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**FREEMASONRY AND ISRAELITISM.**  
 AN EPITOME OF BRO. CARPENTER'S ARTICLES  
 ON THIS SUBJECT.  
 BY W. E. N., No. 766.  
 (Continued from Page 180.)

No. XII. Aug 12th, 1871.—Abraham and his seed were chosen of God to be the recipients and promulgators of Divine truth, so that in the midst of universal idolatry they should worship one Almighty just and merciful Being. This same seed has been employed by Divine Providence in effecting the same object, when in after times all mankind (not excepting the most advanced and civilised nations) had become idolaters. The chosen seed were again to become a light shining in darkness. God moreover said (Isa. xlix. 22,) "I will lift my hand to the Gentiles, they shall bring thy (Israel) sons in thy arms," "and kings shall be thy nursing fathers, and queens thy nursing mothers," &c. (chap. lx., 15.) "The Gentiles shall see thy glory, and thou shalt be called by a new name," (chap. lxii., 2.) The mission of this wonderfully preserved and chosen people was to "prepare the way of the people, cast up the highways, gather out the stones, and lift up a standard." Israel had cast off their allegiance and been joined to idols, but when, by the valour of their arms, they made their way westward, and settled down in the island they abandoned their idols, and gave themselves to God, but under another covenant, that is, they became Christianized. The intimations that this should happen, are :—

I. The Israelites were not to continue under the law, they were to be divorced from it. Judah still remains under the law; not so Israel. But the Lord declared that although Israel, as a people, had been unfaithful, he would not forsake them utterly, but would be faithful to the promises given to the fathers. A great work was to be done by Israel, to which end they were so to multiply that, "More are the children of the desolate (or divorced Israel) than the children of the married wife" (Judah). (Isa. liv, 1.)

II. The Law, or the Mosaic covenant, was not to be perpetual, but only of a temporary character, and introductory of the Messiah. Peculiar relations and required obligations were made to

Noah, Abraham, Isaac, Jacob, and the Israelites, but these institutions did not contain the elements of an universal religion. The chosen seed of Abraham were formed into a distinct nation, idolatry was forbidden, and God himself was King. The Mosaic law was the national law. All its commandments, including the decalogue, were civil laws. The intimations we find of the bringing in of the remote nations to the Israelitish church, would suffice to show that the forms and ceremonies prescribed by the law could not be meant for a perpetual obligation. Another covenant was to supersede the Mosaic one, and "the latter days" are often alluded to as those in which all mankind should be brought to the knowledge of the true God, and form one universal church, in which Israel should form a prominent place. From the intimations in the Old Testament, as well as from the peculiar nature of the Mosaic dispensation itself, it was avowedly unadapted for any other than the people of which Jerusalem was the centre and seat of Divine worship; it was therefore only designed for those who dwelt within reach of the Holy City. Although Moses was thus to be superseded, Israel was not to remain without a lawgiver, for God said to Moses (Deut. xviii., 15, 19,) "I will raise up unto thee a prophet from the midst of thee," &c. The Jews consider these words refer to a succession of prophets, although the word *nebia* (prophet, is in the singular number. Now this prophet was to be a lawgiver as Moses was, but none of the prophets were lawgivers; it must therefore refer to one person, and that was the Messiah. He was to give a law, a more excellent law than that of Moses, and a better covenant; and God was to make a new covenant with the House of Israel.

III. Though the Israelites were to be divorced from the law and its ceremonial, they were to be married to another. Jeremiah (iii., 12, 14,) exhorts Israel to return to God, and promises to bring them to Zion; but before that can take place Israel must seek the Lord their God, and David their king. Here are two things, (1) Israel must abandon idolatry, and (2) seek David their king. This can only refer to David's successor, the Messiah, the spiritual King of Israel. All this is to take place in the latter days, and therefore not under the Mosaic dispensation. All nations, including Judah, are to be brought to the true God, through the instrumentality of Israel. In accordance with all this, we find that when the Anglo-Saxons were established as rulers in their islands, they were converted to the Christian faith, and have since been preaching it to all nations. In Ezekiel, xxxvii. 19-28, we read "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation; and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more," &c.

No. XIII. August 19th, 1871.—The more we look into the scriptures the more clearly we perceive the distinction between the kingdoms for Judah and Israel. The prophets did not always understand the prophecies they uttered, under divine inspiration, nor was it necessary that they

should. If the precise meaning of some of the prophecies had been known before fulfilment, man might probably have interfered to prevent their fulfilment, or to bring it about in other ways than those designed by God. In the blessings which Jacob pronounced on his children, and two of his grandchildren, he refers to the past, and foretells something of the future. He was perhaps unable to attach any precise meaning to some of his utterances, but God, who inspired him, foresaw and made all sure. Jacob pronounced a special blessing on Ephraim and Manasseh, giving to Ephraim the blessing which was the birthright of Manasseh; he also adopted them both, so that they became equal with his own sons; hence they became heads of tribes, and their children shared equally with the other tribes in the division of the land by Joshua. The birthright belonged to Reuben but it was taken from him, and divided among three of his brethren, the priesthood was given to Levi, the kingship to Judah, and the double portion or great increase to Joseph, or rather to Ephraim, the holder of his birthright. This was partly fulfilled even before the tribes took possession of their inheritance, as Joshua tells Ephraim they have become a great people. It was more largely fulfilled afterwards, and it is being fulfilled now, when their descendants are sending forth branches into every part of the world, as was foretold by Jacob (see Gen. xlix. 22-26). Land and sea were to be possessed by the descendants of Joseph. Manasseh, as well as Ephraim, was to become a great people, and among the tribes, these children of Joseph were distinguished by their numbers and strength, and it was the struggle for pre-eminence on the part of Ephraim, which led to the schism of the tribes and the establishment of the two kingdoms. Ephraim was so powerful as to give his name to the seceding ten tribes, Ephraim being often used to denote Israel. The extraordinary number of Jacob's descendants was in conformity to the promises made to Abraham, who was told by God that his seed should be as the stars of heaven, and as the sand on the sea-shore. This promise was repeated to Israel, and confirmed to Jacob in his vision at Bethel, when God said to him (Gen. xxviii, 12-15). "Thy seed shall be as the dust of the earth, and thou shalt spread about to the east and to the west and to the north and south." These promises were not fulfilled while the Children of Israel remained in Canaan. Israel obtained possession of the Promised Land, but the larger promises were not fulfilled while the twelve tribes remained one people, and they have never been fulfilled, and never will be, in the history of the Jews, for although this people are widely spread over the earth, they do not materially increase in numbers. We can only estimate their numbers approximately, and according to various authorities they are set down at from four millions to nearly seven millions. Interpret the promises as we may, the numbers should be incomparably greater than this, when we recollect that the Israelites were to be the fathers of nations, and kingdoms, and peoples, in every part of the globe. Where are we to look for the fulfilment of such prophecies, except in reference to the Anglo-Saxon race, and their kindred, the Getae, the ten tribes; who were to become the most

multitudinous of all people. When the Getæ, or Goths, were invaded in their possessions on the Euxine, by Darius, Alexander, and Attila, they poured into Italy and Spain, and they pushed north, south, east, and west, until Europe was occupied by them. Gaul was laid hold of by the Franks, another branch of the same family, while Britain came into the possession of the Anglo-Saxons, after they had erected the states Germany, Cimbria, and Scandinavia. Thus Europe almost entirely fell into their hands, and in later times they spread themselves over the other quarters of the globe, Asia, Africa, America, and Australia, with the islands pertaining to them, in the Atlantic, Pacific, and Indian Oceans. No one can contemplate these great facts without feelings of wonder and amazement. There is scarcely any place of importance in any part of the globe which they do not inhabit, excepting their own land of Canaan, the time for which has not yet arrived. Wherever this race goes, it carries with it the blessings of religion and civilisation.

No. XIV. Aug. 26th, 1871.—When Moses pronounced a blessing on the Tribe of Joseph (Deut. xxxiii., 14) he said "Blessed of the Lord be the land for the precious things brought forth by the sun and put forth by the moon." This is supposed to refer to the fruitfulness of Joseph's lot in the land of Canaan, and to indicate that it should bring forth fruit every month of the year. The land allotted to Joseph (Ephraim and Manasseh) was situated on both sides of the Jordan, and was doubtless very fruitful and diversified in climate, but it did not yield fruits every month in the year. The blessing must therefore have reference to a distant future, when their successors should have possessions throughout the whole world, as the Anglo-Saxons have. No other people have settlements throughout the wide world, and which afford them fruits in every month of the year.

The Anglo-Saxons are pre-eminently a colonizing people. Phœnicia and Greece were both maritime countries, and sent forth colonies, being forced thereto, either by increase of numbers, or by being driven out by other nations, as was the case with the Phœnicians, who at an early date planted colonies along the Mediterranean coasts. The Greek colonies were numerous in the Ægean Sea, and some of them became considerable states. The Roman colonies were also numerous, but they were founded for political objects, such as to secure conquests.

The Getæ, or Goths, who overthrew the Western Empire, did not found colonies, but they formed new states and kingdoms. Their descendants, the Anglo-Saxons, have colonised, not as conquerors, but by discovery and commercial enterprise, thereby providing for multitudes of their people who were too straitened at home.

The marvellous growth of the colonial empire, and the wonderful increase in numbers of the Saxon race in America and elsewhere, bring to mind the words of Isaiah (xlix., 20, 21)—"The children shall say in thy ears, the place is too strait for me; give place for me that I may dwell." The Anglo-Saxons, unlike the Phœnicians, Greeks, Romans, and other ancient and modern nations, have inherited "the desolate places." (Isaiah xlix. 8.) The desolate (that is

the divorced one) was to bring forth so many children that she was to enlarge the place of her tent, and stretch forth the curtains of her habitations." for "thy seed shall inherit the nations, and make the desolate cities to be inhabited." Israel was to be "sown in the earth" (Hos. ii. 23), "for I will sow them among the people, and they will remember me in far countries." (Zach. x., 8.)

None but the Anglo-Saxons have thus inhabited the waste and desolate places. The American, Australian and South African colonies were all "uninhabited," except by a few wandering savages.

A passage in Deuteronomy, xxxii., 8, 9, has perplexed commentators, and is thus translated by Bishop Horsley: "When the Most High assigned the heathen their inheritance, He set the bounds of His own people according to the number of the sons of Israel, for the portion of Jehovah is Jacob, the peoples are the measured lot of Israel's inheritance." The meaning of this is that Israel (according to the constant strain of prophecy) is to inherit all the nations. Israel was to be a measuring line, or cord, or rod; they were to "encompass" the inheritance their posterity were to possess.

The descendants of Israel, preserved in the ten tribes, and known, after their captivity, first as the Getæ, or bruised ones, then as the Anglo-Saxons, have, by the multiplicity of their possessions, and by the influence they exert over other people, as in India and elsewhere, fulfilled the words spoken by Moses. They have measured and encompassed, if they have not occupied, the whole earth. The Queen, as the head of the Anglo-Saxon race, has a dominion on which the sun never sets. Trace the British dominions on a map, and see the realisation of ancient prophecy. The Psalmist says (lix., 13) "Let them know that God ruleth in Jacob unto the ends of the earth."

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### ERNEST AND FALK.

CONVERSATIONS FOR FREEMASONS.

BY BRO. GOTTHOLD EPHRAIM LESSING.

TRANSLATED BY BRO. KENNETH R. H. MACKENZIE, F.S.A.

#### CONVERSATION.—II.

ERNEST. Well, where are you going? And have you not got the butterfly?

FALK. He enticed me from bush to bush, down to the rivulet. Suddenly he fluttered over it.

ERNEST. Yes, yes, they're such seducers.

FALK. Have you thought over it.

ERNEST. Over what? Oh, of your riddle? I shall also not catch it, this pretty butterfly; and so it shall give me no further trouble. One conversation with you about Freemasonry, and no more; for I see you are like all the rest.

FALK. Like all the rest? The rest do not say so.

ERNEST. No? There are then heretics among the Freemasons? And you are one of them? But all heretics have something in common with the orthodox. And it was that of which I spoke.

FALK. Of what?

ERNEST. Orthodox or heretic Freemasons; they all play with words, and have questions put to them, and reply without answering.

FALK. Think you so? Well then, let us speak of something else. For once you have routed me from the comfortable state of dumb astonishment.

ERNEST. Nothing is more easy than to restore you to that condition. Sit down by me and watch.

FALK. What shall I watch?

ERNEST. The life and activity in this ant hill. What industry, and yet what order! Every insect is carrying, dragging, and pushing, and no single one is in another's way. Look! look! they even help each other.

FALK. The ants live in society like the bees.

ERNEST. And in a still more singularly constructed society than the bees; for they have no ruling power over them, keeping together, restraining, or governing them.

FALK. Order, then, exists without government?

ERNEST. If each one is able to govern itself, why not?

FALK. Will such ever be the case with men?

ERNEST. Scarcely.

FALK. It is sad to say so.

ERNEST. Yes, indeed!

FALK. Get up, and let us go; for the ants will be crawling over us; and I just remember that I have to ask you something. I know not your opinion on this head.

ERNEST. On what head?

FALK. On the social life of men in general. What think you of it?

ERNEST. That is a thing which is very good.

FALK. No doubt. But do you regard it as the means or the end?

ERNEST. I do not understand.

FALK. Do you believe that men were created for the state? Or on the other hand, the state for men?

ERNEST. The former opinion is held by some, the latter may be the truer.

FALK. And I think so likewise. The state associates men, in order that by and in this union each man, individually, should be able to enjoy his portion of happiness with greater gusto and security. The total of the individual happiness of all the members is the happiness of the state; beyond this there is none. Every other state-happiness under which any, no matter how few, of the members suffer, is veiled tyranny, nothing else.

ERNEST. I would rather not say that so loud.

FALK. Why not?

ERNEST. A truth, which every one understands according to his own position, can be very easily misused.

FALK. Do you know, friend, that you are already half a Freemason.

ERNEST. I?

FALK. You; for you already acknowledge the existence of truth which it is better to be silent about.

ERNEST. But truths which *can* be said.

FALK. The wise man *cannot* say that which it is politic to conceal.

ERNEST. Well! as you please! Let us however, not get back to the Freemasons. I don't want to know anything more about them.

FALK. Pardon me, but you perceive my readiness to tell you something more about them.

ERNEST. You are jesting. Well! civil life as well as all governments, are nothing but means towards the attainment of human happiness. What then?

FALK. Nothing but means! and means of human invention; although I will not deny that nature has so ordered everything, that man must naturally and speedily find his way to the discovery.

ERNEST. This has probably induced some to consider society as the aim of nature. As everything, both in our passions and necessities, led to that end, it was consequently the ultimate goal to which nature was making its way. So it was inferred; as if nature did not also create the means with an intention! as if nature rather considered the happiness of an abstract idea,—such as are government, fatherland, and the like,—than the happiness of each veritable individual.

FALK. Very good. You are coming forth along the road to meet me; for, tell me, if the methods of governing are means, and means the invention of man, should they alone be exempt from the fate of human means?

ERNEST. What do you mean by the fate of human means?

FALK. That tendency which is indissolubly bound up with the means employed by humanity, that which distinguishes it from divine and infallible means.

ERNEST. What is that?

FALK. Their inherent fallibility. That often they do not only fail to produce the proposed effect, but even have an effect diametrically opposed.

ERNEST. If an example occur to you, oblige me by quoting it.

FALK. Navigation and ships are the *means* of reaching remote countries, and are the *causes* that many persons never arrive at their proposed destination.

ERNEST. Those, in fact, who are shipwrecked and drowned. Now I think I understand you. But it is very well known how it happens that so many individuals gain no increase of happiness through the State. Modes of governing are many; one therefore would be better than another; many are extremely faulty, evidently at variance with the end proposed to be attained, and the best form of government has, perhaps, yet to be invented.

FALK. Leave that out of the question. Say that the best form that is capable of being conceived has been already found; say that all mankind have adopted this best form of government; do you not think that even then circumstances of the most evil tendency for the safety of human happiness would arise from this best form of government—circumstances of which man in his normal condition never dreamt?

ERNEST. I think that if such circumstances were to arise out of the best governmental system, it would no longer be the perfect form.

FALK. And a better form would be possible? Well, then, I accept this better form as the best, and repeat my question?

ERNEST. You seem to me to be simply quibbling from the commencement upon the assumption that every human application of means to an

end—under which means you classify government—could not be otherwise than fallible.

FALK. Not simply.

ERNEST. And you would find it difficult to instance one of these noxious things.

FALK. Having their origin in the conditions of the *best* government. Oh! Scores!

ERNEST. One, at any rate.

FALK. We will agree that the best form of government is invented; we agree that all mankind is living under this government; would all mankind, as a natural consequence, be one nation?

ERNEST. Hardly. So immense a state could not be governed. It would naturally split into several smaller states, each ruled by the same laws.

FALK. That is to say—we should have Germans and French, Dutch and Spanish, Russians and Swedes, or whatever they might be called?

ERNEST. How certainly?

FALK. Well, then, there is your first instance. For is it not true that every state has its own interests? and every member of the state his interest in the state?

ERNEST. How, otherwise.

FALK. These diverse interests would frequently come into collision, just as it is now, and two members of each state would be just as unable to meet each other without an undercurrent of repulsion, just as now 'tis the case between the Germans and the French, the French and the English.\*

ERNEST. Very probably!

FALK. That is to say—when a German meets a Frenchman, a Frenchman an Englishman, it is not the meeting of two *men*, but that of two *particular sort of men*, aware of their diverse inward tendency, which render them cold, shy, and suspicious of each other, even before they individually have had the least intercommunication?

ERNEST. That is very unfortunately true.

FALK. It is, therefore also true that the means which unite men together, likewise operate as the means of disuniting them, although by the union they strove to increase their happiness.

ERNEST. If you understand it so.

FALK. One step in advance. Many of the smaller states would have a different climate, therefore quite different wants and enjoyments, therefore different manners and customs, therefore different theories of morality, therefore different religions. Is it not so?

ERNEST. That is a tremendous stride!

FALK. Then therefore, would still be Jews, and Christians, and Turks, and so on?

ERNEST. I dare not reply, no?

FALK. If they were that, they would, by no matter what designation they might be known, behave to each other as do Jews and Christians, Christians and Turks, and be hardened against each other. And they would not, in this case again, act towards each other as *mere men*, but as *certain kind of men* possessing individually a belief in their own spiritual advantages; and assuming rights upon this creed, which the normal man would never think of.

\* Note of 1854. The date of these conversations must again be remembered. K.R.H.M. Note of 1872. Have, or have not, Bro. Lessing's words proved true? Rationality v. Nature—that is the issue.—CRYPTONYMUS.

ERNEST. This is very sad, but probably true.

FALK. Only probably?

ERNEST. Why, when I accepted the idea that they would all live under one form of government, I certainly included under it that all would be of one form of religion. Indeed, I do not understand how it is possible for uniformity of religious creed not to accompany uniformity of governmental institutions.

FALK. Nor I. And I only adopted the idea to prevent your finding your way out of the argument by its aid. One is certainly as impossible as the other. One state, several states; several states, several forms of government; several forms of government, several forms of religion.

ERNEST. Yes, yes. So it would seem.

FALK. And so it is. And behold in it the second misery which the aggregation of society—quite against its own designs, brings upon itself. It is impossible to unite men without disuniting them; to disunite them without forming great gulfs between them, and indurating these, and building high party walls.

ERNEST. And how terrible these abysses! how lofty these walls!

FALK. And let me add the third evil. Not only does society commence with dividing mankind into nations and religions. This division into a few separate parts, of which each is in itself a whole, would still be better than no whole at all. No! Society continues to divide men in each of these parts into infinitude.

ERNEST. In what manner?

FALK. Or are you of opinion that a state can be imagined without classes and grades? Be it good or bad, nearer or more remote from perfection, it is impossible that all the members of it can stand in the same relation to each other. If they all have a share in the legislature, they cannot have an equal share, that is to say, a direct share. There would, therefore, be patrician and plebeian classes. If all the goods of the state were equally divided among them, this equal division could not be retained for two generations. One person would understand how to employ his part better than another. Another person would be obliged to divide his carelessly stewarded property among several descendants. Thus would arise richer and poorer classes.

ERNEST. Of course.

FALK. And now consider how many evils do not arise from this inequality of class.

ERNEST. Ah! if I could but say nay. But indeed, why should I desire it? It is too true. Men can only be united by continual division! only made to harmonise by this infinite separation! So it is, and can never be otherwise!

FALK. And that is just what I have been saying.

ERNEST. And what do you mean by it? Do you desire to disgust me with social existences—to make me wish that man had never come upon the thought of combining into states?

FALK. Do you mistake me so much! If society had within itself only that single advantage that real good by which in its pale alone human understanding can be cultivated, I would bless it, were it ever so bad.

ERNEST. Who would sit over the fire, says the proverb, must swallow the smoke.

FALK. Certainly. But although smoke is the

necessary accompaniment to fire, is it sinful to build a chimney? And was the inventor of the chimney an enemy to fire? Do you see, *that* was *my* aim?

ERNEST. Your aim! I do not understand.

FALK. The comparison was, at any rate, apt. If men cannot be united under constitutions without these diversities, are the latter, therefore, good, for that very reason?

ERNEST. Probably not.

FALK. Do they become sacred!

ERNEST. How sacred?

FALK. Sacred in the sense that it is sinful to lay hands upon them.

ERNEST. In order to—?

FALK. In order to prevent their becoming wider than is necessary. In order to make their natural consequence as harmless as possible.

ERNEST. How could that be forbidden?

FALK. But it cannot be enjoined—by law enjoined; for law extends but to the frontier of state territory, and this would be beyond the bounds of all and every state. It would therefore be a work of supererogation; and it is to be desired that the wisest and best of every state voluntarily undertook this work of supererogation.

ERNEST. To be desired *only*, but much to be desired.

FALK. I thought so! Much to be desired that in every state there might be men above the prejudices of nationality, and who know exactly at what point patriotism becomes no longer a virtue.

ERNEST. Much to be desired!

FALK. Much to be desired that in every state there might be men not subject to religious prejudices, who do not believe that everything must be good, and true, which is recognised as the semblance of the good and the true.

ERNEST. Much to be desired!

FALK. Much to be desired that in every state there might be men not dazzled by civil honours, not annoyed by the littleness of society; in whose company the exalted unbend, and the lowly speak boldly.

ERNEST. Much to be desired.

FALK. And if this desire were fulfilled?

ERNEST. Fulfilled? Is it not so, now and then, here and there?

FALK. Not only here and there, now and then.

ERNEST. At certain times, in certain lands several.

FALK. What if such men existed at all times, in all countries, and will continue to exist forever?

ERNEST. Would to God there were!

FALK. And what if they did not live in useless solitude, not in an invisible church?

ERNEST. Beautiful dream!

FALK. Let me lose no words. And if these men were the Freemasons?

ERNEST. What say you?

FALK. What if the Freemasons had proposed it as a portion of their task to draw together and heal these separations, by which might again become united?

ERNEST. The Freemasons?

FALK. I say a *part* of their task.

ERNEST. The Freemasons?

FALK. Ah! forgive me! I had quite forgotten

that you did not wish to hear anything more of the Freemasons. Come, they are calling us to breakfast.

ERNEST. Nay! nay! one instant! The Freemasons, you say—

FALK. The conversation brought me back to them against my will. Pardon me. Come, among a larger circle we may find more amusing things to talk about. Come!

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

#### MASONIC NOTES AND EXCERPTA.

I send you a transcript of some interesting lodge rules and regulations, which are still existing among the Rawlinson MSS., in the Bodleian Library, Oxford, and which, at a time, when we are collecting all the evidences we can of our past history as an Order, may interest others, as they have interested me.

There is no date attached to them, but they will probably be anterior to 1731, as some other rules and regulations, which I propose to send you next week, were of date 1731.

I am, Dear Sir and Brother, yours fraternally,  
A. F. A. WOODFORD, P.G.C.

Swillington Rectory, Leeds,

April 2nd, 1872.

As it hath been ever found necessary for the support of all Society, to form certain Rules and Orders, to bind all the Members thereof, the Master, Wardens, and Brethren, of the Lodge held at the Bricklayer's Arms in Barbican, London, now removed to the Rose Tavern, in Cheapside for the better promoting Peace and Unity, Order and Decency, and in Conformity with the Liberty given us in the Book of Constitutions, of that Honourable and Antient Society, of Free and Accepted Masons, do Agree to the following Regulations, reserving to our Selves, upon any Emergency or Change of Circumstances, a power of Alteration as the Majority of us Shall think Convenient.

1st.

Impr.—That our Lodge Nights be held on the First & Third Monday in every Month, & that the Brethren do appear in the Lodge by Six O'Clock in the Evening, from Michaelmas to Lady Day, & at Seven from Lady Day to Michaelmas, & that no member presume to call for Wine until the Master of the Lodge take the Chair, or in his Absence the Last Master, &c. agreeable to page 59 of the Book of Constitutions, & that no person depart till the Lodge is Closed without permission from the Master.

2nd.

That a new Master be Ballotted for, on the Lodge night that Shall happen before the 24th of June, & 25th of December & no person shall Ballot that is in arrears to ye Lodge, before he pay the Same & also his contribution for the current Quarter. Neither shall any but such as Served the Office of Senior Warden & been a Member of this Lodge Twelve Months be Capable of being put in Nomination, & when the Master is so chosen by a Majority, he Shall choose his Wardens out of such Brethren as have belonged to this Lodge Six months & and are then present, also if he thinks fit a Secretary (who shall be excused from paying Quarteridge if the circumstances of the Lodge will admit) nor shall the same person be capable of being elected Master twice together.

3rd.

That no Person shall be Initiated as a Mason in this Lodge, without the Unanimous consent of all then present, & for the better Regulation of this, 'tis Ordered that all Persons proposed be Ballotted for, & if one Negative appear, then the Said Person to be Refused, but if all Affirmatives the Person to pay two Pounds seven Shillings at his Making, & received Double Cloathing, Also when this Lodge shall think Convenient, to confer the Superior Degree, of masonry upon him, he shall pay five Shillings

more; & 'tis further Order'd that if any Regular & worthy Brother, desires to be a Member of this Lodge, the same Order shall be observed as to the Ballot, & he shall pay half a Guinea at his Entrance and receive single Cloathing.

4th.

That the Ballot box be placed in some part of the Lodge, or next Room, that no Member may perceive how each other Votes or be by ass'd by fear or any other less Laudable motive, & that it may be so carried on with the Necessary secrecy of Masonry, the Master is required, to take the Number of Brethren then present & Summon them to Ballot, & after casting up the Numbers, Declare the Opinion of the Society either Affirmatives or Negatives.

5th.

That such Member shall pay to the Master the next Succeeding night after Quarter Day, Six Shillings towards Defraying the Expenses of that Quarter, or neglecting, after the Second night to be no more esteemed a Member, nor readmitted but upon such conditions as a Majority shall think fit. Also if any Brother leaves this Lodge, he shall be obliged to Acquaint the Master or Wardens, of the Same that his name be Left out of the List.

6th.

That the Master or his Secretary shall keep a fair and clear account, to be perused by Members only; and that during Lodge hours and that the Said Account be Read once a Quarter, or oft'ner if required and on Default hereof the Master to be Disqualified from serving any Office in this Lodge again.

7th.

That when the Accounts are fairly stated Vouchers produced Adjusted and Approved of by the Majority of the Lodge, the Master shall pay in the Balance (if any there be) to his successor in the Chair, or if the Balance appear to be on his side, but under the value of thirty shillings, he shall be Reimburs'd in the manner the Lodge shall think proper, and that, in so Expeditious a Method, as to Encourage the Acceptance of Officers amongst us.

8th.

That in obedience to the Grand Officers without whose protection the Harmony of Masonry cannot honourable subsist, the Master is required to obey all summon's, And earnestly to recommend the General Charity, And that a box for that purpose be offered to every Member once a Quarter, that he may give as he is inclin'd, And the report of the Committee to consider of the best methods to regulate the same be also read.

9th.

That the Master or his Secretary do give notice by Letter to all the Members, of the time of election, or of any other emergency that any time shall happen, Also that the Tyler do require from every Brother as soon as the Lodge is clos'd his Apron, and in default of that, or appearing without his Apron, or wearing anothers, to be emerged as the Majority of the Lodge shall think fit. Also that the Tyler admit no visitor into the Lodge Room except there be some present who can Vouch for his being a regular Brother.

10th.

That there be three Books kept for the use of this Lodge, the first to Contain the Names of all Visitors, the Second the minutes of all Transactions of the Lodge, and the third to Contain a List of the members, with the Accounts Debtor and Creditor.

11th.

That no Brother do presume to enter the Lodge disguised in Liquor, prophanely Swear or Discourse on Religion or politicks, and this we more earnestly recommend, as nothing contributes more to harmony (the life of Society,) then Silence on such like Subjects, and if any Brother disobey the Masters Just Commands he shall be twice duly Admonished, be enter'd and for the third Offence be expelled this Lodge.

12th.

That when any Questions arise concerning this Lodge (it is agreed that for the greater freedom of Opinion) such questions shall be determin'd by a secret Ballot only, which being demanded and Seconded by two or more Members, the Master shall grant a Ballot, Regulated as in the fourth Article, That no Person belonging to any Theatre, or Publick Shows or musick meet-



ings (Except a member of this *Lodge*, or a *Brother* acting by the leave of the *Grand Master*;) be permitted to Offer any Tickets for a Benefit, or any other Tickets whatsoever, which has been very justly complained of, as a heavy grievance, and has been excluded other *Lodges* for good Reasons.

13th.

That least the *chairs* or other *ornaments* of this *Lodge*, may suffer, or be any ways Damaged, 'tis Ordered that for the Future no Furniture whatsoever, hereunto belonging be Lent.

14th.

That if any member of this *Lodge* shall propose any Gent. as a Candidate to be admitted a *Free* and *Accepted Mason*, and the said Candidate, do afterwards Decline being admitted, the *Brother* who proposed him, shall be Charged with usual sum paid upon such occasions, that the *Lodge* may not be imposed upon, or put to any Extraordinary Trouble or Expence.

15th.

That to prevent any Inconveniences from the Admission of persons of too tender years, the *Constitutions* Page 51 and 59 be reviv'd and Strictly Observed, that none shall be admitted who is not his own Master, or under the Age of twenty-one years except by a Dispensation (to be obtained by the Candidate) from the *Grand Master*.

16th.

That to avoid all Scandal which may Accrue to the *Brotherhood* from precipitate Admissions, it is agreed, that none shall be Ballot'd for, till the *Lodge* might alter they are proposed, that the *Junior Warden* may have an Opportunity of Enquiring into the Character of the Candidate, conformable to Page 59 of the general *Regulations*.

17th.

That the *Master* and *Wardens* after their Election, at the Expence of the *Lodge*, if circumstances will admit thereof, shall have new Aprons lined with silk, which they are at Liberty to wear afterwards as their own property.

18th.

That these Orders and Regulations, be inserted in the *Lodge Book* and Signed by the *Master*, *Wardens* and each *Brother*, and Read to every new Member, at his first Entrance, that none may plead Ignorance, but pay due Obedience in their respective Stations as becomes loving *Brethren* and Members of a *Society* so Honourable and *Antient*, and so justly Calculated for *Peace* and *Harmony* as that of *Free Masons*.

### Original Correspondence.

#### MASONIC BALLS.

(To the Editor of the *Freemason*.)

DEAR SIR AND BROTHER,—

I have ventured to say that the public exhibition of the outward symbols of the High Degrees is a matter of discretion, resting with individual members.

The brother who displays his insignia at a fancy dress ball (not Masonic) was certainly not discreet, and whether he was reproved for wearing the decorations, or for his want of discretion, he equally deserves censure. I believe, however, there was another element in this little episode, which has a very strong influence in calling forth this rebuke, and that it was not wholly attributable to the display of costume.

W. L. A., 30°, raises the whole question in his last letter, when he says, "Even for a Masonic Ball permission would have to be obtained." But why does he allege this? I would like to ask W. L. A. if he can support the assertion by any statute, regulation, resolution, or order of the Supreme Grand Council.

In the meantime I will venture to say, on my own part, that there is no permission necessary for wearing the decorations of the High Grades at any Masonic Ball, where general Masonic decorations are sanctioned by the Craft Grand Master of the Province.

It is entirely a matter of discretion, and upon that discretion the S.G.C. relies. For myself I would say that in the slightest question of doubt I should consider it my duty to apply for the guidance of the supreme authorities.

There is no prohibition in the *Templar Order*.

LUPUS.

### QUALIFICATION FOR THE MARK CHAIR.

(To the Editor of the *Freemason*.)

DEAR SIR AND BROTHER,—

Some time back several letters appeared in your columns on this subject, and I regret to find that the matter is still undecided.

Last week I was present at the meeting of the Prov. Grand Mark Lodge of Leicestershire; the report from the W.M. of the Melton Mowbray Lodge was read, in which it appeared that the lodge was in anything but a favourable position, and he attributes the misfortune to the rule requiring the W.M. of a Mark Lodge previously to have passed the chair in the Craft; a question was afterwards asked as to the power of the Provincial Grand Lodge to pass a resolution on the subject, but the Prov. Grand Master not thinking it desirable, the matter was not pressed though there can be but little doubt that any resolution condemning the present practice would have been almost unanimously passed.

The W.M. of the Fowke Lodge was immediately afterwards installed by dispensation, and although not a Craft P.M., appeared fully as competent as many who are, to rule his lodge, and employ and instruct his brethren in Mark Masonry.

I do sincerely hope that this regulation may be done away with; it operates terribly against the progress of the degree—especially in the Provinces—while if there be any connection between the secrets of the Craft and Mark Chairs, or anything that should not be communicated except to a Craft P.M., I cannot really understand how a dispensation from the *Mark* Grand Master should satisfactorily solve the difficulty.

Yours fraternally,

A CRAFT P.M.

2nd April, 1872.

### Obituary.

#### BRO. JOHN STAPLE KEDDELL, M.R.C.S.

During the past week the ceremony of unveiling a tablet, erected to the memory of the late Bro. John Staple Keddell, M.R.C.S., took place at Holy Trinity Church, Sheerness, whose lamented death, and his interment at the little parish of Iwade, on the 17th of November, 1870, will be vivid in the recollection of our readers. The virtues of those lost to us need no praise, but the remembrance of his faithfulness to the Craft awakened the feelings of the brethren to erect a monument to his memory. The departed brother was a great promoter of the interests and charities in connection with Masonry generally (in which he had obtained high and distinguished positions) but to 158 "Adams Lodge" of the town he was a worthy and efficient patriarch. The erection of a tablet to his memory originated with his old friends, Bros. J.G. Green, P.Prov. J.D., and Isaac Townsend, P. Prov. G.M., P.Z., &c.

The pattern of the tablet, which is of majestic size, was designed by Bros. S. Townsend, P.M., and Spears, P.M., (the drawing being a beautiful specimen of the draughtsman's skill, and was made by Bros. Spears, and Thos. Hughes, P.M.) The tablet is of monumental bronze, and is of elaborate appearance; the casting was entrusted to the well-known firm of Messrs. Aveling, and Porter, of Rochester, under the personal inspection and care of Bro. Geo. Beckwith; and it was finished, polished, and erected by Bros. Storrar, and J. O'Brien, all of lodge 158.

The following description of this beautiful piece of art (which should be seen to be appreciated) will not be inappropriate here:—

It is four feet high, by three feet wide, with a square base and circular top; in the centre is the form of a pedestal, placed on a platform of three steps, supported on one side by the J.W. column, and on the other by the S.W. column. These are capped with the celestial and terrestrial spheres. On the pedestal is the following inscription:—

"In remembrance of Bro. John Staples Keddell, F.R.C.S., born 10th September, 1799."

"His body was interred at the N.E. corner of Iwade Church, in the county of Kent, 17th November, 1870, in the presence of a great number of Brethren. He was initiated in Adams Lodge, 158, on the 4th February, 1834, was a P.M. of the

Lodge, a P.Z. of Adams Chapter, Z. of No. 20 and a P.Prov. G.S.W. of Kent.

"This tablet was erected to his memory by the Brethren of the Province in Kent, in testimony of his worth."

On the base of the pedestal is the motto, taken from the beautiful ritual of the order:

"He fulfilled the great end of his creation and looked on death as the end of affliction and the entrance to a better life."

The deceased brother's rise to eminence in the Craft is depicted on the sides between the columns, and the margin of the Tablet, beginning at the base of the J.W. column, where is placed the plumb rule. Rising in the successive steps to the top of the tablet, we come to the P.M. jewel. Then, commencing at the foot of the S.W. column, is seen depicted the 47th problem of the 1st Book of Euclid, and rising past the Mark Master to the sublime degree of H.R.A. In the centre of the tablet, resting on the top of the pedestal, is the Volume of the Sacred Law, with the square and compasses. This again is spanned by the catenarian arch. Suspended from the keystone hangs the P.Z. jewel,—the whole being overlooked by the all-seeing eye.

The brethren representing several Masonic Lodges assembled at the Church of Holy Trinity at 6.30 p.m., on Tuesday week, when the Rev. Bro. G. Bryant, M.A., and P.D.C., performed a beautiful and impressive service for the occasion. It commenced with the Hymn 188, from Hymns Ancient and Modern, (text) "Behold how good and joyful a thing it is for brethren to dwell together in unity;" followed by a lesson from the 13th chapter, 1st book of Corinthians; the Lord's Prayer, the Collects, "Prevent us O Lord, &c.," and the "Quingagesima." The following special prayer for the occasion was then offered by the Rev. Brother with devout and affectionate feeling:—

"O Almighty and Eternal God, the Great Architect and Ruler of the Universe, at whose creative fiat all things were made, we, the frail creatures of Thy Providence, humbly implore Thee to pour down upon us now assembled in Thy most Holy name the continual dew of Thy blessing, and especially to impart Thy grace upon our present desire to erect a last memorial to a departed friend and brother; may his fortitude in the solemn hour of trial and affliction have received Thy blessing, and passing safely under Thy protection through the dark and dreary Valley of the Shadow of Death, may he rise from the tomb of transgression, to shine as the stars for ever and ever, Amen."

Subsequent to this "The General Thanksgiving," "Prayer of St. Chrysostom," and the "Apostolic Benediction" were offered. Hymn 232, from book "Ancient and Modern," (text) "Bear ye one another's burthen, and so fulfil the law of Christ" was then sung, and during which the Rev. Brother proceeded to the altar where he prayed for "the whole state of Christ's church militant here on earth," followed by the blessing. The brethren and friends then left the sacred edifice and the ceremony of unveiling was performed by Bro. S. Townsend, P. Prov. G.S. of W. and P. Prov. G.R.

Bro. Spears, P.M., then briefly addressed the assembled Masons. He said:—We have now performed the last public act of respect and esteem to our departed friend, Bro. Keddell, by unveiling to public view this tablet, which has been erected to his memory by those who knew him best, both as a Man and a Mason. Our dear brother was to the outer world a gentleman, and a good citizen, a friend to the poor, for to him the appeal of the distressed was never made in vain. He was to us, brethren, the perfection of Masonry, a Master, a Father, and a Counsellor. May the Great Architect of the Universe grant that we may be enabled to follow him in the steps of Freemasonry, and to imitate his virtues, so that, rising to eminence by merit, we may, like him, live respected and die regretted.

The full choir of the church was present. Bro. E. T. Barling, Mus. Prof., presided at the organ.

It should not be forgotten, as evidencing the high esteem in which the deceased brother was held by his province, that the cost of erecting this beautiful memorial was granted by the Provincial Grand Lodge of Kent, held at Dover last year.

## NOTICE.

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## Answers to Correspondents.

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

## Births, Marriages and Deaths.

## DEATHS.

MILLWARD.—March 21st. aged 41, Bro. Joseph Millward, of the Royal Oak Inn, Halifax, of the St. James's Lodge, No. 448.

WHITAKER.—March 23rd. aged 27, suddenly, at Greenhill Terrace, Halifax, Bro. Richard Whitaker, J.W. of the Prince Frederick Lodge, No. 307, and J.D. of the De Warren Lodge, No. 1302. The deceased brother leaves a widow, and four children, the youngest being only a few hours old at its father's death. He was a member of the firm of R. Whitaker and Sons, of the Seedlings' Mount Brewery, Halifax.

## The Freemason,

SATURDAY, APRIL 6, 1872.

The Freemason is published on Saturday Mornings in time for the early trains.

The price of the Freemason is Twopence per week; annual subscription, 10s. (payable in advance.)

All communications, letters, &c., to be addressed to the Editor, 198, Fleet-street, E.C.

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

THE GRAND LODGE OF SCOTLAND  
AND REFORM.

BY BRO. WILLIAM JAMES HUGHAN.

(Supplement to page 147.)

I have just had placed in my hands a copy of the circular, issued A.D. 1853, respecting the "Fund of Scottish Masonic Benevolence." As its contents are not generally known, the Craft, especially in Scotland, will no doubt be glad to possess an exact transcript of the document.

It appears the Fund was formed A.D. 1846, and in 1852 had an annual income of £238 19s. 1d., with a reserve capital of £650.

In the last printed report we have, (or, are aware of) issued A.D. 1870, the ordinary income was only £363 14s. 4d., out of which amount but £93 5s. od. were subscribed by the brethren, the remainder being made up of dues and interest. A special payment was made of £128 4s. 2d., by Bro. Laurie, being balance of Masons' School for Female Children. The amount of invested Funds for some period being £3,594 12s. 1d.

In *The Freemason* for Jan. 20th (p. 43), is a copy of the admirable circular, signed by the Grand Master of Scotland, the Earl of Rosslyn, and which notices particularly the "Fund of benevolence." It is therein declared, that "whilst stand-

ing before the world as an essentially Benevolent society, the Grand Lodges take but a very inferior position amongst the charitable institutions of Scotland." It is the *inferior position*, in a benevolent and financial point of view, of this Fund, that we so much deplore, and which is unworthy of the Scottish Craft. It can, we think, be soon remedied, however, by the adoption of annual dues to the Grand Lodge, as in England, of say 2s. per member, and the funds of the individual lodges might also aid in augmenting the *General Fund*, provided in every case annual subscriptions were payable, as in this country, in Ireland, and everywhere (so far as we know) else, where Masonry flourishes. We have examined the reports of Grand Lodge from 1860 to the last issued, and find the following have been the income and invested Funds for the years named.

Year.	Total Income.			Subscriptions by Brethren.			Realized Funds.		
	£	s.	d.	£	s.	d.	£	s.	d.
1860	341	2	1	105	18	6	1750	9	8
1861	307	13	5	101	13	6	1937	7	0
1862	303	2	6	98	10	0	2082	17	6
1863	316	13	0	103	10	0	2310	7	7
1864	327	18	2	111	5	6	2345	11	5
1865	302	5	2	77	11	6	2505	7	8
1866	390	5	7	120	19	6	2653	10	5
1867	445	8	8	140	11	6	2888	16	8
1868	485	5	4	137	18	0	3201	14	3
1869	448	1	7	179	12	6	3472	12	7
1870	491	18	6	93	5	0	3594	12	1

We now append the "Memorandum," and conclude by expressing our hope that the members of Grand Lodge of Scotland will support the Grand Master in his well-meant and earnest endeavour to institute reforms of much importance.

*Memorandum respecting the Origin, Objects, and Progress of the Fund of Scottish Masonic Benevolence, prepared by desire of the Masonic Ball Committee of 1853.*

Previous to the establishment in 1846 of a committee for distributing the Charity Fund of the Grand Lodge of Scotland in a regular and systematic form, the sums appropriated to that purpose were often given away in a loose and indiscriminate manner, without any proper investigation into the circumstances of each particular case, and, generally speaking, were bestowed upon a class of applicants, whose importunities, rather than their deserts, were too often, the means of their obtaining relief.

Under such a system, no real good could be effected, and no fund could be accumulated out of the interests or dividends, on which the Grand Lodge could depend for a certain revenue to meet demands from deserving Members of the Craft, or their Widows, or Orphans.

To the enlightened philanthropy of Bro. Whyte-Melville, Deputy Grand Master Mason of Scotland, the Craft are indebted for the great improvement which has taken place in the mode of raising and distributing the Charity Fund of the Grand Lodge. At his suggestion, the Grand Lodge, in August 1846, organised the Fund of Benevolence,—devoting the same strictly to purposes of charity, and enacting a scale of Annual Subscription, exigible from the Officers and Members of Grand Lodge, in order to support and extend the Fund.

The Fund was placed under the control of a Committee, consisting of the Officers of the Grand Lodge, the Provincial Grand Masters, and

others, who were ordained to meet monthly to consider such applications as might be submitted, and for the purpose of distribution. Proper rules were at the same time laid down for the regulation of the Committee, and restrictions put upon the bestowal of too frequent aid on the same individual or individuals.

It may be mentioned, that not only is the Charity open to all Masons registered in the Books of the Grand Lodge of Scotland, their widows, or children, but Freemasons belonging to other jurisdictions, whether of England, Ireland, Scotland, or foreign countries, are also qualified to participate in its benefits. Its sphere of operation, it will thus be seen, when the universal character of Freemasonry is remembered, is sufficiently extensive; consequently the Grand Lodge, in addition to the subscriptions which it *required* from its own officers, etc., *invited* donations and subscriptions from its daughter lodges, in order to promote the efficiency of this, as a Central Fund for carrying out the charitable objects and principles of Freemasonry in the Capital of Scotland.

That invitation has in many cases been heartily responded to, not only by daughter lodges, but by benevolent individuals, interested in the prosperity of a charity so deserving of support and encouragement.

From the organisation of the Fund down to the present time, the Committee entrusted with its management, have ever studied to give effect to the objects and wishes of the Grand Lodge, and to place the Institution upon a permanent foundation, so that in after years, it might be more extensively useful. They accordingly, so soon after its formation, as February, 1847, passed a by-law, ordaining "ten per cent of the moneys collected to be annually set apart to form a Sinking Fund for the purposes of the Institution," making the interest only of that Sinking Fund applicable to purposes of charity; *in addition* to the annual revenue arising from subscriptions.

It has fortunately happened that the demands upon the Fund has never as yet, in any one year, been so great as to exhaust the subscriptions received. On the contrary, a small surplus has always appeared when the accounts came to be closed on 30th November. And this surplus, in terms of an enactment of 28th April 1848, the Committee have regularly capitalised.

At the 30th November last, the reserved capital amounted to £650, which is invested in the names of the Trustees of the Fund, viz., Bros. John Whyte-Melville, James Graham, and James Lenning Woodman.

The object of the present notice is not so much to enter into minute detail, as to lay before the Patronesses, Patrons, and other promoters of the various Masonic Balls, which for the last three years have taken place in Edinburgh, as well as before the brethren at large, a few particulars connected with that Masonic Charity in aid of which the former parties have so liberally applied their surplus funds, amounting to nearly £90.

During the six-and-a-half years the Fund has been in existence, nearly 400 petitions, for assistance, have been presented. All these have been carefully looked into, and to such applicants as were considered deserving, assistance in money, food, coals, or otherwise, was allowed. Many,

no doubt, have been rejected as undeserving, but these rejections only convinced the Committee of the evils of indiscriminate relief, and of the necessity which exists for a thorough investigation into each particular case.

The relief extended by the Committee has hitherto been to parties in the lower walks of life, in numerous small sums. There have been several exceptions to this rule, and these exceptions the Committee trust will become less rare, as the Funds accumulate and their power of doing good is extended. By the introduction of a higher class of applicants into the benefits of the Charity, the Committee believe much real good would be effected, and much more suffering relieved, where for every class, *the accumulation of a capital Fund affords the only sure prospect of steady and permanent relief.*

Like the Funds of a similar Institution, under Patronage of the Grand Lodge of England, the Committee of this Charity would wish to see its revenues applied, not only as at present, in affording relief in small and numerous payments, however beneficial in many instances these have been, but also in relieving those who, although occupying a higher position in society, are often from temporary and unexpected causes, involved in pecuniary difficulties of a most distressing nature.

The annual income of the Fund, from its commencement in 1846, to 30th November, 1852, will be seen by the following statement of receipts:—

Year ending 30th Nov.,	£	s.	d.
1847	120	8	6
" "	113	8	2
" "	109	3	0
" "	140	10	3
" "	212	2	8
" "	238	19	1

The Committee sincerely hope that the present state of prosperity may continue, and that a large capital may be ere long accumulated. For this purpose they are ready to receive such donations as may be forwarded to any of the Trustees, and they solicit the active exertions of the members of the Grand Lodge, and of all who have the good of Masonry and humanity at heart, in promoting the object in view. By adding to the numbers interested in this benevolent institution, and especially by securing the sympathies of the "mason's wives," who have so generously come forward to promote a charitable cause in its infancy, by giving, not merely their names, but their powerful influence, as Patronesses of the Balls alluded to, the Committee are sure that efficient means have been taken to extend the benefits of the charity entrusted to their care to increase its usefulness, and add to its resources.

By order of the Committee,

J. LINNING WOODMAN,  
Collector.

Edinburgh, March 25, 1853.  
20, St. Andrew Square.

**HOLLOWAY'S OINTMENT AND PILLS.**—Variable temperatures.—After the season which has just passed by, a mild damp atmosphere will probably succeed, and in its train will come fever, sore throat, diphtheria, chest complaints, and rheumatism. Holloway's Ointment well rubbed upon the skin, near the affected part, at once corrects the relaxing and depressing effects of dampness on the constitution and spares sickness, it penetrates the internal textures, regulates the local circulations, assuages inflammation, soothes irritation, braces relaxed organs, and heals ulcerations. Holloway's Pills simultaneously taken, expedite the cure. In all diseases of the throat and chest, immediate recourse is recommended to Holloway's purifying and powerful preparations, which, assiduously employed, will prevent asthma, consumption, and other serious issues.—ADVT.

**INSTALLATION OF BRO. SIR FREDK. M. WILLIAMS, BART. M.P., P.M. No. 331, P.G.W., P. PROV. G.W. CORNWALL, &c., &c.**

[FROM OUR SPECIAL CORRESPONDENT.]

One of the most interesting meetings that it has fallen to our lot to attend in the Province of Cornwall, or indeed in any other Province, was the occasion of the installation of the deservedly esteemed Mason, Sir F. M. Williams, Bart., M.P., Representative from the Grand Orient of Portugal, at the Grand Lodge of England.

The members of the Tregulow Lodge, No. 1006, St. Day, unanimously elected the worthy baronet as their Master, and the "Gala day" was delayed in consequence of numerous other engagements necessitating the absence from the province of the W.M. elect.

Yesterday however, Tuesday, April the 2nd inst., the brethren were highly gratified at last to see Sir Frederick placed in the chair of a new, but flourishing lodge, a lodge meeting in their own hall, and though only warranted A.D. 1864, now free from debt, and able from their funds to contribute fairly to our noble charities.

The ceremony was well rendered by Bro. William Pascoe, W.M., who was ably assisted by Bros. the Rev. Dr. John Bannister, P.M., P. Prov. G. Chap.; Dr. Geo. Michell, P.M.; and John Burgess, P.M. The Board of Installed Masters was also composed of the following brethren, members of the lodge, and of neighbouring lodges as visitors, viz.—Bros. Frederick W. Dabb, P.M. 589, P. Prov. G.W.; Rev. G. L. Church, W.M. 699, Prov. G. Chap.; John Niness, P.M. 699, P. Prov. G. Reg.; William James Hughan, P.M. 131, P. Prov. G. Sec.; John Paull, P.M. 699, P. Prov. Supt. of Works; William Tregay, P.M. 589, Prov. G. Supt. of Works; John Hocking, jun., P.M. 589, Prov. G. Organist; Thomas Davey, P.M. 589; W. Reynolds, P.M. 589, Edmund Michell, P.M. 1006; Dr. W. H. Hugoe, P.M. 699; and J. Sims, W.M. 589.

Numerous apologies were received from other distinguished brethren, who were unavoidably absent, and who much regretted their inability to take part in the proceedings. There were present representatives from several lodges in the vicinity, including the Fortitude Lodge, Truro; Bro. William Middleton, S.W., and Bro. N. B. Bullen J.W.; the Druid's Lodge, Redruth; and the Boscawen Lodge, Chacewater.

On the admission of the brethren, after the "Installed Board" was closed, Sir F. M. Williams, in a few appropriate remarks, expressed his appreciation of the honour conferred upon him as Master of Tregulow Lodge, and hoped that the success of the past, would be also realised, and if possible added to the future.

The various charges were then most impressively given, especially those by the Rev. Dr. Bannister and Dr. Michell, and they were listened to in wrapt attention by the members.

The report of the funds, &c., was presented by the Treasurer and their being a balance in hand of over £20, it is needless to state that the accounts were passed with acclamation.

One guinea each to the Royal Masonic Institutions for Girls and Boys, £33s., to the

Provincial Grand Masters' Portrait Fund, and £1 rs., to the Cornwall Masonic Annuity Fund were voted by the lodge, and a canvass subsequently among the members by Rev. John Pascoe, P.M., resulted in many pounds being contributed to the Portrait Fund especially.

The officers were then appointed as follows:—Bros. Jewell, S.W.; Blamey, J.W.; Rev. Dr. Bannister, Chap.; Dr. Michell, Treas.; John Barnett, Sec.; J. W. Bawden, J.D.; W. B. Bennett, D.C.; Bro. Cock, Asst. D.C.; E. Rogers, I.G.; Jno. Hocking, P.M., Organist; Bartlett and Richards, Stewards; I. Trebilcock, Tyler.

On the conclusion of the lodge business, the brethren adjourned to the banqueting room, under the presidency of Sir F. M. Williams, Bart., W.M. The banquet was served by Bro. W. Bevan Bennett, in the first style, and of course, gave universal satisfaction, as indeed his catering for the brethren always does.

During the evening, various toasts were proposed, and responded to, in a most felicitous manner.

The W.M. in proposing the Duke of Cornwall (H.R.H. Prince of Wales), congratulated the Craft, on our Royal Brothers' restoration to health, and stated that he was sure that no lodge was more anxious for his recovery, and felt more thankful for the happy realised fact, than the "Tregulow" St. Day. (Applause.)

The health of the Grand Master of England, the Dep. Grand Master and the other officers, given from the chair was well received, and so was the toast of the excellent Prov. Grand Master of Cornwall, R.W. Bro. Augustus Smith, (who was unfortunately prevented from attending, as was likewise the Dep. Prov. Grand Master).

The Rev. G. L. Church, Prov. G. Chap. responded, and paid a just tribute to the worth of the Prov. G. Master, than whom he was sure a better and more zealous Mason could not be found. (Hear.)

Bro. John Pascoe, P.M. then proposed in a most efficient manner the toast of the evening, viz. Sir F. M. Williams, Bart. W.M. 1006.

The W. Master on rising, was greeted with such loud and prolonged applause, that it was sometime before the hearty goodwill of the brethren could be for a time restrained from outward expression, but at last the worthy Baronet, having secured a moments respite from such an enthusiastic ovation, stated that his zeal and fondness for Masonry was not in any way diminished, but on the contrary, he believed it increased year by year. Since his installation in 1867 as W.M. of the Phœnix Lodge No. 331, Truro, he had become increasingly attached to the Craft, and he hoped and believed his love for the Order would continue throughout his life. (cheers). He hoped he would long be spared to support these noble Institutions, which were an honour to our society, the Royal Masonic Institution for Boys and Girls, and Aged Freemasons and Widows, London, and about which we are, as Masons, justly proud. He had heard the brethren say that they thought it an act of kindness on his part to accept the Mastership of the Lodge (but he must contradict the statement) as he considered it a special honour conferred upon him, one which he would en-

deavour to deserve. He would have to leave frequently for London, because of his parliamentary duties, but on such unavoidable events, he could rely on the services of several most efficient Past Masters, who would gladly assist him all in their power. (Hear, hear.) He congratulated the lodge on its return to the old quarters at St. Day, and thanked the members of the "Druid's Lodge," for their kindness in placing their suite of rooms, Redruth, at their service, and finally concluded a most earnest and appropriate speech by wishing continued prosperity to the Tregullow Lodge. (Applause.) The W.M. then proposed the health of the immediate P.M., Bro. Pascoe, who had filled his year of office in a most able manner, and won the approval and esteem of all the members.

Bro. Pascoe expressed his pleasure at having secured the esteem of the brethren. He had been rapidly passed from one stage to another until he arrived in the East, and considered his promotion was mainly due to his regular attendance at the lodge. He mentioned this fact as an encouragement to the younger members.

The Rev. Dr. John Bannister then rose to propose the next toast, viz., "The Visitors, coupled with it the health of a Brother," by desire of the W.M. He did not feel able to do justice to it, as the brother was well-known everywhere, as a most earnest and learned Mason. He, as they no doubt knew, referred to Bro. Hughan, of Truro—(applause)—who has done a great deal for Masonry, especially for its history, and was well acquainted as to its origin and character. For that reason he looked upon Bro. Hughan as one of the best Masons of the day, and believed he was one who was most anxious to see brethren follow out practically the grand principles of our order, for if Masonry was worth anything at all, it was something most valuable, and underlying our ceremonies, which many looked upon as absurd, who were in ignorance of their comfort, were deep truths of lasting importance which all Masons should study, and illustrate daily, in their conduct as citizens of the world.

Bro. Hughan, desired to thank the Tregullow Lodge, for the handsome entertainment of the visitors, but he would certainly have preferred each to have responded, as there were several present who were well able to do justice to the toast, and were quite competent to respond on the occasion, as indeed, several were renowned for their excellent speeches. However, he certainly felt gratified at the hearty reception given to the visitors, and having said thus much he would leave the toast, and say a few words in reference to the special reason for the meeting today. It was to do honour to Sir Frederick Martin Williams, then W.M. For that purpose we had assembled, and certainly it was impossible we could do too much to evince our appreciation of the true Masonic feeling that always characterises Sir Frederick; not only as a Cornishman, but wherever he journeyed he was known and esteemed as a most liberal hearted, affable and enthusiastic Freemason. He was not one who confronted his benevolence, or his support to his native county, for almost wherever he (Bro. Hughan) went, he found Sir Frederick's name was familiar to the Masonic fraternity, and many

lodges had his name inscribed on their roll of members. Bro. Hughan remarked that once he thought he was in a town where the W.M. was unknown, but on mentioning his name casually to a brother, he immediately said, "oh, yes, he is a member of our lodge." (Cheers.) In fact, his ample means were freely used to benefit our charities, and whenever aid was wanted, Sir Frederick was both able and willing to assist, but in such a quiet unostentatious manner, that made his seasonable gifts doubly valuable. Bro. Hughan then gave the brethren a sketch of the Masonic honours the W.M. had had conferred upon him, from a Grand Warden of England, to his present occupancy of the chair of the Tregullow Lodge, and finally concluded his speech by acknowledging on the part of the Province, the indebtedness of the Craft for the many votes for the charities, which Sir Frederick had always so generously used for the benefit of the Cornish brethren, or their wives and children. (Applause.)

Bro. Burgess proposed "The Officers of the Lodge," which was responded to by Bro. Jewell, S.W.

Bro. the Rev. G. L. Church, gave the toast of "The Women of England," in a most eulogistic and humorous speech, which was well received by the brethren.

The brethren by express desire of the W.M., drank the following toast in solemn silence, "Bro. E. H. Hawke, P.M., one of the founders of the lodge," and subsequently the brethren responded with three cheers for the W.M.

The "Tyler's Toast" was then given in form, and the proceedings ended.

We should state that Bro. N. B. Bullen, J.W. 131, sang two or three songs, and has an excellent voice. Bro. Sims and others also contributed to the harmony of the evening.

## REPORTS OF MASONIC MEETINGS.

### Craft Masonry.

#### METROPOLITAN.

LODGE OF FAITH (No. 141).—A very numerous and pleasant gathering of the brethren of the above lodge took place at Anderton's Hotel, Fleet Street, E.C. on Tuesday the 26th ult. Bro. C. C. Taylor, the W.M., presided, assisted by his Wardens, and the rest of his Officers. The Past Masters present were, Bros. Peaver, Hill, Stuart, Wm. Carter, and Gottheil, and N. Gluckstein. The business before the lodge necessitated the working of the three degrees, which were conferred in the following order: The third upon Bros. Morrison, Quick, and Dunthorne, the ceremony conducted by the W.M. Bro. Gottheil then passed Bros. Allison, and Benjamin to the second degree, after which the W.M. initiated Messrs. Saunders, H. Hunt, Ezekiel Marks, and G. J. Briggs into the mysteries of the order. The abilities of the W.M. of the Lodge of Faith, are so well-known that comments would be superfluous, and on the present occasion he distinguished himself, especially at the banqueting table, where with infinite taste, and great good humour, he preserved order and harmony among an assemblage of some seventy hilarious spirits. The speeches in proposing the various toasts were brief but earnest, and the one to the initiates was most impressive, and concluded by exhorting them not to imagine Freemasonry to be a merely convivial society, nor to judge of its value even by what they had seen and heard in the lodge room, but to bide patient-

ly, and progress steadily until enlightened in the glorious truths of the order, and they will then find that our institution is based upon the grand principles of Brotherly Love, Relief, and Truth, and that its aim is to shield the orphan, comfort the aged and afflicted, and to wipe the tears from the widows' cheek. Bro. Saunders in a few feeling and welcome words, responded to the toast. The proceedings were enlivened with some excellent songs by Bros. Saunders, Mills, Haywood, and S. Davis. The lodge was honoured by the presence of the following visitors:—Bro. Coulton, P.M. 312, Prov. G. Sup. of W. Essex; Osborn, 312; Fenn, 384; Tonsiff, 212; Knight, 573; Mills, 65; George, 742; Hollington, 933; Bayfield, 78; Haywood, 186; Blackett, 165; all of whom expressed themselves highly gratified with the working of the lodge, and the enthusiastic reception they had met with.

UNITY LODGE (No. 183).—The installation meeting of this old lodge was held on Monday evening, March 25th, at the London Tavern. The lodge was opened by Bro. H. J. Wadling, W.M., assisted by his officers, Bros. Jabez Garrett, S.W. and W.M. elect; R. H. Groombridge, J.W.; Rev. D. Shaboe, Prov. G. C. Middlesex, Chaplain and Secretary; G. W. Speth, P.M. and Treasurer; E. C. Moore, S.D.; E. E. Collins, J.D.; there were also present Bros. C. W. Todd, P.M.; Vasey, P.M.; Taylor, P.M.; Thompson, P.M.; Capt. Smith, Britten, Badham, Welborne, Owens, Hirsch, Dixie, G. Speth, jun., &c. Visitors: Bros. Jeffery, P.M.; Diggetts, 23; and Webb. The minutes of the last meeting having been read and confirmed, the lodge was opened in the second degree, and Bro. G. W. Speth, jun., who was a candidate for the third degree, answered the necessary questions, and was intrusted and retired; the lodge was then opened in the third degree, and Bro. Speth, jun., was raised to the sublime degree of M.M., the W.M. performing the ceremony in a faultless manner. The ceremony of installation was then proceeded with, and Bro. J. Garrett was duly installed in the chair of K.S. by his predecessor, and appointed his officers as follows:—Bros. R. H. Groombridge, S.W.; E. C. Moore, J.W.; Rev. Shaboe, Chaplain; G. W. Speth, P.M., Treasurer; Britten, Secretary; E. Collins, S.D.; J. Spencer, J.D.; and Badham, I.G. A Past Master's jewel having been voted to Bro. H. J. Wadling, I.P.M., it was presented to him by the W.M. with some appropriate words. Bro. Hirsch having intimated that he intended for the sixth time to represent the lodge as Steward at the approaching festival of the Girl's School, a grant from the lodge funds was made to support his list. There being no further business, the lodge was closed, and the brethren adjourned to banquet.

CAPPER LODGE (No. 1076).—This excellent working lodge held its usual monthly meeting at the Marine Hotel, Victoria Docks, on Thursday, the 14th ult., presided over by its much esteemed W.M., Bro. C. W. Ashdown, supported by the whole of his officers, together with P.M.'s E. West Prov. S.G.D. Herts; S. Watkins, H. G. Sisley, and J. Gaskell, I.P.M. The lodge having been opened in due form, and the minutes of the former lodge read and confirmed, Bros. Pinn, Eccles, Sefang, Ferris and Owen, of Lodge 1227, being candidates for the second degree, were examined, entrusted, and retired. The lodge was then opened in the second degree, when those brethren were admitted, and duly passed to the degree of F.C. The lodge was then resumed to the first degree; and ballots were taken for Messrs. Brien, Korton, Spratt and Holliday, which proved unanimous in their favour. Messrs. Dorton, Brien, and Holliday, being in attendance were admitted, and duly initiated into the mysteries of Ancient Freemasonry. The W.M. then on behalf of the lodge, presented to Bro. Sisley, P.M., an address, handsomely framed and engrossed on vellum, expressive of the high estimation in which he is held by the brethren, and also their approval of the excellent manner in which he discharged the duties of W.M. during his year of office. A handsome Past Treasurer's jewel was also presented to Bro. Hughes, in acknowledgement of his past services as Treasurer of the lodge. The W.M. then announced that the



Board of Benevolence had been pleased to make the liberal grant of £30 to a brother of the lodge, in distressed circumstances, and trusted that something might be done by the brethren on behalf of the various charities. All Masonic business being ended, the lodge was closed in due form, and the brethren adjourned for refreshment. Bro. Sherwin presided at the harmonium throughout the working of the various ceremonies. Visitors present, Bros. Graham, W.M., Nelson Lodge, No. 700, and several other brethren.

## KENT.

**SHEERNESS.**—*Adam's Lodge* (No. 158).—On Wednesday evening, the 27th ult., the impressive ceremony of installation of Worshipful Master of this lodge was performed, when Bro. W. T. Carpenter was duly installed in that honourable position. The brethren assembled at 4 o'clock, in the large room of the Britannia Inn. Several brethren from the various lodges in the Province were in attendance, the Sister Lodge of Sheerness, De Shurland (No. 1058), being well represented. The lodge having been opened in the several degrees, the W.M.-elect was prepared for the installation ceremony. This was very impressively performed by Bros. Samuel Townsend, P.M., and Spears, P.M. At the conclusion of the installation the Worshipful Master, Bro. W. T. Carpenter, appointed the following brethren as his officers for the ensuing year: Bros. G. Beckwith, S.W.; Firminger, J.W.; I. Townsend, Secretary; Spears, Treasurer; Mitchell, S.D.; Tailford, J.D.; Thurlow I.G.; and Kelly, Steward. After the conclusion of these appointments the lodge was closed in the usual form, and the brethren adjourned to the Masonic Hall, where a banquet was served in the most excellent manner possible. About seventy brethren sat down to dinner, after which the patriotic, Masonic, and other toasts were given, and heartily responded to. Several excellent speeches were made by the brethren, and many capital songs were given during the evening. In fact the most cheering good fellowship and harmony pervaded the whole of the proceedings.

## LANCASHIRE (WEST.)

**LIVERPOOL.**—*Walton Lodge* (No. 1086).—The regular monthly meeting of this lodge was held on Wednesday, the 20th ult. at the Masonic Hall, Kirkdale. Present, Bros. R. Abraham, W.M.; I. C. Lunt, I.P.M.; Capt. Mott, P.Prov. S.G.D., and P. Prov. G.S.N., Dir of Cers; Jas. Gvodacre, P.M.; J. P. Mc. Arthur, S.W.; Wm. Archer, P.M. and Treas. as J.W.; Jas. Grimes, Sec.; H. Hughes, S.D.; C. Mc. Ewen, J.D.; G. E. Moses, T.G.; G. E. Hammer, and Wm. Walker, Stewards. The lodge having been duly opened and the minutes of the last regular meeting read and confirmed, the W.M., on behalf of the members of the lodge, presented a beautiful Past Master's gold jewel to the Immediate Past Master, Bro. Jos. C. Lunt, who had during his term of office, given every satisfaction, and had won the respect and esteem of all the brethren. He had now the pleasure of placing it on his breast, wishing that he might long be spared to wear it. The jewel bears the following inscription, "Presented to Bro. Jos. Lunt, P.M., by the members of the Walton Lodge, No. 1086, as a token of their esteem. March 20th, 1872." Bro. Lunt in reply thanked the brethren for this proof of their good will; he considered it was a very high privilege to have earned their good opinion and approbation as to merit in the humblest degree that testimonial. It was indeed a proud moment which he should ever look back upon with gratitude and pleasure. Whenever he appended this jewel to his breast his thoughts would ever recur to the kindness he had always received from his brethren. From the time he was initiated in this lodge his earnest desire had been that he might become a useful member of it, it had always been a pleasure to him to assist in lodge business and to promote to the best of his ability the prosperity of the lodge; again he thanked them most cordially for this mark of their regard, and assured them how highly he prized their kindness. Bro. Briscoe was examined and entrusted, and having retired, the lodge was opened in the second degree; he was then duly admitted, and passed to the degree of Fellow

Craft. Bros. Smith and Glover passed an examination in the second degree, and retired. The lodge having been opened in the third degree, Bros. Smith and Glover were admitted and raised to the sublime degree of Master Mason by the W.M. in a very impressive manner. The lodge was then closed down to the first degree, and some routine business having been transacted, the lodge was closed.

**ULVERSTON.**—*Furness Lodge* (No. 995).—A lodge of emergency was held on Tuesday the 26th ult., to complete the business which it was impossible to get through at the previous regular monthly communication. The W.M. Bro. R. Pearson was present, supported by Bros. R. Dodgson, S.W., Harrison, J.W., and the other officers of the lodge. The lodge was opened in the third degree, when Bros. Beake and Hartley were duly raised to the sublime degree of Master Masons, the ceremony being performed in the usually satisfactory manner by the W.M. The lodge was then closed down. There was a considerable attendance of members.

## NORTH WALES.

**CARNARVON.**—*Segontium Lodge* (No. 606).—This lodge held a meeting on Thursday, the 21st ult., when there was a numerous attendance of the brethren; in consequence of its being intimated that Bro. Michael Emanuel, W.M., of the Lodge of Israel, No. 205, would visit the lodge, and give the lectures on the Tracing Boards. The lodge was opened by Bro. Robert Humphreys, the W.M., assisted by his officers in due form, when he introduced Bro. Emanuel to the members. Bro. Emanuel first worked the second lecture of the first degree, and then gave the whole of the lecture, including extracts from the several sections. The lodge was then opened in the second degree, and the lecture on the Tracing Board given, with the origin of the pass work. Bro. Emanuel then gave the Masonic tradition of the six days Creation. The lodge was then opened in the third degree, and the whole of the Traditional History and Lecture given. At the conclusion of this ceremony, Bro. Emanuel, at the request of the W.M., gave instructions as to the proper mode of closing the lodge in the third degree. The lodge having been resumed to the first degree, a most cordial vote of thanks was carried unanimously to Bro. Emanuel for the unprecedented ceremony witnessed by the brethren that evening, to which thanks having been returned, the brethren adjourned to a banquet, when a most agreeable evening was spent, the brethren retiring at a seasonable hour, after having enjoyed one of the most intellectual nights they had ever experienced, and with a greater knowledge of the beauties of Masonry than they had before possessed. We are informed that the above lodge are about removing to Carnarvon Castle, in which a lodge room with the necessary ante-rooms, are being fitted up, and that the consecration will take place about Whitsuntide.

## SUFFOLK.

**IPSWICH.**—*British Union Lodge* (No. 114).—The monthly meeting of this lodge was held at the Masonic Hall, Ipswich, on Thursday the 21st ult., when there were present Bros. C. F. Long, W.M.; Rev. E. I. Lockwood, D. Prov. G.M.; P. Cornell, I.P.M., Prov. G.S.D.; Rev. R. N. Sanderson, P. Prov. G.C., W.M. 959; A. J. Barber, P.M., Prov. G.O.; Emra Holmes, P.M., Prov. G.A.D.C.; R. W. Beaumont, S.W.; A. Durance George, S.D.; J. Burton, Prov. G.J.D.; Cambridge, J.D.; and Rev. A. Moore, I.G., &c. The lodge having been opened in due form, and the minutes of last lodge read, the ballot was taken for Bro. Harry Gage Moore, surgeon of this town, as a joining member, who was unanimously elected. Lodge being opened in the second degree Bros. George Bullen and Robt. C. Athill being duly qualified were passed to the degree of Fellow Craft, and on the lodge being opened in the third degree, Bro. Henry Miller was raised to the sublime degree of Master Mason. The ceremonies were performed by Bro. Cornell, I.P.M., and Bro. Barber ably presided at the organ. Pursuant to notice, Bro. Cornell proposed that application should be made

to the Grand Lodge for permission to allow the members of the British Union Lodge to wear a centenary jewel—the lodge having been in existence since 1762. Bro. Emra Holmes seconded the motion, and in doing so remarked that he had frequently observed the members of various lodges in Suffolk, wearing private lodge jewels, which they had no more right to wear, without the permission of Grand Lodge, than the members of the higher degrees to wear the insignia of their rank in Craft Lodges. A centenary jewel was an honourable distinction, of which the members of the British Union would be proud, and the expense of a Warrant would not be great. He cordially seconded the motion. The Worshipful Master supported with pleasure the motion, as did Bro. Beaumont, S.W., and on being put to the lodge it was carried unanimously. The W.M. announced that he purposed holding a lodge of emergency on the Friday in Easter week, for the purpose of passing Lord Viscount Mahon, M.P., to the second degree. The other business of the lodge having been disposed of, the brethren retired for refreshment.

## Royal Arch.

## SUFFOLK.

**IPSWICH.**—*St. Luke's Chapter* (No. 225).—The quarterly communication of this Chapter was held at the Coach and Horses hotel, Ipswich, on Thursday, the 27th inst., when there were present—Companions J. Franks, P.Z., Acting Z.; Richmond, P.Z., Acting H.; J. Turner, Acting J.; S. B. King, P.Z., Scribe E.; G. S. Findley, P.Z.; J. Tracy, P.Z.; Emra Holmes; C. Davy, P.Z., &c. This being the meeting for the nomination of officers for the ensuing year, the following were named:—James Franks, Z.; Richmond, H.; J. Turner, J.; C. Davy, E.; S. B. King, N.; Emra Holmes, P. Soj.; —Syer, Janitor. Companion Emra Holmes, on the invitation of the M.E.Z., proceeded to give his lecture, "Random Notes on Freemasonry." In speaking of the antiquity of the craft, the lecturer stated that, while he disputed the dicta of some brethren who spoke of it as a creature of yesterday, and who thought that 1717 was the year from which we must date our venerable institution, he was quite willing to admit, that almost all our information was based on tradition; that absolute historical evidence as to its remote origin was not to be found; that being a secret society, with but few written documents as evidences of its antiquity in the possession of the fraternity, there is great difficulty in proving its immemorial constitution, and much must be taken on faith as to its objects and origin. As a secret society, its aims and history must from all time have been locked up in tradition. In speaking of the admitted descent of the Freemasons, from the travelling masons of the Middle Ages, he remarked that Freemasonry to-day was in fact little more than a skeleton—a relic of a bygone age—with secrets valuable to the brethren only, but with something about it which must recommend itself to the searcher after truth and the lover of his kind. Alluding to the Royal Arch, he observed: "Probably many of you who are accustomed to look upon the Grand Lodge of England as at once the supreme head and pattern of Masonry, will be surprised to find that it stands *per se* in the recognition of what is and what is not pure and ancient Masonry—for it recognises the Royal Arch as part of its system and the completion of the third degree, and refuses to admit the Mark degree; whilst the Grand Lodge of Scotland accepts the Mark and rejects the Arch; and the Grand Lodge of Ireland acknowledges both. Then again the Grand Lodge of England, in its corporate capacity, does not recognise the higher degrees, though many of its most distinguished members belong to them—notably the Prince of Wales and Lord Carnarvon—whilst almost every other Grand Body in the world admits them. The most widely-spread and generally adopted system is the ancient and accepted Rite of 33 degrees (some of which are of undoubted antiquity), and which has a Supreme Council in almost every

country in the world. The lecturer gave it as his opinion that in a Christian country it seemed difficult to eliminate the Christian country from Masonry; and the object of the *hautes grades* was to maintain the Christian characteristics and to admit Masons of high social character and standing to the privilege of their necessarily more exclusive degrees. Brother Holmes stated that much difficulty existed in tracing the origin of the Royal Arch degree. Dr. Oliver thought it did not exist before the middle of the last century; whilst Mackey was of opinion that before the year 1740 the essential element of the Royal Arch constituted a part of the third degree. In America, as formerly in England, it was necessary to be as P.M. before the candidate was eligible for the R.A. In Ireland, it was the same, and there the degree differed essentially from our own. In Scotland the candidate must be a Mark Master as well as P.M. to be eligible; and Chapters in Scotland also conferred the degree of Royal Ark Mariner, which is now given in England under the Grand Lodge of Mark Masters. The Scotch Masons contended that the Royal Arch, with its subsidiary degrees, constituted a part of Templar Masonry. In the speaker's opinion, the Royal Arch degree, like the Rose Croix, was very antient; but he was quite willing to admit that it took its present form, as Dr. Oliver asserts, about 1740 or 50. Comp. Holmes remarked, that in these days of utilitarianism, it was often asked what was the use of Freemasonry, and he suggested as a noble work the study of architecture and archæology, and the restoration by Masons of the churches built by our ancestors. In speaking of the constitution of Grand Lodge, he declared that the appointments were very unsatisfactory to Provincial brethren, for that office was almost entirely restricted to London Masons, whilst men like "Lupus," and Bro. Hughan were an ornament to the Craft, and those whose research and learning have done so much for Masonry were left out in the cold. What office he asked had Dr. Oliver (the most learned Mason of his time) in Grand Lodge? What position does Dr. Beaumont Leeson (I suppose the greatest Mason living) hold at the present time? he added. "I say that Grand Lodge might very well take a lesson of the Grand Lodge of Mark Masters, which authorises every lodge under its sway to nominate a brother for office." By this plan Provincial Masons of worth might hope to attain to the purple, and Grand Lodge would become, what it certainly is not at present, a truly representative body. Those remarks were much applauded. The lecturer concluded by asserting that a very small portion of Masonry was learnt in the lodge or chapter, and one must diligently read the Masonic papers to know anything of the progress of Masonry. A cordial vote of thanks was accorded to Comps. Holmes on the motion of M.E. Comp. Franks, and ordered to be recorded on the minutes. The chapter having been closed the brethren retired for refreshment.

### Mark Masonry.

#### METROPOLITAN.

THE SAMSON AND LION LODGE OF MARK MASTER MASONS, (No. 86), held their installation meeting at the Masons' Tavern, Masons, Avenue, Basinghall Street, on Wednesday, March 20th 1872. The lodge being opened by Bro. Israel Abrahams, P.G. Steward, W.M. the minutes of the meeting of February 7th, 1872, were confirmed, after which Bro. T. Meggy, P.G.M.O. took the chair, and Bro. J. Abrahams, P.G. Steward (W.M.) presented Bro. S. Pollitzer, W.M. elect, to the W.M. to receive at his hands the benefit of installation, which ceremony was done in such an able manner as to elicit the applause of the brethren present, and a vote of thanks was carried unanimously to Bro. Meggy, P.G.M.O. for the able and efficient manner he installed the W.M. elect in the chair. Bro. Pollitzer W.M. then nominated his officers as follows. Bros. W. Littaur, S.W.; J. L. Rosenthal, J.W.; S. Funkenstein, M.O.; M. Emanuel, S.O.; E. Stanton Jones, J.O.; J. Faulkner, S.D.; M. D. Loewenstark, J.D.; Victor M. Myers, I.G.; E.

Danziger, Dir of Cers.; Meyer A. Loewenstark, Secretary. Bro. A. D. Loewenstark was unanimously re-elected Treasurer, also Bro. Laing as Tyler. Bro. Pollitzer, W.M. then rose and said he had a very pleasing duty to perform, which was to present Bro. Israel Abrahams, P.M. with a Past Masters jewel, to mark the kind and courteous manner in which he had presided over them as W.M. the previous twelve months, and hoped he would live long to wear it, and come among them as often as possible to give them the benefit of his able services for the welfare of the lodge. Bro. J. Abrahams, P.M. in returning thanks said, he would feel a great pleasure in adding another jewel to his breast among many others, and trusted he would always have the respect and esteem of the members as he always endeavoured to promote the interests of the lodge as far as lay in his power. Bro. Pollitzer, W.M. having stated that he had received a letter from Bro. Meyer A. Loewenstark, Hon. Secretary, (who is staying at Bournemouth for the benefit of his health), excusing his non-attendance in consequence of illness, it was resolved unanimously that a letter should be sent to Bro. Meyer A. Loewenstark expressive of their deep and heartfelt sympathy, and of sincere hopes for his perfect recovery from his illness, which letter to the W.M. announced he would have much pleasure in writing, in the name of the lodge. After some other business the lodge was closed, and the brethren sat down to a beautiful banquet which was provided with the usual skill and taste of Bro. Gosden, the energetic manager of "Masons' Tavern" and which the brethren enjoyed with great satisfaction.

#### LANCASHIRE (WEST.)

PRESTON.—The *Birchall Lodge of Mark Masters* (No. 143,) held their first meeting after consecration, on Monday, the 25th inst., at the Bull Hotel, Preston, the W.M., Bro. Col. Birchall in the chair, assisted by Bro. Major Wilson, the S.W., and other officers in their respective places. The lodge was opened at 3.30, and the minutes of the last lodge were read and confirmed. A ballot was taken for twenty-five brethren to be advanced, which was declared to be unanimous, in favour of their election. Sixteen of the candidates being in attendance, were advanced to the degree of M.M.M. by Bro. Thomas Hargreaves, P.M., Blair 113, P. Prov. G.D., Lancashire. The other visitors present being Bros. Joseph Handley, M.M.M., Alfred Mark Lodge, No. 136; J. Halliwell, S.D.; and W. Handley, J.D., Callender Mark Lodge, No. 123, also assisted in the ceremony. Bro. John Walker was unanimously elected Treasurer for the ensuing year. The W.M. proposed five more candidates for advancement at the next lodge. A petition was drawn up and signed in lodge, praying for a Warrant to hold a lodge at Lancaster, to be called the Moore Lodge. Bro. Dr. Moore to be the first Master. Business being finished, the lodge was closed in harmony at 6 p.m. The brethren afterwards sat down to banquet.

#### SUFFOLK.

IPSWICH.—*Albert Victor Lodge* (No. 70.)—The quarterly meeting of this lodge was held at the Masonic Hall, Ipswich, on Monday the 18th inst. Present: Bro. Rev. R. N. Sanderson, P.M.M., P.G. Chap., Acting W.M. in the absence of Bro. Emra Holmes, Bros. J. Townsend, Acting S.W.; G. S. Golding, Acting J.W.; Dr. Beaumont, R.N. M.G.; P. Cornell, S.O.; Calthorpe, J.O.; W. T. Westgate, M.C.; C. Davy, I.G.; C. T. Townsend, P.G.D., Secretary, Acting Deacon, &c., &c. The lodge being opened, the brethren proceeded to ballot for the following brethren for advancement, viz.:—Bros. George Abbott, of the Prince of Wales Lodge, No. 959; Arthur John Grimwade of the Virtue and Silence Lodge, Hadleighs Thomas Stewart, William Lewis Jones, Charles Fletcher, Joseph Redding, John Harrison, James Potter, Thomas Woodford, and Alexander Davidson, of the United Lodge, No. 679, Colchester; John Barton and Benjamin Baxter, Angel Lodge, Fo. 51, Colchester; Moses Cohen, Prince of Wales Lodge, No. 958; William King, United Lodge, No. 697, Colchester; and Rev. Augustus Moore, Lodge British Union, No. 114. The

brethren being present, with two exceptions, they were introduced, obligated and advanced to the honourable degree of Mark Masters, the ceremony being ably performed by Bro. Sanderson. The brethren afterwards retired for refreshment.

### Scotland.

#### ROXBURGH.

HAWICK.—*St. John's* (111).—The fortnightly meeting of this lodge was held on Friday, 23rd February, when nine new members were initiated, and seven more proposed. It would appear as if the improvement movement inaugurated in the Grand Lodge of Scotland, of raising the fees, was having the effect of flooding our lodges with applicants for membership, who we might almost say, are passed promiscuously, and without that necessary inquiry into character and reputation so necessary to the welfare of the Craft, and which our Grand Lodge have, so conveniently fostered by permitting only two weeks between the candidate being proposed, and receiving his first degree. That this is a state of matter greatly to be deplored, is mainly owing to the negligence of the Grand Lodge, and what interest is their to such brethren, (if I may term them so), to uphold the honour and credit of a lodge, or strengthen the hands of the Grand Lodge officers, when their only aim is curiosity to know the secrets of the Brotherhood, and gain admittance to an Order which offer such inducements as Masonry. The brethren of England ought seriously to call the attention of our Scotch Grand Lodge to this matter; for how can the order flourish, or their benevolence extend, when the working men who form the great bulk of the brotherhood spend in anti Masonic conviviality, the little spare pocket-money that ought to be applied to very different purposes. No wonder our Grand Lodge debt is a standing memorial against us of the unmasonic proclivities of that class in Scotland who alone can give tone to the Craft; keep it within proper bounds, and give it that flourishing aspect which it at present wants. No doubt, what is required amongst the sister Lodges is fees advanced to three or five guineas; committee of inquiry into character of every candidate; admittance only by ballot; and a tenth at any time sufficient to blackball a candidate, one month's interval between proposing and initiation; emergency cases to be specially provided for. The foregoing is something like what the Craft in Scotland require; and if the Grand Lodge have not nerve to deal promptly with these matters, "a new broom sweeps clean," and may be even sought for earlier than anticipated.

#### GLASGOW.

UNION LODGE (No. 332).—A meeting of this lodge was held in the lodge-room, 170, Buchanan-st., on the 18th ult., Brother Robert Mitchell, R.W.M., in the chair. The lodge being opened on the E. A. degree, a letter was read by the Secretary from the R.W.M., tending his resignation, which was accepted, Brother James B. Macnair, Part S. Warden, and James Balfour, P.M., were nominated to the office of Master. The lodge was then advanced to the degree of M.M., when the R.W.M. requested Bro. T. M. Campbell, P.M., 408, and Prox. M. 489, to assist. Bro. Watt, of the Torpichen Lodge, Bathgate, No. 13, along with Bros. McKirdy and Olven, of 332, were raised to the sublime degree of Master Mason. Brother Campbell performed the ceremony in his usual masterly style. The lodge then proceeded to election of R.W.M. The candidates having retired, the votes being called, there voted for Bro. Macnair twenty-six, and for Balfour eight, being a majority for Macnair of eighteen votes. He was then called to the altar. After answering the usual formula, the oath was administered, and he was invested with the jewel and badge of office, and installed into the chair. A short time was spent in harmony, and the lodge was closed by the R.W.M. elect.

Poetry.

EVERYWHERE A HOME.

Oh! beautiful thought, and full of glory,  
 All laden with years, with honors hoary.  
 For founded on love, unfading and true,  
 The joy of all nations, the wide world through.  
 Then let us all sing, with heart and with zeal,  
 We're the keystone to millennial weal,  
 And can say in all truth, there is no land  
 Now, unknown to the great good Masonic  
 band.  
 For everywhere a home, 'tis true, 'tis true—  
 Its emblazoned on our standard of blue.

Go where you may, to the East, to the West.  
 You'll still find the sign, and Freemason's test  
 In bright sunny South, or the cold frigid North,  
 There the fraternal brotherhood comes forth.  
 No longer a stranger, in any clime,  
 Oh! beautiful thought, how sweetly sublime;  
 But, "try me and prove me," yes, so; then, so;  
 These grips and these signs are Truths we all  
 know.  
 Making everywhere a home, how true, how true,  
 'Tis emblazoned on our standard of blue.

Mystic and strange, but united are we,  
 Our friendships are strong in all charity.  
 Let outsiders talk, such cowans are nought,  
 We practice our faith, the distressed are sought,  
 Bound, pledged, and sworn, to love one another,  
 And merciful be towards a poor brother.  
 The orphan and widow both will confess  
 Our end and our aim 's to do good and bless,  
 And make "everywhere a home, 'tis true, 'tis  
 true,  
 'Tis emblazoned on our standard of blue.

Whence all the glory, of our Mystic Love?  
 The source of our acts; it comes from above.  
 And then from the Book, we are taught to obey  
 Its beautiful precepts every day—  
 The world our Altar, our Shrine is relief,  
 Good-will to mankind, our Faith and Belief.  
 The creed we are taught is—love all that's true,  
 The Buddhist, and Brahmin, Moslem or Jew.  
 And have every where a home, so true—  
 That you can see it on our Standard of Blue.

Our sacred rites hallowed by holy thought  
 Are accepted by God. By angels taught—  
 "Good will towards men," this practice and teach.  
 Great Architect guide us, we all beseech;  
 We hope, we ask, and humbly bow and bend,  
 That thou wilt our Craft for ever defend.  
 And give us cause to sing, with heart and voice,  
 Our noble order to any other choice.  
 And make it "everywhere a home," so true—  
 To have it engraven on our standard of blue.

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

NEW ZEALAND.

Bro. A. Russell was duly installed W.M. of the  
 Ara Lodge, held under the Irish Constitution, by  
 Brother the Rev. R. Kidd, L.L.D., assisted by  
 Bros. Pierce, P.G.M., and Leers and Jenkins,  
 P.M's. The newly installed W.M. afterwards  
 installed the following brethren as officers of the  
 lodge:—Bros. R. Kidd, I.P.M.; Ashew, S.W.;  
 Avey, J.W.; Harker, J.D.; Eyre, J.D.; and  
 Jakins, I.G. Hooper, D.P.G.M., as Treas.; and  
 Bro. Porter as Tyler, were re-elected to their  
 respective offices by the unanimous vote of the  
 brethren.

PRINCE ARTHUR'S PROPOSED VISIT TO  
 LIVERPOOL.—Yesterday the Mayor of Liverpool  
 gave some information to the Town Council re-  
 specting the proposed visit of Prince Arthur to  
 that town in Whit week. His Royal Highness is  
 expected to arrive about noon on the 20th or May,  
 when he will be presented with an address at the  
 Town Hall, whence a procession will proceed to  
 the new Sefton-park, which he has been invited  
 to formally open. While in the park the Prince  
 will also open a bazaar in aid of the new Southern  
 Hospital. In the evening the Mayor will enter-  
 tain the Prince at a grand banquet in the Town  
 Hall. On Tuesday the Prince is expected to pay  
 a visit to the Southern Hospital, and should a  
 fancy dress ball be given in the evening in St.  
 George's Hall, His Royal Highness may probably  
 honour it with his presence. While in Liverpool  
 the Prince will be the guest of the senior borough  
 member, Mr. S. R. Graves, M.P.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, April 12, 1872.

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

SATURDAY, APRIL 6.

General Committee Boys' School, at Freemasons' Hall, at 4,  
 Plantaganet Red Cross Conclave, Caledonian Hotel, Adelphi,  
 Star Lodge of Instruction (1275), Marquis of Granby,  
 New Cross-road, at 7; Bro. C. S. Dille, Preceptor  
 Sphinx Lodge of Instruction (1329), Stirling Castle,  
 Camberwell, at 7.30; Bros. Thomas and Worthington  
 Preceptors.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-  
 street, at 8; Comp. Brett, Preceptor.

MONDAY, APRIL 8.

Lodge 5, St. George and Corner Stone, Freemasons' Hall.  
 " 29, St. Alban's, Albion Tavern, Aldersgate-st.  
 " 90, St. John's.  
 " 193, Confidence, Anderton's Hotel, Fleet-st.  
 " 222, St. Andrews, London Tavern, Bishopsgate-st.  
 " 957, Leigh, Freemasons' Hall.  
 Chapter 22, Mount Zion, Guildhall Tavern, Gresham-st.

Sincerity Lodge of Instruction (174), Railway Tavern,  
 Fenchurch-street Station, at 7.

Strong Man Lodge of Instruction (45), Old Jerusalem  
 Tavern, St. John's Gate, Clerkenwell, at 8; Bro.  
 James Terry, Preceptor.

Camden Lodge of Instruction (704), Adelaide Tavern,  
 Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.

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.

St. James's Union Lodge of Instruction (180), Horse and  
 Groom Tavern, Winsley-street, (opposite the Pantheon),  
 Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.

Wellington Lodge of Instruction, White Swan Tavern,  
 Deptford, at 8; Bro. C. G. Willey, P.M. 1155,  
 Preceptor.

St. John of Wapping Lodge of Instruction (1306), Gun  
 Tavern, High-street, Wapping, at 7; Bro. T. Mortlock,  
 Preceptor.

TUESDAY, APRIL 9.

Lodge 96, Burlington, Albion Tavern, Aldersgate-st.  
 " 198, Percy, Ship and Turtle, Leadenhall-st.  
 " 211, St. Michael's, Albion Tavern, Aldersgate-st.  
 " 228, United Strength, Old Jerusalem Tavern, Clerk-  
 enwell.  
 " 235, Nine Muses, Clarendon Hotel, Bond-st.  
 " 548, Wellington, White Swan Tavern, Deptford.  
 " 834, Ranelagh, Royal Sussex Hotel, Hammersmith.  
 " 933, Doric, Anderton's Hotel, Fleet-st.

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. Bro. John Thomas, Pre-  
 ceptor.

Faith Lodge of Instruction, Refreshment Rooms, Victoria-st.  
 (opposite Westminster Palace Hotel) at 8; Bro. C. A.  
 Cottebrune, Preceptor.

Yarborough Lodge of Instruction, Green Dragon, Stepney,  
 at 8; Bro. Isaac Saqui, Preceptor.

Prince Fredk. William Lodge of Instruction (753) Knights  
 of St. John's Tavern, St. John's Wood; Bro. F. G.  
 Baker, Preceptor.

Dalhousie Lodge of Instruction, King Edward, Triangle,  
 Hackney, at 7.30. Bro. J. Saunders, Preceptor.

Sydney Lodge of Instruction (829), Cambridge Hotel,  
 Upper Norwood, at 7.30.

Ben Johnson Lodge of Instruction, Ben Johnson, Good-  
 man's-yard, at 8.

Florence Nightingale Lodge of Instruction, Masonic Hall,  
 William-street, Woolwich, at 7.30.

Prosperity Lodge of Instruction, Gladstone Tavern,  
 Bishopsgate-st. Within, at 7.30; Bro. Bolton, (W.M.  
 1227), Preceptor.

St. Marylebone Lodge of Instruction (1305), British Stores  
 Tavern, New-street, St. John's Wood, at 8; Bro. T.  
 A. Adams, Preceptor.

West Kent Lodge of Improvement (1297), St. Saviour's Col-  
 lege, Stansted-road, Forest-hill, at 7.30; Bro. H. W.  
 Lindus, Preceptor.

WEDNESDAY, APRIL 10.

Committee of Royal Masonic Benevolent Institution at 3.  
 Lodge 3, Fidelity, London Tavern, Bishopsgate-street.

" 11, Enoch, Freemasons' Hall.

" 13, Union of Waterloo, Masonic Hall, William-st.,  
 Woolwich.

" 15, Kent, Guildhall Coffee House, Gresham-st.

" 87, Vitruvian, White Hart, College-st, Lambeth.

" 147, Justice, White Swan, High-st, Deptford.

" 238, Pilgrim, Ship and Turtle, Leadenhall-st.

" 749, Belgrave, Anderton's Hotel, Fleet-st.

" 781, Merchant Navy, Silver Tavern, Burdett-rd, Lime-  
 house.

" 820, Lily of Richmond, Greyhound, Richmond.

" 1017, Montefiore, Freemasons' Hall.

" 1216, Macdonald, Brunswick-st., Camberwell.

" 1228, Beacontree, Private Rooms, Leytonstone.

" 1260, Hervey, Swan Tavern, Walham Green.

" 1305, St. Marylebone, Eyre Arms Tavern, St. John's  
 Wood.

" 1306, St. John of Wapping, Sun Tavern, High-st.,  
 Wapping.

Pythagorean Lodge of Instruction (79), Prince of Orange,  
 Greenwich, at 8; Bro. 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 7.30.

Royal Union Lodge of Instruction, Horse and Groom  
 Tavern, Winsley-street, Oxford-street, at 8. Bro. T. A.  
 Adams, Preceptor.

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, Anerly at  
 7.30. p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, APRIL 11.

Quarterly General Court of Girls' School, at 12, and Elec-  
 tion of Candidates at 1, Freemasons' Hall. See Ad-  
 vertisement.

Lodge 19, Athelstan, City Terminus Hotel, Cannon-st.

" 91, Regularity, Freemasons' Hall.

" 206, Friendship, Ship and Turtle Tavern, Leaden-  
 hall-st.

" 263, Bank of England, Albion Tav., Aldersgate-st.

" 534, Polish National, Freemasons' Hall.

" 860, Dalhousie, Anderton's Hotel, Fleet-st.

" 1076, Capper, Marine Hotel, Victoria Dock, West Ham.

" 1227, Upton, Spotted Dog, Upton, Essex.

" 1288, Finsbury Park, Finsbury Park Tavern, Holloway,  
 Chapter 206, Hope, Globe Tavern, Royal Hill, Greenwich.

The R.A. Chapter of Improvement, Freemasons' Hall,  
 at 7; Comp. Brett, Preceptor. Ceremony, explanation  
 of R.A. Jewel and Solids, part sections.

Fidelity Lodge of Instruction (2), Goat and Compasses,  
 Euston-road, at 8; Bro. T. A. Adams, Preceptor.

Panmure Lodge of Instruction (720), Ballham Hotel, Bal-  
 ham, 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.  
 Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.  
 Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7. 30.

FRIDAY, APRIL 12.

Lodge 134, Caledonian, Ship and Turtle, Leadenhall-street.  
 " 157, Bedford, Freemasons' Hall.  
 Chapter 33, Britannic, Freemasons' Hall.  
 Union Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Hotel, 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. Muggeridge, Preceptor.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-st., at 8; Bro. W. 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 9.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.  
 Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.  
 Royal Standard Lodge of Instruction (1298), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298), Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Advertisements.

**Guildhall Tavern, Gresham-st., E.C.**  
**SPACIOUS** Dining-rooms, Chop and Steak-rooms, Luncheon-bars, and Smoking Rooms. Rooms of all sizes, suitable for Auction Sales, Consultations, Arbitrations, Building Societies, &c.; also for Freemasons' Lodges and Banquets, Private Dinners, &c.  
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ELECTION, MAY, 1872.

**ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS OR THEIR WIDOWS.**  
 The favour of your Votes and Interest is earnestly solicited on behalf of

**WILLIAM ALLISON,**  
 AGED 62 YEARS.

He has been a Mason 27 years, having been initiated into the Barton Lodge, No. 723, in Hamilton, Canada West, in 1844; Exalted in the Royal Arch Chapter, No. 733, in 1845; Joined the Waterloo Lodge, No. 13, in 1848. Became a Knight Templar in 1856. He suffered a considerable time from disease of the throat, rendering it necessary for him, thirteen years ago, to undergo an operation; the result of which, and old age, united him to contribute anything towards his own support. He is entirely dependent on the small sum he receives from three Lodges and one Chapter as Tyler. He was formerly in good circumstances, having been a Foreman in a Boot and Shoe Makers' Warehouse, in Canada.  
 The case is strongly recommended by—  
 Bro. the Right Worshipful Frederick Pattison, P.G.W.; 57 Old Broad-street, E.C.  
 † G. Bolton, P.M. 109, 147, 1155; P.Z. 169; Russell-street, Rotherhithe.  
 † C. Coupland, P.M. 913, A.S. No. 13 Chapter; Burrage-road, Plumstead, S.E.  
 † Samuel May, P.M., P.G.S. 23, 101, 780, 87, 1185, Grand Stewards, Lodge, V.P.  
 † Edward Arnoulin, P.S.W., No. 12, 172; St. John's-street, Clerkenwell.  
 † C. W. Ashdown, S.W. 1070; Lime Villa, Gurney-road, Stratford, E.  
 † F. T. P. Birt, 13, P.M. 829; Powis-street, Woolwich  
 G. B. Davis, W.M. 13; Wellington-street, Woolwich  
 J. Dellagane, P.J.W., No. 12, 172; St. John's-street  
 C.A. Ellis, P.M. and W.M., No. 912; 19 Vicarage Park, Plumstead.  
 John Graydon, P.M. 13 and 913, P.Z. and M.E.Z. 13 Chapter, P. Prov. G.S.D. Kent; Royal Arsenal, Woolwich.  
 † W. J. Graham, W.M. 700; Albion-terrace, Charlton.  
 † J. Henderson, P.M. 13, 829, 913, 1107, P.Z. 13; 33 Eleanor-road, Woolwich  
 † Knight, W.M. 1107, J.W. 913, P.G.S. Kent.  
 † George Kenning, (V.P.) P.M. 192, J.W. 1293, P.G.D. Middlesex; Upper Sydenham, S.E.  
 † S. H. Pain, S.W. 913, 1107; Artillery-place, Woolwich  
 † Picking, P.M. 13 and 1227, 1070; 28 Victoria-Grove, South Hornsey.  
 † J. Rowland, P.M. 700  
 C. J. Sutton, P.M. 55 and 1107; P. Prov. G.A.D.C. Kent; 208 City-road.  
 † Edward West, W.M. 1327, P.M. 1070, S.G.D., Herts; North Woolwich.  
 Gentlemen against whose names † appears will be thankful to receive proxies on behalf of William Allison, 44 Willon Street, Woolwich.  
 Boys and Girl's Proxies will be gladly received for the purpose of exchange, at Bro. W. Francis', No. 8, Red Lion-square, London; Bro. Ed. West, North Woolwich; and Bro. Kenning, Upper Sydenham, S.E.

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From Lord FRANCIS CONYNGHAM, Mount Charles, Donegal, 11th December, 1868.  
 "Lord Francis Conyngham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Devonport, and has found it a most wonderful medicine, will be glad to have half a dozen bottles sent at once to the above address.  
 "Earl Russell communicated to the College of Physicians that he had received a dispatch from her Majesty's Consul at Manilla, to the effect that Cholera had been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—*See Lancet*, Dec. 1, 1864.

From W. VESALIUS PETTIGREW, M.D., Hon F.R.C.S. England; Formerly Lecturer on Anatomy and Physiology, at St. George's School of Medicine.  
 "I have no hesitation in stating, after a fair trial of Chlorodyne, that I have never met with any medicine so efficacious as an Anti-spasmodic and Sedative. I have used it in Consumption, Asthma, Diarrhoea, and other diseases, and am most perfectly satisfied with the results."

From Dr. THOMAS SANDIFORD, Passage West, Cork.  
 "I will thank you to send me a further supply of Chlorodyne. It was the most efficacious remedy I ever used, affording relief in violent attacks of Spasms within a minute after being taken. One patient in particular, who has suffered for years with periodical attacks of Spasms of a most painful nature, and unable to obtain relief from other remedies, such as Opium, &c., finds nothing so prompt and efficacious as Chlorodyne."

From J. M'GRIGOR CROFT, M.D., M.B.C.P. London, late Staff Surgeon to H.M.F.  
 "Sir,—After prescribing Dr. J. Collis Browne's Chlorodyne for the last three years in severe cases of Neuralgia and Tic-Doloureux, I feel that I am in a position to testify to its valuable effects. Really, in some cases it acts like a charm, when all other means had failed. Without being asked for this report, I must come forward and state my candid opinion that it is a most valuable medicine, and I have recommended several Chemists in this neighbourhood not to be without it for prescriptions."

From Jno. E. GULSTONE, M.D., late Principal Surgeon to the Steamship "Great Eastern."  
 "I can confidently state that Chlorodyne is an admirable Sedative and Anti-Spasmodic, having used it in Neuralgia, Hysteria, Asthma, and Consumption, with remarkably favourable results. It relieved a fit of Asthma in four minutes, where the patient had suffered eleven years in a most distressing manner, no previous remedy having had so immediate and beneficial an effect."

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 "We have made pretty extensive use of Chlorodyne in our practice lately, and look upon it as an excellent direct Sedative and anti-Spasmodic. It seems to allay pain and irritation, in whatever organ and from whatever cause. It induces a feeling of comfort and quietude not obtainable by any other remedy, and it seems to possess this great advantage over all other sedatives, that it leaves no unpleasant after effects."

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 "It is, without doubt, the most valuable and certain Anodyne we have."

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.  
 CAUTION.—Vice-Chancellor, Sir W. Page Wood stated that Dr. J. Collis Browne was undoubtedly the Inventor of CHLORODYNE; that the story of the defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—*See Times*, 13th July, 1864.  
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