vice-Chancellor, Maxwell C. Close, Lucius Deering, J. F. Elrington, *Q.C.*; W. E. Gumbleton, P.G.D. Eng.; S. N. Lane, Anthony Lefroy, *D.L.*; Rev. J. J. MacSorley, Vokes Mackey, *Z.P.*; Alderman Manning, *Z.P.*; S. B. Oldham, Hon. and Rev. W. C. Plunket, Francis Quin, Joseph Radcliffe, T. E. St. George, Sir J. M. Stewart, Bart., Judge Townsend, W. S. Tracey, T. Valentine, C. T. Walmsley, Robert Warren, C. H. Woodroffe, *Q.C.*; Rev. H. Westby, Dr. Smyly, E. D. La Touche, Capt. Davoren, J. S. Kincaid, William Allen, and G. H. Major.

The resolution was adopted.

Bro. ALLEN moved, and Bro. WILLIAM DOBBYN, V.P., seconded a resolution to the effect that Bro. Rev. Henry Westby and Dr. Smyly should be the Honorary Secretaries of the institution during the ensuing year.

The resolution was carried.

Bro. Shekleton having left the chair, Bro. Gumbleton was moved thereto, and a vote of thanks having been passed to the chairman,

The proceedings terminated.

Bro. the Right Hon. Lord Powerscourt has been installed R.W. Prov. Grand Master of Wicklow and Wexford, and purposes entertaining the Provincial Grand Officers, and Masters, Wardens and Secretaries of the lodges in his province, at a banquet early next month.

METROPOLITAN MASONIC MEETINGS

For the Week ending March 26, 1870.

MONDAY, MARCH 21.

- Lodge 1, Grand Masters, Freemasons' Hall.
- " 8, British, Freemasons' Hall.
- " 21, Emulation, Albion Tavern, Aldersgate-street.
- " 58, Felicity, London Tavern, Bishopsgate-street.
- " 185, Tranquillity, Radley's Hotel, Blackfriars.
- " 720, Panmure, Balham Hotel, Balham.
- " 862, Whittington, Anderton's Hotel, Fleet-street.
- " 901, City of London, Guildhall Coffee House, Gresham-street.
- " 1201, Eclectic, Freemasons' Hall.
- Chap. 12, Prudence, Ship and Turtle Tav., Leadenhall-street.

Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor. Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.

Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.

Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.

Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, MARCH 22.

- Lodge 14, Tuscan, Freemasons' Hall.
- " 92, Moira, London Tavern, Bishopsgate-street.
- " 145, Prudent Brethren, Freemasons' Hall.
- " 186, Industry, Freemasons' Hall.
- " 205, Israel, Radley's Hotel, Blackfriars.
- " 259, Prince of Wales, Willis' Rooms, St. James's.
- " 1158, Southern Star, Moutpelier Tavern, Walworth.
- " 1196, Urban, Old Jerusalem Tavern, St. John's Gate.
- Chap. 21, Cyrus, Ship and Turtle Tav., Leadenhall-st.
- Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.

Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.

Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.

Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, MARCH 23.

Lodge of Benevolence, Freemasons' Hall, at 7.

Lodge 2, Antiquity, Freemasons' Hall.

" 507, United Pilgrims, Horns Tavern, Kennington.

" 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.

" 754, High Cross, White Hart, Tottenham.

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.

United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.

Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.

Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.

New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. C. H. Pedler, Preceptor.

Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.

THURSDAY, MARCH 24.

House Committee Girls' School, at 4.

Lodge 34, Mount Moriah, Freemasons' Hall.

" 60, Peace and Harmony, London Tav., Bishopsgate-street.

" 65, Prosperity, Guildhall Coffee House, Gresham-street.

" 66, Grenadiers, Freemasons' Hall.

" 99, Shakespeare, Albion Tavern, Aldersgate-st.

" 766, William Preston, Clarendon Hotel, Anerley.

" 1056, Victoria, George Hotel, Aldermanbury.

Chap. 5, St. George's, Freemasons' Hall.

" 177, Domestic, Anderton's Hotel, Fleet-street.

Fidelity Lodge of Instruction (3), Yorkshire Grey, London-street, Fitzroy-square, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

FRIDAY, MARCH 25.

Lodge 179, Manchester, Anderton's Hotel, Fleet-street.

" 569, Fitzroy, Hon. Artillery Company, Finsbury.

" 780, Royal Alfred, Star and Garter Hotel, Kew.

" 861, Finsbury, Jolly Anglers Tavern, Bath-street, City-road.

St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.

Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.

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

Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.

United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.

Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.

Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

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

SATURDAY, MARCH 26.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

South Eastern Masonic Charitable Association, New Cross Branch.

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

HOLLOWAY'S OINTMENT AND PILLS.—Biliousness and Dyspepsia.—There is no organ in the human body so liable to derangement as the liver; food, fatigue, climate, and anxiety all disorder its action, and render its secretions, the bile, more or less depraved, super-abundant or scanty. The first symptoms should receive attention. A pain in the side, or the top of the shoulder, a harsh cough, and difficulty of breathing are signs of liver disease which are removed without delay, by friction with Holloway's inestimable Ointment. The Pills should be taken without delay. For all diseases of this vital organ, the action of these conjoined remedies is a specific by checking the over supply of bile, regulating its secretion, and giving nervous tone.—[Advt.]

THE BLOOD IN OLD AGE.—As age advances the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, supplies the extra nutrition to the blood and restores to it its florid hue, and then the progress of decay is arrested and the ailment disappear—man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also for Apothecaries' Hall, London. Sold by all druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment, each in boxes 1s. 1/2d., 2s. 9d., 4s. 6d.—*Caution:* Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

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 And all Booksellers and Newsagents in England, Ireland, and Scotland.

### Births, Marriages, and Deaths.

#### BIRTH.

MCGREGOR.—On the 9th inst., at Edward-street, Tralee, the wife of Bro. David McGregor, W.M. Lodge 379, Tralee, of a son.

#### DEATH.

SHERRY.—On the 14th inst., at Southampton, aged 37, Bro. Henry Gower Sherry, Lodge of Economy, No. 76, Winchester, and son of Bro. Charles Sherry, the father of the lodge.

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

## The Freemason,

SATURDAY, MARCH 19, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.

Annual Subscription, 12s. Subscriptions payable in advance.

All communications, letters, &c., to be addressed to the EDITOR, 3, and 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

### MASONS & ANTI-MASONS.

THE loftiest oaks are most exposed to the storm; the proudest positions in life are most pervious to the assaults of envy and malice. And if this be true, as a rule, in the material operations of nature, and in the existence of individuals, it may be readily traced in the history of religions, philosophies, and political systems.

Every form of belief has been assailed with the sharpest weapons of criticism—every metaphysical dogma has been questioned and opposed—every theory of civil policy has met with deadly foes.

It need not surprise us, under these circumstances, to find that an institution like Freemasonry should be received with dislike and antagonism by a section of the community. Some fancy that it interferes with their cherished religious opinions—others that it circumscribes their ideas and actions within the limited sphere of the Fraternity—while others imagine that it is a frivolous amusement in which sensible men can take no pleasure. Of late years considerable attention appears to have been diverted to the subject of the real anti-quity of the Craft, and recently our inter-

esting contemporary *Notes and Queries* has had several communications from contributors upon this head. Indeed, one personage—whose name it is unnecessary to introduce here—has become quite rabid in his attacks upon Freemasonry. He denies its claims to veneration on the score of age, and asserts that the Gormogons were more ancient, and quite as respectable as the Freemasons, although he holds that both indulged in silly and absurd ceremonies. We confess that our knowledge of the Gormogons is extremely limited—we believe that they practised some absurd rites as a preliminary to conviviality, and possibly excess, but the extraordinary part of the foolish writer's comparison is that he likens an Order which has spread over the four quarters of the globe to a society which never emerged from the city of its birth, and whose very name is now merely a peg upon which so-called antiquarians would fain hang their speculations. Surely such reasoning is most inconsequent and illogical. No greater compliment can be paid to the Masonic Institution, than to show that it has survived all the Gormogons, the Gregorians, the Jerusalem Sols, and other spurious imitations of our Order which flourished for a brief space during the past century. These associations had, we will grant, the same chance of success as Freemasonry—where are they now? Buried for ever in the dust of oblivion—and why? Because their principles were ephemeral, and their practices merely festive and social. Freemasonry, whether it be really of Jewish origin, or a development of the operative sodalities of the middle ages, possesses in its laws, its precepts, and its results, an infinite capacity for good; it is in harmony with all the nobler impulses of our being—it is, so to speak, a similitude of that more perfect state of humanity for which all earnest thinkers yearn and strive. Such an institution needs no defenders in a free country, and we must therefore condemn those well-meaning brethren who enter the lists to do battle with its profane opponents, especially in the columns of a secular newspaper.

Our ancient regulations teach us that we are not to engage in controversy with the uninitiated world upon the merits or demerits of the Craft, and experience shows that little advantage is to be derived from pursuing an opposite course.

It is, besides, a proof of great presumption on the part of these self-appointed advocates, who in all probability lack in essential particulars the qualifications for a victorious encounter with the foe. The Craft will not have any more of this *dillatante* championship, and we therefore advise our friends to withdraw at once from the controversy which has arisen in the pages of our contemporary. Freemasonry has outlived more serious menaces, and a body which can defy the once omnipotent power of Rome need not fear the paper pellets of an obscure scribbler.

Let it be remembered, that in America our brethren have had to pass through the fiery ordeal of persecution; that men are still alive who can recollect the anti-Masonic excitement caused by the disappearance of the infamous Morgan, and that for years the anti-Masons assumed a distinctive name, and fought bitterly against the very existence of the Craft in the United States. Can a better commentary upon their mad and miserable efforts be made, than to point to the unparalleled position which the Masonic Order now holds in America! For one temple of Freemasonry that existed in the great Republic in 1825, there are now twenty, for every Mason there are now a hundred, and persecution and obloquy not only signally failed to destroy the immortal fabric of the Craft, but have tended to consolidate and strengthen the power of the Order in the hearts of mankind.

Let the heathen rage; our trust is not in our ceremonies—beautiful, sublime as they are—it is the *principles* of Freemasonry in which we glory, and they are pinnacled high above the clouds and storms of time. Let us ever march onwards in this spirit, regarding neither the slaves of superstition on the one hand, nor the children of foolish envy on the other. Our mission is to do good upon earth, and every son of Adam will be welcomed into our fraternal circle if he obeys the divine behest, "Ask, and ye shall find; knock, and it shall be opened unto you." But we have no desire to drag reluctant votaries to our altars; they must come of their own free will and accord, and if any man chooses another path, it is no part of our creed to revile or persecute him.

We can therefore safely leave the insufferable folly, not to say insolence, of those who ignorantly deride our institution to the calm and impartial verdict of public opinion, premising that it is but a shallow evidence of learning and research in any individual to confound Freemasonry—under whose canopy men of every nation work and teach—with those mushroom societies of tavern wits, the Gregorians or Gormogons of the eighteenth century.

### ORDERS OF CHIVALRY. KNIGHTS TEMPLAR.

LIVERPOOL.—*Encampment of Jacques de Molay*.—The regular meeting of this encampment was held on Friday, the 11th March, at the Masonic Temple, Hope-street, for the installation of E.C. The ceremony was most ably performed by Sir Knight Pierpoint, in the presence of a large number of P.E.C.'s, including Sir Knights Wright, D.P.G.C. of Lancashire; Banister, 32°, P.G.S.B. of England; Alpass, Prov. G. Sec. West Lancashire; &c. The new E.C., Sir Knight J. H. Youngusband then appointed his officers as follows:—White, Prelate; Buller, 1st Captain; Long, 2nd Captain; Mott, Registrar; Deeley, Almoner; Johnson, Expert; Poole, 1st Standard Bearer; Irvine, 2nd Standard Bearer; Slee, Capt. Lines; De le Pereille, 1st Herald; Cunningham, 2nd Herald. The encampment having been closed with solemn prayer, the Knights adjourned to Bro. Eberle's, Royal Hotel, Dale-street, and there partook of the bread of plenty and cup of cheerfulness.

### INSTRUCTION.

The Domestic Chapter at their next meeting will be asked for their consent to the Chapter of Instruction being re-opened at Bro. Fisher's Restaurant, Victoria Station, Pimlico, early next month, when it is intended to work the ceremony of consecration, and a very prosperous future is augured for the chapter, as there are many local companions who have intimated their intention of becoming members.

The Fifteen Sections will be worked at the Peckham Lodge of Instruction Malsmore Arms, Park-road, Peckham, on the first Wednesday in April.

Multum in Parvo, or Masonic Notes and Queries.

DATE OF MOTHER KILWINNING LODGE, NO. O. (page 127.)

Bro. "Leo" has settled a question so far as at present I wish—that Mother Kilwinning Lodge "claims to date from the foundation of Kilwinning Abbey in 1140." As to proofs of this, I do not in the least dream of them. This then, I understand, is the furthest back date that any lodge holding charter from the Grand Lodge of Scotland claims to be. It would seem that Bro. "Leo" is a Scotsman, as he tells us of a work his friend is engaged on. Can he throw any light on the work, "History of Mother Kilwinning"? Where is this to be got? is it published, or will it ever be? The words used by Bro. "Leo" are sound sense: "As to the pretension of 'Mother Kilwinning' being the mother lodge of Scotland, all the others being offshoots from it, that is simply nonsense." What does his esteemed friend Bro. D. M. Lyon say to this? I confess that I would like to see a communication to THE FREEMASON from Bro. Buchan, of Glasgow, to the same effect as that of Bro. "Leo." ONE WHO WISHES FACTS.

A MASONIC TRUTH.

The jurisdiction of lodges of Freemasonry in many of the states of America take cognizance of a man in his everyday life. For example, a Freemason known to have committed any crime in violation of the laws of the country, or in violation of the laws of morality, or even doing that which may be termed improper, is at once taken before his compeers in lodge assembled and dealt with as they think the case deserves.

A SCOTTISH TOURIST THROUGH THE STATES.

BRO. "LEO" AND "MOTHER LODGE KILWINNING."

In proceeding to decide the date of institution of "Mother Lodge Kilwinning," Scotland, Bro. "Leo," a most indefatigable writer and Masonic correspondent, falls, I think, into an error which he will be one of the first to acknowledge when the mistake is pointed out.

No one, to my knowledge, has ever pretended that "Mother Kilwinning is the mother lodge of Scotland, all the others being offshoots from it." Certainly "it is one of our Masonic dreams;" and, strange to say, the warmest objector to such a course, and actually the dreamer, is "Leo" himself! Well, after this, I shall not despair of even "Leo" sometimes falling into the same customs as many adopt now in Masonic discussions—viz., imagine, and then confute. However, it is not his usual character, and the letter otherwise is substantially correct, although I believe the missing minute-book was dated as far back as the sixteenth century. This grand old lodge was the mother of very many lodges, not only in Scotland but elsewhere; and hence, from being one of the oldest, and most certainly the parent of more lodges than of any other six independent lodges before the institution of Grand Lodge or since, it may be justly termed the "Mother Lodge Kilwinning."

I write these few hurried lines because the historian of this lodge, Bro. David Murray Lyon, is now engaged in writing the history of the Lodge of Edinburgh, Mary's Chapel, and finds his task consumes all his spare time, and will require some months yet of hard work. With "Leo," I anticipate much from the labours of Bro. Lyon, as his past warrants a deal more for the future.

W. J. HUGHAN.

BRO. R. W. LITTLE AND THE MARK, ETC.

I am very glad to see the remarks by the accomplished Mason, Brother Little, in THE FREEMASON for March the 12th, respecting the Ark Mariners' degree. The draft of a warrant for working the Mark and other superior degrees, though mentioned, is not, however, presented. Likely it will be next week, as certainly anything respecting the Mark degree before this century is of importance, now that its claims to rank as one of the oldest degrees of Freemasonry seem to be so generally admitted.

I wish my friend Bro. Little could manage to

find time to publish the documents concerning the "Red Cross Degree," and its connection with other chivalric degrees; especially as these records abundantly confirm all that has been written about the degree being under the authority of H.R.H. the Duke of Sussex. I have seen a paper, signed by His Royal Highness, which refers to the degree before the "Union," and which also conclusively proves the connection of so distinguished a Mason with so celebrated an Order. We ought to have them printed for the information of all.

W. J. HUGHAN.

[The draft shall appear next week.—ED. F.]

MASONIC DRAWBACKS.

Masonry suffers much less from the attacks of those without, than from the non-earnestness and want of honesty of far too many of those within.

LEO.

CHRONOLOGICAL TABLE OF ENGLISH ARCHITECTURE.

	A.D.	A.D.
1. Saxon Period ... ..	—	1066
2. Norman Period ... ..	1066	1145
3. Transitional Period ... ..	1145	1190
4. Lancet Period ... ..	1190	1245
5. Geometrical Period ... ..	1245	1315
6. Curvilinear Period ... ..	1315	1360
7. Rectilinear Period ... ..	1360	1550

The above is extracted from Mr. Sharpe's "Seven Periods of English Architecture." As for Scotland it would be rather behind England in changing from one style into another, and not until long after the Norman Conquest (1066) did the Scots do much in the way of building stone churches. From the latter part of the 12th century to the latter part of the 13th was the principal era of Scottish architecture. The Scottish war of Independence, however, disturbed the intercourse between England and Scotland, and in and after the 14th century the Scots adopted Continental customs and models.

W. P. B.

THREE CLASSES OF MASONRY.

In the 15th and 16th centuries we had Operative Masonry in Masonic lodges, in the 17th century we had Social Masonry, and in the 18th and 19th centuries we find Speculative Masonry.

W. P. B.

THE YORK RITE.

For the information of your readers, will Bro. Yarker give a definition of the phrase he uses, "The York Rite," and also say how old he considers it?

ENQUIRER.

THE MANNINGHAM LETTER (page 121).

This letter is of no value as to proving that our present system existed before 1717. It is possibly a forgery.

The idea that Royal Arch Masonry "is older than 1717" is purely imaginary. No proof can be given for any such assertion.

The date "1686" in connexion with "Early Grand Templars" or "Holy Wisdom" is of equal value with the date "1057," assumed, 64 years ago, by the Lodge of Glasgow, pretension being the foundation of both; Truth being rather at a discount in far too many Masonic quarters.

I do not know what "the present Rosicrucian Society in England" may be founded upon, but it appears to me that the foundation of the 17th century Rosicrucians had about as much to do with "English Ancient Free and Accepted Masons" as I had.

LEO.

"THREE years ago this autumn I had a severe attack of gout, to which I had been subject twenty-two years. After being confined to my room under treatment two weeks, I was induced try your Pain Killer, and in little more than a week was able to be at business. Two years before I had a similar attack, which, with the best treatment I could get, laid me up over four months.—T. PERRY, Red Lion-square, Nov. 10, 1868.—To Perry Davis & Son, London, W.C."

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—[Advt.]

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

THE YORK LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—At page 128 of your columns I read as follows:—"Our early traditions inform us, that from the time of Prince Edwin, A.D. 926, when the first lodge was held in the Norman Crypt of York Minster, under a charter from King Athelstan, a Grand Lodge existed in an uninterrupted stream until about the year 1780." Now it stands to reason that if said lodge was really held in said "Norman Crypt," that could not be until said Crypt was built; but according to the Chronological Table of English Architecture, which I elsewhere give, the Norman period does not even begin until 1066, viz., until 140 years after the date of this pretended 926 affair! Ergo, that idea is inconsistent. Then as to this "charter," granted by King Athelstan to this "first lodge" of Masons—where is it? It is purely imaginary; charters were neither so plentiful nor so easily got in those days. The idea is simply a pretension.

And as to the 926 "Grand Lodge," that is another mistake; the 1717 Grand Lodge, held in London, is the oldest in England or elsewhere. And the pretended Grand Lodge of York, got up afterwards, was simply a York pretension. The "uninterrupted stream" is therefore simply an unfounded dream, promulgated by York Masons to bring grist to their own mill at the expense of the Grand Lodge of England.

I understand that as to York Cathedral, "the earliest portions now remaining are the foundations of the early Norman one." The transepts being Lancet or Early English, the nave of the Edwardian period, and the choir somewhat later. However, not to go too far back, if the so-called Grand Lodge of York can prove its existence in 1716, then by all means give it the priority—only produce the proof first.

I am, yours fraternally,

W. P. BUCHAN.

THE GRAND MASTER AND THE GRAND MASTER-ELECT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have been much delighted in reading your excellent article entitled "The Grand Master-Elect of England," as, also in perusing the capital biographical sketch of this distinguished and really noble Freemason, the Right Hon. the Earl de Grey and Ripon, K.G.

Many Masons anxious to know more of his Lordship's career than has been inserted in the pages of any Masonic publication, will be highly gratified on reading the account you have given of the M.W. the Grand Master-elect as a Mason from A.D. 1853, and will be all the more interested as it is patent his Lordship has really earned and become entitled to so eminent a position, by first of all, skilful *Mastership* of the Lodge of Truth, No. 521, Huddersfield, by being actually the Provincial Grand Master of West Yorkshire for many years, and finally the Deputy Grand Master of England, in all of which eminent stations his Lordship has proved himself a most diligent, skilful and firm ruler of the Craft. I write this much, also to express a hope that we shall be favoured with a sketch of the revered M.W. Grand Master, the Earl of Zetland, as I am persuaded another such biographical notice of this beloved nobleman will be highly esteemed by the fraternity.

Yours fraternally,

WILLIAM JAMES HUGHAN.

"UNIFORMITY OF WORKING."

(To the Editor of The Freemason)

DEAR SIR AND BROTHER,—So "uniformity of working" has been shelved. I do not wonder at it, for it has not been judiciously handled. Experienced Masons, who have made the ritual their study, are not likely to accept the dictum of those who in all probability possess only a superficial knowledge of the work. It may, however, be doubted whether even a committee, composed of our most intelligent preceptors, would be successful in effecting the desired consummation. I am inclined to agree with Bro. Havers, "That to effect an uniformity of working is physically impossible," and would join in his warning that "all men's memories are not alike," and add, that all men's perceptions can never be alike. If, however, "uniformity" is impracticable and beyond our reach, I am sure most will confess that "efficiency" is, and if the former question has been quietly put aside, I trust the latter will not be so readily consigned to oblivion.

In corroboration of the statements advanced in my former communication, I would direct attention to the remarks of J. H. in THE FREEMASON of

February 19th. J. H. is disgusted to find a W.M. incapable of performing the duties of a J.W., and horrified to learn that another W.M. never visits a strange lodge because he could not remember the S.S. Similar anomalies are of but too frequent occurrence. In no other society or institution would such a state of things be permitted; ability alone would form the standard for promotion. Then why should it be suffered to exist in a Freemasons' lodge? Men of intelligence rightly refuse to remain in a lodge governed by officers who, in most instances, have yet to learn the rudiments of their duties. It is stated, and I have it on good authority, that in a first-rate City lodge, which is frequently honoured by four or five Grand Lodge officers among its visitors, that the two deacons are so incapable as to be obliged to retire from the lodge during the ceremonies, delegating to a brother—who is not in office, but who understands the work—the task of doing duty for them, while one of the Wardens never makes his appearance (I suppose from the same cause) except at the banquet-table. Why is honour heaped upon ignorance, and skill allowed to remain unrewarded? But is this an isolated case? Any one who has paid attention to this subject knows full well there are many such; and, then, in an after-dinner speech fulsome praise is bestowed upon these incapables by individuals who could only have been disgusted by the bungling way in which the business of the evening had been disposed of.

It is more than probable that my feeble attempt to direct attention to this crying evil will find no echo, but I am inspired by the hope that some able and influential brother will take up the cry and cause it to reverberate in every lodge, for if the evil is allowed to remain, the result can only be detrimental in the end. In a late issue of THE FREEMASON a "Lover of Uniformity and Fair Play" computes that in his own province "at least 600 brethren have ceased to be subscribing members," and assures us that "many of these would have been active and zealous Freemasons, and an ornament to the Craft, but have withdrawn from attendance at lodges, disgusted with the careless working and management, and with the frequent spectacle of members totally incapable being pushed into office, while much more able brothers are left out in the cold." The same writer complains that "candidates are passed and raised, and never turned back to learn better, however imperfect their knowledge." Of course not; laxity is the order of the day—points of importance lightly passed over, and the whole proceedings regarded simply as a matter of course. A candidate presents himself to obtain a superior degree, the W.M. informs the lodge of the fact, but declares it necessary for the brother to give some proof of proficiency in the former degree. What a farce! With but very few exceptions the candidate is quite startled to hear he will have to submit to an examination before he can be permitted to take his next degree, but his anxiety speedily subsides when he finds the J.D. prompting; and although the candidate, instead of displaying proficiency, manifests his complete ignorance of anything pertaining to the former degree, the W.M. coolly proceeds to advance him to the next. I do not know whether questions of this sort are of sufficient importance for the Grand Lodge to take cognizance of, but it strikes me, interference from head quarters in this respect would be a step in the right direction, and could not fail to enhance the prosperity of the Craft.

Yours fraternally,  
E. GOTTHEIL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—From the first I heard of Bro. Stevens' motion to promote this desirable object, I have felt a deep interest and desire to see its consummation, and have accordingly taken every opportunity of attending lodges professing to work under the two known systems, and I must confess that I have failed to discover a difference (where either are worked properly) to warrant the great task and possible failure of any interference with those systems. The different morals drawn from the same emblems are equally good and appropriate. The greatest difference existing from the innovations made by imperfectly working either systems and setting up a ritual peculiar to the W.M., who has not taken the trouble to qualify himself for the honour all are anxious to attain, but not so willing to make any great effort to grace. How many W.M.'s after scrambling through the chair absent themselves from further work or interest in the lodge, being content to dub the P.M. after their name and accept all the privileges conferred by it without further trouble? and how often is it the practice to use the stereotyped phrase "if time will permit" as an excuse for the non-performance of part of his duty, so very essential to the instruction of the candidate passing from one degree to the other, simply from his incapacity to perform it? And what is the consequence? I will tell you my experience at two lodges. At one, known for its careful and perfect

working, I observed the candidate deeply affected, and I afterwards heard him say that the impression made on his mind was such as he hoped neither time nor circumstances would ever efface, and could not fail to be productive of the most serious reflection, and the practise of those moral virtues so strongly enjoined. I was also present, not long since, at the initiation of a brother with whom I afterwards walked home, and I felt all the humiliation of hearing him say, that had it not been for the feelings of respect he had for his proposer, he would have left the lodge in the middle of the ceremony, as he felt so disgusted with the levity and the disconnected jargon made of the ceremony.

What can be more painful than witnessing a W.M. being prompted at every few words, then trying back, and leaving out entire sentences, causing the whole to be incomprehensible, and making what is a most beautiful ceremony a ridiculous farce? Would a uniformity or authorised ritual ensure a better state of things? Bro. Stevens, for whom I entertain a great respect and appreciation of his commendable desire to remedy any defects in lodge working, I am sure will not misjudge me when I say, after careful consideration of the whole subject, I think it would be more to the interests of the Craft to adopt the suggestion of Bro. Gottheil, to make a certificate of efficiency from a Board of P.M.'s or Preceptors a necessary qualification for the Chair of K.S.; and further, that every Master should at least be able to instal his successor, and truly instruct and employ his brethren in all that a candidate should be instructed in, and not let him hear for the first time in a Lodge of Instruction what it was the duty of his Master to have taught him in passing through the several degrees. Then would a Master appoint only such officers as could efficiently assist him, and each in their turn would become qualified for the succeeding office. Then the usual routine could be carried out without discredit to the lodge, and young members would have an incentive to study those ceremonies which, if delivered with a proper gravity and sober earnestness, as they deserve to be, I think would be productive of more real and practical results, and spare us from the annoying comments too often heard from members of our honourable, ancient, and royal institution.

Apologising for the length of my observations,  
I remain dear Sir and Brother, yours fraternally,  
W. E. GOMPERTZ.

Past G. P. Herts., W.M. 869.

[The publication of this letter has been unavoidably delayed]—ED. F.

#### FREEMASONS' LIFE BOAT FUND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The writer of a letter, in your last issue, signed W.M., desires to be made acquainted with certain facts relating to an attempt made some three years ago, to establish a Masonic Life Boat.

Permit me to assure W.M. and the brethren generally, that neither Bro. S. Davis, who suggested the idea, myself, nor any of the committee (except perhaps Bros. Thomas and Stevens, who as yet have taken no active part in the matter) were at all cognizant of any previous essay in a similar direction, until some letters respecting it were published in recent numbers of THE FREEMASON. When this fact became known to me, and an appeal to the Craft had been resolved upon by the committee, I deemed it expedient to insert that clause in the circular which served W.M. for his text, but it was simply meant to inform intending subscribers that the present movement was entirely distinct from anything of the same sort that may have been formerly contemplated.

I pass by the ungenerous insinuations your correspondent thought proper to indulge in, and only stay to wonder—assuming ours to be an "opposition" committee as W.M. suggests—by what method of reasoning he arrived at the conclusion that we possess the power to dispose of a fund collected three years ago by individuals who, I distinctly state in my circular, have no connection whatever with our undertaking. I should imagine that the elucidation of the questions propounded by W.M. could only be obtained by applying to the "Masonic Mirror," or to the "Illustrious" brethren under whose auspices the former movement was conducted; and it seems to me that W.M. knows more about that affair than he leads us to suspect, for according to his own statement he took great interest in it. I trust, however, W.M. will assist us in what is now being attempted, and am obliged to him for affording me the opportunity to state publicly that our committee is composed of practical business-men, of good social position—most of them of no eminence in the Craft, but of known integrity—who, anticipating the hearty support of every humanely disposed brother, are determined to succeed.

I am, yours fraternally,  
E. GOTTHEIL, P.M. 141,  
Hon. Sec. to the Committee.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As the promoter of the above movement I herein annex a copy of my letter published in the *Jewish Record*, November 19th, 1869, which I deem will be a full answer to the letter in yours of this date, bearing the signature W.M. I shall deem it a favour by your finding space for the same in your next, which will greatly oblige,

Yours fraternally,

March 12, 1870. S. DAVIS, Faith, 141.

*A Masonic Life Boat.—To the Masonic Brotherhood.*

Brothers,—In March, 1867, I wrote a letter which was published in the *Jewish Press*, under the heading of "A Suggestion for a Life Boat." From the great good effected under a Divine Providence in the late disastrous gales by Life Boats at their various stations, in preserving the lives of so many persons (vide *Daily Telegraph*, October 23rd, 1869), I am induced to ask your co-operation with the following gentlemen and myself, by your subscriptions, that we may present the National Life Boat Society with a boat worthy the brotherhood. I am satisfied that had I have been in the position earlier to ask your assistance in the above movement, so great a public good would not have lain dormant so long. I must ask our brothers in the United States of America, Canada, and Australia, to think of the out and homeward-bound vessels, and the many casualties that occur in nearing and leaving our shores, that they may assist us with their subscriptions, which will be thankfully received by the following gentlemen of the committee.

Bros. A. E. Harris, P.M. (141), 136, Mile-end-road,  
" E. Gottheil, P.M. (141), 120, Mile-end-road,  
" Charles Davis (223), 11, Scarborough-street, E.,  
" M. Manus (188), 12, Scarborough-street, E.,  
" B. Salamons (141), 241, Edgware-road, W.,  
at the office of the *Jewish Record*, and by

Yours respectfully, S. DAVIS (141).

4, John-street, Jubilee-street, Commercial-road, E.

#### HIRAM ABIF.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I hardly know where we are in the amicable controversy about Hiram Abif. Brother Stolz, who unduly depreciates his own learning and ability, while he unduly magnifies mine, has contributed a second article on the subject, which, though instructive on one point; i.e. the high or notable character of the Hiram family in their vocation or calling, does not, I venture to submit, supply any additional reason for calling the Hiram sent by the King of Tyre to Solomon, Hiram Abif. He speaks, indeed, of the reason why he should have been called Abif at the time of the building of the Temple, but he has omitted to mention the reason, or to show why "the addition was suitable." On the contrary, he seems to give up the point, for he writes, "the English Bible gives the literal translation of the words, **חורם אבי** *Huram Abi*, Hiram my father; that is to say, he is a very clever builder, and is the builder of my father—the best man he could send him."

H. M. fears that I misapprehended the drift of his former letter. I do not think that I did so, nor do I think he "failed to convey his meaning as clearly as might be desired." That Hiram of Kings and Hiram of Chronicles is one and the same person there is no doubt, the letters *van*  $\gamma$  and *yod*  $\gamma$ , being interchanged, as Brother Stolz says they often are; and I understood H. M. to argue that the words following the names Hiram and Hiram in Kings and Chronicles, i.e. *Abiu* and *Abi*, had been rendered in the English Bible by equivalent terms, *his father* and *my father*, whereas the German and the Swedish versions had taken them as proper names. I took this to be his meaning, and I still think it is; and, moreover, I think that he repeats it in the second communication. My reply was and is, that the English translators had done what was right, and that there was no reason why they should take the two words *Abiu* and *Abi* to be a proper, and the same, name, and convert them respectively into *Abif*. My argument was, that we cannot set up the authority of the German and Swedish versions against the original text; and that *Hiram Abiu* and *Huram Abi* are simply Hiram *his father*, and Hiram *my father*, and not *Hiram* or *Huram Abif*. He was Hiram or Hiram a widow's son, whose father was a man of Tyre, and who was, no doubt, like himself, famous as a worker in metals.

Brother Stolz finds in 2 Chronicles, ii. 14, what he believes puts me in the wrong in disputing Hiram's claim to be regarded as a Mason. He says that I prove from the text "what kind of a man Solomon required of the King of Tyre;" namely, "a man cunning," that is, experienced, skilful, what we should deem an accomplished and expert workman, "to work in gold and in silver, and in brass, and in iron, and in purple, and crimson and blue; and that is skilful to grave with those who are so skilled, and which I have with me in Judah and in Jerusalem, whom David my father did provide," but he refers me to the kind of man king Hiram sent, as described 2

Chronicles, ii. 14, where, as he truly says, we find that Hiram "was an able worker in stone, as well as in other works." It, however, by no means follows that Hiram was a Mason or a builder. The King of Tyre describes him to be "skilful to work in gold, and silver, and brass, and iron, and stone," &c., and "also to grave any manner of graving, and to find out every device which shall be put to him with thy cunning men, and with the cunning men of my lord David thy father." But, surely, the capability to work in stone was the same sort of capability he had to work in gold, and silver, and brass, and iron, &c.; that is, not as a Mason or a builder, but as a worker in metals, and a carver or sculptor. As Dr. Mackey observes (Lex. art. Hiram) he was "the workman to whom Solomon was indebted for all the ornaments of the Temple;" not for the construction of the edifice itself. And with this agrees the description of the work he accomplished, in 2 Chronicles, iv. 11-16, and 1 Kings vii. 15-45, in neither of which places is a word said of his being concerned in any other description of work than that I have specified; namely, the ornamental work of the Temple, and the furniture thereof, which was work of an artistic description, and not such as a builder or a Mason himself undertakes and accomplishes.

But what is, as I think, still more conclusive as to the relation of Hiram to the Temple, is that in 1 Kings v. 18, the builder's בני בני, and the stonemason's גבלין Gblim, are distinctly described as those who prepared the stones and the timber to build the house with, i.e., the builders and the Masons; and in verse 14, Adoniram is said to have been over the levy which included these workmen in timber and stone, not a word being there or elsewhere said about Hiram in connection with such work. In this view of the case, Brother Guedalla appears to agree with me, as also in my belief, that Adoniram was the Master-builder and Mason.

May I now say that I think it is made manifest, that the widow's son was known as Hiram or Hiram Abif, and not as Hiram or Hiram Abif, that he was an artificer in all decorative work, whatever might be the material; and that in this he was so renowned and honoured as to be spoken of as a distinguished man?

How, then, came the German and Swedish translators, and we Masons, to convert the descriptive phrase of 2 Chron. iv. 16, *Abiu*, into a proper name—"and all their instruments did Hiram, his father (*Abiu*), make to King Solomon"? I do not know, unless it be that the phrase, "Did Hiram, his father, make to King Solomon," perplexed them. Knowing that Hiram was not the father of Solomon, they thought to solve the difficulty by taking the word *Abiu* as a proper name. It must be admitted that the passage is perplexing, if we be ignorant or forgetful of the fact, that the designation *Ab*, or *father*, was used as a mark of distinction and honor by the Hebrews (see 2 Kin. ii. 12, vi. 21, xiii. 14, &c.) If we take the writers of the book of Chronicles to use the word in this sense, all will, I think, be clear. "All these things did Hiram," who, for his skill and accomplishments, was distinguished as his *father*, "make for King Solomon."

Bro. Guedalla says, "I, therefore, agree with Bro. Carpenter, that the assassination of the so-called Hiram Abif is merely an allegory," to which Bro. Stolz objects, that "on whatever the story is based there must be a reason," &c. No doubt; and I can not do better, perhaps, to show what I, and, probably, Bro. Guedalla, mean in speaking of this as a mere tradition, than quote the following passage from Dr. Mackey (art. Traditions, in Lex.): "In many instances these traditions have been corrupted by anachronisms and other errors, which have naturally crept into them during a long series of oral transmission. No one, therefore, can for a moment contend that all the legends and traditions of the Order are to the very letter historical facts. All that can be claimed for them is that in some there is a great deal of truthful narrative, more or less overlaid with fiction; in others, simply a substratum of history; and in others, nothing more than an idea, to which the legends or myth is indebted for its existence, and of which it is, as a symbol, the exponent. The intelligent Mason will always, however, be able, after a little consideration, to separate the substratum of truth from the superstructure of fiction which has been imposed upon it; and, then, what is presented as a tradition will often be found to be a mere myth or allegory, whose symbolic teaching is of great beauty and importance. It is a part of the science of Freemasonry to elaborate out of these traditions the truth, symbolic or historical, which they are intended to convey, and to distinguish a tradition founded in fact from one which is based upon a myth, so as to assign to the annals and the poetry of the Order their respective merits."

After all, however, this controversy is of little value, beyond this—that it is always important to ascertain the truth; and also that it is desirable to be able to attach more definite meaning to any ritual or phrase

we may use. I will assume, though not insist upon it dogmatically, that we have succeeded in the former object; and I think that we, who deny that Hiram was also named Abif, may justify ourselves in adopting the formula—"Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif," as signifying—"Solomon, King of Israel; Hiram, King of Tyre; and Hiram, the father," that is the renowned artificer upon whom was conferred that honoring distinction.

I am, yours fraternally,  
WILLIAM CARPENTER.

TRUE FREEMASONRY AS AN EXAMPLE.  
(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The readers of your excellent journal could not have had a better picture and example of Freemasonry than the words of Bro. W. Carpenter on page 92.

In reading his able article entitled "Jews and Christians," I could not help thinking that Bro. Carpenter puts the subject before me with regard to the Jews, as a Mason, in the same way as St. Paul, by the spirit of God, as a Christian. After telling us what we ought to do when amongst unbelievers, and how we ought to deal with them, St. Paul says (Rom. xiv. 19): "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." That is true Christianity. In Bro. Carpenter's letter we find it to be true Freemasonry. O wonderful Masons! O wonderful Masonry! Had such a spirit existed from the beginning of the Christian era, instead of Popery—the enemy of Christianity, the enemy of Freemasonry—we should not have had that picture of the long and unceasing miseries which they have undergone ever since the destruction of their temple. The Church of Rome ever ranked and treated them as heretics.

Had such men as Bro. Carpenter been then in England, who says to the Jew, "You are my brother, and as a brother I love you," we should not have had such dark pages in our English history as what did happen in the Castle of York in the time of Henry II., Richard, John, and Henry III., who often extorted money from them. Edward the First completed their misery, seized on all their property, and banished them the kingdom. The then Christian did not know how

By winning words to conquer human hearts,  
And make persuasion do the work of fear.

After the reformation from Popery, Luther pleads for them thus, "Let us deal brotherly with them, as the apostles, who were Jews, dwelt brotherly with us."

Freemasonry pleads the same for the Jew. A Jew, the riddle of philosophers, the dread of infidels, the marvel of history, the wonder of ages, Heaven's great witness on earth! Empires that have risen and fallen, nations that were and are not, generation after generation as they appeared, have found themselves confronted with the ever-present Hebrew. These Jews, by means of their learned commentaries, were instrumental in assisting the efforts that were made at the period of the Reformation to emancipate the Christian world from Popish thralldom. Nicholas de Lyra, who flourished about A.D. 1300, after embracing Christianity, wrote a commentary on the Old and New Testaments, and being deeply versed in the ancient tongues and well read in all the works of the learned Rabbis, he selected their best opinions, and expounded the scriptures. He was indeed a most useful forerunner to Luther, who made use of his commentaries, in which he frequently reprehended the reigning abuses of the Church, a fact which led the Bishop of Naumburg to say—

"Si Lyra non Lyrasset,  
Lutherus non sallusset,"

which has been paraphrased—

"If Lyra had not harped on profanation,  
Luther had not planned the reformation."

A Jew seals the pledge of fidelity with his lips, as a Mason, on the volume of the sacred law, like the Christian; a Jew believes in the same God as the Christian, but not "according to knowledge." The record St. Paul bears for them, "That they have a zeal of God, but not according to knowledge."

To give your readers an idea how the Jew describes his God, I can not do better than quote you a piece of poetry they say on the feast called "Weeks" (I shall not trouble you with the Hebrew words, but give the translation):—

"Could I with ink the ocean fill;  
Were the whole earth of parchment made,  
Were every single stick a quill,  
And every man a scribe by trade—  
To write the works of God above  
Would drain the ocean dry,  
Nor would the scroll contain the whole  
Though stretched from sky to sky."

Such thinks the Jew of his God—the same as the Mason of the G.A.O.T.U.

If we meet the Jew at our Masonic meetings and at our banquets, and we find him still opposed to the Christian faith, let us remember that he has even now the same zeal as St. Paul before his conversion;

but if a Christian brother is desirous to give that Jew the "knowledge" of God, let him take a lesson from our able Bro. W. Carpenter in his letter on page 92 of your valuable paper.

Yours fraternally, D. STOLZ.

LEAVES FROM MY LIBRARY.

BY MARMADUKE MAKEPEACE.

(Continued from page 122.)

Affected by her truly maternal reception, the Orphan pressed her to his bosom, and expressed not less warmly his devotion and affection. After a few moments Ipsiboé, disengaging herself from his arms, stepped back, and standing before him, gazed on him with a tender and melancholy delight.

"There," said she, uttering aloud the thoughts which the sight of him had conjured up—"there is his brow, his figure, his eyes! I could think I beheld him once more! Just as handsome did he appear when I first saw him."

A tear glistened in her eye, and her head fell sadly upon her bosom. Raising it again, with a mournful expression, she continued, "And you, too, shall be loved some day! The brilliant stream of love shall shed its magic illusions over the sweet and joyful spring-tide of your life; the cup of pleasure shall be raised to your lips; you will believe in the delights of earth, and you will trust to the fascinations of humanity. Ah; even if fate itself were favourable to you, the prism will lose its colours, age will dispel the enchantment, and all around you will wither. Weak mortals, thus it is with us all! The same errors; the same waking from them; the same journey; and the same termination."

The striking contrast of her disordered manner with her eloquent speech; the sudden transition from austerity and sternness to the most affecting sensibility, and from an apparent distraction to the coolest wisdom, had a powerful effect upon Alaméde. Yielding to the irresistible charm, the youth listened in silence.

She approached the torch which was burning opposite the grate of her mysteries retreat. "Alaméde," she cried, "observe by this night-light my haggard visage, my hollow eyes, my faded complexion. They were once so many potent charms; once they were adored. Can you believe, seeing me as I am now, that once I was beautiful, that I was beloved—that Love's wreaths were twined around this brow? This form, frail and decayed as it is, and now a mere ruin, formerly received the worship of men. In my hours of innocence, borne upon the ocean of pleasure, my youthful bark sailed beneath pure skies, decked with blooming roses. Afterwards, in sumptuous palaces, clothed in pomp and splendour, I experienced alternately the gratifications of power and the delights of love. Then burst the tempest, and then came the shipwreck of my happiness and of my hopes. Where is my beauty fled? whither have the treasures and the palaces vanished?"

The light of the flaming torch fell upon her pale face and her uncovered shoulders. Trimming the expiring flame with a branch of cypress, and leaning against the wall of her dismal dwelling, she might have been taken for the Cumæan sybil, but for the pious and melancholy expression of her face. It was not the Druidess, inured to bloody sacrifices; it was not the enchantress, initiated in Satanic sorceries; it was not an inspired person called to the performance of a sacred work; it was a compound of these three different beings—an inexplicable mixture of wildness and reason, of force and weakness; a mysterious vase containing wild plants and delicious fruits.

"Oh, my benefactress!" cried Alaméde, "your life has been exposed to storms, and that of your adopted child is destined to a similar fate. The thunder already roars above me. Without a protector at this moment, to-morrow perhaps the Orphan of Aiguemar will be without a home."

At these words Ipsiboé raised her dejected brow; a disdainful and angry look succeeded to the sad but benevolent expression of her face. "Timid boy," she replied, "what matters it that one orphan more should be houseless? You see the storm at a distance; you tremble and bewail your fate before it approaches you! You dread, then, adversity? Shame alone is to be dreaded. You desire protectors; you choose the lot of slavery? Poor destitute! be tranquil. Prepared, as you are, to crouch, you will find many a noble ready to pity your weak youth. There are few creeping plants which do not, by dint of efforts, find a support."

The irritable youth cast an angry glance upon the Lady of St. Chrisogone. Indignant pride mantled in his face; and little wont to constrain himself, he displayed the independence, the freedom, and the loftiness of his temper, in his reply.

(To be continued.)

It is now definitely announced by the German papers that "Janus" is not the work of Dr. Döllinger, but of Prof. Hüber, who has been long known in Munich as a strong opponent of Papal claims.

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