

THE FREEMASON.

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

Vol. 4, No. 128.]

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ROYAL ARK MASONRY.

A special meeting of the Grand Lodge of the Antient and Honourable Fraternity of Royal Ark Mariners of England and Wales, the colonies and dependencies of the British Empire, was held on Wednesday, the 9th August, 1871, at the office of the Order, 7, Gower-street, Bedford-square.

Present: Bros. Morton Edwards, M.W.S.G.C.; Major Finney, R.W.D.G.C.; F. W. Koch, Inspector-General; A. D. Loewenstark, Inspector-General Surrey; G. F. Henley, G.T.B.; C. Lacey, G.G.; G. Neall, G.S.; and Bro. Morton Edwards, M.W.S.G.C., in the chair.

Grand Lodge was opened, and the minutes of the meeting of the 21st June read for information. Apologies were received from Bros. T. O. Oxland (through illness), V.W.G.S.W.; Joshua Nunn, V.W.S.J.W.; H. M. Green, V.W.D. Inspector-General, Hampshire; and others, for absence.

The report of the committee of three (to meet the duly-authorized representatives of the Grand Lodge of the Mark Degree) appointed at the G.L. on the 21st June was then read. It stated that the M.W.S.G.C., Bro. Morton Edwards, the R.W.D.G.C., Bro. Major Finney, and the V.W.S.G.W., Bro. T. O. Oxland, having been appointed a committee of the G.L. of Royal Ark Mariners, they met at the office of the Order, and decided that Bro. Oxland be secretary, and commenced their labours by an investigation of the title and powers of the Royal Ark Mariners. Being fully satisfied with the result of such investigation, they next turned their attention to the state of the negotiations, and found that a letter had been received (and omitted to be read at the G.L.) from the G.S. of the Mark Degree, Bro. Binckes, dated June 8th, 1871, asking, on the part of the G. Mark Lodge, for a meeting of representatives of the two bodies, to endeavour to reconcile the existing differences. Therefore they sent a letter to the M.W.G.M.M., Bro. Portal, notifying the fact of their appointment, and setting out five articles embodying the terms which (as they informed him) had been definitely fixed as the only basis upon which the G.L. of Royal Ark Mariners could again consent to treat. In consequence of this letter a meeting was held at which three duly-authorized representatives of the Mark Grand Lodge—viz., the V.W. Bro. F. Binckes (G.S.), V.W. Bro. J. Stevens (P.G.O.), and W. Bro. R. W. Little (P.M.)—were present; but in consequence of the absence of Bro. Oxland, nothing was done except to arrange for a meeting of the 6th July. On this occasion all being present, the authority of each set of representatives having been read, a treaty [as given in THE FREEMASON last week] was entered into and signed. In conclusion, the Committee reported that they had spared neither time nor trouble to bring matters to an amicable settlement, and that the ulterior consequences must rest with the Mark Degree, as they had refused to ratify this treaty.

The M.W.S.G.C. said that this Grand Lodge had heard the report of the Committee, and it was for them to decide upon the line of conduct now to be pursued. There could not be a doubt that everything had been done that could be done to meet the Mark Grand Lodge, and even concessions were made that should not to have been made; but they had given way in order that, when they had to report, they might say that the matter was finally settled. There was no doubt that the G.L. of R. Ark Mariners had been played with by the Mark Grand Lodge, who evidently were not sincere in the desire they expressed for union.

The following resolutions were then carried unanimously:—

"1. That this Grand Lodge, as representing the Fraternity of Royal Ark Mariners, having been a legitimate and properly-constituted body for nearly a century, stand entirely as an independent order for the future.

"2. That a circular, giving the necessary information, be sent to all Mark lodges, and other bodies interested, and that this G.L. be at once placed with all of those bodies who may be interested in its proceedings.

"3. That having the power by royal warrant of 1793 to confer the original and genuine degrees of Mark Man, Mark Master, Excellent and Super-Excellent Master, these be at once added to the working of every lodge of Royal Ark Mariners.

"4. That so much of the statutes as relate to the above be altered, and that the dues to G.L. for future members admitted be seven shillings and sixpence, which shall include registration and certificate for all of these degrees.

"5. That the thanks of this G.L. be sent to those lodges who have sent a vote of confidence, endorsing the proceedings and undertaking to sustain the action of this Grand Lodge, against the circular lately issued by the Mark Grand Lodge intimating that they would work the Royal Ark Mariner degrees."

Some business of a formal character being then entered into, the Grand Lodge was closed, and declared adjourned until next summoned.

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FREEMASONRY & ISRAELITISM.

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

XIII.

The more closely we look into the Old Testament scriptures, the more clearly shall we perceive the distinction that is made between Judah and Israel; that is, between the tribes which, in the course of time, constituted the kingdom of Judah and the tribes which constituted the kingdom of Israel. It was not always that the prophets understood the prophecies which they uttered or wrote under the Divine afflatus. They were the oracles through which God spake; and though they sometimes inquired and searched diligently what or what manner of time the spirit which was in them did signify, they did not always attain the knowledge which they sought. It was not necessary that they should. Indeed, there were reasons why they should not; one of those reasons being, that, to have made known the precise meaning of some of the prophecies before the time of their fulfilment, would have been to cause the interference or interposition of man, sometimes in order to prevent their fulfilment, and sometimes to bring the fulfilment about by other means and in other ways than those comporting with the Divine purpose; and thus to have thwarted, so to speak, the orderly

working of God's providence, and in this way to have entailed evil upon the human race. With the Divine Being there is nothing future, as there is nothing past. He sees the end from the beginning. With him there is one eternal NOW. It may be well to bear these suggestions in mind, in examining the prophetic Scriptures.

In the blessing which the dying Jacob pronounced upon his children and two of his grandchildren—the heads of the tribes which afterwards bore their names—there is a reference to something of the past in relation to most of them, and there is a foretelling of something of the future. It may be that Jacob was unable to attach any precise meaning to some of the words he uttered in the course of this Divine blessing; but He who inspired him foresaw all, and had ordered and made all sure. It will be remembered, that previous to the prophetic blessing on the collected family assembled around the dying patriarch, he had pronounced a particular and special blessing on the two sons of Joseph, Ephraim and Manasseh, giving to Ephraim, the younger, the blessing which was the birthright of Manasseh, the elder, at the same time adopting them both, so that they were to be as much accounted his sons as Reuben and Simeon, his own two eldest, were. Hence, they became patriarchs—heads of tribes; and they were, accordingly, included in the prophetic blessing on the tribal stems, and their children shared equally with those of the other patriarchs in the division of the land by Joshua. Now, in this prophetic blessing the distinction I have referred to will be clearly perceived by any one who reads it attentively. The birthright belonged to Reuben, but it was taken from him and distributed among three of his brethren; the priesthood was given to Levi, the king-ship to Judah, and the double portion—great increase—to Joseph; that is, to Ephraim, for he was now the representative, and as the firstborn, of Joseph. And this double portion, or extraordinary increase, is clearly indicated in the amplitude of the possessions which Ephraim was to inherit: "Joseph is a fruitful bough, whose branches run over the wall"—that is, extend themselves far beyond the ordinary limits—which was partly fulfilled even before the tribes of Ephraim and Manasseh took possession of their inheritance, for Joshua (xvii. 17) tells the sons of Joseph that they were a great people, and had great power. But it was more largely fulfilled afterwards, as it is being fulfilled at the present time, when their descendants are sending forth branches into every part of the world, as it was said by the patriarch they should do so: "Through the hands of the Mighty God of Jacob, through the name of the Shepherd, the rock of Israel, even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee, may the blessings of the heavens from above, the blessings lying in the deep beneath, the blessings of the breasts and of the womb, the blessings of thy father and thy mother, with the blessings of the eternal mountains unto the utmost bound of the everlasting hills, rest on the head of Joseph, and the crown of the chief among his brethren" (Gen. xlix. 22-26). Such is the amplitude

of this blessing that it seems to have no bounds. It is to extend as far as "the everlasting hills." Such, and nothing narrower, is to be the extent of his habitation; and it was to comprise, in addition, the blessings lying in "the deep beneath." So that land and sea were to be possessed by the first-born of Joseph, "whose bow abode in strength, and the arms of whose hands were made strong by the hands of the Mighty God of Jacob." Such was the amplitude of the blessing, that the patriarch seemed as if unable to give an idea of it in few and plain words. He heaps metaphor on metaphor, raising a column of strength and beauty which astonishes and delights the reader. The multiplicity of the descendants of these tribes had been previously alluded to, in the blessing which Jacob pronounced upon them when Joseph placed his two sons before his father: "And he blessed Joseph and said, God, before whom my fathers, Abraham and Isaac, did walk; the God which fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads and let my name be named on them, and the name of my fathers, Abraham and Isaac: and let them grow into a multitude, in the midst of the earth" (Gen. xlviii. 15, 16). The same thing is repeated in verse 19: "He (Manasseh), also, shall be a people, and he, also, shall be great; but truly his younger brother shall be greater than he; and his seed shall become a multitude of nations." Amongst the tribes, as we have seen, these children of Joseph were distinguished for their numbers and their strength; and it was the struggle for pre-eminence, on the part of Ephraim, which led to the schism in the tribes, and the establishment of the two kingdoms, Ephraim being so powerful as to give his name to the seceding ten tribes; "Ephraim" being often used as synonymous with "Israel." But the extraordinary multiplication of the descendants of Jacob, as foretold in his paternal blessing, was in strict harmony with the many promises made to his ancestors, Abraham and Isaac. When Abraham—looking at his accumulated wealth, and deploring, as Orientals are wont to deplore, the lack of children, complained that he had not a son of his own, so that the steward of his household would become his heir—the Lord replied (Gen. xv. 4, 5)—"This shall not be thine heir; but he that shall come forth out of thy bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." And in two subsequent promises he was assured that he should be exceedingly fruitful, the father of many nations, and that kings should come out of him; and it was again repeated, with additions, "I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed" (Gen. xvii. 3-6; xxii. 16-18). The promise was repeated to Isaac, with a reference to the original promise made to his father: "And I will perform to thee what I swore to Abraham, thy father; and I will make thy seed to multiply as the stars of heaven; and will give to thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (ch. xxvi. 2-4). The promise was confirmed to Jacob, when in his vision, at Bethel, he saw the intercourse carried on between heaven and earth, "the angels of God ascending and descending;" and the

Lord said to him, "And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west and to the east, and to the north and to the south" (chap. xxviii. 12--15).

These promises were never fulfilled while the children of Jacob occupied the land of Canaan, for even in the time of David, when the kingdom had reached its utmost limits, it had not been spread to the west nor to the south, although all the nations on the east of the Jordan, as far north as the Euphrates, had been rendered tributary to him. He had obtained possession of "this land," which had been promised to Abraham and his seed, but the more comprehensive promises, which made his seed as the stars of heaven, as the sand on the sea-shore, and as the dust of the earth—the progenitors of nations and the fathers of kings—were never fulfilled while the kingdom of Abraham's seed—the twelve tribes—remained a people. And, I need hardly add, that since the dispersion of the tribes, they have never been fulfilled in the history of the Jews; that is, the descendants of Judah and Benjamin; and it is never likely to be. They do not materially increase in number, and they make no proselytes, as they did before their final dispersion. True, they form a vast network of consanguinity of race, and of unity of faith, which embraces the two hemispheres. They are to be found from Siberia in the north, to Van Diemen's Land in the south, and from Kamschatka to Cape Horn. But this cosmopolitanism which they alone possess, and which is of so remarkable a character as to confound human reason, is not combined with a corresponding existence of numbers. We can get only at an approximate estimate of these, for there are not many countries that have a decennial census, as we have. But though geographers and statisticians are not agreed as to the number of Jews existing in the world, they do not differ so materially that we should hesitate to say that the children of Judah are comparatively few. Hassell gives them 3,930,000; Bergham, 4,000,000; Balbi, the same; Malte Brun, 5,000,000; Johnston, 6,000,000; Harschman, 5,500,000; and J. Alexander, the latest writer, 6,798,000. Taking the numbers at the highest estimate, and making every allowance for Oriental hyperbole in the record of the early promises, in the comparisons with "the stars" of heaven, the "sand on the sea-shore," and "the dust of the earth," we cannot perceive any congruity between the posterity promised to Abraham, Isaac, and Jacob, and the comparative handful of the Jews known now to exist throughout the world, eighteen centuries after their extinction as a nation. Interpret the promises as we may, the least thing implied is, that the posterity of the patriarchs should be incomparably larger than any other people, and that they were to be, in fact, the fathers of nations, and kingdoms, and peoples, north, east, south, and west—in every part of the globe—while the blessings or possessions of the great deep, or the islands dotting the surface of the mighty ocean, were also to be theirs.

Where or in what people shall we look for the fulfilment of these prophetic promises? Nowhere, and in no people but the Anglo-Saxons and their kindred races—the Getæ—the ten tribes—the Israel of the Mighty one of Jacob—who were to become the most multitudinous of all people, and in whom all the nations or peoples of the earth were to be blessed. Take a map of the two hemispheres, and make a mark wherever these people are not to be found. I do not say make a mark where they are to be found, for that would be to make the map an almost entire blot. We have seen the course which their ancestors, the Getæ, or Goths, took after they had been invaded in their possessions on the Euxine, by Darius, Alexander, and Attila. From that region, lying between the Black Sea and the Adriatic, they poured into Italy and Spain, occupying a considerable portion of those countries; and onward, and onward, they pushed until the

greater part of Europe was occupied by them. Gaul was laid hold of by the Franks, another branch of the same great family, while Britain came into the possession of the Anglo-Saxon branch, after they had erected free commonwealths in Germany, Cimbria, and Scandinavia. In fact, Europe, as I have said, fell almost entirely into their possession; and, in later times, they have spread themselves over a great part of the other quarters of the globe—Asia, Africa, America, and Australia, with the islands pertaining to them, in the Atlantic, the Pacific, and the Indian Oceans. To me it seems that no one can contemplate this great fact without feelings of wonder and amazement. And, then, look at the position which they now occupy, as the little nest whence they have sent out their mighty broods; and whence they seem, more or less, to control or to influence all other peoples, either potentially or diplomatically. Glancing again at their possessions, it may be truly said that there is scarcely any place of importance, in any part of the globe, which they do not inhabit, excepting their own land of Canaan, the time for which has not yet arrived. And I must not omit to observe, that, wherever this race goes, it carries with it the blessings of religion and civilisation, if not without many drawbacks, yet so favourably contrasting with what it supplants, that the words of the psalmist suggest themselves to the mind: "He gave them the islands for the heathen . . . that they might observe His statutes and keep His laws." "The isles shall wait upon me, and in mine arm shall they trust." "Wherefore, glorify the Lord in the valleys, even the name of the Lord God of Israel, in the isles of the sea" (Ps. cv. 43, 45; Isa. li. 5; xxiv. 16).

FREEMASONRY AND JUDAISM.

The weekly articles furnished by our Bro. Carpenter on "Israelitism and Freemasonry" are highly interesting and instructive. They show, on his part, great painstaking in his researches, with a desire to be concise and accurate. It is therefore with great confidence that the non-student may spend his reading hours in contemplating the sublime and providential dealings of the Almighty with the favoured progeny of Heber (one that passes over), whom St. Luke has named in his genealogy as being the direct lineal descendant of Adam, who was the son of God.

But the biblical student should ever bear in mind that Jewish history is different from that of any other nation, it being a representative history. Indeed, the Jews have no history which they can claim as being peculiarly their own, as each episode in Jewish history has as much to do with some other nation as with its own, and the combination is a lesson for all time. All that the Jew can claim is that he is the trustee appointed by Jehovah to bear record to His Oneness and infinity, and the immortal destiny of the human race. According to the foreknowledge of God, man, whom He had created upright and predestinated to immortal life and endless bliss, had found out many inventions and fallen into the lowest depths of vice and misery. Man, without some knowledge of God, however imperfect, would not be able to live—the earth would be without form and void, and darkness would be upon the face of the deep. The light which had been called into existence by Almighty fiat must be preserved, or the end of all creation must come. All the spiritual trees of man's spiritual garden (the soul) were placed under his subjection; he was to cultivate and enjoy the fruits of temperance, chastity, and charity. One tree alone was not to be touched, though within his reach: the tree of

knowledge—in other words, of self-derived intelligence. It is said: "Now the serpent was more subtle than any beast of the field which Jehovah God had made." The serpent corresponds to that principle in man which is called low cunning, or worldly wisdom. We know the character of an individual when he is called a serpent, or a snake in the grass. This principle then intruded itself (we are compelled to personify principles, although it is well known they are impersonal) to the woman. By the woman in sacred writings is meant the Church, which is always represented as the spouse of Jehovah—"Thy maker is thy husband, Jehovah of Hosts is His name;" and when the nation is upbraided for leaving its true and living God in order to serve the God of other nations, it is always as a husband upbraiding his wife for committing adultery and whoredoms with strangers—"Where is the bill of your mother's divorce, whom I have put away? for your transgression is your mother put away." And when that New Jerusalem, or New Church, which St. John describes as descending from God out of heaven, she is said to be "as a bride adorned for her husband." Thus the Adamic Church fell through its own violence and lusts, and great was the fall of it. The Golden Age was no more. Jehovah declared that He would put enmity between the seed of the woman and the seed of the serpent—"He shall tread upon thy heel, and thy foot shalt bruise his heel." By the seed of the woman is meant the true Church, and the Lord as its head, and by the seed of the serpent is meant envy, malice, pride, and all uncharitableness, which should bruise the heel of the lowest principle of the Church. This explanation may appear far-fetched and fanciful, but it is the language of Holy Writ. Human language would fail to express Divine things. God in his revelations to men uses His own language of nature, which is His own Book, and the objects in nature give the dictionary by which to read it; and when we are studying the Word of God, we must abide by the words of the Apostle addressed to the Romans: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Under this guidance all things will be made plain, and "That God is light, and in Him there is no darkness at all." Mankind then had sunk into the awful condition of a fallen race, and the merciful providence of Almighty God was to be employed in rescuing him from the sad effects of that fall without infringing upon man's free will and moral responsibility; but how was this to be done? Man was too degraded to elevate his thoughts above this earth, and so Jehovah himself became incarnate by taking upon Himself the human frame in the womb of a virgin, having no human father, and appeared among men as a man of sorrows, growing up as a "tender plant and as a root out of a dry ground," and when degraded nature saw Him, there was no beauty that He should be desired.

The Jews were made the custodians of the promises and the harbingers of this glorious advent. Their prophets announced that the desire of all nations should appear in Bethlehem, and the angels sang to Jewish shepherds the heavenly anthem, "Unto you is born in the city of David a Saviour, which is Christ the Lord." It was the dawn of the morning when this song was sung, and a long and evil day has passed since then. "Time seems to roll over us thick as every cloud;" but the day-spring from on high seems not to be far distant when the chorus shall be completed, and there shall be "peace on earth and goodwill toward men."

It is in the nature of man to concern himself more about what he ought to THINK than what he ought to DO; but it is nowhere said that man shall be judged by his thoughts, but by his deeds. He should think good things, but he should bring forth the fruits of the spirit, for by their fruits ye shall know them.

But, to return to the Jew. Idolatry, with all its evil consequences, had become rampant and threatened the destruction of the human race, to avert which the Almighty made the seed of

Abraham His instrument in extirpating it, and thereby redeeming the human race from its thralldom. The driving out of the Canaanite, the hotbed of idolatry was his first commission to the Jews. Much controversy has arisen about the God of Mercy doing this; but it was done in mercy to stop the propagation of that which would have involved the world in their own ruin. The Cities of the Plain were destroyed for the same causes, but the Jews were not made the instruments of their destruction, because their full time was not yet come; but Abraham witnessed it, and the episode of Abraham's intercession for them has no parallel in profane history. "Shall not the Judge of all the Earth do right? and be it far from Thee to do after this manner to slay the righteous with the wicked;" but the Almighty promised, "That I will not destroy for ten's sake"—if ten righteous men could be found there—and Abraham returned to his own place." Before his death, Moses charged the children of Israel in a manner that can only be found in Scripture narrative. that obedience to Jehovah would ensure their temporal and eternal happiness, but that following after strange gods would be visited with exemplary punishments. Their after career proved the necessity and accuracy of this premonition. Has the Jew been superseded and replaced by the modern Christian? What argument have we in support of this theory? the writings of the New Testament give none. St. Paul, who boasted of being the Apostle of the Gentiles, when addressing the Gentile Church at Rome, writes: "I say, then, hath God cast away His people? God forbid; for I also am [not was] an Israelite of the seed of Abraham, of the tribe of Benjamin." One of the great mistakes of the day appears to me to be that the Jew will be absorbed in the Christian; but the very reverse appears to be the spirit of prophecy and our Lord's teachings. The bringing in of the Gentiles seems to be the Divine purpose, and old Simeon declared that "He was a light to lighten the Gentiles, and the glory of thy people, Israel." Our Lord's death left His little band in an apparent desperate state. The shepherd was smitten, and the sheep were scattered abroad. But after His resurrection, He appeared to His disciples, and again proclaimed that all the transactions which they had witnessed were what had been foretold by Moses and all the prophets. After His ascension, the Apostles met by arrangement to comment upon their important mission, and at their first meeting struck the keynote of all their teaching—the resurrection of the dead, "He is risen;" and this, with the doctrine of repentance and a good life, is the whole of the Christian's creed. Nothing more is required of him; but to do that should be his life's study in order to fit him for the life to come. During the first century of the Christian era this was the substance, if not the whole, of Christian teaching. The theology of the day, or as now made up, was hardly known until the fourth century after Christ. There were heresies, but they hardly disturbed the quiet of the Church; and if they understood the nature of their own doctrines, they have not succeeded in handing their true meaning down to us. Indeed, the history of the new Church down to the third or fourth century is as much a myth as the names of the founders of Rome or the games of Olympia. It is, however, pretty certain that the doctrine of the trinity, or tri-personality, of the Godhead was unknown—indeed, unthought of—till the fourth century. It took its rise in Egypt, and at first little notice was taken of the new doctrine; indeed, the Emperor Constantine advised the bishops not to trouble their heads about such silly matters. However, the motto of Sir Henry Wotton, "*Disputandi pruritus ecclesiarum scabens*" (the itch for disputation is the dirty scab of the Church), was too rife then, as now. The ecclesiastical drum was beat, Arianism against Sabethanism, Donatists against Caecilianists, fought one against the other to decide the fact whether God was in one person or three. It was agreed to decide the quarrel by a council to be summoned by Constantine. It seems pretty certain that a council was held, but whether it was at Nice or else-

where, who attended or presided, is a mystery. No authentic acts of its famous sentence have been committed to writing, and this is all the authority we have for the famous Nicene Creed, which before being "read or sung" in our cathedrals, is introduced by a flourish on the trumpet and a swell of the great organ stops, which would awaken the soundest sleeper.

Next to the doctrine of the Trinity, or equal with it, is the doctrine of the Atonement. This word in its original sense means reconciliation, agreement, viz., at one ment. The word though much used in the Old Testament is only once mentioned in the New, and then in the opposite sense to the one in which it is properly preached. It is preached "That God received the atonement by the death of his Son;" but in his Epistle to the Romans, Paul says "That we joy in God through our Lord Jesus Christ by whom we have now received the atonement." Here modern theology says one thing and the scriptures declare the opposite. So in the word "sacrifice." We use it to express a giving up of something that is most dear to us and that causes distress in parting with it. We make an alarming sacrifice! But the word is formed from two Latin words—to make holy for an offering; and thus the Scripture says that we are "to present our bodies a living sacrifice, holy, which is our reasonable service." I should like to avoid doctrinal disquisition, but upon this point it cannot be avoided. In the translation of the New Testament from the Greek, to one Greek word two English equivalents are given, and this is the case in the word Parakleton. Our Lord uses this word in John xiv. verses 16 and 26, where it is translated "comforter;" but the same word, used in the 1st Epistle of John, chap. ii. v. 1, is translated "Advocate," and these two separate offices, in modern theology, are second and third persons in the Godhead. Thus common-sense people are really at a loss to know what doctrine is intended, or whether the translators themselves knew. The consequence of having three Omnipotents, is that each must have something to do which the other two Omnipotents could not do. The whole scheme of salvation is to some minds (my own as well) very foggy and unintelligible. The Jews were guilty of a most abominable crime in the judicial murder of our Lord, whom His judge had declared to be innocent of the charge preferred against Him. Many of the Jews of the present day acknowledge this to have been a mistake, and offer but a very slight justification. The Christians, however, glory in the act, and say with exaltation, that "if the Sanhedrim had not been so hellishly cruel, the God of heaven could not or would not have been kind." I will not discuss the logic of this doctrine, but challenge its truth. It is said that the High Priest in placing the sins of the people on the head of the animal and then killing him and offering him in sacrifice on the Jewish altar, was a type of our Lord's death and sufferings in our stead on the cross, and by his sufferings we are freed from the curse of death and by imputation made righteous. But this scheme of salvation, as it is vauntingly called, is attended with a host of insuperable difficulties, and the first is, that in no case where the sins of the people were confessed and placed on the head of the animal was that animal slain, but driven out of sight. That our Lord's death, by the cruelties of the Jews, was necessary for our salvation is disproved by the teachings of St. Paul, who alludes to it at all times with just indignation and horror, and as a crime that has filled up the iniquities of the Jewish nation, and only uses it as an *a priori* argument to prove the *a posteriori* demonstration, viz., "The Resurrection of the Dead." In all his preaching and reasonings, temperance, righteousness, and judgment to come were his only themes, and when the wicked conscience of Felix trembled, Paul had no anodyne doctrine to offer him in the shape of imputed righteousness, or doubtless Felix would have given an instant hearing and sucked the poison in. The first duty devolving upon the disciples at their Lord's death was to complete their number, which was to be twelve. A number is used in

the sacred volume to denote some specific state to which that number corresponds; one is never used but to express the One Divine Being, and twelve denotes all things of faith and charity in one complex. Thus was this *sine qua non* that the one elected should have seen our Lord subsequent to His resurrection to bear witness to that fact. St. Paul preached the doctrine of the blood of Christ, but in the same sense as the Lord taught it while on earth—that is, in its *spiritual*, and not in its natural or literal sense. "The letter killeth, but the spirit giveth life." Man is a compound of soul and body, and each has to be nourished with food, each according to its kind. As flesh and blood are the means of support to the natural man, so it corresponds with the Lord's divine goodness and truth, which are the doctrines with which He feeds the souls of all His disciples. To what a sad state has the spurious doctrines of Christendom reduced the Church of God. They have deprived it of vitality. Where is the life of the Church? Is it to be found in the bickerings and dissensions of the day? Do we find it in the appeals to the Privy Council about forms, vestments, genuflexions, and the lighting up of candles? Light, more light! is the eager cry of man in his improved civilised state, and wax tapers are lighted up on unmeaning altars to satisfy the cry. When will nation cease to war against nation, and man begin to love his brother? is the piercing cry of humanity. When will kings and emperors cease to take counsel how best to despoil each other of their fair domains, which each has lusted after, and on the attainment of which God has been thanked for assisting perjury, robbery, and murder? Oh, when? Not while the priests of Christendom—whether in triple crown, mitre, or gown and cassock—consecrate and pray the "Author of Peace and Lover of Concord" to grant a blessing upon the banners which are to incite God's creatures to deeds of blood, hatred, and revenge. "The knowledge of the Lord shall cover the earth as the waters cover the sea." According to Bro. Carpenter's researches the Jew is covering the earth. Will he take his glorious book of prophecies with him? Will he, and what then? "The wolf and the lamb shall feed together, and the lion shall eat straw like an ox, and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountains, saith Jehovah, for a new heaven and a new earth shall be created, and the former shall not be remembered nor brought into mind. But be ye glad and rejoice in that which I create, for behold I create Jerusalem a rejoicing and her people a joy." But all this must be in that day "that living waters shall go out from Jerusalem; half of them towards the former sea and half of them towards the hinder sea, in summer and in winter shall it be. And Jehovah shall be king over all the earth. In that day shall there be one Jehovah and His name ONE."

W. B., 742.

"ANTAGONISM" IN THE HIGH DEGREES.

I have read with much satisfaction the leading article in THE FREEMASON of August the 5th, and as it seems to me to put matters fairly and clearly before the Masonic public, I think a little more in the same direction might not be out of place.

That antagonism exists between different rites in connection with the high degrees is a fact which cannot be ignored, but which, for the sake of Masonry—using that term in its very widest sense—is to be deplored, and should, if possible, be smoothed away and obliterated.

I, of course, constantly hold that true Masonry is bound by, at the utmost, the R.A. Degree. The three degrees of Craft Masonry are complete in themselves, and universal in their comprehensiveness; and the Royal Arch Degree is so far compatible with Craft Masonry, that it,

like the latter, requires no special profession of religious faith, and is open to all who simply acknowledge a Supreme Being, without reference to the mode of their worship or the peculiarities of their creed. But once we get beyond the R.A. Degree, and enter what is sometimes called "Christian Masonry," the sectarian element comes into play, and one of the most valuable and distinctive attributes of true Masonry is laid aside. Several of the "higher" chivalric degrees are very beautiful and unobjectionable when properly worked, but they are, after all, merely appendages to the "Ancient and Honourable Order;" and while we differ as to the legitimacy and proper authority of the high degrees, as worked in various rites, we should be careful to avoid bringing our quarrels where they would disturb the peace, love, and harmony that *should* always exist in true Masonry, and we should distinctly and emphatically repress *any* attempt to enlist Craft Masonry in the fight, or make Grand Lodge directly or indirectly the battle-ground, for the contending factions.

I the more distinctly emphasise this position because of the fact that our Irish Grand Lodge is in some danger of overlooking it. Readers of THE FREEMASON are aware that several of our Irish brethren have gone over to England, and taken many of the "high degrees" under the Ancient Templar Warrants, which confer the privilege of giving such degrees. This action on their part has evoked much unmasonic conduct on the part of certain brethren, who seem to think that the exclusive possession of those high degrees is vested in them and those whom they "delight to honour" by "calling them up" to share their dignity. It is quite time such a fallacy should be exploded, and exploded it very nearly is. Already the "movement" has borne fruit here, for a number of deserving Masons have been made "Irish Princes." Since action was taken in the matter by the brethren who were not so fortunate as to come up to the standard required by those who "pull the strings" in Rose Croix Masonry here, and probably nearly all of those recent additions to its ranks may thank the "Manchester Princes" for the honour that has been conferred upon them. But we hear sundry ominous mutterings of punishments in store for those who have dared to trespass on the preserves of the "high and select" potentates of Irish Rose Croix Masonry, and who have had the great presumption to accept the higher degrees from an authority more respectable and more legitimate than the mongrel rite under which they are worked in Ireland. Such brethren are to be suspended—they are to be expelled. Goodness knows what fate awaits them, while those who give credence to and repeat those dreadful rumours seem quite oblivious of the fact that Grand Lodge has no power whatever either to prevent, or to condemn, the course that they *have* taken, and that "divers and sundry" other "good men and true" *may* be preparing to follow.

It is quite true that another edition of the "Ahiman Rezon" is in course of preparation here, and that some of the new laws proposed might be twisted so as to bear on future transgressors in the same direction; but until those propositions are adopted and become the law, they, of course are of no effect, and I think it very likely that, whatever may be done in the direction of giving *greater* individual liberty to Irish Masons, an attempt to crush down or interfere with their right of private judgment and action, will be at once negatived, and that such attempted "mending" of the Constitution will be at once seen through and discarded.

There is one matter to which the attention of the "Law Committee" *might* be advantageously directed—namely, to the desirability of expunging from the "annals" appended to the "Constitutions" those references to the pretended statutes of Frederick the Great, which the old edition contains. We have in those "annals," gravely set out as historical facts, Frederick's Convention of the Princes of the Royal Secret, to give a patent to Bro. Stephen Morin, his

proclamation as Sovereign Grand Inspector-General 33°, and his ratification of "the Constitution of SS. G.G. II. G.G., 33° Ultimique Gradus." I think too highly of the character and Constitution of the Grand Lodge of Ireland to believe that it will knowingly lend its high name and its official sanction to the propagation of admitted falsehood, invented to back up a gross Masonic fraud.

To come back, however, to our text, the "Antagonism in the High Degrees," we have to consider is it possible to do away with that antagonism, and to reconcile, without compromise of principle, the contending parties? Clearly, as long as the "heads" of the A. and A. Rite maintain the position they at present assert, such a reconciliation is *impossible*. Let them honestly imitate the Charleston Council, and throw overboard the pretended statutes of Frederick, and the supposed authority conferred thereby. Let them abandon the claim to exclusive control over the Rose Croix, Kadosh, and other degrees, and recognise brethren who have obtained them under other rites. Let them stand forth as the governing body of a rite conferring 33 degrees, and putting forward their claims to preference above other rites, on whatever real grounds of merit they are able to adduce, and thus meeting on a "fair field" and "free from favour," I see no reason why brethren holding particular degrees conferred under different rites should not meet *in those degrees*, wherever they are worked under a responsible authority. Such a course would go a long way to bring about true Masonic feeling in the high degrees, and to bridge over the gap that now separates different bodies of high grade Masons. If it should be thought necessary, it would be easy to adopt some slight distinction in the regalia of the orders. For instance, the Templar Rose Croix Masons might have their collars and aprons edged with black and white, the Templar colours, and such distinctive tokens could be very easily settled. I would earnestly counsel the English high grade brethren to make some effort to obtain peace and union in the matter. We Irish Masons are more or less "tied up," at least in Ireland; but there are many ways in which we could lend a helping hand, and many reasons why we would be glad to see matters fairly and satisfactorily arranged.

As to the claim of the S.G.C. over *all* the degrees of Masonry, although it may not be "tenable" in these countries, it is not so long since it was attempted to impose it elsewhere. I am informed that so late as 1850, Gourgas addressed his claims, to various bodies, of jurisdiction over "all the degrees of Masonry," and that according to the published proceedings of the Grand Lodge of Connecticut (part 4, page 157, 1861), that body found it necessary to repudiate such a doctrine. I am also instructed that so late as 1844 members of the 33° actually went the length of expelling a member of the Grand Lodge of Louisiana, requiring that body to declare such brother expelled "merely by reason of his expulsion by this Supreme Council." Of course, such arrogant assumption was not submitted to, and the "Holy Emperor" "came to grief." (I am referred to *Freemasons' Magazine*, March 29, 1862, page 245.)

As to the further suggestion in your leader, that the government of the A. and A. Rite should be brought into harmony with constitutional Masonry, by abandonment of the self-nomination practice, such a change would doubtless be most desirable; but that point is one for the consideration of the adherents of the Rite, and need not affect the settlement of the controversy in the manner I have already indicated.

I most cordially endorse your deprecation of personalities in this controversy. We have had too much of them already, and if peace cannot be made, the battle *must* be fought out. I *do* hope that the candidates on both sides will import into the struggle some of the old chivalric spirit, and wage the fight as becomes gentlemen and Freemasons.

AN IRISH H.K.T.

Dublin, 12th August, 1871.

Reviews.

The Kingston Masonic Annual, 1871.

[From the *Die Bauhütte* (organ of the Society of German Freemasons), Leipzig, January 7th, 1871.]

Not only because the proceeds of this annual are to be devoted to the Charity Fund of the Kingston Lodge must we wish it the widest circulation and best success, for it is, once for all, the most valuable and sterling Masonic work which has appeared, not only in England, but in the English language, during the last half century. We go even further: We see in the appearance of this annual the commencement of a new era in the literature of Freemasonry, and in the Masonic life of England. Up to the present time there has always been more or less wanting in the English Masonic magazines a careful sifting of the material to be published, comparatively worthless matter having been allowed to swamp more important; they also lack a recognisable standpoint and a scientific bearing, properties which distinguish this annual in a praiseworthy manner. Although the editor has allowed the contributors perfect freedom, and they have written without concert, still the various papers are of the same stamp, as they are all more or less alike in the seriousness of conception and relation, as in the free, critical spirit with which the respective subjects are treated. In some points the different contributors agree almost literally, as for example, in the demand, perfectly justifiable, but hitherto almost unheard in England and America, for the introduction of a printed ritual. But by far the most important thing about this annual is that the contributions are the substantial emanations and the result of the mental activity of the Kingston Lodge, or of the Hull lodges, which set a brilliant example to all other English and American lodges. The old English custom of working on the brethren by means of addresses and lectures, in addition to the often-wearying ritual, and of giving to Masonic meetings a special interest and value by intellectual appeals and instructive discourses—this good old custom, which in Germany has almost without exception become the rule, has in England fallen into disuse and oblivion. And as the Hull lodges revive, and with it break through the slavishness and sterility of English Masonic life, they perform a service on which we cannot congratulate them too much. The consequences of such a movement cannot be guessed; they will appear in the future, and wake up the so long sleeping spiritual life of English Freemasonry. With this reform a more earnest and higher conception of the objects of Masonry, a more searching study of the history and symbolism of our Fraternity, and a noble emulation into spiritual work must be brought about in English lodge-life which will be the means of bringing still closer to us our brethren in England. We note with particular pleasure, and, as a sign of the times, that the editor, publisher, and several of the contributors are members, or corresponding members, of the Society of German Freemasons.

* * * * *

It is not our intention to go into details. We recommend the perusal of the annual to every brother. To the editor we can only say "God speed." We shall greet the continuance of the annual as a valuable addition to English literature, and as a means to elevate the tone of Freemasonry itself and to place it in a more favourable light before the new Masonic world.

Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

LIVERPOOL.—*The Mariners' Lodge, No. 249.*—The brethren of this lodge held their usual monthly meeting on Thursday evening, the 3rd inst., under the presidency of Bro. Henry Pearson, W.M. A special interest attached to the proceedings from the fact that a well-merited recognition was made during the evening of the valuable services rendered to the lodge by Bro. Joseph Kellett Smith, the immediate P.M., during his year of office as W.M. The gathering of brethren, amongst whom was a number of visitors, was large. After the third degree had been given and the consideration of several applications for relief, the principal business of the meeting was brought on. The testimonial consisted of an exceedingly handsome black marble dining-room timepiece, surmounted by a splendidly executed bronze figure of the late Charles Dickens.—Bro. Pearson, in making the presentation, said the duty which devolved upon him was a very, very pleasant one, because in performing it he recognised, in the name of the lodge, the great success and admirable wisdom which had marked Bro. Smith's year of office. The lodge, in making that presentation, had somewhat departed from their usual course of presenting a P.M.'s jewel to the retiring W.M., but in doing so, they wished to mark their high estimation of the services which had been rendered by Bro. Smith. Thanks to his zeal and excellent government, the lodge had greatly prospered, and he hoped that he would be long spared to aid them by his presence and counsel.—In reply, Bro. Smith said it would be idle in him to attempt to convey his feelings in words. He could assure them, however, that he accepted the handsome gift with sincere gratification, and he thanked the brethren from the very bottom of his heart. The hours spent in fulfilling the duties of the chair had been some of the most pleasant in his life, and he would ever remember the Mariners' Lodge with the greatest warmth. Bro. Smith concluded by assuring the brethren that he would continue to give the lodge his heartiest support and assistance.—The following inscription is on a silver tablet in front of the clock: "Presented to Brother Joseph Kellett Smith, P.M. and P.Z. of 1894, by the brethren of the Mariners' Lodge of Ancient Free and Accepted Masons, for his zeal and success as Worshipful Master of the above lodge."—The lodge afterwards resolved that a picnic should be held in about a fortnight, and a committee was appointed to carry out the arrangements.—The brethren then adjourned from labour to refreshment, and a pleasant evening was spent.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this lodge was held at the Masonic Rooms, Athenaeum, on Wednesday evening, the 9th inst. Present: Bros. Dr. Moore, G.S.B. England, W.M.; John Hatch, I.P.M.; John Barrow, as S.W.; W. Fleming, J.W.; Jas. Hatch, P.M. and Treas.; E. Simpson, P.M. and Sec.; E. Airey, S.D.; G. Ingall, as J.D.; J. Harrison, I.G.; Jas. Taylor, Organist; J. Watson and Beeley, Tylers.; Ch. Hartley, W.M. 1353; Bateson, Bell, Bradshaw, Balfour, Bailev, E. Lambert, W. Robinson (P.M. 730), J. Conlan, R. Harger, &c. The lodge was opened punctually at the time appointed, and the usual business transacted. The lodge then took into consideration the terms upon which the lodge-room should be let to the Rowley Chapter and the Duke of Lancaster Lodge, the result being that the use of the lodge-room was granted upon such terms as amply indicated the truly fraternal feeling which existed on the part of the Lodge of Fortitude towards the other Masonic bodies. Bro. Robert Balfour having given proof of his proficiency as an E.A.P., was duly passed to the degree of Fellow Craft by the W.M., the working tools being presented by Bro. John Barrow, the acting S.W. The lecture on the tracing-board of the second degree was then delivered by the W.M. The Treasurer proposed a candidate for initiation, and there being no other business before the lodge, it was closed in due form.

BARNET.—*Aracia Lodge, No. 1309.*—The last regular meeting of this lodge was held at the Railway Hotel, Potter's Bar, on Wednesday, 9th inst. Bro. Chas. Horsley, P.M., presided as W.M., and in an able manner raised Bros. Luti and J. Finch (1275) to the third degree. Bro. Horsley was unanimously elected Steward for the forthcoming festival of the Royal Masonic Benevolent Institution, Bro. E. Sillifant for the Boys', and Bro. J. H. Butten for the Girls' School. There were also present Bros. F. Walters, P.M., J. Clemmans, S.D., J. H. Tustin, A. Overton, &c.; visitors, Bros. J. Finch (1275), Smith, and Warrington. Refreshment followed labour.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting was held in the Royal Hotel, at 6 p.m., on the 3rd inst. The chair of K.S. was occupied by the W.M., Bro. C. Carnegie, P.M., P. Prov. G. Supt. of Works Essex, who was supported by the following officers:—Bros. J. Fenn, S.W.; Capt. Richardson, R.E., as J.W.; A. M'Kenzie, as S.D.; F. Anderson, as J.D.; N. Lucas, I.G.; R. White, Sec.; There was a good muster of the brethren, including several visitors from the Panmure, Southsea, and 12th Lancers' Lodges. The lodge was opened in due form and with solemn prayer. The minutes of the last meeting were read and confirmed. Bro. Sergt. Gourley, 100th Regiment, was elected as a joining member. Sergts. Bishop (7th Fusiliers) and Badcock (11st Regiment) were then duly initiated into the Order by Bro. Osmond, P.M., and Bros. Smith and Scott were raised by the W.M. to the sublime degree of Master Mason. On the proposition of the W.M., a sum of £1 1s. was voted to the Masonic Life Boat Fund. The W.M. announced that a Lodge

of Instruction would be held on the 24th inst. Bro. Willmoth (94th Regiment) presented four valuable works on Masonry to the lodge, and a cordial vote of thanks was passed by the brethren for such a considerate gift. The W.M. was requested to have the lodge property insured for £100. Some other business having been transacted, the brethren separated in peace, harmony and brotherly love.

ROYAL ARCH.

METROPOLITAN.

Panmure Chapter, No. 720.—A convocation of this flourishing chapter was held on Monday, the 14th inst., at the Horns Tavern, Kennington, and although the summer meeting is usually quite an "off night," there was on this occasion a good muster both of members and visitors. Comp. Nunn, the M.E.Z., was supported by Comps. Hyde Pullen, as H., and S. Davison, J.; and there were also present Comps. James Stevens, P.Z., Scribe E.; Rev. W. B. Church, N.; C. Hammerton, P.S.; John Read, P.Z.; W. Worrell, Org.; H. F. Hodges, J. Nixon, M. Larham, and others. Visitors: Comps. Hyde Pullen, H. E. Frances, S. Rosenthal, F. Binckes, J. H. Chase (New York), John J. Martin (New York), A. Taylor (New York), S. R. Sircour (Nova Scotia), and others. The chapter having been duly opened and the minutes read, there being no business before the meeting, it was called off. The companions then formed a Chapter of Instruction, under the presidency of Comps. Chase and Martin, of New York, and the American method of working the degree was practically explained by those most excellent and learned companions. Comp. Chase being the Grand Lecturer of the degree in the State of New York, is eminently qualified for the task he undertook, and the gratification and thanks of all present were respectively expressed and recorded. A more interesting evening in Royal Arch Masonry could not have been spent. On the chapter being resumed, a formal vote of thanks to Comps. Chase and Martin was ordered to be recorded on the minutes. The chapter was then closed in due form, and the companions adjourned to banquet, when cordial fraternization ensued, and "our friends from far over the water" were left in no doubt as to the earnest feelings of regard and esteem entertained for them by their English brethren. We must compliment the Panmure Chapter on having exercised a wise discretion in endeavouring to promote Royal Arch Masonry by bringing about this meeting, which cannot but be productive of good both here and elsewhere.

MARK MASONRY.

METROPOLITAN.

Macdonald Lodge, No. 104.—A very interesting meeting of this celebrated lodge was held on Saturday, the 12th inst., at the lodge-room, Head-quarters First Surrey Rifles, Camberwell, at which were present several eminent American Masons. In the absence of the W. Bro. Dr. Cronin, G.S.D., who at the last moment was detained by professional business, the V.W. Bro. James Stevens P.G.O. and I.P.M., occupied the W.M.'s chair, and was supported by the V.W. Bro. Thomas Meggy, P.G.O., P.M.; W. Bro. S. Rosenthal, P.G.D.C., S.W.; W. Bro. Charles Hammerton, Prov. G. Sec. Middlesex and Surrey, J.W.; Bros. A. Wolton, M.O.; Berridge, S.O.; Worrell, J.O.; White, Reg. of Marks; Newmar, S.D.; Finney, jun., J.D.; Newton, I.G.; Major Finney, Steward; and a large number of brethren. There were also present the R.W. Bro. Col. Francis Burdett, Prov. Grand Master for Middlesex and Surrey; the V.W. Bros. Taylor, Chase, and Thompson, of New York; V.W. Bro. Fred. Binckes, G. Sec.; and others whose names were not in the signature book when we inspected it. The lodge having been duly opened and previous minutes confirmed, ballots were taken for Bros. Clarence Harcourt and Herbert Barry as joining members, who were unanimously elected. Ballots being also found clear, the following brethren were admitted and advanced to the degree, viz., Bros. Edward Moody, W.M. 1287; Henry F. Huntley, W.M. 720; Henry F. Hodges, S.W. 720; and W. E. Newton, No. 766. The ceremony, as is customary in this lodge, was accompanied by musical service, under the direction of Bro. W. Worrell, Org., and made a great impression both upon the candidates themselves and the distinguished visitors. At the request of the acting W.M., the R.W. Bro. Captain Chase then exemplified to the brethren in an extremely lucid and interesting manner the American system of working the degree, and added greatly to the "Macdonald" store of knowledge connected therewith. At the conclusion of the R.W. Brother's address, a hearty vote of thanks to him and to his companions was passed, and the several responses thereto were given and received with much feeling and enthusiasm. The R.W. Bro. Col. Burdett, the Prov. Grand Master for Middlesex and Surrey, then addressed the lodge, expressing his great pleasure with the manner in which the business of the evening had been carried out, and his satisfaction at being enabled to number the "Macdonald" as one of the lodges under his Grand Mastership. He sincerely wished it the continued prosperity its members sought to deserve, and would at all times be very willing to render it assistance by attendance on occasions when the same might be useful. The invitation to the American brethren appeared to be a good and beneficial thing, and the result had proved that though we know much, there is yet room for improvement in our mode of working. He had no doubt the "Macdonald" would, as usual, improve the occasion, and take care that Bro. Chase's remarks and information should produce good and choice fruits. The R.W. Prov. Grand Master

concluded an able speech by expressing his intention to enter upon the minutes of the lodge his entire approbation of the evening's proceedings. Some formal Masonic business was then transacted, recommendation given to the petition for a new Mark Lodge at Balham, under the presidency of Bro. Stevens, and the lodge was closed. Refreshment followed labour, and was served in the large canteen of the Head-quarters of the First Surreys to the delight of the company, who enjoyed ample space and fresh air on one of the very hottest afternoons it has ever been our lot to attend a Masonic meeting. At the table much further interesting matter relating to both English and American working was spoken of, and the representatives of both countries vied with each other to their endeavours to entertain. Need it be said that a most enjoyable evening was spent, and that though the Tyler's toast was not deferred beyond the usual hour at which it given in this lodge, it came upon the brethren as a summons to disperse just when they were most indisposed to separate.

MASONIC CRICKET MATCH.

A rather novel entertainment among the brethren of the "mystic tie" came off last Saturday, at Pemberton School, Middleton-St.-George, the residence of Bro. Christopher Jackson, W.M. of the Restoration Lodge, Darlington, who kindly invited the members of his lodge to a friendly game of cricket, on the ground belonging to his school. The day being fine, a large number availed themselves of the afternoon's recreation, the pleasure being greatly enhanced by the music of the Philharmonic Band, under the direction of Bro. James Hoggett, Organist of the lodge. The party left Darlington in two large pleasure vans, and were met on their arrival by Bro. Jackson, W.M., Bro. the Rev. L. B. Towne, Chaplain of the lodge and Rector of Middleton-St.-George, who, it will be noticed, made the highest score on his side, Dr. Parsons, &c., &c. Two captains were elected, who chose their teams from the brethren and some of the senior pupils in the school. The game was kept up with much spirit until six o'clock, when the party adjourned to Bro. Jackson's residence, and partook of a substantial repast, which was graced by the presence of several ladies. This being concluded, the match was played out, when some indulged in croquet, others went to inspect the new church of St. Laurence close by, while a few rambled by the river side into the beautiful woods of Dinsdale. The National Anthem by the band was a signal for the time of departure, but not before a determination had been come to to send a challenge to one of the neighbouring lodges for a match to take place two or three weeks hence. The following was the score:—

BRO. JACKSON'S TEAM.		
Jackson, b. Marshall	...	26
Chadwick, ditto	...	12
Blacklock, b. Robinson	...	4
Bowman, st. Pringle	...	1
Martin, c. Shepherd	...	0
Cowper, b. Robinson	...	1
Watson, st. Pringle	...	0
Mitford, b. Marshall	...	0
Oxendale, ditto	...	0
Robson, run out	...	5
Graham, c. Raine b. Robinson	...	10
W. Bailey, not out	...	1
Dr. Parsons, b. Robinson	...	5
Extras	...	25
Total	...	90

BRO. J. W. MARSHALL'S TEAM.		
Marshal, b. Jackson	...	3
Towne, run out	...	13
Morrell, ditto	...	4
Lear, b. Oxendale	...	1
Dunn, c. Oxendale b. Jackson	...	1
Dryden, b. Jackson	...	0
Bailey, b. Oxendale	...	2
Toes, c. Oxendale b. Jackson	...	0
Raine, b. Oxendale	...	2
Pringle, c. Chadwick b. Jackson	...	8
Robinson, b. Jackson	...	8
Shepherd, ditto	...	0
Hedley, ditto	...	2
Extras	...	13
Total	...	57

—Northern Echo, Aug. 15.

HOLLOWAY'S PILLS AND OINTMENT.—Determination of blood to the head, flushings, palpitation, and shortness of breath are cured by these grand regulators of the heart's impulse. Under Holloway's grand specific, the current of blood throughout the body becomes steady, and unchanged by the passing thought, hence the suffusion of the head and cheeks is avoided, and nervous embarrassment prevented. They, in like manner, remove excessive sensitiveness, so often the opponent to the ease and grace inherent in the healthful and strong-nerved frame, and eradicate the doubts of the nervous. In intellects declining from intense study, free living, or over-anxiety, no equal remedy is attainable. Without exaggeration, they give muscular energy to the paralysed and ease to the pained. —[Advt.]

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Births, Marriages, and Deaths.

MARRIAGE.

RAWSTONE—HESKETH.—On 10th August, at St. Paul's, Knightsbridge, by the Hon. and Rev. Robert Liddell, Lawrence Rawstone, Esq., of Penwortham Priory and Hutton Hall, Lancaster, to Edith Elizabeth, eldest daughter of R. W. Bro. Sir Thomas Fermor Hesketh, Bart., M.P. for Preston, and Prov. G. Master for W. Lancashire.

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.

P.M. 40.—Under the circumstances the Senior P.M. could claim the right to perform the ceremony, but the Book of Constitutions does not provide for such an emergency, as the W.M. is supposed to be competent to perform the work, if present.

The Freemason,

SATURDAY, AUGUST 19, 1871.

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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.

A MASONIC LITERARY INSTITUTE.

LAST week we inserted a communication from a well-known brother respecting the Rosicrucian Society, a body but little

known to the Craft in general, although its operations in the sphere of Masonic literature have been attended with greater success than those of more pretentious associations. It has always seemed to us an anomaly—to say the least—that notwithstanding the fact that there are many learned and scientific men amongst the members of the Masonic Order, we have yet no accredited organisation for the advancement of Masonic knowledge. It is true that an "Archæological Institute" was founded, with a great flourish of trumpets, two or three years ago, and it is equally true that its membership comprised names like those of Bros. Glaisher, Hyde Clarke, and Besant, which would reflect credit upon any literary or philosophical society. But, unfortunately, the tares creep in with the wheat, and it is rumoured that the fair prospects of the Institute were blighted through the inability of certain parties to keep its accounts in the old-fashioned style of debit and credit. If this rumour be even partially correct, it gives birth to the melancholy reflection that the presence of a "Cocker" at the Council Board of the "Institute" might have saved the archæologists from the discredit which is always more or less associated in the popular mind with the fact of failure. From another point of view our retrospective glance at the subject is somewhat painful, inasmuch as we personally invested the sum of five guineas in the "Institute," in the hope of deriving much pleasure and profit therefrom—a hope which, we need scarcely add, neither has been, is now, nor is ever likely to be, realised. Having ourselves fallen into the snare, we can sympathise with our brethren in misfortune, and yet in spite of the sad experience which we, in common with other quondam optimists, have thus acquired, we resolutely maintain that the Craft *ought* to possess an archæological, literary, or other similar institute, composed of the intellectual or true *elite* of the Order. Always, of course, premising that the doctrine of *meum* and *tuum* be sedulously impressed upon the minds of those who may honour the society by taking care of its funds; and, secondly, that the books, receipts, and other documents be enclosed, as a precaution against possible accidents, in one of Milner's best fire-proof safes. There can be no doubt that in Masonic investigations some of the highest faculties of the human mind may be usefully employed—the range for thought and speculation being almost illimitable. The labours of Oliver have to some extent, it is true, opened a path to the untrodden expanse of Masonic lore, but his conclusions are, after all, but texts upon which to found sermons. The affinity of our secret system to the ancient religious rites—the similarity between our present organisation and that of the Dionysian artificers, or of the Roman architects—are subjects which demand patient and impartial enquiry before we can venture to pronounce *ex cathedra* that modern Freemasonry is the direct successor

of the operative guilds of the Middle Ages. The theory of progressive development seems to offer the best solution of the problem, but it rests at present upon such a shadowy basis, and is supported by such an incongruous array of evidence, that no honest Masonic student can consider the question settled. Now, what we want is an association of men competent to sift and to compare, to analyse and to scrutinise, the proofs, or supposed proofs, of the antiquity of the Craft. We want such an association to be composed of the leading minds in the Order, of the real aristocracy of thought, the kings of intellect, before whose decisions the Fraternity would cheerfully bow. Not that we desire to exclude the humblest seeker after knowledge, but the "blue riband" of the association should be confined to men who had distinguished themselves in the arena of literature and science. If Smith or Brown, Jones or Robinson, is anxious to play the oracle, let him seek some more congenial sphere, and not bring ridicule upon a professedly learned body by a ludicrous display of his crass ignorance. Let such men, we say, keep aloof, and allow their intellectual betters the place which they improperly assume. There must always be, we are well aware, a large proportion of superficial thinkers in all literary sodalities; but, as a rule, their measure is soon gauged, and their relative position speedily determined. A bitter saying is on record, that a certain army was composed of lions but led by asses, and really this seems to have been the case in Freemasonry so far as its literary progress is concerned. A plausible, pompous fool, with more shirt-collar than brains, will very often affect to be the Jupiter Tonans of a society which counts within its ranks men of culture and consummate ability. Some brethren through sheer stupidity, but more from apathy or indifference, tacitly admit his pretensions, and the great man forthwith sits enthroned on a pedestal of his own manufacture. The establishment of a Masonic Literary, Archæological, and Scientific Institute upon a just and equitable basis, and under the auspices of a dozen men of talent and integrity, would have the happy effect of deposing such usurpers and of re-asserting for Freemasonry its undoubted claims to veneration as a fount of light and wisdom.

Our own columns furnish valuable evidence of the fact that Masonic scholars and critics are to be found, as the varied contributions from the pens of Bros. Hughan, Lyon, Carpenter, Paton, Buchan, and others, will readily attest. We are also convinced that a large meed of support would be extended by the members of the Craft generally, to ensure the success of such an Institute, if they were once satisfied that its affairs would be conducted in a proper manner. The prosperity of the Rosicrucian Society, as stated by our correspondent last week, is to be ascribed primarily to the confidence inspired by the

bona fides, its promoters; and what has been accomplished in a necessarily limited Society by a few Rosicrucians, can surely be achieved by the great Masonic Body.

In fine, we want in Freemasonry an Institute worthy of the Order, and to which its best members would be proud to belong. Let but a few men of the right stamp take the lead, and we will guarantee the success of the project. Nor do we fear that anything but good can result from the diffusion of larger, broader, and deeper views of Freemasonry. On the contrary, the more its principles are intelligently interpreted to the class from which our ranks ought to be recruited—the more its precepts are faithfully carried out in practice—so much the more extensive will be its influence over the civilised globe.

It is peculiarly the province of English Freemasons to take the initiative in this good work, as in every other which pertains to the sphere of the Craft, because the *prestige* of English Masonry is justly recognised wherever a Masonic sign is known, or a Masonic word spoken. But to maintain this *prestige* we must keep the flag of progress flying, and the formation of a Literary Institute is just what we require to enable us to keep our station in the van.

Multum in Parvo, or Masonic Notes and Queries.

THE ROYAL ORDER OF SCOTLAND.

The printed history of the Royal Order of Scotland says:—

"It is composed of two parts—H.R.M. and R.S.Y.C.S. The former took its rise in the reign of David I., King of Scotland, and the latter in that of King Robert the Bruce. The last is believed to have been originally the same as the most ancient Order of the Thistle, and to contain the ceremonial of admission formerly practised in it.

"The Order of H.R.M. had formerly its seat at Kilwinning, and there is reason to suppose that it and the Grand Lodge of St. John's Masonry were governed by the same Grand Master. The introduction of this order into Kilwinning, appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into Scotland. The Chaldees, as is well known introduced Christianity into Scotland, and from their known habits, there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judea. In establishing the degree in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders; and this will also explain how the Royal Order is purely Catholic—not Roman Catholic—but adapted to all who acknowledge the great truths of Christianity in the same way that Craft or symbolic Masonry is intended for all, whether Jew or Gentile, who acknowledge a supreme God. The second part, or R.S.Y.C.S., is an order of knighthood, and perhaps the only genuine one in connection with Masonry, there being in it an intimate connection between the trowel and the sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of H.R.M. and R.S.Y.C.S., in simple rhyme, modernised, of course, by oral tradition, and breathing the purest spirit of Christianity. Those two degrees constitute, as has already been said, the Royal Order of Scotland, the Grand Lodge of Scotland. Lodges or chapters cannot legally meet elsewhere, unless possessed of a chapter from it, or the Grand Master, or his deputy. The office of Grand Master is vested in the person of the King of Scotland (now of Great Britain), and one seat is invariably kept vacant for him in whatever country a chapter is opened, and cannot be occupied by any other member. Those who are in possession of this degree, and the so-called higher

degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order to satisfy the morbid craving for distinction which was so characteristic of the Continent during the latter half of last century.

"There is a tradition among the Masons of Scotland that after the dissolution of the Templars many of the knights repaired to Scotland, and placed themselves under the protection of Robert Bruce, and that after the battle of Bannockburn, which took place on St. John the Baptist's day, 1314, this monarch instituted the Royal Order of H.R.M. and Knights of the R.S.Y.C.S., and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems. They both claim the kingdom of Scotland, and the Abbey of Kilwinning; as having been at one time the chief seat of Government, and they both seem to have been instituted to give a Christian explanation to ancient Craft Masonry. There is besides a similarity in the names of the degrees of Rose Croix de Heredom and H.R.M. and R.S.Y.C.S., amounting almost to an identity, which appears to indicate a very intimate relation of one to the other."

The Royal Order formerly used to be conferred on Master Masons, but is now usually restricted to Royal Arch companions.

A MEMBER OF THE ORDER.

THE GRAND LODGES OF CANADA AND QUEBEC.

As many of our readers may be interested in the action of the Grand Lodge of Canada in relation to the Quebec difficulty, at its last communication, we give the several propositions. The Board of General Purposes, having had the matter referred to them, reported the following resolutions, the adoption of which was moved by R.W. Bro. Thos. White, and seconded by R.W. Bro. Montgomery:—

"1. That the Grand Lodge desires to re-assert the principles of Masonic law, adopted at the special Communication, held in the city of Montreal in December, 1869, and subsequently re-affirmed by unanimous vote of Grand Lodge at the last Annual Communication, held in the City of Ottawa, as to the 'extent of its jurisdiction,' comprising the provinces of Ontario and Quebec.

"2. That whilst it has no reason to alter its views, thus formally pronounced, this Grand Lodge regrets the continuance of the difficulties which have arisen in the province of Quebec, and that no approach has been made to a restoration of the Masonic harmony in that province, as Grand Lodge had reason to hope would have taken place.

"3. That an unanimous desire on the part of the lodges in Quebec to have that province set apart as a separate Masonic territory, would at all times have been and will be favourably considered by Grand Lodge.

"4. That Grand Lodge most earnestly desires the removal of all difficulties amongst Masons in the province of Quebec, and with that view resolves that a committee be appointed by Grand Lodge to confer with a committee of the lodges of Quebec which have ceased to work under the authority of Grand Lodge, with a view to the restoration of Masonic harmony in that province.

"5. That the suspension by edict of the Masters of lodges and Masons in that province, subsequently confirmed, be removed.

"6. That the committee so appointed shall, with all convenient speed, report the result of their conference to the Grand Master, and that he be requested to take immediate action upon such report."

In amendment, it was moved by R.W. Bro. B. McKechnie, seconded by R.W. Bro. N. B. Falkner:

"That having in view the true interests of Freemasonry, the maintenance of harmony, and the avoidance of scandal, be it

"Resolved—That the suspension of the adherents of the so-called Grand Lodge of Quebec be and is hereby withdrawn.

"That the Grand Lodge of Quebec be and is hereby recognised as a duly constituted Grand Lodge.

"That we hereby cede to the Grand Lodge of Quebec the whole of the province of Quebec, subject to the following conditions, viz:—That all

lodges therein now in connection with the Grand Lodge, and that are desirous of maintaining that connection, may do so.

"That this Grand Lodge do strongly, and with the most fraternal feelings, recommend that all the lodges in the province of Quebec, and now in allegiance to this Grand Lodge, do take into serious consideration the necessity of sinking all differences, and cordially uniting themselves to the Grand Lodge of that province.

And in amendment to the amendment, it was moved by V.W. Bro. Racicot, and seconded by R.W. Bro. Gutman:

"That this Grand Lodge, while re-affirming its former opinion expressed at the Montreal and Toronto meetings, December, 1869, and July, 1870, as to the illegality of the organisation of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disruption of this Grand Lodge in the manner attempted by the so-called Grand Lodge of Quebec, but being desirous of re-establishing peace and goodwill and harmony amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be obtained by the existence of a Grand Lodge for the province of Quebec, properly organised, with the same unanimous assent, if possible, and good feeling of all the Masons in that province; while at the same time the duties and obligations of this Grand Lodge towards the same loyal Masons should not be disregarded; this Grand Lodge will give up and cede all the territory which it has occupied since 1855 in that part of Canada constituting the province of Quebec, make all just and financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the Masons residing in the province of Quebec, who have been and are now loyal and faithful to this Grand Lodge on the one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide among themselves whilst acting in a true Masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec."

This last amendment was carried by a very large majority.

TEA AND ITS PROPERTIES.

Since the time, now less than a century ago, when Messrs. Newbury, of St. Paul's-churchyard, advertised that they had a small parcel of tea for sale at the low price of thirty-six shillings per pound, the taste for the Chinese plant has grown so rapidly that it has now become an absolute necessity to all classes of Englishmen, and, more especially, of Englishwomen. Nor is this to be wondered at, for few of us there are who have not had occasion to be grateful for the refreshing and invigorating, yet soothing qualities of the fragrant infusion, in whose praises the poet Cowper sang so eloquently. The enormous consumption of tea has given a wonderful impetus to the widespread trade of this nation, and the cultivation of the shrub has furnished employment to many millions of Chinese agriculturists. But with the increased demand has come the "un-tradesmanlike practices" of dealers both at home and in the far East, who have in one form or another adulterated the innocent herb we are all so glad to quaff. It, therefore, becomes a public benefit when a well-known house like that of Messrs. Barber and Company's, of 274, Regent-circus, Oxford-street, and 16, Great Titchfield-street, which has branch establishments in most of the important towns of England, and consequently has the power of buying in the best markets, enters the field with the determination of supplying the general public with the best possible teas at a low price. No one expects a tradesman to supply his goods at a loss, but we have much pleasure in stating that, after testing Messrs. Barber and Co.'s goods, we are justified in asserting that in no one instance does their performance fall short of their promise. Messrs. Barber and Co.'s teas are in every respect excellent, and the purchaser can always depend upon receiving the growth for which he pays. This is in these times a rare advantage, but he who knows where it is to be obtained has only himself to blame if for the future he every fails in obtaining a really good cup of tea.

We learn that some correspondence has taken place between the Prince of Wales and the W.M. of Lodge 154 (Ireland), one of the most ancient lodges of Belfast, and which has been known since 1813 as the "Prince of Wales' Own." Of this lodge the Prince of Wales has consented to become an honorary member.

Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The publication in your columns of the two documents emanating from the "Grand Lodge of Royal Ark Mariners" is deemed, I presume, to be of essential service to the interests of the influential brethren by whom the affairs of that mysterious body are administered. For their self-deception I have nothing to say, and do not even envy them the delusive gratification they enjoy in the shelter of their own "vessel." My faith in the work of the "chief constructor" is but weak, and I rather fancy that of many of his coadjutors is of the same diluted description, and will, I should think, be further weakened by his indulgence in unwarranted assumptions. For the childish impertinences in the epistles addressed to myself I have only—forgiveness; for the misrepresentation sought to be conveyed in the heading to the second document I have—pity. By whomsoever the insertion of that document was authorised, it was with the full knowledge that it was not—nor ever was considered or termed—a "treaty." It was a memorandum drawn up as a *possible* basis upon which terms of agreement *might* be arranged, and with reference to which the representatives of this G.L. expressed themselves, *at the time of signing it*, as, in their opinion, little likely to be adopted. The result proved this apprehension to be well-founded, as the General Board, with the G.M.M. at its head, rejected the claims of the *soi-disant* G.L. of R.A.M., and with them the conditions sought.

The object of the publication in question is evidently to be found in the desire to encourage a belief in the want of *bona fides* on the part of this G.L. Of this, I fearlessly assert, it is impossible to produce a tittle of evidence. We have, from the commencement of the negotiations between the two bodies, been willing to make concessions more liberal than the circumstances would justify, for the sake of peace and unity. When we ascertained, however, that underlying every offer from the "G.L. of R.A.M." was a studied attempt to maintain a supreme authority and an independent jurisdiction, this G.L., with its inherent right to the control of the Ark Degree, had no alternative but to withdraw, and to decline any further consideration of disingenuous propositions.

I shall not permit myself to be led into controversy, nor is it necessary, as it is satisfactory to know that the majority of those who have accepted office, or who have paid their passage-money for a contemplated voyage in the newly-launched vessel—either from distrust of her seaworthiness or for some equally good reason—have declined further participation in her fortunes.

I am, dear Sir and Brother,
FREDERICK BINCKES, G.S.
Office of the G.L. of M.M., 2, Red Lion-square,
High Holborn, 14th August, 1871.

BOYS' SCHOOL FETE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—I have been engaged, more or less, for nearly thirty years in newspaper and other controversies, and have never yet understood that it was incumbent on any one—or the duty of any official, no matter by whom "his services may be retained"—to reply to, or in any way to notice, anonymous communications.

Lest, however, silence may be misconstrued, and as I happen to know the brother who writes under the *nom de plume* "Plantagenet," I trouble you with an explanation of the grievance under which, I regret to see, he labours. The fixing a charge for admission to proceedings such as those occurring at our Annual Summer Fête is neither new with us, nor is it exceptional as regards this Institution, as abundance of advertisements and circulars from other institutions, announcing similar events, will amply testify. Large as is our accommo-

dation, it has a limit, and experience has proved that, in the absence of a qualification for admission, the hall in which the distribution of prizes takes place has been taken possession of by visitors from the immediate locality, and others, to the injury of those who have taken and paid for tickets for the collation, which is an integral portion of the proceedings. A rule, therefore, has been laid down that precedences shall be given to the latter, and no complaint has been made until now, so self-evident appeared the justice of the regulation. The rule, however, is not an *arbitrary* one, but one necessary for *general* guidance and for the exercise of supervision. Had "Plantagenet," on being made acquainted with our requirements, appealed to me, and stated his wishes, I—acting under the instructions, and endeavouring to carry out the wishes of, the committee—would have met him fairly and fraternally, on being convinced of the soundness of his claim for admission.

Brethren and friends should be good enough to bear in mind that we have expenses to meet, and a large constituency to provide for, and to give us credit for framing regulations, not for the purposes of harass or vexation, but for the good of the Institution as a whole, and for the decently and orderly caring for the comfort and accommodation of those who favour us with their attendance.

If "Plantagenet" will address me privately or officially, I doubt not but that some remedy may be found for the annoyance I so sincerely regret he has suffered.

I am, dear Sir and Brother,

Yours faithfully and fraternally,
FREDERICK BINCKES, Secretary.

Office Royal Masonic Institution for Boys,
6, Freemasons' Hall, W.C., 14th Aug., 1871.

COMMITTEE OF ENQUIRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your impression of the 5th inst., a letter appears, signed "Cryptonymus," on the subject of a "Committee of Enquiry," in which he calls attention to a particular instance that occurred no later than a month ago. In the defence of that lodge to which he alludes, I beg to state that by the express desire of "Cryptonymus," *he having previously vouched for the trustworthiness and good character of the candidate both to the proposer and seconder*, the initiation took place.

Trusting you will excuse me for intruding so far on your valuable space,

I am, dear Sir and Brother, yours fraternally,
HENRY FAULKNER,
Northumberland Hotel, Northumberland-
street, Strand, W.C.

THE MARK DEGREE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—In continuation of my remarks upon this subject at page 474, I am sorry to have to observe that the further evidence brought forward by Bro. Kerr, as recorded by your contemporary, or as it is also contained in a pamphlet entitled "Proceedings at a Conference of Delegates," &c., held on April 3rd, 1871, is, in my opinion, also full of mistakes, as I shall proceed to show.

The old operative lodges, or Masonic Friendly Societies, were *not* unwilling "to commit anything to writing;" for we have laws and statutes, minutes, &c., still extant which were written between one hundred and fifty and three hundred years ago, and from their contents we find no evidence that our system of degrees and ceremonies was practised then, but, instead, proof to the contrary.

When saying so, I of course mean that brethren are to read them as they actually stand in the old books, not as they may wish them to stand. E.g., Bro. Kerr says:—"The minute of 1598 says 'that no E.A. or F.C. be received or admitted into the lodge without the number of six Masters and two E. Apprentices, the Wardens of that lodge being two of the same six Masters.'" Now, upon turning to page 442 of Lawrie's "History of Freemasonry," where a copy of this "minute" occurs, we find that Bro. Kerr has quite misrepresented matters, for it there reads: "Item, That na Maister or Fallow-of-Craft be ressavit nor admittit wt. out the number of six Maisteris and tua enterit Prenteisises, the Wardane of that Lodge being *ane* of the said six." So we here see that Bro. Kerr has substituted *E.P.'s* for "Maisteris," and *two* Wardens where there is

only "one" mentioned! He, of course, I suppose, wished to keep up the idea that the present system of Senior and Junior Wardens was in vogue then, but such was not the case, as the above helps to prove. Further, Bro. Kerr's idea that the *E.P.'s* were not present is simply groundless, as the "minute" distinctly shows they were bound to be present in order to make what was done legal; seeing therefore that Apprentices were present when "Maisters or Fallow-of-Craft" were "ressavit or admittit," it follows that what was being done then was, not the giving of "*degrees*" as with us now, but the granting of *privileges*.

Bro. Kerr also gives a description of certain emblems which are cut on the stone sill of the second window on the south side of the choir of Glasgow Cathedral, which "symbols," he says, were cut in "1559," as that date is cut below them. Now, he is all wrong again in his description here, for the date cut is "1556," and there is no "sun;" the ladder also has *five* steps, not "three;" and the finger does not point to it, but to the eye. But be that as it may, although the date "1556" be there, the true time when these Masonic symbols were cut is nearer 1756, and perhaps they are no older than the present century, as their style is *quite modern*; consequently, whatever Bro. Kerr builds upon them as being cut in the sixteenth century falls to the ground. They look as if some one had drawn a circle about six inches in diameter, and, after dividing it into six portions, cut an eye at the top, compasses and square at the bottom, the moon and a hand on the one side, and three stars and a five-stepped ladder on the other; then below all stuck the figures "1556." He might about as well have said "1956" when at it, and been equally near the truth.

Our Mark Master degree and ritual was neither known to nor worked by either the Mary's Chapel Lodge or the Edinburgh Journeymen so early as 1707. The Rev. Bro. G. R. Portal comes nearer the truth when he styles a Mark lodge which existed in the year 1800 a time-immemorial Mark lodge, and one of about 1780 an old time-immemorial lodge.

Marks were used by merchants as well as by Masons and other Craftsmen, and although a fee was eligible for giving or recording it, there were no more extra secrets about it than there is about the trade marks at present used by manufacturers, &c. Bro. Kerr's statement that the "Mark Master was the Master of the Fellow Craft's Lodge," and "the Master Mason presided over the entire lodge of three degrees," is, in my opinion, pure imagination.

As to "these Rules of 1598" being promulgated while the head of the Rossllyn family was "Hereditary Grand Master Mason," that is another mistake, for no evidence has ever appeared to prove that any Rossllyn ever possessed such a title *at any time*. The present Earl of Rossllyn, I am happy to say, is "Grand Master Mason," but as for *hereditary* G.M., that is another matter.

At page 46 of the pamphlet I perceive it stated that the Scottish G.L. and G.R.A.C. Committees in 1860 considered that the "Mark Master's Degree" was wrought by operative lodges "before the institution of Grand Lodge of Scotland;" but that is a mistake, and if either the Grand Lodge of Scotland or the Grand Lodge of England were to follow the precedent of the Aberdeen lodge in 1670 "the Entering Prentise" would get his *mark* "on payment of ane merk piece (thirteen pence half-penny) for his Meassone mcrk." The notions hitherto promulgated for a considerable time as to Fellow Crafts being the recipients of the "Mark degree" in olden times being simply the result of misapprehension or misrepresentation.

There is one remark of Bro. Kerr's at page 17 of the pamphlet which amused me very much, viz., "As representing the ancient builders of Glasgow Cathedral, they (the brethren of No. 3 bis) only now practise the traditional Masonry received at that early period." Thus implying that as the three degrees were wrought in St. John's Lodge in 1860, so were they wrought six centuries before then by their predecessors! Now, that is pure folly, for, not to speak of other things, even in 1860, with all the aids to help them extant, the members of St. John's were quite unable to work these degrees themselves, and had to depend upon outsiders to come and do them for them. Although I have examined their books, &c., I can find no evidence—but the opposite—of any member of No. 3 bis ever working the three degrees before 1866; and when, about that time, one of their own members, by taking an interest in the working, began to make it independent of assistance from others, the phenomenon was so wonderful that it is hard to say what the "coming man" might have attained to had he not been so *foolish* as to consider that a legend was of little historical value unless it could stand investigation. What is also curious, this lodge can only point to *one* of its Masters who ever worked the ceremonies, and he was R.W.M. some years ago. Such is the difference between fact and fiction.

The foregoing remarks are merely made for the purpose of supporting the truth, and for enabling brethren to understand the difference between the old custom of using *marks* and the rise and progress of our modern "Mark degree."

I am yours fraternally,

W. P. BUCHAN.

P.S.—I observe the name of the late Dr. Walker Arnott introduced, but from his verbal and written remarks to me, I consider that he would not now, had he been living, support the ideas of Bro. Kerr, as he would have made use of the evidence so largely brought forward since 1860. W. P. B.

SUBORDINATION IN THE HIGHER DEGREES.

"*Abstine et sustine.*"

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As an impartial looker-on, and in the cause of good order and the fundamental principles of the Craft, I may be excused offering my opinion with a view to a settlement of this question.

I do not propose to discuss the merits of the present case, but to propound the broad principles of *expediency* and *convenience* as regards the Masonic Body at large. It appears to me, therefore, reasonable that Masons generally should desire a cessation of the present dispute, and the appointment of a joint committee, composed of three moderate members, nominated by either party, with a president approved by both, and having a casting vote, and under the authority of the supreme head of the whole Masonic Order.

Such a committee should abstain from expressing any opinion on the original causes of dispute, and should confine itself to determining equitably and honourably the simple terms of an accommodation, the same to be held binding on all concerned, and to have the effect of restoring the *status quo* of all the parties individually implicated *before* this disturbance commenced, the original provoker of it being, at the same time, held, to a certain extent, *individually* liable for the consequences, and compelled, under a Masonic penalty, to make the *first* of *mutual* apologies and concessions.

Should the original elements of strife, however, still continue to smoulder, some means might be found of obtaining, through a committee, the general opinion of a certain number of lodges, according to *numerical seniority*—the simplest plan, selection always leading to intrigue—and on it based certain propositions on fundamental Masonic doctrines, for the final decision of the Grand Lodge of England, or of the Grand Master *alone*, as umpire.

Fraternally yours,

ROYAL ARCH.

THE ABUSE OF MASONIC CHARITY—BOOK CANVASSING.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Seven months ago I was called upon by a Mason, who represented himself as a Frenchman, a linguist, and P.W.M., in great distress, who had escaped from besieged Paris, where he had possessed much house property, but was then quite ruined by the war. He had taken up canvassing for the sale of books issued by an Edinburgh firm of publishers to obtain a livelihood for himself and family. Moved by his apparent distress, by his making use of the name of one of the principal officers of my lodge as recommending him, and on the faith of his being a worthy "brother," I was induced to sign an order for a work he was selling ("Faiths of World") to be delivered in monthly parts—in which he stated I should find an account of the origin and history of the Craft, at the same time pointing out the engravings as of a Masonic symbolic character. Being myself newly-initiated, and but a few days before raised to the third degree, I felt anxious to do what good I could to benefit a "brother in distress," and also a desire for "more light" in connection with a Society I had so recently joined. Not suspecting that my first experience therein would be to be swindled by the first "brother" with whom I should have dealings. Such, however, it proved, for, on examining the first part of the work taken, I found it did not treat in the remotest degree on Freemasonry; neither had he received the authority of the brother referred to for using his name as recommending him. The *fraudulent* manner in which he had obtained his orders from myself and several others was represented to his employers, but they have fully identified themselves with the *sharp practice* of their canvasser—for, instead of allowing the orders to be cancelled on their being reimbursed the amount of commission they stated they had paid thereon, they reply, after five months' delay, that, as we had signed the orders, we must either take the seven parts that were due of the first work ordered, or select another at the same price from their (*very limited*) catalogue (in which I cannot find a single book I care

to have), or be sued in the County Court for the amount. I am informed the man is now making victims in Lincolnshire, and therefore wish to put the brethren generally on their guard.

Yours fraternally,

J. S.

THE MARQUIS OF RIPON AT HOME.

The citizens of Ripon on Monday gave a public reception to the Marquis of Ripon, it being his first visit to the city. Great preparations were made for the occasion, banners covering every available space from the station to the Market-place. His lordship, accompanied by the marchioness, arrived at 2.20 p.m. from town, and were met by the Bishop of Ripon, Mr. R. Kearsley, Mr. R. D. Oxley, and other gentlemen. They were escorted into the town by about 100 mounted tenantry. On arriving at Princess-terrace the Ripon 27th West Work Rifle Volunteers, under the command of Captain Earl De Grey, replaced the tenantry as a guard of honour, and a procession, consisting of the different benefit societies, preceded his lordship's carriage into the market-place, where a dais was erected. The marquis was received by the mayor, aldermen, and corporation of the town. After the tremendous cheering, which had been continued along the route, had somewhat subsided the town clerk read the following address:—

"To the Most Honourable the Marquis of Ripon
Knight of the Most Noble Order of the Garter.

"May it please your Lordship,—We, the mayor, aldermen, and citizens of the city of Ripon, on behalf of ourselves and fellow-citizens, wish to offer our most sincere congratulations and most hearty welcome to your lordship on your first appearance amongst us since your return from the important and delicate mission to America, in which so distinguished and onerous a part was assigned to you. Remembering the clear line of demarcation your lordship has been wont to draw at our annual civic meetings between the discussion of national as distinguished from merely party politics, we are wishful now to follow as good as an example, and to conform most strictly to so salutary a rule. On a previous occasion, when efforts were made to settle our most unwelcome disputes with our Transatlantic cousins, we believe the arrangement then proposed was said to be one of which no one was proud. Be that as it may, we think that if nothing more could be said for the recent treaty of Washington than that, it is one at which all must rejoice and of which none need be ashamed. Even that would be saying no little, but we feel sure that without running the slightest risk of trenching on any such delicate ground as party politics, very much more than that may safely be affirmed. Most assuredly it is impossible to exaggerate the incalculable importance attaching to any well-devised means for the removal of the feelings of irritation and distrust and the substitution for them of those of good feeling. May there be a continuance of that frank and cordial friendship which ought ever to subsist between all branches of the Anglo-Saxon race, and most certainly between such Powers as the United Kingdom and the United States. Surely for such a boon scarcely any price could be accounted too great, save that only which neither nation could afford to pay—viz., the sacrifice or compromise of national honour and self-respect. That no such cost as that had been incurred, or was ever contemplated, the names and character of her Majesty's High Commissioners, and the fact that your lordship was able to undertake so important and responsible a part in that commission, are, to us at least, and surely must also be to all to whom they are known, an ample guarantee. Most cordially and most earnestly do we trust that the recent treaty may be found capable of effecting so desirable a consummation as has been sought to be obtained by it and that your lordship may long live in the enjoyment of your well-earned accession of rank and honour, as well as of every happiness and prosperity which can accompany it; and that we may long be enabled to recognise and remember an old friend, for such we feel sure your lordship would not only permit, but wish each one of us to consider, you under your new title as Marquis of Ripon. Given under our common seal at the Town Hall, in the said city, on the 14th day of August, 1871. HENRY KEARSLEY, Mayor."

His Lordship then said he quite agreed with the address with respect to the great importance this treaty bore to England and the United States. A term should have been placed to the various subjects of difference which of late years had unhappily created a certain amount of irritation between the two peoples. He believed that no task of more importance for the interest both of England and the people of the United States could have been undertaken than a task which was calculated to remove those differences, and which, he trusted, would go yet further, and realise in the future that which you,

Mr. Mayor, have most justly described as an object of first-rate importance to this country and the United States. He trusted that there would always exist between the two great branches of our race, not merely an absence of irritation and alienated feelings, but a hearty and cordial friendship, and we felt proud that he had been permitted to take part in laying a deep and weighty foundation for the future, which would create an intimate friendship between the two great nations.

The procession then re-formed, and proceeded to the flower-show field where a sumptuous luncheon was spread in a marquee. The Marquis was received at the luncheon tent by the mayor, the corporation, the bishop of the diocese, the dean, and the clergy of the cathedral and the neighbourhood. After the usual loyal toasts had been drunk, the Bishop proposed "The Health of the Marquis of Ripon."

In his reply to this, the Most Hon. Marquis said he found it no easy task to express the feelings of gratitude which filled his heart at the hearty and friendly welcome which the citizens of Ripon had been pleased to accord him that day. He could not hold lightly those distinctions, especially as he might venture to hope those honours had been offered by the Sovereign as a proof and as a mark of approval for the work done. The work which took him across the Atlantic was neither light nor simple. The Government believed that the time had come when it might be possible to make a serious effort to close up the wounds of past misunderstanding. He was surprised when called upon by the head of the Foreign Office to undertake the mission; and he doubted the possibility of attaining the object with which he was charged, because a series of difficulties had sprung up over a course of years; but, as it turned out, the time had been well chosen. Thanks to Sir Edward Thornton, the ground had been prepared for the present settlement, and he rejoiced to have this opportunity of thanking him for the skill and ability with which he had acted. He also thanked his colleagues for their support. But this was not a party, but a national question, and no one more largely contributed to the settlement of these negotiations than that distinguished Conservative Sir Stafford Northcote. He was proud to have the honour of taking part, however humble, and having signed such a treaty, which it was trusted would be the forerunner of a lasting peace between the two great branches of the English race, and more especially as the Parisian Commune had shown that passion and crime lay beneath our boasted civilisation.

Other toasts followed, and the proceedings terminated most enthusiastically.—*Standard.*

CONSECRATION OF A NEW LODGE AT WIMBLEDON.

The Royal Arthur Lodge, No. 1360, held at the Duke of Edinburgh Hotel, New Wimbledon, was consecrated on the 3rd inst., at 4 p.m., by W. Bro. James Brett, P.M. and P.G. Purs., assisted by Bros. W. Watson, G.S.L., as S.W.; and J. Thomas, P.M. 507, as J.W. The ceremony was performed in a most beautiful and impressive manner, and excited the admiration of all present.

Bro. Joseph Smith, P.M. and P.G. Purs., who has already been the means of founding several lodges, was installed as first W.M., and the following officers were appointed:—Bros. Henry Robert Willson, S.W.; Robert Wiffen, J.W.; Walter Snow, P.M., Sec.; Henry Smith, S.D.; Henry Jackson, J.D.; Rogers (elected), Tyler; Bros. J. L. King, P.M. 657, and Geo. Neall, P.M. 1208 and P.P.A.G.D.C., members. The following visitors were also present:—Bros. James Brett, P.M. and P.G. Purs.; W. Platt, P.M. 144 and Sec. 23 and 946; W. Watson, G.S.L.; John Reeve, 780; Thos. Lane, Daniel Truster, Henry F. Huntley, George Lilley, 720; Henry Cooper, 172; A. Treadwell, H. Masielski, Henry Etney, P. M. Crane, 177; M. A. Lowenstark, W.M. 73; E. H. Finney, 255; James Stevens, 25, P.M. 720, 1216; W. S. Larham, 1216; John Thomas, P.M. 517; David Stoltz, 554; J. H. Lassam, 742, 1269; J. Wright, S.D. 1158; J. R. Brown, 1158; A. D. Loewenstark, P.M. 548 and 733; John Hilton, J.D. 780 and J.W. 1351; Henry Potter, P.M. 11, 177, 1351; Thomas Baker, 1269, 429; D. D. Beck, S.W. 1306. Bro. Stevens, P.M., assisted most ably as Director of Ceremonies.

After the lodge was closed the brethren sat down to a most excellent and liberal cold collation, provided at the expense of the worthy host of the Duke of Edinburgh, himself a candidate for initiation into the mysteries of the Order. The usual loyal and Masonic toasts were drunk, and the brethren dispersed about 9 p.m., after having seen one of the most interesting ceremonies performed in a manner that must have impressed all with the beauty solemnity, and sound foundation of Freemasonry.

Foreign Masonic Intelligence.

DISTRICT GRAND LODGE OF EGYPT.

A meeting of the District Grand Lodge of Egypt was held at Cairo, under the auspices of the Bulwer Lodge, No. 1068, on Saturday, the 24th June, 1871. Present: V.W. Bro. Raph. Borg, Deputy D.G.M., as D.G.M.; W. Bro. Ch. S. Carr, as S.D.G.W.; W. Bro. Ed. Tompson, as J.D.G.W.; W. Bro. E. T. Rogers, as D. G. Treas.; Bro. W. Brough, as D.G. Sec.; Bro. J. Wilson, as D.S.D.G.; W. Bro. L. Zaja, as D.J.G.D.; W. Bro. D. Moraitis, as D.G. D. Cers.; Bro. A. Castelbolognese, as D.G.S.B.; Bro. M. A. Floris, as D.G.P.; Bro. J. Ablitt, as D.G. Tyler; &c., &c.

The lodge was opened in form with solemn prayer. The Acting D.G.M. having caused to be read the circular convening the meeting, stated that the R.W. the D. G.M. had appointed him to transact the business of the district, and directed the acting Sec. to read the patent, which is as follows:—

HALIM, D.G.M. for Egypt, to all to whom these presents shall come.

We, Halim, Prince of the Viceregal family of Egypt, Right Worshipful District Grand Master of Ancient Free and Accepted Masons of England in and for the territory of Egypt—send greeting.

Know ye, that reposing special trust and confidence in the skill, prudence, and integrity of our well-beloved Brother Raphael Borg, and by virtue of the power vested in us by patent of the M.W. the Grand Master of England, have nominated, ordained and appointed, and by these presents do nominate, ordain and appoint, our said Worshipful Brother Raphael Borg to be our Deputy in and for the said District of Egypt, hereby granting him all power and authority as sanctioned, authorized and allowed by the Constitutions of the United Grand Lodge of England.

And we do further specially empower him, the said Worshipful Brother, to act for and on behalf of ourselves during our absence from the said District of Egypt.

And this our Patent shall continue in force during our pleasure.

Given at Constantinople this Thirteenth day of May, A.D. 1871, A.L. 5871.

(L.S) By command,
J. ZAGIELL, Act. D.G. Sec.

W. Bro. E. T. Rogers was unanimously re-elected D.G. Treasurer.

The Acting D.G.M. proceeded to nominate, install, and invest the following District G. Officers, those absent being invested by proxy:—

W. Bro. E. W. J. Tinney	... S.G.W.
" J. C. Milbourne	... J.G.W.
" E. T. Rogers	... G. Treasurer.
" A. E. Simond	... G. Registrar.
" C. S. Carr	... Pres. B.G.P.
" E. Tompson	... G. Secretary.
" J. Walton	... S.G.D.
" H. Phillips	... J.G.D.
" J. Wilson	... G. Sup. Wks.
" G. Grey	... G.D.C.
" W. Crompton	... Asst. G.D.C.
" L. Zaja	... G.S.B.
" D. Moraitis	... G. Organist.
Bro. W. B. Brough	... G. Pursuivant.
" J. Rowsell	... G. Steward.
" A. Le N. Foster	... "
" M. M. Levy	... "
" W. Weston	... "
" W. Jameson	... "
" J. Ablitt	... G. Tyler.

The District Grand Officers having been duly appointed and invested, the Acting D.G.M. adverted the limited attendance of the members on the present occasion, and requested the officers to provide themselves with the proper clothing, as it was probable the M.W. the Grand Master would honour Cairo with a visit next winter. He (Bro. Borg) expected to see all the members wearing, at future meetings, the collar and jewel of the office by virtue of which they attend this D.G.L.

The Acting D.G.M. then addressed the brethren as follows:—Worshipful Brethren and Brethren, three years have now elapsed since we last met within these walls for the discharge of our duties in connection with this District Grand Lodge. During that period, several of its original members have quitted the country—one, especially, under circumstances which have been, and, I have no doubt, are still a source of pain and regret to us all. I allude to the R.W. Brother who was forced into exile, and who since his banishment has been visited by a severe bereavement in the death of his mother. I regret that Masonry in general cannot be said to have made much progress during that interval; for according to information I have received, several lodges holding under foreign jurisdictions have ceased to exist. The causes which have led to their closing are various, and I think it will not be out of place here to allude to some of them. From my personal observations during seven years' residence in Cairo, I feel convinced that sufficient enquiry is not made into the antecedents and character of the

persons who offer themselves as candidates for initiation into our mysteries; a certain influence or name they may have acquired during their stay in the country is often, I am sorry to say, allowed to turn the scale in their favour, and, on the other hand, the careless and matter-of-course manner in which the ballot is treated by the members of some lodges has caused to be admitted into the Order several persons who have proved to be anything but acquisitions. Moreover, it would appear that of the members to whom I allude, few enjoyed independent positions, and this has had the effect of hastening the collapse of their several lodges. For, owing to the different elements of which those lodges were formed, the various objects they ascribed to the institution, and the inability of coping with the sordid persecution which proceeds from high quarters towards every known member of the Craft, their existence was well nigh exhausted even at the time of the foundation of this District Grand Lodge, and it was then felt that the least shock would have levelled them to the ground. The several Masonic assemblies that were held during past years had in a measure foreseen the catastrophe and tried to avert it. But some important resolutions that were then passed have, unfortunately, remained a dead letter, and the exile of our Chief, the dissension that was suffered to creep in, and the unabated persecutions, direct and indirect, have ultimately led to their closing. While we cannot but deplore this state of things with regard to foreign Masonry, it is extremely gratifying to find that English Masonry has been little affected by it, and that, if we have made no progress, at least, we have not lost ground. When I say "no progress" I mean to apply the phrase to numbers only, for it is a source of great satisfaction to me to know that the works of the two lodges now extant in Alexandria are carried on in an efficient manner, whilst the other two in this place leave little to be desired. This I conceive to be mainly due to their having at their helm Masters who, apart from their Masonic qualifications, have acquired in the country a certain experience which gives them the peculiar tact which W.M.'s are required to display on nearly every occasion. The Hyde Clarke Lodge, No. 1082, has, for doubtless good reasons, returned its warrant; of the other two—St. John and St. Paul, No. 1154, and the Egyptian, No. 1156—I regret I can get no information, because of the absence on account of ill-health of the Master, to whom the warrants were entrusted. The Grecia Lodge, No. 1105, had for some time past suspended its labours, but I am glad to learn they are about to be resumed. On the other hand, against the last-mentioned drawbacks we have to set the inauguration of a new lodge the labours of which will be carried on exclusively in the Arabic language. The importance of this new temple cannot be underrated when we bear in mind the prejudice—nay, almost hatred—that is entertained against us by high and low, and the deeply-rooted suspicion with which the intelligent classes regard us. It is in dispelling those prejudices and suspicion that the new lodge will prove highly serviceable to the Craft; for through it, I hope, the time may not be far distant when, as in India, we may reckon under our banner the most pious, the most illustrious, and the most learned of the Mussulmans. Meanwhile, if we would materially aid in the attainment of that object, we should meet all misconceptions by a carriage and conduct worthy of the name of Masons, and by creating a reputation for ourselves which will lay a sound foundation for confidence and respect. To that end we must be particularly careful in the choice of our members, cautious in the parade of our own connexion with Masonry, and last, though not least, we should discountenance all persons of dissolute and disreputable conduct who, although untouched by the law, reflect great discredit upon us, because such men are more eagerly pointed at by our enemies than are the good among us acknowledged. I have to recommend to you great caution in designating Orientals as Masons, for while Europeans may boast of their connection with the Institution because they run not the least risk of any evil consequences, the committal of native brethren may render them subject to persecutions which we are not yet in a position to avert. With reference to lodges holding under foreign jurisdictions, we should profit by every occasion that might enable us to exhibit sympathy on common grounds and give brotherly assistance to all, generally, as Masons; but at the same time we should be cautious in entering into close associations with them until their principles be well known to us and are found to be identical with our own. Above all, we should seriously repudiate any innovation they might attempt to introduce into the system of Masonry. These and similar views, I am glad to say, have been at different times propounded by the District Grand Lodge of Turkey—with which we have doubtless a communion of interests, on account of the several Masonic jurisdictions which are alike represented in both places, and the various nation-

alities which compose the lodges in existence—and I have no doubt we could do no better than follow them, dictated as they were by a lengthened experience. Before I close the subject of foreign lodges, I feel it my duty to warn you against a change that I am informed is meditated by the Loge Ecossaise No. 166, of Alexandria. I am not yet in a position to say anything with certainty about it, but leave it to you to ascertain how far such change, if any, would affect the landmarks of the Order, and I recommend you to act, with reference to the admission of visitors from that lodge, in strict conformity to the charges which you pledged yourselves to maintain. I cannot sufficiently recommend to your assistance two establishments which owe their existence solely to Masonry. I mean the Free Schools of Alexandria and Cairo. The fact of their having been started by foreign lodges should not be suffered to influence us against them, because, I have no doubt, they will materially contribute hereafter in clearing the cloud which has gathered over us, as I understand that, amongst others, a certain number of native children receive therein daily instruction. Education is one of the elements with help in turning the scale of public opinion in our favour, and the fact of its having been hitherto somewhat neglected generally, should impel us to forward it as much as lies in our power. By furthering that object, and by enabling the natives to receive a good, sound, and moral education, we shall by degrees win them to us, and accomplish the task we cheerfully accepted when we took our respective O.B. Through it they shall come to learn we are neither a political nor a religious sect, but that we belong to an institution which has for its main object peace on earth and good-will towards all men, and seeks to establish brotherly love, relief and truth. Before taking my leave of you on the present occasion, allow me, brethren, to return to you all my sincere thanks for the congratulations you have offered in consequence of the high honour which R.W. the D.G.M. was pleased to confer upon me; and let me assure you that I am fully alive to the fact that the duties attached to my new post will prove by far too onerous, unless I receive from you all that assistance which, I venture to hope, you will not withhold.

W. Bro. Rogers returned thanks to the Acting D.G.M., in the name of the brethren present, for the address; and, in his own name, for the flattering manner in which mention is therein made of the Star in the East Lodge, No. 1355.

The Acting D.G.M. having replied in suitable terms, a charitable collection was made, and the D.G.L. was closed in form with solemn prayer.

CAPE OF GOOD HOPE.

[From the *Eastern Province Herald*.]

The installation meeting of the Lodge of Good Will, No. 711, took place at the Masonic Temple on the Hill on St. John's Day at high noon. Owing, however, to the unpropitious state of the weather, there was not so large a gathering of the brethren as is usual on this occasion. Bro. S. Bain, W.M., presided, supported by his officers, and Bros. F. S. Fairbridge, J. C. Kinsley, and Geo. Smyth, P.M.'s, and several visiting brethren. Bro. F. S. Fairbridge duly presented the W.M.-elect, Bro. H. E. Tonks, S.W., according to ancient custom for installation, and after the brethren had retired, he was duly and most impressively installed into the chair of K.S. by the W.M. The customary salutations followed, and the W.M. then proceeded to the appointment and investiture of his officers, as follows, viz.:—Bros. F. A. Pearson, S.W.; C. E. Dinsterville, J.W.; G. Armstrong, Treas.; H. Frost, Sec.; J. A. Bell, S.D.; A. Hill, J.D.; J. F. Gertenbach and J. W. Clark, Stewards; T. Cragg, I.G.; J. Morley, Tyler. The addresses were given with much earnestness and feeling by the Installing Master, and, after the usual routine business, the lodge was closed. In the evening the brethren again assembled, in number about fifty, to the annual banquet, which was sumptuous and well served by Bro. Phillips, of the Club. Dessert followed, and, after the customary toasts were given, of "The Queen and the Craft," and others, with Masonic honours, the toast of the evening was proposed by Bro. S. Bain, P.M., who observed that this was the second pleasurable duty which had devolved upon him on this occasion, the first being the installation of their esteemed W.M., and the second that of proposing his health, which he was sure the brethren would respond to with enthusiasm. Bro. Tonks had faithfully served the office of S.W. during his (Bro. Bain's) first year of office, and had acted in that capacity during the greater part of his second year, owing to the continued absence of the officer appointed to that post, and if ever merit deserved preferment it was in the case of their present W.M., and being, as he believed, the oldest Mason present, he would be of infinite service to the brethren if they would only rally round him and give him the support which he undoubtedly deserved at their hands. In the early days of the lodge, the W.M., as an old and experienced Mason, had done

good service to the promoters by his advice, and he (Bro. Bain) felt sure if the brethren would only listen to his teaching they would all become good and zealous Masons.—The W.M., in responding, said that he could scarcely express to the brethren how deeply he felt the kind and hearty manner with which they had received the toast, and he could assure them this was a day he had looked forward to for many years, and the brethren might depend upon his doing his utmost to follow in the steps of their late W.M., whose ruling, working, and governing the lodge had met with the cordial approval of all the brethren. The W.M., in the unavoidable absence of Bro. F. D. Deare, P.M., gave the health of the retiring W.M., to which Bro. Bain duly responded. Other toasts then followed, interspersed with some capital songs and recitations, and altogether a most agreeable evening was spent, the brethren retiring about eleven o'clock.

P o e t r y .

MASONIC SONGS TO POPULAR AIRS.

No. 4.—AIR, "Auld Lang Syne."

As through the world our path we take, where'er
that path may lead,
It smoothed will be if we but make our own the
Mason's creed;
If we but hold in simple faith the truths that we
possess,
And do our part like honest men, who act what
they profess.

Then here's a health to all the Craft,
our brethren true and tried,
False friend, or foe, no fears we know
when standing side by side.

When shines the sun our ranks upon, we bless the
power Supreme,
And work His gracious purpose while rejoicing in
the beam;
And as His love to us is shown may we to others
show,
A brother's love and tenderness as through the
world we go.

Then here's a health, &c.

If clouds should come and dim the sun, our faith
comes into play,
And bids us watch through darkest night to hail the
coming day;
And as the day must surely come, so future time
will tell
The wisdom of His high design who "orders all
things well."

Then here's a health, &c.

Dublin.

J. H. W.

THE WRESTLE.

BY BRO. GEORGE MC AULEY.

"And he said, 'Let me go, for the day breaketh.'"—
Gen. vi. xxxii. 26.

Though bound to earth by various ties,
Gladly would my spirit rise,
And anxious for a sure abode
In the blest presence of its God;
Still, still it cries to all below,
"See, the day breaks! ah! let me go."

Here sins defile, here cares oppress,
And fears alarm and foes distress;
Sickness here wastes, here plagues annoy,
And sorrow darkens every joy.
I would forsake this vale of woe,
And the day breaks, pray let me go.

If by disease or doubts distressed,
I seek, in God, the promised rest;
Faithful and true, He makes the bed
On which reclines my weary head,
But greater good my God will show—
See, the day breaks! ah! let me go.

When favour'd by my Heavenly King,
As in the days of youth I sing,
When desert wastes around me smile,
My gladdened heart exults the while,
But brighter joys I hope to know—
Now the day breaks! so let me go.

Almighty Lord! to be with Thee,
Thy courts to tread, Thy face to see,
Is my soul's wish, and as it hies
Towards thy bless'd seat beyond the skies,
Still, still it cries to all below—
See, the day breaks! ah! let me go.

—Voice of Masonry.

THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

(Continued from page 492.)

The villages on the flat plain about Ashdod are as like each other as so many peas, and there is very little of interest to be seen in them, but they had nearly all to be visited, if it was only for making sure of their names, as the people were not all inclined to give information. Many of them had been down south working on the Suez Canal, and seeing our surveying instruments, they concluded that the English were going to cut a rival canal through Philistia and the Judean mountains to the Dead Sea, and to this they strongly objected, as they considered it would be the signal for our retaking possession of our inheritance; for they told me over and over again that they had taken the land from us, and that we should wrest it back from them again, but then many of them added, "You will have to fight for it; we will not give it up without a struggle."

At El Juseir we saw a white marble column and effaced capital, and at Summeil a few levelled stones. The ruins of the ancient towns about here are probably buried only a few feet below the soil.

On the evening of the 7th June we were camped at the foot of Tel es Safiyet, the *Alba Specula*, or Blanche Garde of the Crusaders, probably Gath of the Philistines. It is fifteen miles due south of Ramleh, and twelve miles to S.E. of Ashdod; the meaning of its name, *Alba Specula*, will be understood on reference to the photograph (No. 265), where the glittering white chalk cliff at S.W. angle is shown, a conspicuous object which can be seen for many miles to west.

To the east the country was surveyed, the first range of the hill country; the only villages of interest visited were Kudna, where there are remains of a castle, ancient walls, and large stones about; much of it appears older than the time of the Crusades, but there are also pointed arches, casemates, and plenty of modern ruins. It is five miles S.E. of Tel es Safiyeh, and to its north by two miles is the village of Deir Dubân, where are enormous caves similar to those described by Dr. Robinson at Beit Jebrin. In one several inscriptions were found, cut on the rock and on plaster, apparently over a passage which has been built up. The Syrian Bishop of Jerusalem pronounces them to be Syriac, and to be the work of Christians who emigrated here from the Holy City at the time of the Persian invasion. There is a Byzantine cross over one of the inscriptions.

On June 10th we left Tel es Safiyeh for Yebneh Port, a distance of seventeen miles in a straight line N.W.; passed along the Wâdy Sumt by Tel et Turmus (a village with no hill) and Kurtineh, and then turning off to Al Mesmyeh, went due north over undulating hills past Emazmah (ruin) to Shahmeh, on the north bank of Wâdy Surah. This latter wâdy runs N.W. through a gap in the hills of El Mughâr and Kutrah, passing to the east of Yebneh town, and approaches the ocean about one mile to the north of the ancient port of Jamnia (Yebneh). There are at the mouth of the wâdy lagoons and fresh water springs; but no water in the wâdy during the summer months.

I may here make a suggestion with regard to the position of the cave of Makkedah where the five kings took refuge when pursued by Joshua from Gibeon. Joshua x. 5.

We have, Joshua xv. 41, the towns "Gederoth, Bethdagon, and Naameh, and Makkedah" placed together, and we have at the present day, Kutrah and Mughâr close together, Naameh, six miles N.E., and Beit Dejan about twelve miles to north. I have to suggest that the village of el Mughâr (the cave) is the modern name of the ancient Makkedah, and the desirability of making further researches at this place. It is true that several authorities place Makkedah further to the south of this point by several miles, but the writer of the article "Makkedah," Smith's "Dictionary of the Bible," appears to establish the fact that it must have been situated at no great distance from Ramleh, and el Mughâr is less than eight miles from that city.

There was little to be seen at Yebneh town except the church now used as a mosque, but excavations would probably uncover the old fortifications; it is admirably situated as a fenced city. The ancient port is some four miles distant; a large plan of it is given on one of the Admiralty charts of the Syriac seas. The photograph No. 267 gives a view of the southern end of the port, where are many confused ruins.

From this point we rode up to Jaffa, ten miles, to obtain our letters, the weather extremely oppressive in spite of the sea breeze.—"As cold water to a thirsty soul, so is good news from a far country."

June 12th. We left Jaffa for the little village of Surah, twenty-three miles in a straight line. For the first ten miles to Neby Ghunde, we passed remains of walls and terraces on the hills which

have now a coating of drift sand over them. We passed next through olive groves and gardens past Zernuka, until crossing over some undulating hills we came across the village of Akir, the ancient Ekron; with no remains of its fallen greatness. The people are very civil, and one old man came out and babbled forth a story about the villagers being descended from Jews. As it is five miles from Yebneh town, the great seat of learning in the time of the Maccabees, there may be some foundation for the story. Ekron is on a swelling mound only about two miles to the north of the Wâdy Surah, the valley up which the milch kine probably conducted the ark to Bethshemesh, and during harvest time there is a good road all the way. From here we gradually ascended the hills by Mansurah and Kuldah, and passing the ruins of Beit F'ar to our right, arrived at the 'Ain of Surah by night-fall, 870ft. above the sea. We had now a chapter of accidents; the dragoman, who had heard of his father's death that morning, forgot what he was about, and losing sight of us, wandered over the country, leaving us to find our own way. He did not arrive at camp till some time after us, and when he saw me he exploded in sobs, declaring that to have lost us on the road was a far greater grief to him than to have lost his father; he forgot to tie up his horse or give it a drink, and so the poor beast tried to satisfy himself and tumbled into the well, whose waters were nearly 4ft. from the surface. On our way in the dark the observation book had been dropped, and add to this our head muleteer was taken ill with strong fever, and Musa, his second, was stung by a scorpion on the big toe. The poor fellow was brought into my tent in a very exhausted state, and on finding that the application of strong liquid ammonia to his toe had no effect, I applied it to his nostrils, saying, "Musa, smell this." He sniffed, but it had no effect. "Try again, Musa." Again he sniffed, but his agonised writhings prevented his nose touching the bottle. "Sniff as strong as you can, Musa," and this time he regularly inhaled the blistering vapour, and fell back motionless as though shot. We had hardly time to think what to do next or to listen to the growing plaint that Musa had been killed, when a loud splash was heard, and a cry that the dragoman's horse had tumbled into the well. The poor beast was swimming, but had no chance of getting out by himself. The guy ropes of the tents were quickly on the spot, one we tied round his head and shoulders, and the other tight to his hock, and soon we were all lugging away at the animal. By some desperate efforts we at last got him on dry land somewhat worried by the ropes, but not permanently the worse for his rough usage. Among the most energetic of the party I thought I perceived Musa working away, and sure enough it was he, come to life again. After it was all over I asked him how his toe was, but he had forgotten all about it; either the ammonia or the excitement of getting out the horse, had effectually cured him.

In the morning our observation book was found; the head muleteer was, however, very ill with fever, so we had to make this spot our headquarters until 15th June, when he recovered sufficiently to move; it was astonishing how he would swallow strong doses down without their affecting him in the least. A sirocco wind was blowing at the time, when the heat was between 80° to 90° during the nights, and made us all very uncomfortable. In the survey of the country to the north of our camp nothing of importance was observed.

The village of Surah (the ancient Zorah) stands about 1150ft. above the sea, and is situated on the southern end of the hill crest overlooking the valley of the same name. On the opposite side of the valley low down in the ruin of 'Ain Shems (the ancient Bethshemesh), and from our stand-point it is easy to see the line which the milch kine would have taken in coming up from Ekron, and also the valley which the men would have ascended in carrying the ark up to Kirjath-jarim. Looking across the valley to the opposite crest we can see the ruin of Tebneh (the ancient Timnath), where dwelt Samson's betrothed; it is 740ft. above the sea, and therefore not in the plains, as some writers have stated. Samson in going down to it would descend 700ft. into the valley and then ascend again 350ft. to Timnath. It is apparent from the sacred narrative, Judges xv., that the corn was growing in the valley, as it does at present, with the vineyards and olives lining the side of the hills; for we are told that the Philistines came up to Timnath and burnt Samson's wife and her father with fire. Tibneh lies between El Bureij and Anmûrich.

(To be continued.)

"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 Vegetabile 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."

SCOTLAND.

GLASGOW.

The Thistle and Rose Lodge, No. 73, held an emergency meeting on Saturday last, at 12 o'clock a.m., to initiate Capt. G. Wilson, who was about to leave the port with his vessel. Bro. G. McDonald, the R.W.M., was assisted by Bros. W. Walton, S.W., and G. W. Wheeler, P.M., as J.W. Bro. Bruce acted as Guide or Deacon. The ceremonies were all impressively worked by the R.W.M., who regretted the small attendance of members, which he attributed to the shortness of the notice and its being such a busy day with all tradesmen. After labour the brethren partook of refreshment, and congratulated themselves on the Masonic unity existing, the ceremonies having been conducted by an Englishman, Scotchman, Irishman, and Welshman.

The Shamrock and Thistle Lodge, No. 275, met in their Hall, Struthers-street, on the 4th inst. Bro. Wm. Philips, R.W.M., presided, assisted by Bros. Rewar, S.W., and J. Matheson, J.W. The lodge having been opened, the R.W.M. initiated Mr. G. Ross and raised Bros. T. Lisher and Joseph Henghui. A candidate was in attendance for the third degree, but the R.W.M. thought that it would be better to hold an emergency meeting rather than be obliged hurry through with it. The lodge was accordingly closed in peace and harmony, all being well pleased with the excellent working.

THEATRICAL.

COVENT GARDEN.—This aristocratic theatre will be opened to-night (Saturday) by M. Rivere for the first of his series of Grand Promenade Concerts, for which we anticipate complete success.

HAYMARKET.—We must remind our readers that the farewell performances of Mr. Sothorn, previous to his departure for America, are now taking place at this fashionable theatre. He appears every evening in "An English Gentleman" and "Not if I know it," which pieces are preceded by "Mischiefs-Making" and followed by "My Husband's Ghost." We are glad to see that this very attractive programme continues to draw as large audiences as ever.

LYCEUM.—This theatre, it is announced, will be reopened with a new play early in September, under the able direction of Mr. H. L. Bateman, sole lessee and manager.

METROPOLITAN MASONIC MEETINGS

For the Week ending August 26, 1871.

The Editor will be glad to have notice from Secretaries of lodges and chapters of any change in place or time of meeting.

MONDAY, AUG. 21.

Lodge 720, Panmure, Balham Hotel, Balham.
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, AUG. 22.

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.
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, AUG. 23.

General Committee of Grand Lodge, and Lodge of Benevolence, at 6 precisely.
Lodge 507, United Pilgrims, Edinbro' Castle, Brixton.
" 754, High Cross, Seven Sisters' Tav., Tottenham. Chap. 13, Union Waterloo, Masonic Hall, Woolwich.
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 7½.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, AUG. 24.

House Committee Girls' School, at 4.
Chap. 657, Canonbury,
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.

FRIDAY, AUG. 25.

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.
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.
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, AUG. 26.

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.

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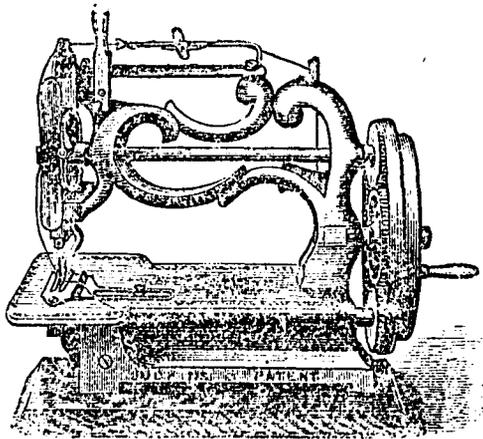
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