

# THE Freemason.

Reports of the Grand Lodges are published with the special sanction of the Most Honourable the MARQUIS of RIPON, K.G., the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND, K.T., &c., M.W. Past Grand Master; the Right Hon. the EARL of ROSSLYN, the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.

VOL. 4, No. 120.]

SATURDAY, JUNE 24, 1871.

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CURIOUS DISCOVERY at LETCOMBE  
CASTLE.

A curious discovery has been made by Mr. John S. Phené, F.G.S., F.R.G.S., member of the British Archæological Association, who is making an archæological inspection of the earthworks in Oxfordshire and the neighbouring counties.

On examining Letcombe Castle, one of the great embanked forts or camps along the ridge road on the chalk hills of Berkshire, he pursued a mode of investigation by which he has been repeatedly successful in obtaining relics among the *tumuli* of the Hebrides and in Scotland. His examination of the eastern portion of the mound was without result, but, on a careful measurement and inspection of the south, he came upon an apparently small stone, almost level with the turf, firmly imbedded, and somewhat foreign to the locality. Borrowing a small weeding spud from one of the several persons working in the camp, he set to work to dislodge the stone; this, as the hole deepened, became wider, and at a depth of eighteen inches, assumed the form of an almost perfect cone, a shape which had apparently been produced by chipping and not by rubbing or the application of any cutting instrument. At this depth the stone was found to be standing on five or six large flints, and on being removed exhibited a cist or chamber beneath, the walls of which were formed by the flints, and the floor by a flat slab of stone. In this cavity were human bones, portions of which only Mr. Phené was able to secure, as the rest crumbled away—some flint scrapers, a triangular piece of flint with true sides and angles, and which on a very reduced scale would show as by a section the form of the conical cover, half of a hatchet-shaped flint, the apparent outline of an ambo of a shield, which also crumbled, but left its flat base firmly attached to the bottom slab, and also a small fragment of a beautifully-formed urn or drinking cup of an unusually hard material.

Having taken these, and replaced the stones, Mr. Phené's first care was to find the owner of the estate, and acquaint him with the facts.

The trespass (if any) was at once condoned in a courteous way by James Palmer, Esq., of Letcombe, to whom the estate belongs, who expressed his interest in the discovery, and requested Mr. Phené to retain the relics, which were duly tendered by him to Mr. Palmer as the owner.

The cist itself was situated on the inner side of the embankment, *i.e.*, within or almost within the *excavate*, and must therefore have belonged to the occupants.

Assuming the camp to be British, and, as a consequence, its occupants worshippers of the sun, this conical or flame-shaped stone surmounting the cist-van may have been emblematical of their religion; or from its position, it may have been an altar, beneath which was a rude reliquary, containing the bones and weapons of some former leader, whose aid was invoked for success in battle; or it may have been used as an altar of compact, on which the contracting parties would place their hands while taking their oaths, the solemn sanctuary of the relics attesting their sincerity, as we in a less formal manner touch the seal on delivering a deed; otherwise it would seem that these embankments were sometimes used for sepulture.—*Oxford Journal*, June 17.

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## FREEMASONRY &amp; ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. &amp; P.Z. 177.

## v.

Leaving for a time Israel—with whom, and not with Judah, it will be remembered, we have to do—we must now glance at the incursions of the northern nations—the barbarians—into Europe, and at their migrations and settlements in the west and south. The region along the south bank of the Danube, between that river and the mountains of Hæmus, was originally called Mœsia, and Herodotus, describing the progress of Darius [Hystaspes], northward (B.C. 507), in his wanton invasion of that country, says that before he arrived at the Ister [the Danube] he, first of all, subdued the Getæ [afterwards called Goths, a branch of the great Teutonic family, the chief whom were the Visigoths (West-Goths), the Ostrogoths (East-Goths), and the Lepidæ (Lagards)]. The Thracians of Salmydessus, the Cymmanians, and the Mysæans, he states, submitted themselves without resistance, but the Getæ obstinately defended themselves before they were reduced. “These, of all the Thracians,” he adds, “are the bravest and the most upright. They believe themselves to be immortal; and when any one dies, they believe that he is removed into the presence of their god, Zamolxis.” The Getæ were distinguished, not only for their religion and bravery in war, but for their advance in the arts of peace. They produced grain for exportation, as well as for their own consumption. It has been remarked, too, that from this quarter came the earliest poets and musicians, such as Orpheus, who was said to have so greatly assisted in charming the previously rude inhabitants of Greece into the mildness of civilised life. Mœsia was subsequently invaded by Alexander the Great (B.C. 329), but the Getæ refused to submit to national servitude, and passed over the Danube, settling in Dacia, a country north-west of the Euxine, part of which is now

known as Transylvania, with the Danubian Principalities, or Roumania, the inhabitants of which are said to be Romanized Dacians. Here we have the Euxine on one side and Hungary on the other, Russia on the north, and the Turkish empire in Europe on the south. The Getæ became a formidable republic, but the Romans having made Mœsia a Roman province, invaded Dacia, and drove the Getæ still further into the northern wilderness. They were not to be subdued, but their sufferings were terrible, for the Huns, under the fierce Attila, poured down upon them from the wilds of Tartary, and they were driven to seek from their former conquerors an asylum south of the Danube. They were permitted to cross into the empire, and again occupied Mœsia. They were required, however, to surrender their arms, and to give up their children. The former condition they appear by some means to have evaded, but their children were taken and dispersed throughout the provinces of Asia, while the people again spread themselves over the plains lying between the ridges of Mount Hæmus and the Danube, whence they had been driven by Alexander in his early conquests. Their sufferings were indescribable. They were exposed to famine, and many sold themselves into slavery to escape starvation. Exasperated by the faithlessness of the Romans, who, when they bereaved them of their children, promised to supply them with provisions in their inhospitable plains, they invited the Ostrogoths to join them; and the two branches of the Getæ being united, they prepared to make war upon the Romans, who atrociously slaughtered the Gothic youth dispersed throughout the Eastern provinces. The Goths, under Alaric, whom they had elected as their leader (A.D. 396), rushed like a tempest on the central, and hitherto uninvaded, provinces of Thessaly, Greece, Epirus, and the Peloponnesus. The land trembled before them in terror. Theodosius, who became emperor (A.D. 379), broke, for a time, their strength, and peace was at length concluded between the invaders and the Empire of the East. Alaric was appointed Master-General of the eastern Illyricum, but a settled hatred to the Romans dominated in the hearts of the Getæ. When they were prepared to renew the war, they solemnly proclaimed Alaric king of the Visigoths, and he then felt, as he said, a preternatural impulse which directed and even impelled him to the gates of Rome; “secretly aspiring,” says Gibbon, “to plant the Gothic standard on the walls of Rome, and to enrich his army with the spoils of three hundred triumphs.” In fulfilment of his destiny, he descended from the Alps on the Italian plains. The gates of Rome were at length opened to the conqueror, and the Gothic fires blazed around the capital. Alaric spared the city, as he did a second and a third time; but, at last, goaded by treachery, he sacked and plundered it, carrying away its richest spoils. All southern Italy was soon subdued, but before the Goths could pass into Sicily, Alaric died. This people, however, were destined to achieve still greater things.

Sharon Turner says that the most authentic facts that can now be gleaned from ancient history, and the most probable traditions that have been preserved in Europe, concur in proving that it has been peopled by three great streams of population from the East, who have followed each other. (1.) The Kimmerian, Keltic or Celtic race. (2.) The Scythian, Gothic, and German tribes, from whom

most of the modern nations of continental Europe have descended. (3.) The Slavonian and Sarmatian nations, who established themselves in Poland, Bohemia, Russia, and other vicinities. This able writer, who has set aside many fanciful and fallacious theories on the origin of the Anglo-Saxon race, has shown that the Scythians or Goths drove their predecessors, the Celts, towards the northern and southern extremities of Europe, and not only reached the Rhine, but crossed it into France; and that from the branches of the latter stock our own immediate ancestors, as well as those of the most celebrated nations of modern Europe, have unquestionably descended—as the Anglo-Saxon, Lowland-Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks. Europe changed her inhabitants, as it were, the new race issuing from the Danube, whence, as we have seen, they had made their descent on the Roman Empire.

With regard to the Saxons, in particular, Sharon Turner says, “Of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They were so celebrated that the Persians called all the Scythians by the name of Sacæ. They seized Bactriana, and the most fertile part of Armenia, which from them derived the name of Sakasuma. They defeated Cyrus, and they reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna (from which we have our word Saxon or Sacson) is obvious from Pliny; for he says that the Sakai who settled in Armenia were named Sacassani, which is but Saka-suna, spelt by a person who was unacquainted with the combined words; and the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark, that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxons.”

Let us now look a little more closely into the peopling of our own country by this Saxon branch of the Gothic family, for that is the main point towards which all I am writing tends. We have seen who the Saxons were; but who were the Angles? They were a branch of the family, who pushed their conquests along the north of Germany to the Cimbric Chersonesus, now called Jutland, and these, occupying a country called Anglia, lying between Holstein and Jutland, betook themselves to a seafaring life, and made several attacks on the western provinces of the Roman Empire. They several times invaded Britain, and hence the eastern coast got the name of the “Saxon shore.” They were, at length, invited by the Britons to join them against the incursions of the Picts and Scots, and they liked the country so well that they never afterwards left it. They first obtained the Isle of Thanet, and, at length, after having been greatly increased by various accessions of their brethren from Germany, they acquired the county of Kent, and proceeded onward until the greater part of the country was occupied by them. These two branches of the Gothic race, thus united, obtained the designation of Anglo-Saxons. The Saxon religion, laws, and language were universally established; and the seven independent kingdoms, which had been successively planted, formed the Heptarchy, somewhat analogous to the

twelve kingdoms, or provinces, in Germany, and to those of the twelve tribes of Israel in the time of the Judges. These kingdoms were gradually merged in one kingdom, and called England—Angle-land. In the meantime, the Anglo-Saxons had embraced Christianity, through the preaching of missionaries sent from Rome. The Danes, a branch of the same family, subsequently made incursions into the island, and, after a time, became united with the Anglo-Saxons. At a subsequent date, the Normans, another branch of the same family, invaded the country, and became so intermingled with the Anglo-Saxons as to be at length undistinguishable from them.

Thus, as we have seen, this Gothic race, dwelling in the regions north of the Euxine, gradually spread themselves throughout the greater part of the civilised world, occupied and civilised countries which had previously been sunk in a state of barbarism, and, by its possession of England, became the messengers of civilisation to other and remote lands, planted the flourishing and powerful States of America, Australasia, and many other colonies in both hemispheres, and carrying their religion, language, and civilisation into India, China, Japan, and every part of the world. Thus, as Mr. Wilson (Lect. on Ancient Israel, p. 21) observes, "The European branch of the Semetic family, from the East came into the maritime parts of Europe; and gradually pushed to the ends of the earth the people who previously possessed these countries; or they have taken them up, to become one people with them, and to be made partakers with them of their blessings. This improved family of the Semetic race, after renewing their strength in these islands, have launched out into the Great Atlantic, and the tide of emigration has rolled over the world of waters, still further westward—encroaching still upon the Japhetic race in America as it did in Europe." And we may predict that this race will still further spread, until "the wilderness shall be inhabited, and the desert rejoice and blossom as the rose."

### THE FAIR SEX AND ADOPTIVE MASONRY.

#### ARTICLE VIII.

Among the many questions that have commanded the serious reflection of the learned, none have, perhaps, been more perplexing and unsatisfactory than religion and human nature. Notwithstanding that so many commentaries upon these two subjects have been given, there is considerable latitude for an essayist to introduce into a critical analysis further proofs of the propositions deduced by minds qualified for the task of forming an impartial estimate of these truly important themes. The present writer, having in the preceding article touched upon the principles of religion, thinks it unnecessary to offer any further comment upon a question that has too frequently led to the display of much hostile feeling. In dismissing the subject, he may be pardoned for exclaiming in the words of the immortal bard that

Where envy breeds unkind division,

There comes the ruin: there begins confusion.

His duty is simply to confine his observations to certain matters characterising man, who (to borrow a phrase from Pope) is "the proper study of mankind." The passage has long since become an axiom amongst us, for all taking an active part in the business of life, have discovered the necessity for the possession of a knowledge of the quirks and quiddities of human nature. Those who have cultivated philosophical desires have not failed to note with some degree of satisfaction the good parts of human

nature which triumph for awhile over inherent evil propensities. That man is more inclined to commit himself to sinful practices, every one will in all probability readily admit. He has, however, the power given him to do great service in his generation, if he will strive to disregard the allurements of evil in his pathway. It may be reasonably assumed that if every human being were to endeavour to cultivate a conciliatory spirit with his fellow-creatures, and to promote their comfort and happiness, the aspect of this sublunary state would be greatly changed. By this remark the writer does not insinuate that man alone can entirely remove evil from the world, but rather that a considerable modification in the wickedness now rampant would be effected by this consistent and unsophisticated system. The pure-minded and generous man has his foes, but he nevertheless receives from the worthy that respect to which he, by his amiable qualities, so deservedly merits. It is at all times excessively gratifying to the feelings to witness how his goodness of heart prompts him to dispense his gifts to the poor; to solace the widow in her affliction; to offer protection to the helpless orphan, and to lessen the distresses borne by those with whom he comes into contact. He has no foolish pride to gratify. He does not, like many of his fellow-men who pretend to have charitable principles, proclaim his acts, but blushes to have his deeds heralded forth to the world. In this age there is, unfortunately, a disposition to assume the philanthropist's garb merely to indulge selfishness and to insure laudatory remarks from all classes of society. Relief administered, under such circumstances, becomes a mockery and a disgrace to any community. When will this falsity, which is so extensively practised, cease amongst us? The man who quietly and unostentatiously contributes his mite to the necessitous, and softens the troubles of his less fortunate brethren, is infinitely more entitled to gratitude than the one who, in the sight of the world, gives his superfluous thousands away in the name of charity and demands his acts to be emblazoned in the Temple of Fame. It is not because an individual bestows a part of his worldly goods upon the needy and afflicted, that he is necessarily benevolent for it solely depends upon the intent or design which governs the act. If the offering is conscientiously and ungrudgingly made, in a strictly private manner, to alleviate those who, by misfortune, have decaded in the social scale, then may it be said that the donor exhibited one of the best traits of human nature—called charity. The quality, when properly understood and exercised, proves an inestimable advantage in a moral point of view. Man, in his association with his fellow-creatures, displays great vanity. Nothing probably delights him more than to receive slavish homage and the pamperings of fools and knaves. How much deceit and hypocrisy does he himself practise in order to humour his selfish tendencies! When will he learn to respect the behests of the Divinity? Surely he cannot be totally indifferent to the duties imposed upon him by the Great Law Giver? In his evil course, can the fact be patent to his mind that "All flesh is grass; the grass withereth and the flower fadeth away;" and that his life is of the most exanescent character? Then, why does he not give these matters deep reflection, and cast aside the pomps and vanities of the world and endeavour to prepare himself for the end of his career? The Creator has, in His infinite wisdom, given him a fitting companion, whose tender solicitude has soothed his cares and guided him through all the vicissitudes of life; her patience and affectionate regard being exemplified in every conceivable way. Charity from her has no alloy. It rises from the uncontracted spring of her guileless heart. She comforts the sick and distressed. She breathes to the dying words of hope, and tenderly closes their eyes as the spirit is being wafted away to the realms above; and at the last scene of all what Christian fortitude does she manifest! In everything she undertakes she has no selfish motives to serve. She has no arrogance. All her principles are founded upon goodness, and

being so based, exercise great benefits to the opposite sex. Let man do his duty to his neighbour, himself, and God. Let him study to appreciate the works of Him who gave life, and he will derive such pleasure and profit as the immoral can never experience. Let his career be distinguished by a disposition to do good to those around him, so that when his pilgrimage has terminated, he may justly deserve the estimate made upon his character that—

His life was gentle, and the elements  
So mixed in him, that Nature might  
Stand up and say to all the world.  
"This was a man."

In reviewing the conduct displayed by Electa, one experiences an admixture of pleasure and pain—pleasure in the thought of her truly charitable acts, pain in the knowledge of the violent death suffered by herself and family. The heroic indifference to her fate, and the dignified behaviour to her persecutors, form conclusive evidence of what the faithful can endure when life is endangered. In the narrative produced in this column, the reader will probably recognise much terseness in the style in which her deeds are described to the candidate for the fifth degree of the sisterhood. The point of the signet may thus be explained:—

#### THE FIFTH POINT.

ELECTA, OR THE BENEVOLENT DEGREE.

[The Symbol of the Martyr.]

Dying, as Jesus died upon the tree—  
Was ever worthier sacrifice than hers!  
Sacred the cross, the nail, the thorn; for He  
Who suffered has redeemed them from the curse;  
Just as she passed to blest eternity  
She pleads forgiveness to her murderers.

The scriptural illustration is selected from the 2nd Epistle of John, and is as follows:—"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning—that we love one another."

The point of the signet is coloured red. The tinge has its representative in the red rose, which is symbolical of the benevolence and hospitality exercised by Electa. The emblem and grip are the cup and clasped hands. The lecture, delivered by the Instructor, runs thus:—

"The structure of Freemasonry, in its obligations, emblems, and principles, is so peculiar that we, Master Masons, above all other men, are taught to respect patience and submission under wrongs. That there will be a day of judgment, when all wrongs shall be redressed by the Divine hand, we firmly believe. Therefore, when we find in history a person whose confidence in God's justice gave her perfect patience and submission amidst the most inhuman wrongs, we seize upon that character as our own. We adopt and protect it. We hail it as a Masonic character, and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the traditions of our fathers. It is alluded to in the Second Epistle of John, under the title of Electa. And we have so surrounded the submission of that noble and heroic woman under wrong, and her matchless benevolence, with emblems, legends, and tokens of recognition, as to make of it a section in Adoptive Masonry. The history of Electa, as composing a degree of the Eastern Star, is thus given:—She was a lady of high repute in the land of Judea, of noble family, wealthy and accomplished, who lived in the days of St. John the Evangelist, and was remarkable for her profuse benevolence to the poor. Electa had been reared, as all her neighbours were, a heathen. The idols of Rome were the only gods she knew. Like Ruth, however, she had been preserved from the abominations of the system, and when by good fortune she was enabled to hear from inspired lips the story of Calvary and its Divine victim, her heart readily opened to the influences of the Holy Spirit. She became converted, together with her husband and all her household. She even professed, before the world, her faith in the despised Nazarene, though well she knew that to do so was to expose herself to reproaches, to persecution, and haply to death. Fourteen years, however, passed away before that great trial came upon her. These years became the happier as well as the better years of her life. She gave her great income to the relief of the poor. Her splendid mansion was made a house of abode to weary and persecuted pilgrims. The poorest of the flock, the tattered, and footsore beggar, coming up the great avenue to her door, was met as the father met his prodigal son. She ran out hastily to meet

him, took him warmly by the hand, and 'welcomed him.' She led him to the best apartment, refreshed him with the richest wine in a golden cup, fed, cheered, clothed her guest, nor suffered him to depart until he was strengthened for the journey. Through all the country her name was famous as 'the beneficent and affectionate Electa.' And all this time she was ripening for the better world, and preparing for a fate which, although protracted, was inevitably to settle upon her. The time of her martyrdom drew nigh. A great persecution began, and any one who had confessed the name of Jesus was required to recant from his faith, or suffer the penalty of the law. Electa was visited by a band of soldiers, whose chief officer proposed the test of 'casting a cross on the ground and putting her foot upon it, whereupon he would report her recantation. She refused, and the family were cast into a dungeon, and kept there one year. Then the Roman Judge came and offered her another opportunity to recant, promising that if she would do so she should be protected. Again she refused, and this brought the drama to a speedy close. The whole family were scourged to the very verge of death. They were then drawn on a cart, by oxen, to the nearest hill, and crucified. She saw her husband perish. She saw each of her sons and daughters die on the cruel tree. She was then nailed there, and being about to pass 'to the better land,' she prayed with her expiring breath: 'Father, forgive them, for they know not what they do!' The colour red symbolises fervency, and alludes to the noble generosity of Electa, displayed toward the poor and persecuted of her faith. The emblem of the cup reminds us of the ardent hospitality of Electa, excited by the view of poverty and distress. The sign alludes . . . . The pass is used to recall the summing-up of the grand tragedy which crowned the life of the heroic Electa. The grip will serve to remind us of the manner of reception, alike to the rich and poor, practised by Electa."

The lines printed hereunder constitute a tribute to Electa:—

"When cares press heavy on the heart,  
And all is gloom around,  
Where shall we fix the heavy eye  
In all this mortal bound?  
What emblem hath the mourner here?  
What love to warm—what light to cheer?  
Thine, true Electra, thine which tells  
Of His distress and thine!  
The Cross upon whose rugged limbs  
Ye both did bleed and pine!  
The Cross by heavenly wisdom given  
To raise our thoughts from earth to heaven."

The general instructions given to the officer presiding at the ceremonial business of the institution are brief, but perspicuous. They are thus laid down:—

"The Instructor will again refer to the signet, and repeat with care and distinctness the names, passwords, emblems, signs, colours, and scriptural passages of each degree, also the grip. Induce the ladies to make the signs, give the grip, and repeat the pass words. Excite a friendly and pleasant spirit of emulation; but keep all in perfect order and good humour. Explain the object and meaning of the motto—"I have seen His star in the East, and have come to worship Him"—in the scroll at the top of the signet; also explain in detail the Cabalistic motto—F.A.T.A.L.—upon the body of the star, in the following or similar language:—Jephthah's Daughter, because she cheerfully rendered up her life to preserve her father's honour, was . . . . Ruth, because she forsook, home, friends, and wealth, that she might dwell among the people of God, was . . . . Esther, because she was prepared to resign her crown and life to save the people of God from death, or to perish with them, was . . . . Martha, because amidst sickness, death, and loneliness she never for a moment doubted the Saviour's power to raise the dead, was . . . . And, finally, Electa, because she joyfully rendered up home, husband, children, good name, and life that she might testify to her Christian love by a martyr's death, was . . . . So, ladies, let it be with each of you. As you illustrate the virtues of these chosen and tried servants of God, so shall be your reward. You will not be called to suffer as they did, and yet sufferings and trials await all of us in this sublunary state; and those who in the place to which they are called best endure these trials, and resist temptations, prove that had they lived in ancient times they would not have been found wanting, though called to endure as a Ruth or an Electa. As Freemasons, we earnestly solicit your goodwill and encouragement in the work in which we are engaged. I have proved to you that it is for your good as much as ours that we are doing the Masonic work. Then, ladies, help us. Help us by defending our principles when you hear them attacked, and by ever speaking a kind word in our behalf. Your smiles and favours are the best

encouragement we seek; with them we can do everything, and with them we pledge ourselves to do a double portion for you. And to those kind ladies who thus, while living, prove themselves the friends of Masons and Masonry, we promise that living we will love and respect you, and when you pass from this world to a better, we will remember you as . . . ."

The progress of the Order in America, the impressions entertained by the writer upon the introduction of a similar constitution into this country, and other matters, will, in the succeeding article, be communicated to the reader.

*The ROYAL ORDER of SCOTLAND.*

BY REITAM.

The Royal Order of Scotland consists of two steps or degrees—H.R.M. and R.S.Y.C.S.—the former being really the Christianized form of the ancient degree of Master Mason, and the latter an order of knighthood. Indeed, it is well authenticated to be the oldest, and perhaps the only genuine, order of *Masonic* knighthood, as in it we have an intimate relation between the *sword* and the *trowel*, which is shunned by all other orders. The order of *Masonic* Knights Templar has doubtless been instituted by Freemasons, but has nothing whatever Masonic in its ritual, unless in a spiritual sense, and has no claim to be a Masonic order, as it is well known the ancient Knights of the Temple were not Masons, as we accept the term. They may have possessed certain secrets, and undoubtedly had a secret ritual or form of reception of candidates, but the order was not a Masonic one. It can, however, be proved by public documents that the genuine Order of the Temple was in existence in Scotland till the year 1650, and we are told that about 1680 a body of knights attached themselves to a lodge of Masons at Stirling, and were called *Crosslegged* Masons. The traditional origin of the Royal Order, and the legend which ascribes its foundation to King Robert the Bruce, in 1314, are well known, and must be familiar to every Masonic student. We shall not, therefore, occupy space and time by a recapitulation. It is exceedingly doubtful when the Royal Order was really established, but it is a most interesting fact that, although at present we have no Chapter of H.R.M. or Grand Lodge of R.S.Y.C.S. in England, we have indubitable evidence to show that, so far back as 1730, there was a Provincial Grand Lodge for South Britain, which met at the Thistle and Crown in Chandos-street, the date of whose constitution was *then* so ancient as to be called "from time immemorial." There were also in London, of similar antiquity, chapters at the Coach and Horses, in Welbeck-street, and at the Blue Boar's Head, in Exeter-street. It is but fair to say that at this time the Order in Scotland had become almost dormant, and the Provincial Grand Lodge of South Britain obtained permission from the Deputy Grand Master and Governor to grant charters, and on the 11th December, 1743, a warrant for a chapter of H.R.M. was granted to certain brethren to meet at the Golden Horse Shoe, Cannon-street, Southwark, and about a year after, 20th December, 1744, some others were authorised to meet at the Griffin, Deptford, Kent. Bro. William Mitchel, a Scotsman residing at the Hague, obtained from the P.G. Lodge of South Britain a charter for Holland, 22nd July, 1750; but, from unforeseen circumstances, was unable to use it. On his return to Scotland shortly after, he called a meeting of the then existing Knight Companions, and succeeded in reviving the Order in that country, and placing it on a firm basis. From that time it has continued to flourish until the present day, when we hope soon to see the re-establishment of the Provincial Grand Lodge of South Britain in London. It must not be forgotten that in 1747 Prince Charles Edward Stuart, in his celebrated charter to Arras, claimed to be the Sovereign Grand Master of the Royal Order, "Nous, Charles Edouard Stewart, Roi d'Angleterre de France, de l'Ecosse, et d'Irlande, et en cette qualité S.G.M. du Chapitre de H." Prince Charles Edward goes on to say that H. or H.R.M. is known as the "Eagle and Pelican"—

'Connu sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix.' Now, there is not the shadow of a proof that the Rose Croix was even known in England till twenty years after 1747; and in Ireland it was introduced by a French chevalier, M. L'Aurent, about 1782 or 1783. The chapter at Arras was the first constituted in France—"Chapitre primordial de Rose Croix"—and from other circumstances (the very name *Rose Croix* being a translation of R.S.Y.C.S.), we are forced to the conclusion that the degree chartered by Prince Charles Edward was, if not the actual Royal Order in both points, a Masonic ceremony founded on, and pirated from, that most ancient and venerable Order. This is said to have been done by that celebrated Scotsman, the Chevalier John Michael Ramsay, for political and Jacobite purposes. Indeed, we are at once led to the conclusion that to the Royal Order of Scotland we are *indebted* (?) for all those degrees called "Ecos-sais," but which were invented in France or Prussia towards the close of the eighteenth century.

All other Masonic degrees can, under certain conditions, establish themselves in each country as Grand Bodies, owing no fealty to any other country; but the moment a Provincial Grand Lodge of the Royal Order throws off its allegiance to the Grand Lodge of the Order in Scotland, it ceases to be legal, and is *ipso facto* incapable of advancing brethren to the degree of H.R.M. the first, and only portion of the Order; to confer which a charter is granted by the Grand Lodge. A Provincial Grand Lodge has in itself no power to promote brethren of H.R.M. to the Knighthood of the R.S.Y.C.S.; but in almost every case the Prov. G.M. and Governor receive letters patent, which enable him and his Deputy to confer that dignity. All Knights Companions, no matter where advanced and promoted, must be registered in the books of the Grand Lodge in Edinburgh, and pay the usual fees to the parent body.

We may mention that the original warrant for the chapter at the Hague, granted to Bro. William Mitchel in 1750, is still in existence, and is in possession of the Order in Edinburgh, as well as the letters patent authorising him to promote brethren of H.R.M. to the R.S.Y.C.S.

The Grand Lodge also possess a Book of Records, with the list of members and their characteristics, previous to 1763, and regularly engrossed minutes, the first of which bears date 31st October, 1766, and which are continued to the present time. Before 1766, there is but little doubt, the books and minutes were lost or destroyed in the Rebellion.

Should the subject prove interesting to the Masonic student, we may, at some future time, give a few interesting extracts from these valuable Masonic records; but at present time and space will not permit.

There are many Knights Companions of the Royal Order in England—we beg pardon, South Britain—and we have reason to believe that a charter would be granted to them were they to apply in the usual course. Indeed, we are not sure but that something of the kind is being already done. Be this as it may, we sincerely hope before long to see the re-establishment of the Provincial Grand Lodge of the Royal Order for South Britain.

ROYAL ORDER OF SCOTLAND.—This order is now established at Bombay, under the Provincial Grand Mastership of Sir Knight H. Morland. The following Sir Knights were recently exalted:—The Hon. J. Gibbs, M. Balfour, J. Percy Leith, E. Tyrrell Leith, Colonel L. W. Penn, Captain B. H. Mathew, H. Maxwell, Hon. G. M. Stewart, A. F. Shepherd, Dr. Shepherd, Dr. Blanc, J. Thomas, V. Reid, G. L. F. Connell, K. R. Cama, J. D. Wadia, W. Cooper, J. Green, and C. Mathews.

WE extract the following from a letter of the London correspondent of the *Western Morning News*:—"It is not, I think, generally known that Earl De Grey found his labours facilitated in no small degree by the fact that he is at the head of the English Freemasons. Freemasonry in America is very strong, and there was thus a powerful inducement on the part of influential Americans who are also Freemasons to receive him with the utmost courtesy."

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Rose of Denmark Lodge, No. 975.*—A regular meeting of this lodge was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 16th instant. The W.M., Bro. Charles A. Smith, presided, supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; R. W. Little, P.M., Sec.; C. Butcher, J.D.; T. Farrell, W.S.; H. Potter, J. H. Tyler, J. Brook, J. Ayles, S. Harris, W. Palmer, C. Angel, T. T. Willcox, E. Phillips, H. N. Hewitt, W. Hamlyn, and by visiting brothers T. H. Edmonds, P. G. Steward, W.M. 8; G. King, jun., P.M. 1260; J. Wright, S.D. 1158; F. Keily, 1293; J. W. Burton, 1260; C. Thomas, 1260; and Elton Glover, 509. The lodge having been duly opened, and the minutes confirmed, Bros. Palmer and Keily were passed, Bros. S. Harris was raised, and Messrs. C. Doerr and Jas. Adams were initiated. It was proposed, seconded, and resolved that Bro. Henry Potter, late Treasurer, be elected an honorary member. The lodge was then closed, and the brethren sat down to a banquet, which gave every satisfaction. "The Health of the Marquis of Ripon," as M. W. Grand Master, was drunk with especial cordiality on the occasion of his recent advancement in the peerage, and all the usual toasts were given and heartily received. Bro. Elton Glover delighted the company by several songs charmingly sung, and equally well accompanied by himself on the pianoforte.

*Macdonald Lodge, No. 1216.*—This lodge held its regular meeting at the Head-quarters of the 1st Surrey Rifles, on Wednesday, the 14th instant, under circumstances of considerable melancholy interest. For a long period the corps to which this lodge is attached had not lost any of its members by death, but within the past few weeks no less than three have been struck off the muster-roll, almost suddenly. Of these, two were members of the lodge, and on the occasion of this meeting the members appeared in full Masonic mourning, the lodge-room itself being appropriately draped. Bro. Bilby superintended the musical portion of the proceedings, which were conducted throughout with the most impressive solemnity. The W.M., Bro. S. H. Wagstaff, was supported by Bros. Larham, as S.W.; Bridges, J.W.; Messenger, S.D.; Hastie, J.D.; and Carnell, as I.G.; and also by Bros. James Stevens, I.P.M., Thos. Meggy, P.M., Dr. Cronin, Treas., J. J. Curtis, Sec., Alfred Williams, Ross, Edmonston, Kethro, Johnson, Wolton, and others. Visitors: Bros. E. Baxter (P.M. 8), Bilby (P.M. 861), Gompertz (P.M. 869), and Strachan (1319). The lodge having been duly opened and minutes confirmed, Bro. Peall gave proof of proficiency in the first degree, and was subsequently passed to the degree of Fellow Craft. With gracious condescension to the wish of Bro. Edmonston that he should be raised to the third degree by the brother who had initiated and passed him, the W.M. surrendered the chair of K.S. to Bro. James Stevens, I.P.M., who in a most effective manner raised Bro. Edmonston to the degree of Master Mason, the solemn musical accompaniment by Bro. Bilby adding greatly to the impressiveness of the ceremony. The "Dead March in Saul" having been played, and the chair of K.S. resumed by the W.M., the lodge was called to order and were thus addressed by the W.M.: Brethren, Let us turn from this ceremony of a figurative death to a contemplation of the stern reality. We have to mourn the loss of two of our members since our last meeting—Brothers Alfred Scruby and John Edward Newton. Bro. Scruby was not so much among us, but he was well known in the corps and highly esteemed, his death is deeply felt by the regiment as well as by this lodge. Bro. Newton was at our last lodge meeting, only a month ago, in full health and spirits, and was invested with a collar of office. His death is a striking instance of the uncertainty of life and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living. From them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death when we least expect it, and at an hour which we probably were led to think might be the most pleasant of our lives. What are the externals of majesty, the pride of wealth or charms of beauty, when nature has paid her last debt? Fix your eyes on the last scene, and view life stripped of its ornaments and exposed in its natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions are done away with. While we drop the sympathetic tear over the memory of our deceased brothers, let charity incline us to throw a veil over their foibles, whatever they may have been, and not withhold the praise their virtues may have claimed. Suffer the apologies of human nature to plead in their behalf—perfection on earth has never been attained; the wisest as well as the best of men have erred. Their meritorious actions it is our duty to imitate, and from their weakness we ought to derive instruction. Let us while in this stage of existence support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate Divine grace to ensure the favour of that Eternal Being whose goodness and power know no bound, that when the awful moment arrives, be it soon or late, we may be enabled to prosecute

our journey without dread or apprehension to that far distant country whence no traveller returns. By the light of the Divine countenance we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great, tremendous day of trial and retribution, when arraigned at the bar of Divine justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream and no mound can check its course. Unto the grave hath been consigned the mortal remains of our much-respected Brothers Scruby and Newton, there to remain until the general resurrection in favourable expectation that their immortal souls may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the tribunal of unbiassed justice extend His mercy towards them, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity. This we beg for the honour of His name to whom be glory now and for ever.—A solemn "So mote it be" was the response of the brethren to this address, and for some moments deep silence remained unbroken in the lodge and until the brethren resumed their seats. The lodge was then closed down to the first degree. Bro. T. Meggy announced the result of his stewardship at the last festival of the Girls' School, and stated that in addition to other subscriptions, the lodge had sent in twenty guineas towards the amount required to secure the honourable position of Life Governorship of that excellent Institution. The W.M. expressed his regret that the testimonial voted by the lodge at its last meeting to the I.P.M., Bro. James Stevens, had not arrived so as to enable him to present it in open lodge as had been intended. As the lodge would not meet until October, he desired that the brethren and Bro. Stevens would consider the presentation as now made in due form, and he would see that the testimonial itself was immediately forwarded to the recipient. The lodge was then closed, and the meeting adjourned until the second Wednesday in October.

## PROVINCIAL.

*HOLYHEAD.—Itherna Lodge, No. 597.*—A regular meeting of the above lodge was held at the lodge-room, Marine Hotel, on Monday evening, the 5th inst. There were present: Bros. John Peters, W.M.; J. Lloyd Griffith, S.W.; William Lewis, J.W.; Owen R. Ellis, Sec.; John Ellis, S.D.; Dr. Owen Williams, J.D.; Rev. O. W. Jones, Chap.; Evan Evans, Steward; James Lloyd, I.G.; Samuel Hughes, Tyler; and a moderate muster of the brethren. The lodge was opened by the W.M., the opening ode sung; and the minutes of last meeting read and confirmed. Bro. John Roberts (of the Eblana Lodge, Ireland) was elected a joining member, and Bros. Vaux, Hattersley, Robson, King, and Little were passed to the second degree. There being no necessity for opening the lodge in the next degree, the W.M. proceeded with a course of instruction in the two first degrees, which was very well received by the brethren. The lodge was then reduced to the first, and after receiving propositions and transacting ordinary Masonic business, the meeting terminated.

*HAMPTON COURT, MIDDLESEX.—Carnarvon Lodge, No. 708.*—The regular meeting of this prosperous lodge was held on the 14th instant, at the Mitre Hotel, Hampton Court, Bro. the Rev. W. Taylor Jones, W.M., presiding. Four joining members, from Nos. 10 and 357 Lodges, were admitted, one of whom was passed to the second degree, and two gentlemen were initiated. Bro. the Rev. F. C. Crespiigny, S.W., was then elected W.M.; Bro. F. Davison, P.M., re-elected Treasurer; and the Tyler was re-elected. It was unanimously resolved "That, in consideration of the distinguished position the R. W. Bro. the Earl of Carnarvon holds in the Craft as Deputy Grand Master of England, as well as from the lodge bearing his lordship's name, he be made an honorary member." Other motions having been discussed and adopted, the lodge was closed, banquet following.

*TWICKENHAM.—Crescent Lodge, No. 788.*—The election meeting of this lodge was held on the 23rd ult., at the Ait Tavern, Twickenham, Middlesex. Present: Bros. R. Gurney, W.M.; W. Smeed, G. Cordwell, Green, and Stedwell, P.M.'s; S. Larcomb, P.M., Sec.; R. Bendy, S.W.; Thompson, Hester, and others. Bro. F. Lane was passed to the second degree in a superior manner by Bro. Stedwell; Bro. Neats (22) was elected a joining member. Bro. R. Bendy, S.W., was unanimously elected W.M. Bros. Larcomb and Riley were re-elected as Treasurer and Tyler. The lodge was closed and banquet followed.

*WALTHAM CROSS.—Gresham Lodge, No. 869.*—The installation meeting of this prosperous lodge took place on Saturday, the 10th instant, at the Four Swans Hotel, Waltham Cross, Herts, the W.M., Bro. Robert Bruce, P.P.J.G.D., in the chair, supported by a goodly attendance of members and numerous visitors. The minutes of the last meeting having been read and confirmed, and the report of the Auditors received, Bros. Perry and Chapman were raised by the W.M. to the sublime degree of M.M. Bro. W. E. Gompertz, P.M. and Sec., having taken the chair, Bro. J. Forsyth, P.G. Sup. Wks., was presented for the benefit of installation, a numerous Board of Installed Masters was formed and Bro. Forsyth was duly installed in the chair of K.S. He afterwards appointed as his officers, Bros. Capt. Barnes, S.W.; F. D. K. Copestick, P.G.S.B., J.W.; J. Copestick, S.D.; W. C. Barnes, J.D.; A. C. Wylie, I.G.; Dr. Pottle, Organist; J. E. Grocott, Treas.; W. E. Gompertz, Sec.; Eltherington, Steward. An excellent oration was then delivered by the installing officer, after which the new Master initiated a candidate in a manner which reflected the highest credit upon him. Another gentleman being proposed as a candidate for initiation and some other routine business being completed, brought the evening's lodge business to an end, it was therefore closed

with solemn prayer. The brethren then adjourned to a sumptuous banquet, to which ample justice having been done and the cloth removed, the W.M. proposed the usual toasts in a very happy and appropriate manner. The health of the W.M. was proposed by the I.P.M., Bro. Bruce, in a humorous and complimentary speech, to which he responded in a most graceful and appreciative manner, characteristic of his deep thought and earnest desire for the well-being and success of the Gresham Lodge, and expressive of the sense of honour done him by placing him in his exalted position. The toast of the visitors was responded to by Bro. Dr. Iles, P.G.S.W. Herts, in a very excellent speech, congratulating the brethren on the very good working he had that day witnessed; and also by Bro. Keleway, who had travelled from Somersetshire to witness the installation of his "son," for such he considered the W.M., as he had been the medium of first communicating Masonic light to him in his native city of Wells. The toast of the Officers was responded to by Bro. Grocott, the Treasurer, who gave an interesting account of his impressions of Freemasonry when in the backwoods of America, by witnessing the kindly acts of brethren of the mystic tie. The several speeches were interspersed with some capital songs, and altogether the evening was most agreeably spent.

*MILLBROOK, CORNWALL.—Lodge Meridian, No. 893.*—The installation meeting of this lodge was held on Thursday, the 15th instant, at the lodge-room, New-street, Millbrook. The principal business was, as usual, the installation of the W.M. for the ensuing year, Bro. Wm. Henry Clark, the W.M.-elect, being duly installed. V. W. Bro. R. R. Rodd, P.M. 189, P.P.G.S.W., was the Installing Master, assisted by V. W. Bro. E. J. Worth, P.M. 893, P.P.G.S.D., and supported by V. W. Bros. W. H. Bickford, P.M. 893, P.P.G.S.D.; R. P. Stephens, P.M. 893, P.P.G. Steward; R. H. Rae, P.M. 189; Smith, W.M. 954; Thomas, W.M. 159. At the close of the installation, the W.M. appointed the following brethren as his officers: W. J. Harris, I.P.M.; T. Scriven, S.W.; W. Coath, J.W.; R. P. Stevens, P.M., Treas.; John Henwood, Sec.; C. A. Payne, S.D.; H. Eaton, J.D.; J. H. Filmer, I.G.; J. Dillon, Dir. of Cer.; and W. Cawse, Steward. The Secretary was presented with a jewel of his office. In the evening a large party of the brethren dined together at the Coopers' Arms, Millbrook, when amongst those present, in addition to the officers already named, there were Bros. J. B. W. Williams, P.M. 70; E. Aitken Davies, W.M. 1099; Capt. Youell, R.V.; and Dr. R. J. Laity. The dining-room was gaily fitted up for the occasion, magnificent groupings of choice flowers, from the gardens of Mount Edgumbe, in vases, forming the centre pieces along the tables. The usual loyal and Masonic toasts, with special toasts to V. W. Bros. Rodd and Worth, were drunk.

*COCKERMOUTH.—Shidlar Lodge, No. 1002.*—The eighth St. John's Festival, in connection with above lodge, was held at Cockermonth, when a large number of members and visitors were present. The Installing Master of the day was Bro. Crowther Morton, P.P.S.G.W., P.M. 872, 1002, and 1267; and the other brethren present were Bros. G. W. Kenworthy (P.J.G.W., 119), E. Busher (P.G. Sec., P.G.S.B. Eng., 129), Rev. H. L. Puxley (P.P.G. Chaplain, W.M. 1002), R. Robinson (P.G. Junior Deacon, P.M. 1002), Rev. W. Williams (P.G. Assistant Chaplain, J.W. 1002), J. R. Tickle (P.G.P., 371), J. Rothery, W. Alsop (119), J. Jackson (1267), Joseph Morton (872), P. de E. Collin, Dr. Jones, T. Mandle, W. Armstrong, G. M. Tickle (371), W. Gaspey, E. Hinks, W. Lamonby, D. Crosthwaite (1075), W. Shilton, P.M.; W. Taylor, S.W.; I. Evening, Treasurer; C. Mayson, Secretary; W. H. Lewthwaite, S.D.; J. Allinson, J.D.; R. Brown, W. Potts, T.; J. Bolton, J. Pearson, Joseph Mayson, Joseph Graham, R. Bailey, H. Hammill, and W. F. Lamonby (1002). Bro. Puxley, the retiring Master, having opened the lodge in form, the minutes of the preceding meeting were read and confirmed, after which Bro. Puxley returned thanks for the support accorded to him by the members of the lodge during his term of office; and he added that he was about to be succeeded by a brother who would well and worthily represent the lodge for the next twelve months. The Installing Master then assumed his position in the east, whereupon Bro. Puxley presented to him Bro. John Pearson for promotion as W.M., this being followed by the delivery and reading of the usual obligation and charges by the presiding officer and the Grand Secretary. All those who had not passed the chair were then requested to retire, and an installing board was formed, as follows: Bros. Kenworthy, E. Busher, H. L. Puxley, R. Robinson, W. Shilton, and J. R. Tickle. On the re-admittance of the lodge, the newly-installed Master was successively saluted by the brethren in the several degrees, during the progress of which Bro. W. H. Lewthwaite played on the harmonium the customary salutary marches. The retiring officers having divested themselves of their collars and jewels, the Installing Master invested their successors, viz., Bros. C. Mayson, S.W.; R. Bailey, J.W.; I. Evening, Treasurer; W. H. Lewthwaite, Secretary; J. Allinson, S.D.; J. Bolton, J.D.; W. H. Smeihurst, I.G.; W. Potts, Tyler. The working proceedings of the installation were performed in a most artistic and craftsmanlike style by Bro. Morton, whom it should be observed, was assisted very materially by Bro. Kenworthy. The lodge was closed, and the brethren adjourned to the Globe Hotel, where a first-class dinner had been provided by Bro. Rapley. Bro. Pearson, the newly-installed Master, presided, and was supported right and left by Bros. Kenworthy, Tickle, Collin, Morton, Busher, and Robinson. The two Wardens (Bros. C. Mayson and H. Bailey) occupied the vice-chairs. The W.M. proposed the usual loyal and Masonic toasts, which were drunk with all honours and responded to in eloquent terms, but which we regret we have not space to publish. The brethren then separated, well pleased with their

re-union—one of the most successful ever held in the province.

**WESTON-SUPER-MARE.**—*St. Key Lodge, No. 1222.*—At the regular annual meeting of this lodge, which was well attended, Dr. Bradshaw, of the Hospital, was duly initiated by Bro. General Munbee, W.M., after which the brethren proceeded to the election of a W.M. for the ensuing year, their choice falling upon the S.W., Bro. Clarke, proprietor and editor of the *Weston-super-Mare Gazette*. Bro. Edward Gregory was unanimously elected as Treasurer. A banquet followed.

**SUDBURY, SUFFOLK.**—*Stour Valley Lodge, No. 1224.*—This lodge continues to advance in prosperity under the able presidency of its W.M., Bro. the Rev. C. J. Martyn, Past Grand Chaplain of England, whose efforts for instructing and employing the brethren are indefatigable. Since his accession to office in August last the work of initiation, &c., has been generally sufficient to fill the allotted hours of labour, but at the meeting in May, the rev. brother took the occasion of a vacant evening to lecture on the tracing-boards, which he did in the most able and lucid manner, to the great edification of the brethren, many of whom had never had the opportunity of hearing them explained. At the regular meeting of the lodge on Friday, the 2nd inst., the W.M. further instructed the brethren in the working of the first degree. The Treasurer's report for the quarter was read, showing the finances to be in good condition. Bro. Edwin F. Fisher, late of the old Sudbury lodge, "South Suffolk," was elected a joining member; also Mr. Charles Osbourne for initiation, and Bro. the Rev. George W. Marwood, 312, for election, at the next meeting. Bro. R. E. Clarke, P.M. 1158, was invested by the W.M. with the collar and jewel of a P.M. of this lodge. The brethren adjourned to the Rose and Crown Hotel to banquet, where harmony and goodfellowship prevailed.

**WARRINGTON.**—*The Gilbert Greenall Lodge, No. 1250.*—The regular meeting of this flourishing lodge took place on Tuesday, June 13th, and was of more than usual interest, inasmuch as it was the day fixed on which the new W.M. (Bro. William Woods) was to be installed into the chair. The brethren began to assemble soon after two o'clock. Precisely at half-past two o'clock the W.M. (Bro. Mossop) took the chair, and opened the lodge with the usual solemnities. The following brethren, among others, were present, viz., Bros. Gilbert Greenall, P.M., P.S.G.W. of England, P. Prov. S.G.W. West Lanc.; Bowes, P.M., P.Z., P. Prov. G. Reg. Cumberland and Westmoreland, &c.; Richardson, W.M. 148; W. S. Hawkins, W. Pollitt, D. W. Finney, P.M., M.E.Z., Hon. Sec. 1258; Ephraim Auckland, A. Potter (Steward), the Rev. J. D. Massingham, D.D., LL.D.; R. Brierly, W. Reid, J. Barlow, R. Heaton, Dr. J. H. Gornall, T. Auckland, M. Whittle, Jos. Maxfield, P.M.; W. Savage, J. Parry, John Wood, Edwin Roberts, T. Domville, T. Pierpoint, W. Crompton, J. Dooley, J. Hannah, P. J. Edelsten, &c., &c. The minutes of the previous meeting having been read and confirmed, the ballot was taken for Mr. Joseph Dooley, gentleman, Warrington, and proved unanimously in his favour. Mr. Dooley, being present, was admitted in the usual manner, and duly initiated into ancient Freemasonry by the W.M. The Installing Master (Bro. Bowes, P.M., P.Z., &c.) now assumed the chair, and appointed as his officers Bro. D. W. Finney, P.M. 148, and Bro. Mossop, W.M. 1250. The W.M. elected was presented to the Installing Officer for the benefit of installation, and after assenting to a summary of the "ancient charges," was called upon to take a solemn obligation for the good government of the lodge. After this all brethren below the rank of Installed Masters were required to adjourn for a short time, which being done, a B. of I.M.M. was formed, and Bro. Bowes in a most masterly style, placed Bro. Woods in the chair of K.S. The B. of I.M.'s was then closed, and the brethren, according to rank, admitted and saluted the W.M. in the usual form and according to ancient custom. The W.M. then appointed and invested the following brethren his officers for the ensuing year: Bros. W. S. Hawkins, S.W.; W. Pollitt, J.W.; Richardson, W.M. 148, Treas.; D. W. Finney, P.M., Hon. Sec.; E. Auckland, S.D.; W. Crompton, J.D.; Roberts, I.G.; and J. Hannah, Tyler. On the proposition of the Secretary, the best thanks of the lodge were presented to the Installing Officer for the admirable manner in which he had performed the duties of the office. For this and past services to the lodge Bro. Bowes was also made an hon. member of the lodge. The R.W. Bro. Greenall, after expressing the pleasure it gave him to be again among the brethren, and to hear of the progress the lodge was making, proposed a vote of thanks to the I.P.M. (Bro. Mossop) for the very efficient manner in which he had conducted the business during his year of office. Bros. Bowes and Mossop returned thanks, and expressed a wish that the lodge might continue to prosper and become even more useful. The lodge was then closed in the usual way, and the brethren adjourned to the banquet, which took place at the Masonic-rooms, and was under the superintendence and management of Bro. A. Potter, one of the Stewards. The whole affair did infinite credit to Bro. Potter, and gave universal satisfaction to the members. We regret that Bro. Woods, the W.M., could not preside at the dinner, owing to the death of a brother and a brother-in-law, but his place was ably filled by the I.P.M. The usual loyal and Masonic toasts were given and responded to, and after spending a thoroughly enjoyable evening, the brethren separated in perfect harmony and good fellowship.

**POTTAR'S BAR, MIDDLESEX.**—*Acacia Lodge, No. 1309.*—A meeting of this lodge was held on the 14th inst., at the Railway Hotel, Pottar's Bar, Bro. G. J. Loe, W.M., presiding. The work performed was passing Bro. Mimetry, raising Bros. Luti, Belchambers, and Lambly, and admitting two brethren as joining members. Bro.

Selby (157) was proposed as a joining member, and the lodge was closed. There were present: Bros. F. Walters, P.M.; E. Sillifant, P.M., Treas.; G. Cattell, P.M., Sec.; C. Horsley, P.M.; C. Stakr, P.M.; J. H. Batten, S.W.; &c. Banquet was served.

**HARROW.**—*Harrow Lodge, No. 1310.*—The first regular meeting, under the presidency of the newly-installed W.M., was held on Tuesday, the 6th inst., at the Railway Hotel, Harrow. The lodge was opened by the W.M., Bro. George Pymm, and there were present: Bros. John Coutts, P.G.P., I.P.M., Treas.; J. Smith, P.M.; F. Walters, P.M., Sec.; W. H. Green, S.W.; F. Coutts, as J.W.; S. Homewood, S.D.; J. Smith, as J.D.; J. Harrison, I.G.; J. Cox, as D.C.; and others. The visitors were: Bros. Lewis Benjamin (27), W. Maxwell (35), and W. Burnell (749). The minutes of the previous meeting were read and confirmed. Bros. Thos. Hammond, J.W. 212; James Moore, 212; Thos. Arno, 749; and William Wickham, 749, were elected joining members; Mr. Wm. Spells was initiated; Bros. Edward Rawson and James Adiel Martin were passed; and Bro. Lewis Benjamin (27) raised. It was unanimously resolved to recommend Bro. W. H. Green, S.W., as the brother whom the lodge would like to see appointed to office in the Prov. Grand Lodge of the province. It was also resolved that Bro. Green be elected as the Steward to represent this lodge at the next festival of the Royal Benevolent Institution, which was carried *nem con.* Bro. Green, in a suitable speech, acknowledged these compliments. Some propositions for initiations and joinings having been made, the lodge was closed. Refreshment followed labour.

**HAMPTON.**—*Lebanon Lodge, No. 1326.*—On 21st inst., at the Lion Hotel, Hampton, a meeting of this lodge was held, Bro. J. T. Moss, W.M., presiding. Two joining members were admitted, and the other work done was initiating Messrs. Fleet and Sinclair, and raising Bros. Gill and Saville. Bro. S. Wickens, S.W., was then elected W.M.; Bro. J. T. Moss elected Treasurer; and Bro. J. T. Bavins, P.M., re-elected Tyler. Two joining members were proposed. A five-guinea P.M.'s jewel was unanimously voted to Bro. Moss, to be augmented in value by the voluntary contributions of the members, and as he has done so much to increase the prosperity of the lodge, no doubt a valuable testimonial will be presented to him. The lodge was then duly closed. Present: Bros. F. Walters, P.M., Sec.; H. Potter, P.M.; J. Thomas, &c. Visitors: Bros. E. Hopwood, P.M. 141; J. J. H. Moss, 169; and E. Gilbert, 834. Refreshment followed labour.

**ALDERSHOT.**—*Aldershot Camp Lodge, No. 1331.*—The members of this lodge assembled for their regular meeting at the Royal Hotel, on the 1st inst., at 6 p.m. The W.M., Bro. C. Carnegie, P.M., Past Prov. G. Supt. of Works, Essex, presided, and was supported by the following officers: Bros. J. Fenn, S.W.; Capt. Richardson, R.E., as J.W.; M'Kenzie, as S.D.; Anderson, as J.D.; Lucas, as Sec.; Laverty, I.G.; and Gold (of 723), as Tyler. There were about thirty brethren present, including Bros. Hacker, Warne, and Wells, of the Panmure Lodge, No. 723. The lodge was opened in due form, and the minutes of the last regular meeting were read and confirmed. A ballot was then taken for Staff-Sergeant J. Smith, R.A., a candidate for initiation, who was unanimously approved of. Bro. Osborn, P.M., then initiated the candidate in a most impressive manner. Bro. Swann was passed to the second degree; Bro. Captain Richardson explaining the working tools. Bros. Gardyne and Griffiths were raised to the third degree, Bro. Fenn, S.W., presenting the working tools. Bro. C. Carnegie, W.M., was elected Treasurer instead of Bro. Vincent, R.H.A., who is about to leave the station. Bro. M'Kenzie was then elected Almoner, instead of Bro. Vincent. Sergeant-Major Scott, 3rd Dragoon Guards, was proposed as a candidate for initiation. Bro. Warne, No. 723, performed the music appertaining to the several degrees in first-class style. The lodge was closed in peace, love, and harmony, and the brethren sat down to an excellent supper. The usual loyal and Masonic toasts were duly honoured, and a collection made for the charity funds.—An emergency meeting was held on the 8th inst., at which Sergeant-Major Scott, 3rd Dragoon Guards, was initiated into the mysteries of Freemasonry.

ROYAL ARCH.

METROPOLITAN.

**Chapter of Industry, No. 186.**—A meeting of this chapter was held at the Freemason's Hall, on the 20th ultimo, Comp. H. G. Lake, M.E.Z., presiding, assisted by Comps. G. Kelly, H.; T. S. Mortlock, J.; Bartlett, P.Z.; W. Mann, P.Z.; &c. Ballots resulted unanimously in favour of the following brethren: J. T. Bowen (186), W. L. Holt (186), J. T. Hood (554), J. E. Tallent (W.M. 186), J. Seex (J.W. 186), A. Black (186), G. Dyer (186), and Rev. R. Gordon (Chap. 1306). Comp. W. Mann, as M.E.Z., exalted Bros. J. Seex, A. Black, and J. T. Hood into Royal Arch Masonry, all the officers being perfect in their parts. The elections unanimously resulted in favour of Comps. G. Kelly, as M.E.Z.; T. S. Mortlock, H.; T. Price, J.; H. Carpenter, P.Z., S.E. (re-elected); Noehmer, S.N.; M. Edwards, P.S.; and Woodstock, P.Z., Janitor (re-elected). It was carried *nem con.* to present Comp. H. G. Lake with a five-guinea P.Z.'s jewel. Three brethren having been proposed for exaltation at the ensuing meeting, the chapter was closed, and banquet followed. Visitor: Comp. F. Walters, P.Z. 73.

PROVINCIAL.

**KING'S LYNN.**—*Philanthropic Chapter, No. 107.*—A meet of this chapter was held on Thursday, the 8th inst., at the Globe Hotel, at which there was a fair attendance of companions. The officers present were Comps. Henry John Mason, of Norwich, P.Z., acting as Z.; Richard

Whitwell, of Norwich, as H.; and George Sadler, J. The chapter having been opened by the Principals, the following brethren, who had been previously unanimously elected members, were duly exalted: Bros. W. Bennett and Patrick, Norwich; Samuel S. Mossop, Long Sutton; Joseph Gowthorpe and the Rev. Thomas White, LL.D., King's Lynn. The ceremony was most ably performed by Comp. Mason, who also gave the historical, symbolical, and mystical lectures. The installation of Principals for the ensuing year also formed part of the business, and Comp. Mason installed Comps. T. M. Kendall, as M.E.Z.; George Sadler, as H.; and W. J. Pole, as J. The chapter was then closed, and the companions adjourned to refreshment.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

Bombay Conclave No. 28.

At a regular meeting of this conclave held at the Freemasons' Hall, Mazagon, on the 23rd March, 1871, there were present Sir Kts. E. T. Leith, 18°, M.P. Sovereign; Col. L. W. Penn, C.B., 18°, Viceroy; M. Balfour, 18°, Senior General; Captain J. Dixon, 18°, High Prelate; J. P. Cornforth, 18°, Treasurer; J. Thomas, 18°, Recorder; Alfred Swift, 81°, Standard Bearer; T. Crawford, Herald, J. W. Seager, 18°, Sentinel; also Sir Kts. Dr. J. Hulseberg, G. L. D'Emden, and G. W. R. Malins.

The conclave was opened in form with solemn prayer, the summons convening the meeting was read, and the minutes of the emergent and regular meeting were read and confirmed.

Bros. the Hon. G. M. Stewart, J. Winter, and Captain Bartholomew were introduced, and on being duly obligated, were installed Knights of the Imperial, Ecclesiastical, and Military Order of Knights of the Red Cross of Constantine.

All Sir Knights below the rank of Past Sovereign and Viceroy having left the conclave, Em. Sir Knight E. T. Leith proceeded to instal Em. Sir Kt. Col. L. W. Penn as Most Puissant Sovereign of the Bombay Conclave, and Em. Kt. Captain J. Dixon Viceroy of the same conclave.

The Sir Kts. on being readmitted saluted Em. Sir Kts. Colonel L. W. Penn and Captain J. Dixon.

The M.P.S. next proceeded to the appointment of his office-bearers for the ensuing year:—

|                             |                  |
|-----------------------------|------------------|
| Sir Kt. J. P. Cornforth ... | Senior General.  |
| " Alfred Swift ...          | Junior General.  |
| " Thomas Crawford ...       | High Prelate.    |
| " J. P. Cornforth ...       | Treasurer.       |
| " J. Thomas ...             | Rec. and Org.    |
| " G. W. R. Malins ...       | Prefect.         |
| " Dr. J. Hulseberg ...      | Standard Bearer. |
| " G. L. D'Emden ...         | Orator.          |
| " Hon. G. M. Stewart ...    | Herald.          |
| " Captain Bartholomew ...   | Steward.         |
| " J. Winter ...             | "                |
| " J. W. Seager ...          | Sentinel.        |

Sir Kts. G. L. D'Emden, G. W. R. Malins, and Alfred Swift were appointed members of the Permanent Committee.

Em. Sir Kt. E. T. Leith informed the Sir Knights present of the regret of the Illustrious the Intendant-General, J. Percy Leith, 33°, at not being able to attend on account of ill-health.

There being no further work before the conclave, it was closed with solemn prayer at 8.15 p.m.

PROVINCIAL.

**LEICESTER.**—*Byzantine Conclave, No. 44.*—A regular meeting of this conclave—the last of the season—was held at the Freemasons' Hall, on Monday, the 12th inst., the M.P.S., Ill. Sir Kt. Kelly, I.G. Leicestershire and Rutland, presiding. The following Sir Kts. were also present: G. Toller, V.E.; Rev. Dr. Haycroft, H.P.; Partridge, Recorder; Sculthorpe, Treasurer; Baines, Prefect; Duncombe, Standard Bearer; Barber, J.G.; White, Buzzard, Shuttlewood, Thorp, Weare, Bembridge, Sentinel; and others. Visitors: Sir Kts. Kennedy and Belcher (Mus. Bac. Oxon) of the Rose of Sharon Conclave, Birmingham, the latter of whom most kindly and ably officiated at the organ, and the former as Senior General. The minutes of the last regular conclave, and of the two emergency meetings, having been read and confirmed, Bro. Simon Jacob, P.M. Towcester, P.P.G. S.W. Northampton and Hunts, was elected, but was prevented attending for installation, as were several other candidates previously elected. Bro. Dunn was installed by dispensation as Servitor in due form, the charges, &c., during the ceremony being delivered by the M.P.S., the traditional oration by Sir Kt. Toller, V.E., and the final charge was most impressively given by the Rev. Dr. Haycroft, H.P. Two candidates were proposed for initiation. The H.P. presented to the conclave a handsome copy of the Holy Law, appropriately bound and ornamented with symbols of the Order, for which a vote of thanks was unanimously passed. Some discussion afterwards took place as to the by-laws. Sir Kt. Kennedy, as a visitor, expressed his great satisfaction at the admirable working of the Order in this Conclave, and especially at the beautiful charge, so eloquently delivered by the H.P. A vote of thanks having been passed to Sir Kts. Belcher and Kennedy for their attendance and valuable assistance, the conclave was closed, and the Sir Knights adjourned to the refectory.

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FOY.—On the 20th instant, aged 36 years, at 114, Hyde Park Street, Glasgow, Bro. James Foy, M.M. Lodge Clyde, 408, and of St. Andrew's R.A. Chapter 69.

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

## The Freemason,

SATURDAY, JUNE 24, 1871.

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

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## ONE GOOD TURN DESERVES ANOTHER.

FEW words ever uttered by the Most Worshipful Grand Master of England have been greeted with more general approval or with heartier applause than those spoken by the noble Marquis at last Grand Lodge respecting the great body of Masons in the United States. The "magnificent reception" to which his lordship alluded is a remembrance that will not easily pass away from the minds of any English-speaking brethren, whether their homes be on this or on the other side of the Atlantic—a chord of sympathy has been touched which we fondly hope will continue to animate and inspire the hearts of British and American Masons for all time to come. Why should it be otherwise? As we have frequently pointed out, the real principles of Freemasonry, and the social and charitable objects of a true brotherhood, are best understood and best practised by the Masons of this country and the States. Holding aloof from politics on the one

hand, and avoiding any collision with creeds on the other, it is our high privilege to unite men of all parties and all religions under the broad banners of tolerance and fraternity. Other nations have unhappily strayed from the old and beaten track of the Craft into devious paths that lead only to anarchy and confusion. But the sons of light, both in England and America, have ever clung to the "ancient saws" rather than to the "modern instances," and hence we find that in few other countries in the world is Freemasonry so powerful and so respected at the present day as in the United Kingdom and the United Republic. Well, therefore, might the Head of English Masonry say that he "would ensure to every American Freemason who might come to this country the warmest, the heartiest, and most fraternal greeting by the Grand Lodge of England." Well might he rejoice at the strong and healthy ties which bind us together: a common reverence for the sacred traditions of the past, a common perception of the duties of the present, and a common desire to make the future brighter and happier for the whole human race. Not by the feverish dreams of a fool's paradise, in which so many weak imaginations indulge, but by the gradual yet sure development of the nobler faculties of man's nature, and the realization of true freedom throughout the world. The sentiments spoken by our Grand Master found, as we have said, an echo in the hearts of all who heard him, and we are sure, now that a fitting occasion presents itself, those sentiments will obtain practical expression.

Some time since we had the pleasure of announcing that a number of American Knights Templar were about to visit our shores, and we have now the gratification of stating that they arrived safely at Queens-town, and may be expected in London about the beginning of July. It is true that these brethren have chosen to come as a Commandery of Knights Templar, but, in a primary sense, they are Masons, and, as such, entitled to the friendly and fraternal courtesy of the whole Craft. What is being done to show these brothers that the good old spirit of English hospitality still animates the framework of English Masonry? Are any preparations being made for their reception by the Craft authorities, or by the heads of the Royal Arch or Templar Orders? As yet, we have heard of but one instance, in England at least, in which a fraternal greeting has been tendered and accepted by our visitors. The Earl of Shrewsbury and Talbot has invited the American Knights to Alton Towers, and we are informed that delegates from all the lodges in the Midland Counties will be present to meet them. Nothing less was to have been expected from the premier earl, who, we are glad to say, will shortly occupy a high position in the Craft; but we want something more. A welcome ought to be extended to these brethren in the name of the great body of the English

Craft, and no more fitting return could be made for the kind and brotherly reception recently accorded to our Grand Master by the Grand Lodges in the States.

There is now no time to be lost, as the stay of the brethren in England is necessarily limited, and we therefore trust that the subject will be at once taken into consideration, so that proper arrangements may be made. The American Knights Templar must not be suffered to quit the soil of Britain without experiencing, in some measure at least, the truth and reality of the words uttered by the Grand Master of England. There is often more good done by a fraternal shake of the hand than by all the diplomacy of statesmen, or the protocols of learned councillors.

Nor is any great display necessary, or indeed desirable—our object is to convey, in the simplest yet heartiest manner possible, the good wishes of English Masons towards the vast American Craft. Let us, in short, make them feel as much "at home" in our lodge-rooms as they would in their own, far away in the good old *Key-stone* State. Let us regard them as the ambassadors of a wider dominion than any over which prince or potentate bears sway; legates of an empire vaster and grander than that of Rome in its palmiest days—the empire of freedom and fraternity.

Having every confidence in the generous spirit which animates the English Craft, we need only add that the project will not brook delay, but that instant action must be taken to ensure a creditable and successful demonstration.

## LODGE OF BENEVOLENCE.

The usual monthly meeting was held at Freemasons' Hall, on Wednesday, the 21st inst., under the presidency of Bro. J. Nunn, S.V.P., supported by Bros. J. Brett, J.V.P.; J. E. Saunders, J. Smith, J. Boyd, W. Ough, J. Hervey, T. A. Adams, S. Gale, H. Garrod, C. A. Cottebrune, C. P. Ward, F. Bennoch, W. Watson, J. R. Sheen, W. Mann, H. G. Buss, R. W. Little, J. W. Halsey, S. May, W. M. Bywater, R. H. Marsh, R. Collett, E. Litchfield, J. Lord, G. H. Hart, F. Webb, J. Terry, J. Barnard, J. C. Frank, M. E. Loewenstark, W. C. Crick, J. Stevens, H. Bigg, J. Kew, H. G. Harrison, J. C. Davis, J. Lazarus, &c.

The sum of £300 was voted in various sums to twenty-one petitioners, and two cases were deferred to the next meeting.

H.R.H. the Prince of Wales, P.G.M., has been elected W.M. of the Royal Alpha Lodge, No. 16.

We are informed that Bro. the Earl of Shrewsbury and Talbot is to be the new Provincial Grand Master for Staffordshire.

Formal announcement is made in Tuesday night's *Gazette* that the Queen has been pleased to direct letters patent to be passed under the Great Seal, granting the dignity of Marquis to the Earl de Grey and Ripon, under the style and title of Marquis of Ripon, in the county of York.

A long letter, headed "What is Spurious Masonry?" arrived too late for insertion this week, but as the points involved are important, and we are at all times quite willing to give fair play to every phase of Masonic opinion, the letter shall appear in our next issue.

## Multum in Parbo, or Masonic Notes and Queries.

### THE RED CROSS OF CONSTANTINE.

I am happy to explain to your correspondent "Nemo" that I used the title "old" Masonic Red Cross Order for the purpose of distinguishing it from the "new" Masonic Constantinian Order. I referred to a Red Cross Order, a venerable member of which I met some five years since at Cheltenham. He wore, as the decoration of the Order, a gold Greek cross, enamelled red. He told me simply that it was the jewel of the Masonic Red Cross Order. I believe he had been a member for half a century. The same cross is indicated in the only published document found in the celebrated box. Whether this was the "Red Cross of Babylon" or not, I am incompetent to say; but perhaps some brother can inform us whether the decoration of the latter Order is a plain red cross of the Greek form? If so, they are no doubt identical. The "Constantinian" part of the business is, I take it, an entirely modern invention.

Bro. "Nemo" will find in the *Freemasons' Magazine* the correspondence which first occasioned my using the term "Old" Red Cross Order.

LUPUS.

### NINE INDIVIDUALS THE RULING POWER OVER ALL LEGITIMATE LODGES.

Your contemporary informs Freemasons that "The Supreme Council of Sovereign Grand Inspectors General, 33°, of the Ancient Accepted Rite," is the "ruling power over all legitimate lodges, chapters, etc." I confess, although a Craft Mason for nearly fifteen years, and a Royal Arch Mason for over twelve years, this is the first time I ever heard that they had any jurisdiction whatever over either lodges or chapters. Perhaps one of the nine members will kindly explain how, and by what authority, they claim to be "the ruling power over all legitimate lodges and chapters"?

A ROYAL ARCH COMPANION.

### HONORARY MEMBERSHIP.

Honorary membership is quite a recent invention, and should only be conferred as a mark of distinction on brethren of great talents or merits, who have been of service, by their labours or their writings, to the Fraternity. It confers no power on the recipient like those which are the results of full membership, and amounts to no more than a testimonial of the esteem and respect entertained by the lodge which confers it, for the individual upon whom it is conferred.

CHALMERS I. PATON.

### THE WORD AND CEREMONIES OF THE EARLY CHRISTIANS.

"The secret word which the associated brethren used among themselves for purposes of mutual recognition and confirmation was *Maranatha*, 'The Lord will come.' They fancied that they remembered a declaration of Jesus, according to which their preaching would not have time to reach all the towns of Israel before the Son of Man appeared in his Majesty. Baptism was the sign of entrance into the sect. The rite was the same in form as the baptism of John, but it was administered in the name of Jesus. Baptism was, however, considered an insufficient initiation into the Society. It should be followed by a conferring of the gifts of the Holy Spirit, which was produced by means of a prayer pronounced by the apostles over the head of the neophyte, with the imposition of hands. This imposition of hands, already so familiar to Jesus (Matthew xix. 13, Mark x. 16, Luke iv. 40), was the crowning sacramental act." B.

### OPERATIVE AND SPECULATIVE FREEMASONRY.

At page 345, Bro. Hughan says: "I believe strongly that the true history of Freemasonry in this country is the history of an *operative* body." Now, I believe that such is *not* the case, so far as our system of *speculative* Freemasonry is con-

cerned; and I should like Bro. Hughan to *prove* his assertion. I challenge him to prove that there was any more of *our* Freemasonry among the pre-eighteenth-century masons than there was among the coeval carpenters or tailors?

I am aware the old "masons" had a word, but what that *one* particular word was I do not know—only I have been led to understand it had nothing to do with any of the *words* belonging to *our* system.

W. P. B.

### TOLERATION BEFORE 1717.

Toleration is a great principle of our Freemasonry. We find it enunciated as the "Great Fundamental" in the series of twenty-four articles which William Penn drew out in 1681 as the constitution of his new colony, Pennsylvania. The idea was noble and humane, and deserved success.

W. P. B.

### THE KNIGHTS OF THE ROUND TABLE.

The legend of King Arthur and the Round Table is always an inviting subject for the poets; and we know not how many have tried their hands at it with more or less success. Mr. Tennyson has added to his laurels largely in his "Idylls of the King;" and Lord Lytton has followed not ignobly in the wake of the Laureate. But we have a slight quarrel to pick with these Arthurian singers. We hear of the good Sir Lancelot, and Galahad the pure; but where is Tom Thumb? From the sublime to the ridiculous is proverbially an easy descent; but the fact remains, that the original Tom Thumb—for Mr. Stratton is not the original Simon Pure after all, whatever Mr. Barnum may say to the contrary—the real, original Tom Thumb was an important character at King Arthur's Round Table. A work was printed in the year 1630, which bears the following title:—"Tom Thumb, his Life and Death: wherein is declared many marauilous Acts of Manhood, full of Wonder and strange Merriments. Which little Knight lived in King Arthur's time, and famous in the Court of Great Brittain!" It begins thus:—

In Arthur's court Tom Thumb did liue,  
A man of mickle might;  
The best of all the Table Round,  
And eke a doughty knight.

His stature but an inch in height,  
Or quarter of a span;  
Then think you not this little knight  
Was proved a valiant man?

### FREEMASONRY AND JUDAISM.

Our Brother Carpenter has done well in introducing to the notice of the Craft the anomalous fact that Freemasonry, so much believed in by Christian professors, should derive all its charms from the Hebrew ritual, which they affect to despise as a thing of the past, and which has been tried and found wanting. I do not know upon what logic they base such a result, but so it is. My firm impression is, and I take scripture as my authority, that the law as given by Moses nearly 3,400 years ago, is as much in force now, and the awful words pronounced then as much concern us now, as they did the wandering tribe of Heber then; and that we shall be rewarded or punished as we have obeyed or disregarded these Divine laws. "The law of Jehovah is perfect, converting the soul," is the inspired language of David. "Think not that I have come to destroy the law and the prophets; I am not come to destroy, but to fulfil," were the words used among the first sentences uttered by Divine lips upon the Mount of Beatitudes. The internal or spiritual meaning of that law is faintly shadowed forth by the display and setting forth of the ornaments, furniture, and jewels of our lodge, and the ritual of our R.A. ceremony. The arrangements of both Craft and Arch lodges are no doubt faulty and conglomerous, and many innovations have been made to suit our notions of ease and handiness, than by the rigid rule of the science which dictated it. Our lodge should be set out on the model of a Jewish synagogue (I am not a Jew), and that I think is meant to be in accordance with the Tabernacle in the wilder-

ness, which became afterwards the perfect model for the building of King Solomon's Temple. The Almighty gave strict commandment to Moses how to make all those things: "And see and make in the form of those things which thou wast made to see in the mount." [The critic will observe here that the prepositional is *in* not *on*.] One of the oldest aphorisms we have is from Thales, one of the reputed seven wise men of Greece. He said: "There is nothing in heaven but is also on the earth, but in an earthly degree; and there is nothing on the earth but is also in heaven, but in an heavenly degree;" and no doubt the aphorism was borrowed from the Hebrews. It could not have been an earthly pattern that Moses "was made to see in the mount;" it must therefore have been a vision of the spiritual world; and, if so, a lesson to us of the life and habits of spiritual beings. I believe that much concern is taken by the Jewish priesthood to preserve the identical arrangements of the tabernacle, although it is asserted by Jew and Gentile that the Talmudistic gloss has defaced much of its original purity.

The Jewish history may be called a macrosomatic history, since the history of every known nation, ancient or modern, is identified with the Jew. With Terah the Noetic dynasty appears to have closed, and the, to us, world's history seems to open. The descendants of Noah appear to have sunk into the grossest idolatry, and Abraham was called to be the harbinger of a new theism, which should acknowledge the one only true God and His triune essence. In no history can the workings of Divine Providence be more beautifully displayed than in the Almighty's dealings with the Jewish people. Abram was called to leave his father's home, his household gods, and all dear to him, and go into a land of which he knew nothing, on the bare promise that his seed after him should inherit that land and become a great and mighty people. The nomadic life led by the patriarchs prevented all intercourse with the outer world. The patriarch was the Sheik or the family, and they had little intercourse with other tribes. Abraham appears to have been very scrupulous in this respect, by refusing to bury his dead with the dead of another powerful tribe; and the care he took to procure a wife for his son Isaac out of his own country and kindred. The cruel and treacherous murder of the Shechemites was occasioned by strong feeling which the Hebrew tribe had against intermixture with any other tribe, either in life or death, as they only had received the covenant of circumcision. By a series of provident steps, upon which even the infantine mind loves to dwell, we find this simple-minded pastoral people brought into contact with the most scientific and polished nations upon the earth. The introduction of Jacob to Pharaoh is, perhaps, as touching a scene as any recorded in sacred history. "How old art thou?" was the question put by Pharaoh; and mark the sublimity of the reply: "Few and evil have the days and years of my life been." And at the close of the interview, the aged patriarch blessed Pharaoh, who was the mightiest ruler on the earth, "and went out from before him." Jacob, true to his traditions, would not mix his bones with the bones of the stranger, nor would his son Joseph after him. The death of Jacob was considered to be a great calamity, and his funeral was attended by the chief rulers of the country, who gave it the name of "Abel Mizraim," or the "Mourning of Egypt." I have alluded to this because I have observed through the medium of THE FREEMASON that among the many exotics that have lately been produced in Masonry there is one called the "Rite of Mizraim," and I have wondered what could be its meaning. In my endeavours to find out, I find that Mizraim was the son of Ham, who was the son of Noah. The antecedents of Ham are not preposing. It must be borne in mind by all biblical readers that in the Sacred Volume the word NAME denotes a principle, *either good or bad*, and that the word city corresponds to doctrine, and that to build a city corresponds to the establishment or founding a school of thought. In this sense it has been asserted that Mizraim was the founder of those called the Magi, or as

the scripture denominates them, "The Magicians of Egypt." In fact, they were a school of astrologers or witches. It is of this order that Jannes and Jambres belonged to, whom St. Paul alludes to as having withstood Moses, and whose characters, as given by St. Paul, are not fitting examples for Masons to follow. Passing over that portion of the Jewish history known as the prophetic dispensation, and ably alluded to by our Bro. Carpenter, we will take a running look at what is known as the connection, namely the closing of the Book of Malachi, and the advent of our Lord in the flesh, or the angelic prologue, sung to the shepherds while watching their flocks by night. It appears that the Almighty did with Israel

"As we with torches do ;  
Not light them for themselves ;"

but for the nations of the earth, that through them the curse of idolatry should be removed. And the Almighty promised them many and great advantages, on the condition that they, as a nation, should remain faithful to the mission which he had charged them with. Our Bro. Carpenter has given us a succinct account of their occasional apostacies, and their dire punishments as the result. He has quoted largely from the prophet Isaiah, who flourished during the reigns of Uzziah, Joatham, Ahaz, and Hezekiah. Three of these were princes who possessed far above the average amount of kingly virtues and patriotism, and who received the approbation of Jehovah, through His prophet, for their munificent and beneficial actions while on the throne of David. Ahaz proved the most corrupt monarch that the house of David had as yet produced. He respected neither the law nor the prophets, nor even Jehovah himself; but regarded nothing but his own depraved inclinations. His reign was as hateful to the Jews as that of John in England; but we do not judge the kings of England by the character of John and one or two others, nor should we judge the kings of Judah by the measure of Ahaz. The great desert has beautiful oases, and the Jewish history has chapters which have been and still are the admiration of the world. They had been avenged of the Assyrians, who led them into captivity. The cause of their captivity was their proneness for the Assyrian gods, and Jehovah delivered them over to their bent, and they became sadder and better men. The destruction of the Babylonian Empire by Cyrus the Persian, gave the Jews new masters, and their return to Jerusalem. Daniel, Nehemiah, Ezra, and Haggai flourished during this time. The rule of the Persian was mild, and he greatly favoured the Jews. Isaiah's prophecy was shown to him where he is mentioned and addressed by name many years before his birth, as follows: "I am Jehovah, and there is none else. I form the light, and I create darkness; I make peace and create evil. I, Jehovah, do all this." This declaration was directed against the doctrines of Zoroaster, which were taught in Persia by the magi. They taught the worship of two deities representing light and darkness, who were continually endeavouring to counteract each other; but Jehovah declared that the Jews were His witnesses to bear the solemn record, "That before Him there was no God formed, neither should there be after Him, and that besides Him there was no Saviour.

After the fall of the Persian dynasty, occasioned by the battle of Issus and the death of Darius, the Jews were at the mercy of Alexander the Great. Alexander was incensed against the Jews, not so much on account of their religion (as there were some points in his own which were similar to the Jews), as their refusing to pay him their tribute when he first invaded Syria. Accordingly, on his progress to Egypt, after the destruction of Tyre (332 B.C.), he turned aside to Jerusalem. He was met by the High Priest, Jaddua, arrayed in his pontifical robes, the priests in their usual habits, and by a number of citizens in white robes. Upon seeing the High Priest, Alexander made the first advance to salute and to worship the sacred name inscribed on the mitre, observing to those around him, "I adore not the High Priest, but the God whose priest he is," and added that

he had seen in a dream such a person in such a dress assuring him of the conquest of the Persian empire. He promised that the Jews in Babylon and Media should enjoy their own customs and laws. By the death of Alexander the Jews lost a friend, and under his successors they were subjected to a variety of oppressions and persecutions. Their country being placed between two powerful and opposing nations—that of Syria on the north, and of Egypt southward—they were in a rather perilous position. Josephus says: "They resembled a ship tossed by a hurricane, and buffeted on both sides by the waves, while they lay in the midst of a contending sea." Under the Ptolemies the Jews had about three parts of a century of comparative tranquillity, being under the protection of the Egyptian throne; but this peace brought them into connection with the outlying Grecian nation, and notwithstanding the many bitter punishments they had endured for following after strange gods, the more opulent of the Jews studied the language, and copied the manners and customs of the Greeks, and made themselves acquainted with the Greek philosophy. This departure from the simplicity of their original law, that Jehovah was one, and that they should serve no god but Him, ended in their being delivered over to those nations whose gods they served, with the attendant persecutions and calamities. About B.C. 160 Antiochus, the fourth king of Syria, whom the Greeks surnamed Epiphanes (illustrious), but whom the Jews called Epimanes (a madman), subjected them to the most horrid cruelty. He murdered Eleazar, the High Priest, for refusing to eat swine's flesh, and the noble Jewish matron and her seven sons, who had set the royal madman at defiance. These, and many others, died declaring their hope in the advent of a deliverer, who appeared in the person of Mattathias, of the Asamonean family, from whom they afterwards took their name. He dying, left the cause and hope of Israel to his third and bravest son, whose youth and valour gave new life to the noble war. He raised his standard, and inscribed upon it a cabalistic word, formed by M.B.C.I., the initial letters of the Hebrew "Mi Chamoka Baalim, Jehovah," "Who is like unto Thee among the Gods, O Jehovah!" With the promotion of Judas Maccabeus to be the ruler of Judah, the rule of this family, which, after a reign of about 120 years, fell to the rule of Hyrcanus the 2nd. The history of the Jewish people is now involved in the records of anarchy, plots, treasons, and petty intrigues with Pompey, Caesar, and the Roman nation, which ended in placing Herod the Idumean, afterwards called the Great, upon the Throne, who commenced his reign by cutting off the heads of the Asamonean party. Thus ended what is termed "The Connection."

Our Bro. Carpenter writes very bitterly against Judah for their apostacy, profligacy, and enormous wickedness. Softly, softly, good Christian Brother, this is a point too tender for even tenderness to touch; they have been wept over by eyes purer than our own, "too pure to behold iniquity," but who said, "He that is without sin cast the first stone." The names of David, Solomon, Jehoshaphat, Hezekiah, and Josiah are names that shine out with equal splendour with our Henries and Edwards. We care not to be judged by our John, and Tudors, and Stuarts; judge not the kings of Israel by Ahaz and the like.

There is no nation that so often passed through the furnace of affliction as the Jews, but still they have been the favoured people of God. They have had the most glorious mission committed to their charge that ever nation had—the unity of God and the immortality of the soul, the blessed hope of a glorious hereafter to the good and of condemnation of the obstinately wicked. They have been sometimes faithless to their trust, but they have been the sufferers for their wrong-doing, and to follow the charge of our Divine Master, we must not throw a stone. And what is to be the future of the seed of Abraham? Has the grand drama of the world's sacred history, in which the Jew has been made to appear as the leading character, to become

extinct, like the climax of a modern drama where the hero is got rid of, and all comes right again? The facts of the past give no such shadows for the future. Is Judaism a theory of the past? and if so, what was its last act? Among the many sensational societies of the present day is one "For the Conversion of the Jews." From what, or to what, are they to be converted? Him you acknowledge as the founder of your faith was a Jew, and who said, "I am not come to abolish the law." He chose His twelve apostles from among the Jews. He never asked the Samaritan, whom He praised more than the Jew, to assist Him, but said to the woman at the well, "Ye know not what ye worship." We know what we worship, for salvation is of the Jews. He greeted Nathaniel as "An Israelite indeed, in whom there was no guile." Can we say as much in our day of Christians being without guile?

Why, it is the current coin by which Jew and Gentile pay to each other their debts; and to which school of theological thought (as it is called) will you introduce him when you have got him? and how will you teach him the difference between orthodoxy and heterodoxy? St. Paul, a Hebrew of the Hebrews and who boasted of being so, applauded Timothy for his persevering study of the law; and what law could he have studied but the Hebrew law? John was commissioned to denounce the Church at Smyrna, not because they were Jews, but that they said they were, and were not. And have all the prophecies connected with the promises to that nation been realized, or not? If they have, when was the last accomplished? Ezekiel's vision has yet to be developed; St. John's visions of the new Jerusalem have not yet come down from God out of heaven. When these and others shall be accomplished, then will be realized on earth Isaiah's prediction, "That men shall beat their swords into ploughshares and their spears into pruninghooks, nation shall not lift up sword against nation, neither shall they learn war any more;" "Thy sun shall no more go down, neither shall thy moon withdraw itself, for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended." This promise was made to the Jews, has it been as yet accomplished? W. B. (742).

### Original Correspondence.

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

#### ON THE CARNALITY OF FREEMASONRY.

To the Editor of the Freemason.

DEAR SIR AND BROTHER,—I read with a deep interest the letter of Bro. Buchan at page 377, but am sorry to confess that I cannot understand what he defines Freemasonry to be. The chief characteristic he seems to see in it is that it is *carnal*. By this, young Masons (as I am) must, I suppose, imagine that our *carnal* passions (which are fleshly, sensual, unregenerate (Rom. viii.), the natural state of man; in fact, in the state symbolised among us by the rough ashlar), are to be set forth and strengthened after we enter the lodge. This, however, our worthy brother cannot mean. To me, Freemasonry, in its degrees, is determinately opposed to all, and every passion of the flesh (a list of which Paul the Apostle has given for our instruction in Gal. v., 19) are to be *knocked off* by our instruction in the principles of Freemasonry—Brotherly Love, Relief and Truth; nor are we to rest until we have made ourselves, by the help of our Great Father, perfectly square and upright—the perfect ashlar.

Surely Freemasonry, while its immediate work may be seen by man only on the earth, yet it points us away from everything *carnal*, and directs our thoughts to Him whose we are: bidding us work and live by rule, as T.G.A.O.T.U. ever has done. Religion proper is that which gives peace to man *here and on* to all eternity. And is Freemasonry unable to do this? No, it is able; and does do all to those who submit—by destroying every *carnal* lust in their flesh—to its most simple, yet grand, teaching. It initiates its founder, who is *not carnal*, by not using force, as zealots among so-called rival religious sects do, to compel men to worship Him only in particular places set up by proud man.

If the Fraternity is *carnal* in its teaching, how far does this carnality extend? and where is the

line of demarcation between it and the spiritual, since it points to an eternity? Where is the strength of Freemasonry? Remember the saying of Gamaliel, Acts v. 38: If this work be of man—in a carnal state, I presume—it will come to nought. Verily its strength lies in the infallible plumb-line, which, like Jacob's ladder, rises higher and higher, and forms one continual line of union between this world and the next.

In conclusion, T.G.A.O.T.U. has created all bodies on a plan drawn by Himself, and that were not so, there never could have been such a body of men as Freemasons on this earth. Hence, as long as Masons are true, and "hold fast the form of sound words once delivered," our venerable system cannot be called a *carroll*.

I am, dear Sir and Brother,  
"REGEM SERVA," 450.

A COMPLAINT.

(To the Editor of The Freemason.)

SIR,—Feeling satisfied that you are a lover of fair play, and that your columns are always open for a true and faithful statement of the proceedings of the Craft, may I beg your insertion of the following explanation of the treatment received by myself at the Lodge of Finsbury, No. 861. I have already written to the *Sunday Times*, who have not only refused the insertion of my letter, but have stepped out of the way to pile obloquy upon my head.

The installation of the lodge took place on Friday, May 26th, when such altercation took place as warrants me in offering some explanation. A feeling has for some time past, I regret to say of discord, crept into the lodge, which has arisen from a display of dominant tyranny on the part of some who should have shown an example more congenial with the ancient landmarks of Masonry—any dissentient from their views has met with most rancorous opposition, and unfortunately I have been made a victim.

The bone of contention has been the removal of the lodge to a more convenient place than the present, and I very much doubt if the Grand Lodge knew the particulars, it would allow the meetings to be held there. The *Sunday Times* had two previous statements, neither of which were founded upon facts. The true account is, that a brother proposed that the lodge should be removed, and requested the vote to be taken by ballot. This the W.M. refused, and ordered it to be taken by show of hands, when the brother who proposed it recommended his supporters not to vote, whereupon it was put to the show of hands, and there were sixteen against the removal out of a meeting of thirty-seven. There were not four hands up in favour of removal, as the *Sunday Times* stated, as no hands were shown on the contrary.

Trusting you will publish this letter in justice to myself, and to show the Craft how Freemasonry is estimated in the Lodge of Finsbury,

I am, yours respectfully,  
E. BENJAMIN,  
late J.W. to the Lodge.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I regret to say that I have not been a constant recipient of your paper from its start, and am therefore not in possession of all the arguments advanced *pro* and *con*. on the 1717 question. If, therefore, the following quotations from manuscripts, written prior to 1717, have not hitherto appeared in your paper in connection with the question at issue, permit me to furnish them, as they may serve to throw some light on the subject:—

First. In a constitution printed in *C. W. Moore's Magazine*, Boston, U.S., in December, 1842, said to have been copied by Bro. Henry Phillips, P.M. of Moira Lodge (London) from the Harleian MSS., vol. 1942, the following regulation is given, under the heading of "The New Articles:—" "31stly. That no person shall be accepted a Freemason, or know the secrets of said Society, until he hath first taken the oath of secrecy hereafter following: 'I, A. B., Doe, in the presence of Almighty God, and my fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of the secrets, privileges, or counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter, shall be made known unto me. See helpe me God, and the holy contents of this book.'"

When and where that document was written I know not. Whether the articles above alluded to, called "new," were new when the document was penned, or copied so from some older constitution, I am equally unable to answer. One thing, however, we may be sure of. If the document itself is not a forgery, it must have been written some time before the establishment of the G.L. of England.

It is immaterial whether it was written one hundred years before the revival, or only one year. Here, then, we have a document older than 1717, plainly indicating that Masons were then in possession of some secrets. This, however, does not prove that the "secret" had reference to signs or words; but the following quotations from Mr. James O. Halliwell's book on Freemasonry certainly confirms the supposition that before 1717 Masons knew each other by signs and words. Mr. Halliwell says:—"In Aubrey's Natural History of Wiltshire, a manuscript preserved in the library of the Royal Society, on page 227, the following passage may be found: 'Sir William Dugdale told me many years since that about Henry the Third's time the Pope gave a bull or patents to a company of Italian freemasons to travel up or down over all Europe to build churches. From those are derived the fraternity of adopted masons. They are known to one another by certain signs and watchwords. It continues to this day. . . . The manner of their adoption is very formal, and with an oath of secrecy.'"

We are not, indeed, informed the precise date when Mr. Aubrey wrote the natural history of Wiltshire. Two things are however certain: 1st, that Mr. Aubrey must have written that natural history of Wiltshire during his own lifetime; and, 2nd, that Sir William Dugdale must have communicated to Mr. Aubrey the Masonic information, while he (Dugdale) was still a mortal. Now I learn from Charles Knight's English Cyclopaedia, that Aubrey died either in 1697 or 1700, and that Sir William Dugdale departed this life on February 10th, 1686. Assuming, now, that Aubrey did not write the natural history of Wiltshire until the year 1700, and by "Sir William Dugdale told me many years since," Mr. Aubrey meant that Sir William had told him that anecdote just before his demise on February 10th, 1686. We are here still certainly furnished with strong evidence that more than thirty-one years before 1717 the Masons had secret initiations, signs, and words. If, therefore, the above quotations, and the inferences they lead to, have not hitherto been advanced by the opponents to the 1717 theory, or rebutted or explained by its advocates, I respectfully submit the above facts to their consideration.

Respectfully and fraternally yours,  
JACOB NORTON.

Boston, U.S., May 29, 1871.

THE GEORGE TEDDER FUND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have great pleasure in informing the Craft, through your columns, that the accounts of the above fund were audited by the Committee on Wednesday, the 16th June, when it appeared that the total amount received (including the grant from the Board of Benevolence) was £110 9s., which amount has been devoted to Bro. Tedder's benefit.

Allow me also, on behalf of the Committee and myself, to thank the Craft for their liberality in responding to the appeal, and yourself, for your kindness in forwarding the object we had in view.

Further information relative to the case, I shall be happy to furnish to any one who may require it.

I am, yours fraternally,  
JESSE OWENS.

4, Overly-road, Junction-road, Upper Holloway.

SCOTLAND.

GLASGOW.

On Tuesday, the 6th inst., the Girvan Encampment of Knights Templar met at the Masonic Hall, Struthers-street, Glasgow, under the command of Sir Knight Robert Bell, assisted by the following Sir Knights:—J. C. Park, Deputy Commander; Thos. Clanachan, P.E.C.; J. E. Speirs, C.G.; Mat. Clanachan, C.C.; James Love, Treasurer; George Reid, S.C.; Dugald Butter, J.C.; and about thirty others. The first business was the introduction of a candidate, Comp. George W. Wheeler, of Mount Lebanon Chapter 73 (E.C.), and Caledonian Unity 73 (S.C.), who, after undergoing the usual initiatory exercise, was dubbed a Knight of the Temple. The solemn and impressive ceremonies of this order were never more effectively rendered than on this occasion by the Noble Commander, whose working is always distinguished by solemnity and grace. He was ably assisted by the whole of his subalterns, as this encampment for some time past has chosen for its officers only those brothers who by careful working in the other grades of Masonry have proved their worthiness to serve in the Temple. The M.E.C. then read to the encampment the passage from THE FREEMASON relative to the visit of the American Templars, and said he thought it would be advisable to get up a suitable demonstration to welcome them to Scotland, and as this was the only encampment in Scotland that holds regular monthly meetings, it would naturally devolve on them to make an effort to welcome their Transatlantic confreres. After

some conversation as to the best form of giving that welcome, it was moved by the Captain-General, and seconded by the Past Commander, that a committee be formed to correspond with the American Templars on their arrival at Queenstown, and offer them a fraternal greeting; also to arrange the time and form of the demonstration. The following Sir Knights were then appointed as the said Committee, viz., the M.N.C., R. Bell; H. Speirs, C.G.; T. Clanachan, P.N.C.; T. Love, T.; and Jas. Barclay. The encampment was then closed in the usual form and with the proper ceremonies.—An emergency meeting was held on Wednesday, the 14th inst. Sir Kt. R. Bell presided and informed the Sir Knights that the meeting had been called to make arrangements to meet their Transatlantic brethren, he having received a telegram from them from Cork to the effect that they would gladly avail themselves of the kind invitation of this encampment. Sir Kt. J. E. Speirs, C.C., then reported the steps already taken by the committee, and suggested the appointment of a larger committee to make the necessary arrangements. After some discussion, it was decided to invite the distinguished visitors to a banquet, to be held in the hall of this encampment on Saturday, the 24th inst., and to suggest to them the desirability of the members of this encampment joining their visitors in attending Divine service at the Cathedral on Sunday. [The interest evinced in this proposed demonstration may be judged from the fact that though only a few hours' notice was given of the meeting, twenty-five Sir Knights attended.]

THE AMERICAN K.T. TOURISTS.

The following "Letter of Credence" to the American Masonic tourists has been sent to us, and we have great pleasure in making it public:—

To the Most Eminent and Supreme Grand Master, the Grand and Subordinate Officers, and Sir Knights of all Encampments and Priors of the Royal, Exalted, Religious and Military Order of Masonic Knights Templar in England and Wales, and jurisdiction thereunto belonging; as well as to those of Scotland, Ireland, France, Germany, and in whatever country wherein the Symbol of the Cross has been displayed upon the banners of Templarism to advance the moral, intellectual, and religious knowledge of our Christian Order,

PEACE, UNITY, FRATERNAL LOVE.

The active and honorary membership of the Sir Knights of Allegheny Commandery, No. 35, of the city of Allegheny, Pennsylvania (whose names are hereunto attached in their own handwriting), deriving a charter from the Right Eminent Grand Commandery of Knights Templar of the State of Pennsylvania—in their associate capacity as a subordinate Commandery, having made all the necessary arrangements for an excursion through Europe, and to visit all Encampments and Priors on their designated route—it is eminently proper on such an occasion that this Right Eminent Grand Commandery of Knights Templar should present a Letter of Credence to those valiant and magnanimous Knights of Allegheny Commandery, No. 35.

It is more particularly required from this Grand Body, as Pennsylvania was the first State in the American Union which organized a Grand Encampment, in Philadelphia, in 1797, from Sir Knights who came to this State from the mother country, and brought with them the rites and ceremonies of our chivalric and Christian Order. Hence it is right and proper that the glorious old Keystone State should be the first Grand Commandery in America to send back to our mother country one of her subordinate Commanderies, fully equipped, to visit the home, the altars, the asylums, the historic reminiscences; nay, the graves and monuments, of our Templar fathers. This fact of itself should, and we trust ever will, render more stable and lasting the fraternal intercourse which should exist between two countries descended from a common origin and bound together by the same ties.

In the exalted character of Knights Templar, therefore, we affectionately and fraternally commend each and every of the members and Sir Knights of Allegheny Commandery, No. 35, as Master Masons who have worked on the Square—as Royal Arch Masons who have wrought on the Triangle at the rebuilding of the Second Temple, and brought to light treasures of inestimable value—and as Sir Knights who as pilgrim penitents in our asylums, have not only visited the Sepulchre, but knelt around the Sacred Delta, and beheld the Cross of our ascended Redeemer.

These Sir Knights go from among us for a season as our immediate representatives, and we pray you, as Officers and Sir Knights, to extend to our beloved subordinate, the Sir Knights of Allegheny Commandery, No. 35, and those associated with

them from other States and other Commanderies, those fraternal greetings and that disinterested friendship and unbounded hospitality which ever has, and we trust ever will continue to adorn, distinguish and characterize our magnanimous Order, based upon Brotherly Love, Friendship and the Christian Religion.

Throughout their perilous voyage by sea and land, the Officers of the Right Eminent Grand Commandery, its subordinates, and the individual Sir Knights, will feel it to be their duty to pray Immanuel, God with us, to have the illustrious Knights of Allegheny Commandery, No. 35, and those associated with them, in His most holy keeping, and in due time return the Sir Knights in peace and health to their families, their friends, their brethren, and their asylums, in which fond and loving hearts will greet them as weary, way-worn pilgrims, who, having performed their pilgrimage, desire to rest and offer their prayers and meditations at the shrine of their Redeemer.

Given at a Special Conclave of the Right Eminent Grand Commandery of Knights Templar of the State of Pennsylvania, convened at Towanda, Bradford County, and State aforesaid, on Tuesday, April 11, 1871, A.O. 753, A.E.O.P. 74.

- H. B. McKEAN, G. Commander.
- C. E. MEYER, D.G. Commander, p. t.
- ABRAHAM MILLER, c. G. Generalissimo.
- FITZ J. EVANS, G.C. General.
- DANIEL WASHBURN, G. Prelate, p. t.
- GRANT WEIDMAN, G.S. Warden.
- J. W. HAYS, G.J. Warden, p. t.
- JAMES HOUSTON, G. Treasurer, p. t.
- ALFRED CREIGH, G. Recorder.
- D. J. MARTIN, G. S.-Bearer, p. t.
- CHAS. A. SAYLOR, G. S.-Bearer.
- JOHN L. YOUNG, G. Warden.
- C. F. KNAPP, G. Marshal.
- JOHN VALLERCHAMP, G. Sentinel.

Office of E.G.R., of Pa.

Towanda, April 11, 1871, A.O. 753, A.E.O.P. 74.

I do certify that the foregoing Letter of Credence was read and adopted at a special meeting of the Grand Commandery of Knights Templar of Pennsylvania, held this day at Towanda, and State aforesaid, and that the officers affixed their names thereunto. In testimony whereof I have placed the seal of said Grand Commandery thereon, with my official signature.

(Seal.) ALFRED CREIGH, 33°  
G.R., and R. to G.C. of England.

P o e t r y .

THE WORLD'S OPINION.

We walk in anxious, thoughtful moods ;  
Our hearts, we fully set them  
To gain great share of this world's goods,  
No matter how we get them.  
But, ah ! what fairy boats go down  
In dark Oblivion's stream,  
While racing for that leafless crown,  
The outer world's esteem.  
We try with eager feet and hands,  
Sad hearts, and faces gay ;  
From youth to age we head Life's page  
With "What will people say?"  
Most of us live a double life :  
The one is outward show,  
The other springs from hopes of things  
None but ourselves must know.  
Our time is so entirely claimed  
By worldly thought alone,  
It almost makes one feel ashamed  
A softer heart to own.  
Alas ! they miss earth's purest bliss,  
Far, far from light they stray,  
Who always make their watchword this :  
"But what will people say?"  
Kind acts to bless those in distress,  
Are oft in secret done ;  
But how much oftener when we know  
Mankind is looking on !  
Better a kind word, entered in  
The Great Recorder's book,  
Than careless thousands spent to win  
The World's approving look ;  
And he who does a noble deed,  
And hides it from the day,  
Be sure will gain a worthier meed  
Than "What will people say?"  
There is a higher One to please,  
Who sends no cloud in vain ;  
He will despise no sacrifice  
Who bore all human pain ;  
And so, if we could only act  
To our own conscience true,  
Keeping God's law of Love intact  
In all we say and do—  
We should not need so mean a chart  
To guide us on our way,  
To lay its shackles on the heart,  
As, "What will people say?"

—New York Dispatch.

MASONIC CURIOSITIES.—VIII.

BY BRO. WILLIAM JAMES HUGHAN,  
Prov. Grand Sec. Cornwall, &c.

(Continued from page 668, vol. 3.)

Some of the certificates of membership issued by lodges were almost exact copies of the regular diplomas of Grand Lodge. We have had one sent us lately by a kind brother, which was granted by a lodge at Chester. There are several emblems depicted in the engraving—one being a peculiar one, viz., an owl on the capital of a column. The beehive is also given, but of late that emblem has been ignored in this country, although in the United States it is still generally retained by the Grand Lodges. On the open volume of the Sacred Law is inscribed : "In the Lord is all our trust." It reads as follows :—

These are to certify

That Brother *Samuel Brown* was made a Free and Accepted Mason and admitted to the Degree of a *Master* in our Lodge, and accordingly registered a Brother and member thereof, and you are desired . . . him as a Brother after due examination.

Given under our hand and seal this 8th day of Decr. of the Lodge of Independence, now held at the old Nag's Head in the city of Chester—482.

A.L. 5820, A.D. 1820 JABEZ DOWNING, Master.  
JOHN THOMSON, S. Warden.  
MICHL. PHILAN, J. Warden.  
JOHN KERSLEY, Secretary.

N.B.—The Brother this belongs to has signed his name.

We have several old summonses of the last century, some of which are quaint and curious. Whilst alluding to lodges in Chester, I cannot do better than copy the ordinary summons issued by No. 171 during 1777. The part in italics being written, and the remainder printed :—

Brother,—You are hereby required to meet your Brethren, the Free and Accepted Masons, at the Lodge No. 171, now held at the *Plume and Feathers* in Chester, on *Friday*, the *Thirteenth Day of this first June*, precisely at the Hour of *Eight* in the *Evening*.

*Being a Lodge of Emergency to receive a visit from Sir Robert Salisbury Cotton, Bart., and others.*  
T. CRANE, Master.

Chester, *June 11th*, A.L. 5777.

The following certificate, referring to the Royal Arch, Excellent and Super-Excellent degrees, and dated during the last decade of the eighteenth century, is certainly valuable. It is ornately painted and coloured, and was issued by the Glasgow St. Mungo's Lodge, No. 28, and on it are depicted symbols which evidently refer to the ceremony of "passing the veils :"—

"*Holliness to the Lord.*"

We, the High Priest, Captain Genl. and Grand Masters of a Grand Royal Arch Super-Excellent Encampment held under the sanction of Glasgow St. Mungo, No. 28 on the Registry of Scotland, Do certify that our Trusty and well-beloved Brother *William Williams* was regularly entered an Apprentice, passed Fellow-Craft, and raised Master Mason in said Lodge, and for his good character and Behaviour amongst us we further conferred upon him the honour of passing the chair, and consequently a Royal Arch, Excellent and Super-Excellent Mason. Wherein he gave us the greatest satisfaction in all the amazing and mysterious Trials attending his admission. Wherefore we greet well all our worthy Brethren of the same illustrious orders round the Globe, and recommend him to their Brotherly care and protection.

Given under our hands and seal this seventh day of March, A.D. 1798, of Masonry 5798, and R.A.M. 3598.

- WILLIAM WILSON, H.P.
- WM. STUART, C.G.
- JOHN DICKER, K.
- JOHN CAMPBELL, 1st G.M.
- WILLIAM PELLA, 2d G.M.
- THOMAS HASTIE, 3d G.M.
- MATT. GILMOUR, S.S.S.

(Endorsed diploma of Dr. Williams.)

INAUGURATION OF WILLIAM IV.

In 1830, George IV. died. He had been the Grand Patron of Masonry in England from the beginning of his reign as King. The office, therefore, became vacant. The Duke of Sussex, brother of William IV. (who had ascended the throne as successor to the late king), was Grand Master, and was desirous of filling the vacancy in Grand Lodge. He accordingly ordered a special meeting of that body on the 17th of July, 1830, and addressed the brethren on the great loss the Craft had sustained by the decease of his late Majesty, who had so long and anxiously afforded his support and protection to the Order, first as Grand Master, and subsequently as Patron ; and stated that he had ordered this Special Grand Lodge to be convened for the purpose of considering an address to be presented to his present Majesty, upon the melancholy event ; at the same time to congratulate his Majesty upon his accession to the throne, and to implore his protection as Patron of the Craft.

His Royal Highness then read the draft of an address, which he submitted for the consideration of the Grand Lodge

It is beautifully written, and will be new to many, and perhaps interesting to all of our readers, as a short chapter in the history of English Freemasonry. It is as follows :—

"To the King's Most Excellent Majesty:

"Most Gracious Sovereign,—We, your Majesty's most dutiful and faithful subjects, the Grand Master, Deputy Grand Master, Officers, and Brethren of the United Grand Lodge of Free and Accepted Masons of England, with all humility and respect approach your Royal presence.

"We have a twofold duty to perform—as loyal and obedient subjects of your Majesty, we are bound to express our heartfelt congratulations at the accession of your Majesty to the Throne of this United Kingdom of Great Britain and Ireland ; whilst, as Brethren of the Craft, we most humbly request your Majesty to accept our sincere condolence on the death of your Majesty's illustrious and immediate predecessor.

"By this afflicting event your Majesty has been deprived of a beloved and affectionate brother, and the members of our Fraternity have to deplore the loss of the Great Patron of their Order, under whose auspices they had attained a height of prosperity hitherto unexampled in our Masonic annals.

"Most Gracious Sire, these are not the words of unmeaning adulation, but the genuine tribute of a faithful Brotherhood, from whose hearts the recollection of past favours can never be effaced.

"We are emboldened, perhaps, and encouraged in the further delivery of our sentiments by the gratifying consciousness that, among the most illustrious members of our Order, the name of your Majesty has, happily for us, long been enrolled ; nor has your Majesty disdained to take, at various times, an active part in the more immediate concerns of the Fraternity.

"May we, then, in all humility, presume to solicit from your Majesty that same patronage of the Craft which our late revered Monarch was graciously pleased to bestow on us?"

"In the steadiness of our loyalty and affection towards your Majesty's person, we feel justly confident that we yield to none of your Majesty's subjects.

"We can appeal, in this respect, to your Majesty's intimate knowledge of our Masonic pursuits. We feel assured that a speculative inquiry into the customs of antiquity—into the origin and progress of every liberal and useful art, which constitutes the very essence of Masonry—will never, in your Majesty's opinion, disqualify the true Mason from being considered a good and virtuous member of society.

"In the public declaration of your Majesty's sentiment we possess the surest pledge of that conduct which, under Providence, will continually lead to and effectually maintain the peace and happiness of the whole community. Your Majesty has therein graciously referred to the circumstances of a life passed in the service of your country, in faithful obedience and entire subjection to our Sovereign. But if a faithful submission to authority is the wisest preparation for the exercise of authority over others, then indeed we may look with confidence to the excellence of your Majesty's rule, since, in the person of your Majesty will be realized the saying of antiquity—'that he is best qualified to govern who has best known how to obey.'

"In conclusion, then, we venture once more, in all humility, to solicit your Majesty's gracious assent to the petitioning prayer of our Fraternity ; and nothing now remains for us but to implore the Great Architect of the Universe, the Author and Giver of all Good, that He may be pleased to bestow His choicest blessings on your Majesty's head, and to establish in strength and righteousness, the Throne of your kingdom."

To this address the following answer was returned by his Majesty's Secretary for the Home Department :—

"Whitehall, July 28, 1830.

"Sir,—I have the honour to inform your Royal Highness that his Majesty has been graciously pleased to signify his consent to be Patron of the United Grand Lodge of Ancient Free and Accepted Masons of England.

"I am, Sir,

Your Royal Highness's dutiful and obedient servant,  
(Signed) ROBERT PEEL.

"His Royal Highness the Duke of Sussex."

—Michigan Freemason.



**METROPOLITAN MASONIC MEETINGS**

For the Week ending July 1, 1871.

**MONDAY, JUNE 26.**

Lodge 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.  
 ,, 905, De Grey and Ripon, Angel Htl., Gt. Ilford.  
 Chap. 188, Joppa, Albion Tavern, Aldersgate-street.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, JUNE 27.**

Audit Committee Girls' School, at 2.30.  
 Lodge 186, Industry, Freemasons' Hall.  
 ,, 259, Prince of Wales, Willis's Rooms, St. James's.  
 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, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

**WEDNESDAY, JUNE 28.**

Lodge 2, Antiquity, Freemasons' Hall.  
 ,, 507, United Pilgrims, Horns Tavern, Kennington.  
 ,, 754, High Cross, Seven Sisters' Tav., Tottenham.  
 ,, 898, Temperance in the East, 6, Newby-place, Poplar.  
 Chap. 13, Union Waterloo, Masonic Hall, Woolwich.  
 ,, 820, Lily of Richmond, Greyhound, Richmond.  
 Red Cross Conclave, St. Andrew's, 15, Masons' Hall Tavern, Mason's-avenue, Basinghall-street.  
 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.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.1/2.  
 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.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

**THURSDAY, JUNE 29.**

General Committee, Girls' School, Freemasons' Hall, at 4.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, JUNE 30.**

Chap. 749, Belgrave, Anderson's Hotel, Fleet-street.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 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.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, JULY 1.**

General Committee Boys' School, Freemasons' Hall, at 4.  
 Lodge 1194, Villiers, Northumberland Arms Hotel, Isleworth.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

THE Summer Fête of the Royal Masonic Institution for Boys will be held at Wood Green, on Saturday, 8th July, 1871, at 12 o'clock noon, at which the annual distribution of prizes will take place. A cold collation will be served in the gymnasium at four o'clock.

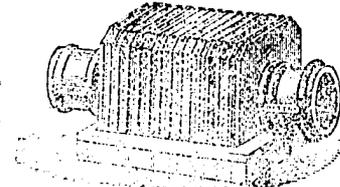
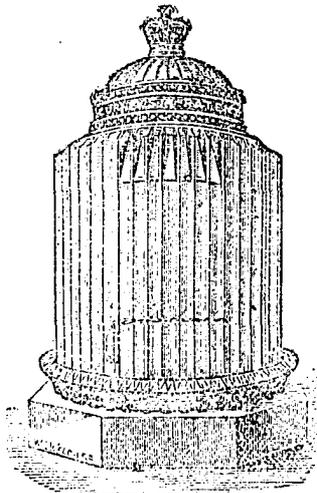
WHILST we congratulate ourselves on the improved state of public opinion on the subject of food adulteration, it is our settled conviction that, to promote really useful legislation, a collateral knowledge of the laws of other countries is absolutely necessary; the more so as the paternal governments of Continental kingdoms adopt a wise system of controlling these matters, with a minuteness to which we are strangers. It seems to us that the favourite motto of "Live and let live" is carried too far in England; and many cases might be quoted in which "to let live" appears to be the very last thing that is contemplated.—*Food Journal.*

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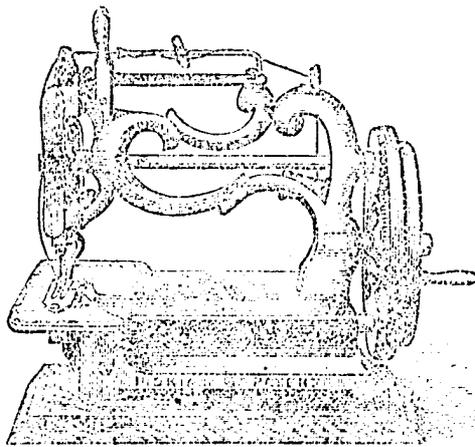
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