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HIRAM ABIF.

A correspondent, signing himself "Pygmalion," requests us to publish the following cutting from our esteemed contemporary the *American Freemason*, "for the benefit of your correspondent 'William Carpenter,' and others of his mode of thought."

*A Contribution to the Antiquity of Masonry.*  
(To the Editor of the *American Freemason*.)

Dear Brother,—Whether Masonry was or was not instituted by Solomon, Hiram King of Tyre, and Hiram the Man of Tyre, I cannot for the present affirm. But as a simple contribution to the solution of that question, I wish to offer the following for the consideration of Masonic archæologists. A certain word in the legend, which every Master Mason is acquainted with, and whose acting persons are mentioned in the Bible, shows that that legend is older than the oldest translation of the Bible, because it translates that word as indubitably correct, as that and all subsequent translations translate it indubitably incorrect.

For a clearer understanding of what I say, I give here the original Hebrew, and parallel translations of it, the Septuaginta (Greek, in the beginning of the 2d cent. B.C.) and the Vulgate (Latin, 4th cent. A.C.) For typographical reasons I give here the Hebrew in English letters. The important word to which I refer is given in italics:

1st Kings, Chap. vii, Verses 13, 14.

HEBREW.

(13) Vayekah eth Heerom Metsor (14) . . . Vayaviv cesh tsoiri horesh nhosheth, etc., etc.

GREEK.

(13) Καὶ ἔλαβε τὸν χιρὰμ ἐκ Τύρου . . .  
(14) . . . Καὶ ὁ πατὴρ αὐτοῦ ἀνὴρ Τύριος (and his father a man of Tyre).

LATIN.

(13) . . . et tulit Hiram de Tyro . . . (14) . . . pater Tyrio (by a Tyrian father).

ENGLISH.

(13) . . . and fetched Hiram out of Tyre . . .  
(14) . . . and his father was a man of Tyre, etc., etc.  
2nd Chronicles, Chap. ii, Verses 12, 13, and Chap. iv, Verse 16.

HEBREW.

(12) Veatah sholahtee cesh haham yodeah beenoh Hurum Avi; (13) . . . Vayaviv cesh tsorec, etc., etc. (iv: 16)  
(16) Veeth kol klahem osah Hurum Aviv, etc., etc.

GREEK.

(12) Καὶ νῦν ἀπέστειλά σοι ἀνδρα σοφὸν καὶ εἰδότα σύνεσιν χιρὰμ τὸν πατέρα μου.\* (13) . . . Καὶ ὁ πατὴρ αὐτοῦ ἀνὴρ Τύριος, etc., etc. (iv: 16)  
Καὶ πάντα, τὰ σκευὴ αὐτῶν ἃ ἐποίησε χιρὰμ, etc., etc.

\*=my father. †=his father.

LATIN.

(12) Misi ergo tibi virum prudentem et scientissimum Hiram patrem meum (my father). (13) . . . cuius pater fuit Tyrius, etc., etc.; (whose father was a Tyrian). (iv: 16) . . . Omnia vasa fecit Hiram pater ejus, (his father), etc., etc.

ENGLISH.

(12) And now I have sent a cunning man, endued with

understanding, of Hiram my father's. (13) . . . and his father was a man of Tyre. (iv: 16) . . . and all their instruments did Hiram his father make, etc., etc.

Let now the Masonic reader refer to the above passages, and let him substitute the *Masonic* surname of Hiram the man of Tyre, instead of the words "father," "his father," and "my father," which are to be found, without any sense, in the Greek, Latin, and English versions, and he will then have a clear sense of those passages, true to the original. The cause of the mistake, into which the versions fell, is clear to the Mason who knows the Hebrew language. I will endeavour to explain it, however, to the English reader. The Hebrew word for "Father" is "Ab" or "Av," the letters "b" and "v" being the same in the ancient, and differing only in one point, "v" in the modern Hebrew. Further, the Hebrew pronouns, when in connection with other words, are not separate words, but suffixes to those words; e. g. "Av" = "Father;" "Avi" = "my Father;" "Aviv" = "his Father," etc., etc., i = my, iv = his. Hence the mistakes from the Septuaginta down to all modern versions, with few exceptions.

When raised to the sublime degree, I was astonished to hear then a name of a certain individual, mentioned in the Old Testament, of whom I had not the slightest recollection, and yet I was familiar with the original Old Testament Scriptures from my childhood. I searched in the English Bible, and found no clue. I referred to the original Hebrew, and lo! by the Masonic light which I received, I understood those passages as I never did before; for I always read them and translated them as ignorantly as the authors of those versions did. Now, the question in my mind is, Whence did Masons—if Masonry is post-Septuaginta—derive this correct translation of the original, while the received versions had it so falsely? Do these Masonic legendary traditions antedate the Septuaginta, and are they perhaps of the Solomonic age? I wish some Masonic archæologist would give me some light.

But in this connection, permit me the room to express certain reflections which crowd forcibly upon my mind. Observe the truly Masonic ideas and conduct of Solomon, in the building of the Temple. Jehovah of old chose to separate one nation, and institute the monotheistic doctrine among its tribes. To preserve it in its purity from the prevailing polytheism of those times, that nation was kept in rigid distinction and separation from its neighbouring nations, who were entirely excluded from contact with it. See Deut. xxiii: 4: "There shall come no Ammonite and Moabite into the congregation of Jehovah; nor shall even the tenth generation come unto them, into the congregation of Jehovah for ever!" This was spoken when Israel was yet a nomadic horde. Time went on, and Israel possessed at last the Abrahamic land of Canaan. As the people were yet small, elders and priests ruled; then came the judges and prophets. As it increased more and more in numbers and prosperity, centralization of administration became necessary. The people desired a king; Jehovah foresaw and provided for it. (See Deut. vii: 14, 15.) Saul reigned; David superseded him. David saw the necessity of centralising the theocratic idea and administration still further. He resolved upon a national Temple, whither the tribes were to come thrice a year, for reunion and worship. Solomon goes to the accomplishing of this grand design. But with whom do we find him associating himself in this grand work? With the heathen king, Hiram of Tyre! Why? Because that Hiram professes to be a Jehovic monotheist. Read his words in 2nd Chron. ii: 10, 11: "In love to his people, gave thee, Jehovah, a king over them. And said Hiram, Blessed be Jehovah the God of Israel, who made the heavens and the earth," etc. This is a Masonically theistic confession of faith in one God, as the Creator, and this was sufficient for Solomon to keep fellowship. But, further, the Temple is built, finished, and furnished. The ark of the covenant is brought into the holy of holies. Israel is permeated to the very core with Jehovah's presence. Tens of thousands of human hearts beat in unison with the great heart of their wise king—beat in unison with the fostering manifestations of Jehovah's love to them. Solomon falls upon his knees, and the tribes of Israel fall down with him, before Jehovah's awful presence, who came down in clouds, and filled the Temple built unto his great name. Tens of thousands of hearts are now throbbing with prayer, but there is awful, sacred stillness, for they are listening to their own hearts' throbbings in the inspired petitions of their anointed King Solomon. But does this unequalled scene of national divine favor fill Solomon's heart with ancient Mosaic exclusiveness? Is he praying for Israel alone? No! Hear him, (see 2nd Chron. vi: 32, 33): "And unto the stranger, too, who is not of thy people Israel, and yet cometh from a far-off land, for the sake of thy great name, and thy hand which is strong, and thy arm which is stretched out; and

they will come unto this house, and they will pray, and thou wilt hear from the heavens, thy dwelling-place, and thou wilt do according to all that the stranger shall call unto thee, for the sake that all the nations of the earth may know thy name, and that they may fear thee, as thy people Israel does; and that it may be known that thy name is called upon this house which I built!" Here again is true Masonic prayer, void of exclusive creeds, void of exclusive doctrinal tests for admission into the congregation of Israel. Here is the "Fatherhood of God, and the Brotherhood of Man!"

Whether, indeed, Solomon was the founder of Masonry technically or not, he is certainly the only monotheistic originator of Masonic ideas in all antiquity.

EPH. M. EPSTEIN, M.D.

Cincinnati, O., May 15, 1869.

Obituary.

BRO. JAMES ALFRED MOORE, W.M. 140.

"To that bourne from whence no traveller returns," were consigned all that was mortal of the late respected Bro. James Alfred Moore, of Greenwich, in the cemetery at Nunhead, on Friday last week, the spirit preceding it seven days before to those realms where the terrestrial assumes the celestial light of eternity.

Our brother bore the honour, confidence, and dignity of a W.M., conferred upon him by the brethren of his mother lodge, St. George's, No. 140, Greenwich. To the objects and aim of Masonry he devoted much time and great energy, and evinced much skill, as may be instanced by his bearing also the title of M.E.Z. Union Waterloo Chapter, No. 13, Greenwich. He was also a contributing and active member of the Pythagorean Lodge, No. 79, Greenwich.

His worth, and his beneficent disposition opened up large fields of local development, and his name will be long revered by the rich and poor, and the parochial and public bodies. The charities of the Licensed Victuallers he liberally supported. When it became expedient for the Government of the day to give encouragement to the volunteer movement, Bro. James Alfred Moore was the first patriotic citizen who enrolled his name in the 13th Kent Rifle Volunteers. Here he manifested great zeal, coolness and precision, and great aptitude for military manoeuvres, which brought him to the position and rank of a colour-sergeant. His confrères in arms, commanded by Col. Jackson and Capt. Wm. Bristow, paid him the last tribute by forming part of the funeral cortege, which comprised the hearse, four mourning coaches, and a large number of private carriages containing friends, officers of the Licensed Victuallers' Corporation, members of the Parochial Board, and brethren of the Craft numerously represented, viz., St. George's 140 and Pythagorean 79, Greenwich; Union Waterloo 13, Woolwich; Wellington 548, Justice 147, Temperance 169, Royal Oak 871, and Star 1275, Deptford; Excelsior 1155, Lewisham; Beadon 619, and Mount Lebanon 73, London.

Independently of those who formed the mournful procession, some sixty or seventy brethren fell into the line on either side of the path leading to the Mortuary Chapel, anticipating the approach within the walls of the cemetery, and took their position prior to the body being received by the officiating minister, the Rev. — Martin, Chaplain to the Licensed Victuallers' Asylum. Impressively, and with solemn articulation, the consoling service of the Church of England was delivered.

The brethren were distinguished, and in mournful silence at the conclusion of the ceremony, cast their emblem of hope in the bright and effulgent eternity which will bring all to that halo of brightness where trouble and sorrow are excluded. Our brother was in his 48th year.

"SOME months since my wife was suffering with a bad cough and severe pains in the chest, and totally unable to attend to her ordinary duties. She was advised to try Perry Davis's Pain Killer, and after taking a few doses was restored to perfect health, which she still enjoys. I also use it for piles, from which I have suffered severely, and one dose invariably gives me relief.—JAS. BRADSHAW, Hopwood-street, Liverpool, Dec. 26, 1867.—To P. Davis & Son, London.

## LEAVES FROM MY LIBRARY.

BY MARMADUKE MAKEPEACE.

(Continued from page 170.)

As he spoke, he pressed Ipsiboé's hand in one of his—not observing that he had inclined the other, which held the torch, against the partition of the dark passage, where a quantity of sulphur, saltpetre, resin, and other bituminous substances had been heaped up. The fire caught them; and, owing to some of them being confined, a detonation ensued. Ipsiboé uttered a loud shriek; the gauze which floated around her was instantly in flames; she fled towards the hall hung with black, and fell almost senseless into the arms of a group of monks, who then filled the cavern.

Alaméde also fled, but by an opposite passage; he shut one of the doors of the passage upon the Invisibles, and carefully drew the long bolts; almost blinded by the smoke, blackened by the fire, stunned by the explosion, he reached the entrance-hall. Here he found, to his mortification and surprise, that a strong current of air had shut the outer door, and the fastening was a secret one. Alaméde could not open it, and his exit seemed utterly hopeless.

His eye fell upon an axe, which he immediately seized; and violently striking at the strong oaken door which barred his passage, he made the vaults echo with the noise. The priests and soldiers were almost at his heels, and trying to burst the bolted door which separated them from him. The shrieks of the Lady of the Morass had drawn all the members of the secret assembly to the vault. Axe and hammer rang on every side, and the echoes of the cavern multiplied the blows until they mimicked the thunder. The voices of the monks and the threats of the knights were mingled with them. The clamour resembled that of a place taken by assault; and the youth of Aiguemar, in the utmost disorder, hammering the door as violently as a Cyclop on the anvils of *Ætna*, repeated at each blow, "I can creep noiselessly along the damp green vaults; the worm which glides through the lone tomb shall be less silent in its progress than I in mine."

At length the door yielded to his efforts: Alaméde was without the cavern. He soon passed the ruins over which he had before fallen; he leaped over the ravines, swam across the lake, forced through the brambles, and made his passage across the thickets; and at length, wounded, panting, wet and bloody, covered with mud, his clothes burned, and almost in rags, he reached the cottage of Izorin with an air of triumph.

Alaméde took off his clothes; he changed part of them, and dried the others.

\* \* \* \* \*

"To-morrow, at day-break, we must set off for Monterolles; and visit, by the way, the Ruins of Marius."

"The Ruins of Marius! why, that is the resort of thieves."

"A noble lady is to await me there," said Alaméde, mysteriously; "I have an assignation."

Imposed upon by Alaméde's affected gravity, Izorin thought he meant an amorous interview. He smiled; but afterwards, changing the expression of his countenance—

"But why," he said, "choose such a place for a tender conference? Who ever heard of making love in ruins?"

"Ruins!" repeated the youth, in a tone of which it was difficult to say whether it was enthusiastic or ironical. "Ah, to a contemplative and sensitive mind, what can be more enchanting? How could a better place of meeting be chosen? The mysterious powers of tenderness, the solemn and soft feelings of the heart, are best developed in such a scene; a place which discovers the secrets of the creation to the philosopher, and to the poet the clue of the harmonies of Heaven. In such places, man feels the divinity of his soul beam through his mortal weakness. There should lovers meet; for there, the uncongenial realities of the world shut out, they would seem to live only for each other. Ruins stand upon the earth like revelations of the past, wholesome lessons for the present, and prophetic annunciations of the future. They gratify, besides, that love for reverses which seem to be a part of man's nature. Poets, kings, conquerors, lawgivers, priests, artists, what is your fame—but ruins? What remains of your glories—but ruins? Hail, then, the wrecks of time; ye visible illustrations of the fate of the moral world, hail! You form the shadows of the great picture of the universe; and so powerful and beneficial is your effect, that when the first man wandered sadly in the Garden of Eden, he committed the folly and the sin by which he lost Heaven—only because there were no ruins."

The sun had risen, when Alaméde and his companion, descending the mountains of Aiguemar, took the road to Monterolles. The air was heavy, the road fatiguing, and the heat most oppressive."

"I wish we had a pair of good horses," said Alaméde, sighing.

"The Lord of Venous," replied Izorin, "gave a proof of his magnificence at the last tournament, by burning thirty; I was present at the spectacle, and should have been delighted to save a couple. They all perished beneath the flames, like Pharoah's host under the waves of the Red Sea."

"An admirable simile;—but see, what is this troop advancing towards us?"

"The Brothers of the *Agnus Dei*."

"Holy Virgin, what a masquerade!"

"Not so loud," said Izorin, "you have uttered a blasphemy. Think of the tax which is imposed upon swearing; have some regard to the lean condition of our purses. I tremble to think of the consequences if they had heard you. Taking in vain the name of the Virgin is a twenty sous matter."

"And how much for a saint?"

"Three sous."

"Three sous!" repeated Alaméde; "that is not exorbitant for blasphemies at ready-money prices. If swearing should become fashionable, it will be a luxury which may be indulged at a reasonable expense."

"The Brotherhood of *Agnus Dei* marched slowly by two and two—a carpenter was at the head of the troop.\* He pretended to have received from Heaven a statue of the Virgin Mary, with a secret commission to found a new religious order, and to change the destiny of the world. Three banners, on which were painted the figures of saints, were borne with the troop. The persons composing it had white linen round their heads, and wore a leaden effigy of the Madonna on their bosoms, with this legend: *Agnus Dei, qui tollis peccata mundi, da nobis pacem*. And in order to fulfil the letter the injunction of the latter words of their sacred device—*give us peace*—they brandished naked swords in their hands; had poignards in their belts; and pillaging, burning, and ravaging in their course, they excited the people against the enemies of the kingdom, the Toulousians, and the heretics.

The pious band had passed.

"Ah?" cried Alaméde; "Deliver us, good Heaven, from the brethren of the *Agnus Dei*!"

He pursued his journey; and soon from a high mountain he discovered the famous plain where Marius, an age before the Christian era, had defeated an immense Teutonic army.

"Observe those immense plains towards the north," said the Troubadour to the Jongleur. "There, in less than two days, two hundred thousand soldiers perished. Look at yonder river to the east. There it was that the wives of the Teutons, seeing their vanquished husbands take to flight, rushed, armed with axes, knives, and lances, into the thickest of the battle. Striking, at once, the enemy to repulse them, and their husbands to urge them again to the combat, they seized in their hands the naked swords of their adversaries, and turned them against themselves. The air was filled with the terrific cries of these wild heroines. Marius fell back before them."

"Delightful creatures!" said Izorin; but his applauding exclamation was, in this instance, a little misplaced.

"The following day," continued Alaméde, "Marius renewed the combat, and his victory was complete. The Amazons were made prisoners, and carried to the Roman camp—they massacred all their children in the course of the night, and then destroyed themselves."

"Incomparable charmers!" cried the Shepherd, again.

"And here," said the youth, who had now descended the mountain, and pointed out to his companion the ruins of a large building—"here are the remains of the triumphal arch, built by Marius, after the battle, to perpetuate the memory of so happy an event."

"In which," said Izorin, continuing the sentence, "two hundred thousand men, to say nothing of their better halves, perished."

\* This man's name was Duraud; he was of Puy-en-Velay. The sect, at first, had nothing hurtful in it; but soon criminals and men fleeing from justice joined it. The brethren declared war against the nobility and priesthood, and with fire and sword pillaged the castles, convents, and rich houses. They carried their barbarity so far as to burn infants before the faces of their mothers; they tortured and mutilated their children; burned castles and cloisters; shed torrents of blood; and ravaged the South of France. At length the nobility took up arms, and exterminated this ferocious horde. (Vide Papon, tom. II. liv. iv. Hist. du Lang. tom. III. p. 63. Velly: Hist. de France, tom. III. p. 280. Anquetil: Hist. de France, tom. II. p. 89.)

(To be continued.)

MESSRS. DEBENHAM, STORR AND SONS, of the Great Metropolitan Auction Mart in Covent Garden, announce by circular that Mr. PUTTICK, Auctioneer, late of No. 47, Leicester-square, has joined their Firm as Partner.

## Poetry.

## THE GREAT MASONIC BAND.

BY MRS. L. A. CZARNECKI.

There lives a band of men  
Whose precepts are divine;  
Whose pure and worthy deeds  
With growing lustre shine.  
Though linked by bands of truth  
In a sacred brotherhood,  
Their faith has oft been tried  
And many storms withstood.

But they held fast the banner  
Of fidelity and love,  
Served well their Holy Master,  
The Eternal God above;  
On their high path they walk,  
Rejoicing in their might,  
Rejoicing in united strength  
Of charity and right.

And one of their grand Order,  
The Prince of this proud land,\*  
Hath nobly said their honour  
Shall upheld be in his hand.  
Where are those men of Mark  
That thus so steadfast stand?  
They are found in every clime—  
In the great Masonic Band.

\* From the speech of His Royal Highness the Prince of Wales at the 72nd Anniversary Festival of the Royal Masonic Institution for Boys, celebrated March 30th, 1870.

## OPENING HYMN.

Welcome, ye brothers dear,  
Once more assembled here  
In conclave grand;  
Pleasant it is to meet  
In this revered retreat,  
Holding communion sweet,  
Joined heart and hand.

Brothers, in anthem raise,  
Join in one song of praise,  
With one accord;  
Come, let our voices blend,  
Let earnest prayers ascend  
To him, our surest friend,  
Great God our Lord.

Hear Thou our humble prayer,  
Extend Thy loving care  
To Craftsmen here;  
And, gracious God, ordain  
That in Thy sacred fane  
Sweet peace and concord reign  
Our toils to cheer.

Father, to Thee we owe  
All we enjoy below,  
In mercy given  
By Thee our first and best,  
We are supremely blest,  
On Thee we humbly rest  
Our hopes of heaven.

Hull, January 24th, 1870.

## MASONIC MAXIM.

Let us love one another—  
The aged, the youth—  
Let each man love his brother  
In spirit and truth.

Let us love one another—  
How pleasant to see  
Men united together,  
As brethren should be.

Let us love one another—  
Kind words ne'er refuse,  
What e'er they may gain  
They have nothing to lose.

Let us love one another  
In peace, war, or storm;  
When Jesus was hated  
He loved in return.

Let us love one another—  
Why frown on the poor?  
Though their garments be tattered  
Their hearts may be pure.

Let us love one another—  
How pleasant to see  
All loving together,  
As Masons should be.

Glasgow (360).

PHINAZLIO.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

*Fortitude and Old Cumberland Lodge, No. 12.*—The last meeting of the season of this old lodge was held on Monday, the 4th inst., at the Ship and Turtle Tavern, Leadenhall-street, City. The lodge was opened by Bro. Dudley Rolls, W.M., and there were present, Bros. Bryant, P.M., S.W.; Bowler, P.M. as J.W.; Ruff, P.M., Treas.; Cogan, Sec.; C. F. Lilley, S.D.; A. Snelgrove, J.D.; Blum, I.G.; Stewart, Le Maitre, and Ware, P.M.'s, and a large number of members. Amongst the visitors we noticed: Bros. Hardy (P.M. late 12), F. Walters (P.M. 73) Jones (W.M. 108), Dr. Biegel (W.M. 185), John Wilton (55), Charles Morton (157), Edwin Villiers (780), Tagliacico, and several others. No work having presented itself, the lodge was closed. The usual good banquet followed. The great event of the evening was when, "The health of the P.M." was proposed. A magnificent massive silver cup was presented to the ever popular and highly-respected Bro. Raynham W. Stewart, who is so well-known in the Craft, more especially for his liberal support of all the Masonic charities. The cup bears this inscription:—"Presented 4th April, 1870, to Raynham William Stewart, P.M., P.Z., P.P.J.D. Essex, &c., by the members of the Fortitude and Old Cumberland Lodge, No. 12, in recognition of the zeal and ability displayed by him during his year of office as W.M." Some good songs were sung, and a pleasant evening was spent.

*Lodge of Faith, No. 141.*—This lodge met on Tuesday, the 29th ult., at Anderson's Hotel, Fleet-street, Bro. Jas. Hill in the chair, assisted by Bros. Peavers, P.M., as S.W.; C. C. Taylor, J.W.; Themas, J.D.; Pitt, I.G.; Hyde, I.P.M. There were also present: Bros. Carter, P.M. and Treas.; Anslow, P.M., Sec.; Gotthiel, P.M.; A. Gluckstein, P.M.; W. Stewart, P.M.; W. Pope, P.M., and a number of other brethren. Bros. Malenoir and Johnson were raised to the third, and Bros. David and Morris Davis passed to the second, degree. The W.M. proposed that £5 5s. should be given to the "Freemasons' Life Boat Fund," which was seconded by Bro. Gotthiel, P.M., who announced that when an appeal was made at the last meeting, the brethren who were present subscribed about £6 towards the fund. (Carried.) The W.M. also proposed, that £5 5s. should be given to Annuity Fund for Aged Freemasons. This was warmly seconded by Bro. W. Stewart, P.M., who stated that in his opinion, more than enough has already been done towards the Boys' Institution, it was therefore high time to do all that is possible for the aged, who have spent their time and substance to teach us our duties as Masons. (Carried.) Bro. W. Musto, of the Upton Lodges was the sole visitor present. There being no banquet, the brethren separated at an early hour.

*Bedford Lodge, No. 157.*—The regular meeting of this flourishing lodge was held at the Freemasons' Tavern on Friday, April 5th. Brother John Smith took the chair of K.S. at half-past four o'clock punctually. Present:—Bros. John Hills, S.W.; William Holland, J.W.; Joseph Lavender, P.M., Treas.; Samuel Hill, P.M., Sec.; and J. Jehu, J.D.; P. Masters Millis, G. A. Brown, and Robert Jones. The following members were present:—J. Briggs, J. W. Selby, J. Brander, R. E. Eades, F. Tullitt, J. Forster, and Robert Entwistle. The following visitors were present:—J. Pownceby, Constitution, 55; Geo. Pymm, W.M. 749; Wm. Jameson, Belgrave, 749; J. Hasler, Pythagorean, 79; and Edward Harper, I.G. 749. Bro. Briggs, having answered the questions, was passed to the degree of F.C. in a very able manner by the W.M. It was then proposed and carried unanimously that the summer banquet be held at Br. Holland's North Woolwich Gardens, the second Friday in June. A proposition was brought forward to vote a sum of money to the Masonic Life Boat Fund; the amount to be subscribed was left open for consideration at the next meeting. The brethren then adjourned to the banquet, where, in a most able and eloquent manner, the W.M. gave the usual loyal and Masonic toasts. Bro. P. M. Millis then paid a warm tribute to the admirable way in which the W.M. had discharged the duties of his office; to which the W.M. responded in a feeling speech. He then proposed the health of the "Visitors," to which Bro. Pymm and Bro. Hasler responded. The "Healths of the Past Masters" was then proposed in a very eloquent manner by the W.M., to which Past Master Millis responded. The "Health of the Secretary, Treasurer, and Officers" was then proposed, to which they all duly responded. The "Tylers" toast brought a most enjoyable evening to a conclusion.

*Lodge of Joppa, No. 188.*—The members of this numerous lodge met on Monday, the 4th inst., at the Albion Tavern, Aldersgate-street, Bro. B. W. Aaron, W.M., in the chair. Bros. H. M. Levy, as S.W.; M. Alexander, J.W.; Arthur Swanborough, S.D.; O. Roberts, I.G.; E. P. Albert, P.M. and Sec.; I. Abrahams, Treas. The minutes having been read and confirmed, a ballot was taken for the admission of Mr. Herman-Rosenheim, who was duly initiated. Bro. M. L. Yuly was passed to the second degree, and Bros. Cook, Dobson and J. De Roocy were raised to the third degree. The working was excellent throughout, the W.M. and every officer being perfect in the various ceremonies. A distressed brother was relieved from the funds of the lodge, and it was closed in due form, and with solemn prayer. The brethren then sat down to a slight repast, and the various loyal and Masonic toasts followed, including that of "H.R.H. the Prince of Wales." Bro. L. Alexander, P.M., responded in very excellent terms on be-

half of the Benevolent Fund attached to the lodge. The newly-initiated brother gave the sum of 2rs to that fund. Bro. L. Alexander proposed "The health of the W.M.," and in the course of his speech paid a very high and deserved compliment to that worthy brother for the excellent manner in which he had performed the various ceremonies, and also for his very able presidency. The W.M. in his usual genial manner responded. Bro. H. M. Levy responded for the officers. The visitors were Bros. P. Solomon, late 188, and P.P.G.S.B. Warwickshire, and Sondheim, 84, New York. The latter brother returned thanks. Some very excellent singing was rendered during the evening by Bros. H. F. Isaac, L. Alexander, P.M., Frankford, &c., and a very agreeable evening was passed.

*Stability Lodge, No. 217.*—This lodge met at Anderson's Hotel, Fleet-street, at 5.30 p.m., on Tuesday, the 5th inst., Bro. Thomas James, W.M., in the chair. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. The lodge was opened in the second degree, and Bro. Henry Wilson, (second), was passed to the degree of F.C. The lodge was opened in the third degree, and Bros. Mills, Chippendale, and Hall were raised to the sublime degree. The lodge was resumed in the first degree. Bro. Brodey moved, and Bro. Warsap seconded, "That the sum of five guineas be given to the Royal Masonic Institution for Girls, and placed on Bro. Sillifant's list," (carried unanimously). Bro. Samuels, P.M., moved, and Bro. Hughes, P.M., seconded, "That the ballot and initiation of gentlemen shall not take place on the same day in future, except in cases of emergency," (carried unanimously). Bro. Samuels gave notice of motion, "That the initiation fee be raised to eight, and the joining fee to four, guineas." Bro. Sillifant announced, that he had twenty-five guineas on his list as Steward for the girls at the forthcoming festival, (this was increased to about fifty guineas before the brethren separated,) and he asked for the fullest possible support to enable him to carry in a good list. Bros. Brodey, Hall, and Sillifant were the successful members in the ballot for the "Stability Charities' Fund," drawn on this occasion. The visitors were Bros. Wright, P.G.S.D. Herts, and Gladding, Star of India, 1062. The latter was proposed by Bro. Hughes, P.M., as a joining member, to be balloted for at next meeting. The lodge adjourned to the first Tuesday in October.

MIDDLESEX.

*ISLEWORTH.—Villiers Lodge, No. 1194.*—A meeting of this lodge was held at the Northumberland Arms Hotel, on Saturday, the 2nd inst. Bro. E. Clark, P.G.S. Works, P.M., presided, and was supported by Bros. W. Dodd, S.W.; H. Allman, J.W.; R. W. Little, P.G. Sec.; E. T. Osbaldeston, S.D.; F. J. Lancaster, J.D.; T. Smales, I.G.; H. G. Buss, P.G. Treas.; F. Walters, P.M.; G. Cattel, P.G.D. Norths, and Hunts; G. Kenning, P.G. Steward; W. Harvey, W.S., and a very large muster of brethren. The Prov. G. Master, Col. Burdett, honoured the lodge with his company, and there were also present among other visitors, Bros. W. West Smith, W.M. 79, and W. Mann, P.M. 186. The business comprised three initiations (Messrs. J. Smith, R. Gray Green and T. Verity), four passings (Bros. Tomlin, Forsyth, Ridge and Woodbridge), and two raisings (Bros. Green and Glover.) Two joining members were also elected. A handsome sword, with sheath and case complete, was presented to the lodge by Bro. R. A. Steel, to whom a hearty vote of thanks was awarded for the present. The petitions for two new lodges, one at Harrow and the other at West Barnet, were unanimously recommended, there being no lodges in those localities, and the formation of a R.A. Chapter in connection with the lodge was also sanctioned. The P.G. Sec. announced that the P.G.M. intended to hold a P.G. Lodge on the 7th May, under the auspices of the Villiers Lodge. The lodge was then closed, and the brethren adjourned to the banquet to which about thirty-five sat down, and a pleasant evening was spent by all.

PROVINCIAL.

*NEWPORT, MON.—Silurian Lodge, No. 271.*—The usual monthly meeting of the members of the lodge took place at the Masonic Hall, Great Dock-street, on Friday, the 1st day of April, at 7 p.m., and there was a very good muster of Craft Masons. The minutes of the last general lodge and a subsequent lodge of emergency having been read and confirmed, the ballot took place, when Mr. William Evans, Penimore, Manager of the Company's Shop, Cwmbran, was unanimously admitted. The balloting for Mr. George Harford, Clifton-terrace-place, Maindee, was adjourned till the next meeting. Mr. William Oliver, Mr. James Powell, and Mr. William Hooper Matthews, being in attendance, were initiated into Masonry. The ceremony being admirably rendered by the W.M. The lodge was closed in harmony at 9 p.m.

*IPSWICH.—Prince of Wales' Lodge, No. 959.*—At the monthly meeting of this lodge, held on Monday, 4th inst., a more than usually large number of the brethren assembled. The lodge having been opened in regular form the minutes of the last meeting were read and confirmed, after which two gentlemen were balloted for and accepted for initiation, one of whom being present was initiated in the mysteries of the Craft. The lodge was opened into the second degree, and the brother initiated at the last regular lodge was passed to the degree of a Fellow Craft. The Fellow Craft Lodge having been closed, one or two gentlemen were proposed for initiation, and some private lodge business having been discussed the lodge was closed in harmony. All the lodges of the town were represented on this occasion, and we are pleased to learn that another of them have decided upon holding their meetings in this beautiful hall, where we hope in due time all will see the benefit of the advantages offered.

*HINCKLEY.—Knights of Malta Lodge, No. 50.*—After

being in a dormant state for more than a year, a very praiseworthy effort has lately been made among the members to revive this ancient lodge, one movement in the right direction being its removal from the Plough Inn to its former place of meeting, the Town Hall, for which permission had been obtained from the feeoffees of the town estate. In order to assist in the revival of this, the mother lodge of the province, whose warrant was granted by the Earl of Kellie, G.M. of the Athol Masons, in 1756, a very zealous Mason, the Rev. W. Langley, I.P.M. of the Rutland Lodge, No. 1130, Melton Mowbray, volunteered his services as W.M. for the ensuing year, which were gladly accepted by the members. A meeting was accordingly held at the Town Hall on Wednesday, the 30th ult., for the purpose of confirming the election of the W.M. and the removal of the lodge, and for the installation of the W.M., and the appointment of officers, &c. Among the brethren present on the occasion as members of the lodge were, Bros. W. H. Griffiths, W.M.; Rev. W. Langley, P.M. 1130, and P.P.G.S.W., W.M.-elect; T. W. Clarke, P.M., and P.P.G.J.W.; T. Goadby, P.M., P.P.G.J.W.; E. Houlston (P.M. 432), and P.P.G.S.D., J.W.; S. Davis, P.M., P.P.G.J.W.; Jno. Atkins, P.M.; Hoosey, Taverner, and others. There were also present the P.G.M., Bro. Kelly, Bros. F. Goodyer, (P.M. 523), and P.P.G.S.W.; Geo. Toller (W.M. 523), and P.G. Sec.; A. M. Duff (P.M. 523), P.P.G.J.D.; L. L. Atwood (279), G. B. Atkins (523); Nugent, W.M., Tippetts, and several other brethren of 432, Nuneaton; Clarke 963, and other visitors. The chair was taken by the Prov. Grand Master, Bros. Houlston and Jno. Atkins acting as Wardens. The lodge having been opened, and the preliminary business, including a ballot for Bro. T. Harrold, a former P.M. of the lodge, as a joining member, transacted, the lodge was opened in the second degree, and the Rev. Bro. Langley having been presented as W.M.-elect, the P.G.M. proceeded to instal him in ancient form, after which he was proclaimed and saluted in the three degrees. The Rev. Brother, after expressing his acknowledgments for the honour which the members of the lodge had done him, moved a vote of thanks to the Provincial Grand Master for the interest which he took in the revival of the lodge, and for his kindness in attending on this occasion to instal him, and he called upon the brethren to salute the P.G.M. with the honours.—The P.G.M., in reply, expressed the gratification he had in assisting in the revival of so venerable a lodge as No. 50, and also in installing so zealous a Mason as Bro. Langley, who in undertaking the Mastership would have to travel fifty miles in going to and returning from the lodge. The P.G.M. then drew the attention of the members to the fact that the lodge having been founded in 1756 was 104 years old, and as he hoped, it had now taken a renewed and prolonged lease of life, recommended that advantage should be taken of its present favourable prospects to celebrate the centenary during the year. This proposal having been discussed, it was decided to take the necessary steps to obtain permission to wear a centenary jewel in commemoration of the event. The W.M. then appointed and invested the following brethren as officers for the ensuing year: Bros. Houlston, S.W.; Hoosey, J.W.; Clarke, P.M., Sec.; Jno. Atkins, P.M., S.D.; S. Davis, P.M., J.D.; Griffiths, P.M., I.G. Bro. T. W. Clarke, P.M., having been elected Treasurer, was duly invested, and Bro. Young having been elected Tyler, was also invested. After some further business of a routine character had been transacted, the lodge was closed, and the brethren adjourned to the banquet at the George Hotel, where, under the presidency of the W.M., they celebrated the festival. It is understood, that although very few initiations have taken place in the lodge of late years, inasmuch that nearly the whole of the members are P.M.'s, an accession of candidates is about to take place, and it is hoped and believed, that with increased zeal on the part of the members, and by united and harmonious efforts, coupled with the well-known efficiency and zeal of the W.M., brighter prospects and a prolonged career of Masonic usefulness are in store for this venerable lodge. *Esto perpetua!*

SCOTLAND.

*Lodge Paisley St. Mirren, No. 129.*—On Monday evening, 4th April, the usual statutory meeting of the brethren of this lodge was held in their hall, 5, Moss-street, Paisley. There was a fair attendance, and a deputation from Rensfrew County Kilwinning Lodge, No. 370. Bro. A. Wallace, jun., R.W.M., in the chair. The lodge having been duly opened on the E.A. or first degree, and the formal business having been disposed of, an application was read from a gentleman who was desirous of being initiated into the mysteries of Free and Accepted Masonry. The application having met with the approval of the brethren, the candidate, after being prepared, was initiated into the arts and parts of this degree. Bro. A. Wallace, jun., R.W.M., (assisted by the Wardens of the lodge), performed the ceremony, with honour to himself and credit to the Craft. It was intimated to the brethren that Bro. James Gilmour, through unavoidable circumstances was unable to be present at this meeting to deliver his lecture as promised, but that at next regular meeting, viz., on Monday the 18th inst., he expected to be present, and in a position to give his paper. The evening being now far spent, it was thought advisable not to continue the sitting any longer, but to hold a special meeting for the dispatch of business left over from this meeting. The lodge was then called from labour to refreshment, and after a short time being spent in harmony, was afterwards closed in due and ancient form. As agreed upon at the meeting held on Monday, the brethren met on Wednesday night, 6th inst., in the hall. Bro. A. Wallace, jun., R.W.M., in the east, supported by Bros. Wm. Foulds, S.W., in the west, and Bro. Francis, Nicholas, J.G., acting J.W., in the south. An initiation having been disposed of, and the business left over from last meeting having been dispatched, the lodge, which had been opened

on the first degree, was closed on the same, and the brethren thereafter dismissed with a blessing.

GLASGOW.—*Lodge Clyde, No. 408.*—A meeting of this lodge was held on Friday, the 1st inst., in the Hall, 170, Buchanan-street, when a deputation, consisting of the following brethren, from the Prov. Grand Lodge was received: Walter Montgomerie Neilson, P.G.M.; Jas. Steel, S.P.G.M.; J. B. Walker, P.G. Treas.; Archibald McTaggart, M.A., P.G. Sec.; J. Wallace, P.G. J.D.; D. P. Low, P.G. Architect; Robert Robb, P.G. Marshal; James Gillies, P.G. Sword-bearer; James Balfour, P.G.I.G.; James Pollock, P.G. Tyler; William Hamilton, P.G. Convenor of Committee; and James Thomson, Treasurer Prov. Benevolent Fund. Bro. John Buchanan, R.W.M. Lodge Clyde, presided. The lodge having been opened in the usual manner, two candidates were initiated by T. M. Campbell, P.M. After a satisfactory examination of the books, the deputation was introduced, when Bro. McTaggart read a minute subscribed by the deputation to that effect.—The P.G.M. said the report was as favourable a one as could be read to any lodge, and it gave the deputation much pleasure to find matters in such good order. This encouraged the Prov. Grand Lodge in their labours. The present deputation was the largest he had seen since assuming office, and this certainly showed the respect in which the Clyde Lodge was held. The Prov. Grand Lodge was desirous to see the Masonic brethren more united, and maintaining a high position, not only among themselves but in the eyes of the neutral world. It was well known that in civil, military, and Masonic affairs unity could only be obtained by order and discipline, and he had no doubt these two virtues were manifested by the Clyde lodge. He suggested to all the lodges that their siders books should be more strictly kept; that no brother should be admitted till he had signed the book and indicated the lodge to which he belonged. He also counselled the lodges to be very careful not only in their words but also in their forms. In admitting young Masons the lodges should take care that in every degree the ceremonies were gone through with due propriety and solemnity, because first impressions last longest. He was most desirous to visit all the lodges, and to become acquainted with their members, so that he might be supported by them in the duties which as P.G.M. he was called upon to discharge.—The brethren were then called from labour to refreshment. The usual toasts were given, that of "The Three Grand Lodges" being responded to by the P.G.M. in a neat speech.—Bro. Steel, in an able and appropriate address, proposed "The health of the R.W.M. and prosperity to the Clyde Lodge, No. 408," which was responded to with the highest honours.—The lodge was recalled to labour, and the deputation left. Another candidate was announced, who was introduced and initiated by Bro. Wm. McEwen (Treasurer). Several bye-laws and amendments to old ones were passed, and the lodge was closed in due and ancient form. It may be remarked that the Treasurer of the Clyde Lodge handed a cheque on their bankers to the P.G. Treasurer for the handsome sum of £18, being £2 for yearly fees and £16 to the P.G. Benevolent Fund.

## ROYAL ARCH.

### METROPOLITAN.

*Chapter of Prudent Brethren, No. 145.*—This young but flourishing chapter held its usual meeting at the Freemasons' Tavern on Tuesday, 5th inst., for the transaction of its ordinary business. Comp. John Boyd, the M.E.Z., was supported by Comps G. J. Sharpe, H.; F. H. Gilbert, as J.; George States (Z.), Scribe E.; and Allender, N. After the confirmation of the minutes of the two preceding meetings (one of them being the "open night" of the previous week), C. J. W. Davis, having been duly balloted for and elected, was introduced and exalted to the supreme degree of a Royal Arch Mason, Comp. II. giving the Symbolic, Comp. J. the Historical, and the M.E.Z. the Mystical lectures in a perfect and impressive manner. After the exaltation, Comp. Grant, of the Crystal Palace Chapter, was balloted for and elected a joining companion, and Comp. Pope, of the same chapter, was proposed as a joining companion. Both were present, but the election of the latter necessarily stands over for the next convocation. There were several candidates for exaltation, most of whom were absent through illness and consequently stand for exaltation at the next meeting of the chapter. The business being concluded, the M.E.Z. addressed the companions on the progress and prospects of the chapter, which, although holding only its third meeting that evening, already exceeded fifty in number, and had eleven or twelve candidates for exaltation. With reference to their open night, in the preceding week, he must admit that it was a bold experiment, but he thought he might say it had been a success. (Hear.) There were more than 200 companions present, and he believed they were all well satisfied, and gratified with the ceremonials that were worked. (Cheers.) The chapter had thought that they might afford an opportunity for unveiling the arcana of Royal Arch Masonry in a way in which it was seldom witnessed, and to Comp. Brett and the other companions who had officiated, they owed a deep debt of gratitude for the beautiful and impressive way in which they went through their work. (Hear, hear.) This was the last time he would have to address them as the M.E.Z., and he took the opportunity of thanking the companions for the support they had afforded him during his term of office, and of expressing his gratification at the progress the chapter had made, and the bright prospect they had before them. Though having passed the chair of M.E.Z., he hoped still to be found amongst them, and should be most happy on all occasions to render them any assistance he could that they might wish for. (Cheers.)—The chapter was then closed in due form, and the companions retired to a sumptuous banquet. After the removal of the cloth the usual Masonic and loyal toasts were given and heartily re-

sponded to, and then Companion William Carpenter, P.Z. 177, proposed by desire, there being no P.Z. of the Chapter yet in existence, the toast of the M.E.Z. in a complimentary speech, in which he felicitated the chapter on having so competent a M.E.Z., who evidently gave a tone by his admirable working to the chapter, and set an example to the other companions and subordinate officers which they had shown they had profited by, for it was difficult to say which excelled in their several positions. It was very gratifying, he said, to find so young a chapter so ably governed and directed, so rapidly progressing, and so emulous of provoking others to love and good works, and it could not be doubted that it would fill a prominent place in Royal Arch Masonry. The toast was drunk with enthusiasm, and the M.E.Z. returned thanks in a speech characterised by much ability and feeling. The health of the newly-exalted companion having been drunk and responded to, the M.E.Z. proposed the visitors in a complimentary speech, in the course of which he referred to the open night, at which they were all present and in which some of them had taken part, for which he, in the name of the chapter, thanked them, and Comps. James L. Thomas, William Carpenter and Gottheil responded. The other toasts having been proposed and drunk, including a special one in compliment to Companion James Brett, for his valuable services rendered to the chapter from its opening, and especially on the "open night," the success of which was mainly due to him, to which he gracefully responded; and another to which the Scribe E. responded, expressive of the interest he felt in the progress of the chapter, and of his resolve to work hard to ensure its permanent prosperity, the labour being to him, as he said, a labour of love. The Companions separated after having had a most enjoyable and satisfactory evening.

## INSTRUCTION.

### United Pilgrims' Lodge of Instruction, No. 507.

#### ANNIVERSARY FESTIVAL.

The annual meeting of this excellent Lodge of Instruction was held on Friday evening, April 1, at the Horns Tavern, Kennington. Brother John Thomas, P.M. of the parent lodge, and Preceptor of this lodge, presided. Bro. H. J. Wright, S.W. of the Royal Jubilee Lodge, acted as S.W., and Bro. Larham, of the Macdonald Lodge, No. 1216, as J.W. There were a great many members of the Craft present, amongst whom were several P.M.'s of other lodges.

The lodge was opened precisely at seven o'clock, when three sections of the first lecture were worked by the brethren, after which the lodge was closed, and the brethren retired to the banquet-room, where a bountiful repast was provided.

The cloth having been withdrawn, the usual loyal and formal masonic toasts were given and responded to.

Bro. FRANCES, P.M. and Sec. to the Lodge of Instruction, then called upon the brethren to fill bumpers for the toast he was about to propose, which was "The Health of Bro. Thomas, P.M. and Preceptor of the Lodge," and one of the most distinguished members of the Craft. He hoped he might long be amongst them, trusting that the day might be far distant when they should see his place vacant in that lodge. It would be a bitter day for them whenever that should happen, for a more able and distinguished member in the Craft did not exist than Bro. Thomas. (Hear, hear.)

The toast was drunk with acclamation.

Bro. THOMAS P.M., said he was very much obliged to Bro. Francis for the very kind way in which he had spoken of him, and he was also obliged to the brethren for the way in which they had responded to the toast. It was true that he was an old member of the Craft, and he had the honour of holding the office of Preceptor of the lodge for some years, and he could tell them that as long as he was spared by the G.A.O.T.U., he should feel pleased in attending that Lodge of Instruction, and give instruction to the brethren who were willing to receive it, as he had hitherto done. It was an encouragement to him to go on when he found brethren as willing to learn as he was to instruct them. He was more immediately connected with that lodge than any other, they holding it under the sanction of the parent lodge to which he belonged; he felt especially interested in its welfare, and he should have been pleased to have seen a larger number of brethren present on that occasion, but he felt gratified that there were present several brethren well-known in frequenting lodges of Instruction. He was honoured that evening by the presence of a number of P.M.'s, amongst whom were Bro. Frances, the immediate P.M. of the St. Mark's Lodge; Bro. II. Thompson, P.M. of the Domatic, and also of the Southern Star Lodge, of the latter of which he (Bro. Thomas) had the pleasure of being an honorary member; Bro. Wolpert, W.M. of the Pannure Lodge, No. 720; Bro. Wright, S.W. of the Royal Jubilee Lodge; Bro. Welsford, P.M. of the Wellington Lodge, and several others whose names he did not mention, so that he was well supported by the P.M.'s and Wardens of other lodges; and he hoped that they had all enjoyed themselves, and that they should all meet again on their next anniversary that time twelve months. He gave "The Past Masters and Wardens," coupling with the toast the name of Bro. Thompson, P.M. of the Domatic Lodge and also of the Southern Star Lodge.

Bro. THOMPSON, in returning thanks for the Past Masters, expressed the gratification he had experienced in being present at the working of the lodge, which was so perfect, and alluded to the high estimation in which Bro. Thomas was held throughout the Craft, not only for his great ability as a Mason, but for the very kind and courteous way in which he communicated instruction to those younger brethren who sought it at his hands. While he was willing at all times to impart information

to them, he did so in such a genial spirit and so free from ostentation as to his own abilities, that it became really a pleasure to receive it at his hands. For himself he (Bro. Thompson) could say that for a great deal that he knew he was indebted to Bro. Thomas, who never considered anything a trouble, and indeed felt an interest in giving, not only in the lodge, but out of it, any amount of information or instruction that was required to fit them for any duties that they might be called upon to perform. He thanked them sincerely, and felt it a great honour to have his name associated with the toast which had just been proposed and drunk with such unanimity.

The W.M. next gave "The Health of the worthy Secretary of the United Pilgrims' Lodge of Instruction, Bro. Frances." The brethren knew what he was, for he was not only a fund of humour in himself, but was of great service in the Lodge of Instruction, and he (the W.M.) believed that he had given satisfaction to the brethren, as they had recently expressed their appreciation of his services. (The toast was cordially received.)

Bro. FRANCES, in a tone of quaint raillery, replied to the toast, and said that he had endeavoured to discharge his duty, and if any brother required instruction, he should be happy to render it to the best of his ability.

The health of the Stewards of the Festival was next drunk, for which Bros. H. J. Wright, Welsford, and Pain severally returned thanks.

Some other toasts were given and well received, and in the course of the evening several excellent songs were sung, and it was passed in a very happy manner, with warm expressions as to their next "merry meeting."

*Domatic Chapter of Instruction, No. 177,* was reopened on Monday evening last week, at Bro. Fisher's Restaurant, Victoria Station, under very auspicious circumstances. There was a good assemblage of companions who are localised in the neighbourhood, and have promised it their support. The proceedings were commenced by the rehearsal of the ceremony of consecration by Comp. Little, P.Z. 177 and 975, assisted by Comp. Brett, P.Z. 177 and 975, who delivered the oration. The rehearsal of the ceremony was greatly enhanced by the kindness of Comp. Braid, of Chapt. 975, who presided at the harmonium. The ceremony of exaltation was then rehearsed, the principal officers being Comps. Brett, Z; Cottebrune, H.; Little J.; Dodd, P.S. The admirable manner in which the ceremony was performed was highly appreciated by the companions. Comps. Boyd, Cottebrune, and Braid were elected Honorary Members. Votes of thanks were ordered to be recorded to Comps. Brett, Cottebrune, Little, and Braid. About twelve companions were elected joining members, and the chapter was adjourned till Friday at eight. We hope all R.A. Masons living in the S.W. district will rally round Comp. Cottebrune, and help him to give the Domatic Chapter of Instruction the same prestige in the West, as the Metropolitan has in the East, of London.

## MARK MASONRY.

### PROVINCIAL.

LEICESTER.—*Forke Lodge, No. 19.*—A regular bi-monthly meeting of this lodge was held on Thursday, the 24th ult., at the Freemasons' Hall, under the presidency of the Prov. S.M., Bro. Kelly, in the absence abroad of the outgoing W.M., Bro. Major Brewin, this being the annual meeting for installing the W.M., &c. The meeting was fairly attended, although not so numerous as on some recent occasions. Amongst the brethren present were W. Pettifer, P.M.; A. M. Duff, J.W. and W.M.-elect; W. Beaumont Smith, S.W.; Stretton, Treas.; Partridge, Sec.; Richardson, as Registrar of Marks; C. Johnson, M.O.; Toller, as S.O.; Weare, J.O.; Rev. Dr. Haycroft, Chaplain; Crow, Dir. of M. and Cer.; Moor, Baines, L. A. Clarke, Buzzard and others. The election of the W.M. having been confirmed, and the reading of the minutes of the last lodge, Bro's. George Edmund Donisthorpe, of St. John's Lodge, No. 279, Leicester, and William Ratcliffe Bryan, of the Howe and Charnwood Lodge, No. 1007, Loughborough, were balloted for and elected as candidates for Mark Masonry, and were duly advanced, as was also Bro. Alfred Palmer, of No. 279, elected at the last meeting. Three other candidates were due, namely: Bros. Dr. Wilkinson, P.M., No. 181, London; Dr. Pearce, Sec. of No. 279, Leicester; and Henry Carson, P.P.G.J.W., Derbyshire; but were prevented being present, the two former by other engagements, Bro. Carson by illness. The ceremony of advancement being concluded by the lecture of the degree, and the Treasurer's accounts having been passed, the P.G.M. installed Bro. Duff as W.M. for the ensuing year, who then appointed and invested the following officers: C. Johnson, S.W.; Weare, J.W.; Partridge, M.O.; Rev. Dr. Haycroft, S.O. and Chaplain; L. A. Clarke, J.O.; Stretton, Treas.; Richardson, Sec.; Toller, S.D.; Baines, J.D.; Sculthorpe, Reg. of Marks; Crow (Fell., of Coll. Org.), Dir. of M. and Cer.; Pettifer, P.M., and Atwood, Stewards; Buzzard, I.G.; Bembridge, Tyler. On the conclusion of the business, the lodge was closed and the brethren celebrated the festival under the presidency of the newly-installed W.M.

TRURO.—*Lodge of Mark Masters, No. 78.*—The regular meeting of this large and flourishing lodge of Mark Masters was held at the Fortitude Lodge Rooms, on Friday, the 8th inst., at 7 p.m. Edward Trewbody Carlyon, P. Prov. G. Reg., W.M., in the chair; Thomas Solomon, J.P., Prov. G. Reg., S.W.; Richard John, Prov. G.D. Cer., Cornwall, J.W.; and other officers were present. We also noticed William James Hughan, P.M. No. 78, Past G. Overseer, P. Prov. G. Sec., Cornwall; William James Johns, P.M., No. 78, Prov. J.G.W., Cornwall; N. B. Bullen, Prov. G. Org., and other well-known brethren who are always in attendance, and do their

best to aid the W.M. One candidate was advanced by Bro. W. J. Hughan, P.M., &c., who also delivered the various charges, &c., peculiar to the degree. After this duty had been efficiently performed by the acting W.M., Bro. Carlyon resumed the chair, and Bro. Solomon, J.P., the S.W., was proposed as the W. Master, for the ensuing year. The proposition for the Treasurer and Tyler, and also proposals of candidates, concluded the business of the evening, and the brethren separated at an early hour.

SCARBOROUGH.—*Star in the East*, No. 95.—This lodge held its regular meeting, on Wednesday, the 23rd ult., in the Masonic Hall, Globe-street. The following officers and brethren were present: Bros. W. F. Rooke, P.M. as W.M.; J. W. Woodall, P.M., G.M.O.; W. Peacock, S.W.; G. H. Walshaw, J.W.; J. F. Spurr, M.O.; W. Pattison, S.O.; J. W. Taylor (M.D.), J.O.; J. A. Chapman, Treasurer; H. C. Martin, Secretary; R. H. Peacock, Regr. of Marks; J. Hardgrave, S.D.; R. Land, J.D.; A. Allen, I.G.; J. Verity, Tyler; and Milner. The lodge was opened at 7.30 p.m. The minutes were read and confirmed. Bro. J. B. Livingston was balloted for, elected and advanced to the degree of a M.M. in Bro. Rooke's usual very impressive manner. The charge was delivered by Bro. Woodall, P.M., G.M.O., in very good style. The lodge was now closed, and the brethren spent a pleasant hour at refreshment.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

METROPOLITAN.

*St. Andrew's Conclave*, No. 15.—The Companions of this new Conclave assembled for the second time, under the genial and efficient presidency of Sir Knt. Raynham W. Stewart, 18°, G.A. Herald, at the Teminus Hotel, Cannon-street, on the 8th inst. The M.P.S. was supported by Sir Kt. Marsh, as V.E., (in the absence through illness, of Sir Kt. Kenyon); F. Binckes, 30°, S.G.; W. Jones, J.G.; S. Rosenthal, 33°, H.P.; W. H. Hubbard, G.T. Recorder; R. W. Little, 18°, G.R.; J. C. Dawson, II.; F. A. Philbrick, 18°; D. Dewar, 18°, and W. Roebuck, 18°. Visitor, Sir Kt. J. D. Kennedy, 18°, Rose of Sharon Conclave, No. 19, Birmingham. The Conclave was opened in due form, ballots were taken for several candidates, and the following brethren being present were then installed as Knights of the Order: Bros. W. Scott (Constitutional Lodge, No. 55), W. J. U. Copeman (Prince of Wales Lodge, No. 959), Edward A. Sacre, and Henry W. Hunt (East Surrey Lodge of Concord, No. 463.) The Conclave was then closed, and the chevaliers proceeded to the banquetting room, where an excellent repast was provided. In the course of the evening the health of "Lord Kenlis, M. III. G. Sov.," was received with enthusiasm, and in proposing the health of "Sir Frederick M. Williams, Bart., M.P., the G.V.E. and rest of the Council," Sir Kt. Stewart expatiated on the munificent support which the Grand Viceroy had ever given the Masonic Charities, and expressed a hope that the G.A.O.T.U. might spare him long to enjoy the hereditary honours to which he had recently succeeded. The toast was drunk with great applause. Sir Kts. Marsh and Kennedy responded for "The Visitors," and the latter knight afterwards sang the "Red Cross" song with marked spirit and taste. "The health of the M.P.S." was proposed by Sir Kt. Binckes, and honoured most heartily by every one present, as Sir Kt. Stewart has a happy knack of gaining the affection of all who have the pleasure of knowing him. A pleasing feature of the evening, was the commencement of a subscription to make the Conclave a Life Governor of the Masonic Institutions, and the M.P.S. intimated his intention of presenting a charity box by the next assembly. After a most satisfactory evening's enjoyment the knights separated.

CANADA.

MONTREAL, Q.—*The St. Helena Conclave*, No. 21, was formally opened at Montreal, on the 3rd ultimo, by the M.E. Sir Knight Colonel McLeod Moore, C. Ins. Genl. of the Dominion, when the following officers were installed: E. Sir Knights J. W. Miller, as M.P.S.; F. M. Sowdon, V.E.; A. R. Sowdon, S.B.; W. Angus, S.G.; J. G. A. Le Blanc, R.; E. M. Copland, J.G.; I. H. Shearns, Prefect; W. W. H. Kerr, H.P.; R. Noxon, Sentinel.

HAMILTON, ONT.—*The Harrington Conclave*, No. 22, was recently opened in this city, by authority of Ill. Sir Knight T. Douglas Harrington, Past Grand Master of Canada, and Inspector-General of the Divisions of Ontario and Quebec. The leading Masons of the Dominion, to the number of twenty, were admitted as members, but further particulars have not yet come to hand.

KNIGHTS TEMPLAR.

METROPOLITAN.

*Faith and Fidelity Encampment*.—This encampment held its regular meeting at Freemasons' Tavern on the last day of March, under the presidency of Sir Knight the Right Hon. the Earl of Limerick, Grand Prior, E.C., when four candidates were balloted for installation, and two of them (Comps J. H. Hamplén and R. H. Thrupp) being in attendance were separately introduced and passed through the first part of the ceremony, and were afterwards installed Knights of the Order. The noble earl performed the ceremonies with great ability. There were present, among other Sir Knights, Sir Kt. Moore, the Grand Prelate; Sir Kt. Sir Patrick Colquhoun, Grand Chancellor; Sir Kt. J. Newton Tomkins, Past Grand Treasurer; and Sir Kt. Lord Lindsay. Fifteen sat down to banquet, including visitor Sir Kt. Samuel Tomkins, Past Grand Officer.

METROPOLITAN MASONIC MEETINGS

For the Week ending April 23, 1870.

MONDAY, APRIL 18.

Quarterly Meeting Boys' School, Freemasons' Hall, at 12.  
Lodge 1, Grand Masters', Freemasons' Hall.  
" 8, British, Freemasons' Hall.  
" 21, Emulation, Albion Tavern, Aldersgate-st.  
" 58, Felicity, London Tavern, Bishopsgate-sreet.  
" 185, Tranquillity, Radley's Hotel, Blackfriars.  
" 720, Panmure, Balham Hotel, Balham.  
" 907, Royal Albert, Freemasons' Hall.  
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, APRIL 19.

Board of General Purposes, Freemasons' Hall, at 3.  
Lodge 73, Mount Lebanon, Bridge House Hotel, South-wark.  
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.  
" 162, Cadogan, Freemasons' Hall.  
" 194, St Paul's, Terminus Hotel, Cannon-street.  
" 435, Salisbury, 71, Dean-street, Soho.  
" 857, St. Mark's, Horns Tavern, Kennington.  
Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.  
" 186, Industry, Freemasons' Hall.  
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, APRIL 20.

General Committee of Grand Chapter, at 3.  
Lodge of Benevolence, at 7.  
Grand Stewards' Lodge.  
Lodge 30, United Mariners, George Htl., Aldermanbury.  
" 140, St George's, Trafalgar Hotel, Greenwich.  
" 174, Sincerity, Guildhall Tavern, Gresham-st.  
" 190, Oak, Freemasons' Hall.  
" 700, Nelson, Masonic Hall, Woolwich.  
" 969, Maybury, Freemasons' Hall.  
" 1150, Buckingham and Chandos, Freemasons' Hall.  
" 1159, Marquis of Dalhousie, Freemasons' Hall.  
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, APRIL 21.

House Committee Girls' School, at 4.  
Lodge 23, Globe, Freemasons' Hall.  
" 49, Gihon, Guildhall Tavern, Gresham-st.  
" 55, Constitutional, Terminus Hotel, Cannon-st.  
" 169, Temperance, White Swan, Deptford.  
" 179, Manchester, Anderton's Hotel, Fleet-street.  
" 1175, Rose of Denmark, White Hart, Barnes.  
K.T. Encampment, Observance, 14, Bedford-row.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, 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, APRIL 22.

House Committee Boys' School.  
Lodge 197, Jerusalem, Freemasons' Hall.  
" 569, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.  
" 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's. St. Luke's Lodge of Instruction (141), 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.

Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station; Comp. Cottebrune, Preceptor.  
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, APRIL 23.

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

THE FREEMASONS' LIFE BOAT.

The Committee of the Freemasons' Life Boat Fund met at Bro. Foster's, the Railway Tavern, London-street, E.C., on Thursday, the 7th inst. Present: Bros. A. E. Harris (P.M. 141), in the chair; S. Davis (141), Treas.; E. Gottheil (P.M. 141), Hon. Sec.; Mortlock (P.M. 186), H. M. Levy (P.M. 188), Mann (P.M. and P.Z. 186), W.M.-designate 1306, S.D. 144), N. Gluckstein (P.M. 51), C. C. Taylor (J.W. 141), Lacey (P.M. 186), John Thomas (P.M. 507, P.G.D.), and J. Kennett (141). The minutes of the previous meeting were read and confirmed.

Bros. T. Bartlett (W.M. New Concord, 813), Mann (P.M. and P.Z. 186), H. F. Isaacs (188), S. Mellish (188), and Lacy (P.M. 174), were severally elected to serve on the Committee. The Hon. SECRETARY then announced the following subscriptions:—

	£	s.	d.
Acknowledged in THE FREEMASON of			
March 26th	31	2	0
Bro. Dr. Hodge, P.M. 164, P.P.S.G.D.	1	1	0
Lodge Perseverance, 164	1	1	0
" Mechanics, 245	5	5	0
" St. Cuthberga, 622	1	1	0
" Amity, 137	8	13	6
" Adair, 936	1	1	0
" Beaufort, 103	2	2	0
Bro. Jonathan Taylor, 933	1	1	0
Lodge Etonian, 209	2	2	0
Bro. E. A. Simpson, Hon. Sec. 403	1	5	0
Lodge True Love and Unity, 248	1	1	0
" Prince of Wales, 1003	1	1	0
Bro. W. H. Collins, W.M. 856	0	5	0
" W. Wright, 856	0	5	0
Lodge St. Martin's, 510	1	1	0
Bro. Taverner, 619	0	10	6
" R. Boncey, 79	0	10	6
" Wilkins, 79	0	10	0
" H. Roberts, 79	0	2	6
" J. R. Nash, 79	0	5	0
" J. Shaw, 79	0	5	0
" J. S. Burles, 79	0	2	6
Pythagorean Lodge of Instruction, 79	1	1	0
Bro. R. Waterhouse, 79	0	10	0
" C. Nash, 79	0	2	6
" E. Mohu (Saxony)	0	5	0
" C. F. Hill, 13	0	2	6
" G. Leman, 890	0	2	6
" G. Stewart (Brazil)	0	2	6
" Felton, 186	0	5	0
" Briggs, 180	0	10	0
" John Thomas, P.M. 507	1	1	0
" C. M. Haddock, 507	1	1	0
" D. Stolz, 554	0	5	0
Brethren of Panmure Lodge, 720	0	12	0
Bro. T. H. Pulsford, P.M. 1158	0	2	6
Lodge Southern Star, 1158	2	2	0
Bro. Larham, 1216	0	2	6
" Catherwood, 55	0	2	6
" Abbott, 504	0	2	6
" H. Mendoza, 205	0	5	0
" L. Simmons, 205	0	5	0
" Genes & Hyams, 188	0	10	6
" M. J. Rothshild, 43	1	1	0
Per Bro. D. Davis, 141	0	12	6

A vote of thanks to the Chairman terminated the proceedings.

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.]

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

## Births, Marriages, and Deaths.

## DEATH.

FAIRHURST.—On the 6th inst., at his residence, Bath Buildings, Warrington, Bro. Hugh Fairhurst, one of the oldest members of the Lodge of Lights, No. 148.

## Answers to Correspondents.

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.

BRO. JAMES WEAVER.—We regret that the length of your letter precludes us from inserting it this week.

EQUES.—Refer to the Book of Kings, where the recital is given.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THE WIDOWS OF FREEMASONS.—We commend the case of Mrs. Mary Ann Halton, widow of the late Bro. William Halton, many years in business as an undertaker in the Essex-road, Islington. He was initiated in the Canonbury Lodge, No. 657, in 1856, and continued a member nine years. He joined the De Grey and Ripon Lodge, No. 905, Ilford, in 1862, and was W.M.-elect of that lodge at the time of his death. His widow is left without means of support, and is dependent on friends and her small earnings as a needlewoman and occasional nurse. We may add, the case is strongly recommended by Bros. Henry Price, W.M. 657; Charles Roberts, P.M. 657; John G. Chancellor, P.M. 657 and 463, P.P.G.I.D. Surrey; David W. Pharse, P.M. 657; Samuel Hill, P.M. 657 and 157; Thomas Wescombe, P.M. 905; Samuel May, *K.P.*, W.M. 23, P.M. 101 and 780; Benjamin P. Todd, P.M. and Treas. 27; Henry G. Buss, P.M. and Sec. 27, 657, 780 and 1293, Prov. G. Treas. Middlesex; John Coutts, P.M. 27; A. A. Pendlebury, P.M. 1056 and 1194; &c. Proxies will be thankfully received by Bro. Todd, 55, High-street, Kingsland, E., and Bro. Buss, 127, Offord-road, Barnsbury, N.

## The Freemason,

SATURDAY, APRIL 16, 1870.

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## FREEMASONRY &amp; JUDAISM.

To an ordinary enquirer the history of the Hebrew race is a subject of much interest, to a biblical scholar it is not only interesting but important, while to a thoughtful Masonic student it is fraught with lessons of the utmost value and significance. In the first place, the traditions of the Craft are inseparably interwoven with the glories of a past rich in illustrations of the chosen people, and hallowed with memories of the princes and rulers of Israel. From the first, or holy lodge, holden in the wilderness to the destruction of Jerusalem by Titus, the history of the Jews is traditionally the history of the Craft, and it cannot be gainsaid that even the Scriptural narratives which refer to the building of Solomon's Temple derive an additional attraction in the estimation of Masons from their alleged connection with the origin and progress of the Fraternity.

A nation which could produce so many heroes and prophets, so many poets and philosophers, would in any case challenge our admiration and respect; but when we reflect that for many ages the Jews were the sole teachers of truth—the sole witnesses for God in a world of pagans and idolators—we may well accord them the highest place in the Temple of Fame, and regard their history as one of the most solemn and suggestive pages in the records of the world. No person can contemplate without amazement the extraordinary vitality of the Hebrew race, amidst all the vicissitudes of fortune which they have experienced, and the fiery persecutions they have endured. Scattered over every land, after the ruin of their ancient strongholds—proscribed here, slaughtered there—they have nevertheless retained from century to century those peculiar idiosyncracies, as well as that unique system of social Government, which is based on belief in one great Divine Being. But as we have said, the history of the Jewish nation is more especially interesting to Freemasons, because it is so intimately linked with our most cherished traditions. The vaults of the dead past brighten and glow with life in the presence of the enchanter, Freemasonry, from their caverned tombs, rock-hewn in the holy mounts of Palestine; the stately procession of Judah's princes seems to pass before our eyes like the figures in a vision which is not all a dream. With Moses, we march through the desert, and view the promised land. With David, we feel the pangs of exile, and rejoice with him when seated on the Throne of Israel. Like Solomon, we build the Temple of the Lord, and parti-

cipate in the rites by which it was dedicated to the service of Jehovah.

Following the evil fortunes of the Hebrew nation, we sit down in grief by the waters of Babylon, and mourn the desecration of Zion's sacred hill. With Zerubbabel, we return to the city of the Kings, and rejoice again with burnt offerings and sacrifices.

These, the principal scenes in the Masonic allegory, are also epochs in the history of the Jews, and they establish at once a lasting source of interest and a community of feeling between the descendants of Abraham and the members of the Craft. That such is the case in England is apparent to the most superficial observer, because many excellent professors of the faith which the inspired Isaiah proclaimed in words of fire, are, as is well-known, valuable workmen in the Masonic vineyard, and it is needless to add, that their worth is duly appreciated and honoured.

But, unfortunately, in some European countries, the Jews are excluded from the privileges of the Order, from a mistaken impression that Christians only are admissible. Prussia, a great and progressive nation, is in this respect behind the age, and of course, the minor German States follow suit. This appears very strange, when we consider that Hebrews are admitted on equal terms to all the benefits of citizenship in nearly every other country in Europe, and it will not be denied they are most peaceful and law-abiding members of the community. In Sweden, the same selfish and mistaken policy prevails, but we look forward with confidence to a change for the better as a result of the alliance now being contracted between the Grand Lodge of England and the Masonic powers in Sweden. We cannot consent to the exclusion of any man from Masonry on account of his conscientious religious opinions, ever bearing in mind, nevertheless, the fundamental principles of the Craft, that he be no "libertine or atheist."

In the Indian possessions of Great Britain, Parsees are freely admitted into the Order, and some of them have become very eminent Masons. Let us hope, therefore, that the illiberal views entertained by our German and Swedish brethren will soon be altered by the logic of facts, and that we shall speedily find them throwing open the doors of the symbolic temple of Freemasonry to their Jewish fellow-citizens.

Upon no principle of justice can the present system be defended, nor can the faintest reason be adduced to sustain the policy of exclusion. The universality of the Masonic Institution must be vindicated by the Grand Lodge of England, which has been the steady champion of true progress and freedom. What we demand for the Hebrew race is no innovation on the ancient landmarks of the Craft, but, on the contrary, it will be in compliance with their spirit, and in fulfilment of the original design of Freemasonry.

Believers in the same God, and sharers in the same hope of immortality, the Jews have an undoubted claim to participate in the light of the Masonic Order, and if our feeble advocacy of their rights in this respect shall hasten, by one day, the triumph of their cause in Prussia and Sweden, we shall ever regard it as labour well bestowed.

Multum in Parvo, or Masonic Notes and Queries.

NATIONAL MONUMENT TO DR. CHALMERS.

It is proposed to erect a national monument to the late Bro. Dr. Chalmers in the metropolis of Scotland. The Craft throughout the world will be pleased to know that he was a member of our Ancient and Honourable Order. A bust of him has for many years been placed in a niche in the Lodge Journeymen, No. 8, Edinburgh. CHALMERS I. PATON.

SACRED OR ODD NUMBERS.

In the system of Pythagoras, odd numbers were symbols of perfection. The sacred numbers of Freemasonry are all odd. They are 1, 3, 5, 7, 9, 15, 27, 33, and 81. CHALMERS I. PATON.

Will Bro. Paton enlighten the English Brotherhood with the history of the Patron Saint of England, as he has given so able an account of St. John as the Patron Saint of Freemasonry, and St. Andrew, the Patron Saint of Scotland? ST. GEORGE.

THE HEREDITARY GRAND MASTER OF SCOTLAND.

Were Bro. Chalmers I. Paton to prefix his remarks at top of page 175 with the word "imaginary," I should be more satisfied—that is to say, "Imaginary history relates the following." Then, pray, what "Order" was any Baron of Roslin "Grand Master" of in the time of James II.? I can't remember any just at present. LEO.

BRO. BUCHAN AND THE 1717 THEORY (pages 164 and 175).

Bro. "Edinburgh" at page 176 informs us that certain Scottish lodges which claim date before 1717, also claim "to having continued to work in a similar way as they at present do." Now that latter "claim," like many other Masonic claims, is simply a mistake, as is proved by their own minutes. They never worked "as they at present do" before 1717; and the way "they at present do" is an adoption of the English Freemasonry, first instituted in London in A.D. 1717, and thereafter adapted by "Freemasons all over the world." W. P. B.

ENGLISH GILDS.

I am able to inform Bro. Buchan that M. Toulmin Smith's book on "English Gilds" was published early in the present year by Trübner and Co., 65, Paternoster-row, for the Early English Text Society. I had the pleasure to render the learned author some little assistance as far as the information relating to my own locality is concerned, and regret his decease shortly before the publication of this his last work. The book contains the original Ordinances of more than one hundred early Gilds, as well as the ancient laws of several cities. An elaborate introduction, and an essay on the origin of these ancient societies, occupy 199 pages, and the remainder of the book occupies 483. It is published at a guinea. LUPUS.

AFFILIATION AND BRO. C. I. PATON.

It is to be regretted that under the English rule the method of obligating brethren who are joining members from other jurisdictions does not prevail generally as in Scotland. There ought to be some recognised form for such an event, as also on the visitation by a brother unknown to any of the members of the lodge, but who comes prepared to undergo an examination, and produces his certificate, &c.

A satisfactory examination, and the usual means taken to identify the certificate with the possessor of it, are not sufficient grounds to claim admission into a Craft Lodge when the brother is personally unknown to any of the members. For what they know, he may be under expulsion, not a subscribing member under the English constitution although so formerly, and have visited the lodge before during the year when once only is allowed; or there may be other sufficient reasons why he should not be allowed to visit any lodge. I hope Bro. Paton's letter will draw

attention to this matter, and lead to a more general adoption of a uniform affirmation or obligation to be taken by visitors who are strangers. W. J. HUGHAN.

GRAND MASTERS PRIOR TO 1717.

England can boast of fifty-one Grand Masters prior to 1717. PYTHAGORAS.

THE "RED CROSS" ORDER.

Brother Hughan "to the rescue!" I think, however, that our good brother, a most careful Mason, has departed a little from his usual cautious practice. He generally gives us reasonable deductions, supported by some authorities, aided by close reasoning; but on this occasion he favours us with two communications which, to the surprise and disappointment, as I believe, of all your readers, will be found utterly deficient in Brother Hughan's usual excellent characteristics, proof and logic.

1. He says it is very clear that the Order has produced quite as unequivocal evidence of its connection with Freemasonry during the latter part of the past century as any other of the chivalric degrees.

When was this evidence produced? What and where is it? What has the connection with Freemasonry to do with being "the only legitimate representative of the Order in the world?" And how can a comparison with any other degrees help the claims of an Order which has such high-sounding pretensions?

2. Probably the Duke of Sussex was the Grand Master of a Masonic Red Cross Order upon the expiring, or expired, remains of which the present "only legitimate," &c., was built, perhaps four years since. Even if the Duke's Order was identical with the present one, His Grace's presidency does not confer upon it a very ancient flavour. The Articles of 1813 do not say a work about Constantine.

3. Brother Hughan says: "The present 'Red Cross of Rome and Constantine' is the revived original Masonic Order of the last century."

What original Masonic Order? The Masonic Order called Constantine did not exist in the last century. Even in "time immemorial" in Scotland the Order has no mention in the Templar Statutes of 30 years since. How could "one or more of the members of the old body" create Knights Grand Cross? And how could "one or more" have any authority to set up "the only legitimate," &c.?

What is the "old body?" The only old Masonic Red Cross Orders of which I, or any other Brother to my knowledge, has seen any evidence, are certainly not of the Constantinian Orders. Surely Bro. Hughan, with his acute and analytical reasoning, must know and feel that the theory which is put forward is an impossibility and a myth. He surely cannot have been deluded "by magic numbers and persuasive sound."

Upon Brother Hughan's second communication, I would ask: What is "the evidence at present in the hands of a few only?" And why such reticence on the part of the happy few? Truly they are as reticent as Giustiniani and Eusebius, and guard their treasures with more care than did the classic sisters of old. Here again, I observe, Brother Hughan carefully alludes only to the connection with Freemasonry, which no body doubts. We want to know what connection it has with anything else. How by any possibility, however remote, it claims to be "the only legitimate" &c., with which in February, 1869, it "never boasted any connection."

Brother Hughan concludes by an allusion to the documents discovered at Freemasons' Hall, of which we have no information, and says that they are "after all not the only evidence" of the degree before 1813, as "conclusive information on this important point" is contained in the history of the Order by Brother Little.

What does our brother here mean? After all! After what? We have had no evidence yet earlier than the venerable French book of 1838. What is the conclusive information in Brother Little's history? I will do that brother the justice to say that in the 19 pages which contain his memoir of the Order he has made

no allusion whatever to its being called "Constantine;" and I can safely state that no information, conclusive or otherwise, there appears on the subject.

R. W. L. was kind enough to approve of the question I put at page 151. I therefore repeat it. Can it be shown that the Masonic Red Cross Order has been allied with the Constantinian name more than a few years?

I also ask another question. What shadow of claim has the Masonic Order to pretend to any alliance with the ancient and historic Order of the Holy Sepulchre, at this moment a public foreign Order?

I observe in the *Freemason's Magazine* an article by Brother Matier which refers to the Red Cross Order, in which he alludes to a large source of information not at my command. I have addressed myself to the subject as an archaeologist, and as taking an historic interest in the Chivalric Orders of Europe; an interest which induces me to view with jealousy great pretensions in which nobody attempts to show me any foundation; they write and tell me it is conclusive, but they show me nothing from which to conclude. I shall be glad to see the information which Brother Matier promises. LUPUS.

MASONIC MARKS ON ANCIENT BUILDINGS.

In one of Dr. Oliver's works (I forget which) I found the following remarks on this subject, and I should feel deeply obliged to any brother who will tell me any church or building where I can find an example. I have looked diligently, but with no success.

"It appears that the stones both inside and outside many of our ancient buildings have a symbol or mark, evidently the work of the original builders. Godwin says (in a work on the subject), 'that in his opinion these marks, if collected and compared, might assist in connecting the various bands of operatives who, under the protection of the church, and mystically united, spread themselves over Europe during the middle ages, and were known as Freemasons.' In length these marks vary from 2 to 7 inches, and consist chiefly of crosses, double triangles, the trowel, the square, etc., etc."

So far Dr. Oliver and Godwin, but I cannot think the latter is quite right in his statement of the Freemasons being "bands of operatives" during the middle ages. Where does he find any mention of the fact?

Anything connected with Masonry possesses the deepest interest for me, it being a subject on which I cannot learn too much, and which has not very long possessed my heart as it does at present. Therefore, I shall be truly grateful for answers to my query, either published in THE FREEMASON, or sent through the kindness of the Editor to my own address, which he has. V. C.

THE EUROPEAN ASSURANCE SOCIETY.—The post of General Manager of this society has just been filled by the Directorate, in favour of Bro. H. B. Parminter. The appointment, we believe, will give great satisfaction to the district agents, and will tend largely to develop the business of the society, which has recently been making considerable progress.

A CONCERT in aid of the Metropolitan Police Orphanage will take place on Wednesday, April 20th, at St. James's Hall, Piccadilly, under the patronage, and with the permission of, Col. Henderson, C.B. One of the great features of attraction will be the celebrated band of the A division. Artistes of well-known celebrity have given their valuable services gratuitously to further this praiseworthy object. No publicity is given, it being entirely local, and to one of the most hard-working class, who risk their health in the service of the public. It is to be hoped that a large sum will accrue towards that excellent object. Tickets can be obtained at Bro. Austin's ticket-office, St. James's Hall, and also of Bros. J. Mott, Dunlop, Hayes, &c.

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.—[Adv.]

## Original Correspondence.

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

## MASONIC WORKING.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I think I see indications, here and there, of the revival in Freemasonry of the desirability of which I, some weeks since, expressed a conviction. And I am not sure that our long vacation, now being entered upon, may not be a favourable time to promote and intensify it.

The thing to be desired is the raising up of Masonry from a mere formality, and the revivification of the whole body of our ceremonials. These may be regarded as the skeleton, into which has to be breathed the breath of life, to make it exist to any purpose. Of what use were the very many dry bones which the prophet Ezekiel, when carried out in the spirit into the midst of the valley, saw lying before him? They were so dry, that when the prophet was asked if they could live, he knew not what to reply, and only said, "Oh Lord God, thou knowest." But they did live, when, as commanded, he prophesied upon them. "As I prophesied," says he, "there was a noise and a shaking, and the bones came together, bone to bone," and then he beheld "all the sinews and the flesh come up upon them, and the skin covered them above." Nevertheless, there was no living breath in them. They were still inanimate. Then he was commanded to prophecy still further, and he did so; "and the breath came into them, and they lived, and stood up upon their feet, an exceedingly great and living army."

We cannot conceal from ourselves the fact that there are dry bones, very many in number, to be seen in Masonry—not in one valley but in many—bones so dry that some may think it doubtful whether they can be clothed with muscle and flesh, and have life breathed into them so that they may become a large living army. But let us not despair, further, at least, than the prophet did. He could hardly think it possible that the dry bones he looked upon should live again, but he did not refuse to prophecy—once, twice—and wait until he saw them reanimated, and stand up an exceeding great army. So must we, who desire to see the Masonic dry bones reanimated. In various localities we find erudite and zealous brothers who feel that Masonry is nothing if it be but a cold and lifeless form, as it is in too many places—a lame and limping form that scarcely hobbles along, over even the shortest level space—giving up much of their time, and labouring patiently and perseveringly, and prophesying over the dead bones, and invoking the spirit of life that it may enter into them and raise them up as intelligent beings, with understanding opened to receive light and truth in the love thereof; making, in fact, what Dr. Mackey, in THE FREEMASON a week or two since, rightly called *esoteric* Masons, "no longer content with the knowledge received at the pedestal, but pressing onwards to pass beyond the porch of the Temple, acquiring those lessons which adorn the path of life, and cheer the bed of death." All honour to those so engaged, and so strenuously working! Let them not be discouraged, because the success they desire may not always accompany their labours. Let them continue to "prophecy," again and again; and success must follow. The work to be accomplished is a great one, and it is not to be accomplished all at once. By-and-bye, they will think of Wordsworth—

"Great is the glory, for the strife is hard."

Even I, who have passed the extreme of the years allotted to the life of man, look forward to the time when we shall no longer find brethren vacating the chair of K.S. because they cannot work the ceremonies, or, what is worse, so working them as to deprive them of all instructive and impressive power; but everything being done decently as well as in order, our beautiful doctrines and ritual will become a living force in the heart and conscience, and Masonry exercise its proper influence upon the world around us.

May I here advert to the "open night" of the Chapter of Prudent Brethren, reported in the last number of THE FREEMASON, as a great step in advance of anything heretofore attempted, as far as I know? Nay, they not only attempted a great thing; they carried it out in perfection. We had not only the three clauses of the first section of Royal Arch Masonry admirably worked, and the historical, symbolical, and mystical lectures most beautifully and impressively given, but the address and charge of the section, with an illustration of the symbolism of the Royal Arch jewel and the Platonic bodies, and the closing address and charge to the third chair and the exordium, address, and charge to the second chair, with an illustration of the trowel, ribbon, and four principal banners and ensigns, all given by Companion Brett in a

manner to call forth vehement expressions of satisfaction and delight from all who listened to him. Nor must I omit to notice the opening oration of Companion Wentworth Little, and the closing address of the indefatigable Brett, all enlightening the mind and elevating the feelings to an extent which cannot fail to be productive of much and permanent good.

Why should this be a solitary "open night"? Why should not the example set by the Prudent Brethren Chapter be followed by other chapters, and by lodges, also; so that the Prudent Brethren may be referred to—not as singular, but as having been the pioneers in this new and most useful path?

I have a notion, moreover, that these "open nights" might become something like general convocations—not to trench upon the prerogatives of Grand Chapter, but as auxiliary thereto, in which, in addition to the working of some parts of our rituals and ceremonies, both Arch and Craft, useful suggestions might be made and useful questions be calmly and competently discussed, greatly to the good of Freemasonry.

I could not pretend to suggest anything like a programme for such nights; I leave that for better informed and clever heads. I merely throw out the suggestion, in the hope that it may be taken up and made something of by brethren of knowledge and influence, in both Arch and Craft. A good beginning has been made. The time seems come for following it up with some success, and I respectfully and deferentially invite those who feel as I feel, but can work better and more effectually than I can, to "keep the ball a rolling."

WILLIAM CARPENTER.

## ANTIQUITY OF FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—At page 177 of last week's FREEMASON, I perceive a rather curious letter from a Brother under the signature of "Montra." If he is not joking, I consider his letter to be the most wonderful piece of Masonic assertion that ever appeared in your columns. He states that "Bro. C. I. Paton openly declared that 'Freemasonry was in a flourishing condition in the year 1136, in the northern part of Great Britain. No answer in the negative has been given to this, nor do I think it possible for any one to do so.' (!) Wonderful, if true; however, let "Montra" turn to page 128 (March 12th), and he will perceive that an answer "in the negative" has been given to this *imaginary idea*, the words being "said present method (of Scottish Freemasonry) was never practised in Scotland before the first quarter of last century, whatever less, and as yet there has never been produced any proof of its being so old in Scotland as 1720." However, to the point; allow me to throw down the gauntlet in the following terms, viz:—I, William Paton Buchan, Master Mason of the Lodge of Glasgow, St. John, No. 3 bis, Grand Steward Grand Lodge of Scotland, &c., hereby and forthwith challenge Bros. Chalmers Izett Paton, "Montra," and all other Master Masons throughout Great Britain, as well as the world at large, to prove the existence of our Freemasonry, or Speculative Masonry, with its system of *three degrees*, ceremonies, rituals, and *secrets*, before A.D. 1717, much less "in the year 1136," or "the year 926."

That is my challenge; who will dare to take it up and prove me to be wrong? There are many lodge records still extant long before 1717, but I have never as yet heard of anything in them to set aside this 1717 theory, but quite the opposite. As to "926," Bro. "Montra" can read my remarks at page 139 (March 12th). And as to the date "1136," that is the year Melrose Abbey was begun, but it is also the year when a former Glasgow Cathedral was so far finished as to be dedicated, hence what value is there in this "1136" date? More, both of these early structures, I am inclined to think, were built almost, or altogether, of *wood*. And as to the stone-work of our Glasgow Cathedral, with the exception of a small remnant of about A.D. 1190, the older portion, or the fine Crypt or Choir, are, I believe, about the middle of thirteenth century and after 1532. While, as to Melrose Abbey I am not aware of any portion that can be pointed to as being so old as the time of Robert the Bruce, or A.D. 1329. While, therefore, I admit that there were Operative Masons, as well as Operative Freemasons, long before A.D. 1717, just as there were operative carpenters, or operative glaziers (colouring of the glass and working out the designs was surely as much a glazier's *mystery* as working stones was a mason's), and while I admit that these operative masons admitted non-operatives as honorary members, or as members of their friendly society, with permission to attend their social gatherings and enjoy the "fun and frolic" then and there dispensed, yet I deny that any of these Craft societies, Masonic or otherwise, practised or promulgated our Freemasonry with its doctrines, noble ideas, degrees or ceremonies.

Drs. Desaguliers, Anderson and Co., the manufac-

turers of Freemasonry, about A.D. 1717, simply made use of the old operative Masons, their societies and their nomenclature, just in so far as served their purpose. They mixed operative Masonic ideas, Rosicrucian lore, Egyptian and Jewish legends, &c., and so made up that system which has been, and may yet be, as the old 1723 Constitution says, "the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

I am, yours fraternally,

W. P. BUCHAN.

## THE "MASONIC TOBACCO-BOX."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—My letter at page 176 being sent off for March 28th, I was unable to include the opinion of my friend Bro. D. M. Lyon, which I have since received (viz., on 1st inst.) I shall therefore feel obliged if you will allow me to give it now. It is as follows:—

"Dear Brother Buchan,—I have examined the photo. of the engraving which is traced on the lid of the 'old tobacco-box.' The design of the etching, with its Elizabethan scrolls and ribbon-suspended jewels and implements, &c., is of the same elaborate character as that which we find employed in Scotch Masonic diplomas of the last half of the 18th century. The emblems belong to modern Freemasonry, and could have had no meaning in the eyes of the members of Scotch lodges of 1670, for at that period they knew nothing of 'the three degrees.' To render the engraving of any use in proving existence in 1670 of the system of which it is a beautiful and comprehensive illustration, it would be necessary that unquestionable evidence should first be produced of its having been executed at the date in question."

"D. MURRAY LYON."

It will be seen that Bro. Lyon's opinion corresponds with those of Bros. "Leo" and Hughan and myself, which all point to the latter half of last century being nearer the true date than 1670. Perhaps some of your correspondents will allow me to call their attention to the *mantling* round the Drummond arms, also to the Louis Quatorze ornamental scrolls which are depicted at each end of the engraving of Masonic emblems. The period of the two do not seem exactly to correspond; perhaps the copyist was not careful enough when manufacturing his design? If the intention was to pass off these Masonic emblems as being engraved in "1670," then I simply consider the thing a downright forgery.

I am, yours fraternally,

W. P. BUCHAN.

P.S. To the remark at page 176, "No cadet of Drummond had any right to these arms," add the words—*without the brisure*. W. P. B.

## A JEWISH LEGEND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your readers' attention was called by W.T.B., page 164 of your valuable paper, in a quotation from Dr. William Smith's Dictionary of the Bible to a Jewish legend relating to "Hiram," of which W.P.B. remarks "that's a nut for Freemasonry to crack." I am not aware in what Jewish book this "legend" is to be found, but even if there exists such story, we, as Masons and Christians, need not to believe it, for even Maimonides, the great Jewish writer, in his book Moreh N'bochim, or Guide to the Perplexed, strongly condemns all the absurd fables contained in the Talmud. Surely we ought to do the same, but we have some very valuable, instructive, useful Masonry in the ancient Jewish writings. Even Christian commentators have explained passages from their writings, and, to use Bro. Carpenter's words, "it is always important to ascertain the truth, and desirable to be able to attach more definite meaning to any ritual we may use." I beg you to allow me space in your excellent paper to quote the opinions of the following learned Rabbis and historians, explaining the meaning of some of the passages used amongst Masons. I shall commence with "Hiram." As we have had some controversy on the subject and passed our opinions about him, it might be interesting to your readers to hear what those Rabbis have explained. Perhaps it might be as well to give an account of the years those Rabbis I intend quoting from lived.

Rabbi Saadiah Goan, who was born at Tithom, in Egypt, in 892, was chief of the college at Sara.

Rabbi Solomon Jarchi, born at Lunel, 1030.

Rabbi Abraham Aben Ezra, in 1100, who was skilled in many languages, and a great traveller.

Rabbi David Kimchi, said to have been born at Narbonne, in 1190. The celebrated late Dr. M'Cauley says of Kimchi's Commentary—"Though written six hundred years ago, it will bear a comparison with any that has appeared even in the 19th century. Valuable in itself, it has other points of attraction for the Christian student, and has been one of the sources from which commentators, since the Reformation, have drawn most valuable materials."

Don Isaac Aberbanal, was born in Lisbon, 1487, his son embraced Christianity, and wrote eleven works, besides his Commentary on the Bible.

Rabbi Moses Bur Main, commonly known

amongst Christians as Maimonides, he was born at Cordova, 1131.

To the above writers I shall beg to call your readers' attention, and I may say here that neither of them or the Talmud refer to these legends that W.P.B. quoted from Dr. Smith's dictionary.

My subject in your next will be "Hiram."

Yours fraternally, D. STOLTZ.

THE FREEMASONS' LIFE BOAT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have requested the Freemasons of a lodge which sent a subscription some three years or so ago to the Secretary of the Freemasons' Life Boat Fund, to furnish me with his name and address. It is as follows, "W. Smith, F. M. Magazine Office, 19, Salisbury-street, Strand."

Bro. Gotthiel has now an answer to his numerous enquiries as to the "whereabouts" of the committee originally formed for carrying out the above object.

I have carefully re-read our correspondence in your columns, and am still at a loss to understand why a very simple enquiry on my part should have caused Bro. Gotthiel to write the uncalled-for and abusive letter in your paper of April 2nd.

I emphatically deny wishing to "throw cold water" upon the movement, with which Bro. Gotthiel charges me. I certainly do not wish to see new committees formed, repudiating the efforts of an original committee, if that can be called throwing "cold water," and I venture to think Bro. Gotthiel will not advance the cause by writing intemperate letters.

It is not every one who desires to see their name figuring away in print, and in using any *nom de plume*, I am only adopting the usual course observed by others when writing to the public papers; in this instance I am an unknown quantity to Bro. Gotthiel, and by giving my name, I should perhaps only call down more abuse from Bro. Gotthiel, which for Bro. Gotthiel's sake, as well as my own, I wish to avoid, and I shall take no further notice of what he may say about me.

I have furnished Bro. Gotthiel with the information he professes to desire, and his "shadowy possibilities" are now converted into *tangible realities*; it will be for him to give the results to your readers.

I am, dear Sir and Brother, yours fraternally,  
W. M.

812TH ANNIVERSARY HELD AT GLASGOW.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Upon reading the remarks upon this subject at page 175, last week's FREEMASON the words, "The Report of the Historical Committee was read," re-called to my mind that I had seen said report, and judging it would be interesting to your readers to peruse it, I enclose a copy of it, which perhaps you will find room for. It suggests some curious ideas which I shall not enter into at present, leaving your readers to judge for themselves. It was to have been read to the lodge, as stated below, on the 1st September, but on referring to the reference in your contemporary made at page 175, we perceive that owing to the absence of the R.W.M. then it was postponed to the next meeting, viz., the 15th September, 1868, when it was read, and as I understood, afterwards engrossed in the minute book of the lodge. From published report of lodge meeting, we perceive Bro. Park, P.M., observing that "if the charter of this lodge was granted by a King Malcolm, it could not be that of Malcolm III., because he had no brother named David." "Bro. Ramsay, the R.W.M., suggested . . . the spirit-rappers should be consulted." A "cordial vote of thanks," we also perceive, was "passed unanimously to Professor Cosmo Innes," who, unless he has been recently initiated, is not, as I am informed, a Freemason. I shall only add, that such of your readers as are interested in this may read pages 7 and 8 of THE FREEMASON for June 19th, 1869, where some of my own remarks upon this lodge will be found, and in which I admit this pretended Malcolm Charter to be a recent forgery. I append the report above alluded to.

I am, yours fraternally, LEO.

Report of the Historical Committee appointed by the Lodge of Glasgow St. John to inquire into the historical evidence and data of the antiquity of said lodge.

Your committee have held several meetings upon this subject, and also deputed Bros. John Baird and W. P. Buchan to go to Edinburgh and Melrose for information. It was reported that the Masons of the Melrose St. John Lodge held documents of very ancient date, but the oldest they could show to your deputation was an old minute book, beginning at the year 1674, which is not so old by 74 years as the minute book of the Glasgow Incorporation of Masons, still extant, which begins at the year 1600, and into which is copied a lodge minute of date 1613. In reference also to the tradition current at Melrose, that the Lodge of Melrose St. John built the present Abbey of Melrose about A.D. 1136, John Murdo being their first Grand Master then. That is a mistake, the

present Abbey being built about the end of fourteenth century and beginning of fifteenth, and John Murdo was living somewhere about that time. When at Edinburgh your deputation called upon Professor Cosmo Innes, and were most kindly and frankly received by him. In reference to the document purporting to be a charter, granted by Malcolm III. or IV. to the Glasgow Incorporation of Masons and Lodge, Professor Innes said: "It is not a charter, but a document written within the last one hundred and fifty years, or, give me plenty of time and I shall say two hundred, at the utmost," the style of writing being quite different from that in use in the eleventh and twelfth centuries. Turning to Bro. Braid, Professor Innes remarked: "You, as an architect, know an old building when you see it by certain signs, so do I know a really old charter when I look at it, and that Malcolm document of yours I know to be a comparatively modern got-up affair, neither were the persons mentioned in it—as witnesses, &c.—all alive at the same time. But what would you have?" he added, "there is that beautiful charter, granted by William the Lion in 1190 to the fraternity engaged at the building of Joceline's Cathedral, which is as genuine as can be; that is a sure foundation upon which to build, and certainly is old enough, if you can connect yourself properly with it."

In writing about these two documents, Professor Innes also says: "Our first Corporate charters were to burghs, and not till long after came those to the guilds and corporations within and under burghs, but there are no charters to burghs till William the Lion; so you see it did not require much sagacity to stamp the Charter of Malcolm—full of the phraseology and the minute distinctions of a much later day—as a forgery; but" he adds, "if you can get a photograph of the entry of the William the Lion Charter from the Registrum Vetus, which is in the hands of the Catholic clergy, and from which source I copied it into the 'Registrum Episcopatus Glasguensis,' No. 76, page 66, you could not have a more ancient or more honourable title to deposit in your handsome charter chest." We would also draw the attention of the brethren to the remarkable, almost entire, resemblance between this Malcolm writ and another document said to be a charter from David the First, King of Scots, in 1147, to the Lodge of Stirling, which Stirling document, however, will not stand close examination either. We can find no evidence of our pretended Malcolm charter before its pretended discovery about sixty years ago (A.D. 1806). As the Lodge of Glasgow St. John claims priority over all other lodges in Scotland, and the "Mother Kilwinning" does the same, the attention of your committee has been drawn to the foundation upon which their separate claims rest. As has been already stated, independent of the Malcolm writ, the Lodge of Glasgow St. John hails from the chartered fraternity engaged at the building of Glasgow Cathedral in A.D. 1190, while the Mother Kilwinning Lodge hails from the builders of Kilwinning Abbey, which they say was founded by them in A.D. 1140, and the present fabric, which they say has now existed for more than 700 years, was built at that time by them; but upon examination this 1140 date of Kilwinning Abbey edifice proves to be false, the style of architecture in which it is built not being in existence then. Kilwinning Abbey is built in the pointed style, and was not built until about the beginning of the thirteenth century. An author named Pont, who lived about the year 1600, and had access to the Earl of Eglinton's papers, then says of it "then it is remarkable that this monastery was founded A.D. 1191, and destroyed A.D. 1591." As Glasgow was the head of the diocese in which Kilwinning is situated, and the reconstruction of Glasgow Cathedral was going on before Kilwinning Abbey was begun, it is probable that a branch of the Fraternity engaged at Glasgow went to Kilwinning.

In "Scotland in the Middle Ages," Professor Innes also classes Kilwinning Abbey among the 13th century buildings. It is therefore probable that "Mother Kilwinning" was a daughter of Glasgow St. John. There are some old sashes belonging to this lodge with the inscription, "Glas St. John's 1600" on them, which being shown to Mr. A. D. Robertson, artist, who is a gentleman of considerable antiquarian knowledge, he said—after comparing the writing with that of the period—he had no reason to disbelieve it possible that these sashes were made in the year 1600. In the old Incorporation minute books, mentioned above, at the year 1682, we have the names of the brethren who signed the Roslyn Charter in 1628. Between the years 1190 and 1600 there is certainly a large void; concerning the doings of the lodge in that time we as yet know but little, except so far as refers to the fact that after the in-come of the Fraternity to build the Cathedral in 1190, there has always been a continuation of work going on in Glasgow, which always kept a greater or less number of the brethren here. In Catholic times, the Masons of Glasgow were the Bishop's men or Bishop's burgesses, and as has been observed, it is only in the Register of the Bishopric that this 1190 William the Lion Charter is preserved to us, and although it is preserved, it is hard to say how much more may have been lost since Archbishop Beaton carried off all documents he could lay his hands on to France in 1560. However, if a proper examination were made, or a translation got, of the "Registrum Episcopatus Glasguensis," and other documents preserved, we might find mention of the Masons in many places we know not of at present, and thus carry out the remark (or hint) of Professor Innes, by connecting the Lodge of Glasgow St. John of the year 1868 back to its connection and origin in the Fraternity, which, being employed by Bishop Joceline to build his Cathedral, was by King William the Lion chartered for its protection and encouragement A.D. 1190.

The above report being read at the meeting of committee, held on the evening of Saturday, 22nd August 1868, was approved of and appointed to be read at the next regular meeting of the lodge on the 1st September.

W. P. BUCHAN, Convener.

CONSTANTINE THE GREAT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—When I had read over Bro. Fitzgerald Matier's paper on "The Red Cross of Rome and Constantine," (vide, *Masonic Mirror*, March 19th 1870), condemning Bro. Little's hastily put notes for Bro. Macoy's "Dictionary of Freemasonry," I thought it might give me some amusement, as well as information, to see for myself how far Bro. Matier had proved the fallacy of Bro. Little's statement, and I have taken it upon me to send you the result of my investigations, as they may be interesting to you or (if you print them) some of your readers.

Constantine the Great, first Emperor of the name, was the son of Constance I., *alias* Constantius Chlorus, and Helena, and was born at Naisse, a town in the province of Dacia, the 24th July, 272. Helena, his mother, was born at Colchester, in Essex (and died at Rome, in 337, aged about 85 years), "as all our British authors do unanimously report." Nicephorus, and other Greek authors, assert that she was a Bythynian born, to rob Britain of the honour of having given birth to the first Christian Emperor; but Baronius is of the former opinion, which he grounds on the panegyric pronounced at the wedding of Constantine; viz.: "That his father had freed Britain from servitude, and that he (Constantine) made Britain glorious by his birth." About the year 326 she visited the Holy places, where it is said she found Christ's Cross on Mount Calvary. In memory of this event, the town of Colchester gives for its arms, a cross engrail'd between four crowns. The father of Constantine was forced to quit his wife Helena, to keep in favour with the Emperor Maximian; and married his daughter-in-law, Theodora; Maximian conferred the title of Cæsar on him in 291. In 304 he and Galerius remained sole Emperors, when Maximian and Diocletian quitted the purple. Constantine married Fausta, another daughter of Maximian's; and Galerius, being afraid that he might succeed him, kept him a prisoner at Rome under the pretence of religion, while his father was in England, and designed to ruin him. He, however, found means to escape, killing the post-horses that he should not be followed, and arrived in England in time to see his father die at York, 25th July, 306. He was then proclaimed Emperor by the army, but took only the title of Cæsar. Understanding from his wife, that her father had been in league with Galerius to ruin him, he besieged him in Marseilles, and strangled him himself in 310, and attained the imperial crown. He caused his mother to be called Augusta and Imperatrix, both in his court and armies, and gave her the disposal of the spare treasure at her will.

Maxentius, son of Maximian, on hearing of the election of Constantine, assumed the purple, and was saluted Emperor by the Imperial Guards which were in Italy, in 307. Constantine, to avoid a civil war, offered to associate him to the Empire, but in vain. He banished his father from Italy, and strangled Severus Cæsar, who had been sent against him, and he became so insufferably cruel, that the Senate prayed Constantine to deliver them from him. Maxentius having great forces, placed three or four armies in the Alps to dispute the passage. But (as the story says) God was on the side of Constantine, and near the town of Autun, showed him a shining cross in the air, round which were the words in Greek letters, "Conquer in this sign." He not understanding it, Jesus Christ appeared to him, and bade him make a military sign like what appeared to him the day before, which he did. This standard or ensign, called "Labarum," *i.e.* the end of tail, has been used by the Romans since his time; it is a long lance, near the top a piece of wood cross-ways and a rich crown above it, with the two first Greek letters of the name of Jesus Christ joined into a cypher; from the cross wood is hung a rich flag with the portraits of Constantine and his son; the officers appointed to bear it were called Praepositi and Laborum. He defeated the troops of Maxentius, marched direct to Rome, and defeated himself when he came out to meet him with 172,000 foot and 20,000 horse, Constantine having only 90,000 foot and 8000 horse. Maxentius making his escape, was drowned in the Tiber, the 24th September 312.

After this he joined interests with Licinius, who was the son of a husbandman of Dacia, but being a great soldier, had risen to the highest command in the army, and was declared Cæsar by Galerius Maximian in 307, and the year after was saluted Emperor in Pannonia. He married Constantia, the sister of Constantine, (in 313,) whom he both feared and hated, and not long after he declared war against him, and began to persecute the Christians with inflexible cruelty. Constantine attacked him and obtained two great victories over him in 314, one in Hungary and the other in Thrace. He obtained peace, but again took up arms, and suffered another great overthrow near Adrianople in 323. He was again pardoned for his wife's sake, but his hatred was so great that he endeavoured to kindle a new war, which caused him to be strangled in 325 (aged

60 years.) It may be stated before we proceed further, that Constantine had a son by Minervina, called Crispus, before he married Fausta, and that she fell in love with him, but Crispus refusing to gratify her passion, she accused him to his father of attempting her chastity; he put him to death without examination, but afterwards discovering her falsehood, caused her to be smothered in a hot bath. Constantine died the same year as his mother, on the 22nd of May 337.

We now come to Eusebius, Bishop of Nicomedia, and afterwards of Constantinople, when he had got Paul, his predecessor, banished. According to Bro. Matier's quotation he was born in 324. I find however that he died in 342, and that Arius his friend whose doctrines he upheld, "voided his bowels with his excrements, and died in inexpressible torment, anno. 336." Arius was a priest of Alexandria, and excommunicated by Alexander, then bishop, but he had gained many bishops and inferior clergy to his side, "and amongst the others Eusebius, Bishop of Nicomedia, a crafty and lewd person in great familiarity with Constantia, sister of Constantine." As he would not retract his errors, he was condemned by the first Council of Nice, in 325, to be banished and his writings burned. But Constantia and Eusebius prevailed upon the Emperor to recall him, and give him a new hearing, for which purpose the Bishops were summoned to Constantinople, where Arius died as stated. The Emperor Julian (the Apostate) was the son of Julius Constantius, half-brother to Constantine the Great, his mother's name was Basilina and Bishop Eusebius was his uncle by his mother's side. I will now leave you to judge between us, as I consider I have only done my duty to Bros. Little and Matier. Trusting, however, that Bro. Matier will in future be more brotherly and less scurrilous in his language to his brethren in Masonry,

"I will not quarrel with a slight mistake  
Such as our nature's frailty may excuse."—Roscommon.  
Yours fraternally,  
W. G. DORIC.

#### THE PROPOSED MOTION BY BRO. R. W. STEWART.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your last issue I perceive a notice of motion by Bro. R. W. Stewart, relative to the qualification of candidates for the Boys' and also for the Girls' School, viz. :—"That the father shall have personally subscribed £5 5s." Now, sir, this is striking at the fundamental principle of charity, and it is a manifest injustice to many. A brother may have been hard working and a regular contributor to his lodge for thirty years or more, and thus an indirect subscriber to these noble charities, and every way worthy of support, but by this motion his children would be disfranchised; whereas the brother of a few years' standing would be entitled, provided he had subscribed £5 5s. I hope some more influential voice will be raised against this, and prevent its coming into operation. Else they will cease to be institutions for the children of indigent Masons.

Yours fraternally,  
NORTHERN LIGHTS.

A FINE marble statue of Hercules has just been found in the Roman cisterns discovered at Constantina, in Algeria. It has been deposited in the museum of that town.

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