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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 212.)

No. XVIII. Sept 23, 1871.—In the Anglo-Saxon Race the very opposite qualities are united in the same person. You will find a hero of indubitable courage, with the sympathy and tenderness of a woman. A people who unite in themselves these qualities are not formed to be subdued or conquered.

It was predicted that Israel, after the dissolution of the kingdom, was to become a powerful people overcoming all who should rise up against them; compelling all to acknowledge their superiority; while they evinced an all-embracing sympathy and benevolence. These predictions are fulfilled in the progress of the Getæ, or Goths, from the Euxine westward, their conquests in the Roman Empire, and their settlement in these islands. The Getæ were to be terrible in their anger when attacked. They were to be exposed to vicissitudes of success and loss, but not to be finally conquered. Israel was not only to be invincible, but he was to subdue peoples, and bring them into subjugation to him. (Isa. xli. 15, 16.)

It was foretold that Israel was to possess the gate of his enemies, and that nations should bow down to him. Long after, (when they were in captivity) it was declared of the Israelites, that they should trample on princes, like the mortar, even as the potter treadeth out the clay. (Isa. xli. 25.) Jeremiah says (li. 29-23) "Thou art my battle-axe and weapons of war, for with thee will I overthrow kingdoms," &c.

In the rise and fall of the Roman Empire and in the history of India, these prophecies and promises have been fulfilled in the Anglo-Saxon race. Again, with the progress and issue of the late terrible war between the Germans and French, these same people, the Getæ, (Israel) against whom the Romans so long fought in vain and were ultimately broken in pieces, "thrust down their enemies and trampled on those who rose up against them."

The Romans subdued all peoples and nations except the Goths, or Germans, who extorted the fear and respect of the Romans by their valour and independence. For ages the power of this

race was dreaded; nations bowed down to them, and kings submitted to them.

The Gothic race of Norway and Denmark vexed all Western Christendom, and a large province of Northern France was ceded to them, and they became the civilised chivalry of Normandy. This is the people that was carried captive by the Assyrians to those regions in Asia and Europe, whence their westward progress had been traced by the marks left by them, and which exist at this day. They have subdued many nations, but they are not to be subdued. The prophetic promises in Jer. xxx. 16, and elsewhere refer to Israel and not to Judah, and have been fulfilled in the history of the Saxon race. The Norman conquest of England presents no difficulty, as both were of the same Saxon race, and ultimately they amalgamated. But England, to maintain her position, must be mistress of the seas. She is situated "in the midst of the nations" and has to guard her shores, and while promoting and maintaining peace among other nations, she has to be on the alert to protect herself.

It is a remarkable fact that Israel, to the exclusion of Judah, was educated in maritime affairs, and there is no doubt that they were trained with the Phœnicians, and some of them sailed with Hiram's servants to Ophir, to fetch gold in the time of Solomon.

It is obvious from the prophecies that Israel, after their captivity, was to become a maritime people, and to have possession of the islands, and also colonies in both hemispheres. It is said of Charlemagne, that seeing a fleet of Northmen cruising in the Mediterranean, he was filled with forebodings of the evils they would bring on his posterity. The Anglo-Saxons took after their kindred Norsemen. Emerson says, as soon as this land (England) got a hardy people settled in it, they became the sailors and factors of the globe.

It has been remarked, in explanation of the wealth of England, that as early as the conquest "its merchants traded to all countries."

No. XIX., Sept. 30th, 1871.—Notwithstanding the small extent of their home territories, and the inferiority of their military strength, the Anglo-Saxon race have achieved great conquests and hold extensive possessions. What they have lacked in numerical strength, they have made up in pluck and endurance. Their kindred in Germany and America exhibit the same qualities. One of the desires of Napoleon was to secure the alliance of England, believing that France and England united, might rule the world. But his pre-eminence was reserved for the Saxon race. England, Germany and America, now rule the world.

Israel was selected to diffuse and preserve the truth, for which purpose, power and independence were indispensable, and England has acted this part. The Abbé Milot, a French Roman Catholic, in his "Elements of the History of England," sets forth the occasions in which the English nation has triumphed over social and political difficulties, and has waxed stronger and stronger.

During the last, and the beginning of the present century, political corruption and rottenness arrived at such a pitch as threatened to decompose the State, but through all political and religious corruption, through wars, conspiracies and insurrections, the nation has been preserved; one

by one, all the buttresses which have been raised to preserve misrule and corruption are being removed, and the foundations of that edifice (the Constitution) are being enlarged and strengthened (See Isa. liv., 11, 17.)

No. XX., Oct. 14th, 1871.—The money power of the Saxon race is a noticeable trait in their character. The creation of wealth in England during the last century is a main fact in modern history, and the wealth of England determines prices all over the globe. A great part of England's wealth is spent in philanthropic objects but having dispensed largely in this way, so much remains that she can supply the world with all the money it requires. This wealth is derived chiefly from manufacturing and mercantile industry, and amounts to between seven and eight hundred millions sterling per annum. The exports in our foreign commerce alone amount to £220,000,000 per annum. The accumulated savings of England, Germany, America, and the other Saxon nations, total up to amounts absolutely bewildering. Foreign Stocks, that is money lent to foreigners, amount to no less a sum than £2,800,000,000, and they are continually coming for more.

The Saxons never go to the Celts or Franks to borrow money, although they sometimes borrow among themselves. Germany and England are large creditors of America, and sometimes England lends to Germany. Although considerable amounts of British Stocks are held by foreigners, it is because they have such great confidence in British honesty and rectitude. Any slipperiness or crookedness on the part of the Government in matters of finance, would bring down the whole nation on the delinquents. Emerson (the American) says of the English, they hate shuffling and equivocation. The French feel the superiority of this probity.

In the ancient prophecies we have intimations of the wealth and monetary power of the Israelitish race, and we have found this to be characteristic of the descendants of the Getæ, and of no other people on the face of the earth. The prophet Hosea, after exhorting Israel in their calamities to return to the Lord in prayer, that he would take away their iniquities, pronounces (Hosea xiv. 11—16) the divine promise of spiritual and temporal blessing. In (Isaiah lx), we find a long description of Israel's future prosperity and restoration, uttered while they were yet in captivity. Many of these promises have yet to receive their fulfilment, as the description stretches onwards to the restorations of the tribes and their re-establishment in their own country.

The history of the world shows that all things are brought about by human agency and in a gradual manner. There are few sudden changes in the history of nations; they rise and fall by degrees. The chosen people are destined to advance gradually, and their growth in numbers, power, and wealth, will furnish the means for effecting the divine purpose in their final exaltation. The wonderful progress of the Gothic race, its mighty achievements, and its advancing position in the world, indicate that it is destined for some great purpose in the divine economy.

Israel, with his wealth, was to unloose the bonds of oppression, to give slaves their freedom, to clothe, feed, and house the destitute poor, in

a word, to help the cast down, and comfort the distressed; and with his superfluous wealth he was to lend to others. In (Deut. xv. 6, xxviii. 12) we learn that Jacob's descendants (if obedient) should be largely blessed in their storehouses, the fruit of their body, in their cattle, &c., and that they should lend to many nations, and borrow of none.

This extraordinary prophetic blessing related to a people not yet formed into a nation. It implies that the people to whom it was spoken (though poor and despised, and just then escaping from slavery), should exceed all others in accumulated wealth. Other nations would require monetary aid, but this people never, but would of their superfluity lend to others. What has been said about foreign debts owing to England, shows the literal fulfilment, in a most remarkable manner, of this prophecy, and identifies the Anglo-Saxons with the people of whom it was spoken.

No. XXI. October 28th, 1871.—There are other points of identity of the Saxon branch of the Gothic race, with the ten tribes of Israel. It is incredible that ten-twelfths of that people, who were chosen by God to preserve the knowledge of His being and worship, (when all the world had plunged in darkness, idolatry, and licentiousness) should be destined to be "lost" and in no way employed in bringing about the important events predicted of them. The other two tribes (the Jews) are not lost, but have been witnesses of the truth of more terrible prophecies, which foretold the punishment, dispersion, and affliction which should follow their violation of the laws and the rejection of the Divine promises.

While Judah is thus testifying to the truth that was written many years ago, it is, inconceivable that Israel was to be as a light under a bushel for 2500 years, and then suddenly and miraculously to emerge as a mighty people, possessing the islands; a people unto whom kings shall bow down and do homage, and nations shall pour in riches. Under Divine guidance, men and nations do the work appointed for them, and it is but reasonable to believe that the ten tribes have been instrumental in effecting the great changes that have taken place during the last 1500 years. In (Isa. lxi, 9-11) we read. "Their seed shall be known (or illustrious) among the nations and their offspring among the people," &c.

The meaning of the prophecy is that they are to be distinguished among nations as a superior people. They are to be pre-eminently prosperous and religious, and to appear thus as a nation. They are not to spring forth suddenly as a people, but to grow gradually and become distinguished. The captivity of the ten tribes was an instrument of benefit to the world; it brought them into contact with the western races. At the time of the Babylonish captivity, when the Indo-Germanic (Japhetic) race of Persia came to the front Grecian influence began to be felt in Egypt, and there was a great intellectual awakening in Greece by Pythagoras; in Bactria, by Buddha, and in China by Confucius.

"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 WINSTANLEY, 10, Whittle-st., L'pool, 1869.—To P. B. & Son."

AIDS TO STUDY.

BY BRO. WM. CARPENTER, P.M. & P.Z., 177.
III.

In a former communication, under this title, I placed ancient history amongst the foremost of those subjects which should command the attention of a Freemason. It is as interesting as it is important, and no one can be excused for neglecting to make it an object of study, as far as his means will permit him to do so. He will not be permitted to proceed far in this study, however, before he is met by sundry questions relative to the different families of the human race. The first question thus suggesting itself will probably be that concerning the unity of the race—whether all the races of men scattered over the surface of the earth, distinguished as they are from each other, in structure of body, in features, and in colour, and differing in languages and manners, are the offspring of a single stock, or have descended, respectively, from several original families. The problem has engaged the thoughts and inquiries of many great minds, in both ancient and modern times. The ancient philosophers dealt with it loosely and erroneously. The ignorance of the whole existing races of mankind—the prejudices of their mythology—and their general want of appreciation of scientific evidence—these and other difficulties, which, in their totality, even the genius of Aristotle could not surmount, may readily be admitted in justification of those who aver that the natural, or physical history of mankind has only in modern times taken its place as a definite branch of science.

It is generally admitted, I believe, that the true foundation of this science was laid by Blumenbach, of Gottingen, who, by unwearied perseverance, gathered the materials of his investigation from every part of the globe; while the researches and writings of Cuvier, Humboldt, Lawrence, Owen, Tiedeman, Rudolphi, and other physiologists, though differing in certain conclusions, have continually enlarged the scope of the science, and concentrated the results obtained by travellers and naturalists, and thus augmented the means upon which the removal of these differences, and the certainty of all conclusions, must eventually depend.

This is called the physiological branch of the inquiry. It examines the stature and proportions of the body, the complexion of the skin, the colour and set of the hair, and, above all, the size and shape of the skull.

But there is another branch of the inquiry, for physiology has come largely to its aid; and the study and classification of languages, indicated more, remotely by Scaliger, Bacon, and Leibnitz, has resulted in a vast body of authentic knowledge, ministering, thorough, new, and unexpected contributions to the history of the races and community of mankind.

The names of Adelung, Schlegel, Wilhelm Humboldt, Remusat, Grimms, Klaproth, Rash, Mayer Bunsen, and Max Muller, are the most eminent among those who have advanced this science abroad; while there may be mentioned Harris, Horne Took, Sir William Jones, Wilkins, Marsden, Young, Pritchard, and Latham, among our countrymen, as worthy associates in the same learned career.

Of the several races of mankind who peopled the ancient world; the first movement from their primitive seats; their successive displacements by conquest or voluntary emigration; and the positions they occupied at each period, our information depends, then, upon the science of ethnology, and on the comparison of languages, aided by tradition. But of the first steps in this movement, we have one trustworthy record, clear in many points, though difficult in some, and which is more and more confirmed by every conclusion to which science comes. As Dr. Pritchard, whose works* on the Natural and Physical History of Mankind form the most ample and complete text-book we have on the subject, observes, "The conclusions of reason and science, unaided by Scripture, concur mainly with those derived from the latter source," and he shews that these furnish sufficient grounds, without reference to the sacred writings, for arriving at the conclusion, that all races and diversities of mankind are really derived from a single pair; placed on the earth for the peopling of its surface, both in the times before us, and during the ages which it may please the Creator yet to assign to the present order of existence here.

A recent writer on this subject (Philip Smith, Anc. His. of the East) adverting to the affirmation of the unity of the human race in the Book of Genesis, observes that it not only distinguishes the three families which sprang from the three sons of Noah, and describes their first diffusion from their primeval centre (Gen. x.), but distinguishes also the *four* principles of classification, which, to this day, are constantly confounded. The component members of the three races are described "after their families, after their tongues, in their lands, and in their nations;" and he justly observes, that all sound research must still have regard to *race*, and *language*, *geographical position*, and *political nationality*; though each of these elements is more or less mixed up with the other.

* "Researches into the Physical History of Mankind. By James C. Pritchard, M.D., F.R.S., corresponding member of the National Institute of France." Third Edition. 5 vols. 8vo.

"The Natural History of Man; comprising inquiries into the modifying influences of physical and moral agencies in different tribes of the human family." By the same.

Obituary.

BRO. J. P. BROWN, D. G.M., TURKEY.

We deeply regret having to announce the sudden decease of Bro. R.W. John Porter Brown, District Grand Master for Turkey—which melancholy event occurred at Constantinople on the 26th inst. Bro. Brown was greatly beloved and respected not only by the Craft within his District, but by all with whom he had business or other relations—and as Secretary of Legation and Consul General for the United States at Constantinople, he displayed marked ability in the execution of very arduous duties. His loss is one which will be deeply felt and deplored throughout the East, and we personally have to lament the loss of a distinguished contributor, whose opinions upon Freemasonry in the Ottoman Empire were at all times characterised by profound judgment—the result of a well applied experience.

The magnificent oration, which Bro. Brown delivered at one of the meetings of his District Grand Lodge, remains as a specimen of his mental powers, and we trust that the sentiments therein enunciated will ever find an echo in the hearts of the brethren who may be selected hereafter to govern the Craft in the Turkish empire.

ERNEST AND FALK.

CONVERSATIONS FOR FREEMASONS.

BY BRO. GOTTHOLD EPHRAIM LESSING.

TRANSLATED BY

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

KNOWN AS CRYPTONYMUS.

CONVERSATION.—V.

ERNEST. At last they are gone. What twaddlers! And did you not remark, or would you not remark, that the one with the wart on his chin, he his name what it will, is a Freemason. His knocks were so frequent.

FALK. I heard him well. Even in his speech I noticed what perhaps you did not so well remark. He is one of those who fight in Europe for the Americans.

ERNEST. Not his worst trait.

FALK. And is beset with the fancy that Congress is a lodge—that there, with armed hands, the Freemasons have founded their Empire.

ERNEST. Are there also dreamers of this kind?

FALK. They must exist.

ERNEST. How do you discover this?

FALK. From one peculiarity—one day to become familiar to you.

ERNEST. By God! if I knew that I had thus been deceived by the Freemasons!

FALK. Be without care. The Freemason patiently awaits the rising of the sun—and leaves the lights to burn as long as they will and can. To put out the lights, and when they are out, to notice that the ends can be lighted once more, or that other lights shall be set up—is not the business of the Freemason.

ERNEST. I think so likewise. That which costs blood, can certainly be worth no blood.

FALK. Excellent! Now ask—what you will! I am bound to answer.

ERNEST. In that case my questions will be endless.

FALK. But you cannot find the beginning.

ERNEST. Did I understand you, or not understand you when we were interrupted? Did you contradict yourself, or did you not? For certainly, when you say Freemasonry has existed from Eternity, I understand you to mean—thus—that not alone its Essence, also its present constitution had existed from time immemorial.

FALK. Were there only any relation between them! In its Essence, Freemasonry is as ancient as social arrangements. It was impossible that they could not be co-existent—even if society is not an efflorescence of Freemasonry. For the flame created by the burning glass still is derived from the Sun.

ERNEST. It seems even to dazzle me in that way—

FALK. But whether they are mother and daughter, or sister and sister; their relative fates have ever correspondingly reacted on each other. Wherever social polity existed, there in all places has also existed Freemasonry, and vice-versa. It has ever been the surest symbol of a strong, healthy, political constitution, when Freemasonry has shown herself side by side with it; just as it is the infallible mark of a weak and timorous state, when it will not openly tolerate that which in secret it is obliged to tolerate, whether willingly or no.

ERNEST. By which I am to understand, Freemasonry!

FALK. Certainly! For fundamentally She does not depend upon outward combinations, so easily degenerated into civil institutions; but upon the sentiment of minds having sympathies in common.

ERNEST. And who can dare to command these!

FALK. At the same time Freemasonry has ever, and in all places, been obliged to submit and bend according to civil authorities; the latter being ever the stronger. According to the forms of politics, so also has Freemasonry been forced to assume various forms; but each new form naturally received its new name. How can you imagine that the name of Freemasonry could be older than that predominant mode of State

idea, according to which it has been accurately modelled?

ERNEST. And in what consists this predominant idea?

FALK. That is left for your own investigation—enough that I tell you that the name of Freemason, a limb of our secret brotherhood, was never heard before the beginning of the current century.* It certainly appears in no anterior printed book, and I should like to see the man who could show it me in any written and more ancient document.

ERNEST. You mean—the German name.

FALK. No! no! also the original Freemason, as also all the translations modelled upon it—in whatever language it may occur.

ERNEST. Nay!—only reflect—in no printed book before the beginning of the current century? In none?

FALK. In none.

ERNEST. Yet I have myself—

FALK. Indeed? Has some of the dust, which is continually thrown about, got into your eyes, then?

ERNEST. But the passage in—

FALK. In the Londinopolis? Eh? Dust!

ERNEST. And the Act of Parliament of Henry VI?

FALK. Dust!

ERNEST. And the great privilege granted by Charles XI., King of Sweden, to the Lodge of Gothenborg?

FALK. Dust!

ERNEST. And Locke?

FALK. What Locke do you mean?

ERNEST. The philosopher—his letter to the Earl of Pembroke—his remarks upon an inquiry, written in the very own handwriting of Henry VI?

FALK. That must be a very recent discovery—I do not know it. But Henry VI. again! Dust! and nothing but Dust!

ERNEST. Impossible!

FALK. Do you know any milder term for twisted words, for supposititious forgeries.

ERNEST. Could they have dared to flaunt these undisturbedly in the eyes of the world?

FALK. Why not? the wise are too few—that they are able to confute each folly—immediately on their promulgation. Enough that there was no prescription respecting them. Certainly it would be better if no follies were enacted before the public; for the most contemptible part of the matter consists in the fact—that no one takes the trouble of contradicting them—whereby, in course of time they attain the reputation of being a very serious and sacred thing. For a thousand years men will say, “could such things have been published to the world, had they not been true? These credible men were not confuted in those days, and would you presume to doubt them now?”

ERNEST. Oh! History! History! What art thou!

FALK. The bald rhapsody of Anderson, in which the history of architecture is foisted in as the history of the Order—might pass! For once in a way, might serve—and the jugglery would only be too apparent at the same time. But that we should continue to build on this marshy foundation—that people should not hesitate to affirm in *print*, what they would be ashamed to state to a serious man by *word of mouth*—that they should be content to allow a jest to continue, which should long since have been dropped—should have tolerated a forgery—upon which, if an ignoble social interest is concerned—the pillory stands—

ERNEST. Yet if it were true, that there was more than a play upon words in this? If it were true, that the secret of the Order has endured from antiquity under the homogeneous mechanical art?

FALK. If it were only true?

ERNEST. And is it not true? For how otherwise would the Order have selected the symbols of this art? Precisely this one? Why not some other.

FALK. And so it has.

ERNEST. It has? Yet another cause—than the one assigned?

FALK. Quite another.

FALK. The question is certainly grave.

ERNEST. Such a fact must have a reason for its existence.

ERNEST. Am I to guess, or may I enquire?

FALK. Had you asked me another question, long expected by me—the solution would not be very difficult.

ERNEST. Another question—you had long expected?

FALK. For when I said to you that that which is called Freemasonry—was not always called Freemasonry, what question would be more natural and immediate?

ERNEST. Than to ask what it was formerly called—very true—then I ask that question now.

FALK. What was Freemasonry called—before it was called Freemasonry, you say? Masoney.

ERNEST. Certainly, Masonry in English.

FALK. In English not Masonry, but Masoney. Not from Mason, the builder—but from Mase, the table.

ERNEST. Mase, the table? In what language?

FALK. In the language of the Anglo-Saxons, and not in that alone, but also in the language of the Goths and Franks, hence originally a Teutonic word, from which there are still some derivatives existing, or recently existing, such as Maskopie, Masleidig, Masgenosse (table companion). Masoney itself was even common in Luther's time; although its really good meaning had then become somewhat corrupted.

ERNEST. I know nothing either of its proper, or corrupted meaning.

FALK. Yet you know the custom of our ancestors of debating the most important matters at the board. Mase, therefore, the table, and Masoney, a closed assemblage. And when the closed assemblage degenerated into a drinking boose, the meaning in which the word Masoney is used by Agricola is easily understood.

ERNEST. Would the word lodge have fared better some time since?

FALK. But before the Masoneys partly so degenerated, and fell in the public esteem—they stood in higher credit. There was no court in Germany, small or great, without its Masoney. The old song-books, and chronicles testify to this. Special buildings, either adjoining to or in the neighbourhood of the castles and palaces of the sovereign, were thus designated—and in more recent times have given rise to so many groundless speculations. What can I quote more in their honour—than to say that the society of the Round Table was the oldest and original Masoney—their common origin?

ERNEST. The Round Table? That ascends into very fabulous times.

FALK. Be the history of King Arthur as fabulous as it may—the Round Table is not fabulous.

ERNEST. Arthur is said to be its founder.

FALK. By no means! Not even according to tradition. Arthur, or his father, had adopted it from the Anglo-Saxons—as the term Masoney shows. What is more easily to be understood than that the Anglo-Saxons imported no custom into England, which they did not leave behind them in their native country. It is also seen in several German peoples of that era, that there was a tendency to form small confidential circles, in and beside the great social institution.

ERNEST. By this you would infer—?

FALK. All this which I now so hastily say, perhaps without necessary precision, I will undertake, the next time I am in town with you among my books, to demonstrate to you in black and white. Only listen to me now—as people listen to the first rumour of some great event. It raises the curiosity more than it satisfies it.

ERNEST. Where did you leave off?

FALK. Masoney therefore was a German custom transplanted by the Anglo-Saxons into England. The learned are undecided who the Mase-Thonas were—in all probability the nobles of Masoney—which struck such deep root in this new soil, that it endured throughout all succeeding changes of Government, and from time to time appears in the most flourishing condition. The Masoneys of the Templars in the twelfth and thirteenth centuries stood in great repute. And such a Templar Masoney existed in London, to the end of the seventeenth century, despite of the annihilation of the Order. Here also the time arrives at which the index of written history is wanting—but a carefully preserved tradition, pos-

sessing many signs of truth, is at hand to supplement this want.

ERNEST. And what hinders this tradition from being finally committed to writing and raised into history?

FALK. Hinders! Nothing hinders! Indeed, everything prompts to such a course. At least I feel justified, nay bound, to make no secret of it longer to you, and all those who are in your position.

ERNEST. Well then! I am in the utmost anxiety.

FALK. This Templar Masonry then, which existed in London at the end of the last century, but existed in the utmost secrecy, had its place of meeting not far from St. Paul's Cathedral, then newly erected. The architect of this second church in the whole world was—

ERNEST. Sir Christopher Wren.

FALK. You have named the founder of the whole modern system of Freemasonry.

ERNEST. He?

FALK. In short, Wren, the architect of St. Paul's, in the neighbourhood of which there assembled an excellent Masonry, from time immemorial, was a member of this Masonry, which he was in the habit of frequenting during the thirty years that the building lasted, and he frequently visited it.

ERNEST. I begin to perceive an error.

FALK. Nothing else! The true meaning of the word Masonry had been lost among the English people. A Masonry situated so close to an important structure, where the master of the building was continually present, what could it be, except a Masonry, a society of Builders, with whom Wren consulted on the difficulties in the construction?

ERNEST. Very naturally so!

FALK. The continuation of the building of such a church interested all London. To obtain information of its progress at first hand, everyone who deemed himself experienced in architecture attempted admission to this supposed Masonry, and in vain. At length—you know Christopher Wren, not alone by name—you know what an inventive active mind he possessed. He had already assisted in planning a Society of Sciences—for the purpose of utilising speculative truths for the common good of society.* Suddenly he hit upon the thought of a reflex of that society which should rise from practical social life to speculative wisdom. "There," thought he, "might be examined what was useful among the true, and here what was true among the useful, supposing I make some of the principles of Masonry exoteric? Supposing I symbolise under the hieroglyphics and emblems of the architectural art, those principles of Masonry which can only be esoteric—and thus widen that which is now understood under the word Masonry to a Freemasonry in which a great number could share." Thus thought Wren, and Freemasonry existed. Ernest, what is the matter with you?

ERNEST. I am blinded!

FALK. Now do you see some light?

ERNEST. Some? Too much for once!

FALK. Do you now understand?

ERNEST. I pray you, friend, no more! Are you not however soon coming to town?

FALK. Do you wish for me?

ERNEST. Wish! After what you have promised!

FALK. Then I have plenty to do—once more—I may have expressed myself indistinctly, unsatisfactorily on some points, from trusting to memory. You shall be better satisfied among my books. The sun is setting—you must return to the city. Farewell.

ERNEST. Another has arisen to me. Farewell.

[N.B.—On these Conversations Cryptonymus proposes to offer certain comments from time to time, and draw more water from the Well of Truth. As a translator, he bids his readers farewell for the present.—CRYPTONYMUS.—

* The Royal Society.—CRYPTONYMUS.

"A VISIT TO EPPS'S COCOA MANUFACTORY.—Through the kindness of Messrs. Epps, I recently had an opportunity of seeing the many complicated and varied processes the Cacao bean passes through ere it is sold for public use, and, being both interested and highly pleased with what I saw during my visit to the manufactory, I thought a brief account of the Cacao, and the way it is manufactured by Messrs. Epps, to fit it for a wholesome and nutritious beverage, might be of interest to the readers of *Land and Water*.—See Article in *Land and Water*, October 14.

ROYAL MASONIC INSTITUTION FOR GIRLS.

STEWARDS' VISIT TO THE SCHOOL AND PRESENTATION OF PRIZES TO THE PUPILS.

The customary visit of the Stewards conducting the Annual Festival took place, by the invitation of the House Committee on Friday, the 3rd instant.

The guests began to assemble at an early hour of the afternoon, the performances of the pupils being appointed to commence at four precisely. At the fixed time the accomplished governess gave the signal for the first of the entertainments provided for the recreation of the visitors, and an immediate response was given thereto by the children selected for the primary musical performances, they acquitting themselves most creditably by their chanting of the 24th psalm. This was followed in succession by Mozart's Gloria in Excelsis Deo, sixteen hands on four pianos! God is a Spirit, Sterndale Bennett. Quartett; Ah; vous dirai je, Hess, by eight hands on four pianos; Rule Britannia, by twenty-four hands on four pianos; Plough Boy, sixteen hands on four pianos; Quant'E Piu Bella, Beethoven, eight hands on four pianos; Harmonious Blacksmith, Handel, by sixteen hands on four pianos; The Wreath, Glee; The Surprise Symphony, Haydn, by sixteen hands on four pianos; We're a' noddin, Thalberg, by eight hands on four pianos; Il Barbiere di Seviglia, Rossini, by twenty-four hands on four pianos; God bless the Prince of Wales.

The company then adjourned to the school room to listen to a selection of recitations, by a pupil from each class, the winners of the prizes in that especial sphere of their education. These were very carefully given, especially the Wreck of the Hesperus, by Josephine B. Mackay, a juvenile, but very spirited, *executante*; the pronunciation of the German language by Elizabeth Hutchinson being especially commended.

These were followed by the distribution of prizes by Bro. Joshua Nunn, P.G.S.B. who, on the invitation of the House Committee, undertook that duty, the chair being occupied by Bro. A. J. Rucker, the Chairman of the month, supported by Bros. G. Cox, Sheen, Rolls, Paas, Edwd. Cox, Simpson, Chancellor, Dr. Brette, &c. The prizes were not only numerous, but some of them of a costly description, the gold medal, the gift of Bro. Paas, being supplemented by the sum of three guineas, part of a sum annually given by Bro. W. Winn, and called the Canonbury prize; that of the silver medal, given by the institution, being made more acceptable by the addition of two guineas, the remainder of Bro. Winn's prize of five guineas. No small excitement was current amongst the pupils by the Chairman's announcement that Bro. Winn's annual prize would next year be increased by a further sum of five guineas, to be awarded to the Girl who attained the highest position in the school at the annual public examination.

The prizes having been distributed, the visitors were most kindly offered refreshments, of a light and varied character, this being succeeded by the children going through their calisthenic exercises, to the great gratification of all present, the precision of the performances and the methodical exactness of their evolutions exciting the

greatest admiration of the numerous array of friends of both sexes.

The remainder of the evening was devoted to a series of terpsichorean efforts, in which the pupils of every age appear to excel, although we are given to understand that this does not form any part of their scholastic education, proficiency being only acquired by practice during playhours.

We subjoin a list of the pieces recited, and by whom—also an enumeration of the prizes given, with the names of the recipients:—

Recitations of Poetry:—Josephine B. Mackay, "The Wreck of the Hesperus," Longfellow; Leila Lucy Caparn, "Cœur-de-Lion at the Bier of his Father," Mrs. Hemans; Elizabeth J. Baxter, "Le Meunier, son fils, et leur âne," La Fontaine, Annie Gorton Winter, "The most Honourable (Sartor Resartus)," Carlyle; and "A Gleam of Sunshine," Longfellow; Elizabeth Hutchinson, "Die Burgschaft," Schiller; each of which drew from the auditors repeated expressions of approbation and well-merited applause.

Prizes given annually by the Institution:—Elizabeth Hutchinson, Elizabeth M. Lumley, Mary Louisa Warner, Eliza Alice Gillard, and Eliza Caroline Clark, for passing Cambridge Examination; Elizabeth Hutchinson for German; Emily Blair for Music; Annie Gorton Winter for Calisthenics and Deportment; Clara Annie Holiday and Florence Sewell for General Usefulness; Kate Isabella Barratt and Maria S. Osborne for Needlework; Mary Eliza Earle for Machine Work; Maria Louisa Flintoft for Writing; Leila Lucy Caparn for General Proficiency, 2nd class; Caroline E. Holland for General Proficiency, 3rd class; Florence S. Groves for Music.

Prizes given by individual donors:—

Elizabeth Hutchinson, the gold medal for general proficiency, given annually by Bro. William Paas. Also three guineas, given annually by Brother W. Winn, as part of five guineas, the Canonbury prize.

Eliza Alice Gillard, the silver medal, for good conduct, given annually by the Institution, also two guineas given annually by Brother W. Winn, as part of five guineas, the Canonbury prize.

By Bro. Joshua Nunn, for fancy work, Zillah Haskins.

By Bro. Raynham Stewart, for Dictation:—Helena J. Thorpe, 1st class; Mary Theresa Claisen, 2nd class; Blanche E. Morris, 3rd class; Ernestine E. Dietrich, 4th class.

By Henry F. Bowker, Esq., for good conduct, Annie Gorton Winter.

By Bro. Rev. P. H. E. Brette, D.D., for French, Elizabeth Jane Baxter.

By Bro. John M. Clabon, for good conduct, Mary Cornwall Palmer.

By Mrs. Crick, for Elocution:—Annie Gorton Winter, 1st class; Leila Lucy Caparn, 2nd class; Josephine B. Mackay, 3rd class.

By Mrs. Godding, for music, Elizabeth Minnie Lumley.

By Mrs. Brette, for music, Mary Theresa Claisen.

By Bro. Joseph Starkey, for Drawing, Mary Louisa Warner, Ada Janet Depree.

By Bro. Collard Moutrie, for music, Annie Gorton Winter.

By Bro. G. J. Palmer, for Arithmetic, Elizabeth Hutchinson.

We heartily congratulate the House Committee, the Governess (Miss Davis), and the highly respected Matron (Miss Jarwood) on the fact that they have, by extreme care and judicious management, elicited a maximum of obedience and docility from the inmates of the institution with a minimum of restraint.

The company departed shortly after nine o'clock, well pleased with their visit, and with fervent aspirations that the Author of all Good would deign to continue his blessing over an institution producing such excellent results.

FREEMASONRY IN CONSTANTINOPLE.

The following is the address delivered by the late R.W. Bro. J. P. Brown, Dis. Grand Master, at the Annual Communication of the District Grand Lodge of Turkey, held on the 18th ult., in the Masonic Temple, Pera:—

Brethren of the District Grand Lodge. On the occasion of our present Communication, I had not designed to address you on any particular subject concerning the District Grand Lodge. I am, however, very happy to be able to state that all of the lodges within its jurisdiction have prospered since our last semi-annual meeting, and that each one, in its particular sphere, has fully responded to the purposes in view on its foundation. Their members have considerably increased in number; their means of doing good and benefiting suffering humanity have been extended; and the principles which form the basis of our widely-spread Fraternity have been carried out by them in a laudable manner.

I take this occasion to thank the lodges and each one of their officers and members for the very prompt manner in which they responded to my fraternal suggestions during the prevalence of the cholera in some portions of the capital, and for their efforts, in connection with lodges of other jurisdictions established here, to benefit our fellow-creatures; and, also, to express my profound acknowledgments for the assistance which they have so kindly rendered me in the performance of my duties.

I have felt it my duty, on each and all of the occasions which have brought us together, to impress upon the brethren of all the lodges within the jurisdiction of this District Grand Lodge, the necessity of individual examples of conduct in the exercise of those moral and social virtues which recommend us as Freemasons to the respect and consideration of the outer world. In this view, I would, also, add that the lodges cannot be too careful in the acceptance of individuals desirous of joining our Fraternity. Simple curiosity and even, perhaps, worse motives induce some applicants to solicit admission amongst us. Whenever immoral or dishonest men are known to have been received in any Masonic lodges, the fact does us all much harm in the eyes of the public, among whom ignorance and prejudice still exist regarding the real principles of our Order. I need not more than add that neither Freemasonry nor any other institution existing for good purposes can improve, reform, or perfect men who do not sincerely intend to become acquainted with and conform to its principles. I have heard with much regret and pain that one or two individuals have, without taking the trouble to learn the real character and objects of Freemasonry, been so lost to probity and self-respect as to express themselves in an unbecoming manner of a fraternal association to which they had, unfortunately, been admitted. We are all fully aware that we may not solicit any one to become one of us, and that no one is required to remain a member of a lodge after he has been received into it. No one, however, can cease to be regarded by us as a brother until by his conduct he shall have rendered himself unworthy of that cherished name. Our "mysteries"—if I may indeed, so call them—are all intimately connected with the cause of humanity and the promotion of its welfare; and as such, certainly, if the initiate investigates their signification, merits his respect and confidence. Whenever these and our principles are not properly appreciated by him, no greater evidence is needed to establish the fact that humanity and the welfare of his fellow-men have no place in his heart. Speaking from my own personal experience, whenever I have been requested to explain the history and the great principles of Freemasonry in all parts of the globe, where religion, morality, and virtue exist, I have been able to remove misapprehensions and have even been thanked by my hearers, who admitted their existing prejudices against them. My constant assurances that these have no connection whatever with the individual religious or political sentiments of any one—that they strongly inculcate feelings of loyalty and patriotism, and the exercise of all the moral and social virtues of life, and, especially, of

human benevolence, have been received with favour; and I cannot too warmly call upon all of my brethren to sustain my declaration by their own conduct and language. By such a course, we cannot fail to carry conviction into the minds of even the most prejudiced and misinformed, and render the word "brother" sacred among men of all faiths and positions. To use our own Masonic language, we shall thus efface the rough angles of that human architecture of which Man is himself the loftiest and the noblest, and by uniting mankind in a common fraternity obey the commands of the great Architect of the Universe and the Creator of all mankind. Without presuming to possess any legal or religious authority, I yet believe that it is my duty, at all times and under all circumstances to appeal to the hearts of my brethren, in behalf of the principles of our Order, namely, those of fraternal harmony and charity, together with a sincere desire to correct the conflicting passions of human nature.

The formation of a permanent Central Committee for good and benevolent purposes, of all the various lodges in this city, has been a source of much satisfaction to me, inasmuch as it will extend and increase the sphere of our usefulness. I feel very sensibly the honour conferred upon me by my selection to preside over it, and, with the assistance of the brethren composing it, shall be most happy to promote all its proper and legal purposes.

Permit me, again, to invite your attention, and, through you that of all the lodges represented here, to the formation of a Lodge of Instruction, authorised by the special favour of the M.W. Grand Master of England, the Marquis of Ripon.

THE AMERICAN KNIGHTS TEMPLAR.

It will be remembered that last summer an excursion party of Masonic Knights Templar from Pennsylvania, U. S. A., visited Europe, and had a lengthened and most agreeable tour over not Britain alone, but the leading cities of the Continent. Among other places visited by them was Glasgow, and during their stay there they had pleasant and fraternal converse with the Girvan Encampment of the same order. Soon after their return to America they resolved to transmit, through Sir Knight A. M. Rambo, editor of the *Weekly Courant*, Columbia, Pa., an address to the Girvan brethren, expressing the gratification they had received from their reception at the hands of the former, and from their trip to the Old World generally. That address was duly drawn up and forwarded to Glasgow, but from some cause it never reached the brother to whom it was addressed, and was returned to America. However, it was resolved by the American brethren to make another attempt, and accordingly it was again dispatched, on 4th ultimo, addressed this time to care of Mr Forsyth, of the Cobden Hotel, Argyle Street, where the Knights Templar of Columbia had put up during their stay here. In this manner it has now come to hand, and we have been requested to publish it, as also the reply to be forwarded from the Girvan Encampment. The address is as follows:—

"Office of the *Weekly Courant*,
Columbia, Pa., Feb. 27, 1872.

"Sir Knight Robert Bell, Glasgow, Scotland.—This is to thank you, and, through you, the members of the Girvan Encampment of Knights Templar, for the very cordial and hospitable manner in which you welcomed us during our sojourn in your ancient and beautiful city last June. I feel also grateful for the very handsome diploma which you and the Sir Knights were pleased to present me with. I prize it very highly as one of the best souvenirs of our 'crusade.' I have had it nicely framed and hung up in my office. It will sacredly remain in my keeping as long as I am permitted to mingle with Templars here below, and when I pass out of life into the 'Summer Land' it will be handed down, I trust, to my children and my children's children as a relic of true Scottish benevolence. After we left old Scotland, with its magnificent cities, dreamy old castles, beautiful and picturesque mountains, green valleys, and charming lakes,

we went to England, and were entertained at Alton Towers by the Earl of Shrewsbury, on the 4th of July; after which we proceeded to London, under the guidance of the gentlemanly and courteous Messrs. Thomas and John M. Cook. At the hands of our noble-hearted English brethren we received a hearty welcome and a most glorious banquet, which our Sir Knights will long remember as one of the most pleasing episodes of our trip. After spending some time in London, we went to Antwerp, passed through Belgium into Germany, then Switzerland, and over the Alps, into sunny Italy, Venice, Florence, Rome, Naples, Pompeii, Vesuvius, with a trip on the Mediterranean. Then back by Leghorn, Pisa, Turin, Genoa, and Mount Cenis, on to Geneva, and through France to Paris, on to London and Liverpool, where we took the splendid steamship *Oceanic*, of the White Star Line, and reached New York the latter part of September, all well and happy. Altogether, it was one of the greatest and most successful excursions the world ever witnessed. A similar excursion should be gotten up by you for a pilgrimage to the United States. If you do conclude to come at any time, only give us warning, and we will give you a welcome that will astonish the world. I speak for every one of the Sir Knights of Allegheny Commandery when I say you are remembered, and that we thank you for the manner in which you received us in Glasgow.—I am faithfully and fraternally yours, in the bonds of Christian knighthood,

"A. M. RAMBO."

The following is the reply:—

"220, Castle Street, Glasgow.

"To Sir Knight A. M. Rambo,

"Sir,—We the Knights Templar of the Girvan Encampment, received your much esteemed letter with the very greatest pleasure, and with true Masonic greeting. It also gave us unqualified gratification to learn from the pages of the *Freemason* that you had all reached home, your native Jerusalem, in safety, after so long and so extraordinary a pilgrimage—a pilgrimage which will never be forgotten. It will remain a brilliant page in the book of Masonic history, and will doubtless continue to be a distinguished and lasting memorial of what can be accomplished by fraternal combination. It will tower and continue to unfurl its glorious banner of universal fraternal love, which will flutter in the breeze of ages to come, and manifest to the world that Masonic union is significant of more than the name. It will ever be remembered as the honourable and illustrious accepted landmark of the nineteenth century. Your unprecedented pilgrimage breathes a spirit of conciliation and reconciliation which all the nations and orders of the earth would do well to imitate. We trust your praiseworthy example will be followed by others; that all ends of the earth may soon echo the words of our poet—'We are brethren all.' We hail with satisfaction and delight your warm invitation to visit you. Should fortune ever favour us we will assuredly pitch our camp in Allegheny, where we will be made welcome not to bread and water alone, but to the hearty congratulations and hospitality of brothers indeed. We regret that your letter did not reach us with your first transmission. Nevertheless we feel all the more honoured, and, I trust, all the more grateful, for your perseverance and loving kindness in transmitting it again. We are in due respect of the richness of your unmerited gratitude.—Believe us dear Sir Knights, yours fraternally in the bond of Christian Knighthood,

"ROBERT BELL, M. N. C."

CITY OF LONDON MASONIC LIFEBOAT.—At the last meeting of the committee, the accounts of the entertainment given at the City Terminus Hotel were made up, and the addition made by it to the Life-boat Fund was found to be £81. It will be remembered that the large hall at the Hotel was given for the occasion, as were also, the efficient services of Bro. W. Ganz, G.O.; who directed, and of all the artistes, twenty-seven in number, including the Chevalier de Kontski, whose grand duo, with Bro. Ganz, on two of Kirkman's pianofortes, kindly lent by that firm, afforded great delight to the audience.

NOTICE.

The Subscription to THE FREEMASON is now 10s. per annum, post-free, payable in advance.

Vol. I., bound in cloth	4s. 6d.
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The Office of THE FREEMASON is now transferred to 198, FLEET-STREET, E.C. All communications for the Editor or Publisher should therefore be forwarded to that address.

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.

MARRIAGE.

LANC—SALTER.—On the 7th inst., at the Baptist Chapel, Commercial-street, Newport, Monmouthshire, by the Rev. A. G. Fuller, the Rev. J. W. Lance, to Eliza, daughter of Mr. James Salter.

The Freemason,

SATURDAY, MAY 11, 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.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The eighty-fourth anniversary of this excellent Institution was celebrated on Wednesday evening at Freemasons' Tavern, when about 200 brethren sat down to an excellent banquet, and more than that number of ladies assisted by their presence to make the festival successful. The Grand Master, the Marquis of Ripon, had promised to preside; but, owing to his detention at the Cabinet Council, he was unable to be present at the banquet. His place was there supplied by Bro. Samuel Tomkins, Grand Treasurer; but before the toasts were given, his lordship took his seat at the head of the table, and was greeted with a succession of hearty cheers. His absence in the early part of the evening was much regretted; but his known faithfulness to his duties as a Craftsman assured every brother that his promise to be Chairman of the evening would be kept.

Among the brethren who supported him we observed:—Bros. J. Huyshe, P.G.C.; S. Tomkins, G.T.; John Hervey, G.S.; A. J. D. Filer, G.S.B.; Maxwell Close, Geo. Cox, H. Browse, W. E. Gumbleton, R. J. Spiers, W. Paas, Hyde Pullen, Dr. J. Daniel Moore, W. Farnfield, J. A. Rucker, Dudley Rolls, Rev. C. Woodward, Joshua Nunn, Sir B. M. Seton, Francis Knollys, A. Bridge, T. S. Barringer, Peter Matthews, Col. Burdett, Rev. A. B. Fraser, G.C.; Rev. C. J. Martyn, P.G.C.; A. E. J. McIntyre, G.R.; Dr. Jabez Hogg, Sir Albert W. Woods, (Garter), Thos. Fenn, Bentley Shaw, N. Bradford, F.

Binckes, C. C. Dumas, Joseph Smith, Joseph J. Starkey, Geo. Kenning, Capt. G. A. Smith, Harman, H. Muggeridge, W. Lane, R. Wentworth Little, Raynham W. Stewart, Gutierrey, David M. Jacobs, Reynolds, Black, W. Noak, G. J. Palmer, Richd. Spencer, John. T. Moss, W. H. Green, and T. H. Edmands.

On the removal of the cloth, the beautiful grace "For these" &c., was sung, and the toasts were proposed in due order. In giving the first,

The Chairman said—Brethren, the first toast that I have to give you to-night is "The Health of Her Majesty the Queen." That is a toast which I well know needs no words from me to recommend it to your enthusiastic reception. We have especial reason to drink the health of Her Majesty the Queen, in the assemblies of the Craft, because of that patronage which she has now for so many years extended to various of our Masonic charities. The laws of our Craft which would not permit Her Majesty to display greater interest in that which concerns this ancient fraternity, have yet enabled us happily to appeal to her gracious sympathy in the cause of those charities which form one of the leading features of our Masonic Institutions, and which received for so lengthened a period the support and patronage of the Royal Family of the country. I give you "The Health of Her Majesty the Queen."

The toast was drunk with enthusiasm, and was followed by the National Anthem.

The Chairman again rose and said—brethren I have now to ask you to drink "The Health of H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family." In drinking the health of the Prince of Wales, it is our high privilege to feel that we are drinking the health of an honoured member of the fraternity, (cheers), and I am sure that there is no one in this room whose heart did not beat quick and fervent during the anxious period in which, last winter, the nation was waiting from hour to hour for the bulletins of H.R.H.'s health. I rejoice to be able to tell you to-day from the latest information that has reached me, no further off than this morning, that we have the best ground for believing that His Royal Highness's recovery is steadily proceeding, and that it will not be long before we may hope to see him once more in this country, if not restored to full strength, yet, as I trust, under God's blessing, on the road to attain to it. To-night we have to drink the health of the Prince and Princess of Wales as the Patron and Patroness of the Institution, in whose honour we are assembled this evening. His Royal Highness has proved himself a true Mason by the deep interest which he has displayed, ever since he joined the Craft, in the great charities of our order, and therefore upon this occasion, we ought especially to drink, with loyal and fraternal enthusiasm, "The Health of the Prince and Princess of Wales and the rest of the Royal Family."

This toast was drunk with great fervour, and was then followed by "God Bless the Prince of Wales."

Bro. the Rev. John Huyshe proposed the next toast, and in doing so said: Brethren, for the second time within the last fourteen days I have had the honour conferred upon me of having

to propose to you the health, always drunk with enthusiasm in the Grand Lodge of England, and never more enthusiastically than there. I am going to give you "the health," which of course you know is "of the Grand Master of England" himself. (Cheers.) The great motto of Englishmen is "England expects every man to do his duty." If ever there was a man who discharged that duty to the very utmost of his power, it is the Most Honourable the Marquis of Ripon." (Cheers.) We have not had the pleasure of his company here this day at dinner; but we all know that he was working in the public service during the whole of that period. Since that time he has taken a hasty repast in his own home, and now he has come here to do that duty which Masons require of him, which he most cordially gives to every one of us. It will be useless for me to expatiate on the many virtues which exist in the heart of our Grand Master, he lives in the hearts of all of us; and that is the most important point for every Grand Master of the Craft to hold. I give you, with all honour, and I hope you will drink with all honour, "The Health of the Grand Master of England." (Cheers.)

The Grand Master, in reply, said,—Brother Huyshe, and Brethren—I thank you most heartily, you sir, for the very kind manner in which you have proposed this toast, and you brethren for the manner in which you have been good enough to receive it. I can assure you, that if there ever was a moment at which I felt how very little I deserved the reception which you have been good enough to accord to me this evening, it is the present time; because I have been very painfully reminded within the course of the last week how difficult it is for me with my other avocations, properly to discharge the duties which belong to the great office that I have at present the high honour to fill in the Craft. No further back than last Thursday, I was obliged to do that which has all my life been most repugnant to me, namely, to fail to keep an engagement. I was unable to go down into Warwickshire for a Masonic ceremony, at which I had promised to be present, and at which many of my brethren had been good enough to assemble in great numbers. To-night I have failed in part of my duty, because although, as our Brother Huyshe says, "England expects every man to do his duty," there is one thing which if England expects she, at all events, will never obtain, and that is that any man so long as he is mortal should do his duty in two places at the same time. (Laughter). Now, brethren, that has been my unfortunate position, and it raises a very serious question in my mind as to how long I ought to seek for such indulgence at your hands and to make such demands upon your good nature. (No, no.) However, brethren, I can assure you that I am deeply grateful to you for the manner in which you have been pleased to receive me to-night. I readily acceded to the request that I should occupy this chair upon this Anniversary, because I felt that it was one of the first duties of my present office, that I should, by every means in my power, aid to promote the advantage of the great charities of our order; and although there

is no rivalry between those charities, except a rivalry as to which can confer the greatest benefits on those for whom they are designed, yet I am sure that we all feel that there is none of those charities, which has a larger claim on our support than that, in whose honour we are assembled to-night. I feel therefore that it was my duty, in my position, that I should accept this charge; I am glad that I have been able even partially to discharge the duties of this chair this evening; and I return thanks for the honour you have done me. (Applause).

The Chairman: Brethren the next toast that I find upon this list, placed in my hands, is one which I trust will for many years still be drunk with respect and honour, on every occasion when the Craft assembles; it is "The Health of the Right Hon. the Earl of Zetland, the M.W. Past Grand Master, and Patron of this Institution." Now, Brethren, it would be impertinent in me to enlarge before any masonic assembly upon the benefits which the has craft derived from the 25 years of my noble friend's reign. All who are in this room know well how greatly the craft advanced in every description of prosperity during the last quarter of a century. We all know how its Charities increased in power, in influence, and in utility, we all know how the Craft was raised in public estimation throughout the country; and although no one would be justified in attributing the whole of such prosperity to the single action of any man, however eminent—because the prosperity of the Craft depends upon the mutual action of every member—nevertheless no one who watched the history of Masonry during that period can doubt that that prosperity was greatly due to the firm, the impartial, the respected authority of him who enjoyed, for that lengthened period, the love and the devotion of his brethren. I give you "the Health of the Earl of Zetland."

The Chairman: I now rise to ask you to drink "The Health of the Earl of Carnarvon, the Right Worshipful the Deputy Grand Master, and the rest of the Grand Officers, present and past." I am happy to be able to tell you that our noble brother Lord Carnarvon is gradually recovering from the serious illness under which he has lately been suffering. (Applause.) I need not dilate upon the zeal which he displays, for all that concerns the interest of the Craft. I shall always feel a debt of much gratitude to my noble friend for the mode in which he filled my place during my prolonged absence in the course of last year, and I am confident that in discharging, as he did, for me, the duties of the great office that I have the honour to fill, he discharged them in a manner which received the most complete approbation of every member of the Craft. (Cheers.) I trust that it may not be long before our noble brother may be able to come amongst us again, and to take his place in the Grand Lodge. (Hear, hear.) I therefore give you his Health and that of the rest of the Grand Officers, and I beg to couple with it The Health of our Right Worshipful friend Brother Colonel Burdett, the Provincial Grand Master for Middlesex.

Colonel Burdett briefly responded.

The Chairman: Brethren, we are assembled here to-night in honour of one of the foremost Institutions of this ancient Craft; we are assem-

bled here to celebrate the Anniversary Festival of the Freemasons' Girls' School, which has existed now for a period not far short of a century, and which, during that lengthened time has been, as I believe, year by year increasing in utility, and extending wider and wider the benefits which it confers upon the Craft. And surely, brethren, there can be no Institution more important than the one which has for its object to receive within its walls, and thoroughly, and wisely, to educate the daughters of those amongst our brethren who, without such aid, would be unable to afford them the proper means of education. We live, brethren, in days in which all men are alive to the importance of education. Men, may differ as to what is to be included within the meaning of the term; they may differ as to the mode by which education is to be promoted; but those who would tell us that education is not in itself a benefit, I think, I may say, exist no longer in this country—(hear, hear.)—at least if there be any who cherish that exploded notion they are forced by the public conviction of the present day to keep their obnoxious opinions to themselves—(hear, hear.)—and although we may be upon some points undecided as to what education should be, and how it should be extended and maintained, we are united I believe, as one man, in our conviction that it is the duty of all those who have the means at their command to aid in the spread of knowledge, and of instruction, in the widest and most extended meaning of those terms throughout the length and breadth of our country. Now, if that be the general conviction of the day, it would be strange indeed if we, who profess that at the very root of our ancient Order lies the great principle of brotherly affection, were to be insensible to the claims which lie upon us to promote the education of the children of our poorer brethren. (Cheers.)

And surely, although the claims of the boys are great indeed, and the public as well as the private motives which make their education in these days a necessity of the State as well as a claim of charity irresistible, there is perhaps a yet tenderer claim, at all events, which may be urged upon us on behalf of the education of girls. (Hear, hear.) And this at least is true, that we in England have hitherto been but too neglectful of the education of girls. We have large means of various descriptions for the education of boys, means which are being rendered every day more and more available for their purpose; but the means for the education of girls in this country, fall far short of those which ought to be supplied. And yet I venture to say that the future of this country depends even more upon the education of the women of England than it does upon the education of the men. (Hear, hear.) And when I say that, I do not point to any such education as would forget that those with whom it is concerned are, as we hope, to be the wives and the mothers of the coming generation. We hear a great deal these days about women's rights. (Laughter.) Well, that is a political question, upon which I must not touch to-night. (Laughter.) But at least this I hope, that whatever may be the woman's rights in the future, they will be rights which are not inconsistent with the maintenance of that true womanhood which renders woman, the blessing of the life of man

(Hear, hear, and applause.) I trust at least that whatever may be the theories prevalent elsewhere, we shall always find in the Freemasons' Girls' School, that the education given is a true womanly education, sound and extended though it may be. I am not the least inclined to say that women are inferior to men; but on the other hand, I am yet to be convinced that women and men are the same thing. (Laughter.) The poet was right when he said:

"Not like in like, but like in difference."

and I trust that that will be the motto of this valuable Institution. I rejoice to find that such appears to be the principle by which this Institution is guided. If you look on this paper which has been laid upon the table to night, you will perceive in it that the objects of the Freemasons, Girls' School are distinctly laid down as being those which secure, that the education given to the girls there brought up, is a sound, practical, education. It is, I trust to believe a good literary education, but it embraces also other subjects of no less importance, which will tend to make those who have the benefit of the Institution valuable members of society in after life. Now, brethren nothing is easier than that, those who are interested in an institution of any kind, should enter into a conspiracy to deceive the public by praising their own Institution; and if an Institution is never brought to any practical test, it is extremely possible that by dint of successive public dinners, you may praise an Institution till you have praised it to death. But I am happy to believe that we can appeal to something in regard to this Institution, more searching and more convincing than the praise of any Chairman of a public dinner; because we can appeal to the fact that the managers of the Girls' School have not been afraid to stand the test of public and impartial examination. That the girls of this Institution have passed through the searching ordeal—and searching it is—of the Cambridge Local Examination, and that several of them within the last few years have taken honours at that examination, and many of them have carried off certificates. Now that is a test which cannot be gainsaid; that is a proof of the real condition of this Institution, to which there is as I venture to submit no answer to be made. Now brethren, I find that it is the intention of those who are entrusted with the great responsibilities of managing this important Institution, to take measures as speedily as your generosity will enable them to adopt them, in the first place, to increase the sanitary appliances of the school, and at the same time to enable themselves to extend the benefits of it to even larger numbers of the daughters of the Craft. Now, brethren, we all know that in these days, that which is considered to be necessary in regard to sanitary arrangements, is very different from what was thought to be required but, few years ago. We have made in that respect happily very great progress within the last few years, and I am glad to see that this Institution is keeping up with that progress, that it is awake to the necessity of making arrangements of a thoroughly sanitary description; and if at the same time you should enable them to extend the benefits of the charity yet more widely, you will then even—for the difference as I read it here, is only to be a difference of accommodation

for eight children—you have done nothing scarcely which will bring up this Charity, as compared with past times in proportion to the general extension of the Craft—in proportion therefore on the one hand to the number of brethren who may be expected to require its aid; in proportion on the other hand to the number of brethren who may be able to aid it with their funds. Now, brethren, it is not long ago since in this hall I had the pleasure of congratulating you upon the large increase of lodges, and of Masons, during the last few years. Well, but if our lodges increase in number; and if our members increase in number too; if the wealth of the order is going on increasing; if we see Masonic halls springing up in every part of the country; if we have before our eyes proofs that the wealth of individual members is increasing from day to day, then I say we should give practical proof that we have not forgotten the principles of our Order by shewing a corresponding increase in the power and extent of our Charities. (Hear, hear). Those charities are the chief proof, to the outward world, that we are animated by the principles which we profess to observe. (Hear, hear). I have often said that those charities ought not to be the only proofs that we are animated by those principles. I have often had occasion to remark that it is our bounden duty to see that those noble principles are shown forth in our lives (hear hear); but those principles are not matter of profession—are not things to be spoken of with the lips, and forgotten in the heart. We have to show, if we value the Craft, that we are prepared to act upon those principles and to admit the pressure of the obligations which they cast upon us. We are bound to shew that if we profess that we believe in the principle of brotherly affection, and are ready to put our hands into our pockets and to give to those professions proof more substantial than is to be found in annual festivals—proofs which will stand the test of public examination—proofs which show that when we boast of our numbers, and congratulate ourselves upon our wealth, we are ready to admit the claims of those who look to us—and who are entitled to look to us for brotherly assistance, to receive at the hands of this great and wealthy community a large share of their superfluities. It is, then, in the name of this ancient charity, of which we are so justly proud, that I venture to appeal to you to-night; that I ask you to-night to uphold, and to praise on high the Standard of Masonic charity, and to shew to those who doubt our professions, and question, the reality of our principles, that this ancient Order is not a thing of gold and of purple, but that its principles are impressed deeply in the heart of a Freemason, and he feels that he has upon him a peculiar claim, which at the same time is a peculiar honour to aid, to cherish and to uphold the great charities of our order (Cheers.) Brethren, I give you "Prosperity to the Girls' School," and I couple with it the name of Brother Samuel Tomkins.

Brother Tomkins, Grand Treasurer, said:—M.W.G.M., and Brethren, as Treasurer of this noble Institution, I thank you, and very cordially, for the feeling and eloquent address with which you have enforced the claims of the Charity upon the Craft generally, and I thank

the brethren for the kindness with which they have received your address, and the enthusiasm which they have expressed on this toast being proposed. You sir, have so touched upon the various claims of the Institution, that it would be altogether superfluous if I were to go over the same ground. I can only say that to myself, and to every brother who feels an interest in the Charity, a festival like this so well supported, is a matter of very great gratification; and I am sure that when you come to hear the amount which has been raised on the present occasion read out, you will be highly satisfied with the exertions of the Stewards; and be assured that this year the claims of the Charity have been appreciated. All I would impress upon you is, that if we should flourish in future years as we ought to do, we ought not to relax our exertions. As our Chairman has told us, our Craft is increasing in wealth, in numbers, and in claims upon it; and we hold it is our duty to endeavour to provide funds for the necessities of future years, or they will not be adequately met. Hitherto, they have been provided for by the Craft, and I do not doubt that the same right and noble feeling which now exists through our lodges will be handed down by the present members and brethren of those lodges, to those who succeed them; and I trust that those who in this hall, ninety or a hundred years hence, who may meet for these Anniversary Festivals, will find these charities—tenfold or a hundredfold more than they are now—with larger funds invested, and larger annual subscriptions; and that this great prosperity may be attained in future years, it is necessary that we, one and all of us, should exert ourselves during our present time, and endeavour to keep up the subscriptions of this year and stimulate those who succeed us as Stewards and Provincial members of the Craft to do the same. After the eloquent way in which his Lordship has put before you the claims of the Girls' School, it would be superfluous for me to say more. I leave the matter, with great confidence, in your hands, brethren, knowing you will do what is right. (Cheers.)

Bro. H. Muggerridge here read the Stewards' Lists, which amounted in the total to £4,100.

The Chairman: I rise now to ask you to drink "The Health of the Vice-President, Trustees, various Committees, and Medical Officers, of this Institution;" and well may you drink their health. If we have reason to be proud of this Institution, it is because it has been well and zealously managed by those who have been at the head of it. (Hear, hear.) If it be, as we hope and trust, a credit to the Craft, it is due to them that it is so. Therefore, I need say no more, but will heartily propose to you this toast, with which I have very great pleasure in coupling the name of Bro. Huyshe, one of the Vice-Presidents.

Bro. Huyshe in responding, said it had always been his opinion that the female character of a nation tended to raise that nation in the scale of humanity. Females had more to do with humanising the world, and especially with humanising men, than any others being alive. Therefore he believed that this school had more to do with the high character England had maintained throughout the whole world, than even the Boys'

School, or any other school whatever. He could point with singular satisfaction to this School, because he was present a few years ago when the late Grand Master said what had never escaped his (Brother Huyshe's) recollection, because he deemed it the proudest thing that could be said for a female school, that, for all the lengthened period it had existed no girl who had been brought up in it had ever disgraced herself in her after life. If there was any fact which showed the value of the education given in this school, it was that fact. To the Governess and her assistants, the Matron and her assistants, this was due, and the thanks of the Craft at large should be given to them, rather than to the subject of this toast. Still, as it had been proposed, he, as one of the Vice-presidents, begged to return thanks.

The toast of "The other Masonic Charitable Institutions" was responded to by Brothers Binckes and Farnfield, and that of "The Stewards" by Brother Sir Bruce Seton. "The Ladies" were represented by the Grand Chaplain, the Rev. A. Bruce Fraser.

The company then adjourned to the Temple where a grand concert was given, under the able direction of Bro. Frank Elmore. The artistes who took part in the performance were—Vocalists, Mdle. Liebhart, Miss Alice Fairman, and Madame Florence Lancia, Brother Frank Elmore, and Brother Carl Stephan. The Instrumentalists were:—on the harp, Brother Oberthur; on the flute, Mr. Churchfield Arldige; and on the Pianoforte, Madame Strindberg-Elmore. The accompanists were Brother Richard Limpus, and Brother Henry Parker.

Mr. Goodchild acted as toastmaster, after the banquet, which was admirably served by Brother C. E. Francatelli.

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

METROPOLITAN.

ACACIA LODGE (No. 1309).—The first regular meeting for the season of this prosperous lodge was held at Railway Hotel, Potter's Bar, Middlesex, on Wednesday 8th inst. The lodge was opened at eleven o'clock in the morning by Bro. Frederick Walters, J.P.M., who was supported by Bros. J. H. Batten, S.W.; W. Richardson, J.W.; E. Sillifant, P.M., Treasurer; G. Cattel, P.Prov. G.S.D. Northamptonshire, P.M., Sec.; R. Limpus, Hughes, Scholland, Ferrer, &c. The minutes of the last regular meeting and several emergencies were read and confirmed. The ballots were unanimous in favour of Bros. J. H. Batten, S.W. as W.M.; and of E. Sillifant, P.M. as Treasurer; Bro. J. Bawin, P.M., Tyler was re-elected. It was arranged to hold the audit meeting in the City. Bros. E. Sillifant, P.M.; G. Cattel, P.M.; E. Horsley, P.M.; were elect honorary Past Masters of the lodge. The lodge was duly closed, and the members hastened back to town to attend the Girls' School Festival.

HARROW LODGE (No. 1310).—The installation meeting of this well-established lodge was held at the Railway Hotel, Harrow, on Tuesday, the 7th inst. Bro. G. Pymm, W.M., assisted by his officers opened the lodge. The minutes of the last meeting were read and confirmed unanimously. By desire of the members, and the kindness of the W.M., Bro. Alfred Avery, P.G.D. Cer. Middlesex, and P.M., took the chair, and in a most able and impressive manner installed Bro. W. H. Green, S.W., as the W.M.,

who appointed as his officers, Bros. S. Home-wood, S.W.; J. Harrison, J.W.; J. Coutts, P.G.P., P.M., Treas.; Frederick Walters, P.M., Sec.; G. A. Smith, S.D.; F. Harrison, J.D.; J. Cox, I.G.; T. Harrison, D.C.; J. Smith, P.M., W.S.; and J. Bavin, P.M., Tyler. A five guinea Past Master's jewel was given to the retiring W.M., Bro. J. Pymm. The lodge was then closed. Visitors:—Bros. Dr. Pope, P.M. (Royal Artillery), and others. A banquet followed.

LODGE OF ASAPH (No. 1319)—Held its usual monthly meeting at the Freemasons' Hall, W.C. on the 6th inst. Present: Bros. C. Coote, P.M., W.M.; E. Stanton Jones, P.M., I.P.M.; J. M. Chamberlain, P.M., S.W.; J. Weaver, P.M., P.G.O. Middlesex, J.W.; Edward Frewin, S.D.; Charles S. Jekyll, J.D.; William A. Tinney, I.G.; John Boatwright, Thomas Edgar, William Maby, Charles Harper, junr., George Horton, John M. Ball, Henry Snyders, Edward Terry, John Strachan, Leopold Silberberg, Joseph Horton, Edmund H. Reynolds, Lazarus, Hutchings, Hodges, J. Egerton, Svensden, and John Gilbert, Tyler. The business consisted in initiating Mr. J. Radcliffe, and raising Bros. Lazarus, J. Egerton, and Hutchings to the degree of M.M. both ceremonies of which were beautifully rendered by the W.M. Mr. Maycock, Prof. of Music, was proposed for initiation, and the lodge was closed and adjourned.

INSTRUCTION.

BURGOYNE LODGE (No. 902).—The ordinary weekly meeting of this progressive and energetic Lodge of Instruction, held at Bro. Green's, the Grafton Arms Tavern, Kentish-town, N.W., on Friday evening, the 3rd instant, was distinguished by a visit of the illustrious Bro. T. A. Adams, P.M., P.Z., P.G.P., &c., &c., and a number of brethren (we believe thirteen) of the Fidelity Lodge of Instruction, No. 3, for the purpose of working the fifteen sections. The brethren were all called to labour by the W.M., the before mentioned Bro. Adams, who honoured the Burgoyne Lodge by presiding on the occasion, punctually at the appointed time, 7 p.m., and the business of the meeting commenced with Bro. Swallow, S.D., No. 2, who in a very able manner worked the first section. In like manner Bro. Cox, J.D., 742, and Bros. Portway, Guyton, and Stabon, of the young and energetic Great Northern Lodge, No. 1278; Bros. Tyrell, P.M. 144 and 704, (the able S.W. of the evening), and Moody, the present able W.M. of the said Great Northern Lodge, No. 1287, worked the remaining sections of the first lecture. The second lecture found an able exponent of its first section in Bro. Lamb, in the place of Bro. Wheeler, J.W. 574, unavoidably absent. Bros. Mander, Eclectic 1201, Ferguson, W.M. 177, and Cater, Albion, 9, respectively worked in a very able manner the second, third, and fourth sections of this lecture, while Bro. Tyrell (the able S.W. of the evening) again came to the front, and admirably instructed the brethren by his efficient rendering of the fifth section. The third lecture found able professors in Bro. Reed 197, also of the conspicuously rising Great Northern 1287, and in Bro. Rogers, S.W. of the Burgoyne (Mother) Lodge, 902, who, in the regretted absence of Bro. Sedgwick, P.M. 180, admirably, and even faultlessly, came forward at a moment's notice to work the second section, while the third was with a grace and elocution beyond praise, expounded by Bro. Lancaster, of the irrepressible Great Northern, 1287, who thus most eloquently and triumphantly brought a most instructive evening to its close. The brethren who attended, to the number of about forty, were all in full Masonic costume and regalia, and the various mystic forms and ceremonies not only passed off without hitch or impediment, but with a glibness and easiness of "go," as much to be desiderated as infrequently to be found in ordinary instruction meetings. Perhaps a great deal of this was due to the able presidency of the veteran Bro. Adams, who bears his sixteen lustres upon him far less like eight than like six decades. To this patriarch in the Craft may be truly applied the words of the poet, and we may heartily congratulate him upon his

lusty winter
Frosty but kindly!

and heartily wish that it may long continue. The sentiment we have thus endeavoured to convey was eloquently expressed by Bro. Poynter, P.M. and Treas., No. 902, in proposing a vote of thanks to the W.M. of the evening, Bro. Adams, and the brethren of the Lodge of Fidelity who had honoured the Burgoyne Lodge of Instruction with their attendance, and instructed them with the brilliant display of their erudition on this auspicious evening. The proposition of Bro. Poynter found a cordial seconder in Bro. Frost, P.M., United Strength, 228, the efficient J.W. of the evening, and was carried unanimously. A vote of thanks was also proposed, seconded, and carried unanimously to Bro. Rogers, S.W. 902, for his untiring zeal and assiduity in carrying out the successful evening, the labours of which had just been so satisfactorily consummated. Bro. Moody, W.M. 1287, having announced that the brethren of the Fidelity Lodge of Instruction would be happy to receive a return visit from the brethren of the Burgoyne Lodge of Instruction in a month's time, and some of the brethren of the latter lodge having pledged themselves to avail the lodge of the invitation, the brethren separated, after a most agreeable and instructive evening. Besides the brethren we have already enumerated as present, we observed:—Bros. Simmons, W.M. 902; Binner, Koester, Amor, Staton, Baker, Poupard, Emery, Reed, Slyman, Glefowski, Wuest, P.M. Cox, Driver, Pinder, Peever, Jackson, Byng, 902, Bundy, 902, Goodchild, Alexander, Williams, Bareham, Jeffries, 902, Green, Cowdray and Pedroletti. During the evening, by the unanimous votes of the brethren, a considerable number of the brethren in attendance were affiliated to the very able and energetic Burgoyne Lodge of Instruction.

STABILITY LODGE (No. 217).—The fifty-fifth anniversary of this well-known and flourishing Lodge of Instruction, of which Bro. Henry Mugeridge is the Preceptor, was held on the 26th ult., at the City Terminus Hotel, Cannon-street, under the able chairman of the evening Bro. Aeneas J. McIntyre, Q.C., Grand Registrar. There were between two and three hundred brethren present. The work of the evening was most ably performed by Bros. Strickland Mugeridge, Henry Birdseye, Hyde Pullen, Scriven, Jonas, and Bryant, after which the brethren sat down to a very *recherché* banquet under the personal superintendence of the proprietor, Bro. Sydney Spencer, to whom the brethren were much indebted for the admirable arrangements made for their comfort, both in lodge and banqueting hall. A selection of music was sung by Bros. T. Young, Wilford Morgan, (a most able tenor), and Ransford. Suitable and effective speeches were made by the chairman, Bro. Sir John Bennett, and others. Above fifty new members were enrolled. We are sorry we can give no fuller details of the proceedings of this very interesting gathering, not having received the promised report.

HAMPSHIRE.

ALDERSHOT.—Aldershot Camp Lodge (No. 1331).—On Thursday, the 2nd inst., the usual monthly meeting of this lodge was held at the Royal Hotel, a goodly number of the brethren being present. Bro. Carnegie, I.P.M., Grand Purst., Hants, presided. (the W.M. being detained at Woolwich, on duty), and was supported by the following officers:—Bros. Capt. Richardson, R.E., S.W.; A. McKenzie, J.W.; R. White, Sec.; J. Laverty, S.D.; R. Bennett, J.D.; F. Anderson, I.G.; and U. Lucas, O.G. Among the visitors were Bros. Israel, Tranquility Lodge, who acted as P.M.; Capt. Coates, P.M., 99th Regt.; and Warne and Gold, Panmure 723. The lodge was opened in form in the first degree, and the minutes of the last communication confirmed. Bro. Moore, a candidate for the F.C. degree, was questioned respecting his knowledge of the former degree, which proving satisfactory, he was entrusted with a test of merit, and retired. The lodge was opened in the second degree, and Bro. Moore was passed to that degree, Bro. McKenzie present-

ing the working tools. Bro. Fitter, a candidate for the M.M. degree, was questioned respecting his knowledge of the F.C. degree, and being found worthy, was entrusted, and then retired. The lodge was opened in the third degree, and Bro. Fitter was raised to the sublime degree, Bro. Capt. Richardson explaining the working tools. The questions appertaining to the degree were put by the W.M., *pro tem.*, and were answered by the brethren for Bro. Fitter's information. The lodge was closed down to the second and first degrees. Some other business having been transacted, the lodge was closed in Peace, Harmony, and Brotherly Love.

LANCASHIRE (WEST.)

WARRINGTON.—Lodge of Lights (No. 148).—The regular monthly meeting of this ancient and flourishing lodge was held at the Masonic Rooms, Sankey Street, on Monday evening, April 29th. The W.M., Bro. James Jackson, was supported by Bros. John Harding, S.W.; Joseph Cassidy, J.W.; W. Richardson, I.P.M.; John Wild Thorp, J.D.; John Bowes, Ph. D., F.R.G.S. and P.Prov. G. Reg. Cumberland and Westmorland, Hon. Sec.; W. Smith, P.M.; D. W. Finney, P.M.; W. Mossop, P.M. 1250; Rev. J. D. Massingham, D.D. Chap.; William Sharp, P.M.; Robert Richardson, John Leigh, William Dr. Gornall, Thos. Grime, W. H. Robinson, John Dimmelson, Horatio Syred, P.M.; James Hannah, Tyler. Visitors:—Bros. John N. Sharp, No. 33; Adam Webster, 1250. The lodge was opened in form with solemn prayer, when the minutes of the previous meeting were read and declared to be correctly recorded. The ballot was then taken for Mr. Geo. Alfred Clark, and afterwards for Mr. Charles Crosier, and in each case it proved unanimously in favour, and both candidates being present, they were duly initiated, according to ancient custom, by the W.M., assisted by the I.P.M., Bro. William Richardson. Bro. Sec. reported that Bro. J. D. Moore, M.D., P.G. Sword Bearer of England, was Steward for the Girl's School at the forthcoming festival, and moved that ten guineas be voted from the lodge funds for his list. This proposition was seconded by Bro. W. Richardson, and met with the unanimous approval of the brethren. Bro. William Sharp presented to the lodge a handsome embroidered sword, a "sharp instrument," and a heavy setting maul, which gifts were highly appreciated. There being no further business, the lodge was closed with the usual solemnities.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—St. John's Lodge (No. 279).—A meeting of this lodge was held in the Masonic Hall, on Wednesday evening, the 1st inst. under the presidency of Bro. Edwin J. Crow, Mus. Bac., Cantab. There were present the R.W. Provincial Grand Master, Bro. W. Kelly; Bros. C. Stretton, I.P.M.; G. Toller, P.M., P.G.S.; W. Sculthorpe, W.M. 523; S. S. Partridge, P.Prov. G.R., as S.W.; R. W. Widdowson, J.W., P.A.G.P.; F. J. Baines, P.S.P.; W. Weuse, P.M., Treasurer; J. M. M'Allister, Sec.; J. W. Smith, S.D.; J. Halford, J.D.; C. E. Stretton, I.G.; S. P. Ekin, P.M. 607; I. H. Johnston, P.M. 129; E. Wilkinson, S.W. 1391; Dr. Clifton, Sec. 1391; &c. The most important business of the meeting being the initiation of Messrs. Samuel Tebbutt, W. H. Marshall, and J. Edmonds, the ceremony was ably performed by the Worshipful Master, assisted by the R.W. Provincial Grand Master, and Bro. Ekin, P.M., from whom collectively the initiates received an able, and impressive exposition of the signs, secrets, and mysteries, which are essential to the preservation, and recognition of the brotherhood over the universal world, and also of those instruments which have a broad and catholic meaning, bearing on the welfare of humanity at large, one being the measure of a man's duty upon earth, another the symbol of his honest industry, and the third the type of his earnest perseverance. The lodge was closed in due form, and the brethren adjourned to refreshment. Bro. Stretton, I.P.M., Steward for the Girls School, intimated that a very handsome subscription had been raised by the local lodges for the benefit of that institution.

SOUTH WALES.

CARDIFF.—*Bute Lodge* (No. 960).—On Friday, the 26th ult., the members of this lodge assembled at their lodge room, for the purpose of presenting a Past Master's jewel, and an illuminated address to Bro. Jno. Willans, P.M., P. Prov. G.J.D., on the occasion of his leaving Cardiff for London. The lodge was opened in due form by the W.M., Bro. S. Weichert, P. Prov. G.D.C., who in presenting the address spoke as follows:—Brethren: We meet here this evening for the purpose of presenting one of our much esteemed and distinguished Past Masters with a jewel and address, and it is worth noticing as a matter of great credit to the Bute Lodge, as well as agreeable to Bro. P.M. Jno. Williams, that at our last meeting, when he told us of his intention to leave Cardiff, the brethren then decided upon doing that, which it is now my very agreeable duty to perform. Bro. P.M. Willans: I had the honour of having been initiated into Masonry in this lodge on the night your installation took place, since then we have frequently met, indeed it would be difficult for either of us to point to any lodge meetings when we have not had the pleasure of seeing one another, and I can therefore say, that though the brethren of the Bute Lodge may look with extreme pride on the muster roll of our Past Masters, who, ever mindful of their obligation, have at all times performed their duties well, still it must be admitted by all of us with sincere pleasure, that your constant attendance and readiness at all times to assist every W.M. has been of an exceptional merit. In asking you kindly to accept this address and P.M. jewel, as a token of our fraternal respect and esteem, I beg to accompany the same, in the name of the brethren, as well as for myself, with hearty good wishes for your personal good health and success in all your undertakings, and finally to assure you that we shall never cease to remember that by your untiring zeal in the interest of Freemasonry in general, and this lodge in particular, you have greatly contributed towards the prosperity and the reputation of the Bute Lodge, No. 960. Bro. Jno. Willans responded in suitable terms, thanking the brethren for their unexpected kindness, and at the same time begged to state that if by his exertions Freemasonry or the Bute Lodge had been benefitted, the knowledge was to him a sufficient and ample reward. The jewel was of the best gold, of chaste and elegant pattern, the address, which was beautifully illuminated in gold and colours, by Mr. R. F. Banfill, of Cardiff, was placed in a splendid frame, designed and executed by Bro. F. W. Lane, of Cardiff. The lodge was then closed, and the brethren adjourned to the Royal Hotel, where the much esteemed manager, Bro. Tissot, had awaiting them a supper served in his best style. The chair was taken by Bro. S. Weichert, P.M., supported by Bros. Past Masters, J. Harman, P. Prov. G.S.D.; P. Bird, P. Prov. G. Reg.; W. Willans, P. Prov. G.D.C.; J. Willans, P. Prov. G.J.D.; W. H. Martin, P. Prov. G.S.D.; and T. B. Bell, P. Prov. J.G.W., of the Bute Lodge; Bro. Coaffee, W.M. Clarence Lodge, No. 68, Bristol; and Bro. Hall, W.M., Commercial Lodge, No. 1391, Leicester, the vice-chair being ably filled by the Senior Warden, Bro. Thos. C. Shelper. After supper the usual Masonic toasts were given and heartily responded to, and the remainder of the evening enlivened with appropriate songs and recitations. Bro. F. Atkins, M.B., Prov. G. Org., and Org. of Bute Lodge, presided at the piano. Bros. T. B. Bell, P.M.; J. Harman, I.P.M.; Jno. Williams, H. Smith, R. Jones, F. W. Lane, E. W. Shackell, D. W. Thomas, H. Forsdike, and others, contributed greatly by their kindness towards one of the most agreeable Masonic reunions ever remembered here.

Mark Masonry.

DORSETSHIRE.

WINCANTON.—*Lodge of Science* (No. 128).—On Thursday, the 25th ult., this lodge held a meeting for the election of W.M., and the advancement of brethren. The brethren unanimously re-elected Bro. W. S. Gillard, of Sher-

borne, as the W.M. for the ensuing year, after which five brethren were advanced to the honourable degree of Mark Master by the W.M. This young lodge now numbers upwards of thirty members, and is still progressing, several brethren being proposed for advancement.

Knights Templar.

BENGAL.

PROVINCIAL GRAND CONCLAVE.

A meeting of the Provincial Grand Conclave of the Royal, Exalted, Religious, and Military Order of Grand Elected Masonic Knights Templar, in the Province of Bengal, was held at the Freemasons' Hall, Calcutta, on the 9th of March, at 8.30 p.m.

There were present:—V.E. Sir Knt. Hugh Sandeman, Prov. G. Commander; E. Sir Knts. F. Powell, M.D., Past Prov. G. Commander; G. H. Daly, M.D., Prov. G. 1st Captain; I. L. Taylor, Prov. G. 2nd Captain; W. B. Collins, Past Prov. G. 1st Captain; Capt. W. G. Murray, Prov. G. Chancellor; John Mackintosh, Prov. G. Registrar; I. J. Witty, 1st Prov. G. Standard-Bearer; D. MacGregor, Prov. G. Sword-Bearer; C. H. Compton, Prov. G. Organist; and Frater Alexander, Prov. G. Equerry.

The visitors were:—Sir Knts. W. McGowan, Capt. A. J. Filgate, R.E., F. W. Robertson, 107th Regt., Lieut.-Col. G. A. Scarle, H. G. Newcome, R.A., W. Girling, and W. B. Mac-Tavish.

The Provincial Grand Conclave having been opened in due form, apologies were read from Sir Knts. Col. Ford, Major G. H. Basevi, Major C. T. Hitchens, Rev. F. W. Robberds, S. Delpratt, M.D., W. B. Farr, H. H. Locke, and W. Bourne, C.E.

The minutes of the meeting held on Thursday, the 2nd of March, 1871, were read and confirmed.

The Provincial Grand Commander, in addressing the Sir Knights stated that from an examination of the Muster Roll, he found that of the three encampments working in the Province there was only one (Sepulchre) which had apparently done any work during the past year, as St. Augustine had had no addition to its members, and the Royal Kent only one, but he should be sorry if the Sir Knights were to think, from that, that these two encampments had been slothful, or that their Commanders had been wanting in their duty. He was, and had ever been of opinion, that in all degrees of Masonry good men, and only good men were wanted and should be admitted, and he thought Commanders of Encampments deserved the highest praise if they were able to look this matter fairly in the face, and have the moral courage to refuse applications from Companions whom they were not well assured would do honour to the ranks of the Order. Since 1859 he had been intimately connected with two out of the three encampments; as also with the Royal Kent, since its opening in 1862, and it was his hearty wish to keep up the high tone of the encampments, and to see them flourishing, even more than they were at present doing. He thought that the result of the elections for Commanders during the ensuing year, Sir Knts. Mackintosh in the Sepulchre, W. Adlard in the St. Augustine, and D. MacGregor in the Royal Kent, gave every prospect of success, to bring about which he was sure every Knight Templar in the Province would gladly put his shoulder to the wheel and help as far as lay in his power. He had to bring to the notice of the Provincial Grand Conclave that a Treaty of Alliance had been made between the Supreme Grand Council of the 33rd, the United Orders of the Temple and Hospital, and the Grand Lodge of Mark Master Masons, and he recommended the perusal of the treaty to every companion of the Order. He felt sure that a great deal of good would result from this intimate and close alliance between these different governing bodies, and he would point out that offences committed against one of them would be taken equally serious notice of by the others, should the offending brother be subject to their jurisdiction. This Treaty of Alliance, together with the pro-

visions thereof, had been duly incorporated into the Statutes of the Order, and it was henceforth of the same force and effect as the other Statutes of the Order, notwithstanding anything therein contained to the contrary. There had been an addition made to the statutes which he would give at length, and he trusted all Commanders of Encampments would have it carried out to the letter, all the more so that the above Treaty of Alliance obliged them to exercise a very strict scrutiny as to the antecedents of all companions, candidates for installation as Knights of the Order. The addition was.—“That the Registrars of all Encampments do send a copy of the usual Summons to the Provincial Grand Commander of the District, or, in his absence, to his Deputy, at least seven days before such meeting, and that no candidate be proposed for ballot who shall have been disapproved by the Provincial Grand Commander or his Deputy.”

The Provincial Grand Commander stated that he had received the report of General Meeting of Subscribers to the Bengal Masonic Association for Educating Children of Indigent Freemasons, held on Wednesday, the 6th December, 1871; and that inasmuch as it had been printed in the several proceedings of the District Grand Lodge and District Grand Chapter, and had been circulated to all subscribers, it would be unnecessary to reprint it in the body of these proceedings.

The Provincial Grand Commander, in making the following appointments for the ensuing year, took the opportunity of thanking the present Provincial Grand Officers for their services during their year of office.

G. H. Daly, M.D.	D. Prov. G. Com.
Major G. H. Basevi.....	1st Prov. G. Capt.
J. Mackintosh.....	2nd Prov. G. Capt.
Rev. F. W. Robberds, B.A.	Prov. G. Prelate.
Capt. W. G. Murray	Prov. G. Chancel.
W. Adlard	Prov. G. Reg.
W. Bourne, C.E.....	Prov. G. Expert.
Major G. C. Rowcroft ...	1st. Prov. G. St. B.
D. MacGregor.....	2nd Prov. G. St. B.
Major C. T. Hitchens	Prov. G. Almoner.
W. H. MacGowan	Prov. G. Capt. of L.
Capt. G. G. Nelson.....	Prov. G. Sword B.
W. Girling	1st Prov. G. Herald.
Capt. R. G. Smyth.....	2nd Prov. G. Herald.
Frater Alexander.....	Prov. G. Equerry.

It was proposed by V.E. Sir Knt. H. D. Sandeman, and seconded by E. Sir Knt. G. H. Daly, that E. Sir Knt. I. L. Taylor be re-elected Provincial Grand Treasurer for the ensuing year, and that the thanks of the Provincial Grand Conclave be tendered to him for his past services. Carried unanimously.

The cash account of the Provincial Grand Conclave for the past year was read by the Provincial Grand Chancellor, and on being put to the vote was passed.

The Provincial Grand Commander announced that the next meeting of Provincial Grand Conclave would be held on Saturday, the 8th day of March, 1873.

The Provincial Grand Commander intimated that as the Sandeman Priory was not going to meet that evening, and there was no work of any sort to be done, there would be no meeting of the Grand Priory of Knights of Malta. He would therefore intimate that all those Knights Templar who had been appointed members of the Provincial Grand Conclave would also hold corresponding rank in the Grand Priory of Knights of Malta, viz.:—

G. H. Daly, M.D.	D. Prov. G. Prior.
Major G. H. Basevi.....	Prov. G. Capt.-Gen.
J. Mackintosh.....	Prov. G. Lt.-Gen.
Rev. F. W. Robberds.....	Prov. Prelate.
Capt. W. G. Murray	Prov. G. Chan.
W. Adlard	Prov. G. Reg.
I. L. Taylor.....	Prov. G. Treas.
W. Bourne, C.E.	Prov. G. Marshall.
D. MacGregor	Prov. G. St. Bearer.
Major C. T. Hitchens	Prov. G. Almoner.
W. H. MacGowan	Prov. G. First. Lt.
W. Girling	Prov. G. Heralds.
Capt. R. G. Smyth.....	Prov. G. Guard.
Frater Alexander.....	

There being no other work before Provincial Grand Conclave, it was closed according to due and ancient form.

Scotland.

WISHAW.

ST. MARY COLTNESS LODGE (No. 31).—On the evening of Friday the 18th ult., the grand annual Assembly, under the auspices of the Right Worshipful Master, office-bearers, and brethren of the St. Mary Coltness Lodge (No. 31, S.C.) which has been looked forward to with considerable interest for some time past—was held with the greatest “pomp and circumstance” in the Public School, Wishaw, and resulted in a success the most complete of all previous efforts. The school-room was tastefully and artistically adorned with a profusion of evergreens and variegated lamps; the insignia of the various lodges represented on the occasion were displayed to considerable advantage upon the walls. Conspicuous at one end of the hall was a portrait of the Earl of Dalhousie, Past Grand Master Mason of Scotland—the whole combined having a very novel but pleasing effect—and called forth the admiration of all present. The paintings were by Bro. Shaw, and the other decorations were the handiwork of Bro. James Martin. Carriages began to arrive about nine o'clock, and dancing was soon thereafter commenced to the inspiring strains of the Wishaw Quadrille Band, under the able direction of Mr. Miller, and continued till an early hour next morning. The arrangements were on the most complete and elaborate scale; and whilst the thanks of all good Masons are due to Bros. Forrest and Nelson for their unwearied exertions on behalf of the Lodge. It may be here stated that the Lodge continues to prosper, and that its membership is steadily increasing. We may add that there was a large attendance of the *élite* of the district, and every one seemed to enjoy themselves in the most harmonious manner, all the office-bearers seeming determined that nothing should be wanting on their part to give an air of homeliness and freedom to the whole proceedings. Refreshments were served in one of the wings by Bro. Ferguson, in the course of which the greatest good humour and order prevailed. Before separating, Bro. Forrest explained the object of these assemblies, namely, the raising of a small sum annually to enable the Lodge to hand over the proceeds to charitable objects in Wishaw, an object which cannot be too much commended.

Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

The following obituary notice appears in the *Montreal Herald* of April 4th.

“A few days ago, we noticed the death of a fellow-citizen, who for many years had had business transactions in this city, namely, Mr. Joseph T. Clayton, but who had lately been engaged extending his business in the neighbouring Republic. In doing so, he had to travel over a very large tract of country, and in his tour he reached Omaha, where he was seized with a sickness which proved fatal. Though a stranger he was not uncared for, having long been a member of a Masonic lodge in this city; in travelling he made himself known as such wherever he met with members of the fraternity, and at his death was buried with Masonic honours, as the following resolutions will show:—

“Omaha, Nebraska, March 16th, 1872.

“To the W.M., Wardens, and Brethren of Kilwinning Lodge, No. 124, R.C., and No. 14, R.Q., Montreal.

“At a regular communication of this lodge, held on the 13th March, the following resolutions of sympathy and respect were unanimously passed, relative to the death of Bro. Joseph T. Clayton, late a member of your lodge, who was buried with Masonic honours by Capital Lodge, No. 3, and Covert Lodge, No. 11, in the city, on Sunday, February 25th, 1872.

“Whereas—It has pleased an all-wise Providence to summon from his labours to the eternal rest, our late Brother, Joseph T. Clayton, of Kilwinning Lodge, No. 124, R.C., and No. 14, R.Q., located at Montreal,—Therefore be it,

“Resolved—That, while we deplore the loss entailed on the fraternity in the removal of our brother, yet we bow in humble submission to the will of Him ‘who doeth all things well,’

consoling ourselves with the hope that our loss is our brother's gain.

“Resolved—That we tender the immediate friends and relatives of our deceased brother our deepest, sincerest, and most heartfelt sympathy in this their hour of bereavement, praying that He who has promised to be a ‘Father to the fatherless, and a husband to the widow,’ may extend to them his power of love, protection, and condolence in this their deep affliction.

“Resolved—that the Secretary, in the name of Capital Lodge, No. 3, and Covert Lodge, No. 11, furnish the widow of our deceased brother, and the lodge of which he was a member, a copy of these resolutions.

“Signed—A. Atkinson, Capital Lodge, No. 3, J. Greentree, Covert Lodge, No. 11, Committee.

By order of the lodge,

A. M. TILTON, Secretary.

At a meeting of Kilwinning Lodge, A. F., and A. M., No. 14, R.Q., held in this city on Thursday evening last, the above resolutions were received, and the following resolution was unanimously adopted in reply:—

“Moved by Bro. William H. Hall, Secretary, seconded by Bro. R. Cuthbert, Treasurer, and

“Resolved—That while we deplore the death of our late Brother, Joseph T. Clayton, we have sincerely to thank our Brethren of Covert and Capital Lodges, of Omaha, Nebraska, for their Brotherly Love, in having given to the remains of Brother Joseph T. Clayton, the last respect which it was possible to show to a departed brother: and that the Secretary be instructed to convey to the foregoing lodges the sincere thanks of this lodge for the kind and brotherly love shown to the remains of our brother, far from home, in a strange city—but not among strangers—although thousands of miles from his family circle.”

NEW MASONIC HALL AT BERWICK-ON-TWEED.—The brethren of St. David's Lodge of Freemasons, No. 393, E.C., have now secured a site for the better convenience and comfort of the Craft. The members have recently had plans of the proposed building under consideration, and have now definitely resolved to proceed with the erection of the building. The design of the proposed building is French Gothic. The entire length from wall to wall internally will be 55 feet by 25 feet. The principal entrance, which will face the Parade, is ornate in the most artistic degree. Highly decorated shafts are to flank the doorway; these ornamental columns terminating in a beautiful masonic emblem carved out on the keystone—a pair of compasses, a square, and five stars, with the motto, “Audi, Vide Tace.” Two highly-ornamented niches are to be placed on either side of the doorway, and a large tracery window will be erected in the centre of the gable, over the entrance, to aid in lighting up the main hall. A second beautiful emblem peculiar to the fraternity will adorn the gable in proximity to this window. The gable will finish with a neat gilded terminal. Five windows are to be ranged on either side of the building, and at the foot of these windows there is to be placed a carved string with a grotesque at each end. To complete the external appearance of the building, four carved terminals resting upon skew blocks are to be placed at the four corners of the building. The interior will be in keeping with the exterior as to richness of design. The Masonic Hall proper is on the first floor. This hall will be 44½ feet by 25 feet, and 21 feet in height, with an open timbered roof resting on carved stone corbals. There is to be a commodious ante-room on the same floor. On the ground floor will be a spacious coffee-room, 20 feet by 19 feet, and 11 feet high; also a library, 19 feet by 12½ feet. There are in addition commodious cloak rooms, &c. A corridor, 3½ feet in width, will extend from the front entrance up the right side of the entire building to the stair leading to the main hall; and the lobby, we may mention, is 17 feet by 8½ feet. The whole building is to be enclosed by a low parapet wall and railing. To meet the probable expense several of the more influential brethren, headed by the Worshipful Master (Bro. Chalmers I. Paton) have given handsome donations,

and it is expected that the foundation-stone of the new building will be laid with masonic pomp and honours early in the summer.

Poetry.

ODE ON THE DEDICATION OF THE ST.

ALBAN'S LODGE, No. 1294.

[The St. Alban's Lodge, No. 1294, Great Grimsby, was dedicated by His Grace the Duke of St. Albans, Prov. Grand Master of Lincolnshire, and the following Ode was written on the occasion by one of the members of the Lodge, and read before His Grace, at the banquet following the ceremony. The brother has been prevailed upon to send it to the *Freemason*.]

Hail! thou first of Christian Martyrs on Britain's roll;
Hail! thou first of Masters on the British Mason's scroll—
St. Alban. Thou who, in they great love and intellectual might,
To this, our Isle, first showed the Masonic light.
What thou then diffused, still in worthy Masons shine,
Though fifteen centuries have passed to time.
All hail thou great prototype! Here thou hast a noble Son,
Continuing the work by thee so gloriously begun
So brotherly and good—St. Alban's—for he has to-day,
In dedicating the St. Alban's, thrown forth another ray,
Which will lighten the dark depths of the Widow's grief,
The Orphans' sorrow soften, and to misfortune afford relief.
As thou, Albanus, in thy day cherished Masons well,
And for a Christian's secret under cruel Diocletian fell;
So we, thy antitype, St. Alban's, love: to him we dedicate
This, our lodge, that therein his virtues we may imitate.
The world may sneer, and at us throw the jeering shaft,
What matter, when truth and noble patrons protect the Craft.
Let Roman Pontiff's fulminate their bulls and allocutions
Against us, we laugh at such ink-and-paper executions.
As Citizens and Brethren, no fear we shall perform our duty,
Whilst supported by the pillars of Wisdom, Strength, and Beauty.

MASONIC ODE.

Composed expressly for the Centenary Festival of the Royal Gloucester Lodge Southampton, by Bro. R. Sharpe, Prov.G.O.; words by Bro. G. M. Passenger, P. Prov. G.S.W.

In days of old, the Mason's hand
Did high on Mount Moriah raise
A temple, solemn, vast, and grand,
To echo forth his Master's praise
So let each hand and heart unite,
To raise a superstructure here,
Of goodness, till the sons of light
Shall everlasting wisdom share.
Great Architect and God divine,
Rend thou the veil of passion's night
In truth and love each heart enshrine,
And robe in universal light
Each child of earth, till Adam's seed,
From strife shall cease, and fruitful toil
To every colour, clime, and creed,
Yield peace and plenty, wine and oil.
And when this temple formed by Thee
Shall fling its portals open wide,
And this poor erring spirit flee,
To seek what Thou dost wisely hide.
Free and accepted may we prove,
When we new supplication make,
And stand in thy Grand Lodge above
Our last sublime degree to take.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, May 17, 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, MAY 11.

- Lodge 108, London, Ship and Turtle, Leadenhall-st.
 " 173, Phoenix, Freemasons' Hall.
 " 176, Caveac.
 " 1328, Granite, Freemasons Hall.
 " 1361, United Service, Swan Hotel, Wimbledon.
 Mark Lodge, 104, Macdonald, Head Quarters First Surrey Rifles, Brunswick-road, Camberwell.
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor
 Sphinx Lodge of Instruction (1329), Stirling Castle, Camberwell, at 7.30; Bros. Thomas and Worthington, Preceptors.
 Mount Sinia Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
 Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-Square, at 8.

MONDAY, MAY 13.

- Lodge 5, St. George's and Corner Stone, Freemasons' Hall.
 " 29, St. Alban's, Albion Tavern, Aldersgate-st.
 " 193, Confidence, Anderson's Hotel, Fleet-st.
 " 879, Peckham, Maismore Arms Tavern, Park-road, Peckham.
 " 957, Leigh, Freemasons' Hall.
 " 1366, Highgate, Gate House Hotel, Highgate.
 Chapter 720, Panmure, Horns Tavern, Kennington.
 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.
 West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

TUESDAY, MAY 14.

- Lodge 46, Old Union, City Terminus Hotel, Cannon-st.
 " 211, St. Michael's, Albion Tavern, Aldersgate-st.
 " 235, Nine Muses, Clarendon Hotel, Bond-st.
 " 548, Wellington, White Swan Tavern, Deptford.
 " 1269, Stanhope, Thicket Hotel, Anerley, Surrey.
 Mark Lodge, Kent, Masons' Hall, Masons' Avenue, Basinghall-st.
 Metropolitan Chapter of Instruction, Portugal Hotel Fleet-street, at 7; Comp. Brett, Preceptor.
 Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 8. Bro. John Thomas, Preceptor.
 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 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, Goodman's-yard, at 8.
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-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.

WEDNESDAY, MAY 15.

- Lodge 174, Sincerity, Guildhall Hotel, Gresham-st.
 " 619, Beadon, Greyhound Hotel, Dulwich.
 " 700, Nelson, Masonic Hall, William-st., Woolwich.
 " 969, Maybury, Freemasons' Hall.
 " 1320, Blackheath, Crown Hotel, Blackheath.
 " 1349, Friars, Cheshire Cheese, Crutched Friars.
 " 1365, Clapton, White Hart Hotel, Upper Clapton.
 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 at 8; 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, MAY 16.

- Lodge 55, Constitutional, City Terminus Hotel, Cannon-st.
 " 63, St. Mary's, Freemasons' Hall.
 " 169, Temperance, White Swan, High-st, Deptford.
 " 1278, Burdett Courts, Approach Tavern, Victoria Park.
 " 1339, Stockwell, Duke of Edinburgh Tavern, Stockwell.
 Chapter 733, Westbourne, Lord's Hotel, St. John's Wood.
 " 742, Crystal Palace, Clarendon Hotel, Anerley.
 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 (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.
 Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; 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, MAY 17.

- Annual General Meeting of the Royal Masonic Benevolent Institution, Freemasons' Hall, at 12.
 Lodge 6, Friendship, Willis's Rooms, St. James's.
 " 143, Middlesex, Albion Tavern, Aldersgate-st.
 " 813, New Concord, Rosemary Branch, Hoxton.
 Unions 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; Bro. Pulsford, Preceptor.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, 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 8. Bro. Howes, P.M., Preceptor.
 Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.
 Burdett Courts 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.
 Westbourne Lodge of Instruction (733) Horse and Groom, Winsley-street, Oxford-street, at 8.

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 For "waifs and strays" of Votes doth plead.
 If any such are unappalled,
 Let not the Widow be denied.
 One Brother, if he acquiesce.
 May turn the scale and bring success.
 7th May, 1872. E.P.

COPY OF CASE FROM OFFICIAL LIST.

"ELECTION, 17th MAY, 1872.—No. 7: Collard, Jane, of No. 10, Westbourne-street, Eaton-square, widow of Robert Collard, late coach wheelwright, born May 13th, 1804. Married 31st May, 1830. Husband died 1st January, 1871. He was initiated in No. 192, London, 1st April, 1852, paid to June, 1854. Joined No. 144, Chelsea, 6th March, 1854, paid to September, 1870; one of the founders of No. 946, Twickenham, in 1863, paid to 1866. He was a Life Governor of the Institution. Her only means of support is 6s. per wee' left by the will of her late husband.—12th July, 1871. Number of years paid as by Lodge Returns, 19."

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 Bro. C. E. Hollingsworth, (P.G.S.) P.M., and Sec. of 197, 1, Delahay Street, Westminster.
 Bro. W. Jones, P.M. London Lodge, 27, Castle Street, Leicester Square, W.C.
 Bro. W. D. Rawlings, P.M., Charles Street, and Nassau Street, Portland Place, W.
 Bro. Raynham W. Stewart, J.G.D. 11, Abchurch Lane, City, E.C.
 Bro. J. M. Taylor, P.M., 100, New Church Road, Camberwell, S.E.
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