

TABLE OF CONTENTS.

	PAGE
MASONIC CURIOSITIES.—III.	373 & 374
MASONRY IN AMERICA—	
Semi-Centennial of Olive Branch Lodge, Leroy, New York	374
GRAND CHAPTER	375
GRAND MARK LODGE	376 & 377
A HUSBAND'S LOVE... ..	377
CONSECRATION OF A NEW M.M. LODGE AT GUILDFORD	377
CONSECRATION OF A NEW M.M. LODGE AT NEWPORT	377
BIRTHS, MARRIAGES, AND DEATHS	378
ANSWERS TO CORRESPONDENTS	378
MASONIC REFORM	378 & 379
MULTUM IN PARVO... ..	379 & 380
ORIGINAL CORRESPONDENCE—	
An "Imperial Highness"	380
"Prince" Rhodocanakis	380
The 1717 Theory	380
The Prov. Grand Master Designate for East Lancashire	381
JOTTINGS FROM MASONIC JOURNALS	381
PROV. GRAND LODGE OF KENT	382
MASONIC MEETINGS FOR NEXT WEEK	383
THE CRAFT—	
Metropolitan	383
Middlesex	383
ORDERS OF CHIVALRY—	
Red Cross of Rome and Constantine	383

MASONIC CURIOSITIES.—III.

BY WILLIAM JAMES HUGHAN.

P.M. 131, Prov. Grand Secretary Cornwall, &c.

(Continued from page 313.)

There having been a little discussion on several "side" degrees of late in THE FREEMASON, and having had the following certificate sent me which refers to several, I have copied it carefully, thinking it may be of interest, and valuable, at least as a curiosity and as evidence of the wholesale way in which degrees were conferred even a few years ago, although the undermentioned scarcely equals the number of degrees sometimes, at the present time, given to a Master Mason of a few weeks' standing in this country, when joining the Ancient and Accepted Rite. A long piece of ribbon is attached to the first certificate, as below, composed of five colours, viz., black, scarlet, white, green and gold, and the seal (which is triangular,) contains the words, "Knight Templar Encampment, Holyhead, No. 233. In Hoc Signo Vinces. J.H.S.," also several emblems such as "Cross bones" with "M.M.," Heart, Maltese Cross, Hour Glass, "All-seeing eye," Skull and Daggers.

[CERTIFICATE No. 2.]
In Domino confido.
Toto Niave.

Peace upon earth and good will towards men.
The light shineth in darkness, and the darkness comprehendeth it not.

We assemble in the name of the Most Glorious and Undivided Trinity.
Aleph Beth Ruah Hakadosh.
In Hoc Signo Vinces.
No. 233.
Knight Templars' Grand Encampment.

We the Worshipful High Priest and Captain General, &c., &c., of that Magnanimous and Invincible Order of High Knight Templars and Knights of Malta, of Lodge

No. 233, held in the town of Holyhead, and on the Grand Registry of England, dedicated to Moses and King Solomon in the Ancient and Sacred Law, and to that faithful soldier Saint John of Jerusalem in the Gospel Dispensation; do hereby certify and affirm that our dearly and well beloved Brother and constituted friend the Worshipful Sir Samuel Robertson having passed the Excellent, super-Excellent, and Holy Royal Arch degrees of Masonic Orders, was by us regularly dubbed, admitted, initiated and confirmed in the rights, ceremonies, and mysteries of that Holy, Noble and Christian Order of a High Knight Templar, the true and faithful soldier of Jesus Christ, also Knight of Malta, White Cross and Mediterranean Pass, Ark Link and Mark, Knight of the Red Cross, Knight of Eleazer Hieroglyphics and Priestly Order, and that he has attained to that Most Glorious Christian Order of the Scantu Spiritu and Knight of Death by us in a Grand Encampment and Assembly.

Since his initiation he has discharged the relative duties of a Sir Knight Companion with affection and integrity amongst us; having with much fortitude, skill and valour previously withstood and resisted various temptations preparatory to his admission, and as such we recommend him to all true and faithful Knights and Brethren of the above-mentioned Masonic Orders round the globe.

In testimony of the same we have signed our hands and placed our seal of our General Assembly and Grand Encampment in our lodge-room in Holyhead this 27th day of March, 1825, and of the Order of Templars 707, and of Malta 725.

JAMES MARKES,	MARK LEES,	JOHN WATSON,
High Priest.	Grand Master.	Grand Warden.
GEORGE SMYTH,	WILLIAM KEER,	
Captain-General.	Grand Scribe.	

The Craft certificate is thus worded, and though a separate document (excepting the printed part) was evidently written by the same Scribe as the former. It is dated A.D. 1825, but the "water mark" in the paper is "F. Orr and Son, 1828," so that the certificate must have been given some few years after the degrees were taken.

The "White Cross," and some other side degrees mentioned in the first certificate are still given at Bottoms Stansfield, and said to be by virtue of "York Grand Lodge Warrants;" but such is not the case, as the brethren who work such degrees at this place, have no warrant granted by the Grand Lodge of all England held at York, to work any degrees whatever; not even the Craft, the Mark or the Arch, as is stated erroneously by some brethren.

[CERTIFICATE No. 3.]

The East being a Place of Light, where Peace and Love reign, and the Darkness comprehendeth it not.

Being regularly assembled, and adorned with all our honours—We, the Master, Wardens, and Secretary of the Saint David Lodge, No. 233 in the Registry of England, do hereby certify, to all enlightened round the globe, that the bearer, Samuel Robertson, was regularly entered an Apprentice, passed a Fellow Craft, and was afterwards raised to the sublime degree of Master Mason. We therefore recommend him to all regular lodges, where Providence may order his lot.

Given under our hands and seal of our Lodge at Holyhead, this 27th day of March 1825, and of Light 5825.

DAVID JONES, R.W.M.	} Wardens.
BENJAMIN SEAFORD, Sen.	
JOHN MORGAN, Jun.	
ANDREW MORISON, Secretary.	

I do not present this certificate as valuable, but only that with the former, it may prove a connecting link. The oldest Craft certificate in my possession is dated 11th April, 1780, issued by the Grand Lodge of England. I have several lodge diplomas, as it was the custom then as now, among several lodges to give clearance certificates or ordinary diplomas, signed by the lodge officials in addition to the usual Grand Lodge certificate. The first of the two which follow these remarks, is a singular document, being bordered with emblems in as many circles, illustrative of several degrees, including the Craft, Ark, Knight, Templar and others, and was used during the latter part of last century. I am indebted to Bro. Commander Charles Scott,

R.N., for the copy, and have to thank this excellent Mason for two certificates beside, which will be appended to this series of "Masonic Curiosities."

[CERTIFICATE No. 4.]

To all whom it may concern.

We do hereby certify that Bro. _____ is a regular Register'd Master Mason in the Stewartstown Lodge, No. 765. And has during his Stay with us, Behaved himself as an honest Mason.

Given under our hands and seal of our Lodge on _____

Master.
Sen. Warden.
Jun. Warden.

[CERTIFICATE No. 5.]

From the East, where reigneth Peace and Silence.

Right Worshipful and dear Brethren,—We, the undersigned Master, Wardens, &c., belonging unto the Lodge of Unity, No. 137, of Free and Accepted Masons, held at the Fountain Tavern, Plymouth, Devon, do hereby attest to all the Brethren of regular and constituted Lodges of Free and Accepted Masons, that our Brother, William Northam, the bearer hereof, hath been legally entered an A.P., past a F.C., and raised to the sublime degree of M.M. in our Lodge; and (Seal) having, whilst with us, behaved as a true and faithful Brother. We, as such, heartily recommend him to the Brethren of all regular and constituted Lodges, to be admitted, after due examination, to the Friendly Mysteries and secret ceremonies thereof; and desire you will accept him with esteem for our sakes, and not only forward him in the Royal Art, but also do him whatever brotherly kindness his occasion shall require, which, be assured, will greatly oblige us.

Accept, by him, our Brotherly salutations, and believe us to be,

Sealed with our lodge seal, and signed by us at our lodge at Plymouth aforesaid, this 4th day March, A. D. 1800, A. L. 5804.	Dear Brethren,
	Your affectionate Brethren,
	RICHARD WILLIAMS, R. W. M.
	THOMAS WALTERS, S. W.
	JOHN VERNON, J. W.

To the Right Worshipful Master, Wardens, and Brethren of all Regular Lodges.

The certificate of 1780 (No. 6.) previously alluded to, is as follows:—

These are to certify

That Brother Joseph Whitley, was made a Mason and admitted to the third degree of Masonry, as appears by the Register of the Lodge of Free and Accepted Masons regularly constituted and meeting at the Thistle and Crown, Little Tower Hill, London, signed by the Master, Wardens, and Secretary of the said Lodge, hereunto annexed, and you are desired to receive him as a Brother.

Given under the seal of the Grand Lodge, (Seal)

JAS. HESELTINE, Grand Secretary,
London, 11th April,
A. L. 5780, A. D. 1780.

GRAND LODGE,
24 July, 1755.

Ionic and Doric columns.	Ordered,	That every Certificate granted to a Brother of his being a Mason, shall for the future be sealed with the seal of Masonry signed by the Grand Secretary, for which 5 shillings shall be paid to the use of the General Fund of Charity.	Corinthian column.
	("Charity" seated on "Perfect Ashlar.")		
	("Square and Compasses.")		
	(Plumb Rule.) (Level.)		

(See the new edition of the "Book of Constitutions," page 268, printed in the year 1756.)

The two certificates (on paper) which conclude this article, are of interest just now as it is contemplated giving the Excellent or Super-Excellent Master, under the authority of the Grand Lodge of Mark Master Masons for England and Wales, &c.

These degrees (or degree) were given in Ireland and England during the latter part of last century and often during the present one, as also in Scotland under the Supreme Grand Chapter, and in the United States, Canada, &c. English Companions becoming Joining Members of Chapters in the United States would have to be admitted to the Mark and Excellent Master Degrees (and Past Master) before admission, hence it is purposed to confer the Excellent

Master under the Mark Grand Lodge to facilitate the reception of English Royal Arch Masons abroad.

[CERTIFICATE No. 7.]

We, the H.P., &c., &c., &c., of the Grand Encampment of Royal Arch Super-Excellent Masons, held under the sanction of Lodge No. 47, in the town of Castlereagh, and on the registry of Ireland—We do hereby certify that the bearer, Robert Woods, our faithful and well-beloved Brother, past master of said lodge, was by us installed and initiated into the most sublime secrets of R.A., S. Ex. Masonry, he having with due honour to the Royal Craft justly supported the amazing and mysterious trials of skill and valour attending his admission into said lodge. We therefore recommend him as a just, faithful and worthy brother.

Given under our hands and seal of our Grand Encampment held in Castlereagh, this 27th day of March, in the year of our Lord God one thousand eight hundred and eight, and in the year of Royal Arch Super-Excellent Masonry three thousand eight hundred and eight.

- Secretary, R.M.
K.S. & G., R.A.C.
D.G.M.

[CERTIFICATE No. 8.]

And God said let there be light and there was light, and the light shineth in darkness, and the darkness comprehendeth it not.

We, the High Priest, &c., of the Grand Charter of Royal Arch, Excellent, Super-Excellent Masons held under the sanction of Lodge No. 828, at Drumquin, in the County Tyrone, on the Registry of Ireland, do certify that the bearer hereof, our Excellent trusty, true, and well-beloved brother, Edward Kinchella, was well and duly recommended unto us, and we found him endued with Justice, Valour, Temperance, and Fortitude. Whereupon we further Initiated him into the Sublime Secrets and Holy Mysteries of Royal Excellent, Super-Excellent Masonry, he having with honour, justly supported the Mysteries and amazing trials of skill and valour attending his admission.

Therefore, may the soul of this our well-beloved brother, he both inspired and illumined, and finally be admitted into the Presence of the Most High with this short prayer. We now recommend him as a Royal Arch, Excellent, Super-Excellent Mason, also a just and true brother, and worthy Member of the Royal Community. Given under our hands and seal of our Royal Encampment, this 7th day of September, 1797.

- W.H.T. or Z.
R.A.C.
G.M.
D.G.M.

(To be continued.)

MASONRY IN AMERICA.

SEMI-CENTENNIAL OF OLIVE BRANCH LODGE, LEROY, N.Y.

As an example of the thoroughly searching manner in which our American brethren pursue their investigations into Masonic ethics, we have great pleasure in copying from the New York Masonic Tidings the following report, in which is included one of the most masterly orations on Freemasonry we ever remember to have read:—

Olive Branch Lodge, No. 39, was just fifty-nine years old on the 22nd day of June, 1870. It is one of the few lodges which stood true during the anti-Masonic crusade, undergoing the most malignant forms of persecution for the faith. The lodge-room being too small for such an occasion, Starr Hall was called into requisition. The walls were beautifully festooned with evergreens, and adorned with wreaths of flowers and pictures of Masonic worthies. At high twelve representatives of the following lodges met at the hall: Olive Branch, No. 39, LeRoy; Churchville, No. 667; Batavia, No. 475; Erie, No. 161; Buffalo; Warsaw, No. 549; Avon Springs, No. 570; Mount Morris, No. 122.

Scott's "Ryan Zouave Band," of Rochester, was in attendance, and discoursed the finest of music—they have few equals in the State. After the usual preliminaries, the brethren were formed in procession under the direction of Bro. James S. Showerman, and, headed by the band, visited the grave of Ezra Platt, the first Master of the lodge. Returning to the hall, the following exercises took place: Opening ode, prayer by Rev. Bro. Furgason, after which the following ode, written for the occasion by W. H. C. Hosmer, was sung to the air of "Auld Lang Syne:—"

Our Olive Branch the vision cheers,
While Masons true convene,
By lapse of more than fifty years
Still unimpaired its green.
Its power benign will never cease
To wake fraternal love;
Dear symbol of the perfect peace
That reigns with God above.
Chorus— Its power benign will never cease
To wake fraternal love;
Dear symbol of the perfect peace
That reigns with God above.

Night falls on many a ruined shrine
Whose worshippers are gone,
But, fed by effluence Divine,
Our altar-flame burns on.
Palmyra's hearths have long been cold,
Old Tyre has passed away,
But columns that our fame uphold
Are strangers to decay.

Chorus— Palmyra's hearths have long been cold,
Old Tyre hath passed away,
But columns that our fame uphold
Are strangers to decay.

Dear brethren of the mystic bond,
Within a blissful clime
Towers up our great Grand Lodge beyond
The boundaries of time.
There seekers of the light will meet
The faithful gone before,
And held with them communion sweet
While death bereaves no more.

Chorus— There seekers of the light will meet
Their brethren gone before,
And held with them communion sweet
While death bereaves no more.

W. Master William S. Brown then delivered the historical address.

After a stirring piece of music, R. W. John R. Anderson, Past Master of the lodge, delivered the following oration:—

"The celebration of the semi-centennial anniversary of a Masonic lodge brings with it associations rich in good cheer to the members of this time-honoured Fraternity, who have come from their homes, near and distant, to meet and greet—some for the first, and some for the last time—their brethren in the mystic bond of Fraternal Union.

"Varied, indeed, are the emotions which fill the hearts of the older and the younger members of this ancient Order as they come together on an extraordinary occasion like the present. Some are here who are now in the evening of their pilgrimage—they are approaching, if they have not ready reached and passed, the age allotted to man. They have come to lend to this festivity the sanction of their presence, to publicly testify their loyalty to a Brotherhood with which they have been so long and happily connected. They have come to witness its present almost unprecedented prosperity, and to share with their younger brethren the pleasure of this reunion. Their venerable presence adds a dignity to these festivities which no feature could impart. They come up here well furnished with reminiscences of other days—other days of trial and triumph. They readily recall that period in the history of this Institution when days were dark and friends were few; when the fires of fanaticism swept over the land, and with a fury which threatened in the madness of its might to destroy every vestige of this Masonic heritage, and leave not so much as one solitary lodge in the wilderness to tell to posterity the story of its wrongs, and to afford an asylum of peace to the poor and persecuted.

"Misguided religionists and scheming politicians combined to create that measure of universal distrust and opposition which sought to drive Masonry from the society of the wise and good, and to turn against it the terrific tide of popular odium. You, venerable, remember the time when church discipline and state legislation were brought to bear with a force of intolerance upon the rights of men who were Masons, and because they were Masons, which has scarcely had a parallel in the dark history of fanatical bigotry. This scathing trial was the touchstone of fidelity, and failed not to show who were, and who were not, true men, who were willing to stand by the principles of this Institution, and who were willing to abandon them.

"These older brethren recall the period when the lodges generally were closed, business suspended, and the true friends of the Order stood calmly and breasted the storm, conscious that their strength was to sit still, confident that truth would ultimately triumph, that these calamities would be overcast, and that renewed prosperity would break through these heavy clouds and clear every vestige of their blackness from the horizon of Freemasonry.

"That expectation has been most happily realised. These brethren who have come down to us from past generations have lived to see their hopes more than fulfilled. In this day's proceedings they see a complete and triumphant vindication of the trials to which they were then subjected, and the utter overthrow and despair of their enemies. They have seen the ignoble end of an unrighteous opposition, the politician disappointed, the misguided zealot brought to a better mind, and a credulous public disabused, and the Institution which they have so long loved coming forth in its ancient strength, cheered with the smiles of universal good will. Peace and harmony are in the ascendant throughout the pale of the great Brotherhood.

"Our chief anxiety and our greatest danger are to be found in the fact that we have a sky without a cloud, that our ark is borne upon a tide too much at flood, wafted by the treacherous breath of popular favour. But there are those present, in the morning of their young manhood, who have known nothing of the trying times to which I have alluded, and which so thoroughly tested the principles of the Craft and sifted the ranks of its members. To these the past is a blank, the present a joy, and the future is spanned by a bow of unblemished promise.

"It is well that it is so. We need the enthusiastic hopes and the vigorous activities of the young, in union with the ripe wisdom and conserving moderation of the elders, whose long labours and chequered experience have pre-eminently fitted them for safe counsellors.

"But there are those here who belong to neither class

which I have named. They are our friends who have been attracted hither by the spirit of curiosity, or by the love of spectacle, or by the influence of relationship with those who have been members of this Fraternity. To such the sound of martial music, the waving of banners, the display of regalia, constitute the chief charm of the occasion. The eyes of not a few of the younger and fairer part of this audience never before, it may be, looked upon a Masonic pageant. To those the novelty of the sight and the mystery of the emblems are the elements of attraction.

"But this occasion is not indebted to any such like adventitious circumstances for the true interest that attaches to it. Here are to be seen not simply a body of men, about whose Institution there is an air of mystery, decorated with the emblems of their Order, whose brilliant jewels reflect the brightness of the sun to the eye of the beholder—all this may be assumed by any association of men—but in this assembly is a Society represented older and larger and more universally spread over the earth than any other organisation, a Craft which was venerable from very antiquity before this continent was discovered; whose members to-day are to be found in every quarter of the globe, and in every class of society, in every calling of life, who are bound by one bond, who speak one language, who act upon one great principle, and are chiefly aiming at one great end.

"In these times of change, and experiments, and expediency, when the spirit of the age so easily tires of the old and so readily embraces the new, when progress is the watchword, with or without improvement, it is surely something to be thankful for that there is one Society of human origin strong enough to stem the tide of universal innovation—a Society that can date its origin far back in the earliest ages of the world, and has come down to our times holding fast to the ancient landmarks, maintaining with an unshrinking firmness its conservative principles, and teaching old truths in the old way, and zealous to sustain its normal peculiarities, however they may contravene the usages of the present generation.

"It is, indeed, a refreshing novelty to look upon such an Institution. It is this antiquity, this universality, this fraternal union, this golden bond of charity, which reaches and binds together the forefathers of the earth, thus meeting in friendship and love men of every nation in one great brotherhood, which changes neither its principles nor its practices to suit the caprice of the times, which invests this celebration with an unborrowed interest that is peculiarly its own.

"The Masonic Institution stands to-day before the world a marvellous monument of antiquity, an institution which, amid the revolutions that have shaken the earth from centre to circumference, and before which kingdoms and empires have passed away, leaving no track or trace of their former splendours, has never lost essentially the form of its organisation, nor the spirit of its power in carrying out the great law of love in doing the divine work of charity.

"It has outlived the circumstances of its origin. The necessities that called it into existence, in connection with its first practical purpose, have long passed away, and no more constitute a feature of its organism. Originally a company of "builders," whose monuments of matchless skill now adorn almost every part of Europe, and to-day challenge the admiration of the world as masterly models for modern imitation; they were associated, not only for the promotion of architectural science, but for mutual protection and relief, for maintenance of that high order of integrity which is the dictate of the Divine Law.

"The hand of time has brought its operative labours to a close, and there are no more cathedrals or castles for it to build. But neither the hand of time nor the innovation of ages have changed or mutilated its great principles. They remain, and ever will, as long as charity has its great mission amongst the children of men.

(To be continued.)

A SECOND edition of Bro. Kenning's Illustrated Catalogue of Masonic Paraphernalia and Jewels has just been published. As the first edition met with the unqualified approbation of our contemporaries—the Era, the American, and the City Press, amongst others—it is needless to add more upon the subject than to simply direct attention to the fact that the catalogue is now considerably enlarged, and that the jewels of every degree at present worked in England will be found accurately and beautifully depicted therein. As a work of art it reflects the greatest credit upon Bro. Reeves and Son, the eminent firm of printers, under whose direction the engravings were executed.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London." Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

GRAND CHAPTER.

The August Convocation of the Supreme Grand Chapter was held on Wednesday evening at Freemasons' Hall. At the opening of the chapter Comps. J. Huyshe presided as Z., J. Rawson as H., and F. Pattison as J. Comps. G. W. K. Potter was S.N., John Hervey, S.E., the Rev. C. J. Martyn, P.S., John Savage, 1st A.S., and the Rev. Walter Fowler Short, 2nd A.S. Comps. the Earl de Grey and Ripon, Lord de Tabley, H. Browse, Dr. Jas. Self, E. S. Snell, W. M. Bywater, R. W. Hollon, E. J. Barron, F. Bennoch, Joseph Smith, Brackstone Baker, H. G. Buss, Jas. Brett, R. Spencer, W. Bourne, G. Pymm, Benj. Head, H. Muggeridge, Andrew Holman, and H. Massey were also present.

GRAND S.E. having read the minutes of last convocation.

Comp. HUYSHE said: The first duty I think we have to perform to-day is the installation of our new M.E.Z., the Earl de Grey and Ripon. It was no doubt a most sorrowful and heart-rending thing to part with him who had presided over us for so many years as our M.E.Z.; but circumstances over which we had no control, and, I may say, over which he had no control, rendered such a step necessary. However great our regret at that circumstance might be, it is somewhat counterbalanced by the reflection that a successor is found in such an estimable Mason as the Earl de Grey and Ripon, who is now our M.E.Z. He has attended this day, no doubt at considerable inconvenience to himself, to be installed. His installation will now be proceeded with.

The Earl de Grey and Ripon then took the obligation, which was delivered by Grand S.E., and the Rev. J. Huyshe invested him with the robe and insignia of his office.

The GRAND Z.: Excellent Comps., I can assure you that I feel in a very high honour to be called to fill the important post of First Principal of this Supreme Grand Chapter. It will be my constant endeavour while I shall fill that office faithfully to discharge the important duties which belong to it, in such a manner, too, as will tend to promote, with the assistance of the other Companions of this Grand Chapter, the interests of this branch of Freemasonry, of which all who have been admitted to it will admit the great importance. I believe our next business is to instal the Grand H., but I am commissioned by the Earl of Carnarvon, who is not present, to express his great regret, that entirely unexpected business at his place in the country prevents his having the pleasure, as he had fully intended, of being present here to-day.

Lord DE TABLEY then took the oath, and was invested J., by the Grand Z.

The following report of the Committee of General Purposes as to the accounts, was taken as read:—

To balance 19th April	£399 16 5	By Purchase of £200 Consols at 94, and Commission.	£188 5 0
Subsequent Receipts.	258 5 0	Disbursements during the Quarter.	123 3 0
		Balance	346 13 5
	£658 1 5		£658 1 5

which balance is in the hands of Messrs. Willis, Percival and Co., Bankers of the Grand Treasurer.

The G.S.E. read the petition for a new Chapter: "From Comps. Wm. Richardson as Z., W. Henry Thornton as H., and Abraham Wilson as J., and eleven others, to be attached to the St. John's Lodge, No. 827, Dewsbury, to be called 'The Chapter of St. John's,' and to meet at the Masonic Temple, Dewsbury, Yorkshire."

On the motion of Comp. J. SAVAGE, seconded by Comp. JOSEPH SMITH, this petition was granted.

The G.S.E. read another petition: "From Comps. Simeon Mosely as Z., Robert Aspland Marillier as H., Charles Copland the younger as J., and six others, for a Chapter to be attached to the Kingston Lodge, No. 1010, Hull, to be called 'The Kingston Chapter,' and to meet at the Masonic Hall, Worship-street, Hull, Yorkshire."

Comp. J. SAVAGE proposed, and Comp. HOLLON seconded the granting of this petition.

Comp. E. S. SNELL inquired how many Chapters there were already in the town, and how many members they had.

Comp. HOLLON said there were two Chapters there.

The G.S.E. said the Grand Superintendent of the province distinctly stated in his recommendation that, "having due regard to the interests of the Royal Arch Chapters already existing in this town, I beg to recommend the within petition for the favourable consideration of the Supreme Grand Chapter."

Comp. BENJ. HEAD could not see why Grand Chapter should oppose, when there was no opposition from the members of those lodges which were

in the town where the proposed Chapter was to be situated.

Comp. SNELL merely asked for information.

Comp. HUYSHE reminded Grand Chapter that at last convocation there were applications made for Chapters to be attached to only two lodges in the Isle of Man, and both petitions were granted in opposition to the feelings and the report of the Committee of Grand Chapter. For himself, he never could see why every lodge should not have its own Chapter, or if Royal Arch Masonry was what it professed to be, the consummation and completion of the third degree, why any brother should not be able to complete that degree in a Chapter joined to his own lodge. That was not the way in which Grand Chapter had treated the Masonic world. He would support the motion, and earnestly entreated Grand Chapter to grant it. There might be three lodges, or thirteen in Hull, but if any single one of them wanted a Chapter, let it have it.

Comp. HOLLON, a Grand Treasurer of the province, knew the state of the lodges. There was room for a fourth lodge or a fourth chapter, and if this petition was refused the brethren would be deeply grieved.

Comp. BENNOCH thought that unless Comp. Snell had some objection to urge, this was a grievous waste of the time of Grand Chapter. A committee was appointed for the sole purpose of investigating all details, and any objection could have been raised there; but as the committee had reported in favour of the petition, he should, unless some grounds for refusing it were urged, support the committee.

Comp. JOSEPH SMITH said the report of Grand Chapter Committee was sent to every chapter meeting at the place where the new Chapter was to meet, and as there was no objection sent from that quarter, Grand Chapter must grant it.

Comp. SNELL, in reply, offered no opposition whatever; but it was an established rule in Grand Chapter that no petition should be granted in a town where there were many others. He had been told there were three Chapters in Hull, and he asked the question in order that he might ascertain whether the town was able to support another Chapter.

The motion for granting the petition was carried.

The G.S.E. read the third petition, which was: "From Comps. Francis Burdett as Z., Wm. Roebuck as H., George Cattel as J., and seven others, for a Chapter to be attached to the Villiers Lodge, No. 1194, Isleworth, to be called 'The Royal Middlesex Chapter,' and to meet at the Northumberland Arms Hotel, Isleworth, Middlesex."

On the motion of Comp. SAVAGE, seconded by Comp. JOSHUA NUNN, the petition was unanimously granted.

The G.S.E. read the fourth petition: "From Comps. Samuel H. Armitage as Z., William F. Rooke as H., William B. Stewart as J., and nine others, for a chapter to be attached to the Denison Lodge, No. 1248, Scarborough, to be called the Denison Chapter, and to meet at the Grand Hotel, Scarborough, Yorkshire."

Comp. the Rev. C. J. MARTYN moved the adoption of the recommendation of the committee, and spoke in the highest terms of Scarborough Masonry.

Comp. SAVAGE seconded the motion, and Comp. HOLLON added a few words in support.

Carried unanimously.

The G.S.E. then read the concluding clause of the Grand Chapter Committee's report, which was as follows: "The committee have also had under their consideration a letter from Comp. John Doherty, of the Melita Chapter, No. 349, Malta, elected to the third Principal's Chair in that chapter, whose eligibility to be installed was objected to, on the ground that, although a Past Master of an Irish lodge, he had never served as Master of an English lodge. The committee being of opinion that the words in Art. 8, page 16, of the Royal Arch Regulations, 'No companion of any subordinate Chapter shall be eligible to be elected to either of the Principal Chairs who is not, at the time of such election, the actual Master or Past Master of a Craft lodge,' refer exclusively to a Craft lodge under the English Constitution, came to the unanimous decision that to render a companion eligible to be elected a Principal of a chapter under the English Constitution he must be the actual Master or Past Master of a Craft lodge under that Constitution."

Comp. HUYSHE had no hesitation in saying that chapters working under the Supreme Grand Chapter of England must conform to its rules, and it was impossible under them that a companion could act or be installed as Principal unless he was a Master or a Past Master of a lodge under the English Constitution.

Comp. SAVAGE supported Comp. Huyshe. Unless the laws and constitutions at present in force were altered, a companion must be a Master or a Past Master of an English Craft lodge. In Scotland and Ireland the degree was obtained by six months' conduct in the chair, while here a Master

must officiate twelve months. Referring to the Craft for a parallel case, it had been ruled that a Warden of an Irish lodge was not eligible for the office of Master of an English lodge; and arguing from the less to the greater, the committee, of which he was chairman, had taken the view expressed by Comp. Huyshe.

Comp. RAWSON, having served in a distant province (China) for many years, had grounds for opposing the recommendation, though he did it with great diffidence. In distant regions where there were not many members under the English Constitution, they were obliged to work, not only with Irish and Scotch, but also with American brethren and companions. He had felt it his duty there to try and get the wheels to work smoothly among all the members of the different constitutions. He spoke, therefore, most strongly, feeling as he did that Grand Chapter was throwing the apple of discord into provinces situated as was the province he represented. In it on many occasions he had read the Constitution in its straightforward, broad sense, as not excluding any companion who had occupied the Master's chair from becoming Principal of an English chapter. He did not speak of the Master's degree, which, no doubt, a great many companions present were old enough to remember it was necessary to take before it was possible to become an R.A. Mason. But looking at it merely in this light, that in an English lodge they would not refuse to recognise the certificate of a brother who had been admitted under the Irish Constitution either as an E.A., a F.C., or an M.M., he thought it was throwing a very great slight on the Irish degree, the Scotch, or the American, if they confirmed the recommendation of the committee. He would open the door wide to every brother who had served the office of Master of a lodge; and, instead of opposing this resolution, he thought the companions should leave it to the actual necessities of the case as they arose.

Comp. H. BROWSE, as the member of the committee who stood alone at the outset when the petition came before it, in his desire that it should be granted, had felt that he must give way when the law of Grand Chapter on the subject was read to him. Such was his opinion now. The benefits of Royal Arch Masonry should be extended as far as possible, but he thought the committee would have done wrong if they had recommended the granting of the prayer of this petition.

Comp. B. HEAD gathered from Comp. Rawson's observations that he desired that we should make a law for other nations that we did not make for ourselves. From what he had heard that night he saw no reason why we should change our Constitution to suit American, Irish, or Scotch Masons.

The GRAND Z.: I do not think the question is what the law should be so much as what is the interpretation of the law as it stands. It is quite open to any companion to propose an alteration of the law, whatever it is.

The G.S.E., by direction of the Grand Z., read the following law from the Book of Constitutions applicable to the case: "All officers are to be elected annually, except the Assistant Sojourners, who are to be appointed by the Principal Sojourner. No companion of any subordinate chapter shall be eligible to be elected to either of the Principal chairs who is not, at the time of such election, the actual Master or Past Master of a Craft lodge, nor, except in the Colonies, until he shall have served the office of Scribe or Sojourner of a private chapter for a year."

Bro. HUYSHE: I maintain, M.E., under that very law that it is impossible we can accede to this petition. Now, no man can be made Master of an English Craft Lodge unless he has served as Warden in such a lodge. An Irish brother, who only passes through six months of office, has been positively decided to have no right to sit as Master of an English Lodge, nor can he be admitted to a Board of Installed Masters. He has not presided as Master for twelve months, therefore he is no Past Master at all.

The GRAND Z.: Before I put this question I think it right to state that so far as I have been able to form an opinion in respect of offering an interpretation of the law as it stands, I believe that the interpretation put upon it by the committee is the correct one. It is quite another question whether the law should be so, but I think there is very great force in the arguments that have been adduced by my Excellent Comp. on my right (Comp. Rawson). But this is not the question at this moment before the Grand Chapter. The question is, whether we shall agree or not agree with the committee in their interpretation of it; and the motion I put now is, whether that interpretation of the existing law is the correct one.

Comp. LORD DE TABLEY, J.: My vote will be given on what you have just said—the interpretation of the law as it at present exists.

The recommendation was carried with only one dissentient (Comp. Rawson), and Grand Chapter was then closed.

GRAND MARK LODGE.

On Tuesday evening a Convocation of Emergency of Grand Mark Lodge was held at the Freemasons' Tavern, for the purpose of completing the business left over from Grand Lodge of 31st May. Some other matters were also announced to be brought forward for settlement at this emergency, and among them were the receiving the report of the Committee on the Royal Ark Mariners' Degree, the receiving communications from the Grand Master on the subject of a treaty with the Order of the Red Cross of Rome and Constantine, and with the Supreme Grand Council 33°, and to consider motions on all three subjects.

The Grand Master, Bro. the Rev. G. R. Portal, M.A., presided; the Earl Percy, M.P., Dep. G.M.; Bro. the Earl of Limerick, S.G.W.; A. W. Adair, J.G.W.; Captain J. King, G.M.O.; James Stevens, G.S.O.; Joshua Nunn, G.J.O.; Rev. W. Taylor Jones, as G. Ch.; R. A. Benson, G. Reg.; and F. Binckes, G. Sec., being at their posts. There were also present Bros. R. Spencer, F. H. Gottlieb (Singapore), S. Rosenthal, H. G. Lake, George Kenning, Morton Edwards, C. Hammerton, A. D. Loewenstark, J. King, M. A. Loewenstark, W. Worrell, F. Davidson, S. M. Lazarus, Abrahams, Wolf Littaur, T. J. Sabine, J. G. Marsh, George Neall, Newman, and H. Massey.

Grand Lodge having been formally opened, the Earl of Limerick was invested by the G.M. with the collar of S.G.W., and Grand Secretary read the summons convoking the lodge and letters of apology from several officers who were unable to be present.

The GRAND MASTER, in opening the proceedings, said he had received communications from Grand Chapters of Ireland and Canada acknowledging Mark Masters advanced under the English Grand Mark Lodge, and stating that such Mark Masters would be admitted in the lodges of Ireland and Canada. He had also to inform the brethren that he had thought it wise to ask a very important Masonic body—the Order of the Red Cross of Rome and Constantine, of which Bro. Hervey, Grand Secretary, was Chancellor—if they would be willing to enter into a treaty recognising this Grand Mark Lodge, on this Grand Lodge recognising the authority of the Red Cross Order, each agreeing to promote the interests of the other as far as it could. A most kind affirmative response had been given to the question. The draft of the treaty had been prepared, and the effect of it was that the two contracting bodies agreed mutually to acknowledge each other as the governing bodies of their respective degrees, and if a member of either order was for a good reason suspended or expelled by the governing body of that order, the other agreed to hold him as suspended or expelled. The Supreme Grand Council of the 33° had offered to do the same, and he had great hopes that the Knights Templar would come to a similar arrangement. Ultimately, perhaps, Grand Craft Lodge would concur, and the advantages of such a treaty were plain. It had always been thrown in Mark Masters' teeth by Scotch Masons that they were not recognised by any body. He asked authority to-night to contract on the above terms with the Red Cross, the 33rd degree, and the Knights Templar, and that the Earl of Carnarvon might be associated with the Grand Master in carrying that out.

Bro. the Rev. W. TAYLOR JONES had much pleasure in supporting the view of the Grand Master, as he believed it would be most effectual in advancing the principles of the Order, and would be a credit to the brethren in promoting unity, concord, and discipline, and making Masons of one mind and feeling. He felt that all the brethren would rejoice in having such an opportunity of assisting the Grand Master in his work. He begged to second the motion.

Bro. WOLF LITTAUR could perfectly understand such a treaty as was proposed being desired by Christian brethren, but, as a Jew, he

should vote against it. However much he respected the talents and the admirable qualities of the majority of those who belonged to the Red Cross Order, he was obliged to differ with them on this point. He was a friend to all men of all creeds; he, however, respected truth. He might say "*Amicus, Plato; amicus, Socrates; sed major veritas.*" They were called upon to enter into a treaty in the name of the Grand Lodge with the Red Cross.

Bro. BINCKES would inform Grand Lodge that the brother who was speaking against the Red Cross Order was a member of the Rose Croix and the 30th degree, both of which were Christian degrees.

Bro. WOLF LITTAUR would observe that Jews were necessarily excluded from the Red Cross. That body was Christian, and had no connection with Mark Masonry. He considered that Masonry was a platform where all men could meet; and it was contrary to the feelings of non-Christians—in fact, it was almost a breach of that part of the ceremonies which taught us that there was nothing opposed to our religious principles in it—to have the Red Cross apron; it was humiliation to a Jew who did not put his faith in the sign of the cross, and on these grounds he (Bro. Littaur) opposed the motion.

Bro. BINCKES, to shorten the discussion, would state that by the treaty a mere engagement was entered into by the different Orders to recognise each other. No member of this lodge would be entitled to attend the Council of the Red Cross, nor would members of the Red Cross be entitled by this treaty to attend Grand Mark Lodge, much less to wear their aprons in it. It involved no clashing of doctrines in any way; but the two bodies being *de facto* in existence, they chose to enter into an alliance, and to acknowledge that the supreme body of each was the legitimate ruling body of that Order.

Bro. LAZARUS said, as an Israelite, that the two bodies at present were supreme authorities over their respective members. He could not see the least reason why there should be any objection on the part of the Israelitish brethren to this treaty, as it would not interfere with their faith in any degree.

Bro. the EARL of LIMERICK wished for an explanation whether the treaty would affect the position of Mark Masters belonging to these other Orders in Grand Mark Lodge.

The GRAND MASTER said the treaty, if concluded, with the Red Cross and the 33° obliged this lodge, when a member of any of the other Orders behaved so badly as to be suspended or expelled by his Order, to adopt the same course with regard to him; and so also with a Mark Mason, if Grand Mark Lodge suspended or expelled a brother, the other Orders would carry that sentence out, and not admit him to their meetings.

Bro. A. D. LOEWENSTARK thought they should pause before the amalgamation was effected.

Bro. BINCKES rose to order. Amalgamation was never contemplated. This was simply a treaty.

Bro. A. D. LOEWENSTARK hoped that this Grand Lodge would admit men of all shades of opinion. He wished to know whether the treaty was offensive and defensive. On that ground he would support it, provided it went on the same footing as Craft Masonry, making itself universal. As regarded religious creeds, he could meet every honest Christian or Mahometan and go into treaty with him, offensive and defensive, private and public; he was a friend of men of all creeds, and would shake hands with them when they were honest in their creeds. If creeds were not interfered with, he should support the motion.

Bro. ABRAHAMS understood that Mark Masonry was a completion of the Fellow Craft degree, just as the Royal Arch was of the third degree, and he saw nothing in it which should not be followed the same as Craft Masonry; but when he saw that it was proposed to have a treaty with degrees which were not Freemasonry, he should hold up his hand against it. He had been told the evening before that the treaty would strengthen Mark Masonry, but in that opinion he differed. In the first place, Mark

Masonry did not require to be recognised by Christian Masonry. It was on a foundation of such strength and solidity that whether it was acknowledged or not by any degree, it would not be improved by such acknowledgment, though it might be injured. Masonry was universal. Freemasons were one brotherhood, knowing no distinction; and it would be a most unfair advantage to take if the Mark degree acknowledged any non-Masonic degree that refused Jews admission because they would not take a particular oath which affected their religious principles. In fact, it was re-enacting what this country had succeeded in abolishing—the religious test; and he would beg this Grand Lodge not to thrust on any man what he objected to. He was not speaking for himself, but in the name of a very large body of Christians as well as Jews. There should be no distinction in this lodge or in any other degree, and this motion certainly affected the liberty of Masons. Although it was a treaty offensive and defensive, it acknowledged these other degrees as Masonic. (Bro. BINCKES: No, no.) He thought it would be an injury, not only to the Mark Degree in particular but to the Craft in general, as it would give offence to a very large number of Mark Masters, and would probably be the means of many renouncing the Mark Degree. It would raise a question whether Grand Mark Lodge was not offending Grand Craft Lodge of England. The question was one of principle, and was most important. He hoped never to read that Grand Mark Lodge had acknowledged a degree which said to a Mason, "You shall not be admitted into these Orders, unless you take a certain form of obligation." He wished to keep Mark Masonry purely Masonic, without interfering with any Order which had a religious test to prove its identity.

Bro. the EARL PERCY, D.G.M., differed from Bro. Abrahams, when he said that Masonry knew no distinction of creed. If he looked at the rules and constitutions of Grand Lodge he would find it said, that no Atheist could be a member. At the same time, any one acquainted with Masonry would allow that there was some reference to a future state, and a Mason could hardly be an honest and hearty Mason, unless he believed in such a state. But the whole difficulty which seemed to press on the minds of the Jewish brethren with regard to this treaty, arose from a misconception as to the meaning of the treaty. There was nothing to prevent a treaty being entered into with a Turk, and if we did, it could not be said that we thereby sacrificed our principles or our Christianity. Between nations it was customary to enter into treaties, and if we took the case of an Extradition Treaty, he could not see that principle or Christianity was compromised, if it was entered into with a Turk or a Roman Catholic. He could not allow that the treaty under discussion was in a different position. There might be cases in which it would be unavoidable to recognise a particular body, but he thought they were justified in treating these bodies as Masonic for the purpose of this treaty.

Bro. JOSHUA NUNN could see that even among the Jewish brethren there was a divided opinion, but the strongest arguments they had used were against themselves. There was no desire from the first to introduce anything into the Mark Degree that would hurt the religious opinions of any brethren. By entering into a treaty offensive and defensive with all outside itself, Grand Mark Lodge was strengthening itself in that it reduced to the smallest limits the differences that could arise between them. Any great body that recognised Grand Mark Lodge threw its protection around it; not in any way to amalgamate with it, or to interfere with it, but to support it as it was. He wished to narrow the jealousies of Freemasonry as much as possible. It was much better for all the degrees that it should be so. No one felt more strongly on this point than he, while at the same time he felt the greatest repugnance to interfering with any one's religious creed.

Bro. J. H. WYNNE, asked whether if a Mark brother offended this Grand Lodge and it excluded him, would the other degrees exclude

him from their meetings without hearing him? If they did, would that be justice?

Bro. BENSON, G. Reg., thought the speech of the Deputy Grand Master was a most conclusive answer to the objections which had been raised, and his example of an Extradition Treaty was an excellent illustration of the treaty proposed between this degree and the others. If brethren of the Jewish persuasion thought, that by an indirect side-wind some waft of Christianity would be introduced into Mark Masonry, it was an entire mistake. He for one would strongly protest against such a proceeding. If the great historic race of the Jews, who were very powerful, had been even more powerful than they were, he as a Christian would not hesitate to put his hand to a treaty with them. He thought that on consideration they would come to a different conclusion to that which they had expressed that evening.

Bro. M. A. LOEWENSTARK moved that the consideration of the subject be adjourned to next Grand Lodge.

Another BROTHER having seconded the amendment,

The GRAND MASTER, in reply, said he regretted that any Jewish brother should suppose there was anything in the treaty that would in any way prejudice them. It was merely a treaty of friendly recognition of the rulers of each body. It left the Mark where it found it, and the other degrees were it found them. The Mark did not interfere with them, nor they with the Mark. It was as Masonic, as universal, as unsectarian as ever. Perhaps brethren were not aware that the Duke of Leinster, as G. Master of the Craft, was the head of all these degrees in Ireland; and it was so in France. The head of the Grand Orient, was the head of all the Orders, which were united in one confederation, and if any brother when he went home would take the trouble to look at the Grand Lodge of Ireland Constitutions, he would find that if a Knight Templar there was adjudged by his council to have behaved in such a way as to unfit him for companionship with his brethren, the fact was communicated to the Grand Chapter or Craft Grand Lodge, and the sentence was carried out in them; because it was held, that if a brother was not fit to be a member of one degree, he was not fit to be a member of another. Lately, Mark Lodge of England had had vast difficulties with Grand Chapter of Scotland. That Grand Chapter had several Mark Lodges in England, and refused to recognise this Grand Lodge. It also set up rival lodges, and had within a fortnight established a Provincial Grand Lodge in Lancashire. What would be the consequence? No brother who was not a Scotch Mark Master would be allowed admission to Scotch Mark Lodges, which were in open rebellion against English Mark Lodges. This he thought was the very height of illiberality. He was, some years ago, a member of the Apollo University Lodge of Oxford, in which city there was also a flourishing town lodge, and those lodges were on the most friendly terms. It seemed perfectly legitimate that they should help each other, that Grand Lodge of Scotland should not stir up rebellion against English Grand Mark Lodge, and *vice versa*. As to putting the consideration of the treaty off till next Grand Lodge, he thought it best not. He was anxious to have the matter concluded; it would help this degree exceedingly. Whatever they did that night must be put for confirmation at next Grand Lodge, and the brethren would have an opportunity of raising the question again if there was the feeling which the Jewish brethren supposed there was in the Masonic body, but which he (the Grand Master) did not think there was. It was very possible that if this lodge took no preliminary steps of going into treaty with these bodies within the next two months they might not do it at all. Those bodies were trying to have a mutual treaty with one another, and they now offered the opportunity to this degree of entering into it. If they said, "No, we must have an opportunity of considering it," the time might slip by, and the advantage would be lost. This lodge did not sacrifice one iota by the treaty; on the con-

trary, it would be a gainer. No one would oppose more strenuously than he the introduction of anything into the Order that would affect the universality of Masonry; and feeling confident that this treaty would not so affect Masonry, he thought it right that it should be entered into.

The amendment was then put, and was supported by only three brethren.

The original motion, that Lord Carnarvon and the Grand Master be authorised to enter into the treaty, was therefore put and carried.

The report of the General Board was read by Bro. BINCKES, and Grand Lodge proceeded to consider the special report, made in accordance with the conclusions come to at the last Grand Lodge, on the Royal Ark Mariners' Degree.

Bro. BINCKES read a summary of the recommendations of the committee, which included a proposal to join the Ark Mariners' Grand Lodge to the Mark Grand Lodge, and the terms on which it should be done. The committee found that the Ark Mariners' degree was very ancient, and had been worked in different countries; that there was nothing to prevent it being worked here under Mark Grand Lodge; that it was not desirable to have extra supreme jurisdictions; that Mark Lodges desiring to work the degree should petition Grand Mark Lodge; that a warrant should be granted for 10s. 6d.; and that the certificate and registration of a Royal Ark Mariner should be 5s.

Bro. NUNN moved the adoption of the report, Bro. ABRAHAMS seconded it, and it was carried unanimously.

The clauses of the report of the General Board were then put separately and carried.

The GRAND MASTER, before closing the lodge, said, as it was the last meeting before the winter, he wished to say that it would be his duty to issue a very solemn protest against the action of the Grand Chapter of Scotland in creating Lancashire into a Province of Scotch Mark Masonry, in defiance of this English Mark Grand Lodge. As soon as his protest had been sent to the Grand Chapter of Scotland, he would forward a copy of it to the Master of every English Mark Lodge. He also begged to say that it would give him great pleasure during the autumn to visit the whole of the London Mark Lodges.

The Grand Lodge was then formally closed and adjourned.

A HUSBAND'S LOVE.

The touching incident recorded in this sonnet recently occurred within the knowledge of my friend and neighbour, the Rev. J. M. Williams, Rector of Burnby, who communicated it to me. The young wife of a barrister, in the extremity of weakness, was only saved from death by the "transfusion" of her husband's blood into her veins. He fainted twice, but she recovered. Instances of recovery by this extreme remedy are not unknown in medical annals, but this incident, with its peculiar attendant circumstances is worthy of record.

Lower and lower he beholds her sink

In mortal weakness, till life's dragging wheels

Refuse to move; and in despair he feels

Her all but lost—on danger's utmost brink.

From love's forlornest hope he does not shrink;

Out of his own warm veins the blood he steals,

Pouring it into hers, while his brain reels:

'Twixt wife and husband, oh, how dear the link!

He gave his blood, and saved his darling wife;

Great was the love, the self devotion rare;

Dim shadow of *His* love beyond compare,

Who not for *friends* poured forth the pride of life,

But *enemies*, and made of them His Bride,

To walk in white for ever at His side!

RICHARD WILTON, M.A.

—Leisure Hour.

HOLLOWAY'S OINTMENT AND PILLS.—A large and important class of society suffer year after year, and has life robbed of half its pleasures through subjection to some cutaneous complaint readily remediable by Holloway's treatment. His wonderful productions have now become so appreciated in every part of the world, that they form a complete household treasure. The worst cases of ulcers, wounds, and every variety of skin diseases, for which so many remedies have been tried without effect, readily succumb to their power; they act so miraculously on the system as to be considered a complete phenomenon in the healing art. For this reason they are advocated by many modern practitioners after everything else has proved unsuccessful.—[Advt.]

CONSECRATION OF A NEW M.M. LODGE AT GUILDFORD.

On Thursday week a new Mark Lodge—the Percy Lodge, No. 144—was consecrated at the Angel Hotel, Guildford, which promises to be one of the most flourishing, as well as distinguished, in the South of England, the Right Hon. Earl Percy, M.P., D. Grand Mark Master, having consented to be the first W.M., and to allow the lodge to be called after him.

The consecration ceremony was performed by the Rev. G. R. Portal, M.W.G. Mark Master, assisted by Bro. W. Beach, M.P., Past G.M.M.; Bro. Binckes, G. Sec., &c.

Bro. Beach then installed Earl Percy, after which Bro. Binckes, with his usual ability, advanced Bros. Nealds, Drewett, Piggott, Cookson, Botting, Mason, Molyneux, Charrington, and Neate.

Seven candidates for advancement were announced for the next meeting.

The W.M. appointed Bros. Riversdale Grenfell and Rev. L. O. Bigg, Wardens; Captain James, R.E., and Bros. Drewett and Wells, Overseers.

After the business the brethren adjourned to a banquet presided over by the W.M., which was served in Bro. Michaux's well-known style.

CONSECRATION OF A NEW M.M. LODGE AT NEWPORT.

Under the designation of the Keystone Lodge, No. 109, a new lodge of Mark Master Masons was opened at Newport, on Monday week. The impressive ceremony of consecration was performed at the Masonic Hall, by V.W. Bro. Frederick Binckes, of London, Grand Secretary of the Order. There were twenty-eight candidates advanced, and six brethren were admitted as joining members, making a total of thirty-four. Colonel Lync, D.P.G.M. of the Monmouthshire Fraternity of Freemasons, was installed as W.M. of the new lodge, and nominated the following officers: Bros. H. Hillier, S.W.; W. Watkins, J.W.; W. Randall, M.O.; E. Esp, S.O.; G. Fothergill, J.O.; S. Fox, Chaplain; W. R. Pickford, Treasurer; C. W. Ingram, Registrar; W. Williams, Secretary; C. Oliver, S.D.; R. J. Chambers, J.D.; Jas. Horner, D.C.; E. Tapson, Organist; H. J. Gratte, I.G.; W. McFee, Tyler.

After the ceremony, the brethren adjourned to the King's Head Hotel, where Mr. Gretton had provided a most magnificent banquet. The W.M., Col. Lync, D.P.G.M., presided, and among the company present were: Bros. F. Binckes, G.S.; J. H. Jukes (Chaplain for Hereford), F. Langley (Cardiff), T. G. South (Cardiff), W. Pickford, B. Thomas, C. H. Oliver, S. T. Hallen, C. W. Ingram, T. M. Cole, W. Watkins, H. Sheppard, Charles Homfray, R. S. Roper, G. Homfray, H. Hillier, R. J. Chambers, W. R. Matthews, L. Gravener, H. Williams (Swansea), Reuben Evans, E. Esp, W. Randall, G. Fothergill, E. J. Tapson, S. Coombs, W. Williams, G. J. Jacob, J. James, E. J. Thomas, A. Taylor, J. Horner, H. J. Gratte, D. L. James, — Willans (Cardiff), D. Roberts, J. Phipps (Cardiff), A. Isaacs, and Capt. Utlez.

The following toasts were duly proposed and acknowledged:—"The Queen and the Craft," "The Prince of Wales and all the Royal Family," "The M.W. the G.M., the R.W. the D.G.M., and Grand Lodge of England," "The M.W., the G.M., and the Grand Lodge of Mark Master Masons," "The D.P.G.M., and the P.G. Lodge of Monmouthshire," "The W.M. 109," "The V.W. Bro. Binckes, G. Secretary," "The Visitors," "The Members of 109," "The Masonic Lodges in the Province," "The Masonic Charities," "The Press," "The Ladies," and "To all Poor and Distressed Masons," &c.

A very pleasing evening was spent, and it was considered that the new lodge had been floated under very encouraging auspices.

THE summer meeting of the British Oak Lodge, No. 831, will take place at the King's Head, Chigwell, on Monday, the 8th day of August. Banquet on table at 2 o'clock precisely.

TRADING IN DISEASED MEAT.—Not a week passes but brings before us more and more urgently the necessity for stricter regulations respecting the sale of diseased meat. From Leicester comes the case of a whole family poisoned, and with difficulty recovered, by eating putrid sausages. From Turvey, in Bedfordshire, we have a story of a cow being slaughtered in the last stage of disease, and sent up to the metropolitan market for the benefit of the meat-eating Londoners. And we do not hesitate to say that, for every case of the sort of which we hear, there are twenty which do not reach us, but which are overlooked or hushed up. We require a very much more stringent law, to reach every person who dabbles in diseased meat, including the salesman who receives it, the inspector who passes it, the butcher who kills it, and, above all, the owner—for whom imprisonment without a fine would not be at all too severe a punishment.—*Food Journal*.

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GALATA: IPSICK KHAN, Perché-Bajar.

LIBERIA: Bro. HENRY D. BROWN, Monrovia.

PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Maçon*.

WEST INDIES:

Jamaica: Bro. JOHN A. D. SOUZA, Falmouth.

Trinidad: Bros. S. CARTER and J. LEWIS, 3, Abercrombie-street, Port of Spain; and Bro. W. A. KERNAHAN, San Fernando.

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

Births, Marriages, and Deaths.

BIRTHS.

BUCHANAN.—On the 28th ult., at 93½, Main-street, Anderston, Glasgow, the wife of Bro. John Buchanan, R.W.M. Lodge Clyde, No. 408, of a daughter.

PROUT.—On the 2nd inst., at 6, Hope-street, Glasgow, the wife of Bro. R. B. Prout, jeweller, and P.G.S. Glasgow Kilwinning Lodge No. 4, of a daughter.

DEATHS.

COWAN.—On the 27th ult., at 13, Paterson-street, Glasgow, the wife of Bro. Thomas Cowan, P.M. Lodge Thistle, No. 87. Friends will please accept this intimation.

MAHONEY.—On the 24th ult., at Holyhead, very sudden, Bro. Michael Mahoney, 50 years, of the Hibernian Lodge. He was engineer of the Ulster Mail Packet, Holyhead.

WEAVER.—On the 31st ult., at 45, Howland-street, W., Gertrude Adalbert, daughter of Bro. James Weaver, W.M. of the Whittington Lodge, No. 862, who has unfortunately lost two children in five days.

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.

PHILALETHES.—We must refer you to the opinion expressed upon your letter by "A Barrister," merely adding that you appear ready to condemn in another that which you are willing to perpetrate yourself.

LEX.—See "Book of Constitutions," p. 92, "Removal of Lodges." No lodge requires re-consecration; notice must be given to the Grand Secretary, and a copy of the minutes of such removal must be sent.

THE GRAND LODGE OF SCOTLAND.—On Monday evening, at a meeting of the Grand Lodge of Scotland, held in Edinburgh, the Earl Dalhousie, Most Worshipful Grand Master, said he had great pleasure in announcing that his Royal Highness the Prince of Wales had signified to him his intention that, on his return from the Highlands, in October, he would be pleased to visit Edinburgh for the purpose of being installed as Patron of the Order in Scotland. At the same meeting the Earl of Zetland was appointed an honorary member of the Grand Lodge of Scotland, in recognition of his Lordship's services to the Craft during the long period of twenty-six years.—*Echo*.

The Freemason,

SATURDAY, AUGUST 6, 1870.

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

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

MASONIC REFORM.

THE necessity for reform in every human institution is one which perpetually proclaims itself as the days and years roll round; and the true legislator's wisdom is best shown by his recognition of this inevitable necessity in the enactment of laws which shall accord best with the spirit of his time. Some people, nevertheless, are for ever reverting to primitive principles, and sighing after ideals of the past, which have long been swallowed up in the advancing waves of the present. These men, like a certain noble lord, would have us exchange a high state of mental development for the physical advantages of the "noble savage," and some even would gladly see the world thrust back into the ignorance and gloom of the Middle Ages, rather than see it move in a direction which is opposed to their own peculiar views. The triumph of constitutional principles in a country like England has not been achieved without a long and dreary probation in the regions of despotism, and neither have the blessings of peace been won, in many instances, until men had previously passed through the fiery ordeal of war. What was good for our forefathers is not necessarily good for us. Reform, therefore, when needed, should be the watchword of every admirer of progress who desires to see systems improved but not destroyed.

Now, with respect to the basic principles of Freemasonry—the root and marrow of the whole matter—we desire to record our deliberate conviction that as they are founded upon the eternal laws of truth, any attempt to change or pervert those principles should be met by the Craft with the most strenuous opposition. No matter how specious the pretext, or how plausible the proposal, it should be resolutely spurned. For example, the implied suggestion of one of our correspondents that the volume of the Sacred Law should be banished from our lodge pedestals, to be replaced by the Book of Constitutions!

Here we have the thin end of that wedge which has been driven home into the hearts of our brethren on the Continent, much to the regret—we had almost said the horror—of every true Mason. It is this sad negation of every principle of religion which causes our Order to be regarded with distrust by all who believe in honour and virtue. It is this pandering to the Rationalists and Ré-nanists which creates for Freemasonry hosts of enemies amongst those who would otherwise be her natural friends and defenders.

The remark of our correspondent, that

Masonry is not a religion, we fancy we have heard before; and moreover it is beside the question, which is simply this: Are we to obligate our candidates upon a volume which they acknowledge to be sacred, and thereby render the vow binding on their consciences as men of honour; or are we to use a book which simply contains our own laws and regulations? It is needless to add that if we adopt the latter there is no longer any safeguard or barrier against the admission of men who, already defying all laws human and divine, would not be likely to pay particular reverence to those contained in the Constitutions of Freemasonry. No frothy declamation about "universality" or the "rights of man," shall ever induce us to consent to any such violation of our ancient landmarks, and we therefore counsel our correspondent to advocate Masonic reform in another direction. But although we resent the least indication of an assault upon the fundamental tenets of the Craft, we are by no means blind to the fact, that many improvements might be made with advantage in the statutes which govern some of the Masonic Jurisdictions; And we are glad to see that an effort is now being made to wipe out a long-standing reproach to the laws of the Grand Lodge of Scotland.

The facility with which Scottish candidates can attain, not merely the Craft degrees, but the grades of the Chapter, the Priory, and the Ancient and Accepted Rite, would never be tolerated in any country. It is but a few months since that a Greek resident in Manchester went to Scotland, was entered, passed, and raised in one day; "arched," as they call it, the next; "knighted" the third; made a Knight Kadosh; and, to crown all, this man—who, probably, knows as much of Masonry as a Malay, and who has certainly never presided over a lodge—has been chosen a member of the Supreme Grand Council, 33° for Scotland! Now, we contend that all this is simply calculated to bring the Order into contempt. It not only offends the good and zealous Mason who thus witnesses the promotion, for a *pecuniary consideration*, of insignificant mediocrities, but it disgusts thinking men, whether in or out of the Fraternity, with the legislation that can sanction such a perversion of the original designs of the Institution.

Some of our Scottish brethren desire to stop these proceedings—at least so far as the Craft degrees are concerned—and we heartily wish them success.

From our own experience we can safely endorse the statement circulated by Bro. W. J. HAMILTON, of Glasgow, and published in our last issue, that Scottish Masons are regarded with some suspicion, and not altogether unjustly, in England; and this unpleasant state of affairs is mainly due to the loose system which prevails in Scotland of conferring the degrees in one day. An English Entered Apprentice cannot, *under any circumstances*, be advanced to the second degree at a less interval than four

weeks; and a similar period must elapse before he can be raised to the degree of a Master Mason. In the *interim* he is required to make himself acquainted with the principles of the degree to which he has been admitted, and is required to undergo an examination before he can be passed or raised. Bro. HAMILTON proposes *two* weeks, instead of *four*, as the interval of probation, and he also is willing to confer upon the Grand Master a dispensing power even within this limit. We will not be captious or ungracious because we ourselves prefer the English system, but honestly hail the movement of Bro. HAMILTON and his friends as one which will tend to the permanent honour and advantage of Freemasonry in Scotland.

Nor is the moment inopportune to say a word of caution to brethren of every nationality. Look well to the character and reputation of all who seek admission into our Brotherhood. A Society like ours must inevitably contain a few black sheep, who, at the time of their initiation, appeared robed in garments of light; but there are others whose true colours might have been ascertained by due inquiry at the time. We do not want men who cheat their creditors, and whose names will be found more readily in the list of bankrupts than in the roll of subscribers to Masonic charities. We do not want the frivolous man of fashion, whose heart is in his varnished boots. Nor, on the other hand, do we want men of the uneducated classes, whose objects can be best attained by joining one of the many excellent benefit societies of the day. But the advocates of progress, the upholders of morality, the lamp-bearers of thought, will ever be welcomed into the bosom of a Fraternity whose watchword is "Light!"

Multum in Parvo, or Masonic Notes and Queries.

THE "ANCIENTS."

Permit me to say, in reply to Bro. Hughan's courteous suggestion, that I intend giving a "sketch" of the so-called "Ancients" as soon as possible, under the caption "Freemasonry in England." At present I am away from home, and my notes on the subject are not accessible.

THE SON OF SALATHIEL.

THE RED CROSS ORDER.

I have great pleasure in stating that a declaration of the principles of the Red Cross Order, written by the late Judge Waller R. Wright in 1806, has been recently discovered and placed in my hands. This important document I hope to publish shortly, and I may add that it affords positive proof that the ideas which governed the Revivalists in 1865 were perfectly in unison with those of their illustrious predecessors.

R. W. L.

According to a report of proceedings in your issue of the 23rd ult. it appears that the initiation fee in Scotland is only 32s. 6d. Is not this the reason we see so many Scotch Masons in London soliciting assistance from their English brethren?

MINIATURE JEWELS.

I am accustomed to use a set of miniature

jewels, and should like to add to them a miniature of the Zetland medal, which was presented at the inauguration of the new buildings in Great Queen-street. Are there any holders of the medal who would like to join me in the cost of this?

LUPUS.

"HOW AND WHERE DID SOLOMON DIE?"

With reference to the death of King Solomon I send you a copy of memorandum from my Masonic notebook, as follows:—"The footstone of the Temple was levelled on Monday, 21st April, A.M. 2992, after the flood 1336, B.C. 1012, in the 11th year of the reign of King Solomon. King Solomon died B.C. 975, aged 58 years."

JAMES FREDERICK SPURR, P.M. 200.

W. P. B. AND "HENRY VI. MS."

Bro. W. P. B. is quite right in stating that the alleged MS. of Henry VI. is *not to be found* in the famous Bodleian Library in Oxford. It is now pretty generally believed to be a spurious MS., as respects to its origin, &c., and in that opinion I entirely concur. Information on the point may be obtained by reference to the Halliwell MS. in print, "Findel's History of Freemasonry," Rev. J. Dallaney's "History of Architecture," &c.

W. JAMES HUGHAN.

WAR AND MASONRY.

I think the leading article on "War" in THE FREEMASON for July 30th, 1870, most opportune. Surely, as members of so honourable and benevolent a Society as that of the Free and Accepted Masons, we should each in our sphere endeavour to promulgate the glorious principles of "Peace and good will towards men;" and, then, even if war does occur, the awful effects following victory will be lessened, and gradually, as the people of the various nations become less warlike, the governments will follow the national and popular will, the "crowned heads" will cease to quarrel, and their subjects will be left to enjoy the blessings of peace and prosperity. As a member of the Peace Society I thank you for the excellent and eminently-Masonic article on "War."

W. JAMES HUGHAN.

In last week's FREEMASON there is a copy of a proposition to be brought before the Grand Lodge of Scotland, to the effect that there shall be an interval of a fortnight between each of the three degrees. Would it not be a favourable opportunity of making the interval the same as in England—namely, twenty-eight days; and thus producing uniformity in this respect in both countries?

ANCIENT CATHEDRALS.

A brother says: "One of the many objects for which Masonry exists, I submit, should be that its professors be first and foremost in the restoration of those grand memorials of the past—those masterpieces of the old Craftsmen which adorn our land and link us with antiquity." One noble example of this may be found in the person of the Earl of Roslin, the present Deputy Grand Master Mason of Scotland, who has been the means of getting Roslin Chapel (among one of the finest specimens of architecture in Europe) restored to somewhat of its original beauty.

CHALMERS I. PATON.

GRAND LODGE OF SCOTLAND.

Various improvements represent themselves from time to time for the better guidance of the Craft, but none more so than the present one: "The members shall not be subject to canvass or previous solicitation, but shall have their minds free from prejudice to decide on the merits of each case with the impartiality and purity of Masonic feeling." If this motion was made law, a much healthier system would prevail than at present, where too often we find leading members of the Craft giving their support to matters which they have never investigated, but trusting merely to what an interested canvasser has represented to them. Many examples might be given. Every member of the Craft is supposed to be *Free*, and therefore ought to act as such.

CHALMERS I. PATON.

CURIOSITIES OF JUDAISM.

We extract the following notes from our contemporary the *Jewish Chronicle*, taken from a note-book of "P.A.":—

"GATE OF PENITENCE."

"When an Israelite committed a sin, on the morrow it was found written either on his forehead or the door of his house. He then went to a place which is now included in the Great Mosque, and called the Gate of Penitence; there he performed penance, and when that penance was accepted the miraculous writing disappeared.—*Fundgruben, des Orients.*"

"CROMWELL AND THE JEWS."

"Cromwell laid Manasseh Ben Israel's proposal before a meeting composed of two judges, seven citizens of London, and the divines. The judges considered their toleration merely as a point of law, and declared they knew of no law against it; and that, if it were thought useful to the state, they would advise it. The citizens viewed it in a commercial light, and as probably they had different trade interests, they were divided in opinion as to its utility. Both of these, however, despatched the matter briefly. But most of the divines violently opposed it, by text after text, for four whole days. Cromwell was at length wearied, and told them he had hoped they would throw some light on the subject to direct his conscience; but, instead of this, they had rendered it more obscure than before. He desired, therefore, no more of their counsels; but, lest he should do anything rashly, he begged a share in their prayers. Sir Paul Ricaut, who was then a young man, pressed in among the crowd, and said he never heard a man speak so well in his life as Cromwell did on this occasion.—*Orme, Life of Owen.*"

"PROVERBS OF THE RABBIS."

"The Jews of the Holy Land, when they visit in pilgrimage the graves of the ancient rabbis, repeat over the grave those proverbs which the rabbi who is there interred used most frequently to inculcate to his disciples.—*Barlotocci, vol. 1.*"

"PHARAOH'S BATH."

"The Arabs tell a thousand stories of certain hot waters in a grotto, which they call Pharaoh's Bath. Among others, that, if you put four eggs in it, you can take out but three, the devil always keeping one for himself.—*Thevenot.*"

"THE EYE."

"*עין* in Hebrew signifies equally an eye or a spring; so does *Mathi* in modern Greek, and so in Spanish *ojos.*"

"JEPHTHA'S DAUGHTER."

"Who shall decide when doctors disagree?" The reader may be amused with the following list of combatants, who, at different times, have taken place in this arena. I shall begin with those who believe that Jephtha's daughter was doomed only to the service of the Tabernacle, or, at most, to a life of seclusion. There are on this side the rabbis Kimchi and Maimonides; Arias Montanus, Pagninus, Vatablus, Estias, Junius, Ludovicus de Dieu, Pool, Broughton, Perkins, Drusius, Grotius, Le Clerc, Patrick, Heinsius, Seldon, Saurin, Hales, and Glegg. But the adherents of the opposite opinion muster equally strong, at least in point of number. Josephus, Justin Martyr, Tertullian, Jerome, Chrysostom, Ambrose, Augustine, Luther, Peter Martyr, Sallianus, Serarius, Menochius, Ludovicus Capellus, Lightfoot, Edwards, Jurieu, Michaelis, Jennings, and Burder.—*Russell, Connect. Sacred and Profane Literature.*

"CLASSICAL RESEMBLANCES."

"I have taken no notice in the text of the resemblance which the history of Jephtha's daughter bears to that of Iphigenia, the daughter of Agamemnon. Lucius Capellus is of opinion that the latter was borrowed from the former, and even that the Grecian maid obtained her name from the Hebrew judge, *quasi* Jephthigenia. The similarity is, no doubt, striking, but we have no reason to believe that it is more than accidental. It is, at the same time, amusing to find the Heathen poet no less anxious than the Christian divine to save the reputation of the father from the stain of innocent blood. (See Ovid xii. 31—36.) A story, which in some parts reminds us of Jephtha's vow, is mentioned by Servius in his commentary on the third book of the *Aeneid*. When Idomeneus, the King of Crete, and a descendant of Deucalion, was on his return home from the war of Troy, he was overtaken by a violent storm, during which he vowed to offer to the gods the object that should first meet him when he landed. It happened that his only son was the first to meet him, whom, as he was bound by oath, he proceeded to offer as a sacrifice. There is a doubt whether he actually perpetrated the crime, but as a pestilence arose soon after, which was ascribed to the wicked act or purpose of the king, the Cretans expelled him from the government.—*Russell.*"

As a corollary to your admirable article on "War," the following remarks of the *Daily Telegraph* on the "Association for the Relief of Wounded Soldiers" will probably be read with interest by your numerous readers, whose hearts, I am certain, throb equally with yours in the sacred cause of peace and humanity.

HERMANN KAUNITZ.

"Sixteen years ago, the field of battle was invaded, and the savage scenes of war were astonished and softened by her whose dear and noble name is still like a benediction—Florence Nightingale. Her example was taken up by the noble women of the Sanitary Commission, who attended the Northern Army during the American Civil War, and whose deeds of silent heroism and perfect womanhood, if truly told, would make all other 'glory' coarse and common. Danish and Prussian dames took up the task of help in the Schleswig-Holstein campaign; and, throughout 1866, the ladies of Brescia followed the beautiful example towards the soldiers of Italy. More recently, this new and beautiful compassionate idea of succour given by Peace to War—by the weak to the strong—by non-combatants to armies—has produced an organised system of help, and has set on foot a perfectly novel department of belligerency—that of 'The International Association for the Relief of Wounded Soldiers.' The society has its banner and its ranks, its well-defined rights of war and its programme of duties. The Great Powers of Europe have recognised its existence, and have agreed to protect its agents upon the field. The white badge with the red cross—its ensign—is, by common consent, to come and go, free and unharmed, upon the errand of indiscriminate compassion; for this society, the direct result of the initiative taken by our noble countrywoman, knows and will know no difference of race or side. Its quarrel is with the cruel consequences of war; it follows armies to the field, the enemy of nothing but the horrible misery which they inflict upon each other—the friend of each victim as he falls; and, consisting largely of feminine volunteers, it is at this moment marshalling its regiments of Christian love, and planning its merciful campaign, with alleviating comforts and hospital appliances for its weapons, and no armour of defence but the red cross flag. We shall see how the savage spirit of war can tolerate such a presence; but if toleration is impossible—if this most gentle and gallant company becomes a constant adjunct to the art of war—we repeat, that it gives us no slight hope for the race. There is in the human breast, after all, a sense of right, a spark of reason, which can better resist the preached maxims of Christianity than its visible practice. Hitherto, when the day of battle has ended, it has been the task of the victor to take up his wounded, leaving to the vanquished the care of theirs. But if it should become the practice that, after the horrible encounter, an unarmed band occupies the ground—true victors of the soil, because its members conquer fear and danger for the love of God and man; if, whatever banner waves triumphant, the little red cross flag shines more brightly and more proudly in proportion as charity is greater than hate and humanity is more than dynasties—will not that spectacle teach mankind something? Can populations be so persistently blind and so incorrigibly brutal, that a ray of reason will not break across their minds, when they see these women compassionately repairing the cruelties of fight, binding up the bloody wounds, assuaging the thirst of the dying, and healing, so far as tenderness and toil can, the after curse of 'Glory'? We differ from our correspondent when he declares that such work is not for women. It is their work! The weaker and the more helpless such helpers are, the stronger and more eloquent is their protest. It is their work! The flag of this new and courageous crusade will be best respected when nothing but its holiness and loving-kindness protect it. None can reprove so well as these gentle camp-followers the horrible monstrosity which makes two nations decimate each other for a frontier or a crown. Their presence will be a silent condemnation of those who have entailed the warfare. They will hold up the standard of Christian courage and soldierly against the stern and cruel badges of military renown; and, seeing with clear eyes the shame and the misery of 'victory,' they will spread among us, on returning, a truer idea of that frightful barbarism called war, and will tell the world, with lips that cannot be disbelieved, what a battle-field is really like. The time is over now to plead for peace; but let the voice of civilisation plead for those who represent Peace in the thick of war; and let the combatants be judged, among other things, by the perfect homage which they shall pay to these Red Cross battalions, who fight against pain, against death, and misery, for the common brotherhood of man."

Original Correspondence.

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

AN "IMPERIAL HIGHNESS."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—As you have referred to me certain correspondence respecting the alleged claims of a gentleman named Rhodocanakis to the title of "Imperial Highness," and desired my opinion thereon, I have no hesitation in stating that in view of the publicity lately given to Mr. Rhodocanakis' pretensions in various public prints, the discussion of his claims is now a subject in which the utmost freedom of opinion can be exercised. I consider, therefore, that the enquiry of "J. A. H." at page 358 of your columns is a perfectly justifiable one, and that "Sp." is not warranted in imputing personal malice to "J. A. H.," or in applying the term "libel" to his letter.

The communication of "Philaethes," which you have shown me in type, is undoubtedly a scandalous libel, not only as regards "J. A. H.," but also with reference to Sir Bernard Burke, whose professional impartiality is seriously impugned.

Upon the abstract question, it may be observed that the title of "Imperial Highness" legally appertains only to the cadets of existing Imperial Houses, and that the assumption of such a designation by an alleged descendant of the Byzantine Emperors is unquestionably open to objection, inasmuch as no Byzantine empire has existed for nearly 400 years; and, moreover, the governments of every nation have long since recognised the Sultans of Turkey as the legitimate successors of the Constantinian race in their territorial character.

I am yours fraternally,

A BARRISTER.

THE "PRINCE" RHODOCANAKIS.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I admire the tone of injured innocence assumed by "Sp." respecting the doubts thrown by "J. A. H." upon the pretensions of "Sp.'s" phantom prince, whose empire is in the clouds, and whose possessions are in dream-land. When "Sp." talks of "libel," he should remember that his "Imperial Highness" (?), under the initials of R. 33°, has been libelling a brother to his heart's content for some weeks past in the congenial columns of a contemporary. At first it was suggested by a witty friend of mine that R. XXXIII. meant the stalwart policeman who wears those hieroglyphics on his collar, and who had suddenly gone mad in the dog-days; but the appearance of ° at the end of the English letter and the Roman numerals, proclaimed the presence of a Greek ο, which signifies nothing. Fortunately, the reputation of no respectable man or Mason is likely to be affected by these *coyotes*, whose bark is worse than their bite.

The sooner his "Highness" dethrones King George and becomes Pacha of the Hellenes the better, or perhaps he might as well "go in" at once for the "Sublime Porte."

Yours fraternally,

COMMON SENSE.

(To the Editor of *The Freemason*.)

SIR,—I shall not condescend to notice the personalities of "Sp.," which are beneath contempt.

Sir Bernard Burke is a public man, occupying an official position as Ulster King-at-Arms, and is therefore accessible to all persons whose studies connect them with genealogical and heraldic pursuits. He is moreover the editor of a standard work on "Orders of Knighthood," in which he gives the insignia and names of all the authorised heads of public orders. Sir Bernard is also editor of a "Peerage," which contains a list of properly accredited foreign titles, whose owners reside in the United Kingdom. Some years ago the *Times* published an account of proceedings in which the Baron De Blairs was concerned, and demanded to know *who* the Baron De Blairs was? The Baron wrote to the *Times* and referred to "Burke's Peerage," a reference which satisfied everybody.

Without bandying words, it is sufficient to say that the name of the Manchester merchant, who calls himself "Prince" Rhodocanakis, is *not* in either of Sir Bernard Burke's works. Your readers can therefore judge for themselves what claim he has to be a "prince," or the head of a distinguished order of public knighthood.

Within the last few years an ex-valet, calling himself also a "Prince," a low-class Italian claiming to be a "Duke," and a pseudo "Marquis," have done a large trade in selling their miserable decorations. Surely, then, there is need for caution in these matters.

We have plenty of "talk, talk" about "H.I.H. Prince Rhodocanakis" and plenty of "inspired" information, but, hitherto, all this grandiloquence has not been backed by an atom of *proof*. Where there is so much assertion and so little argument there is apt to be a weak case. Speaking on behalf of a large number of our foreign brethren, I know this affair has made us a laughing stock abroad. One brother in Paris told me he should have to call himself "Count" if he came to England and wanted to get on among us.

Yours fraternally,

London, August 1, 1870.

J. A. H.

THE 1717 THEORY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The controversy that has been carried on for some considerable time in the columns of *THE FREEMASON* on the theory of 1717, not always characterised by the kindness of feeling and courtesy of manner which one would like to find prevailing in all Masonic controversies, seems to me, and I believe to others, as if it were degenerating into little more than a mere personal contest, and not likely, in such case, to be very edifying to lookers-on, nor to those who care very little as to the question in controversy, but are led to read what the "champions" on either side write, because it appears in the columns of *THE FREEMASON*. My Masonic erudition is far too scant to permit me to take any part in the controversy, but— if I may say so without intending to give offence—it really seems to be, in great part, but "a war of words." I do not understand that those who maintain "the antiquity" of Freemasonry claim a great antiquity for it under precisely its present aspect or with all its present accessories; and I do not see how it can be denied that Speculative Masonry existed before it received its present external form and ritual, early in the 18th century. If the controversy is to proceed, it would be well and merciful to some of us, unlearned in ancient lore, if the assertors of the 1717 theory would say precisely what they contend for, and how they dispose of the statement in "Chambers' Cyclopaedia, published in 1743, as quoted by Bro. C. Goodwyn in the last number of *THE FREEMASON*, that Freemasonry is "a very ancient society or body of men," who were then (in 1743) "very considerable, both for numbers and character, being found in every country in Europe." To speak thus of a body that had been but 26 years in existence, would be a misuse of language hardly to be pardoned.

WILLIAM CARPENTER.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I shall be glad to hear from the Provincial Grand Secretaries of the various provinces in England, relative to the bye-law referred to at page 362 of *THE FREEMASON* for July 30th, as to the admission of candidates into Freemasonry who are "non-residents," and especially whether such a law is in operation in their jurisdictions, and if found to be beneficial.

I think myself the bye-law in question is calculated to confer lasting benefits on the Fraternity wherever it is adopted.

Yours fraternally,

W. JAMES HUGHAN,

Prov. G. Sec. Cornwall.

Truro, Cornwall, July 30, 1870.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I notice in the *Evening Standard* of this day that the Freemasons' lodge at Mentz has been given up for the purpose of making lint for the wounded soldiers. Could none of your numerous readers suggest any means whereby the Freemasons of England, as a body, could show their sympathy with the sufferings of their fellow-creatures, irrespective of all political or national questions, acknowledging as they do the common brotherhood of all humanity.

I am,

CHARITY.

July 29, 1870.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I was much grieved at a letter which appeared in your last week's issue from your well-known and frequent correspondent Bro. Buchan, in which he threw doubt as to whether the Bible or the Book of Constitutions is the proper book to place on the Masonic pedestal. I am not acquainted with the Scotch system of Freemasonry, but from the fact of their having an officer called a "Bible Bearer," I presume the Sacred Writings have a place in their lodges as they have in ours; and I humbly submit that if the Sacred

Volume were excluded, the whole fabric of our institution must fall to the ground, and I hope that Bro. Buchanan will reflect before he rushes into print, as if he had done so I am sure he could not have penned the letter referred to.

I am, Sir and Brother,
CONSISTENCY.

THE PROV. GRAND MASTER-DESIGNATE
FOR EAST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The following thoroughly practical address was delivered at the Bull Inn, Preston, on Wednesday, November 18th, 1829, at a meeting of the Provincial Grand Lodge of West Lancashire, by our late lamented Grand Master, Le Gendre Nicholas Starkie, Esq., M.P., Now that his worthy son has been designated to succeed the late venerable and venerated Stephen Blair, it will be read with some interest.

Yours fraternally,
Warrington, July 1870. JOHN BOWES.

Right Worshipful, and Worshipful Officers, and Brethren,—It is with unfeigned pleasure that I again meet my Masonic brethren in Provincial Grand Lodge, and I cannot allow the opportunity which it presents to me to pass, without making a few observations to you, which I trust will tend to the general good and prosperity of Freemasonry. Speaking as I am to officers of lodges, it is needless for me to state, that to you are entrusted much of the interests of Freemasonry; and I should be unworthy of the dignified station I have the honour to hold in the Fraternity, did I not, at all times, attempt to discharge the duties imposed upon me by that station in the manner I believe to be the most creditable to myself, as well as the most conducive to the respectability and the welfare of the Craft. Did I address myself to brethren just initiated into the sublime mysteries of the Order, it would, perhaps, be incumbent upon me to give some instruction in the knowledge of our art; but speaking as I now am, to those who fill high and important stations in the Fraternity—to Worshipful Masters, Past Masters, Senior and Junior Wardens of lodges—this would be a work of supererogation. We all know that the most pure and genuine piety and virtue are taught by our emblems, and in our mysteries; and knowing this, it will be well if we endeavour to act up to our profession. I shall, therefore, draw your attention to a few practical observations, which, I think, if you attend to, will be of service to you all.

1. I am afraid that the laws laid down for our guidance and instruction in the Book of Constitutions are not always acted up to in the manner they should be, if they are not even, at times, entirely evaded. Now, I need not surely remark, that a breach of the laws of any society must be very detrimental and injurious to its general prosperity; but in an institution established like Freemasonry, more especially so. You are all aware, that at the initiation of every member of the institution, he is charged to peruse the Book of Constitutions; but of what use is this recommendation, unless those who recommend this to him first set the example. As a means of obtaining this desirable end, the making every brother acquainted with the rules and regulations of his Order, I would recommend the Worshipful Master of each lodge, or some brother deputed by him, to read a portion of the Book of Constitutions on every lodge night; and I will answer, that the benefit which will accrue from this regulation will be soon seen and felt by every lodge.

2. I have heard that some lodges have been guilty of initiating persons into the Order, after knowing that they had been rejected by other lodges. This is a breach of all discipline, and as far as my influence lies, I shall discountenance such most un-Masonic conduct. We must remember that Freemasonry is universal, and that a person who is unworthy to be initiated in one lodge, must, by parity of reasoning, be also unworthy to be admitted in another. The breach of Masonic discipline to which I am alluding, has been, I am afraid, committed with open eyes; the initiating lodges well knowing that the persons alluded to had been previously rejected by other lodges, and, therefore, are left without excuse for their irregularity. Here, however, it may be asked, is then a person not to be initiated into the Order by a lodge, who has been rejected by another, when the members of the former are convinced that those of the latter have rejected him through misinformation as to his character, or whatever other reason there may be, when he has been well recommended to them, and when such members are convinced that he has been incorrectly rejected? I answer, most undoubtedly, No! except under the following case: I suppose (for the sake of the argument) a person wishes to be initiated in the lodge of A, but who has been previously rejected in the lodge of B; he is well recommended, and the lodge of A are convinced (let us call the supposed person Mr. C. D.) that Mr. C. D. has been improperly rejected by the lodge of B, as he is a person of "sound judgment, good morals," &c. The question, then, is this (it is a stronger case than is likely to happen): Is such an individual to be rejected by the lodge of A? I will give you my opinion of the most correct manner of proceeding in such a case. The W.M. of the lodge of A, should write to the W.M. of the lodge of B, informing him, that Mr. C. D. has been "well and worthily recommended to their lodge as a fit and proper person to be initiated into Freemasonry;" but understanding that he had been rejected by the lodge of B, certainly unadvisedly and ignorantly, he wished to know if the said lodge, upon the receipt of his communication, would object to his initiation in the lodge of A. Should the lodge of B object, I then think it would be the duty of the lodge of A, to apply to the Provincial Grand Lodge for guidance and instruction how to proceed. Because it would be injurious to the character of the institution, that any "just

and upright man" should be improperly stopped from becoming a member of the Order. What I complain of, is this: that persons have been initiated into the Order by one lodge, with the full knowledge of their having been rejected by another, without the smallest communication having been made to the aggrieved lodge.

3. I have also heard that it is customary for some lodges to grant certificates to brethren, for the purpose of allowing them to itinerate from lodge to lodge. Now this is in manifold opposition to the laws of the society, as contained in the Book of Constitutions, pages 64 and 97. If a brother be brought to distress, "through unavoidable misfortune," there are many better ways of relieving him than by granting him a certificate. By means of an application to the Grand Lodge, which never yet rejected the application of the unfortunate, or by a subscription among the more fortunate of the Fraternity, who will not, I am persuaded, forget the peculiar period of their own initiation into Freemasonry, and refuse to assist their poor and unhappy brother. Because, if they did so, they would be unworthy of the name of a Mason. But to encourage itinerating, is not only against the Constitutions of the Order, as well as prejudicial to the interests of the Fraternity, but is also an encouragement to the idle, dissolute, and the immoral, to try and obtain initiation into Freemasonry, for the purpose of encouraging their vicious propensities and habits, and of making a gain of it.

4. I have heard it also mentioned (although some time since), that sometimes, at Masonic funerals, the solemnity and decency which should be regarded at so awful a season, when the body of a brother is about to be consigned to its kindred earth, is not always observed. Now, how any one can make, or wish to make, an idle pageantry of the solemn ceremonies, as practised by the Order at that trying moment, or utter with levity the solemn words used in any of our sublime mysteries, is to me most astonishing. I trust, however, that this is but of very rare occurrence, and I shall notice it no further, otherwise than by remarking, that solemn music, and not light and merry airs, should accompany the body of a brother "to the house appointed for all the living;" and that, after the solemnities of the interment, it would be more respectful to the memory of our deceased friend, to retire to our several homes, rather than to spend the remainder of the day, perhaps of the night, in intemperance.

5. I wish to draw your attention, in the next place, to the subject of "Bye-laws" of lodges. You will easily remember that, more than twelve months since, a memorandum was inserted in the quarterly communication from the Grand Lodge, ordering every lodge to send forthwith a copy of their Bye-laws to the Grand Lodge; and stating, that until they were approved of by it, they could not be valid. This was nothing more than a repetition of a section of the Book of Constitutions. I hope that every lodge in the division of the county has obeyed the order. If any have not, I trust they will immediately correct their negligence. The necessity of Bye-laws is more essential to the sociability and regularity of a lodge; for instance, what authority has any lodge to charge more than £3 13s. 6d. (the least sum fixed by the Book of Constitutions), for the initiatory fee of a candidate into the Order, without a Bye-law sanctioning it? and then, as I have just observed, it is of no force unless it has received the approval of the Grand Lodge. The same thing may be said of lodge seals, they are of no use whatever; it is irregular to use them, until the impressions have been sent to, and they have received the approval of, the Grand Lodge.

6. Another observation I have to make, is this: You all know, that the profound wisdom of the Order has directed that all religious and political discussion shall be excluded from our meetings; though, at the same time, Freemasonry inculcates the strictest obedience to the laws of any country in which we may reside. Now, it is against the laws of our own, which I think, some lodges offend, when they hold their meetings on Sundays. Our meetings are usually held at inns; now you know that some of such places are ordered to be closed at a particular hour of the night on Sunday, as well as on certain hours during the day time. Do we not, then offend against the laws of our country when we hold our meetings on a Sunday? And granted that our meetings be conducted with sobriety and temperance, yet, by holding them on the above mentioned day, do we not give reason to those ignorant of the purpose and design of Freemasonry, to speak needlessly ill of it? Upon this point I speak delicately, but I wish you to give it your most serious consideration.

7. I think the practice is irregular in those lodges, who allow initiated members to pay their fee, due at their initiation at many payments. This custom appears to me to be at variance with the law contained in the Book of Constitutions, and I wish to see it, if so, done away with.

8. Lastly: I am sorry to hear that certain members belonging to a lodge have left it, without assigning any reason for their withdrawal; and I am more especially grieved to learn that such brethren have left it, without discharging certain debts which the said lodge had against them. I trust that such will see their very un-Masonic conduct, will do that which is right; if not for their own characters, nevertheless, for the welfare and respectability of Freemasonry.

In making the foregoing observations to you, brethren, you must not think that I am finding unnecessary fault. You must all be aware, that it is my duty to notice any irregularities I may know of, because if such be not noticed, how can they be amended? There would, indeed, be no reason to blame at all, if lodges would keep up to the Masonic rule, of "admitting worthy men, and worthy men alone," to the privileges of the Order. A "little leaven, leaveneth the whole lump;" and it is astonishing what one unworthy member may do to injure the Order. But, at the same time that I make these observations, I am happy to hear of the general prosperity of the Fraternity so far as I am concerned. I rejoice at hearing that, since we last met, many respectable and worthy individuals have joined the Fraternity—a sure sign that it is

appreciated as it ought. I trust that what I have said (as I have done so with the utmost candour, and the most fraternal feeling), will be received with that cordiality, and acted upon with that readiness, which recommendations, coming from your Prov. G. Master (however unworthily he may fill the station) should merit. I thank you for your attendance here to-day. I trust we may meet for many years to come; and that every revolving one may find us increasing not only in numbers, but in merit, worth and respectability: practising more earnestly the sublime lessons in our Order, "brotherly love, relief, and truth;" and honouring all men, loving the brotherhood, fearing God, and honouring the king.

Notings from Masonic Journals.

THE *Rappel Maçonnique*, of Brussels, contains a long account of the reception of the delegates of the Belgian Lodge, "True Friends of Union and Progress," by the Lodge of Union and Perseverance, of Paris, under the auspices of the Grand Orient of France. The most kindly sentiments were interchanged at this imposing Masonic demonstration, at which 300 brethren assisted, and eloquent speeches were delivered by Bros. Fontainas, Venerable of the Belgian Lodge, Abelin of Beyrouth, Massol, Losibatières, Colfavru and others.

FROM the same journal, and also from the *Maçonniek Weekblad*, of Amsterdam, we learn that the contemplated Romish processions in honour of the Massacre of the Jews in 1370! have been indefinitely postponed, owing to the antagonistic attitude of the Belgian Freemasons, who denounced the atrocious character of the proposed celebration in fitting terms.

THE National Grand Lodge of Germany at Berlin, celebrated its centenary on last St. John's Day.

GENERAL MELLINET, the late Grand Master of France, has issued a circular letter to the French lodges, thanking them for their past confidence.

THE *Chaine D'Union* of Paris, publishes a report of the half-yearly fête of the Supreme Grand Council, 33°, of France. Two lodges, one at Boulogne, and one at Nantes, have been inaugurated under this Rite since December 1869.

THE Grand Lodge "Royal York," of Prussia, has declined to enter into relation with the Sanctuary of "Patriarchs en Egypt" (Rite of Memphis), of which Prince Halim Pacha is the Grand Master, on the ground that it does not recognise that spurious Rite.—How is Halim Pacha's connection with this barefaced imposture to be explained, he being already District Grand Master of Egypt under England?

A NEW Masonic Temple has been inaugurated at Seville, for the use of the Lodges Tolerancia y Fraternidad (Toleration and Fraternity), and Caridad é Igualdad (Charity and Equality). Representatives from other lodges in Seville, Carthagena, and Lisbon assisted.

THE *Monde Maçonnique* states, that a new lodge has just been opened at Szegedin, in Hungary, by Bro. Reemann, a Mason well-known in Austria and Hungary.

THE meetings of the Masonic Society, "Humanitas," are held regularly twice a month at Vienna, in the hall of the Academy of Commerce.

ON the 3rd July, M. Jules Simon, the well-known French Deputy, was initiated in the Lodge "Le Réveil Maçonnique," at Boulogne-sur-Seine. A great number of brethren attended to do honour to the occasion. Arago and Laferrrière, an advocate, were received at the previous *séance*. Fung-Ki, an *attache* of the Chinese Embassy, was expected for initiation, but had to leave Paris for the day. When the ballot was taken several visitors claimed the right to vote, it being usual in lodges under the Grand Orient to allow all present to vote, whether members or not. This curious rule does not exist in lodges under the Supreme Grand Council 33°, to which "Le Réveil Maçonnique" belongs. Bro. Pelletan, also a well-known Deputy, defined Freemasonry in his speech as follows:—"It is not a church, it is not a philosophic seat, it is a school mutual, fraternal, and universal." Allusions were made, in feeling terms, to the recent death of Armand Barbès, the political agitator, whom Emmanuel Arago himself had defended before the Court of Peers in 1839.

THE Lodge "Faro del Progreso," of Barcelona, has gone into mourning for the death of Barbès.

THE Editors of the *Freemasons' Magazine*, and the *Masonic Monthly*, both of Boston, U.S.A., express their thanks to Bro. John Hervey, Grand Secretary of England, for copies of Grand Lodge proceedings received.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s 2½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—Adv't.

PROV. GRAND LODGE OF KENT.

On Wednesday last week the town of Dartford was honoured by a visit of the Prov. Grand Lodge of Kent. The excitement on the occasion was even anticipatory, and throughout the preceding day the tradesmen were busily engaged fixing flags across the High-street, from roof to roof. Banners were soon fluttering in endless variety and profusion, extending from East to West Hills, and along Lowfield-street—where they all came from was a bewildering mystery. The colours of the 12th Kent (Dartford) Rifle Volunteers was especially prominent. In the evening, from above the entrance-way of the Bull Hotel, where the Dartford Lodge of Emulation is held, the thoroughfare was brilliantly illuminated with a magnificent star and central crown, and the street became crowded with a concourse of blinking juveniles and more mature admirers, and the next evening was added, in the Corn Exchange, an illuminated "V.R."

The eventful morning broke somewhat inauspiciously, low-hanging, moist clouds obscured the sky's azure arc, and the flags of the street hung dull in the stilly air. Soon after nine o'clock glad-some tones were pealing from the belfry of the parish church, gladdening every heart. As the morning wore, the sun pierced the damp masses of cloud with the thin edge of its glittering wedge, and soon beamed joyously through, whilst the blue vault of heaven was slowly unveiled. The band of the 12th Kent Volunteers was heard executing some of the sprightliest of modern airs, and the whole aspect of affairs was brightened, all going "merry as a marriage bell."

Breakfast at eleven o'clock, *déjeuner à la fourchette*, was the first prominent feature of the day's proceedings. It took place in the Masonic lodge-room, and in its arrangement there was displayed an amount of quiet taste and undoubted skill that entitled the Committee of Management to the fullest praise. The Right Worshipful the Provincial Grand Master, Viscount Holmesdale, *M.P.*, presided at the breakfast.

The Provincial Grand Lodge was opened at the Wesleyan School-room, Spital-street, at half-past twelve o'clock, Lord Holmesdale on the throne. An imposing and dazzling spectacle was created by the brethren in their jewels, honours, and clothing generally. Banners were also plentiful, one bearing the Craft motto, "*Audi, vide, tace*"—this belonged to Lodge 1,174 (Pentangle, Chatham). The minutes were read by Bro. Wates, *P.G. Sec.*, and the officers for the ensuing year were then elected: Bros. Lord Holmesdale, *P.G.M.*; Dobson, *P.D.G.M.*; J. Marshall (Dover), *P.G.S.W.*; J. L. Ellerm, *P.G.J.W.*; Hill, *Chap.*; Graham, *Assist. Chap.*; Thorpe, *P.G. Treas.*; Wates, *P.G. Sec.*; J. Chaplin, *P.G. Assist. Sec.*; O. J. Carter, *P.S.G.D.*; S. Bewinsky, *P.J.G.D.*; McDonald, *G. Dir. Cer.*; G. Niel, *G. Assist. Dir. Cer.*; T. Coppett, *Sup. of Works*; G. E. Horpes, *G. Sword Bearer*; G. Mackney, *P.G. Org.*; T. Smith, *G. Sup. of Works*; and Briggs, *P.G. Tyler*.

These, with the Grand Stewards, were duly installed, and received their warrants from his lordship, who expressed his willingness to give back warrants to those who had fulfilled the same offices.

One hundred and forty guineas were applied to the purchase of votes, in sums of £20 each, to the following lodges: 199 (Peace and Harmony, Dover), 503 (Belvedere, Maidstone), 184 (Benevolence, Brompton), 158 (Adam's, Sheerness), 913 (Pattison, Plumstead), 784 (Wellington, Deal), and 127 (Union, Margate); £50 to the Widows of Freemasons' Fund; £5 to a distressed brother, late of 20 Lodge (Royal Kent of Antiquity, Chatham); £20 to a brother of 1,206 (Cinque Ports, Dover).

Bro. DOBSON impressed upon all the necessity of acting uniformly with the wishes of the Charity Committee, and this his LORDSHIP endorsed, remarking that the province was strong enough to get any candidate into the institution if acting unitedly.

It was resolved to proceed to church in clothing, although objections had on previous occasions been raised to this practice.

At half-past one o'clock a procession of the brethren was formed, and marched through the High-street, accompanied by the rifle corps band. Freely decorated with insignia, the procession defiled through the centre aisle, and were ushered to seats by Bros. Stidolph, Quait, and Martin, the last-named gentleman almost ablaze with the brilliancy of the decorations with which he had been invested. The special hymns which were to be sung were freely distributed about the church, which was nearly filled, the brethren occupying the basement, and the galleries being selected by ladies, who attended in considerable force in every exquisite style of modern costume.

The opening prayers were read by the Rev. H. B. Bowlby, *M.A.*, vicar of Dartford; the first lesson by the Rev. G. W. Sicklemore, *M.A.*, rector of St. Lawrence, Thanet; the second by the Rev. G. H. Timins, *M.A.*, rector of Town Malling; the latter

part of the prayers by the Rev. Mr. Hodgson, *M.A.*, curate of Aylesford. After the third collect a special hymn was sung, framed on the words, "Being fruitful in every good work," Col., c. 1., v. 10, commencing:

"Work is sweet, for God has blest
Honest work with quiet rest—
Rest below and rest above,
In the mansions of His love;
When the work of life is done,
When the battle's fought and won."

and the sermon was preceded by a second hymn, founded on Deut., c. 4, v. 7, and expressive of the tenderest supplication, embodied in the most earnest language, opening thus:—

Onward through life Thy children stray,
Groping at noon their silent way;
Long is the road, and fierce the sun,
When will the dreary day be done?
Footsore and faint, to Thee we cry—
Father of all! be very nigh.

The sermon was preached by the Rev. W. A. Hill, *M.A.*, Rector of St. Peter's, Maidstone, Prov. Grand Chaplain, who chose as his text—Psalm 139, verse 7, "Whither shall I go from Thy Spirit; or whither flee from Thy presence?" The preacher's most eloquent discourse concluded thus: Rich and fertile was the thought, "whether shall I fly from Thy presence?" The spirit of man was limited, it could not bring a large circle within its sight in a moment, if it tried to view too much it saw nothing; but God's boundless spirit could pierce the Universe.

They knew that they were in that venerable sanctuary, because they recognised objects which informed them of the fact; and God was everywhere, because He had knowledge of everything that occurred. If they descended into the most secret and unknown depth, or enwrapped themselves in the closest darkness, He could see them. In the midst of the battle, pestilence, and famine, and the ravages springing from the pride of nations, He saw all. It was written of Him, "When Thou takest away their breath they die, and are turned again to their dust. When Thou lettest Thy breath go forth they shall be made, and Thou shalt renew the face of the earth." In their seasons of business, and daily prosperity, they should remember, "Except the Lord build the house, they labour in vain that build it, except the Lord keep the city, the watchman waketh but in vain." Many recognised the force of these things, but failed to allow them to exert practical influence, and indulged in secret passions and hidden depravity. Who could commit sin that reflected upon the words, "Thou God seest me?" He (the preacher) requested them to uphold as a rampart of defence the doctrine the all-seeing power of God. Let them go on daring and doing, undeterred by disappointment, and unstayed by misrepresentation. The eye that saw Shadrach and Meshach amidst the flames of the fiery furnace was open upon them. Let them think of the vast Universe, of the power manifested in the system around them—that filled all things, and upheld all things,—and strive to render Him the homage of grateful and affectionate hearts. There was little need to stir them up to an act well known to the Masonic Brotherhood—an act of charity. More than £215 had been granted by them to different institutions this year, yet he was sure they would leave a large blessing behind for one of the educational institutions of this town, and give to Masonic Charities a memorial of their visit to Dartford to-day. Let them finally, foster brotherly union, and banish all prejudices. In Heaven they would be in the eternal presence of God—let them do nothing which they would not like God to see, say nothing which they would not like Him to hear, write nothing which they would not like Him to read, go nowhere where they would not like Him to discover they had been, spend no time where they would not like God to say, "What account have you to give of it?"

A collection was afterwards made, the receipts amounting to nearly £20; one moiety will be presented to the parish National School, the other will be devoted to the Boys' and Girls' Charity Schools connected with the Masonic Order.

The members then returned to the lodge-room, when thanks were given to the Rev. Bro. Hill for his discourse, to which that gentleman replied. Thanks were also given to the Rev. H. B. Bowlby, for the use of the parish church, and to Mr. E. Hall and the Trustees of the Wesleyan School, which was described by Lord Holmesdale as a most eligible building.

The lodge was then closed in due form. Lord Holmesdale proved a very efficient president, and the other officers executed their duties well.

THE BANQUET.

This repast was laid out with considerable taste, which had elicited the admiration of numerous visitors who had previously been allowed to view it. The banquet was held in a prodigious tent, erected in Mr. Potter's field, and in consequence of the comparative openness of the place of assembly all Masonic forms were dispensed with, which was the only thing we heard of during the day's proceedings

disappointing to the Masons. About 180 persons were present, under the presidency of Viscount Holmesdale. In addition to the usual good fare, the principal table was graced with a splendid wild boar's head.

Grace was said by the Rev. Bro. Hill.

Under the direction of Bro. Theodore Distin, the services of Miss Jane Wells, Bro. Frederick Walker, and Mr. Baxter were engaged, and those distinguished *artistes* gave an admirable selection of music, and sang as grace after meat, "*Non nobis domine*" (Bird).

The toast-list was then opened, "The Queen and the Craft" being given first.

"National Anthem" (Dr. John Bull).

"The Prince of Wales and the rest of the Royal Family."

Glee, "There is Beauty on the Mountain" (Goss).

"The M.W. Grand Master of England, Earl De Grey and Ripon." In proposing this toast, the President spoke of the gratitude with which Freemasons should feel inspired towards the noble earl for devoting his time to occupying the dignified position he held as their head.

Part song, "Lady, rise, sweet Morn's awaking" (H. Smart).

"The R.W. the Deputy Grand Master of England, Earl Carnarvon, and the Grand Officers."

Song, "The Nightingale's Thrill" (Ganz), Miss Wells.

Bro. FOKS, in proposing "The M.W. Provincial Grand Master, Viscount Holmesdale, *M.P.*—who has for ten years been the *P.G.M.* of Kent—said they ought to be proud of men who represented them in the Legislature, and who occupied such positions as their noble president filled that day. He (the speaker) was satisfied that if the principles of Masonry were carried—as he did not doubt they were—with parliamentary members into their places in the House of Commons, practical good would ensue.

Lord HOLMESDALE returned thanks. As time went on, he said, it was comforting to think that the principles of Masonic life did find practical results, for even now, while they were hearing of war and rumours of war, they also, side by side, heard of associations for ministering to the ills of the wounded; and therefore it was comforting to hope that the good old Masonic principles would continue to exist. Probably wars would never cease; but when they found persons ready to sacrifice their personal ease, time, and money for the good of humanity, and that those who led their ranks were, for the most part, Masons, they were thankful, in no boastful spirit, for one more good deed, one further diminution of human misery, and were led to congratulate themselves that their Institution was based upon the most humane principles, which were ever kept in view—viz., that of alleviating human misery; and that their meetings—festive, joyous, though they might sometimes make them—were not the mere enjoyments of the hour. This province had largely increased during the ten years he had been *G.M.* There were when he joined sixteen, now there were thirty-three, lodges; they were 560 strong, now they numbered from 1400 to 1500. It might occur that it would be deemed desirable to divide the province into two sections; but there was one thing he wished to impress, and that was for them to be careful not to lower the dignity of the Order by the introduction of men of low status in society, as Freemasons had more need of men of good quality and pure character than otherwise.

Part song, "Sweet and Low" (Barnby).

In proposing "The Provincial Grand Officers," associated with the name of Bro. Dobson, Secretary, Viscount HOLMESDALE alluded to the social qualities and abilities required for that office, and said that he right heartily drank the Secretary's health.

Bro. DOBSON, replying, referred to the great amount of work involved in keeping twenty or thirty lodges well visited during the year, and created some amusement by reading extracts from the byelaws of the Lodge True and Faithful, held at the Rose Inn, Dartford, and subsequently at the Marquis of Granby, dated June 13, 1775, and he showed how well our forefathers understood the principles of Masonry, by stating that we were actually now reintroducing some of the rules which then guided them. Glee from "Oberon in fairy land" (Stevens).

Lord HOLMESDALE proposed "The Brethren of Emulation Lodge, No. 299, and its worthy W.M., Bro. Tinkler." He complimented them on the completeness of their arrangements for the day.

Bro. TINKLER appropriately replied on behalf of himself and the lodge.

Song, "The true right hand" (Distin), Bro. T. Distin.

Bro. MARTIN proposed "The Visitors," coupling the name of Bro. GREIG, *R.W.P.G.M.* of Pennsylvania, which was suitably responded to.

Glee, "Hark! the lark" (Dr. Cooke).

Bro. TIMMINS gave "The Press," and Bro. GABLE acknowledged the toast.

Madrigal, "Down in a flow'ry vale (Festa).

Bro. WATES gave "The Ladies," in a humorous and complimentary speech.

Part song, "I love my love in the morning" (G. B. Allen); subsequently Mr. Walker sang a choice ballad, and the glee "Mynheer van Dunck" (Bishop), was rendered.

The CHAIRMAN gave "To our next merry meeting," and the great provincial anniversary terminated.—*Dartford Chronicle*.

METROPOLITAN MASONIC MEETINGS

For the Week ending August 13, 1870.

MONDAY, AUGUST 8.

Chapter 720, Panmure, Loughboro' Hotel, Brixton.
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, Mil-
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, AUGUST 9.

Lodge 548, Wellington, White Swan, Deptford.
" 1269, Stanhope, Thicket Hotel, Anerley.
Metropolitan Chapter of Instruction, Portugal Hotel,
Fleet-street, 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, AUGUST 10.

Committee R. M. Benevolent Institution, at 3.
Lodge 147, Justice, White Swan, Deptford.
" 1216, Macdonald, Head Quarters 1st Surrey Rifles,
Brunswick-road, Camberwell.
" 1228, Beacontree, private rooms, Leytonstone.
" 1260, Hervey, George Hotel, Wallham Green.
Pythagorean Lodge of Instruction (79), Prince of Orange,
Greenwich, at 8; J. Robt. Nash, Preceptor.
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.
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.
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.
Temperance in the East Lodge of Instruction, George the
Fourth, Catherine-street, Poplar.
Burdett Coutts Lodge of Instruction (1278), Approach
Tavern, Approach-road, Victoria-park, at 7.30; Bro.
John Saunders, Preceptor.

THURSDAY, AUGUST 11.

Lodge 1227, Upton, Spotted Dog Tavern, Upton.
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.

FRIDAY, AUGUST 12.

K.T. Encampment, Mount Calvary, 14, Bedford-row.
St. Luke's Lodge of Instruction (144), Pier Hill, Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s,
Freemasons' Hall, at 7.
Domestic Chapter of Instruction, Metropolitan Railway,
Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of
Orange, Greenwich-road, at 8; Comp. W. West
Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-
street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edin-
burgh, Shepherd's-lane, Brixton.
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.
Charterhouse Club of Instruction, Hat and Feathers
Tavern, 25, Goswell-road, at 8; Bro. J. Mather,
P.M. 65, Preceptor.

SATURDAY, AUGUST 13.

Lodge 176, Cavendish, Radley's Hotel, Blackfriars.
Mark Lodge (104), Macdonald, Head Quarters 1st Surrey
Rifles, Brunswick-road, Camberwell.
Star Lodge of Instruction (1275), Marquis of Granby,
New Cross-road, at 7.

"AFTER suffering many years from indigestion and biliousness, for which I could find no remedy, or get more than temporary relief, I was at length induced to try your Vegetable Pain Killer, and the first bottle I used entirely cured it.—J. L. HAYLOCK, Manchester, July 15, 1867.—To Perry Davis & Son, London, W.C."

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Royal Oak Lodge, No. 871.—This lodge met on Wednesday, the 27th ult., at the Royal Oak Tavern, High-street, Deptford. Bro. F. Walters, P.M. and Sec., opened the lodge, the W.M. being unavoidably absent. It was unanimously resolved to move the lodge to the White Swan Inn, High-street, Deptford. One brother in distress had five pounds voted to him from the charity fund. The lodge was closed; no banquet was had. The brethren separated directly after the lodge was closed. Visitor, Bro. T. N. Moore, 73.

Southern Star Lodge, No. 1158.—When nearly all the other lodges have ceased their labours for some months to come, and when everyone is anxious to get away from business and enjoy their fortnight or their month, as the case may be, at the seaside, this young lodge, which is held at Bro. Allatt's, the Montpellier Tavern, Walworth, is found to be hard at work in Masonry, and certainly the way in which they perform that, entitles them to much credit. On Tuesday evening last week, an extra meeting was held for the purpose of initiating three gentlemen into the mysteries, &c., of the Order, besides which there were the names of six brethren on the paper for passing, and seven for the more sublime degree. Punctually at the time stated in the summons, the W.M., Bro. D. S. Bayfield, opened the lodge, and was supported by the following brethren:—Bros. Chas. E. Thompson, S.W.; Towers, J.W.; T. H. Pulsford, P.M. and Sec.; Kippis, J.D.; Dean, Asst. Sec.; Bolton, I.G. (*pro tem.*); H. Potter, P.M.; W. Steward; H. Thompson, P.M. and Treas.; R. E. Clarke, P.M.; G. McDonald, W. Hunt (*solt.*), R. Harris, S. Moore, C. Walker, T. Eyre Ellis, A. Myers, Allatt, Heffer, J. Lee, Beadwell, J. Potter; the visitors were, Bros. Noak (P.M. Vitruvian), Henry Hes (141), and Mollon (1266). The business commenced with the raising of four brethren, followed by the passing of four. The W.M. then initiated two of the gentlemen in attendance, and at a later period in the evening, Bro. Clarke initiated the third gentleman. The W.M. having risen to inquire whether any brother had aught to propose, &c., Bro. Chas. E. Thompson, S.W., proposed, that a summer festival be held at a place and time to be afterwards appointed, and also that the ladies be permitted to join them, and spoke of the success which had attended the meeting of the Domestic Lodge, when the ladies were invited to join them at dinner. He hoped that as it was the only opportunity the ladies could have of coming amongst them, and as their society always tended to elevate them, that his motion would be carried.—Bro. Thos. H. Pulsford, P.M. and Sec., seconded the resolution.—Bro. Potter, P.M., would not oppose the motion, and if it were carried would go with the brethren, but at the same time he thought it was late in the season.—After a short discussion, Bro. Thompson was asked to withdraw his motion, but he declined to do so, and pressed for a vote upon the question, which when taken was given against him. There being no other business, the brethren adjourned to the new Masonic Hall, where the cloth was laid, and when a good meal had been partaken of (justly earned by four hours' labour), the usual routine toasts were given. The Worshipful Master proposed the healths of the "Initiates," in a bumper. Bro. Hitchcock responded, and after expressing his thanks for the honour conferred upon himself and brother initiates, said he hoped, with God's help to maintain and uphold the principles of Freemasonry, and prove themselves worthy brothers. (Hear, hear.) Bro. Clarke, I.P.M., proposed, the W.M., who in his turn responded, and proposed the "P.M.'s," for which Bro. Thompson, P.M. and Founder, expressed their acknowledgement. The toast of the "Officers" was responded to by the S.W., but not before the presence of the visitors had been recognised. The Tyler (Bro. Laing, P.M.,) then gave the concluding toast, and the brethren separated.

MIDDLESEX.

Harrow Lodge, No. 1310.—The last meeting of the season was held on Tuesday, July 26th, at the Railway Hotel, Harrow; Bro. J. Coutts, A.G.P., W.M., presided. He, in an admirable, painstaking manner, raised Bro. John Harrison to the third degree. Bro. F. Walters, P.M. and Sec., proposed, and it was carried unanimously, that a five-guinea testimonial be presented from the lodge funds to Bro. J. Coutts, for his efficient services as the first P.M., also as a mark of respect, esteem, and gratitude for the many essential services rendered to the lodge. Bro. Coutts, in an excellent speech, replied to this mark of approbation. Some candidates for initiation were proposed for the next meeting, and the lodge was closed. A good banquet was then served.

Lebanon Lodge, No. 1326.—The first meeting of this lodge since its consecration was held at the Red Lion Hotel, Lion-square, Thames-street, Hampton, on Thursday, July 28th. Bro. Frederick Walters, P.M. and Sec. (in the unavoidable absence of the W.M., Bro. J. T. Moss), opened the lodge, and presided as the W.M. Brothers were unanimous in favour of all proposed for initiation. Apologies were received from more than half a dozen, excusing and regretting their non-attendance. Mr. William Richards Gill and Mr. John Thomas, being in attendance, were introduced separately, and in an admirable and impressive manner duly initiated into ancient Freemasonry. The charge and the lecture on the tracing board in the first degree were given in a correct style. Some propositions for initiates were given in to the Secretary, and the lodge was then closed. Officers: Bros. S. Wickens, S.W.; W. Hammond, P.M. as J.W.; D. D. Beck, Treas.; J. F. Woodley, J.D.; G. Banks, I.G., &c. Bro. Silcock, S.D. 157, and many others, were present. Banquet followed.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE. PROVINCIAL.

BIRMINGHAM.—*Rose of Sharon Conclave, No. 19.*—The regular quarterly meeting of this conclave was held at the Masonic Hall, Birmingham, on the 21st ult. There was a fair attendance of chevaliers, including the Inspector-General of the Province. The usual preliminaries having been gone through, Sir Knt. T. Partridge, M.P.S.-elect (who had been previously enthroned as Sov. of the Order by the Grand Sov. in the Premier Conclave), was formally inducted into the chair. The ballot for several candidates proved unanimous in their favour, and five of the number being present were duly installed as Knights Companions. A College of Viceroy's was afterwards opened, and the degree of Eusebius conferred on four Sir Knts., and approved of by the G.S. The whole of the proceedings went off in a most satisfactory manner. This conclave, only twelve months old, now numbers thirty-three subscribing members. The success of the Order in Warwickshire is owing to the zeal and unanimity displayed by all who have joined in establishing it. Great disappointment was felt at the absence of one or two members of the Grand Senate who had promised their attendance and assistance on this occasion. The presence of a member of the Grand Council or Senate, at meetings of country conclaves would not only show that interest was taken in the progress of the Order, but that those in authority were anxious to assist provincial brethren in perfecting the work, and establishing uniformity of ritual.

MR. CARLYLE has been nominated unanimously to the office of President of the London Library, in place of the late Lord Clarendon.

MESSRS. GALIGNANI, the proprietors of the well-known *Galvani's Messenger* published in Paris, having built an hospital in that city for the benefit of poor British strangers or residents, have generously offered the same to the British Government, together with an endowment for maintaining it in operation. This offer, however, the British Government has declined. All the expenses of the hospital are being defrayed by Messrs. Galvani.

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

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 6d., 4s. 6d. and 11s. each, and wholesale by JAS. M. Crosby, Chemist, Scarborough. Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

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