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Reviews.

Freemasonry; What it is not, and what it is. By Bro. the Rev. P. H. NEWNHAM, M.A., Rector of Frome Vauchurch, P.P.G. Chaplain Dorset, &c. London: R. Spencer, Great Queen-street.

To the historian of the Lodge of Hengist, No. 195, we are again indebted for an interesting and suggestive contribution to Masonic literature. In common with the increasing number of intellectual men in our ranks, Bro. Newnham feels that the stereotyped platitudes put forth respecting the moral advantages of the Craft are not convincing proofs to intelligent minds of its utility and importance. Nevertheless, we are not prepared to agree with *all* the conclusions of the reverend author. Even on the principle that the man who causes a blade of grass to grow where none had previously existed, is a benefactor to his race, we hold that the good achieved by an institution like Freemasonry constitutes one of its chief titles to our regard, and, beyond question, greater good, and upon a more comprehensive scale, can be accomplished by organized and united action, than by the desultory efforts of individuals, however well intended. From the presence of certain archaisms in our ritual, as well as from some of the observances of Masonry, Bro. Newnham argues that "the true light in which we ought to regard these symbols is, that they are, so to speak, the original root-words of that one grand universal heart-language of aspiration, adoration, and worship, which God seems to have implanted, as a necessary instinct, in the bosom of man, His last and highest work;" and expresses the conviction, that "he is the true Mason *at heart* who attends his lodge *as a duty*; who comports himself, when in lodge, as one who is discharging a duty and who is assisting in the carrying on of a great work; and who, when the matter is brought before him, is ready to believe, and to rejoice in the belief, that this our Institution in an heirloom of God's handiwork in the hearts of our forefathers; that it embodies a summary of His scheme for the moral education of the world; that it has preserved, in a peculiar manner, the archives of the growth of religious thought in the human species." This is a really grand conception of the Masonic scheme, and deserves grave and thoughtful study. For practical purposes, however, we would advocate an earnest and thorough performance of the duties which press home to the heart and life of every sentient being, in preference, even, to the enunciation of the loftiest theories. We say not this to detract from the merits of Bro. Newnham's investigations, but merely to vindicate the teachings of the Order, and we trust that every brother will remember that one of its principal objects is to lessen the aggregate of human misery and vice. Bro. Newnham

does not, however, pursue vague theory, as his past career will abundantly testify, and the fact that this little work is published for the benefit of the Masonic Charities, is another proof of his sympathy with the practical aims of the Order.

We have great pleasure in welcoming as one of our exchanges a new and promising periodical — the *Freemason's Repository*, published at Providence, Rhode Island, and of which the first number has reached us. It is exceedingly rich in choice extracts, one of which so completely tallies with our own views, that we do not hesitate to "annex" it:—

"Masonry has a literature that has come down to us along the ages, gathering to itself, century by century, and year by year, still rarer gems of thought and science and knowledge, until to-day, in this advanced age of progression and learning, we can point to the literature of Masonry as not a whit behind the progressive wisdom of the nineteenth century. Were Masonry simply a charitable society, whose only attraction consists in well conferred degrees, is it to be supposed for an instant, that this alone would have presented attractions sufficient to bind to the Order the wise and learned men of the whole world and of every age? No! Were this all there was of Masonry it never could have withstood the ruthless current of time that has swept into oblivion systems, dynasties, and institutions, some of them as ancient as herself. It is because possessed of other virtues that it has come down to us hoary with age, in imperishable strength and silent grandeur, like the adamant foundations of earth itself. And this attractive virtue is to be found in its literature! The wise who have sought its shrine and penetrated its arcana, have been surprised at its fulness, the depth, the beauty of its science. The moral and religious have lingered with pleasurable emotions over the wealth of virtuous precept and example there taught. The philanthropist receives therefrom a stimulant to greater exertions for the amelioration of mankind. The scientific, the antiquarian and sage, who enter the temple of Masonic literature find there a rare and inexhaustible intellectual feast. To those, then, who have heretofore considered the acme of Masonry to consist in its charities and the polished workings of its degrees, we recommend that their intention be turned to its literature, as the *substance* of Masonry, while the workings of the lodge are but its *forms*. Read, and study it, then—it will ennoble and polish the man, and fit the mind as a living stone for a place in the great Temple of Souls.

'Literature—serene Philosophy—
Effusive source of evidence and truth!
Without thee what were unenlightened man?
A savage, roaming through the woods and wilds,
Rough clad, devoid of every finer art
And elegance of life.'

We have also received *Loomis's Musical and Masonic Journal*, of New Haven, Connecticut, a well-written and very interesting magazine. We were somewhat amused, however, to find in the September number an article on "Freemasonry and Politics," which is cleverly compiled from one of our own on French Masonry, the disguise, although skilful, being still rather transparent. Need we add that we feel flattered, and hasten to assure our excellent friend Loomis that he is welcome to use our leaders in any manner that seemeth unto him best. We wish his periodical every success.

THE General Grand Conclave of Knights Templar of the United States met at Baltimore, Maryland, on the 19th ult., and subsequent days. Nearly five thousand delegates from the various State encampments and subordinate commanderies attended, and the scene was one of great interest to the citizens. The whole of the knights marched in review order through the streets, and great enthusiasm prevailed.

BREAKFAST.—EPSS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epss has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPSS & Co., Homoeopathic Chemists, London." Also, makers of Epss's Milky Cocoa (Cocoa and Condensed Milk).—[Adv.]

PROVINCIAL GRAND LODGE OF DERBYSHIRE.

The annual meeting of the members of the Provincial Grand Lodge of Derbyshire was held in the Assembly Rooms, Derby, on Tuesday afternoon last week, but the attendance was considerably below the average. The lodge was opened in due form at two o'clock, by Bro. H. C. Okeover, D.P.G.M., prayer being offered by Bro. the Rev. A. A. Bagshawe, Vicar of Wormhill, Rural Dean of Buxton, and Provincial Grand Chaplain.

The minutes of the previous Grand Lodge (held at Ashborne) were read and confirmed. The Worshipful Masters of the Craft lodges in the province presented their reports, from which it appeared that Masonry is making steady progress. The report of the Masonic Hall Committee was read and confirmed. The importance of increased support being given to the charitable institutions of the Order was brought prominently before the members by the Prov. G. Chaplain, who made an earnest appeal for the Boys' School, Wood Green, London. After an interesting discussion, it was unanimously resolved, amidst considerable applause, that the Prov. Grand Lodge should make Bro. Okeover, D.P.G.M., a Vice-President of the Boys' School. It was also suggested that at the future meetings of the Prov. Grand Lodge the members should follow the example of other provinces, and attend Divine service at church, a collection to be made in aid of the Masonic Charities.

On the motion of Bro. H. Carson, P.P.G.J.W., seconded by Bro. Hewitt, P.P.G.S.W., Bro. Thomas Cox, P.P.G.S.W., was unanimously elected Prov. G. Treas. The D.P.G.M. then proceeded to appoint and invest the following brethren as his Grand Officers for the year ensuing: Bros. F. Campion, P.S.G.W.; S. Foulds, P.J.G.W.; Rev. A. A. Bagshaw, P.G.C.; T. Cox, P.G.T.; S. Taylor, P.G.R.; W. Naylor, P.G.S.; G. T. Wright, P.G.S.D.; R. A. Grundy, P.G.J.D.; G. H. Sheffield, P.G.S. of W.; R. R. Duke, P.G.D. of C.; T. R. Gee, P.A.G.D. of C.; R. S. Potts, P.G.S.B.; W. H. Marsden, P.G.O.; J. Worsnop, P.G.P.; P. Hammond, P.G.S.B.; T. Slinn, P.G.T. Stewards: Bros. T. Hall, E. Ward, F. H. Witton, J. H. Warner, J. W. Webster, J. M. Moore.

The lodge was closed at 3.30 in form, after solemn prayer.

The following, amongst others, were present at the Provincial Grand Lodge:—Bros. H. C. Okeover, as P.G.M.; T. Cox, as D.P.G.M.; A. Hillam, P.S.G.W.; R. Darwin, P.J.G.W.; Rev. A. A. Bagshaw, P.G.C.; Henry Turner, P.G.R.; William Naylor, P.G.S.; E. B. Knobel, P.S.G.D.; John Vertigans, P.G.A.D. of C.; Joseph Pegg, P.G.S.B.; W. H. Burton, P.G.P.; William Webb, P.G.S.B.; L. L. Simpson, P.G. Steward; T. L. Gentles, P.G. Steward; Thomas Slinn, Tyler; James Crossley, P.P.S.G.W.; Thomas Horsley, P.P.S.G.W.; Wm. M. Hewitt, P.P.S.G.W.; Hy. Carson, P.P.J.G.W.; J. Farnsworth, P.P.J.G.D.; F. Iliffe, P.P.G.D. of C.; W. Giles, P.P.G.S. of W.; R. Waite, P.P.G.S. of W.; J. H. Casson, P.P.G.O.; R. A. Grundy, W.M. 625; J. C. Gribble, W.M. 731; Samuel Taylor, W.M. 654; John Varley, P.M. 506; W. H. Marsden, 253; J. Allen, 1324; J. M. Moore, 1085; Charles Humphreys, 731; J. McAdam, 654; Edmund Grindred, 654; J. M. Ritchie, 731; Fitzherbert Wright, 1324; F. H. Witton, 731; J. C. Merry, 731; F. Campion, P.P.G.P.; G. T. Wright, P.M. 731; R. R. Duke, W.M. 1235; G. Haslehurst, W.M. 681; R. P. Cooke, W.M. 787; J.

Howell, W.M. 850; Philip Klitz, P.M. 1235; James Britton, P.M. 850; P. J. Hammond, 253; J. W. Fearn, S.W. 681; Edward Mills, 731; J. H. Warner, 731; Samuel Whitehead, 654; Joseph Hibbert, 654; J. R. Reed, 731; James Crossley, jun., 1324; James Jones, 731; H. M. Humphreys, 506; John Wood, 1324; G. H. Sheffield, 731; William Footman, 353; Frederick Turner, 1235; Rev. W. J. M. Ellison; W. Allen, P.M.; J. F. Baldock; &c.

The banquet was held at Bro. King's, Bell Hotel. Bro. T. Cox, P.G.R., presided, Bro. F. Campion, P.G.S.W., being in the vice-chair. The dinner was of a most *recherché* character. The usual loyal and Masonic toasts were given and duly responded to.

The Tyrian Craft Lodge was held at 11 o'clock in the forenoon, when Bro. T. Cox, P.G.R., was installed W.M. for the ensuing year, the ceremony being performed by Bro. F. Iliffe, the retiring W.M. Bro. Cox appointed the following as his officers: Bros. R. Waite, S.W.; C. F. Oding, J.W.; J. Bloor, Treas.; H. Marsden, Sec.; P. J. Hammond, S.D.; T. Hall, J.D.; E. Ward, I.G.; T. L. Gentles, Dir. of Cers.; and T. Slinn, Tyler. The Duke of Devonshire, as usual, sent a fat buck for the anniversary.

PROV. GRAND LODGE of CUMBERLAND and WESTMORLAND.

The annual meeting of the above Prov. Grand Lodge was held, by the kind permission of the Mayor, in the Town-hall, Kendal, on Friday, Oct. 6th, at eleven o'clock in the forenoon. Craft Lodge was opened in due form by Bro. C. Gardner Thompson, W.M. of the Union Lodge, No. 129, assisted by his officers, soon after which the Prov. Grand Director of Ceremonies, Bro. John Holme, warned the brethren of the approach of the R.W. Prov. Grand Master, the Right Hon. the Earl of Bective, *M.P.*, and the Prov. Grand Officers, whereupon his lordship entered the lodge, preceded by his officers past and present, and received the salutation due to his Masonic rank, as also did the W. Deputy Prov. G.M., Col. Whitwell, *M.P.*, R.W.G.W. of England. Grand Lodge was then opened, and the minutes of the preceding meeting at Whitehaven were read and confirmed, and a new code of by-laws for the government of the Prov. Grand Lodge was finally confirmed.

Amongst other business transacted, it was agreed to subscribe the sum of £5 from the Grand Lodge funds to the "Simpson Testimonial," which, it may be explained, consists of a new pulpit of Shap granite, to be presented by the Masons of the province to Bro. the Rev. James Simpson, vicar of Kirkby Stephen, who is now engaged in the restoration of the parish church of that place.

A similar sum was also voted to the testimonial in course of presentation to Bro. Binckes, the energetic Secretary of the Freemasons' Boys' School in London.

A vote of condolence was unanimously accorded to the Rev. Bro. James Simpson, P.S.G.W., on the death of his wife.

After some votes had been taken, and other business transacted, the R.W.P.G.M. proceeded to appoint and invest his officers for the ensuing year as follows: Bros. Capt. C. W. Braithwaite-Wilson, S.G.W.; John Holme, J.G.W.; Rev. W. Williams and Rev. R. Rutherford, G.C.'s; John Lemon, G. Treas.; Henry Cook, G. Reg.; Edward Busher, P.G.S.B. of England, G. Sec.; Wm. James, S.G.D.; James Robertson, J.G.D.; Henry Rauthmell, G. Dir. of Cers.; Dr. Henry, Asst. G. Dir. of Cers.; Titus Wilson, G. Supt. of Works; Edward Fearon, G.

Sword-bearer; Dr. Jones, G. Org.; Wm. Court, G. Purs.; and James Muncaster, G. Tyler. Bros. John Talbot (Kendal), E. G. Smith (Penrith), John Wood (Keswick), G. Brooker (Workington), James Porter (Wigton), and William Alsop (Whitehaven), G. Stewards.

At the conclusion of the business, the brethren were marshalled in processional order, and proceeded to the parish church, where prayers were read by the Rev. F. Scammell, the first lesson by the Rev. Bro. Cave, and the second lesson by the Rev. Bro. Williams. The anthems performed were two composed by the late Bro. Thos. Scarisbrick, organist of the parish church, for a similar Masonic meeting. The Archdeacon took for his text 2 Cor. 5, v. 1:—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

At the close of the service the brethren returned in reverse order to the Town-hall, and subsequently to Albert Buildings, where the whole of the brethren were entertained at a banquet of the most *recherché* description by the W.D.P.G.M., Colonel Whitwell, provided by Mr. Dawson, of the King's Arms Hotel. The chair was occupied by the G.M., the Earl of Bective, who was supported by the Venerable Archdeacon Cooper, Rev. F. Scammell, Rev. W. Dent, Longsleddale; Rev. A. C. Curven, P.P.G. Chaplain, rector of Harrington; Rev. J. Graves, Underbarrow; Rev. E. Curven, Grasmere; Rev. F. A. Cave Brown Cave, P.P.G.W. Oxfordshire; Rev. W. Williams, Cockermouth, and Rev. J. Rutherford, Newlands, P.G. Chaplains; Colonel Whitwell, P.D.P.G.M.; Dr. Greaves, P.D.G.M.; Capt. Mott, P.P.G.D. W. Lan.; John Holme, P.G.S.W.; Kearne, P.M. 241; Edward Busher, P.G.S.B. of England; John Bowes, P.P.G. Reg.; Garnett Braithwaite, P.P.G.W. Cams.; Capt. Gee, *C.B.*, &c., Lucknow; John Lemon, P.G. Treas.; Captain C. W. Baithwaite-Wilson, P.G.S.W.; Dr. Jones, Maryport; J. Rowlands, Brougham; Dr. Henry, Whitehaven; J. C. Greer, Belfast; Dr. Barber, Ulverston; Thomas Atkinson, P.P.G.P.; C. Gardner Thompson, P.P.G. Reg.; John Pearson, P.P.G.D.; Richard Robinson, P.P.G.D.; Kenworthy, P.P.G.W.; C. Morton, P.P.G.W.; Hayward, P.P.G.W.; Foster, Longtown, Stubbs, Silloth, Muncaster, Egremont, James Porter, Wigton; J. Robertson, E. Fearon, James Dodd, J. A. Wheatley, Thomas Lumb, M'Kelvey, Gaspey, Dr. Crosthwaite, and about 150 other brethren.

Grace before and after meat was said by the Prov. Grand Chaplain. On the removal of the cloth, the usual toasts were proposed and duly honoured.

PROVINCIAL GRAND LODGE OF N. & E. YORKSHIRE.

The Provincial Grand Lodge of the North and East Ridings of Yorkshire was held in the Victoria Rooms, Bridlington Quay, under the auspices of Londesborough Lodge, No. 734, on Wednesday, the 4th inst.

Present: W. Bro. J. P. Bell, D.P.G.M., as R.W.P.G.M., on the throne; W. Bros. Christopher Sykes, *M.P.*, P.S.P.G.W., as D.P. G.M.; J. Woodall Woodall, P.S.P.G.W., as S.P.G.W.; Samuel King, J.P.G.W.; Rev. H. V. Palmer, *M.A.*, as P.G. Chap.; Richard Welch Hollon, P.G. Treas.; G. C. Roberts, as P.G. Reg.; Michael C. Peck, P.G. Sec.; George Hardy, as S.P.G.D.; John Jones, J.P.G.D.; H. Thompson, as P.G.S. of Wks.; A. B. Brockwell, P.G.D. of C.; R. Davison, P.G. Sword-bearer; G. E. Harding, P.G.O.;

Bros. John Ward, P.G. Purst.; W. Johnson, P.G. Tyler; A. W. Ansell, Wm. Greathead, John W. Teale, *M.D.*, A. Scotchburn, T. C. Davidson, and J. Wilkinson, P.G. Stewards. Visitors: W. Bros. Bentley Shaw, P.G.D. of England and D.P.G.M. West Yorkshire; W. H. Porritt, P.G. Steward W. Yorkshire; W. E. Howlett, P.P.G.D.C. Lincolnshire; many P.P.G. Officers, the W.M.'s, P.M.'s, and Wardens of the various lodges in the province, &c., &c.

The Prov. G. Lodge having been opened in form and with solemn prayer, the P.G. Sec. read the minutes of previous P.G.L., which were confirmed.

Letters of apology for non-attendance were received from Bros. Sir H. Johnstone, Bart., *M.P.*, S.P.G.W.; Rev. J. S. Warman, P.G.C.; J. O. Surtees, P.G.R.; R. A. Marillier, P.G. Supt. of Works; and others.

The Prov. G. Secretary read the report of the Board of Benevolence, showing that the Board had that day voted £10 to a brother of the St. Germain's Lodge. It was recommended that the support of the province be given, and the votes of the brethren be solicited in behalf of Agnes Mary Wray, aged 8 years, of Burton Stather, whose late father was a member of two lodges in this province, a candidate for the Masonic Girls' School. The Prov. G. Treasurer's account showed a balance of £134 9s. 11d. in favour of the Fund of Benevolence. (The report was adopted and confirmed.)

The Prov. G. Treasurer then read his annual financial report, which was unanimously adopted.

A motion "That one guinea be annually subscribed by the Prov. G. Lodge to the Palestine Exploration Fund," was carried unanimously.

The various lodges in the province, all of which were represented, then communicated. The returns showed a total of 1345 subscribing members.

The Acting R.W. Prov. G. Master then appointed and invested the following Prov. Grand Officers for the ensuing year:—

W. Bros. H. Armitage, *M.D.*, (I.O. 1248), S.G.W.; H. Onslow Piercy (1040), J.G.W.; Rev. H. V. Palmer, *M.A.*, (236), G.C.; R. W. Hollon (236), G. Treas. (re-elected); C. J. Todd (1010), G. Reg.; M. C. Peck (1040), G. Sec.; Harrison Groves (1244), S.G.D.; J. N. Scherling (250), J.G.D.; Wm. Tesseymann (57), G. Supt. of Works; A. Farmer (602), G.D.C.; J. S. Walton, *M.D.*, (1337), G. Sword-bearer; C. Willman (602), G.O.; Bros. J. Ward (236), G. Purst.; W. Johnson (57), G. Tyler. Six Prov. G. Stewards were directed to be nominated by the following lodges, viz.: The York, Minerva, Constitutional, Lion, Cleveland, and Zetland.

The Acting R.W. Prov. Grand Master read a portion of a letter which he had received from the R.W. Prov. Grand Master, the Earl of Zetland, in which his Lordship expressed his regret at not being able to be present at the meeting, on account of his late severe accident.

The Acting R.W. Prov. Grand Master then delivered a most instructive and interesting address, being a *resumé* of the condition of Masonry both at home and abroad. In the course of his remarks, which were listened to with great attention, he dwelt upon the great prosperity of the Order, and exhorted the brethren to be very careful, not only in their lodges, but outside, to sustain the high character of the Craft, and to be especially careful respecting the admission of candidates. He congratulated the province upon the continued harmony which existed amongst the various lodges, no case of complaint having been preferred during the past year. Middlesborough not

having been visited by the Prov. Grand Lodge since 1860, he should, with the concurrence of the R.W. Prov. Grand Master, appoint the meeting next year to be held there under the auspices of the North York Lodge.

The Prov. Grand Lodge was then closed in form, and with solemn prayer.

The annual banquet, at which the Acting R.W. Prov. Grand Master presided, was held the same evening, at the Britannia Hotel, when a large number of brethren dined; due honours to the Craft were observed, and true Masonic feeling prevailed.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Confidence Lodge, No. 193, held a meeting at Anderton's Hotel, Fleet-street, on Monday, the 9th inst., Bro. Thomas, W.M. There was not any work, Banquet was partaken of. Visitors: F. Walters, P.M. 73, J. Stevens, P.M. 720, and Oliphant, 152. After banquet, Bro. J. Stevens, in a most pleasing manner, recited "The Mason's Vow."

United Strength Lodge, No. 228.—This old lodge met on Tuesday, the 10th inst., at the Old Jerusalem Tavern, Clerkenwell. The W.M., Bro. B. Robards, presided, supported by a fair muster of officers and brethren. The lodge was in mourning for the late Bro. Vivian, P.M. No work presented itself, and the lodge being duly closed, the brethren adjourned to banquet.

Belgrave Lodge, No. 749, met on Wednesday, the 11th inst., at Anderton's Hotel. After the lodge had been duly opened and the usual preliminary business transacted, Bro. Hester, the W.M., in an able manner initiated two gentlemen, passed one brother, and raised another. Bro. Parsons, S.W., was elected W.M. for the ensuing year, and Bro. Froude, P.M., was re-elected Treas. A five-guinea P.M.'s jewel was voted to Bro. Hester. After the business of the lodge had been duly brought to a conclusion, the brethren sat down to an excellent banquet. The visitors included Bro. G. Palmer, W.M. 11, Bro. H. Muggidge, P.M. 192, Bro. F. Walters, P.M. 73, and others.

Hornsey Lodge, No. 890, held a meeting on the 6th inst., at Anderton's Hotel, Bro. T. Garner, W.M. No business was before the lodge. Banquet followed. Visitors: Bro. F. Walters, P.M. 73, Bro. Baddiley, 548, &c.

Perfect Ashlar Lodge, No. 1178.—This lodge met on Thursday, the 5th inst., at the Gregorian Arms, Bermondsey. Bro. J. W. Avery, P.M., installed Bro. G. J. Grace as W.M. The other officers are: Bros. Dudley, S.W.; Homesworth, J.W.; Ebsworth, P.M., Treas.; F. Walters, P.M., Sec.; Fudge, S.D.; Cox, J.D.; Deakin, I.G.; Ruse, D.C.; Avery, P.M., W.S.; Laing, P.M., Tyler. The usual jewel was voted to Bro. Green, I.P.M. Banquet followed.

Macdonald Lodge, No. 1216.—The first meeting of this lodge after the recess was held at Head Quarters of the 1st Surrey Rifle Corps, Camberwell, on Wednesday, the 11th inst., the W.M., Bro. S. H. Wagstaff, presiding, supported by Bros. James Stevens, I.P.M.; Waterall, S.W.; Bridges, J.W.; Dr. Cronin, Treas.; Curtis, Sec.; Messenger, S.D.; Hastie, J.D.; Larlham, I.G.; Hammond, W.S.; Carnell, C.S.; Kethro, Willis, Peall, Thos. Meggy, P.M.; &c., &c.; and visitors, Bros. J. Maddern (720), Dawson (173), Hubbard (679), Gompertz, &c. The lodge was opened in the three degrees, and Bro. Peall was raised to the degree of Master Mason. Subsequently, propositions for joining and initiation were taken, and the W.M. then formally handed to Bro. Stevens, I.P.M., a very handsomely engrossed copy of a resolution, previously passed in open lodge, expressive of the thanks of the lodge to that brother for services rendered as the originator and principal founder, and which, in addition to the superb P.M. jewel of the lodge, was voted to him on his leaving the chair in May last.—Bro. Stevens acknowledged in suitable terms the honour conferred upon him, and expressed his best wishes for the continued prosperity of the lodge.—A sum was voted from the charity fund in aid of a worthy distressed brother, which was supplemented by individual subscriptions. The lodge was then closed and adjourned for refreshment.

PROVINCIAL.

LEICESTER.—St. John's Lodge, No. 279.—The first meeting of the season was held at the Masonic Hall on the 4th instant. The occasion was one of exceptional interest from the fact that the son of the W.M., who had the day before attained his majority, was a candidate for initiation. About

ninety brethren were present, amongst whom, in addition to the W.M., Bro. Clement Stretton, were the R.W. Bro. W. Kelly, Prov. G.M.; Bros. L. A. Clarke, P.P.S.G.W.; Jos. Hames, P.P.G.T.; W. Weare, P.P.G.D.; and G. Brown, P.P.G.R., P.M.'s; E. J. Crow, P.G.O., S.W.; Dr. Pearce, P.G.P., J.W.; R. W. Widdowson, P.G. Steward; J. W. Smith, J.D.; J. Halford, I.G.; Rev. J. G. Packer, P.P.G.C.; T. Thorp, E. Gosling, J. M'Allister, J. Langham, and many other members of the lodge. Visitors: Bros. T. H. Johnston, P.M. 129, P.P.J.D. West and Cumb.; Jos. Cassidy, 145; H. E. Goodacre, P.M. 840; T. Barnard, Sec. 1130; several members of 523, including Bros. Sculthorpe, W.M., F. Goodyer, Rev. J. Spittal, P.P.S.G.W.'s, V. B. Smith, P.G.T., G. Toller, jun., P.G. Sec., A. M. Duff, P.P.G.D., Rev. Dr. Haycroft, P.G.C., S. S. Partridge, P.G.R., C. Johnson, P.P.S.G.W. Jersey, C. Spencer, Dr. Bolton, J. E. Hodges, W. Barfoot, Dr. Clifton, Luke Turner, E. Mace; &c., &c. The minutes of the last regular meeting and of two lodges of emergency having been confirmed, and the ballot for Mr. Clement Edwin Stretton proving unanimous in his favour, he was initiated in ancient form, the ceremony being performed by the Prov. G.M., assisted by the Prov. G. Sec. The charge was delivered by the W.M. Bro. C. Johnson presided at the organ, and the various chants arranged by him for this degree were given with great effect. A donation to the library by Bro. Bithray having been acknowledged, the Prov. G.M., as chairman of the Hall Committee, drew attention to the recent alterations in the Hall (noticed in our report of the last meeting of Lodge 523), and requested subscriptions to defray the expenses. In the course of the evening about £80 was collected, nearly £150 having thus been raised at the two first meetings of the season. Only £100 more is required to discharge all liabilities in connection with the alterations. After the lodge was closed, a banquet took place to which every member of the town lodges had received a special invitation from the W.M., who most handsomely took upon himself the whole cost of the entertainment. The usual loyal and Masonic toasts were given by the W.M., the Rev. Bros. J. Spittal and Dr. Haycroft both responding for "The Bishop, Clergy, and Ministers of all denominations." The Prov. G.M. proposed the health of the W.M., and afterwards, in due course, that of his son, both toasts being most heartily received. The evening was enlivened by songs from Bros. Atwood, Hunt, Deane, and others, Bro. Crow giving that of "The Final Toast," succeeded by the Tyler's Toast and the National Anthem. Thus ended one of the pleasantest meetings in the history of the lodge. It should be mentioned that the elegant appearance of the Hall was greatly enhanced by numerous plants and flowers dispersed over it, kindly lent for the occasion by Bro. Charlesworth.

MARKET HARBOUROUGH.—St. Peter's Lodge, No. 1330.—The brethren of this lodge met for the first time since the summer recess, at the Assembly-room, Three Swans' Hotel, on Friday, the 29th ult., under the presidency of the W.M., Bro. William Kelly, R.W. Prov. G.M. There were also present: Bros. the Rev. John F. Halford, J.W.; W. H. Marris, P.M., Sec.; J. H. Douglass, J.D.; T. Macaulay, M.R.C.S., I.G.; Freestone, Steward; Dixon, Org.; Dr. Grant, Lawrence, Whitehead, Shovelbottom, Healey, Plattford, and others. Visitors: Bros. Slater, of the Franklin Lodge, Boston, and Cleaver, of St. John's Lodge, Leicester. The lodge having been opened, and the minutes read and confirmed, a letter was read from Lady Halford, apologising for the absence of the S.W., Bro. Sir H. St. John Halford, Bart., on account of his being in Norway. The Treasurer, Bro. Waite, P.M., was prevented being present owing to serious illness, and the Chaplain, Senior Deacon, and others, by the tempestuous state of the weather. A ballot having been taken in his favour, Mr. John Wiggins, veterinary surgeon, of Market Harborough, was initiated, the musical part of the ceremony being conducted by Bro. Dixon on the harmonium. The lecture on the tracing-board and the charge were then given by the W.M. This being the concluding meeting of the first year of the lodge's existence, during which there have been nineteen candidates initiated, passed, and raised, and three brethren joined, a ballot took place for W.M. for the ensuing year. This resulted in the unanimous election of the S.W., Bro. Colonel Sir Henry St. John Halford, Bart., of Wistow Hall. Bro. Waite, P.M., was re-elected Treasurer. The Provincial Grand Master giving six of the lodges in rotation the privilege of nominating a Prov. Grand Steward annually, Bro. James Heger Douglass, solicitor (the first candidate initiated in the lodge), was chosen unanimously to that office for this lodge. It is worthy of remark that this young lodge possesses amongst its members two Provincial Grand Masters, viz., its present W.M., and Bro. the Right Hon. the Earl of Shrewsbury (a native of Gumley, in this neighbourhood), who has just been appointed to rule over the Craft in the province of Stafford. It also possesses the very handsome and costly set of furniture which

was formerly presented to the Lodge of Antiquity, by H.R.H. the late Duke of Sussex, when W.M. A candidate having been proposed, the lodge was closed, and the brethren adjourned to refreshment, and passed an hour or two very pleasantly.

ALDERSHOT.—Aldershot Camp Lodge, No. 1331.—The regular monthly meeting was held on Thursday, the 5th inst., the W.M., Bro. C. Carnegie, G.P. Hampshire, presiding, supported by Bros. J. Fenn, S.W.; Capt. Richardson, as J.W.; McKenzie, as S.D.; Anderson, as J.D.; R. White, Sec.; Capt. Coates (99th), as P.M.; Laverty, I.G.; Bennett, Tyler; &c. The chief business was the passing of Bros. Marversly, Horsford, and Orton. Bro. Fenn, S.W., was elected W.M. for the ensuing year; Bro. C. Carnegie was re-elected Treasurer, and Bro. Lucas was elected as Tyler. It was arranged that the installation and banquet should be held on the 2nd proximo. The sum of one guinea was voted to the "Aldershot Lodging Association for Soldiers married with leave," and the lodge was closed.

MARK MASONRY.

LEICESTER.—Fowke Lodge, No. 19.—The regular meeting of this lodge was held at the Freemasons' Hall, on the 28th ultimo, Bro. Charles Johnson, the W.M., presiding. There also present: Bros. Wm. Kelly, P.G.M.; Duff, P.M.; Weare, S.W.; S. S. Partridge, 18°, J.W.; C. Stretton, Treas.; G. Toller, jun., 18°, S.O.; W. Sculthorpe, Sec.; C. A. Spencer, 18°; W. R. Bryan, C. S. Thomson, Geo. Santer, A. Sergeant, L. L. Atwood, &c. The candidates being unable to be present, the meeting was resolved into a Lodge of Instruction.

GIBRALTAR.—Gibraltar Lodge, No. 43.—This lodge held a meeting on the 6th inst., which was very numerously attended. Among the brethren present we noticed Bros. J. Balfour Cockburn, W.M.; Graham, S.W.; Donald, J.W.; Wall, M.O.; Hills, S.O.; Beck, J.O.; Lyon, Campbell, Andrews, Trenerry, Osment, Ashton, Clavasso, &c., and several visitors. After the minutes of the former meeting had been read and confirmed, and the Secretary, Bro. Brown, had submitted to the W.M. and brethren a statement of the financial position of the lodge, the W.M. notified that the chief business of the evening was to ballot for and, if approved, to advance Bro. Williamson (Lieut. 74th Highlanders), Hardy (Capt. 74th Highlanders), Farie (Lieut. 74th Highlanders), Lonsdale (Lieut. 74th Highlanders), Hymers, and Benselum. The ballot having in each instance proved unanimously favourable, and the brethren being in attendance, they were duly advanced to the honourable degree of M.M.M., the ceremony being conducted by the W.M. in a clear, lucid, and impressive manner. The explanatory lecture was delegated to Bro. Graham, S.W., who performed that duty with his usual ability. The newly-advanced brethren having taken their seats, the W.M. notified the results of the half-yearly communication of Grand Lodge, held June 6, 1871, and recommended that the newly-instituted tracing-board should be obtained as soon as the finances of the lodge warranted the expense. The W.M. then added that, having placed himself in communication with Bro. Binckes, G.S., respecting the degree of Royal Ark Mariner, after a most courteous correspondence on the part of that officer of the G.L., a dispensation had been forwarded, enabling the Gibraltar Mark Lodge to work and confer this degree. No impediments would be thrown in the way of taking full advantage of this authority, and Bro. Balfour Cockburn expressed his earnest desire—a desire which he would use his utmost endeavours to realize—that the Gibraltar Mark Lodge should be one of the first colonial lodges to work and confer all the degrees which, since the recent events at head-quarters, it was so very desirable that every Mark Master Mason should possess.—At the conclusion of business, the brethren retired to refreshment, when, after the usual toasts, the Worshipful Master took the opportunity of saying a few parting words to Bro. Osment, a very old member of the lodge, who is on the point of quitting the station. Bro. Osment replied with much feeling.

SOUTHAMPTON.—St. Andrew's Lodge, No. 63.—The usual meeting of this lodge was held lately at the Masonic Hall, Southampton, for the election of W.M. for the ensuing year. The chair of Adoniram was filled by the present W.M., Bro. Abraham, assisted by several of his chief officers. Bro. Hickman, S.W. (A.P.G.D.C. of Craft), was elected W.M., and his election was received with great satisfaction. The installation meeting and banquet were fixed for St. Andrew's Day, the 30th November. A communication was made to the lodge that it was the wish of the Prov. G.M. of Mark Masonry of Hants and Berks (Bro. W. W. B. Beach, M.P.), to form and open a P.G. Lodge to meet the requirements of this degree, which is making such rapid progress in that part of the country, and a committee was appointed to confer with the Prov. G.M. thereon. The usual banquet followed.

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Births, Marriages, and Deaths.

DEATH.

YOUNG.—On the 15th instant, at his town residence in Buckingham Palace Road, Bro. Richard Young, Sheriff of London and Middlesex, Prov. G.W. Cambridgeshire, &c., aged 62 years.

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

The Freemason,

SATURDAY, OCTOBER 21, 1871.

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THE "OBSERVER" AND THE CRAFT.

IT is a great thing to be endowed with a superior mind, and to be enabled to survey from one's own peculiar altitude the weaknesses and follies of other less-favored mortals. Above all, it is refreshing to pour the vial of one's ridicule or wrath upon opinions, or men, or institutions concerning which we have but the slenderest knowledge, and especially delightful to obtain the character of profound wisdom by contemning what we cannot comprehend. Accepting, as we do most heartily, these *dicta* as truisms, we have to congratulate our contemporary, the *Observer*, upon the elysian felicity in which it has recently revelled—the legitimate and entrancing result of as blissful a state of ignorance respecting Freemasonry as it is possible for any human being to conceive. We quite envy the delicious sensation experienced by our Sunday friend, when, in addition to THE FREEMASON, Bro. Spencer's reprint of the old Masonic Constitutions, first became visible to the editorial eye. How the said eye must have sparkled with incipient joy we leave to abler historians to describe, contenting ourselves with a few cursory remarks upon the learned and impartial conclusions of our contemporary.

In the first place, the critic himself essays to answer the query with which he commences his article, "Freemasons and their Literature." What is it all about? To his high order of mind, it appears to be supreme idiotcy for "men to don aprons and bedizen themselves with ribbons and medals" in connection with their membership of the Craft. How far such a denunciation of decorations which are worn chiefly as symbols is justifiable, may be deemed a matter of opinion; but few will contest the point, that the argument, if applicable at all, holds equally good against the use of every decoration, device, or peculiar badge by which rank is denoted or station signified in the community at large. In his zeal against Freemasonry, however, the critic forgets that many other societies, such as the Oddfellows and United Friends, wear aprons and similar distinctive marks; and we have yet to learn that the practice is considered reprehensible by those who have given attention to the rise and progress of those very useful associations.

But the "literature" of Freemasonry is evidently the *bête noir* of our delectable reviewer. The "startling statements" of the Rev. Dr. Oliver as to the origin of the Craft are referred to with manifest gusto, and we are certainly free to confess at this point that the silly fables propagated about "Noah's Ark" and Adamite Masonry by some of the earlier Masonic authors are calculated to lower Masonry in the estimation of thinking men. Dismissing the reverend doctor as an incorrigible mystic, whose views are not universally accepted even by Masons, the *Observer* turns to THE FREEMASON for light, opining that "the brethren will not object to be judged by the flourishing periodical they support to-day." Now, as a test of the literary qualifications of the Craft, we consider this judgment unfair—as, although in many respects a class periodical may reflect the views of the class or body which it represents, it does not follow that those views are at all times expressed in the highest style of literary excellence, or with the eloquence which their importance may seem to demand. Nor do we think that the reviewer has wisely selected our esteemed Bro. Carpenter's articles on the "Lost Tribes" theory as samples of Masonic literature. Well-written and argumentative as those articles are, they in no sense represent Masonic theories on the subject, nor can they be identified with the ordinary stream of Masonic thought. Nevertheless, to men, like the Freemasons, who reverence the Scriptures, and treasure up ancient legends and Israelitish traditions, articles like those of Bro. Carpenter are peculiarly interesting, and, with all due deference to the *Observer*, by no means uninteresting. Passing on to recent discussions in this journal upon the comparative antiquity of Speculative Freemasonry, the reviewer's next "hit" is directed against our "leading columns," where he finds a description of the Thirtieth Degree of the Ancient and

Accepted Rite, which evidently appears to be beyond his comprehension. We can assure him, most penitently, that it was not written for his special enlightenment, but for the edification of certain of our readers—and their numbers are not a few—who desire information respecting every degree or rite purporting to be Masonic. And, strange as it may seem to our critic, we shall consider it our duty to pursue this branch of our vocation as a Masonic journalist, so long as inquirers exist in the land amongst the Philistines who "dress up to dine together." We need hardly remind so eminent an authority of the words of the old dramatist, "*Homo sum: humanum nihil a me alienum puto*;" and pause but to assure him that nothing which relates to, or which may tend to illustrate, the various rites of Freemasonry can be considered "foreign" by an earnest Masonic student.

With reference to Bro. Spencer's edition of the old Constitutions, the work cannot be expected to possess great interest for non-Masons, and we can quite understand our reviewer's feelings of disappointment if he had hoped to derive much mystical knowledge from its contents. The development of operative Masonry into the symbolic and speculative science which modern Masons practise, is in itself a subject by no means thoroughly comprehended by the learned, and doubtless it must appear terribly obscure to a superficial *Observer*.

We must, however, protest against the gratuitous assumption that Masons boast of their charity—the very contrary is the fact. It has been affirmed over and over again that Freemasonry is not a benefit society, and that no brother is permitted to hold out the faintest inducement of the kind to candidates for admission into the Order. If, however, the critic believes that no good can come out of Nazareth, we feel it would be a hopeless task to attempt his conversion. Fraternity, charity, and all the other concomitants of true Masonry are ignored by the sweep of his pen, and we are even subjected to the insulting pity of the *Observer*, whose reflections are saddened by the thought that "human beings can be found to maunder over and be interested in such abject nonsense." Notwithstanding this severe blow, we do not despair of the future of the Craft—convinced, as we are, that foundations which are based upon the holiest emotions of the human heart, can never be shaken or destroyed by the shafts of ridicule.

ON Wednesday evening Lord Derby distributed the prizes to the members of the 1st Lancashire Rifle Volunteers at Liverpool. The noble earl, in the course of an address on the subject of our national defences, spoke of the "needless panic of last winter," and said that perhaps the present danger was on the side of indifference and neglect. Looking abroad, the country was, he believed, at this moment as clear of foreign complications as it ever had been, or as any European State could be. The autumn campaign was, in his opinion, a wise step, and he hoped it would be continued yearly.

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ILLUSTRATIONS of the HISTORY
of the CRAFT.

BY A MASONIC STUDENT.

CHAPTER II.

I propose in this chapter to point out what I believe to be the only true foundation, on which the history of our Order can safely rest.

In a few words, I am anxious to advocate and uphold what may be called the Guild Theory.

In 1863 I made the following statement, in regard to the opinion I then ventured to intertain in respect of this much "vexata quæstio," and subsequent study and consideration have only tended to strengthen the conviction I then expressed, and which I had arrived at after some years of patient and careful inquiry.

"Freemasonry as we have it to-day, affected, no doubt, to a great extent by the preponderance of the Speculative element, has come down to us, I venture to believe, through a long succession of centuries, and may be most safely and satisfactorily traced through the operative guilds and Masonic sodalities of the middle and early ages, to Roman Collegia, to Grecian communities, and thence to Jewish and Tyrian Masons."*

And it is this same view, substantially, of our Masonic Order, which I wish to bring now more formally before my brethren generally, because in it, and in it alone, I feel persuaded the true history of Freemasonry is to be found.

The more we study the whole question—difficult as it confessedly is in all its bearings—the more shall we be convinced, I feel confident, ere long, that no other theory can satisfy the exigencies of historical criticism on the one hand, or harmonise the confused traditions of Freemasonry on the other, but that which regards our Speculative Order to-day, as nothing more and nothing less, than the direct continuation and legitimate result of the olden system of operative sodalities.

Let it be granted that Freemasonry exists under an altered condition of things, and is to be found perhaps in a wider sphere than of old, when it was confined to the building societies of an operative brotherhood: yet, its normal state, from which our present Freemasonry has derived its life and history, was that of an operative Masonic guild.

Now it is a mistake to suppose, as some modern writers seem to do, that this explanation of our Masonic annals and progress is a novel one, of a comparatively very recent date and unknown to our earlier historians. It has been said, for instance, by our latest Masonic annalist, our learned German Bro. Dr. Findel, that the "first writer on the subject of Freemasonry who ventured to hint at the existence of an historical connection between the Fraternity of Freemasons, and that of the stonemasons was the Abbé Grandidier, a non-Mason," who wrote in 1779.†

But though I am quite willing to admit, that he is perhaps the first non-Masonic writer who openly argued for the distinct existence of a purely operative brotherhood, with signs and symbols, forms and teachings analogous to our own, yet we should never forget, that the assertion of a secret bond of union, of a similarity of symbolic teaching, of a continuity of organisation and existence, as between operative and speculative Freemasonry, is really as old as the time of Anderson and Preston.

Anderson, the first edition of whose "Constitutions of the Freemasons" was published in 1723, and Preston, whose first edition appeared in 1772, have based their entire history of the Order, though with differences of detail peculiar to each writer, as our Bro. Findel has himself admitted, "on a history of architecture taken from the legends of the guilds"

And though since their time the subject has been greatly elaborated by many able foreign writers on Freemasonry—to some extent by Bro. Laurie—and especially by German writers,‡ and though it may be true, that the terminology of

the operative guild theory has only of late years assumed its present development and position among Masonic writers, yet we are bound, as it appears to me, to accord in justice to Anderson and Preston, the credit of asserting and maintaining the true theory of the operative origin of Freemasonry.

A great deal of ridicule has been cast upon Anderson, especially, for the high-flown language in which he claims to carry up the antiquity of our Order to the earliest ages of the world, and for the free use he has undoubtedly made of even patriarchal names.

Yet it should be borne in mind, that he probably intended, after all, by such language, only to state paraphrastically the old teaching of the connection supposed to exist between Freemasonry and the primæval and later mysteries.*

Accepting this view, that the early mysteries were the depositories of sacred truth, though by degrees debased and corrupted, Anderson with many others seems to have held that Freemasonry still retains in its carefully preserved inner teaching some traces of these earlier mysteries, and that it was in itself therefore as old as the patriarchs, and coeval with the first germs of civilisation among mankind!

It must, however, fairly be admitted, that he has unwisely claimed "nominatim" as patrons and members of our Order, many whose affiliation to Freemasonry could be only, at the best, but a legendary tradition, and that he has allowed the influence of this old and attractive theory to outweigh the more sober claims of historical evidence and practical accuracy.

Let us, however, return to the more immediate subject matter.

There are three views, apparently, of the guild theory, which merit our present and careful consideration:—

1. There is the view, for instance, of our learned German brother, Dr. Findel, to which we will give our first attention.

If we understand his words rightly in his very valuable and interesting History of Freemasonry, he accepts without reserve the guild theory, and looks upon our modern Order as the direct continuation, though somewhat developed and expanded by the revival of 1717, of the operative guilds.

He advocates distinctly and without doubt the operative origin of Freemasonry; and though it is not quite clear from his valuable work whether he accepts our modern ritual and organisation as identical in all respects with that of the operative Fraternity, yet he seems to do so, inasmuch as he more than once advocates the view I have often contended for—that the ritual and ceremonies and oral teaching and mystic symbolism of the purely operative lodges were to a great extent under the direction and approval of the monastic orders.

The great value of our learned brother's history to the Masonic student consists in this, that he so ably points out the real operative origin of Freemasonry; that he introduces with great clearness in support of his argument, the rules and regulations, the customs and traditions of the operative German Masons, clearly proving a similarity of usage and identity of symbols between them and our Speculative brotherhood to-day.

The peculiarity of Bro. Findel's view consists in this, that he assigns the origin of the Masonic Order, as an operative institution only, to the German "Steinmetzen," or stonemasons of the middle ages, and seems to fix on the beginning of the 11th century as the epoch when we have for the first time satisfactory evidence of their existence and proceedings and purpose.

And though it must be ever most interesting to all Freemasons, thus to be able to trace the history of the German operative "Bauhütten" or lodges, through several centuries, yet it would be, I venture to think, most unsafe, as it is in truth impossible to contend, or seriously for one moment to suppose, that Freemasonry could have thus sprung up all of a sudden in the history of the world—could with all its old legends and time-honoured traditions and myste-

rious symbolism, have been alone the product of the ingenuity and skill of German stonemasons, and transplanted from Germany to England.

Our learned brother's argument, that because he finds the legend of the "Four Crowned Martyrs" in our earliest known Masonic MS., and traces, as he thinks, of "Vehmic" usages in the Sloane MS. 3329* therefore our English Freemasonry was introduced by German operative Masons, is, though ingenious and very creditable to his patriotic sympathies, utterly opposed to all the known facts of the case, and completely irreconcilable with the evidence of history, and the witness of our own English Masonic traditions.

No doubt Bro. Findel's theory is in itself a very interesting one, and in some respects an easy way of surmounting many of the difficulties and peculiarities of our Masonic annals. It may serve also to dispel some of the doubts and remove some of the objections of hostile criticism, but it does by no means clear the way perfectly for the Masonic or un-Masonic enquirer, and still leaves unaccounted for, on any safe and satisfactory authority, the origin, existence, progress, and perpetuation of one of the most remarkable institutions the world has ever seen.

To say nothing now of other patent objections to it, how are we to deal, if we accept it, with that very important subject of Masons' Marks?

Our learned brother E. W. Shaw contended some years back, and I have never seen any satisfactory reply to his assertions, that one great principle pervaded all the known Masons' marks in the world, namely, that they were outward symbols of an inner meaning or teaching.

From the almost innumerable fac-similes he had collected after many years' arduous labour, which I have myself seen, from all quarters of the world, he found the same unity of design and actual identity of form in all the remarks he had so carefully gathered together, whether they had been found on Egyptian pyramids or Roman walls, on Hindoo or on Mexican temples, on early or mediæval ecclesiastical buildings, on the stones of Tyre, on the very buildings of Jerusalem!

His argument, then, which always appeared to my mind irresistible, that we have in these Masons' marks a strong proof of the antiquity of our Order, and of its wide diffusion at a very early period, has recently received a striking confirmation by the underground discoveries of Bro. Lieut. Warren in the Holy City itself, who has brought to light the long-buried marks of Tyrian and Jewish Masons.

If, however, we accept our learned Bro. Findel's theory, we must surrender this valuable evidence of the great and real antiquity of Freemasonry.

Believing, then, in common with all who have had the opportunity of studying his most interesting work, that a debt of gratitude is owing to him for his careful and accurate investigations, and regarding his history as a most valuable aid and addition to Masonic literature in general, I still think that we cannot safely adopt his limited view of the antiquity of the Craft, the late origin he assigns to the operative guilds, or find in his skillfully-developed theory a satisfactory solution of the true and full history of Freemasonry.

2. There is a second view of the guild theory, which I may dismiss with a very short notice, for it is historically and archaeologically untenable.

It is that which asserts that the history of Speculative Masonry is to be entirely severed from that of the operative guilds, and that though the guilds existed, certainly they had little or nothing in common without our modern Order, and that the revival in 1717 was but the adaptation by Speculative Masons, without any warrant or natural connection of the phraseology, usages, and legends of the operative guilds.

In short, to repeat the Abbé Grandidier's words, Freemasonry as we have it to-day, in its inner speculative teaching and outer and formal organisation, is but the "servile imitation of an ancient and useful Fraternity of actual Masons."

But this very modern view of the history of the Craft, as far as I know or understand the

* Oration before Pentalfa Lodge, Bradford, 1863.

† Findel's History of Freemasonry, p. 15.

‡ Vogel, Albrecht, Mossdorf, Schröder, Fessler, &c.

* Hutchinson, Lenoir, Clavel, Oliver, Faber, Authoria Hibernica.

* It was my privilege to ask Bro. Findel's attention originally to this interesting MS.

arguments of its supporters, has so far nothing but crude hypothesis and intolerant assertion in its favour, and seems destined to land us as a Fraternity, ere long, again on the shore of a most unlearned and unreasoning exposition of our archæology, our usages, and our history.

If it be true, we may as well bring to an end at once those studies and investigations which of late years have been undertaken by so many able brethren, in order, from the unerring records of the past, to erect a lasting edifice standing on sure foundation, perfect in its parts and honourable to the builders, which shall be able to resist alike successfully the attacks of criticism, and offer a satisfactory and reasonable history to our brethren and the world of our ancient and beneficent Order.

3. But the third view remains for our consideration, namely, that our Freemasonry may be safely traced through the mediæval and early guilds, direct in the first instance to the Roman Collegia, and then even much further back, in harmony with our own ancient traditions. Bro. Dr. Findel puts the whole question most fairly, when admitting that a "certain connection existed" between the mediæval guilds and the Roman colleges, he goes on to ask, whether the former be a "direct continuation" of the latter—whether "there exists sufficient historical proof to justify the tracing back the Fraternity of Masons to the building corporation of Rome"?

And though he has thought well to answer both these questions in the negative, and to say that "attempts to trace the history of Freemasonry further back than the middle ages have been up to the present time most decided failures," I think he has allowed his preference of his own view to blind him somewhat to the result of the researches of those able brethren who advocate the connection between the mediæval guilds and the Roman Collegia, and that he has not given sufficient weight to the evidence which may be adduced in support of this larger theory of Masonic history.

It is impossible to hope to find to-day historical evidence of a perfect uniformity of ritual and ceremony, of customs and usages, in which some set so much store, between the present and the past. Indeed, if that be requisite, Bro. Findel's argument in respect of the German Steinmetzen utterly breaks down, for he himself admits that a "complete insight into the customs in use among the Fraternity of stonemasons into their origin and progress will most likely never be vouchsafed to us."* Nevertheless he goes on to contend that they were the forefathers of modern German Speculative Masons, and in all essential particulars identical.

I would only adopt my learned brother's own admission and argument, and apply it to the view I am now advocating.

In common with those who maintain the same view of Masonic history,† I contend that the evidence we are already in possession of, to link us on to the building colleges of the Romans, and thence to Grecian communities and Egyptian mysteries is very clear and very striking, and cannot any longer be disputed or cavilled at.

There is a very great body of evidence, which requires to be carefully considered and respectfully treated, and cannot, as it ought not to be hastily dismissed, without due weight being given, to what may be incontestably proved, in favour of any favourite hypothesis or preconceived opinion of what the History of Freemasonry can safely be supposed to be.

That they are many difficulties in the way of a perfect development of this last theory, no one can deny, but they are not really greater than attend on Bro. Findel's more limited view, and such a difficulty, after the lapse of centuries, must be reasonably expected, as well as from the peculiar condition of the Masonic system! I hope, in the next chapter, to put before my brethren what is really the amount of reasonable evidence, or even any view at all of Masonic history, as regards the ancient building colleges and sodalities, up to the fall of the Roman Empire.

* Findel, page 61.

† Rebold, Krause, Clavel, Lenning, Schauberg, Fallou, Dalloway, Hope.

Original Correspondence.

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

"FREEMASONRY AND JUDAISM."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Bro. Buchan has done me the honour to bestow some time and labour upon the columns I have been permitted to contribute to *THE FREEMASON*, on the Israelites and Anglo-Saxons. Permit me to offer a preliminary remark on the mistake into which Bro. Buchan, W. B., and others have fallen, in referring to my papers under the title of Freemasonry and Judaism. I fear that after all the pains I have taken to point out and maintain the distinction between Jews and Israelites, an important one—though both the seed of Abraham—they lose sight of that distinction, as does a writer in the *Observer*, who supposes that I am desirous to prove that all Englishmen are Jews. I have no reason to be other than well satisfied with the tone and spirit in which Bro. Buchan comments upon what appears to him to be my errors. He has brought out two or three points on which we are heartily agreed—at all times a good work among brethren. He has also more fully than heretofore brought out some of the points on which we are at decided antagonism. Our points of agreement are, I am sorry to say, but few; they are enough, however, to enable us to stand upon the same platform, and cordially to take each other by the hand. He opens his letter by affirming that "It matters not whether we be Jew or Turk, Hindoo or Christian, Trinitarian or Unitarian, all are alike to Freemasonry, and justice to itself demands that within its pale all be put upon the level—agreeing to differ and differing to agree." That I accept as one of the fundamental principles of our common Craft; and I believe I hold it fast, and act consistently with it. Bro. Buchan's closing admonition is no less deserving our acceptance and observance than his opening proposition: "The path of duty lies in working while it is called to-day; or, as Ecclesiastes has it, 'Whosoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'" I agree with him, too, in feeling that "there is surely nothing unmanly, or unmasonic, in admitting that we are wiser to-day than we were yesterday"—provided always the fact is so. I regret that it is only in these two or three points in Bro. Buchan's letter that he and I are agreed. His philosophy appears to me to be as superficial and erroneous as is his biblical and historical reading; and in the expression of opinion there seems to me to be an exhibition of credulity not exceeded by what he attributes to those who, myself included, substitute idle dreams and the vagaries of the imagination for substantial truths. Bro. Buchan deals very tenderly with my errors and prejudices touching the Bible, which he attributes to the same cause that induced his own former errors in religion, from which he is now, as he feels, happily emancipated. He says, "instead of examining it (the Bible) in an impartial and thoroughly independent manner, we have been altogether guided, hitherto, by our early training and belief, thus getting only a one-sided view." This, he thinks, "is little creditable to either of us." Bro. B.'s investigations and thought have, he says, "led him up" to a departure from this thralldom; while I, alas! am still "cabin'd, cribb'd, confined, bound in" by the dreams and fables of childhood. But I cannot accept his apology for my errors and prejudices; for if he has been investigating and thinking, so have I; but while his investigations and thinkings on this subject have led him out of those errors in which he was entangled by early training and belief, my investigations and thinkings have led me out of what I had imbibed by early training into my present, and, according to Bro. B., erroneous views touching the Bible and what pertains to it. My early training gave me the same notions of the Bible as those now held by Bro. B., after his conversion. Whether I have, as he has, investigated in "an impartial and thoroughly inde-

pendent manner," I will not positively assert. I believe I have done so; at all events, that was what I desired; and I have endeavoured to give a reason for the faith that is within me, in the writing and publication of many hundreds of pages, forming some bulky volumes, on biblical literature, embracing the genuineness and authenticity of the books of the Bible; the integrity of the text; the value of the various readings found on a collation of ancient MSS. and early versions, &c. These investigations were for the satisfaction of my own mind; and the publication of their results has been in the hope of aiding others, who, like myself, had been led by such writers as those which the end of the eighteenth century produced, to think as Bro. B. now thinks, that "The Bible, as we now have it, is simply, in great measure, a mere collection of Hebrew pamphlets, full of interpolations and alterations of the works of the original authors . . . being full of mistakes, and one version full of mistranslations; while, also, many fables have crept into it." I should be sorry to think that Bro. B. has not "examined in an impartial and thoroughly independent manner" all the various branches of biblical studies, so as to be quite justified in pronouncing his judgment upon them. I will only say for myself, that fifty years of investigation have led me to conclusions the very opposite of those enunciated by Bro. B.; that I read history by a different light, and estimate the value of evidence upon principles different from those by which Bro. B. appears to be guided; so that, while he holds the Bible to be a mere collection of Hebrew pamphlets put together by whom, nobody knows, corrupted in the text, interpolated with fables, and inspired only as Shakespeare, Luther, Milton, Newton, Scott, Watt, Gladstone, and others, have been, I have evidence which I believe no amount of science, sophistry, criticism, ridicule, or Positivism can invalidate, that it is "The Book," full of sublime truths, Divine teachings, and marvellous prophecies, the progressive fulfilment of which is so plainly written on the page of history, that "he who runs may read;" and that he who, after comparing the pages of prophecy with the pages of history, can regard their agreement as only so many "resemblances," or casual coincidences, must have an amount of credulity by far exceeding what he fancies to prevail amongst believers in the Bible.

I have read a good many strange and fanciful things about the human soul, but it appears to me that Bro. Buchan has "capped the climax." He defines it to be (1) "the action of the brain," or (2) "human consciousness." As if action and the consciousness of action were one and the same thing; or (3) "a mere matter of cause and effect." The consciousness being, I presume, the effect of the cause; that is, "the acting of the human brain" originated by some self-generated power, which is, also, the seat of consciousness. Such teaching, it is to be supposed, is much more satisfactory, because more comprehensible and more in accordance with the lights of science than the Mosaic statement, that God the Creator breathed into the material body of man "the breath of lives, and he became a living soul."

I am obliged to Bro. B. for the correction of an error on page 436, where it reads that the Anglo-Saxons, like the ancient Hebrews, reckoned their day from evening to morning, instead of, from evening to evening. It is evidently a clerical error, as there is a reference to the passage, Lev. xxiii. 32, where the words are, "from even to even." It should be observed, however, that it was probably only the sacred day of the Hebrews which they thus reckoned.

I must decline, at present, though with all respect to those who differ from me, to discuss any isolated passages in my papers on Freemasonry and Israelitism. They will soon be brought to a close, and then will be the time for refutation and defence—if they be susceptible of it.

WILLIAM CARPENTER.

(To the Editor of *The Freemason*.)

DEAR SIR,—Would some learned brother Mason inform me, through the medium of your

valuable paper, the names of the several degrees, as practised in *English* Masonry up to the 33^d? I fancy the English degrees are under the York Rite. I have made the enquiry from many old and generally well-informed Masons in my own neighbourhood, but, strange to say, not one of them can give me the desired information.

Please understand that I don't want the names of the 33 degrees under the "Ancient and Accepted Scotch Rite," those I have; what I want is, the names of the 33 *English* degrees.

Compliance with the above will greatly oblige

Yours fraternally,

W.M., R.A.

FREEMASONRY IN HEIDELBERG.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Perhaps some of your readers may be interested by a few words regarding the working of the M.M. degree at Heidelberg. I attended the lodge Rupprecht zu den 5 Rosen, by invitation from one of its members. The lodge itself is a large handsome building in the Byzantine style, and has not long been built; it was used as a hospital during the late war. The whole ceremony of the M.M. degree differs materially from ours. Of course I am precluded from mentioning various points in which the German ritual varies from our own, but such as I can refer to I will.

The lodge was held at 10 a.m. on Sunday. The S.W. and J.W. were both placed in the W. The three candidates were all raised together. The brethren kept on their hats during almost the whole of the ceremony. The lodge was not opened in the E.A. and then gradually raised to the M.M., but was at once opened for work in the latter degree. The candidates were in no wise prepared, as in our lodges.

There were other and greater differences in the manner of working, which I cannot more nearly refer to, but which made the ceremony entirely unlike that of our own lodges. The whole, however, was most excellently performed; the worthy W.M. went through his duty in a very impressive manner, and his officers (not always the case in our own lodges) knew their work thoroughly.

The lodge numbers nearly one hundred members, and the W.M. and brethren are always happy to see strange brethren at their meetings.

Yours fraternally,

G. E. C.

PROVINCIAL GRAND CONCLAVE OF KNIGHTS TEMPLAR FOR DEVON.

A meeting of the above Grand Conclave was recently held at Plymouth. Present: V.E. Sir Knights Rev. J. Huyshe, M.A., P.G.C., and I. P. Metham, D.P.G.C.; E. Sir Kts. J. Sadler, 1st Capt.; J. Shanks, 2nd Capt.; I. Watts, Treas.; J. J. Clase, Chancellor; F. Codd, Vice-Chancellor; Hiley, 1st Expert; Austin, 2nd Expert; J. N. Blake, D. of C.; E. A. Davis, Asst. D. of C.; P. B. Clemens, Capt. of Lines; P. Holmes, 1st A.D.C.; Warren, Sword-br.; Gregory, Equerry; J. Rogers, Asst. Equerry; also Sir Knights Bird, Harvey, F. R. Tomes, H. F. Hearle, C. Godschalk, H. Bartlett, T. Hunt, J. Port, Coad, J. Seccombe, J. B. Kerswill, J. E. Curteis, T. S. Bayly, J. O. Oxland, J. Montgomery, J. Matthews, J. R. Hicks, J. W. Keyworth, T. Dand, S. Jones, Robinson Rodd, &c.

The sum of twenty guineas was granted from the funds of the Prov. G. Encampment to the Fortescue Memorial Fund, five guineas to the Boys' School, and two guineas to the Masonic Bed in the Devonport Royal Albert Hospital.

The V.E. Prov. Grand Commander appointed the following Sir Knights as officers for the ensuing year:—I. P. Metham, D.P.G.C.; Colonel Elliott, G. Prior; Capt. Shanks, G. Sub Prior; Rev. J. Dickinson, G. Prelate; John Way, 1st Captain; H. Dubosc, 2nd Captain; J. J. Clase, G. Chancellor; F. Codd, G. Vice-Chancellor; Hambly, G. Treas.; J. R. Hicks, G. Almoner; Curteis, G. Registrar; Keyworth, 1st Expert; Dand, 2nd Expert; Passmore, 1st Capt. of Lines; Henry Bartlett, 2nd Capt. of Lines; Montgomery, Dir. of Cers.; Kerswill, Asst. Dir. of Cers.; Port, Herald; Coad, Standard-bearer; Hearle, Sword-bearer.

THE FAIR SEX AND ADOPTIVE MASONRY.

(Continued from page 389.)

ARTICLE IX.

The songs, appointed by the Eastern Star Order, possess some merit in a literary point of view, and, when efficiently rendered, must add very materially to the solemnity of the service prescribed. The compositions forming the repertoire of the Institution may be summarised thus: "The Lament," "Pious Devotion," "The Widow's Advent," "Sublime Prayer," "Inflexible Faith," "Immortal Home," "The Sister's Funeral," "The Sister's Grave," "Love and Light," "Come Home Early," "Good Night."

The restrictions as to the decorations that shall be worn by a sister are expounded in such a manner as to obviate all misunderstanding. They are as follows:—

"Ladies who receive the degrees of the Eastern Star are entitled to wear, as a decoration, any well-arranged device, emblematical of the Order, and they are earnestly advised to adopt some appropriate badge, particularly when travelling, because, in case of an accident, their claims to the protection of Masons (if any who may have received the degrees should be present) would be easily recognised. The pin or brooch, in the form of a five-pointed star, of gold, enamelled, or of precious coloured stones, may be worn, on all occasions, as a dress ornament. The scarf of silk ribbon, three inches wide, the five proper colours woven lengthwise through it, is most appropriate at Masonic festivals, where Masons appear in regalia. The scarf should be ornamented with three rosettes; one on the shoulder (flat, of red and blue-coloured ribbons), one on the breast (quilled, of blue, white, red, yellow, and green-coloured ribbons), one at the crossing (flat, of yellow and green-coloured ribbons); each rosette ornamented with a five-pointed gilt star in the centre—the ends of the scarf to be finished with coloured silk fringe. It is to be worn from right to left."

The certificate presented to each sister who has passed through the several degrees is addressed to members of the "mystic tie," and appeals for the extension of favour from the Craft to the lady in possession of the document. The formula is in this wise:—

"The Order of the Eastern Star.

"To all enlightened Free and Accepted Masons around the Globe, Greeting.—This is to certify that the bearer, _____, is Masonically vouched for to us as the (wife, sister, or daughter) of Brother _____, a Master Mason in good standing in _____ Lodge, No. _____, at _____.

"She has received under solemn pledges of honour, from one of the patrons of the Eastern Star, all the light of this Order, and she truly emulates the virtues of the immortal characters therein commemorated. So faithful and so true a lady deserves the favourable regards of Freemasons, whose principles she admires, and in whose benevolent work she is ready to co-operate. She is therefore recommended to the protection and fraternal respect of all Free and Accepted Masons, wherever dispersed.

"In testimony whereof we, the representatives of the National Order of the Eastern Star and of the State Branch of _____, have subscribed our names at _____, and caused the national seal to be affixed the _____ day of _____, A.D. _____.

"_____, National Patron.

(Seal.) "_____, National Treasurer.

"_____, National Secretary.

"*Virtus Omnia Probitate.*"

The Eastern Star Order has of late received some favour among the ladies in America, and has unquestionably wrought much good in the social condition of the country. The number of Master Masons associated with the Institution has not been divulged by the authorities, but it is, in many quarters, believed to be very limited in consequence of the lukewarm interest in its maintenance displayed by the regular Craft. If encouragement and support be not extended to the Society by the Fraternity generally, it may be reasonably predicted that the sisterly community will not be able to increase its sphere of action beyond the limits of the continent, and may, therefore (like many undertakings), even-

tually collapse after a lingering existence. It would, of course, be quite impossible for uninitiated members of "the mystic tie" to identify any lady connected with the Order, if they felt ever so disposed to award that protection and respect which the principles of the Sisterhood demand. The operations of the Institution are at present almost exclusively confined to the fair sex, and unless powerful aid is afforded by Free and Accepted Masons throughout the world, the intentions of the founder cannot be realised. There can be no doubt that the numerous platform women orators spread over the different States of the Union entertain no misgivings of the permanent success of the Order, because the sisterly community is viewed by them in the light of a precursor of the "independence" of women and the establishment of "rights" in civilised nations. This peculiar sect advocating woman's cause, as it is termed, must be credited with much persistency and aptitude in disclaiming against the supposed wrongs and oppression suffered from the opposite sex. It must, however, be acknowledged that, notwithstanding the noisy and foolish demonstrations incessantly paraded before the public, there are in different parts of the world millions of sensible women who view these scenes with great indifference, and who prefer to enjoy the confidence and goodwill of the sterner sex rather than waste time in frivolous behaviour that would surely disturb the serenity of the matrimonial firmament. It is hard to comprehend the meaning of these "rights." How may they be interpreted? Do they signify that women must be so exalted as to render man subservient for ever to her wishes, and that man must be deprived of the important trust given to him by the Creator? Do these "rights" imply that woman shall till the soil, and do every conceivable out-door labour, while man must remain contentedly at home, doing nothing for the maintenance of the household? If these questions are answered in the affirmative, then may it be said that such a revolution in the social aspect of the world would prove incalculably disastrous to the respect and esteem the sex has hitherto enjoyed from the "lords of creation." The writer is impelled by his own feelings to assert that mankind would deplore the change greater than any other worldly consideration, because woman would, by taking a foremost part in the rough business of life, become hardened in nature. The deprivation of the attributes of woman would be felt throughout the world, and it is difficult to imagine the evils that would be entailed upon succeeding generations if this loss were a reality. It is to be hoped that the disaffection now observed in various places will soon subside into oblivion. Let woman confine her attention to her home duties, and assiduously study to improve the condition of man, and she will assuredly sustain his admiration and ensure his lasting protection and sympathy. The words of Goldsmith and Matthew Henry are worthy of being produced in this column for the consideration of both sexes. The former author says: "The modest virgin, the prudent wife, and the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from the quiver of their eyes." The latter-mentioned author is equally explicit in his views. He observes that "Woman was made out of the rib, taken from the side of a man; not out of his head, to rule him, but out of his side to be his equal, under his arm to be protected, and near his heart to be beloved." The present writer is impressed with the idea that woman can exercise great influence over the actions and dispositions of man, rendering the roughest nature tractable to her will. Shall one secret be divulged for the benefit of wives in general, and of those ladies who meditate marriage in particular? This proposition will possibly receive the ready assent of every fair reader, for what can be a more interesting theme than the proper management of a husband?

(To be concluded in our next.)

LODGE OF BENEVOLENCE.

The monthly meeting of the Board of Benevolence was held at Freemasons' Hall, on Wednesday, the 18th inst., under the presidency of Bro. J. Nunn, S.V.P., who was supported by Bro. J. Brett, J.V.P., as S.W.; J. Savage, as J.W.; J. Smith, F. Walters, H. Garrod, S. Gale, C. A. Cottebrune, S. May, W. Mann, P. Kirke, W. C. Crick, C. P. Ward, G. Bolton, C. J. Hogg, E. H. Finney, and other brethren.

Grants were made to the following cases: The widow of Bro. S. A., of Lodge 344, Radcliffe Bridge, £20; Bro. W. R., 384, Bangor, £5; the widow of Bro. J. F., 153, Gibraltar, £10; the widow of Bro. J. D., 159, East Stonehouse, £10; Bro. A. G., 879, Peckham, £20; the infant child of late Bro. C. L. N. D., 957, London, £10; Bro. R. J. P. B., 548, Deptford, £30; Bro. C. J. P., 548, Deptford, £10; Bro. J. P., 59, London, £30; Bro. W. F., 239, Jamaica, £15; and Bro. W. H., 87, London, £15.

Four cases were deferred to the next meeting, and the lodge was closed.

INSTRUCTION.—The return visit of the Doric Lodge of Instruction to the United Pilgrims' Lodge of Instruction is fixed for the evening of Friday, the 27th inst., at six o'clock precisely, when fifteen members of the former lodge will work the Fifteen Sections, under the presidency of Bro. John Thomas, P.M., P.Z. 507, 720, 1239, &c., the Honorary Preceptor of the "United Pilgrims." The meeting will be held at the Duke of Edinburgh Tavern, Shepherd's-lane, Brixton. We strongly recommend such of our readers as are instructed in the spread of Masonic instruction to attend on the occasion, as they will have an opportunity to observe the great advantages to be derived from the interchange of visits which these lodges have originated. We are requested to notify that with a view to extend the usefulness of the United Pilgrims' Lodge of Instruction, its members have reduced the amount of introductory fees and subscriptions, and have made such other arrangements as will doubtless considerably increase their numbers and their ability to do good Masonic service in the south of London.

AN OLD FREEMASON.—Amongst the notabilities of Haworth is the oldest regular Freemason in England, viz., the venerable James Brown, P.M., who was duly initiated into the mysteries of the Order A.D. 1807, and is a member of the "Three Graces Lodge," Haworth, No. 408. He is now in his eighty-sixth year. During his lifetime he has seen much service both at home and abroad, for he was at Quebec engaged in the American war in 1814. He has been a strong, healthy, active man, and is at present in a stronger state of health and strength than most at his stage of life.

DEATH OF AN OLD CUMBERLAND FREEMASON.—We have to record the death of the oldest Freemason in the province of Cumberland and Westmorland, and one of the oldest, if not the oldest, in England. Bro. John Pearson, of Wigton, died on Saturday morning, 23rd ult., curiously enough on the very day he completed his eighty-sixth year. He was made a Freemason so long ago as the year 1805, at Neston, in Cheshire (Lodge No. 258). In the year 1807, Bro. Pearson removed to Wigton, and was one of the "three Johns" who established the Wigton St. John's Lodge, now 327—then 607—and the first warrant was granted to him and others. He was all his life an enthusiastic Mason, and attained to as high a position as is possible to any ordinary member of the Fraternity, in fact much higher than is usually attained. He was Provincial Grand Secretary. He gave the late Sir James Graham, P.G.M., his two higher degrees; and also assisted in advancing the late Admiral Graham. He gave the late Bro. Blair, P.G.M. for Lancashire, all his three degrees, and there were few Masonic ceremonies in the two counties which he did not take part in. He attended the anniversary meetings of his lodge for no fewer than fifty-six years, never missing one until the infirmities of age prevented him. Up to the day of his death his memory and faculties were quite clear, and he could recall even the most minute portion of the mystic ceremonies of the "ancient Craft." He was interred on Monday, 25th September, and his remains were attended to the grave by a large number of the brethren, many of the neighbouring towns being represented. The coffin was borne to the grave by some of the oldest members of the lodge, and a large number of his old friends attended the funeral.

THEATRICAL.

DRURY-LANE.—The performances at this fashionable theatre commences with the laughable sketch, by Mr. J. Oxenden, entitled, "The Wrong Man in the Right Place," supported by the talented Vokes family. "Rebecca," from the pen of Mr. Andrew Halliday, is the drama, and for spectacular effect it has never been surpassed. "Number Six, Duke-street," a farce, is the concluding piece. The theatre is crowded every evening. The novelty likely to be produced at Christmas will, we hear, be founded on the old British legend of "King Arthur."

ADELPHI.—We need only remind our readers that "Notre Dame" has now reached over its 170th night, to show (as we predicted) what a glorious success it really is. "Down in a Balloon" commences, and "Buttons" finishes, the attractive programme of this popular theatre.

VAUDEVILLE.—The comedietta "Autumn Manœuvres," J. Albery's comedy, "Apple Blossoms," and H. J. Byron's extravaganza, "The Orange Tree and the Humble Bee," comprise the entertainments at this select theatre. The house is crowded every night, and we advise all to apply early for booking seats, so as to prevent disappointment.

WE notice with pleasure that Bro. Samuel Adams announces his first complimentary benefit will take place at the Royal Music Hall (where he is manager), on next Wednesday, 25th instant.

BRO. W. HOLLAND is, we understand, to have the general management at the Royal Victoria Palace of Varieties, which is nearly completed. We cordially wish him every success.

It is with pleasure that we have heard of the proposal to erect a Provincial Grand Lodge for Dundee, under the designation of the "Provincial Grand Lodge for the Municipal Province of Dundee." The brethren have selected Bro. Lieut.-Col. Alison, for the proposed honour. Hitherto Dundee has been made the Provincial Grand Lodge of Forfarshire, and when we state that that Grand Body has not met for three years past, this step on the part of the lodges in Dundee is certainly necessary.

AN EXCITING SCENE IN THE CITY.—One of those accidents which sometimes take place in the City and cause such havoc and stoppage of business occurred last week in Gracechurch-street. About four o'clock a dray was being driven, when from some cause or other the horses suddenly became restive and unmanageable, and the dray with its ladder protruding behind was backed into the shop front of Bro. Kibble, jeweller, of No. 22, Gracechurch-street. The large plate-glass front was shattered to pieces and the valuable stock of watches, clocks, and jewellery scattered in the roadway. The accident happened near one of the shafts being driven for the main drainage—of which there are several in the street—and the kicking of the horses in their struggles to free themselves from the reins, which had become entangled with their legs, terrified the large crowd which, as a matter of course, soon collected. A number of the swell mob and light-fingered gentry—always on the alert for such accidents—were quickly on the spot, under the pretence of "assisting," and, of course, made the most of such an opportunity of helping themselves and confederates. Seeing how matters stood, the neighbours and a number of friends, under the direction of Inspector Harrison, of the City police, joined hands and formed a ring round the scene of the disaster, and thus quickly put an end to the practices of the light-fingered "helpers." The police rendered every assistance by stopping the carriage traffic at once, and it is mainly owing to their prompt exertions that much more valuable property did not go amissing. Several bushels of broken glass were picked up, and these have to be carefully looked through for diamonds and other precious stones, as well as pieces of gold, before the exact loss can be ascertained.

The following matter stands over:—"Freemasonry and Israelitism" (XXI); "The Footsteps of Masonry"; "Israelitish Origin of the Anglo-Saxon Race"; "The Philosophy of Freemasonry"; "The state of Masonry in England from the earliest Traditions to the Norman Conquest"; "The Royal Order of Scotland and its Antiquity"; "Bro. Carpenter and Bro. Buchan"; "The Purple in West Lancashire"; "Poetry, Notes and Queries, &c., &c. Reports of Craft Lodges 216, 1194, 1289, 1302, 1327; Mark Lodges 104 and 137 (consecration); Byzantine Red Cross Conclave; &c.

METROPOLITAN MASONIC MEETINGS

For the Week ending October 28, 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, OCT. 23.

Lodge 28, Old King's Arms, Freemasons' Hall.
 ,, 183, Unity, London Tavern, Bishopsgate-street.
 ,, 902, Burgoyne, Anderton's Hotel, Fleet-street.
 ,, 905, De Grey and Ripon, Great Ilford.
 Chap. 25, Robert Burns, Freemasons' Hall.
 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. Dille, Preceptor.
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, OCT. 24.

Lodge 14, Tuscan, Freemasons' Hall.
 ,, 92, Moira, London Tavern, Bishopsgate-street.
 ,, 145, Prudent Brethren, Freemasons' Hall.
 ,, 186, Industry, Freemasons' Hall.
 ,, 205, Israel.
 ,, 1158, Southern Star, Montpelier Tav., Walworth.
 ,, 1196, Urban, Old Jerusalem Tav., St. John's Gate, Clerkenwell.
 Chap. 7, Royal York, Freemasons' Hall.
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
 Domatic 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.
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-street Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.

WEDNESDAY, OCT. 25.

Lodge 212, Euphrates, Masons' Hall, Masons'-avenue, Basinghall-street.
 ,, 507, United Pilgrims, Horns Tavern, Kennington.
 ,, 754, High Cross, Seven Sisters' Tav., Tottenham.
 ,, 871, Royal Oak, White Swan Tavern, Deptford.
 ,, 898, Temperance in the East, 6, Newby-place, Poplar.
 ,, 1056, Victoria, Anderton's Hotel, Fleet-street.
 Chap. 13, Union Waterloo, Masonic Hall, Woolwich.
 ,, 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, 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, OCT. 26.

General Committee Girls' School, Freemasons' Hall, at 4.
 Lodge 22, Neptune, Guildhall Tavern, Gresham-street.
 ,, 60, Peace and Harmony, London Tav., Bishopsgate-street.
 ,, 65, Prosperity, Guildhall Coffee House, Gresham-street.
 ,, 66, Grenadiers, Freemasons' Hall.
 Chap. 29, St. Albans, Albion Hotel, Aldersgate-street.
 ,, 73, Mount Lebanon, Bridge-house Hotel, Southwark.
 ,, 177, Domatic, Anderton's Hotel, Fleet-street.
 ,, 534, Polish National, Freemasons' Hall.
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, History of Moses' Rod, and part sections.
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
 Pannure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.

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

FRIDAY, OCT. 27.

Lodge 569, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.
 " 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.
 Chap. 749, Belgrave, Anderton's Hotel, Fleet-street.
 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.
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggidge, Preceptor.
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
 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.
 Burdett Courts 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, OCT. 28.

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 7.30; Bro. Thomas, P.M., Preceptor.
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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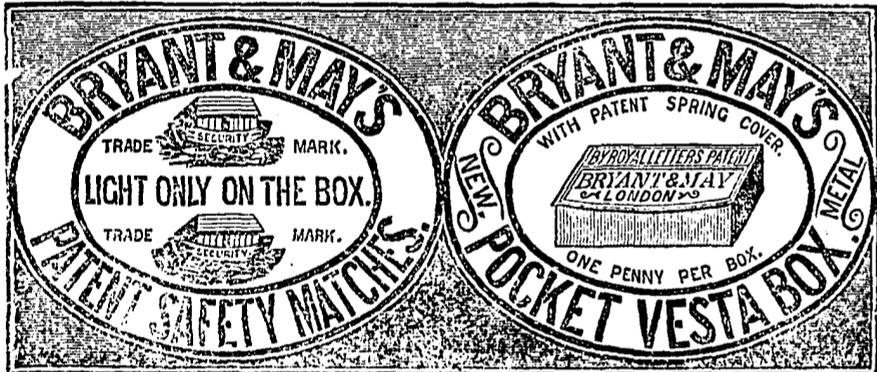
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THOSE LADIES who have not yet used the GLENFIELD STARCH, are respectfully solicited to give it a trial, and carefully follow out the directions printed on every package. It is rather more difficult to make than other Starches, but when this is overcome, they will say, like the Queen's Laundress, that it is the finest Starch they ever used. *When you ask for the Glenfield, see that you get it.*

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