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Pressure of advertisements at a late hour compels us to leave over a number of reports of lodge meetings.

FREEMASONRY & ISRAELITISM.

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

IX.

In my two papers preceding this I glanced at such external and internal evidences of the identity of the Anglo-Saxons and the Israelites as are afforded by the brief notices of the ancient *Getæ* and of their immediate descendants, the Goths, Saxons, Scythians, or Germans, which occur in the pages of history; and such as are furnished in the identity or similarity of the institutions and customs existent amongst them and those of ancient Israel. I do not know whether I have rendered a dry historical inquiry sufficiently interesting to induce any of my brothers to follow me, but if any have done so, I cannot but hope they will have seen something in what has been advanced which—as far as it goes—gives considerable support to the theory I wish to establish. I attach much weight, especially, to the way-marks of Israel's migrations westward, to be found on the northern shores of the Euxine or Black Sea, and west of that sea, about the Danube, and to those institutions, usages, and customs introduced by the Saxon descendants of the *Getæ*, wherever they have made a settlement. Such memorials as these are of great value, seeing that we get less certain knowledge of the early races of mankind from direct history than from those relations and resemblances of custom which often remained infixed for ages, and when all other connections are lost—the usages pertaining to life and death, the political institutions, the punishment of offences, the manner of habitation, &c., to some of which we have referred, and to some of which we still have to refer.

At this stage of our inquiry, however, two questions suggest themselves, and demand some notice:—

I. If the *Getæ* were the ten tribes, how came they to lose their own name, and to be called, at the time we find them on the Danube, by the name of *Getæ*? That is a question which, perhaps, admits of no positive answer. I have sought in vain amongst those who have written on ancient geography and on ethnology for any conjecture which will help us to answer it. Did the people name themselves *Getæ*? That seems to me to be most likely. But for what reason, or on what account, should they so name themselves? Let us see if we can discover this. They had been cast

out of their own land, and were trodden down, as the prophets describe it, by their enemies, as also by the Lord Himself. Is it not reasonable to suppose that, in this captive and down-trodden condition, they called to mind God's dealings towards them, both in mercy and in judgment? Surely, yes; and they could hardly do so, and not remember one of the most familiar symbols by which the prophetic word had described them—"My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein. . . . What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be for a treading. . . . For the vineyard of the Lord of Hosts is the house of Israel" (Isaiah v. 1-7). "Israel is an empty vine. . . . It shall be carried unto Assyria" (Hos. x. 1, 6). This symbol of the vine, as every reader of the prophetic writings knows, is one used in a variety of ways to denote the tribes, and God's care and culture of them, the object being to make them fruitful in all good works. But were they not also spoken of—as other people who had incurred the Divine judgment were—as the fruit of the vine, trodden in the wine-press? We have certainly one well-known passage in the Book of Isaiah (lxiii. 2-4) in which it is so: "Wherefore are thou red in thine apparel, and thy garments like him that treadeth the wine-press? I have trodden the wine-press alone, and of the people there was none with me. I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment, for the day of vengeance is in mine heart." A parallel passage occurs in the Apocalypse (ch. xix. 15). In like manner, Jeremiah, lamenting the fall and punishment of Judah, says: "The Lord hath trodden under foot all my mighty men in the midst of me; He hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in the wine-press" (Lam. i. 15). The most striking passage is certainly that in Isaiah, and that Israel considered it as primarily referring to their own punishment is obvious from the circumstance that the rest of the chapter in which it occurs, with the whole of the following chapter, is a penitential confession and supplication of the Israelites in their then state of captivity. They acknowledge the favours and blessings which God had bestowed upon them, confess their ingratitude, bow to the judgment they had brought upon themselves, and pray for forgiveness, and for a restoration to their land. They had been trodden down by God as well as by man, and, in the Divine judgment, they had been represented as the fruit of the vine, trodden in the wine-press of the wrath of God. May they not, in their penitence, impressed with a sense of the Divine displeasure, and of the sins which had brought it upon them, have called themselves by a name expressive of that state, and corresponding with the metaphor under which they had been spoken of? In Hebrew, the wine-press is called *Get*. Some of the psalms have, in their inscription, "To the chief musician upon *Gittith*." In the Hebrew it

is *Getith*, not *Gittith*—that is, it is the plural of *Get*; and the psalms are supposed to have been those sung after the vintage. The name of *Get*, or Gath, was given to many places in Israel, as Gath-Hepher, Gath-Rimmon, &c., as also to one of the five Principalities of the Philistines, on the Mediterranean. Now, if the Israelites, in their down-trodden condition, designated themselves, as I have supposed, *Get*, the word would easily, and almost surely, become *Geta*, and in its plural form, *Getæ*. I do not mean to say that they intended to call themselves "wine-pressers," but, by a figure of speech (a metonymy) common to almost all languages, by which the thing contained is put for that which contains it, and *vice versa*, the word for a wine-press would stand for the fruit of the wine trodden in it; so that *Getæ* would signify the trodden vine, or the sorely-crushed people. I had written so far, when I found that Diodorus speaks of a branch of the Scythian tribes, which occupied the mountainous regions about Caucasus, and also the plains towards the ocean, and the Palus Mæstis, with the other regions near the Tamais, whence they crossed the Araxes, and passed into Europe. The most advanced of them being known to the Romans under the name of Germans (evidently the people of whom I have been speaking); and he calls them *Massagetæ*. Here we have the *Getæ* again, but compounded with another word, *Massa*. What is *Massa*? In Arabic, the word *Mass* signifies *to be dilated*, as a wound, and in the Hebrew, *to crack and peel off*, as the diseased skin; hence, it signifies to reject with contempt or disgust—to despise—the opposite of to choose. In this compound word, therefore, we have the same meaning as in *Getæ*, but intensified—the cast-off, despised, bruised vine. Thus Hosea (x. 1) says, "Israel is an empty vine;" and Isaiah says that, under their punishment, Israel shall lament for the once-fruitful vine (xxxii. 12). In the absence of other means of ascertaining the origin of the name *Getæ*, from whom have descended the Anglo-Saxons, I submit this as a conjecture entitled to some consideration.

II. It may be asked whether there is any reason to believe that the Israelites, who, though they were to be cast forth and punished, as we have seen, but who were also to be recalled and restored to God's favour, and to their own land, which had been given to the twelve tribes, in perpetuity, would, during their exclusion from it, cease to observe the laws and disregard the ceremonies which it had proscribed? Though they were to be dispersed amongst the nations, they were not to be lost. Israel was to be brought back from Assyria, and the outcasts who had left the great body of their brethren were to be gathered together from all the countries into which they had been dispersed—"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold" (Micah ii. 12). Yes, all this will assuredly come to pass, for "the word of the Lord is sure," and in this His word has been confirmed by an oath. But in the meantime, Israel was to pass through many changes, and amongst them that of apostacy, accompanied by blindness—that is, mental and spiritual blindness, a state in which they should know neither God nor themselves. This is assured to us by the words of prophecy; and whatever may be thought or said in disparagement of the prophecies by those who, in spite of the many and striking prophecies in rela-

tion to almost all the nations of the earth, as well as to the Jewish people, that have been already fulfilled, those who believe in the sworn word of prophecy will accept this word touching the condition of Israel during her dispersion as surely as they would any well-attested history which might claim their acceptance. Let us, then, refer to a few passages in the writings of two or three only of the prophets. Hosea, predicting the impending punishment of Israel by certain symbolic actions, which the Lord enjoined him to adopt, says ("calling things that are not as though they were"), "Ye are not my people, and I will not be your God . . . Yet, it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God . . . And they shall say, Thou art my God." (Hos. i. 9, 10; ii. 23.) And plainer still: "They (Israel) shall no more be remembered by their name (ii. 17). And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro, to seek the word of the Lord, and shall not find it" (Amos viii. 12). "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without a pillar (as a witness to the Lord, see Isa. xix. 19, 20), and without an ephod and teraphim" (Hos. iii. 4). "Because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou has forgotten the law of thy God, I also will forget thy children" (Hos. iv. 6). "Because Ephraim hath made many altars to sin, altars shall be unto him to sin" (Hos. viii. 2). "They sin more and more, and have made them molten images of their silver, and idols, according to their own understanding; all of it the work of the craftsmen" (Hos. xiii. 2). "Ephraim, he hath mixed himself among the people" (Hos. vii. 8). "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hos. viii. 8). "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known . . . They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but my servant, or deaf as my messenger that I sent?" (Isaiah, xlii 16-19.)

There are several things, beyond mere punishment, included in these denunciations—(1) Israel is to lose the law—"The word of the Lord"—that is, to forget or not to observe it. (2.) Abandoning the law, Israel is to be given up to idolatry—to be "joined to idols." (3.) Israel is to be mixed with the people—"swallowed up amongst the Gentiles"—that is, is not to be distinguished from them, so that they who were once called, "My people," are not then to be so called. If the passages I have quoted mean anything, they mean these things, as things that were to befall Israel, under the judgment that was then impending, in consequence of their incorrigible perverseness, and the abandonment of their covenant God.

But this absorption of other peoples by Israel, and their absorption by other peoples, so as not to be, for some time, distinguished from them, have their parallel in Judah, or the Jews. The earliest Christians were of Judah. All the Apostles were of Galilee, and the first converts were men of Galilee, and their numbers were first augmented by Jews, devout men, out of every nation under heaven, with some of Judea and Jerusalem (Acts iii.). And these went forth everywhere, and became so mixed with the Gentiles that their descendants, after a few generations, became undistinguishable. But long before this, there were amalgamations with other races, even with some of those with whom they were forbidden to unite. Many of the Jews, during their dispersion in the Babylonian captivity, united themselves with the peoples inhabiting those countries, and thus lost their individuality; some becoming Mahommedans, and some, like their brethren of Israel, adopting the idolatrous practices of the peoples amongst

whom they settled. On the other hand, after their return to Judea, John Hyrcanus, having conquered the Edomites—or Idomeans—gave them their choice, either to be circumcised and keep the law of Moses, or to leave the country. They chose the former, and became one people with the Jews, the name of Edomite being lost in that of Jew. Nor should we omit to notice, that Ruth, a Moabitess, was married to Boaz, the great-grandfather of David. About forty years before the Christian era, Phasaël, one of the sons of Antipater, an Edomite or Idomean, became governor of Jerusalem, while his second son, Herod, after having been made governor of Galilee, was made king of the Jews, by the Romans, and rebuilt, or partly rebuilt and beautified, the temple of Jerusalem, and was succeeded by his son, after whose reign of ten years, Judea became a Roman province. But it was not with the Edomites, only, but with Canaanites, that the Jews became intermingled—the two becoming one people, David having permitted the Jebusites, one branch of the Canaanites, to remain in Jerusalem, where were both the throne and the temple; so that, as Ezekiel says of Judah (xvi. 3): "Thy birth and thy nativity is of the land of Canaan: thy father was an Amorite, and thy mother a Hittite." These facts are not produced to disparage the Jews, but simply to show that Israel, in becoming mixed and united with the Gentiles, is only upon a par with Judah, who also mixed with them and absorbed them. But of both a remnant remains: "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations, whither ye shall be carried captives . . . and they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and I have not said in vain that I would do this evil unto them" (Ezek. vi. 6-10).

I submit, then, that there is nothing in the two circumstances we have been considering that militates against the assumption—I say assumption, because as yet I have suggested nothing beyond probabilities, though probabilities which are, I think, very striking—that the Getae of Moesia and Dacia were the people of the ten tribes, who were carried by the Assyrians into Upper Media, and the countries between the Caspian Sea and the Euxine, and who thence pursued a westward course, along the shores of the latter sea, peopling with Germany and the Cimbrian Chersonesus, and who, under the name of Goths, overran the western Roman empire, and the great branch of whom are now known as Anglo-Saxons. The absolute proofs of that fact have yet to be adduced, and though strong and conclusive, as I believe them to be, I have thought it right, at this stage of the enquiry, to advert to such circumstances as tend to prepare the way for them.

RED CROSS OF CONSTANTINE.

MANCHESTER.—The Palatine Conclave, No. 50, will be consecrated at Freemasons' Hall, Cooper-street, on Saturday, the 29th inst. The Illustrious Intendant-General for South Lancashire, Sir Knight W. Romaine Callender, jun., is expected to attend.

The "Red Rose" Conclave, No. 59, has been opened at Columbia, Lancaster County, Pennsylvania, and the "Rose of Sharon" Conclave, No. 60, at Rouseville, Venango County, in the same State, under authority from M.E. Sir Kt. Alfred Creigh, Z.L.D., Chief Intendant-General U.S.A.

The Rt. Hon. the Earl of Bective has conferred the rank of Intendant-General, unattached, upon Sir Knights the Hon. Judge Gibbs, Andrew Hay, and E. Tyrrell Leith, of Bombay.

WE regret to learn that Bro. C. Smith, of the Vitruvian Lodge, No. 87, who has contributed to this journal several articles on Adoptive Masonry, has lately been suffering from severe indisposition.

A PROVINCIAL Grand Mark Lodge will be holden in the Masonic Hall, St. John's Place, Halifax, at 2 p.m. on Wednesday, August 2nd, 1871, under the auspices of the Fearnley Lodge, No. 58.

GRAND MASONIC CEREMONIES AT ALBANY.

[FROM OUR OWN SPECIAL CORRESPONDENT.]

The laying of the corner-stone of the new Capitol building at Albany, the metropolis of New York State has this day (June 24th, 1871) been performed, with due Masonic honours by the Grand Lodge of New York.

Your correspondent, by the kindness of an influential friend, was placed within a yard or two of the Grand Master, and consequently had an excellent opportunity of viewing the proceedings.

From an early hour this morning it rained in torrents at Albany, and hence the spectacle was far inferior to what it would have been under more favourable circumstances. During the whole of the affair the rain came down incessantly, and the Albany Journal records the Masonic joke of the day when it says that "the different lodges put to one another this question: How could we have expected dry weather in which to lay the corner-stone, when the Grand Marshal was a Waterman?" Bro. Waterman certainly had a day after his own name, though not after his own heart, on which to perform his duties.

The Knights Templar, and the "Blue" and "Red" craftsmen, turned out in great force. Most of the commanderies, as encampments are called here, were headed with a band of music, and dressed in a uniform of a strictly military character they had a fine soldierly appearance. The full-dress uniform appears to be a cocked hat (something like an English general's), with a feather in it; a coat of blue, with silver buttons stamped with the cross of the Order, a belt and sword. Many of the Templars, however, wore an undress cap, which, to our mind, looked far handsomer than the cocked hat. The officers of the commanderies wore gold lace and epaulettes, and lead their men like military companies. The various chapters and lodges did not turn out in very grand regalia, perhaps owing to the weather. The companions and brethren mostly wore the cotton "Apprentice's" apron, and we may mention that in lodges over here the Master Mason's apron is seldom worn, except by officials. The Grand Lodge officers were of course more extensively "got up," but the display of ornaments by the Craft Masons was nothing like what would have been seen in England on such an occasion.

After His Excellency John T. Hoffman, Governor of New York State, had discharged his portion of the duties of the day in first-rate style, the Masonic ceremonies concluded the celebration. The Governor having finished his address, and the Most Worshipful John H. Anthon, Grand Master of the Grand Lodge of New York being in his place, the following order was observed:—

The Hon. Hamilton Harris, President of the New Capitol Commission, addressed the Grand Master, ending with the formula: It seemed most fitting that your Ancient and Honourable Fraternity should be invited to perform the ceremony of laying the corner-stone of the new Capitol of the State of New York, and this I now invite you to do with the usual forms of Masonry.

Grand Master: From time immemorial it has been the custom of the Ancient and Honourable Fraternity of Free and Accepted Masons to lay, when requested so to do, with their ancient forms, the corner-stone of buildings erected for the worship of God, for charitable objects, or for the purposes of the administration of justice and free government, and of no other building. This corner-stone, therefore, we may lay in accordance with our law, and gladly do so, testifying thereby our obedience to the law and our desire to show publicly our respect for the government under which we live.

The Grand Master then called up the lodge, remarking: The first duty of Masons in any undertaking is to invoke the blessing of the Great Architect upon their work. Let us pray.

Senior Grand Chaplain Schoonmaker, of Sing Sing, then offered the following prayer:—"O most glorious and eternal God, Great Architect of the Universe, Whomakest all things by Thy power, and adornest all things by Thy bounty, and fillest all things with Thy goodness, and sanctifieth the heart and gifts of Thy servants, Who in the days of old didst graciously accept the house which our Grand Master King Solomon erected to Thy glory! we praise Thee and bless Thee that Thou hast thus far prospered the handiwork of us, Thy servants, who are this day met together in Thy fear and love to lay the corner-stone of this building, dedicated to Thy service as the place of assembly of a Government which Thou hast blessed with freedom. We humbly pray Thee that Thou wouldst vouchsafe to sanctify this house by the outpouring of Thy holiness from on high. Let the sun of righteousness ever shine here, and the bright illumination of Thy grace. That which we dedicate, do Thou

bles. That which we offer, do Thou accept. Those who shall assemble here, do Thou visit graciously and enlighten, now and for ever, even unto the Great Accounting Day, when we shall receive the due reward of our labours in the Grand Lodge above."

The following ode was then sung:—

TUNE—"Sparkling and Bright."
From the noble rest of our mountain crests,
From the forests grand and hoary,
From the rivers, bright in their liquid light,
We come in the Summer's glory,
With hearts so fraught with the swelling thought
Of the crowns our Age is wearing,
We stand in hope on the century's slope,
A loftier labour daring.
Chorus—The future hears thro' listening years,
In chorus loud and lusty,
Our Royal dome, our patriot home,
Well formed, and true and trusty.

Our storied past was proudly cast
To this high and holy keeping,
And gladly lay on its stone to-day
The fairest sheaves we're reaping.
So the record true that the Old State knew,
Her lives of brave endeavour,
Shall stand secure while its walls endure,
The corner-stone for ever!
Chorus—The future hears, &c.

May the marble white prove a symbol bright
Of whiter deeds unfolding,
While stronger far than her pillars are
The nation's life is moulding.
So its towers shall glow in their sculptured snow,
Our happy hills adorning,
Till the workmen wait by the Temple's gate,
Beyond the golden morning.
Chorus—The future hears, &c.

The audience united in the chorus.
The corner-stone being raised, the Grand Master said: The Grand Treasurer will place in the corner-stone the memorials prepared for that purpose, and the Grand Secretary will read the list of what is so deposited.

The Grand Treasurer thereupon took formal charge of the massive box (made of highly-polished copper and hermetically sealed), and it was deposited in the place provided for it. This ceremony was accompanied by music from the band, the Grand Lodge standing during the ceremony.

When this was done, the Grand Master spread the cement on the stone, and it was lowered, with music.

The Grand Master seated the Grand Lodge, and proceeded as follows:—

Grand Master: Bro. Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master: The square.

Grand Master: What does it teach?

Deputy Grand Master: To square our actions by the square of virtue, and by it we prove our work.

Grand Master: Apply your jewel to this corner-stone, and make report.

Deputy Grand Master: The stone is square; the craftsmen have done their duty.

Grand Master: Bro. Senior Grand Warden, what is the jewel of your office?

Senior Grand Warden: The level.

Grand Master: What does it teach?

Senior Grand Warden: The equality of all men, and by it we prove our work.

Grand Master: Apply your jewel to this corner-stone, and make report.

Senior Grand Warden: The stone is level; the craftsmen have done their duty.

Grand Master: Bro. Junior Grand Warden, what is the jewel of your office?

Junior Grand Warden: The Plumb.

Grand Master: What does it teach?

Junior Grand Warden: To walk uprightly before God and man, and by it we prove our work.

Grand Master: Apply your jewel to this corner-stone, and make report?

Junior Grand Warden: The stone is plumb; the craftsmen have done their duty.

The Senior and Junior Grand Deputies, bearing the trowel and gavel, then approached the stone.

The Grand Master, preceded by the Grand Marshal, advanced to the stone, spread mortar upon it, struck three blows with the mallet, and returning to his place, said: I, J. H. Anthon, Grand Master of Masons of the State of New York, declare this stone to be plumb, level, and square, to be well-formed, true and trusty, and duly laid.

The Grand Stewards then proceeded to the stone, followed by the deputy Grand Master, Senior Grand Warden, and Junior Grand Warden, bearing the corn, wine, and oil.

The Deputy Grand Master scattered the corn, saying: May the blessing of the Great Architect of the Universe rest upon the people of this State, and the corn of nourishment abound in our land.

The Senior Grand Warden poured the wine,

saying: May the Great Architect of the Universe watch over and preserve the workmen upon this building, and bless them and our land with the heavenly wine of refreshment and peace.

The Junior Grand Warden poured the oil, saying: May the Great Architect of the Universe bless our land with union, harmony, and love—the oil, which maketh men to be of a joyful countenance.

The Grand Master returned to his place, when the Grand Marshal presented the Architect, as follows: I present to you, Thomas Fuller, the architect of this building. He is ready with craftsmen for the work, and asks the tools for his task.

The Grand Master then gave him a square, level, plumb, and plan, saying: Labour on this task, and be blessed, my brother, in the work. May it be blessed with wisdom in the plan, strength in the execution, beauty in the adornment; and, when complete, may wisdom be still within its walls to enlighten, strength to encourage and sustain our rulers, and the beauty of holiness to adorn all their works.

Then followed the benediction by the Grand Chaplain, when the Grand Marshal made the following proclamation: In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of New York, I proclaim that the corner-stone of the new Capitol of the State of New York has this day been found square, level, and plumb, true and trusty, and laid according to the old customs by the Grand Master of Masons.

The following ode was sung by the Fraternity in full chorus, when the assembly dispersed:—

CLOSING ODE—(Selected).

Tune—"America."

Let notes of gladness tell
Thoughts that each bosom swell,
The work begun!
Hope's joyous thoughts we bring,
While to our Heavenly King
Friends now united sing,
Hearts joined as one.

Where laid the corner-stone
Ever in kindness known
Be man's best good!
Though years shall pass away,
Though human works decay,
Ever by Heaven's own ray
Be Truth renewed.

May, in proportion true,
Rising to grateful view,
The work ascend!
Long may it safely stand,
Untouched by ruthless hand,
Till, true to Heaven's command,
All time shall end.

This terminated the proceedings, and umbrellas were soon seen vanishing in every direction. We just stayed to personally congratulate the Most Worshipful Grand Master on his successful Freemasonry under difficulties, and then adjourned to the Delaware House Hotel, which was all the day crowded with Templars and craftsmen. We found all whom we met to be "worthy Masons," as far as brotherly courtesy was concerned; and notwithstanding the miseries of a wet day, we feel that we were highly privileged in being able to attend one of the greatest events in the memory of Freemasonry in the State of New York. We had several invitations to join the ranks of the Masons for the day, but we declined them all, preferring as your correspondent to range ourselves with the "gentlemen of the press." As far as we could ascertain, no other English brethren were present.

LAYING the FIRST STONE of a MASONIC TEMPLE at HASSKEUI.

[From the *Levant Times & Shipping Gazette*, July 5.]

To the British colony in Hasskeui, and especially to the Scotch element which predominates in that community, belongs the honour of founding the first Masonic Temple ever erected in any part of the Turkish Empire. The establishment of a Masonic Lodge in Hasskeui, under the Scotch Rite, was in itself an event in the annals of Freemasonry in this country, and, considering the many members of the fraternity resident in that suburb, was a really important addition to the group of social institutions which the Hasskeuites have planted in their own midst within the last few years. Such was the success of the "Caledonian Lodge" that in a very short time the £200 expended in lodge furniture, officers' clothing and jewels, &c., was paid off. The accommodation the lodge had obtained in an upper room of the Mechanics' Institute soon became inadequate, owing to the continuous accession of members; and it was not long before the idea was broached among the members of providing a building for themselves, so desirable on Masonic grounds as well as for convenience and economical reasons. Convinced, as they soon were of the financial as well as other advantages of the undertaking, the brethren, with that unity of purpose which characterises the Hass-

keuites, at once resolved upon carrying it out by subscribing among themselves for £T. 5 shares bearing 7 per cent. interest—to be derived from the rent payable by the lodge itself and from the letting of part of the premises—the shares to be purchasable by the lodge at par, so that the building should eventually become the property of the "Caledonians." Within a few weeks only, a capital of nearly a thousand pounds was subscribed for, on that basis a site in the Jews' Quarter, a few hundred yards above the Mechanics' Institute, was purchased; a contract was made for the erection of a suitable stone and brick building; the ground was at once levelled and the foundations made; and on Saturday, July the 1st, the corner-stone was laid with full Masonic "pomp and circumstance" by the Right Worshipful Bro. J. P. Brown, District Grand Master for Turkey under the English Constitution (Chargé d'affaires of the United States at Constantinople), who was requested by the Master and brethren of the Caledonian Lodge to officiate on the occasion. The event brought together an assemblage of the Craft which would have been considered large and imposing on any similar occasion at home. More than 156, including many brethren of foreign lodges, mustered in the Recreation Hall, where the District Grand Lodge was opened at four o'clock by the R.W. District Grand Master, who was supported by his present Deputy, V.W. Bro. Thompson, and his late Deputy, V.W. Bro. G. Laurie, the Warden's chairs being filled by W. Bro. J. Bevan, P.M. Caledonian and Leinster Lodges, and Bro. Temple, S.W. of the Oriental and Bulwer. The lodge having been opened in due form, the officers and brethren of the Caledonian saluted in turn, according to seniority, all the other lodges of the District, and the compliment was returned by the members of the latter.

The lodge was then adjourned, and a procession was marshalled by W. Bro. G. Warren, who acted as Director of Ceremonies, assisted by W. Bro. G. Mears. The cortège was conducted by a circuitous route over the Ok-Meidan to the site, with a view, no doubt, of giving Hasskeui a good opportunity of witnessing the disciples of the mystic art in all their glory of purple and gold and blue and silver. There was a great number of spectators, principally the Jewish inhabitants of the quarter, few, if any of whom had, perhaps, an idea that the spectacle they were witnessing was one at all connected with their own race and religion.

The brethren having formed in square round the foundations of the building, R.W.D.G.M. opened the proceedings by stating that he had been particularly flattered with the request of the Worshipful Master of the Caledonian Lodge to lay the foundation-stone of this edifice, and he assured him and his brethren that he accepted the invitation with much pleasure. He then called upon the Rev. C. B. Gribble, H.M. Embassy Chaplain, to open the proceedings with prayer, and the rev. gentleman offered up the following prayer, which we give entire as an excellent model of Masonic composition appropriate to such an occasion, though the author, Mr. Gribble, himself is not a member of the Craft:—

"Almighty Father, accept, we pray Thee, the humble tribute of gratitude which we Thy children and servants now offer to Thee. We derive from Thee our life, our reason, our faculties, our senses, and all things contributory to the enjoyment of our existence. From Thee, O Lord, cometh every virtue, the power to observe Thy laws, the will to do good, patience in well-doing, and the strength to suffer, to submit, and to revive when adverse advents, all ordered in Thy providence, occur to try our faith and to test our confidence in Thy mercy. We address Thee as our Creator; for Thou, O, Lord, hast made the heavens, the earth and all that is therein, the sea and all that is therein. Thy wisdom and vast designs in the structure of the universe and the laws by which all nature is regulated would have been unknown by us but for Thy goodness in giving streams of light to our darkened intellect. It is of Thee that we learn to adore the majesty of Thy government in the realm of material nature; it is from Thee that we learn the inner law of love to Thy creatures, which we Thy creatures are duly bound to obey. Thou hast bestowed on man the power to found, to raise, and to consolidate states, societies, and brotherhoods for the welfare of our race. We lament our failure; we confess that the great law revealed from heaven—glory to God, peace on earth, and goodwill to man—has been neglected, and that its observance is our duty. To discharge this duty, we meet to consecrate to Thee a building devoted to philanthropy, the love of God to man, and of man to man. Deign then, Almighty Architect, framer of the world, and beneficent Creator, to bless our enterprise. Prosper Thou our handiwork. Enable us to complete it without accident or injury to the workmen, and, when the house shall be finished, be pleased to give wisdom to our deliberations, soberness to our judgment, prudence to our measures, energy to our action, and an untiring benevolence in helping the poor and afflicted, so that

when Thou, Almighty overseer of our work, shalt be pleased to lay judgment to the line and righteousness to the plummet, we may be found wise master builders, discharging our duty with diligence and sobriety and with a wise liberality. We humbly pray Thee to grant us in Thy mercy what we now ask in the name of Jesus Christ our Lord. Amen."

The prayer was followed by a hymn admirably sung by a body of the Hasskeui Institute school-children, of both sexes, under the direction of Mr. Stewart, master of the school.

Bro. Frazer, Secretary of the Caledonian Lodge, then read a history of the establishment of the lodge and of the measures it had adopted for the erection of this Masonic Temple. Several coins and documents having been deposited in a cavity under the stone, the R.W. District Grand Master then proceeded to lay the stone according to Masonic usage. The ceremony having been solemnly performed,

W. Brother W. S. Henderson, Master of the Caledonian Lodge, presented to the R.W. Bro. Brown, as a souvenir of the service he had just rendered, a small but elegant silver trowel, one side of which bore a very artistically engraved inscription to Mr. Brown, and the other, the names of the Masonic Temple Committee.

The R.W. Bro. Brown then delivered the following address, which we print *in extenso* in compliance with general request:—

Brethren,—We have assembled here to-day for the purpose of laying the foundation-stone of a Freemasons' lodge, to be erected for the use of the Caledonian Lodge, under the jurisdiction of the Grand Lodge of Scotland. To many of those now present this may seem to be only an ordinary occurrence, inasmuch as so many other lodges have been constructed in other countries. It is, however, far from being a common occurrence. It is for the first time that, in this vast Ottoman Empire, a Masonic lodge has ever been erected; and the event is, therefore, one of peculiar interest to us all as Freemasons, not only here in Turkey but to our more distant brethren in every part of the world. Indeed, it forms an epoch in the history of Freemasonry, and, as such, is destined to be mentioned in all time to come, as one wherein our brethren of Scotland took the lead here in promoting the welfare and prosperity of our beloved institution, by the erection of a lodge in what may be truthfully called the country or empire in which Freemasonry originated. For this reason all of my brethren now present will, I feel confident, join with me in applauding the zeal and the great efforts of our Scottish brethren in this laudable undertaking. It will, hereafter, be stated by them with pride, that on the first day of July, 1871, the Caledonian Lodge of Constantinople, or more properly of Hasskeui, laid the foundation-stone of the first lodge ever erected in the East. To those who are not familiar with the history and traditions of our Order, a lodge of Freemasons may seem to be only an ordinary edifice erected for the exhibition of certain rites and ceremonies of a mysterious character; and this conviction will be more calculated to repel than to invite their sympathies and good wishes for its success and prosperity. To them I would declare that this lodge is truly, I believe, destined to be only another new temple dedicated to the cultivation and the preservation of the highest principles of morality and virtue existing amongst mankind; that it is dedicated to the Supreme Author of all divine providences; to the worship and adoration of Him whom we call the Great Architect of the Universe, the Creator of all things; that none other than a sincere believer in the actual existence of our divine Lord and Master will ever be permitted to enter it; and that all disbelievers will be kept away from it. I am also sure that it will aid in spreading, far and wide, a desire to contemplate and acquire a more intimate knowledge of the works of our divine Creator, even when taught in symbols and allegories; and that the conventional and harmless signs and tokens of its brethren will only serve to designate those who sympathize in the sublime principles of one Universal Benevolence from those who do not. The Almighty and Omniscient Creator of this little world, and of all the other far more vast worlds by which it is surrounded, in the three thousandth year of man's existence, commanded one of His faithful servants to erect a temple in the city of Jerusalem to be dedicated to the adoration of Himself. History and tradition inform us that the great Temple of Solomon was erected on a spot peculiarly interesting to mankind. Every Masonic temple is a humble imitation of that great temple of God. It represents the greater temple of the world, the great vault of the heavens and the surface of our globe, with reference also to the cardinal points; all indicating that Freemasons thus fully recognize and humbly adore the Great Architect of the Universe. When we remember that there are so many thousands—I may even say millions—of Freemasons, of the very highest and lowest degrees of social life, scattered over the world—showing how much our Institution is respected and esteemed—

many persons will very naturally ask what are the peculiar attractions which connect so many men together by what we call our "mystic tie," what are the great principles which form its basis, and have continued through so many ages to sustain it in public estimation when so many others have, after a brief period, ceased even to be remembered? This query is easily answered. The great principle of Freemasonry is Humanity, and the welfare of mankind in every part of the world and in every position of life. To this must be added Benevolence and Philanthropy, with an ardent desire to unite all men together as the children of one great divine Creator as so many brethren, irrespective of their religious faiths and their nationalities; to lead them to divest themselves of their human prejudices; to respect the religious sentiments of every one, to bear with and, if possible, to correct their frailties; and to elevate them above degrading and harmful passions of weak prejudices and the fancied superiorities of life; to place all mankind upon one broad platform of Humanity and of a common origin; to induce them to regard knowledge, intelligence, and virtuous conduct in each and every sphere of life, industry and labour, as the most noble and elevating principles of man; and, above all things, of a never-ceasing conviction of a common individual responsibility for their moral acts to the Great Architect of the Universe. Perhaps some of the ladies present, who have honoured us to-day with their presence and their sympathies, will ask how it is that, as Humanity and universal benevolence are the first principles of Freemasonry, why they are not likewise initiated into our Order. If there be indeed any, I may answer them and appeal to the whole world, to history and tradition, for a confirmation of my declaration that the female heart needs no such institution. It is, naturally always actuated by the noblest sentiments of humanity and benevolence, and therefore needs no "mystic tie" to develop it. How many memorable instances, ever fresh in our recollection, might be cited, wherein man, wayward man, ambitious man, ambitious even in his thirst for knowledge, has, when reduced to the extreme depths of misery or misfortune, owed even his life to the natural benevolence of the female heart? In fact, the ladies are all Freemasons by nature, and art or craft can add nothing to the divine gift so largely bestowed upon them. The world has its snares and its attractions to often wayward man, which are unknown to those who adorn the dear place called home. There the mother, the wife, the sister, or the daughter, exercises each her natural feelings and benevolence within her own particular sphere. What the brother is within the lodge the sister is beyond it; and thus each promotes the first principles of our beloved institution. I sincerely and confidently believe that when Freemasonry is perfectly understood in this country, appreciated as it fully deserves to be, and acted upon with sincerity, it will become as highly esteemed and as popular as it is in all other parts of the world. Whatever may be the distinctions of official and social life, Freemasonry holds that all men are on the footing of one common brotherhood, united by the mystic tie of mutual interest and mutual affection. It has no design to extend any peculiar views of religion or politics. Any deviation from this rule is a serious error which degrades our Order. In both it fills a perfectly neutral position, though it strongly inculcates the principle that each brother should sincerely act up to those of his own faith and be devotedly loyal to his sovereign, his country, and his government. What more liberal principle than this can be proclaimed to the world? Within its own sphere it also calls for the strictest conformity to its own laws and regulations and obedience to its own authorities. I hope that this example of the Caledonian lodge will soon be followed by other lodges in this country. The same fraternal feeling of unity which unites it with the admirable and excellent Leinster Lodge under the jurisdiction of the Grand Lodge of Ireland, would soon promote the erection of other Masonic Temples both in Constantinople and throughout the East, so that, under the blessing of Divine Providence, Freemasonry may extend its benign influences among the varied peoples of the Ottoman Empire and unite them together in one common fraternity. In conclusion, may our mysteries prove to be only those of nature and its Divine Creator. May this Caledonian Lodge become one more symbol of the great temple which surrounds us wherever we be; and its members fully appreciate the supreme truth that even the deepest recesses of our Masonic hearts are, here and everywhere, open to the all-seeing eye of the Great Architect of the Universe. And may this new lodge, of which we have just laid the foundation-stone, the rough ashlar, be the means of spreading, far and near, the learning of Scotland's Dugald Stewart and the tenderness of heart of Scotland's Burns.

A hymn having been sung by the school-children, the Rev. C. B. Gribble pronounced the apostolic benediction, and the brethren returned in procession (but this time by the directest route) to the Mechanics' Institute, where the District Grand

Lodge was closed in due form, Br. Jory playing the National Anthem, as at the opening of the lodge. Soon afterwards, commenced

THE BANQUET,

an excellent cold collation, provided by Bro. Nunn conjointly with the proprietor of the establishment in which it was held, the British Club House. Nearly ninety brethren sat down, a number of whom, including all the officers of the D.G. Lodge and the W.M.'s and Wardens of the private lodges, were invited, the rest paying half a lira each, which was by no means an immoderate charge, considering the quality of the repast, the efficient waiting, and the unstinted supply of champagne.

Bro. W. S. Henderson, W.M. Caledonian Lodge, presided, and was supported by the R.W.D.G.M., the D.D.G.M., the W.M. Oriental Lodge, the P.D. D.G.M., and other Masters, Past Masters, and officers of Grand Lodge. Bros. Spence and Scott, Wardens of the Caledonian, occupied the vice-chairs.

The first toast was that given at all assemblies of British Masons, "The Queen and the Craft," which was followed by the healths of the Sultan, the M.W.P.G.M. the Prince of Wales, the M.W. the Earl of Rosslyn, G.M. of Scotland, the M.W. the Marquis of Ripon, G.M. of England, and "all other Grand Masters and Grand Lodges throughout the world."

The Chairman said the next toast was one that every brother present, and more especially the members of the Caledonian, would respond to most heartily, "Prosperity to the District Grand Lodge of Turkey, with the health of its R.W. Master, Bro. John Porter Brown." (Loud cheers.) Bro. Brown had most cheerfully consented to officiate on this occasion, and the presence of himself and officers had not only given *éclat* to the proceedings of the day but had afforded a stimulus and an encouragement to the Caledonians in an undertaking which he (the Chairman) ventured to say would mark an era in the history of Freemasonry in Turkey.

R.W. Bro. Brown, in acknowledging the compliment, said he had thoroughly enjoyed himself, and had felt both happy and proud in the part he had to fill.

V.W. Bro. Thompson, in replying to the next toast, "The Officers of the District Grand Lodge," observed that he hoped the day would come when they would have to assist at the laying of the first stone of a Masonic temple in Pera, where there were so many lodges and so large a number of the brethren. (Hear, hear.)

W. Bro. Henderson, in returning thanks for "The W.M. and Officers of the Caledonian Lodge," proposed by the R.W. Bro. Brown, said he considered it a great honour to preside over so large a company of distinguished members of the Craft, who were not merely speculative Masons but might be considered, from the work in which they had taken part that afternoon, to be also operative Masons. If the great Temple of Solomon was built in Jerusalem, the humble imitation of it commenced to-day was situated in Jews' Town, Hasskeui. His lines as a Master had fallen in pleasant places, for never had a Master of a lodge a more dutiful or assiduous body of officers and members, and neither he himself nor any single brother among them had a right to take special credit to himself for results which had been achieved by the hearty, earnest and fraternal co-operation of all. (Applause.)

Bro. D. Frazer, Secretary of Caledonian Lodge, after some humorous remarks, observed, with reference to the W.M.'s allusion to the site of the Temple, that he was reminded of the circumstance of Joshua commanding the twelve men belonging to the twelve tribes each one to take up a stone, and telling them that when their children in time to come asked of their fathers, "What mean ye by these stones?" they should reply that they were as a memorial unto the children of Israel for ever. When he (Bro. Frazer) saw the crowd of spectators of the proceedings that day who were descended from those tribes, it occurred to him that they were wondering what those stones meant, and if they asked let the Masons of Hasskeui tell them that they were meant as a memorial to them and their children for ever. No one could tell what might be developed out of the work commenced that day, but he believed it quite within the bounds of possibility that the time would arrive when a future generation in this land, enjoying manifold blessings yet in store for them, would exclaim, "God bless the Caledonians!"

W. Bro. J. Laffan Hanly, in responding for "The Oriental Lodge—the pioneer lodge of Turkey," said he esteemed it a great enhancement of the honour he enjoyed as Master of the senior lodge in Turkey, that it should have fallen to his lot to represent it on so interesting an occasion as the present. Though the Caledonians had been the subject of so much compliment that day, they could not suspect that it was flattery. The praise could not but be thoroughly sincere, for it involved on the part of those who bestowed it a reproach to themselves—a tacit con-

sciousness of their own shortcomings. (Hear, hear.) He trusted that the example set by the comparatively small body of Hasskeute Masons would inspire their more numerous and wealthier brethren of Pera with a wholesome shame which might act as a more powerful stimulus than any that had yet been brought to bear upon them as a body. They had years ago been unanimously agreed in Pera that they ought to have a temple; in Hasskeui, no sooner did they come to such a conclusion than the thing was done. (Applause.) He felt certain that the Perotes could also have a building of their own if only half a dozen of them could be found possessing the same energy and unity of action as an equal number of Caledonians; and for his own part, he would render all the assistance in his power to such an undertaking as Master of the Oriental Lodge, which, by the way, had a fund accumulated for the very purpose. (Applause.)

W. Bro. J. Wetherilt replied for the Leinster Lodge (I.C.), which will be a tenant of the new temple; W. Bro. C. T. Reppen, for the Deutscher Bund; Bro. Temple, for the Bulwer; and other Masters and Past Masters responded for their respective lodges. The health of Bro. Walker, who drew the plans of the temple, was also duly honoured, as was that of W. Bro. Warren, who had acted as Director of Ceremonies. The Masonic part of the proceedings concluded with the Tyler's toast.

A vote of thanks was then most cordially passed to the Rev. C. B. Gribble for having officiated on the occasion in the absence of a Masonic Chaplain.

It only remains to add that from what we know of the plans of the proposed edifice, we have every reason to believe that the superstructure which towards the end of the ensuing autumn (for the contractors undertake to have the building up by Oct.) will be seen above the foundation-stone placed on the first inst., will be perfect in all its parts and in every respect creditable to its builders. The lodge-room will comfortably accommodate 150, Masonically seated; the building will also comprise every convenience, and its exterior will be creditable to the Craft.

GRAND LODGE OF IRELAND.

The July meeting of the Grand Lodge was held in the Freemasons' Hall, Dublin, on Thursday, the 6th inst., the R.W. Bro. R. W. Shekleton, D.G.M., on the throne. In consequence of several Grand Officers and Past Grand Officers having declined to act as Grand Inner Guard, the D.G.M. ordered Bro. A. M. Harte, one of the office assistants, to act in that capacity.

The Grand Officers having assumed their proper places, the D.G.M. requested that all brethren who were not members of the Grand Lodge of Ireland, should retire.

Bro. Wonfor, P.M. Lodge 75, protested against the unprecedented course adopted by the Deputy Grand Master in excluding Master Masons from the meeting.

The D.G.M. ruled that Bro. Wonfor was out of order, and that there might be no misapprehension as to his commands, he explained that none could be allowed to remain in Grand but certificated Past Masters, actual Masters, and the Wardens of lodges under the Irish Constitution.

Bro. Dr. Hepburn, I.P.M. Lodge 2, said he had only vacated the chair on the 1st inst., and had not yet taken out his certificate. Was he to be excluded?

The D.G.M. said his case was exceptional, and he might therefore remain.

All but members having retired, the Grand Lodge was opened in due form.

The D.G.M. then rose, and said he had always believed that Masons would support and respect the authority of the chair; but on this occasion, he regretted to state, he had been treated with disrespect, inasmuch as, notwithstanding his orders, a brother who was not a member of the Grand Lodge of Ireland, was then in the room. (Cries of "Name!" "Name!" and great confusion.) He was informed that a person (*sic*) named Yarker was in the Grand Lodge. ("Oh!")

Bro. Wonfor said he had the privilege of knowing Bro. Yarker, and could assure the D.G.M. he was incapable of the conduct imputed to him. He was not in the lodge, nor had he been in it that evening. Bro. Wonfor was proceeding to make some further observations, when the D.G.M. called upon him to resume his seat, and refused to listen to him.

On the recommendation of the Board of General Purposes, Bro. the Hon. David R. Plunket, *Q.C., M.P.*, was elected Grand Junior Deacon, vice the Earl of Kingston, deceased.

Bro. Theophilus E. St. George, Grand Steward, informed the D.G.M. that the brethren who had been excluded remained in the porch, and expected to be readmitted.

The D.G.M. ordered the Inner Guard to admit any member of the Irish Constitution.

Bro. Graham, P.M. Lodge 250, inquired if none others were to be allowed to enter, and the D.G.M. replied that all others should first get his permission.

A large number of Master Masons were then admitted.

Some routine business having been transacted, the Acting Grand Inner Guard handed in the certificate of Bro. John Yarker, Past Master under the English Constitution, who requested to be admitted.

The D.G.M. said, as he thought that the presence of Bro. Yarker might cause dissention amongst them, he would exercise the power which was voted in him, and refuse that brother admittance.

Bro. Wonfor must again protest against the course pursued by the chair. It was a most unconstitutional thing to refuse admittance to a member of a sister Grand Lodge.

The D.G.M. had to call Bro. Wonfor to order, and must request that the business of the Grand Lodge be proceeded with.

Bro. Wonfor insisted upon his right to be heard, and, on advancing towards the pedestal, was met by Bro. the Rev. H. J. Westby, P.G.C., who "dared" him to approach. A scene of the most indescribable confusion then ensued, and the Grand Lodge was in a state of uproar for upwards of ten minutes, some brethren insisting upon Bro. Wonfor's claim to be heard, and others shouting "Put him out," "Shame!" &c.

On order being restored, Bro. Woodworth, P.M. Lodge 245, said it was but a very short time since another Grand Body in Ireland was compelled to apologise to a Grand Body in Scotland for refusing admission to a brother, and it would be a very painful thing, indeed, if this Grand Lodge were—

The D.G.M. ruled Bro. Woodworth out of order, and he accordingly resumed his seat.

After this a P.M. of Lodge 494 handed in the following protest from Bro. Yarker, but the D.G.M. did not read it to the Grand Lodge, and the brethren were thus left in ignorance of its contents:—

"To the Right Worshipful the Grand Lodge of Ireland,

"The Provincial Grand Lodge of Meath having, in an official communication to the Grand Lodge of Ireland, spoken of me, and brethren associated with me, as 'expelled Masons,' I, John Yarker, of 43, Charlton-road, Manchester, P.M. of Lodge 623, 'Fidelity,' Flowery Field, Cheshire, and Lodge 189, 'Integrity,' Manchester, Lancashire, present myself here in your Grand Lodge, and being, in common with the other brethren alluded to, a present member of the United Grand Lodge of All England, I repel the slanderous imputation cast upon us.

"I have come here at some expense, and considerable inconvenience, that I may be spared the pain of bringing the matter before the Grand Lodge of England, and I seek at the hands of my Irish brethren the justice which is my due.

(Signed) "JOHN YARKER."

Bro. Graham reminded the D.G.M. that, at the meeting of the Board of General Purposes, an official communication from the Provincial Grand Lodge of Meath to the Grand Lodge of Ireland was read and commented on. Why was all mention of it omitted from the minutes?

The D.G.M. replied that the Board, having unanimously decided that they could not entertain the subject of that letter, it could not be sent on to Grand Lodge, nor referred to there.

The committee appointed to make arrangements for the reception of H.R.H. the Prince of Wales, and for his installation as Patron of the Order, at the suggestion of Bro. Dr. Davenport Crosthwaite, P.G.O., explained some matters of detail.

The Acting Grand Deacons having made the usual collection for charity, the Grand Lodge was closed.

(There was a general expression of opinion amongst the brethren that the Deputy Grand Master, even if he had kept within the letter of the Grand Lodge Rules, had most assuredly acted contrary to the spirit of them, and that an English brother had, on a flimsy pretext, been most wantonly insulted.)

Whilst the foregoing events were taking place inside; the following scene was being enacted out:—

Bro. Yarker having been reported,
Capt. Harte (opening the door): What rank do you hold?

Bro. Yarker: P.M. of England.
Capt. Harte: Are you under suspension by any Masonic body?

Bro. Yarker: I am in lawful standing in all lawful Masonic bodies in England from the 1^o to the 33^o?

Capt. Harte insultingly repeats his question.
Bro. Yarker: I ask admission as a P.M. of a lodge under the Grand Lodge of England, in which I am in lawful communion.

Capt. Harte (still more insultingly): Come, sir, no equivocation. Are you not under suspension by a Masonic body?

Bro. Yarker: By the Ancient and Accepted Rite, for exposing it as spurious and fraudulent; but that is recognised by no other Masonic body in England.

Capt. Harte (taking in the certificate): Aye, I thought so.

Shortly afterwards the certificate was brought back, and insultingly thrust out, Capt. Harte adding: The Deputy Grand Master refuses to admit you.

Bro. Yarker: Then I must request leave to hand in this written protest.

The door was closed, and Bro. Yarker's protest had to be sent in by a brother standing near.

One other visiting brother was refused admission in the same way, but with more civility.

ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

The quarterly meeting of the Metropolitan College was held at Freemasons' Tavern on Thursday, the 13th inst. In the absence of the M.G., Frater R. Wentworth Little, P.M.G., presided, supported by Fratres Angelo J. Lewis, *M.A.*, as D.M.G.; W. R. Woodman, *M.D.*, Sec. Gen.; Rev. W. B. Church, *M.A.*, William Carpenter, Ancients; G. Butler, J. W. Willing, T. W. White, D. M. Dewar, and several other members.

The mystic circle was duly formed, and after confirmation of minutes, ballots were taken for several aspirants to the grade of Zelator. Bros. Eugene Cronin, *M.D.*, and W. T. M. Macy, being in attendance, were, after the usual proofs, admitted as members of the society. Several fratres were advanced to the grades of Adeptus Junior and Adeptus Major, after which it was announced that a College of Rosicrucians was about to be formed at Liverpool, under Capt. G. Turner, as M.T., assisted by Dr. J. Kellott Smith, as A.E.

The Sec. Gen. further stated that the election of the Right Hon. the Lord Lytton as Grand Patron had been unanimously confirmed by the Council, and that H.I.H. the Prince Rhodocanakis had joined the Provincial College at Manchester.

It was resolved that the quarterly issue of the "Rosicrucian," as the organ of the Society, should be converted into a monthly one, to enable many articles to be inserted which were now held over for want of space.

The mystic circle was then dissolved, and the fratres separated.

ROOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Advt.]

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DEATHS.

BANKS.—On the 7th instant, Bro. George Banks, J.D. 1326 and of 145, of the "Old Red Lion," Brentford, deeply regretted by all who knew him.

HEALING.—On the 10th instant, at 152, Boundary-street, Liverpool, Elizabeth Emma, the beloved wife of Bro. Joseph Healing, P.M. of Mariners' Lodge, 249, and Neptune Lodge, 1264.

Answers to Correspondents.

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

We are compelled to decline inserting a letter from "One who believes in his O.B." as it contains gross personalities respecting Bro. Yarker; and also one from Bro. Yarker himself, the tone of which is not calculated to promote Masonic harmony.

BRO. WHITE.—We do not know what time it took to do the work you refer to, but think that between two and three hours is the usual time, depending upon the proficiency and fluency of the brethren.

JOHN J. M. HANOVER, Jamaica.—Send an advertisement, and it shall be inserted in our columns.

NOTICE TO SUBSCRIBERS.

The Office of THE FREEMASON is now transferred to 198, FLEET STREET, E.C. All communications for the Editor or Publisher should therefore be forwarded to that address.

The Freemason,

SATURDAY, JULY 22, 1871.

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

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

QUALITY, NOT QUANTITY.

THE pluvial deities having at length condescended to stay their over-generous

hands, doubtless many of our readers are preparing to enjoy the long-hoped-for sunshine and the customary relaxation from the business of daily life. Masonic labour, so far as the metropolis is concerned, has almost ceased, and we have now breathing time to look around and note the progress made by the Order during the past Masonic session. We have first of all to record that the numerical increase of lodges and brethren has been fully sustained, but we fear that the *quality* of the initiates is not always equal to the *quantity*. A careful study of the ancient charges of the Fraternity would in many instances deter the members of our lodges from admitting men whose moral character and mental calibre reflect no credit upon the Order. There are many so-called Masons who are utterly incapable of estimating the real value of the Craft—nay, there are many who by the coarse interpretation which they give to the idea of sociality, actually mislead and debase the minds of some from whom we might have reasonably expected something nobler and better. We by no means overlook the patent fact that all Masons cannot be Solomons, but that is no reason why we should court the society of the long-eared tribe. We know that habits of long standing cannot be laid aside simply by crossing over the threshold of Masonry, and it therefore behoves us to exercise the utmost caution in the selection of our candidates, and never to propose for reception into the Brotherhood men with whose antecedents we are imperfectly acquainted. If committees of enquiry were instituted by every English lodge, as we believe is almost universally the case in America, we should have fewer cases of that practical apostacy from the principles of the Order which is at present so painfully apparent. It has been well said that Freemasonry is not a reformatory institution—we do not profess to cleanse the moral lepers of society; we do not undertake to purify the corrupt, or to extract the venom from the serpent's tooth. A dishonest man, who unfortunately obtains admission into the Craft, does not necessarily cease to be dishonest; on the contrary, it too frequently happens that he avails himself of his ill-gotten privileges to prey with greater impunity upon his victims who, deluded by the rascal's cry of "brother," fall into the snare without the least suspicion of danger. Of this class there are several notable examples, men who flaunt about in Masonic ribbons and jewellery at the expense of their creditors—in a word, men whose Masonic certificates, disgraced and degraded, hang side by side with their certificates from the Bankruptcy Courts. The ugliest feature of such cases is, that it is difficult to unmask these traitors to the cause of honour and virtue. They walk about in our midst with "brazen fronts and eyelids unabashed;" they assume to be the mentors of worthier men; with covert sneer and guarded lie they emit the foul breath of calumny upon

the reputations of those who eschew the polluted pale of their influence. And, like the rabble of Comus, these satyrs herd together; the cry of malice uttered by one is taken up by the whole obscene pack, and the echoes of slander reverberate in dismal peals from one to another. To what extent Freemasonry is injured by the acts of these, her supposed adherents, will never probably be known, but we may safely assume that they have done more mischief to the Craft than all the edicts of all the pontiffs that have denounced the Order. Let us hope that in the numerous additions recently made to our lodges there are no recruits for the ranks of infamy—no reinforcements for the moral Thugs who would fain strangle all that is great and good in the precepts and practice of the Craft. Let us hope that our newly-enrolled brethren are men who come amongst us to be confirmed in the virtuous and honourable courses which they have already pursued rather than men who have hitherto followed a career of villany and vice. We rejoice to know that such is really the case in an overwhelming majority of instances, but still this should not induce us to forget or to relax those wise and necessary precautions by which the entrance of black sheep would be rendered almost an impossibility. The importance of this subject both to the present and the future of English Freemasonry must be our excuse for dwelling so long and so forcibly upon a disagreeable theme. Happily during the past season we can point to other and pleasanter topics. The various Charity Festivals have been well supported, and the interest felt in our noble institutions seems to be spreading like a circle in the water. His Royal Highness the Prince of Wales, and the other "Prince in Wales," Sir Watkin Williams Wynn, presided over the festivals of the Girls' and Boys' Schools respectively, and the pecuniary results of both were very gratifying. At the Festival of the Royal Benevolent Institution, Bro. Colonel Burdett was to have taken the chair, but was unfortunately prevented attending by a domestic affliction; his place was, however, ably filled, at a moment's notice, by our popular Grand Treasurer, Bro. Samuel Tomkins, and a goodly collection succeeded his advocacy of the Institution's claims. The mission of the Marquis of Ripon to America may also be regarded as a most interesting event in Masonic history, and we trust that the fraternal warmth now so happily kindled may ever characterise our relations with the American people.

THE AMERICAN KNIGHTS
TEMPLAR.

WE are pleased to be able to place on record that the reception of the American Templars by the brethren of Great Britain has been most cordial and fraternal, and we regret that our space will not permit us to give an account in detail of the various

entertainments to which they were invited. We have already chronicled at considerable length the meetings held in their honour at Belfast and Glasgow, and may now add that we learn from the *Perthshire Constitutional* that the Knights were fêted at Perth upon their visit to that ancient burgh. From the *Derbyshire Advertiser* we condense a report of the proceedings at Alton Towers, where the R.W. Bro. the Earl of Shrewsbury and Talbot, P.G.M. Staffordshire, received our Transatlantic brethren. On their arrival in London, several of the Knights were *chaperoned* to the various sights of the metropolis by our esteemed Bro. Hughan, who came up from Truro expressly to meet and greet them. The Knights Templar of England, we are glad to say, likewise welcomed their brother Knights, and an abridged report of the proceedings will be found in another column. We hope, however, that the Craft Masons of England will not allow their American brethren to return home without offering them a reception worthy of the Grand Lodge of England, and of the great cause of universal brotherhood.

Mulum in Verbo, or Masonic Notes and Queries.

COWAN.

I think we have got pretty well at the meaning of the word *cowan*, as it is used in the Craft. Bro. D. Murray Lyon will not take offence at my saying that I much prefer Bro. Dr. Bedolfe's conjecture to his, although the phrase "*cowans and eavesdroppers*," in the old Scottish ritual, shows that *cowan* was not synonymous with *listener* or *eavesdropper* there. *We* have *cowans* and *intruders*, however—the intruder being a person "who might attempt to gain admission without the word," and the *cowan* something else. I got *listener* through the Anglo-Saxon; Bro. Dr. Bedolfe through the Greek; but we agree in the import of the word, and in its use amongst Masons.

Will any brother tell me why we "leave the east, and go towards the west, in search of that which was lost"?

WILL CARPENTER.

A correspondent in your paper of the 8th instant, dating from Church-street, Liverpool, inquires the regulation size of Masonic aprons. It is a pity that members either don't, or won't, read the Book of Constitutions, for if he had referred to that part headed "Regalia," he would there have found that aprons are of two sizes—one being 14 inches wide and 12 inches deep, and the other 16 inches wide and 14 inches deep, either size being correct at the discretion or taste of the weaver.

W.M.

SCOTCH KNIGHT TEMPLARY.

Is the Grand Priory of K.T. of Scotland the only acknowledged body of that Order in existence there? Or do the Grand Conclaves of England and Ireland acknowledge any others working under charters held from H.R.H. Duke of Kent, Deuchar, or the *Early Grand of Ireland*?

Q.

In answer to the query of "A Knight Templar," on page 425, I beg to inform him that the so-called Girvan Encampment of Knights Templars, held at Glasgow, are a spurious and illegal body. They have no head, and are not recognised by the Grand Priory or Chapter General of Scotland; and, I believe, on the same footing with the Grand Conclave of Masonic Knights Templars of England or Ireland.

"A Knight Templar" will find my answer to Bro. G. W. Wheeler's letter of 1st July, which appeared in No. 122 of *THE FREEMASON*," a fuller explanation to his query. Want of time prevents me forwarding it this week.

MONTRA.

THE GREEK *θιασοι*, OR THE CLASSIC "LODGES."

"The Greeks had led the way for the Romans as well in matters relating to private associations as in all other results of thought and refinement. The Greek *ἱπποβοι* or *θιασοι* of Athens, Rhodes, and the islands of the Archipelago, had been useful societies for mutual assistance in the way of loans, fire assurance, common religious observances, and harmless amusement. Each society had its rules carved on a *stela*, its archives, its common fund, provided by both voluntary contributions and assessments. The members met together to celebrate the festivals and to hold banquets, where cordiality reigned supreme. A brother needing money could borrow from the treasury. Women were admitted into these associations, and had a president for themselves. The meetings were held in secret, and under strict rules for the preservation of order. They took place, it seems, in enclosed gardens, surrounded by porticos or small buildings, and in the centre was erected an altar for the sacrifices. Each association had its officers selected by lot for one year, according to the usage of the ancient Greek democracies, and from which the Christian 'clergy' may have derived its name. The presiding officer only was elected by vote. These officers passed the candidate through a kind of examination, and were required to certify that he was '*holy, pious, and good*.' There occurred in the two or three centuries which preceded the Christian era a movement in favour of these little religious clubs almost as marked as that which, in the Middle Age, produced so many religious orders and subdivisions of orders. In the island of Rhodes alone there is record of nineteen, many of which bore the names of their founders, or reformers. Some of them, particularly those of *Bacchus*, inculcated lofty doctrines, and sought to administer consolation to willing men. If there yet remained in Greek society a little charity, piety, or religious morality it was due to the existence and freedom of these private devotional assemblies. They acted, as it were, concurrently with the public and official religion, the neglect of which was becoming more and more apparent day by day. At Rome, associations of this nature met with more opposition, and found no less favour, among the poorer classes. The rules of Roman policy in regard to secret confraternities were first promulgated under the Republic—B.C. 186—in the case of the Bacchanals. The Romans were by natural taste, much inclined to associations, and in particular to those of a religious character; but these permanent congregations were displeasing to the patrician order, who controlled the municipal power, and whose narrow conceptions of life admitted no other social group besides the family and the state. The most minute precautions were taken, such as the requirement of a preliminary authorization, the limiting of numbers, and the prohibition against having a permanent *Magister Sacrorum*, and a common fund raised by subscription. The same anxiety was manifested on several occasions under the empire. The body of public law contained clauses authorizing all kinds of repression; but it depended on the administrative power whether they should be enforced or not, and the proscribed religions often reappeared in a very few years after their proscription. Foreign immigration, especially from Syria, unceasingly renewed the soil in which flourished the creeds so vainly doomed to extirpation. . . . In spite of the efforts of statesmen, the confraternities multiplied immensely. They were precisely analogous to our confraternities of the Middle Ages, with their patron saint and common refectory. The great families might centre their pride in their ancient name, their country, and their traditions; but the humble and the poor had nothing but the *collegium*, and there they fastened all their affections. The text of the law shows us that all these clubs were com-

posed of slaves, veterans, or obscure persons—*tenuiiores*. Within their precincts the free-born man, the freed man, and the slave were equal. They contained also many women. At the risk of innumerable taunts and annoyances, and sometimes of the most severe penalties, men persisted in entering the *collegium*, where they lived in the bonds of a pleasant brotherhood, where they found mutual succour in time of need, and where they contracted obligations which endured even after death.

"The place of meeting, or *schola collegii*, usually had a tetrastyle—portico with four fronts—where were set up the rules of the *collegium* near the altar of its protecting divinity, and where stood a *trichinium* for the repasts. These repasts, indeed, were looked forward to with impatience; they took place on the day sacred to the patron divinity, or on the birth-days of members who had contributed endowments. Every one brought his little portion—*sportula*; one of the brotherhood furnished in turn the accessories of the feast, such as couches, table furniture, bread, wine, sardines, and hot water. A slave newly emancipated owed his comrades an *amphora* of good wine. A quiet air of enjoyment animated the repast; it was a positive rule that none of the business of the society should be discussed, in order that nothing might disturb the brief interval of enjoyment and repose which these poor souls were thus providing for themselves. Every violent act or rude remark was punished by a fine. In appearance, these clubs were simply associations for burial of the members. . . . The poor man loved to believe that his body would not be cast into those horrible trenches; that his club would provide for his decent obsequies; that the brethren who should follow him on foot to the funeral pile would receive each a little *honorarium*—about two pence. The slave especially felt the need of an assurance that, if his master denied him the privilege of the ordinary rites of sepulture, that there would be a little band of friends who would perform 'imaginary obsequies.' Hardly any was so humble or destitute as not to contribute a penny per month to the common fund to procure after his death a little urn in a *columbarium*, with a slab of marble on which his name should be carved." W. P. B.

AN unwarrantable liberty has been taken with the name of *THE FREEMASON*, by coupling it with a wretched anti-Masonic print in an advertisement in an Irish paper; and we can only state that the advertisement referred to was inserted without our knowledge or consent.

IF, in the time of the company mania, every undertaking had been based upon the sound principles of the Alexandra Palace and Muswell Hill Estate Tontine (a prospectus of which we publish in full in another part of our journal), there would have been less cause for the outcry raised against the joint-stock system. The directors of this enterprise, who have secured the subscribers from all liability by making it a trust, grant certificates to each Tontiner providing admission to the palace and grounds, participation in an Art Union, to which a sum of £500,000 is to be devoted during the period of the Tontine. The close of the Tontine is to take place in 1886, when the property, towards the improvement of which all the profits of the undertaking are to be devoted, will be sold, and the proceeds divided amongst the Tontiners. An insurance company has agreed to provide against possible loss by agreeing, for the consideration of 1s. for every 21s., to refund 20s. out of every such 21s. should the life so insured terminate before the close of the Tontine. This charming place of resort, originally planned more exclusively for the north side of this great city, is destined to be one patronised by the inhabitants of all parts, and will doubtless attract vast numbers of our country cousins, as the railway companies have, by their junctions and connecting systems, placed it within the reach of all. For the various amusements and exhibitions we must refer our readers to the prospectus, but when we mention that the directors are in this respect actuated by a desire to carry out the views of the late Prince Consort, we venture to think enough has been said on that point.

Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your number of the 1st inst. appears a report of the "summer meeting of the Ancient and Honourable Order of Royal Ark Mariners," held on Wednesday, the 21st ult.

The names of Bros. George Lambert and Rev. W. B. Church are there given—the former as "G. Treas.," the latter as "G.S.D." As both these brethren are Past Officers of this Grand Lodge—which claims to be the legitimate governing body over the Degree of Royal Ark Mariners in this country—I was commanded to inquire of them whether or not these appointments were made with their sanction? Both brethren have replied in terms repudiating all connection with the "Grand Lodge of Royal Ark Mariners," and stating that such appointments were made without their knowledge or sanction.

How many of the other brethren honoured by publication of their grand titles are similarly situated I have not, as yet, ascertained. Surely, this unauthorised manufacture of Grand Officers is matter for severe reprobation.

I may take the opportunity of informing your readers that the negotiations between the Grand Lodge and the "Grand Lodge of Royal Ark Mariners" have been finally broken off, it having been found impossible to recognise the position claimed by the latter self-styled Grand Body.

The Degree of Royal Ark Mariner will be worked by the Mark lodges under the jurisdiction of this Grand Lodge.

I am, dear Sir and Brother,

Yours faithfully and fraternally,

FREDERICK BINCKES, G.S.

Office of the Grand Lodge of Mark Masters,
2, Red Lion-square, High Holborn,
London, W.C., 19th July, 1871.

FREEMASONRY, ITS NATURE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Allow me to express my thanks for your leading article, at page 440, on "American and British Masonry," and especially for including therein "the soul-stirring utterances of the far-famed Bro. Dr. Albert G. Mackey." It gives me very great pleasure to find that, although, judging by his writings, Dr. Mackey and I are at loggerheads regarding the *origin* of our system of Freemasonry, we yet are at one regarding its *nature*; and, indeed, the latter is the principal thing.

Although each is worthy of consideration in its own place, What is it? is of more value to us than, Whence did it come? As to what it is, allow me to endorse the following noble sentiments of our well-known brother: "The universality and the tolerance of Freemasonry are indeed the two brightest features of our noble and venerated Institution. . . . This wide-spread Institution has an altar around which men of every religion can kneel. . . . I thank God from my inmost heart that there is such a common altar, where Christian, Turk, and Jew may kneel in adoration to a common Father. . . . There the Christian—in every phase of that comprehensive title—the Jew, the Mussulman, the Hindu, and the Parsee may all kneel." From the foregoing, we see that the great beauty and power of Freemasonry is its *universality*; and consequently that the only true "Freemasonry" of the nature of our speculative Masonry is Universal Freemasonry—such an expression as "Christian Freemasonry" being a contradiction in terms, for genuine Freemasonry is opposed to all sectarianism. The foundation of the foregoing doctrines is found in the first head of the 1723 Constitutions, where it says: "'tis now thought more expedient only to oblige them to that religion in which all men agree." Yet, in the face of this plain statement, I am told by a contributor to your contemporary, who styles himself "a member of your Grand Lodge," that the 1723 Constitutions do *not* "entitle him (Bro. Buchan) to hold out the right hand of fellowship to a Hindoo or even to a Mahomedan"! What will Bro. Dr. Mackey think of that? We treat the dictum, however, with a smile, for the more we learn of the non-infallibility of the popular creeds of the day, the more are we led to acknowledge the ability and far-seeing policy of the founders of that system of cosmopol-

tan Brotherhood, which, for the last century and a half, has been known as "Freemasonry."

I am, yours fraternally,

W. P. BUCHAN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Having had a little leisure time, one afternoon, lately, my eye happened to alight on "an ode" in a magazine in my library, and thinking the same—with a few words substituted and transposed—suitable for your very excellent publication, have done myself the extreme felicity of forwarding you a copy thereof. If acceptable for insertion, *well and good*; if not, *then let it lay on the table*, or commit it to the wastebasket.

I remain, dear Sir and Brother,

Yours fraternally,

JAMES BALLANTINE,

P.S.W. Strong Man and P.S. Mount Lebanon.
Peckham, Surrey, July 4th, 1871.

AN ODE ON FREEMASONRY.

Though slander follows wheresoe'er I go,
To villify the art she does not know;
Undaunted *guilt* alone, has cause to fear;
Cloth'd in this honour'd garb I now appear,
Owning myself a *Mason*—at the name,
No guilty redness dies my cheeks with shame;
Let slander follow—I her darts defy,
And laugh at sneering folly's oft-told lie;
But what our Order teaches, I will show
The lesson you must love, when once you know;
It humbly bids us ever to adore
The Almighty Architect, by whose great power
The Universe was formed; to His decree
(Which wisdom ever guides), resign'd to be,
It makes us zealous in our country's cause,
True to our Queen, and faithful to her laws;
For ever bids us, with the strictest care,
To act with all mankind upon the *square*;
Never to publish a frail neighbour's shame,
Or steal away a brother's honest name;
To be sincere—his *secrets* ne'er reveal;
But him to serve, with fervency and zeal;
Bids us show mercy, when we have the power,
And to the stranger ope' the door;
The naked with warm vestments to enfold,
And guard the shivering victim from the cold;
To visit wretches, tortured by disease—
Make smooth their bed, and pour the balm of care;
The widow's tale—the orphan's cry to hear,
And from affliction's eye wipe off the tear;
To know each office, each endearing tie
Of heaven-descended soft-eyed charity;
Regard not modes of faith, but firm unite
With all who work by the nice *rule* of right;
All have one Father—all good men, and true,
The same great end, by different roads, pursue.

When to the lodge we come, that happy place,
There social friendship smiles on every face;
Then on a pleasing *level* all appear,
And merit only is distinguish'd there.
Secrets we have, and those we gladly show
To proper persons, who apply to know;
Be not offended, kind and beauteous fair,
That you from Mason's rites excluded are;
'Tis not because we fear you would disclose
Whate'er within your breasts we might repose;
But we're afraid, and sure our fears are true,
Were you admitted, love would enter, too;
That jealousy might then our hearts inflame,
And to a rival, turn a brother's name—
Break all our bonds, annihilate our joy,
And soon our Ancient Order quite destroy.
Be not offended—we your sex adore,
And pay true homage to your sovereign power;
If 'ere this our actions disagree,
Censure the man, but blame not Masons free;
We do not blame, when mortals go astray,
The light that came from Heaven to show the way.

MASONIC FESTIVITIES.

SUMMER BANQUET OF THE LION AND LAMB LODGE, No. 192.

This old and influential lodge held its Summer Fête on Thursday, the 13th instant, at the Royal Crown Hotel, Sevenoaks, Kent, under the presidency of Bro. George Kenning, W.M., P.G.D. Middlesex. The company left London about 10 a.m., in saloon carriages, and arrived at Sevenoaks about 11 o'clock. After having paid a visit to Knowle Park (the seat of Lord Buckhurst), and inspected the beauties of the ancient abbey, the company assembled at the Royal Crown Hotel, at 3 o'clock, where a sumptuous dinner was provided, at which about sixty ladies and gentlemen sat down—nearly, we are glad to say, equal in numbers. Bro. George Kenning occupied the chair as Master of the lodge, and Bro. F. Trott the Warden's chair. The ban-

quet was well served, for which every credit is due to Bro. Pawley, the proprietor of the hotel.

The cloth having been cleared, the W.M. proceeded to give a few toasts appropriate to the occasion—the first being "Her Most Gracious Majesty the Queen and Royal Family," which was received with great enthusiasm, the band in attendance playing the National Anthem. The Master then proposed "The Most Noble the Marquis of Ripon, Grand Master," "The Right Hon. the Earl of Carnarvon, Deputy Grand Master, and the Grand Officers," coupling with the toast the name of Bro. Brett, a Past Grand Officer, who returned thanks for the Grand Master and the Grand Officers in a humorous speech.

Bro. E. Roberts then proposed the next toast, "Bro. George Kenning, W.M.," who so worthily occupied the chair on this auspicious occasion, and said this being the first occasion that the Lion and Lamb Lodge had celebrated a meeting of this kind to which every member of the lodge had the opportunity of introducing a lady—and which, he was happy to say, had proved a great success—upon that success he congratulated the W. Master for having so energetically put his shoulder to the wheel, and to whom, principally, the thanks of the meeting were due for the social gathering of brethren and their ladies on this occasion. (The toast was received and drunk amid great cheers.)

Bro. Kenning, in returning thanks, said a great deal more credit had been conferred upon him than was justly his due, as the idea of a banquet was proposed last summer by Bro. Trott, but, owing to various circumstances, was not then carried out. At the same time, he was happy that this meeting had turned out to be a thorough success, and when he suggested it to the members he made up his mind that it should be so. It was a great pleasure to him to meet the brethren of his lodge and their ladies on this the first occasion of a summer festival, and hoped that it would result in many *réunions*. He thanked them for the very kind manner they had received and responded to the toast.

The W.M. then gave "The Health of the Visitors," who had been invited to do honour to the lodge on this occasion. The visitors present being each named by the Chairman, viz., Bros. J. Brett, Foulger, J. B. Wolpert, — Yeoman, J. Weaver, — Thomas, A. Dawes, E. Turvey, and Mr. J. Reeves, and their ladies.

Bro. Foulger returned thanks for the visitors in an excellent speech.

The W. Master then gave "The Ladies," and and Mr. James Reeves being specially selected by the chairman as the most fit and proper person to represent the fair sex on the occasion, returned thanks, doing ample justice to the importance and value of the toast.

The W. Master then gave the health of the officers and others who had acted as a committee and stewards on the occasion, which was responded to by Bro. Trott, *pro tem*.

The company then rose, and reassembled in the ball-room, where the dance was kept up till nine o'clock. Great credit is due to Bro. Weaver for the very efficient manner in which he conducted the band on the occasion—playing many favourite selections and overtures during dinner, and afterwards an excellent programme of dance music.

Amongst the brethren present we noticed: Bros. W. Goodyer, P.M., Treas.; J. G. Marsh, P.G.P. Middlesex, Sec.; E. King, P.M., W.S.; Charles Hosgood, P.M.; E. Roberts, P.M.; F. Trott, J.W.; George Abbott, S.D.; A. J. Dickenson, J.D.; George Newman, I.G.; W. R. Baker, R. E. Bright, W. Donne, T. Fisher, F. Baker, W. Ramsay, J. Fitzjohn, W. Harwood, E. Jones, H. Davis, and many others.

The thanks of the company were greatly due to Bro. Abbott for the excellent railway accommodation afforded by him; to Bro. E. Roberts, who acted as, and made an excellent Master of Ceremonies; to Bro. E. King for his indefatigable attention as their steward, and to the other brethren who fulfilled the duties of stewards in the most exemplary manner.

The company returned to London about ten o'clock, well pleased with the day's excursion.

PICNIC OF THE TEMPLE LODGE, No. 1094.

The members of the Temple Lodge, No. 1094, Liverpool, held their third Annual Picnic on Thursday, July 13th, at Eaton Hall, near Chester. There was a large muster of the fairer portion of humanity, this pleasant outing increasing every year in favour with the ladies.

The boat was despatched at 9.30 from the landing-stage, and reached Chester soon after 11 o'clock. The party then proceeded to the Dee side. Their arrival being anticipated, everything was in readiness, owing to the kind arrangements of Bro. Winstanley. The barges, with the band, began to move up the Dee at 12 o'clock. After about an hour and a half's row, the party, numbering about fifty, reached its destination. At 2 p.m. the

luncheon was spread, which was abundant and sumptuous.

The after-dinner toasts were limited to the Worshipful Master only, which was proposed by Bro. William Crane, P.M., who in feeling terms alluded to the untiring zeal and disinterested devotion of Bro. Winstanley. Whether by affording instruction, correction, relief, or reproof, his hand was always guided by justice and his heart expanded by benevolence. In short, he (Bro. Winstanley) carried out, in his daily life out of the lodge, those precepts which he taught in it.

Bro. Winstanley, W.M. in reply, said that he felt deeply grateful to Bro. Crane for his kind eulogium, and to the company for their manifestations of good-will and esteem. He would do all he could to promote their comfort, and he trusted all would enjoy themselves. He hoped that these annual picnics would be long continued.

After dinner, many of the ladies and gentlemen had a sail up the Dee, and a view of the Hall and grounds. Others joined in the sports, while some kept up dancing with great spirit to the strains of the band until the shades of evening.

The annual gatherings have become an institution with the Temple Lodge, and decidedly popular amongst the ladies. The arrangements for the picnic were carried out with great spirit by Bros. Winstanley, Washington, Yelland, Martin, and Major Newman. The company were much pleased with the vocal arrangements of the Misses Washington, Mrs. Smith, and Miss Eves. A very happy day was spent. The weather was beautiful and fine, every one expressing a wish that the next Temple picnic was nearer at hand.

THE AMERICAN K.T. TOURISTS.

BANQUET BY THE PROVINCIAL GRAND CONCLAVE OF MIDDLESEX.

On Friday, the 7th inst., the members of the Allegheny Commandery were received and welcomed by the representatives of English Templary, and were afterwards entertained at a banquet over which the V.H. and E. Dep. Grand Master of the Order, the Rev. John Huyshe presided. The following Knights signed the attendance book:—

Wm. Stuart, M.E. and S.G.M.; the Rev. J. Huyshe, D.G.M.; Earl of Limerick, Grand Prior; Sir P. Colquhoun, Grand Chancellor; W. Tinkler, Grand Vice-Chancellor; J. Lavender, Grand Registrar; F. J. Leveson, Grand Provost; F. H. Wilson Iles, Second Grand Aid de Camp; H. Dubosc, First Grand Captain of Lines; D.G.M. Gordon, Grand Sword Bearer; G. Harcourt, P.G.C., Surrey; Capt. N. G. Phillips, P.G.C., Suffolk and Cambridge; Colonel Goddard, Past First Grand Captain; J. M. P. Montagu, Past First Grand Captain; the Rev. G. Ross, D.P.G.C., Cornwall; J. Boor, P.G. Standard Bearer, Surrey; D. M. Dewar, Mount Calvary Encampment; G. Hillyer, Faith and Fidelity; J. Oxley Oxland, Tancred; W. Smith, P.D.P.G.C. Kent; the Rev. C. W. Spencer Stanhope, Past Grand Almoner; Raymond H. Krupp, Faith and Fidelity; A. T. Brett, Stuart; Malcolm O. Sim, Faith and Fidelity; T. W. Venn, Ceylon Encampment; E. Turner, St. George's London; Col. C. Ratcliffe, Howe; J. R. Bramble, Baldwin; S. Rosenthal, Grove; W. Blenkin, Harcourt; J. Dyer, Temple Crossing; Hyde Pullen, Royal Naval; E. H. Finney, Mount Calvary; G. Kenning, Kemeys Tynte; C. Horsley, Stuart; J. Lockhart Syms, Faith and Fidelity; the Rev. A. B. Frazer, Cour de Lion, Oxford; W. R. Bryan, Abbey Chapter; J. Hart, Grove; F. A. Philbrick, Mount Calvary; J. D. Laresen, Mount Calvary.

The Knights of the Allegheny Commandery whose names are appended were received with the honours due to their rank:—

W. Hamilton, Eminent Commander; W. H. Slack, Generalissimo; E. M. Jenkins, Captain General; J. J. McIllyar, Prelate; M. Riley, Treasurer; J. A. Scholes, Recorder; D. A. Cook, Senior Warden; A. Godfrey, Junior Warden; H. Laughlin, Sword Bearer; T. J. Clepper, Standard Bearer; H. Church, Warden; W. A. Short, Marshal; S. A. Garner, and W. T. Tudor, Chaplains; A. M. Rambo, Past E. Commander; S. T. G. Morsell, R. H. Taylor, G. G. Bowen, J. Dickson, G. W. Park r, C. H. Sheppard, W. Hasson, H. D. Reymer, W. H. Devore, W. H. Thompson, J. M. Cumming, F. W. T. Glover, J. H. Knapp, J. L. Acomb, C. L. P. Boire, E. Coates, J. J. Fisher, J. K. Ritter, J. F. Gram, J. C. Jenkins, Judge W. A. Richardson, of the Pilgrim Encampment, Lovell, Mass; C. E. Coor, of St. Omer's Commandery, Elmira, New York; M. R. Barnitzky, of the Palestine Commandery, Chelsea, Mass.

In passing, the Sir Knights advanced in military style and saluted the M.E. and S.G.M., and

the Grand Officers, and were then invited to take their seats in the encampment.

The Grand Chancellor Sir P. Mc C. de Colquhoun then addressed the distinguished visitors.

Sir Kt. W. Hamilton, Eminent Commander, replied on behalf of the Sir Knts. of Allegheny: This seventh day of July, in the year of our Lord one thousand eight hundred and seventy-one, is one that will be always remembered, not only by the Knights of Allegheny, but by all our Fraters throughout the United States of America, as an epoch in the history of the Order of the Temple, in the United States. We have left our homes in the Far West, and are now travelling East, not with the intent of winning renown by warlike deeds, but as pilgrim penitents, visiting the scenes made famous by those valiant knights who have won for themselves and for the Order of the Temple imperishable renown, and reverently, with uncovered heads and sad hearts, view those hallowed spots, sacred to the memory of those noble knights whose names are inscribed on the roll of the noble army of martyrs. And now, when we are weary with travelling, you have met us with kindly greeting, taken us into your tents, and made us the recipients of your unbounded hospitality. Although so far from our homes, we are not in a strange land—we feel to-day that we are at our mother's fireside, surrounded by our elder brethren. That the Grand Chancellor, in his official capacity of Crand Commander of Middlesex, should convene the Prov. Grand Conclave with regard to our convenience, we regard as one of the greatest honours that could be conferred upon us. And, in conclusion, permit us to say, that if any mists have darkened the political atmosphere between Great Britain and the United States, we believe that they have been happily dispelled, and we hope that Her Gracious Majesty, Victoria, Queen of England, may long continue to live and reign, and that her memory as a devoted wife and affectionate mother, a loving and gracious Queen, and a Christian woman, may be loved and honoured until the end of recorded time.

Sir Knts. W. Hamilton and E. M. Jenkins were appointed to the honorary rank of Past Grand Captains of the Grand Conclave of England and Wales, received their patents, and tendered their warmest thanks for the honour conferred upon them.

The Prov. Grand Conclave of Middlesex was then opened, and the following were duly appointed as Prov. Grand Officers:—

Sir Kt. the Rev. A. B. Shepherd, Prelate and Almoner
 „ E. Turner 1st Captain
 „ S. Rosenthal 2nd Captain
 „ W. Tinkler Chancellor
 „ Raymond H. Thrupp... Registrar
 „ D. M. Dewar Chamberlain
 „ F. A. Philbrick ... Director of Cers.
 „ F. W. Ramsay ... Standard Bearer
 „ Clarence Harcourt ... Captain of Lines
 „ G. Hillyer Banner Bearer

Sir Knight J. Tepper was elected Treasurer, and Frater Austin Equerry.

The Sir Knights then adjourned to an adjoining room for the purpose of conferring upon the Sir Knights of Allegheny Commandery the degree of the Mediteranean Pass, according to their desire, although they had, with one exception, in their own country received the degree of Knight of Malta.

The Prov. Grand Conclave of Middlesex was then closed, and a Priory of Malta was opened.

Sir Knight James Dickson, of the Allegheny Commandery, and Sir Knights J. Boord of the Harcourt Encampment, J. D. Larsen of the Mount Calvary Encampment, Thomas Luty of the Ancient York Encampment, and G. Hillyer and J. Lockhart Syms of the Faith and Fidelity Encampment, then received the Mediterranean Pass, and were admitted into the Order of the Knights of Malta.

The Priory of Malta was closed.

The business of the Faith and Fidelity Encampment being concluded it was closed.

The American Sir Knights then formed a procession and retired in military order.

The Sir Knights shortly afterwards re-assembled in the Banquet Room in undress.

At the banquet the American Sir Knights were seated alternately between the English Sir Knights round the table. The Sir Knights Hamilton, Slack, Jenkins, and McIllyar, of the Allegheny Commandery, being the supporters, right and left of the Chairmain.

After the cloth had been drawn, the Chairman proposed "The Queen, the daughter of a Mason, the mother and mother-in-law of Masons." He said the manner in which the American Sir Knights had received the name of Her Majesty was sufficient to ensure a cordial reception of the toast.

The National Anthem was sung.

The Chairman gave "The President of the United States of America." Although they could not give this toast with Masonic honours, they no less cordially drank his health, and prosperity to the United States. The Chairman made some appropriate remarks upon the recent events in which, Freemasonry had taken an important part. (This toast was drunk with enthusiasm.)

The national song of the "Star Spangled Banner" was sung by Sir Knight Slack, with the additional verse, by Bro. Walter Montgomery.

Sir Knight Sir P. Mc C. de Colquhoun proposed "H.R.H. the Prince of Wales," as a Knight Templar, a zealous Mason, and an English gentleman. He had visited the United States, and had since frequently acknowledged the hearty welcome he had there received. He would also add the health of the Princess of Wales, as the daughter, the sister, and wife of a Mason, highly esteemed by all who knew her.

The next toast was "The Most Eminent and Supreme Grand Master of England, Sir Knight W. Stuart," given by Sir Knight Hamilton, who mentioned the connection of Sir Knight Stuart with the American nation, being the great grandson of William Penn, and a descendant of the royal Stuarts. (The toast was enthusiastically received, and it was regretted by all that the state of his health did not permit him to be present.)

The next toast was given by the Chairman, "The health of Sir Knight W. Sewall Gardner, M.E. and S.G.M. of Knights Templar in the United States," whose command extended over no less than 36 states, and about six territories. (The toast was received with Masonic honours.)

Sir Knight Huyshe then proposed "The health of the Visitors, as the representatives of the Knights Templar of the United States," in a forcible speech, which, we regret, our space will not permit us to give in extenso. He expressed his regret at the shortness of the notice which had no doubt prevented a larger number of Sir Knights being present; but he hoped the warmth of the reception would make amends for the smallness of their number. He strongly expressed himself upon the great influence which Masonry had exercised upon the welfare of mankind, and alluded in feeling terms to the very cordial reception which had been given to the Grand Master of Craft Masonry, during his recent visit to the United States. He agreed with the sentiments expressed by an American brother as to the influence which Masonry had exercised in the happy settlement of the differences which at one time threatened to disturb the peaceful relations of the two countries.

Sir Knight Rev. J. J. McIllyar, D.D., replied as follows: Most Eminent and Supreme Grand Master, I assure you that it affords me great pleasure, on behalf of all the visiting brethren of Allegheny Commandery, to return their heartfelt thanks for the very cordial manner in which they have been received by the Grand Encampment of England and Wales. When we remember, eminent sir, that this is the first time in the history of the world that such an honour has been conferred, it is impossible for us to express our high appreciation of your kindness. Eminent sir, the very eloquent and able manner in which you have spoken of the American people, and the settlement of those differences which seemed to threaten difficulty between two of the greatest nations in the world, has brought us under great obligations. I can assure you, eminent sir, that the American people no less appreciate the amicable settlement of those difficulties, and I have no doubt that the principles of Masonry

which existed in Europe and America, tended no little to bring about this happy state of things. Eminent sir, I have neither time nor ability to make such a reply as your very eloquent address would demand. Again I thank you in the name and on behalf of American Masons, and on their behalf allow me to give you a pressing and cordial invitation to pay us a visit to the United States, and we will give you such a reception as American Masons can give. Only in this way can we hope to manifest our appreciation of your brotherly treatment to us. Masonry recognises the fatherhood of God and the brotherhood of man. May the nations of Europe and America ever continue on the same fraternal and brotherly terms. Sir, it has afforded us great pleasure to travel through your dominions and read the ancient landmarks of our beloved order. Having received the Order of Masonry from you, we are glad to be permitted to come back as the representatives of Masonry in the United States, and learn amid the graves and monuments of our fathers that we have preserved the ancient rites committed to us unimpaired. I trust, sir, when we cease to labour in this mundane sphere that it may be our happy privilege to meet, from both sides the water, in that house not made with hands eternal in the heavens.

The usual routine toasts having been given and responded to, the remainder of the evening was spent in social conversation and interchange of civilities. The American Sir Knights then expressed their hearty thanks individually to G.V.C. Tinkler, and Assistant G. Dir., of Cer. Starkey, for their indefatigable efforts to render their reception agreeable.

The banquet and wines, supplied by Bro. Hart, received the highest encomiums from all who partook thereof, especially the American brethren, who frequently expressed their great gratification, declaring it was the best entertainment which had as yet been offered to them.

THE VISIT TO ALTON TOWERS.

The Earl of Shrewsbury having invited the American Knights Templar to pay a visit to the famed Alton Towers, it was arranged that they should go there on the 4th of July, being the 95th anniversary of American Independence, and also the Alton Horticultural Show. On reaching Alton station the party were met by the Earl's private band, and a procession being formed, all moved forward up the avenue of trees leading to the Towers. Close to the hall a private tent had been prepared for the American brethren, and after they had "arranged" themselves, they went to the chapel, accompanied by brethren from Derbyshire, where full choral service was performed. The Rev. Dr. Fraser, the Earl of Shrewsbury's domestic chaplain, intoned the service, the Anthem being taken from the 104th Psalm. The singing of the Earl's domestic choir was admirable, and at the conclusion the Hallelujah Chorus was played on the organ. It had been arranged that the reception of the American and English Freemasons should take place at a quarter to 12 o'clock, but in consequence of the non-arrival of a deputation from the Staffordshire Knot Lodge, it was postponed until 12.20. In the meantime the Americans, each taking the arm of a Derbyshire brother, and accompanied by the Messrs. Cook, rambled through the matchless grounds of Alton, whose beauties were greatly extolled, the frequent remark being, "We have nothing like this in America." It should be stated that the American flag was hoisted on one of the towers. At 12.30 the Derbyshire brethren were ushered into the Earl's Grand Dining-hall, where they were addressed by the Earl of Shrewsbury, who gave to them and the Staffordshire brethren a hearty welcome. His Lordship, who wore the costume of a deputy-lieutenant, was accompanied by the Countess of Shrewsbury, and the youthful Lord Ingestre. The Earl of Shrewsbury met the American legation at the Grand Entrance to the Hall, and proceeded then to the Grand Dining-room, the English Freemasons giving them a hearty cheer.

The Earl of Shrewsbury then addressed the company, observing that it gave Lady Shrewsbury and himself the greatest pleasure to receive them on that occasion as gentlemen, and he might add, as brethren. When he first heard of their visiting the county, he thought it meet to offer them the hospitalities of his place, for he could not express his gratification at the opportunity which it offered to reciprocate the good feeling evinced in America towards this country. The Marquis of Ripon had done him the honour to nominate him as Grand

Master of Staffordshire, on the recommendation of the Earl of Carnarvon. The noble Earl then referred to the lineage of the family, which deduces its descent from a period antecedent to the Conqueror, the first person of note on record being Richard de Talbot, mentioned in Domesday Book, and who married the daughter of Gerard de Gournay, Baron of Yarmouth. He further observed that he had received every courtesy and kindness from the American people, and he was pleased to receive them now, and show them the beauties of the place. He trusted that the principles of Freemasonry would still more firmly unite the two countries, for, if so, peace would be more permanent, and commerce more prospering. The noble lord concluded by remarking that Lady Shrewsbury desired to join with him in giving them a hearty welcome to Alton.

The W.M. of the Staffordshire Knot Lodge of Freemasons then read a resolution which had been agreed to at a special meeting of the members at Stafford on the evening previous. It was an expression of gratitude to the Marquis of Ripon for appointing the noble Earl Grand Master of Staffordshire, and to the Earl of Shrewsbury for accepting the same.

Bro. Thomas Cox, P.P.G.S.W. of Derbyshire, in the unavoidable absence of the Deputy Provincial Grand Master of that province, then addressed the Earl of Shrewsbury.

Bro. William Naylor, Prov. G. Sec. Derbyshire, then read an appropriate address to the American Knights Templar from the P.G.L. of Derbyshire, which was beautifully illuminated and surmounted by several Masonic emblems, and the American and English coats of arms.

The Rev. Dr. Tudor (Wesleyan), of Baltimore, then replied on behalf of the Americans, as follows: It gives me great pleasure, my Lord Shrewsbury, to appear upon the part of my companions to respond to the very kind and cordial welcome which your lordship and Lady Shrewsbury have been pleased to extend to us this day. But how to respond in sufficiently appropriate and grateful terms is the difficulty, and is a task for the performance of which I crave your lordship's indulgence for a few moments. (Hear, hear.) We gratefully recognise the distinguished honour of being received by your lordship as the citizens and humble representatives of a nation between which and your own nation, my lord, there have long existed relations, not only of friendliness, but also of warm affection—(hear, hear)—relations sustained and ratified by the recent arrangements of State to which your lordship has alluded, and the terms of which have settled points of honour, which existed, I am persuaded, more in sentiment than in reality. Let us believe it to be impossible that those strong bonds of civilisation and Christianity, which hold fast together the two States, shall ever be severed, so as to precipitate us into other than relations the most friendly and loving. (Cheers.) We were touched in observing, immediately upon setting foot in your lordship's domain, the mark of the distinguished honour you would do us, in our national colours floating the highest over the towers of Alton. (Applause.) We recognise ourselves received also as the representatives of that Brotherhood of humanity concerning which the poet sings—

"Between us all let oceans roll,
Yet still from either beach
The voice of blood shall reach,
More eloquent than speech,
We are one."

Oh, it does our hearts good, my lord, to receive the attentions which met us at our very landing upon these foreign shores, and have culminated in your lordship's reception this day. We have felt deeply the inconvenience of exile from home, deprived, as we are for a time, of the sacred refining influences of domestic life, the sweet society of wife, daughter, sister, we are cheered and comforted by the kind offices of friends. (Hear, hear.) It is the quaint conceit of a wild modern poet, that the precious stones of our earth are the remains of a temple built by the angels in Eden to the worship of God. The foundations of the temple were bright and beaten gold, tower and roof of pinnacle without were solid diamond, the dome was eye-blue sapphire, studded with golden stars; the floor was emerald, veined with gold and silver; marble and mineral of every hue were in its walls; the altar was one ruby, heartlike; the columns were of alabaster, and where all things were magnificent, the meanest thing was gold, the plainest. Man fell and joined the hosts of hell, black-bannered, on the very day when he should have met God and his angels there, and immediately also fell that bright fane—no death-doomed eye gazed on its glory; earthquakes gulped it down—the temple of the angels lay in its grave, till, at the flood, it burst, like a shell, and scattered its fragments east and west and far and wide, which are the diamonds and rubies and emeralds and sapphires of this world's costly merchandise. (Applause.) Morally, human nature is just such a

wretched temple; but we recognise in the affections and virtues and amenities and hospitalities of common life, scattered and fragmentary jewels of the wreck. These jewels have thickly strewn our way through the United Kingdom, but the Koh-i-noor, the crown jewel, my lord, we have found this day at Alton Towers. (Loud applause.) Furthermore, we recognise ourselves as having the honour to be received as the humble representatives of a fraternity, of which we are happy to congratulate your lordship as a chief officer, by recent nomination as Prov. Grand Master of Staffordshire (cheers); a fraternity whose laws, teachings, and work are designed to assist in rebuilding the wrecked temple of humanity to which I have alluded, until the perfect structure shall again stand forth, love ever beating in the heart, truth ever speaking from the tongue, justice ever reigning in the mind, benevolence ever giving from the hand, righteousness ever the path of the feet, kindness ever beaming from the eye, gentleness curving every limb, honour crowning the head, and goodness unqualified the description of the whole life. (Applause.) Begging your lordship and Lady Shrewsbury to accept the assurance that the reception extended to us this day is infinitely more beautiful in our eyes and more grateful in our hearts than are the blossoms of exquisite loveliness that lie in such rich bouquets over your lordship's estate, we remain, my lord, your humble servants. (Cheers.) By your lordship's permission, I would also, on behalf of my companions, express our lively sense of pleasure in meeting so many of our brother Masons on this beautiful spot to-day, our great happiness in receiving their kindly greetings, and the assurance of the sincere reciprocation from our hearts, on their behalf, of all their good wishes. (Applause.)

The above speech was listened to with marked attention by all present. It was delivered with great earnestness, and made a strong impression upon all who had the pleasure of listening to it.

The Countess of Shrewsbury then took wine with Dr. Tudor and the Americans, with the W.M. of the Stafford Lodge, and the acting D.P.G.M. of Derby.

The company partook of champagne and other wines, with choice grapes, peaches, strawberries, confectionery, &c., after which Lady Shrewsbury took the arm of an American brother, the young ladies the arms of Derbyshire brethren, and the whole then proceeded to take a private view of the flower show, which was in a tent near the hall. This over, the Americans had Luncheon in their private tent, provided by the Earl of Shrewsbury. The Derby brethren, with their well-known liberal manner in carrying out their arrangements appointed Bro. Plock, of the Midland Hotel, their commissariat. They had their own private tent, in which was laid out a splendid champagne luncheon. Bro. Plock, with one of his cooks and a numerous staff of waiters, personally attended to the wants of the hungry brethren. The Stafford contingent having come to Alton as it were in a hurry, had not "provided for a rainy day, so the Derbyshire brethren gave them an invitation to luncheon, which they cordially accepted. Before our Derbyshire brethren had finished they were visited by the Earl of Shrewsbury, Lord Ingestre, and the Americans.—Bro. Crossley proposed the health of the Earl of Shrewsbury, to which his Lordship replied.—An American brother then gave "The Countess of Shrewsbury," which was acknowledged by Lord Ingestre. One of the American "Legation" then sang "The Star Spangled Banner," with the following additional verse, composed by Bro. Walter Montgomery, specially referring to that day's proceedings:—

"See our Eagle so free, and old England's brave Lion,
Henceforth and for ever in amity blending,
Since the treaty is sealed 'twixt the sire and the scion,
With the blessing of heaven aye surely attending;
Then let Britain's sweet shamrock, leek, thistle, and rose,

Those time-honoured emblems, for ever repose
With the star-spangled banner, oh! long may it wave
O'er the home of the free and the land of the brave.

The Americans then demanded "God save the Queen," which was sung by Bro. Naylor, and heartily joined in. The Americans in giving cheers for the Earl and Countess of Shrewsbury, responded to the cry of "Tiger, tiger," made by one of the brethren. The party then returned to the hall and witnessed the presentation of prizes by Lady Shrewsbury.

We have pleasure in being authorised to announce that a marriage has been arranged between Bro. the Right Hon. the Earl of Breadalbane and Lady Alma-Imogen-Leonora-Carlotta Graham, youngest daughter of His Grace the Duke of Montrose. Lady Alma was born in 1854, and is therefore about 17 years of age.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyre'ic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending July 29, 1871.

MONDAY, JULY 24.

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, JULY 25.

Lodge 186, Industry, Freemasons' Hall.
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, JULY 26.

Lodge 507, United Pilgrims, Edinbro' Castle, Brixton.
" 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.
" 754, High Cross, Seven Sisters' Tav., Tottenham.
" 871, Royal Oak, White Swan Tav., Deptford.
" 898, Temperance in the East, 6, Newby-place, Poplar.
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. Landus, Preceptor.

THURSDAY, JULY 27.

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, JULY 28.

Lodge 780, Royal Alfred, Star and Garter, Kew.

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 29.

Red Cross Conclave, Rose and Lily, Masons' Hall Tav., Mason's-avenue, Basinghall-street.
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.
South-Eastern Masonic Charitable Association, New Cross Branch.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

HOLLOWAY'S PILLS have been for years, and still are, renowned as a safe and salutary remedy for indigestion, liver complaints, and all manner of eruptions and skin diseases. Pains in the stomach after eating, eructations of wind, pain in the back, aching of the right shoulder, weakness, languor, and tawny hue of the skin, all disappear under the purifying powers of these admirable pills. They contain no ingredient which by possibility could hurt the most feeble frame. They effect a salubrious, though momentous change throughout the system by thoroughly expelling all impurities, and imposing on every organ its natural functions. Many testimonials of their efficacy can be produced, received from all parts of the world.—[Advt.]

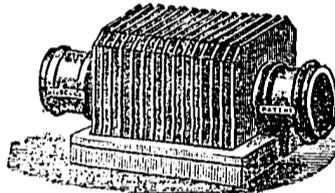
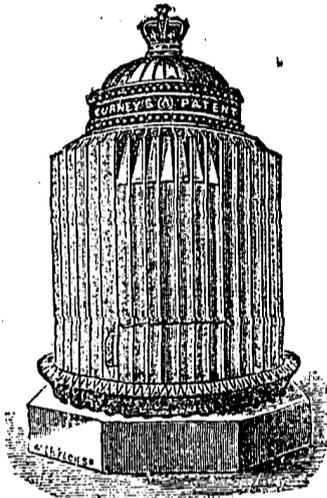
GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

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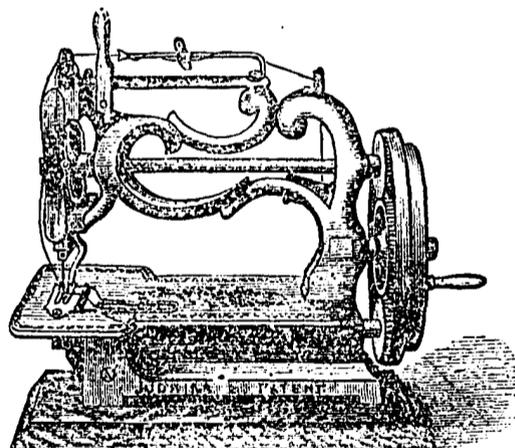
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The DOMESTIC - - - £2 15s.
The "Judkins" New Lock-Stitch, £4 4s.

THIS admirable Machine is the most perfect Hand-Shuttle Machine yet invented. It is so simple that the most inexperienced can work it without any previous instruction, while it is incapable of derangement by ordinary use. Anything that can be worn, or require stitching in a house, can be executed on this Machine.

Testimonials and Samples of work free. Ample Instructions accompany each Machine. Good Agents wanted.

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THE ALEXANDRA PALACE & MUSWELL HILL ESTATE TONTINE (to terminate on the 30th June, 1886). This being a "Trust" Subscribers incur no Liability. Certificates representing 850,000 Guineas, (of which 1s. of each Guinea is to be appropriated to Insurance of Subscribers,) will be issued at the following Rates:—A (or Single Right) Certificates £1 1s. each, B (or 10 Right) Certificates £10 10s. each, C (or 25 Right) Certificates £26 5s. each, D (or 50 Right) Certificates £52 10s. each, E (or 100 Right) Certificates £105 each, payable on application. Certificates pass to and entitle the bearer:—1. To participation in the proceeds of sale of the property if the representative life upon which the Tontine privilege depends shall be living on the 30th June, 1886. 2. To the receipt from a life assurance of the sum of 20s. in respect of each Guinea paid upon any Certificate, if the representative life shall die before the said 30th June, 1886. 3. To admissions to the Palace and Park. 4. To participation in Art Union Distributions proposed to be hereafter established. The acceptance of a Certificate involves no liability, the rights and privileges of Certificate holders are governed by the Trust Deed. The whole net income of the undertaking, after defraying interest charges and management expenses, will be devoted to the improvement of the Property, and also (when power is obtained) to Art Union Distributions.

TRUSTEES.
John Clutton, Esq., Whitehall Place.
John Hackblock, Esq., Bolton Gardens.
John Horatio Lloyd, Esq., Inner Temple.

EXECUTIVE COMMITTEE.
Lord Frederick Kerr, John Borradaile, Esq.
Sir Wm. Wiseman, Bart. John Aldin Moore, Esq.
John Parson, Esq. Granville R. Ryder, Esq.
James Goodson, Esq. Charles Magnay, Esq.
Robert Fowler, Esq.

BANKERS.
The London and County Bank and Branches.
The City Bank and Branches.

AUDITORS.
John Ball, Esq. John Young, Esq.

BROKERS.
Messrs. Walker & Lumsden, 9, Old Broad Street, E.C.
Messrs. Huggins & Rousell, 1, Threadneedle Street, E.C.

SOLICITORS.
Messrs. Cope, Rose & Pearson, 26, Gt. George Street, Westminster.

SECRETARY.
Thomas Dixon, Esq.
Office—5, Great Winchester Buildings.

PROSPECTUS.
An advantageous Contract has been concluded for the purchase, free from incumbrance, of the Alexandra Palace Park and Lands adjoining, situate at Muswell Hill, Hornsey, in the county of Middlesex, (comprising about 470 acres of Freehold and 28 acres of Leasehold Land), and the contents of the Palace, for the sum of £675,000. Of this amount £450,000 may remain on security of the Property for 5 years, represented by Mortgage and Debentures. Power is taken to raise further capital not exceeding £150,000, if deemed desirable, for the improvement or enlargement of the property and for the benefit of the Tontine.

The object of the Tontine is to complete the purchase and improve the property, and thus to provide for all classes of the inhabitants of the Metropolis, and especially of its northern and eastern portions and suburbs, and for the many thousands of country excursionists, a Grand Institution of healthful recreation and elevating instruction, which will combine the solid advantages of the South Kensington Museum and Schools of Art, with the lighter pleasure and pastimes of the Crystal Palace at Sydenham, thus giving effect to the large and enlightened views of the late Prince Consort.

In furtherance of this design it is proposed to inaugurate a series of Exhibitions, Art Unions, and distributions, to the support of which, and as soon as the necessary power can be obtained for the purpose it is proposed that the chief portion of the profits of the Park and Palace, after making proper provision for management, improvement, and other charges, should be applied.

Under "The Muswell Hill Estate and Railway Act 1866" the Palace and about 200 acres (which then constituted the Grounds) are to continue a place of public resort and recreation, subject to the observance of such rules and regulations as may be prescribed by the owners, and to the payment of such reasonable sums as may be fixed for admission to the Grounds and Palace or to any exhibition or sights therein.

It is now intended to enlarge the Park, and to lay out the whole of the lands as pleasure grounds, with the exception of about 80 acres of beautiful freehold land on the border, which will be reserved for building purposes, so that there will be a Park surrounding the Palace, and within a ring fence, of about 400 acres in extent. But power is taken with the consent of the Trustees to sell or lease for building purposes any part of this land not subject to the provisions of the Act of 1866, should such a course appear desirable in the interest of the Tontineers or subscribers.

The Palace is a splendid, capacious, and substantial structure, requiring but a comparatively small outlay to keep it in repair, admirably adapted for Exhibitions, Museums, and Lectures, and for Musical Festivals and Concerts, as well as for festive and social gatherings of the greatest magnitude.

A grand organ, which is reputed to be one of the largest and most perfect in the world, has been erected in the Palace by Mr. Willis, under the direction of Sir Michael Costa.

Archery, Cricket, and Croquet Lawns, Turfed Rides, a Race Course with Grand Stand, well levelled Carriage Drives, Groves and Gardens, will be found in the Park, which is nobly timbered, and commands extensive and magnificent views into several counties. This Institution, therefore, which can be opened to the public in a very short space of time, will combine the advantages afforded by museum, exhibitions, and schools of art, with scenery of the utmost beauty, and pure air, thus contributing alike to the instruction, amusement, and health of the visitor.

There will be easy access to the Palace by railway communications in connection with the Great Northern and Metropolitan Lines, and a Bill is waiting the Royal Assent for authorising the construction of a short line to connect the Park with the Midland and Great Eastern

systems. The committee will have power to aid these enterprises, which are of great importance to the success of this undertaking.

The Exhibitions and Art Union Distributions will constitute a distinctive feature of the general plan, and will comprise every characteristic of the Fine Arts. An Inaugural Exhibition will be held as soon as the requisite powers are obtained.

It is intended to apply to Parliament for power to devote part or the whole of the surplus income to Art Union Distributions, to be held every third year during the term of the Tontine, and to appropriate a number or chance in each Distribution to every Certificate in respect of every 21s. paid thereon. It is estimated that the fund for distribution will amount triennially to £100,000, and the prizes will range from £500 to £2.

The following Table indicates what any Certificate holder may derive from this source.

Analysis of the Probable Art Union Prizes at each of say Five Triennial Exhibitions.

25 Prizes of £500 each	£12,500
30 " " 400 " "	12,000
40 " " 300 " "	12,000
50 " " 200 " "	10,000
50 " " 100 " "	5,000
50 " " 80 " "	4,000
50 " " 60 " "	3,000
50 " " 50 " "	2,500
50 " " 40 " "	2,000
50 " " 30 " "	1,500
100 " " 25 " "	2,500
100 " " 20 " "	2,000
100 " " 15 " "	1,500
100 " " 10 " "	1,000
100 " " 9 " "	900
100 " " 8 " "	800
100 " " 7 " "	700
200 " " 6 " "	1,200
400 " " 5 " "	2,000
800 " " 4 " "	3,200
3,000 " " 3 " "	9,000
5,350 " " 2 " "	10,700
10,895		£100,000

The value represented by the Prize Tickets is to be applied wholly in the selection of articles contained in the Alexandra Art Union Exhibitions, and it will be seen that it is possible for the holder of a single right Certificate to receive Five Prizes of £500 each for his investment of 21s.

The Certificates will be issued under the powers of the Trust-Deed, which will define and regulate the rights and privileges of the Certificate Holders, and a covenant will be contained therein on their part to observe the provisions of the Deed.

The whole of the net income of the Tontine during its existence will be applied as above explained, to the improvement of the property and to Art Union Distributions.

An established Insurance Company has agreed, in consideration of the payment to them of a premium of one shilling for every A (or singleright) Certificate, and so on in proportion for any plural rights certificate (i.e., one shilling for each right), to pay to the holder £1 for each guinea paid on such Certificate, upon the death of the representative life in respect of which the Tontine privileges depend, if such death happens before the 30th June, 1886, provided such Certificate shall not have been previously surrendered, or the bearer of such Certificate for the time being shall not have drawn a prize in an Art Union Distribution in respect of the right representing such guinea. Such premium will be paid out of the Tontine Funds. The agreement is subject to 20,000 representative lives being nominated.

For the purposes of the Insurance and Tontine, every applicant for a Certificate must when requested nominate some life (which may be his own) between the ages of ten and thirty years; such lives should not be those of prominent individuals, but, if possible, of members of the applicant's family, or friends. Applicants may nominate a life for each right the certificate they apply for represents. If the applicant chooses to waive the insurance he may nominate any life.

To meet the case of any selected life having been previously nominated and assured to the amount of £500, an applicant may be required to furnish some other life or lives in substitution for that first nominated.

Upon the 30th June, 1886, the Tontine will absolutely cease; and as soon as may be after that date the whole of the property will be realised, and the net proceeds will be distributed amongst the Tontineers or Certificate holders.

The holder of an A, or single right Certificate, in addition to his other privileges, will be entitled to free admission to the Park (and also to the Palace, if open) upon every Sunday during the existence of the Tontine.

The holder of a B, or 10 right Certificate, will, in addition, be entitled to free admission on two days (not being fête days), to be fixed by the Committee in each week.

The holder of a C, or 25 right Certificate, will be entitled to similar privileges for himself and another, on foot or on horseback.

The holder of a D, or 50 right Certificate, will be entitled to free admission on four days in each week (not being fête days), to be fixed by the Committee, for himself and two others, either on foot, horseback, or with a single-horse carriage.

The holder of an E, or 100 right Certificate, will be entitled to free admission for himself and four other persons, at all times, either on foot, horseback, or with any carriage.

The Tontine rights and privileges attaching to certain Certificates may, at the option of the holder, be surrendered for the right of admission on other days, according to a plan or scale to be published by the Executive Committee. The surrender will involve the loss of every right and privilege offered in this Prospectus to the holders of Certificates, except so far as the same are reserved as part of the consideration for the surrender.

The holder of a Certificate which shall not have been surrendered, will be entitled to participate in the proceeds of the property at the end of the Tontine, in respect of every right depending on a representative life which shall be living on the 30th June, 1886.

Thus every subscriber of 21s. and upwards to the Tontine, or holder for the time being of his Certificate (the same not having been previously surrendered) will, in addition to the privileges of entry to the Park and Palace, as above enumerated, obtain the repayment, in case of the death of the representative life or lives of 20s. in respect of every 21s. paid by such subscriber, or will have previously drawn a prize of at least £2 in the Art Union Distribution in respect of such 21s. subscription, and will, when the Tontine ceases, have, in respect of each of his rights of which the representative life shall be then in existence, the right to a share in the proceeds of the Tontine property. Looking at the rapidly increasing value of Building Land near London there can be no doubt that at the expiration of the Tontine, in 15 years, the property to be then distributed amongst the holders of Certificates entitled to participate will be of enormous value.

For the convenience of management of the Tontine and property, and with that object only, a Company (limited by guarantee) has been incorporated by the title of "The Alexandra Palace and Muswell Hill Estate Management Company Limited." The Executive Committee of the Tontine are the Directors of that Company. The certificate holders will not be members or contributories of such Company.

All the landed property to be acquired for the purposes of the Tontine, will be vested in the Trustees upon trust, to permit the Management Company to manage the same, and with the consent of the Trustees, so far as required by the Trust Deed, to grant leases and deal therewith for the benefit of the general undertaking, and raise further capital, not exceeding £150,000, if required, for the undertaking by mortgage or debentures (in addition to the working Capital provided by the Tontine), and upon the termination of the Tontine (the 30th of June, 1886), or so soon after as may be convenient, to sell the Tontine property and distribute the proceeds.

By the terms of the Trust Deed all questions (if any) which may arise relating to the Tontine, during its existence or on its termination, stand referred to such counsel as the Attorney-General for the time being may appoint.

The Purchase Contract, the Trust Deed, the Insurance Contract, and the Memorandum and Articles of Association of the Management Company may be perused at the offices of the Solicitors.

If no issue is made the subscriptions will be returned in full.

The following documents have been executed:—

- (1) An Agreement, dated 13th July, 1871, between the Muswell Hill Estate Company Limited and the Alexandra Palace Company Limited of the one part, and the Alexandra Palace and Muswell Hill Estate Management Company Limited of the other part.
- (2) A Deed of Trust, dated 13th July, 1871, between the Alexandra Palace and Muswell Hill Estate Management Company Limited of the one part, and Henry Markby of the other part.
- (3) A Deed of Covenant, dated 13th July, 1871, between the London and Lancashire Life Assurance Company of the one part, and the Alexandra Palace and Muswell Hill Estate Management Company Limited of the other part.

Prospectuses (with an outline sketch of the Palace) and forms of application for Certificates may be obtained of the Secretary, at the offices of the Tontine, and of the Brokers.

Other Agencies for the receipt of Applications will be shortly advertised.

Applications for Certificates must be left with the Bankers at the time of payment of the deposit, and no application will be noticed unless the sum of 21s., in respect of each single right, or the amounts specified for plural rights applied for, as above stated, shall have been paid.

THE ALEXANDRA PALACE AND MUSWELL HILL TONTINE.

Form of Application for A or Single Right Certificate. (To be left with the Bankers or authorised Agents.) To the Executive Committee.

Gentlemen,—Having paid the sum of 21s. to the Bankers or authorised Agents, I request to have issued to me a Single Right Certificate in the Alexandra Palace and Muswell Hill Estate Tontine, and I hereby agree to accept the same upon the terms of the Prospectus and of the Trust Deed of the 13th July, 1871.

Upon hearing that you are prepared to issue the Certificate I agree to nominate a representative life of the age stated in the Prospectus, upon which I desire the Tontine privileges in respect of such Certificate to depend.

Name in full of Applicant
Address
Profession or Business
Date

THE ALEXANDRA PALACE AND MUSWELL HILL ESTATE TONTINE.

Bankers' Receipt.

.....1871.

Received from the sum of 21s. on account of the Executive Committee of the Alexandra Palace and Muswell Hill Estate Tontine.

NOTE.—This Receipt must be delivered to the Secretary of the Tontine in exchange for the Certificate. Due notice will be given of the Certificates being ready for issue.