

TABLE OF CONTENTS

Masonic Sermon, by Bro. C. J. Martyn, P. G. Chap.	439
Masonic Notes and Queries	441
Masonic Tidings	441
Aids to Study.....	442
CRAFT MASONRY:—	
Metropolitan	443
Provincial	443
ROYAL ARCH:—	
Provincial	445
MARK MASONRY.—	
Provincial	445
Consecration of a Rose Croix Chapter.....	445
Consecration of the Baldwin Lodge, Dalton	445
Masonic Meetings for next week.....	446
Advertisements.....	437, 438, 446, 447, 448

MASONIC SERMON.

Preached before Provincial Grand Lodge of Suffolk, at the Church of the Holy Trinity, Long Melford,

By THE REV. C. J. MARTYN, PAST. G. CHAPLAIN.

The Reverend Brother took for his text the 4th verse of the 2nd Book of Chronicles:—"Behold, I build an house to the name of the Lord my God, to dedicate it to Him."

Nearly three thousand years ago, the most wonderful, and most historical people who have ever taken rank amongst the nations of the earth were fast approaching the zenith of their magnificence and glory. Originally selected to be the favourites of heaven, and the chosen people of God, the Jews, as we now call them, the descendants of "Abraham the faithful," the Children of Jacob, or Israel, that mighty "Prince of God" who wrestled successfully with the Angel at Penueel, had been gradually subduing the fair land of promise, until nearly the whole of Canaan lay beneath their rule. "Saul," their first king, had "slain his thousands," and "David," their second king, his ten thousands, and now at length peace was established, and prosperity and plenty reigned throughout their dominions.

David indeed, full of years, glory, and honours, had been gathered to his fathers, and Solomon, his son, now sat upon the throne of Israel.

Mightily had the kingdom spread, and "from the river Euphrates unto the land of the Philistines, and unto the border of Egypt," all men bowed beneath his sovereign rule, and it is written in the sacred records, that "they brought presents, and served Solomon, all the days of his life." Still this was not all; vast armies were at Solomon's command, gold poured into his treasury in unparalleled abundance, and huge tracts of country yielded obedience to his sway, but above and beyond all else, the spirit of God was in his heart, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord." God had asked him at Gibeon, what he should give him, and he had said, "Give me now, wisdom and knowledge, that I may go out, and come in, before this people, for who can judge this people, that is so great?" And his humble speech had "pleased the Lord," and

every wordly blessing, in addition to unequalled wisdom, had been given him.

And now "Solomon determined to build an house for the name of the Lord," and so 150,000 men, under the direction of 3,600 menaschins or prefects, or, as we should call them, overseers of the work, were "told out," to prepare for this enormous undertaking. And, then, he sent to Hiram, King of Tyre, his father's friend, to send him "cedar trees, and fir trees, and gum trees, from Lebanon," and asked him to cause his servants to cut the necessary wood, and "send it down in floats by sea to Joppa," whence it could easily be carried to Jerusalem. The reason of this request was given in the words I have just read to you as my text, for "behold," said Solomon, "I build a house to the name of the Lord my God, to dedicate it to him." Hiram, King of Tyre, was worthy of the trust reposed in him—not only did he send all the requisite material, but he also sent one, who was in himself a host; "Hiram Abbiff, the Prince of Architects"—a man, whose name will never perish, so long as Masonry, as at present practised, holds its place amongst us. The son of a skilful Syrian artificer, and of "a woman of the daughters of Dun," (the former widow of a man of Naphtali,) Hiram Abbiff, was indeed a worthy and a fitting man, for the great work to which he was appointed; and by his marvellous skill and "his unshaken fidelity" even unto death, he has left behind him a glorious name, and a most eloquent testimony to the great fact, that "to the just and upright man, death has no terrors, equal to those of falsehood and dishonour."

My brethren, I will not now proceed to speak to you of the great work, which "those three mighty men" performed. I will not ask you to follow out the details of that glorious temple, which gradually, and noiselessly, grew into magnificence on the summit of "the Holy Mount Moriah;" neither will I say more of those successors of "Moses, Aholiab, and Bezaleel," forerunners in their turn of "Jerubbabel, Haggai, and Joshua," by whom the work, begun and completed in former times, was afterwards restored, after the Babylonian captivity. For indeed, time and words would alike fail me were I to try to illustrate all the virtues

"Of him who most things understood,
Of him who sent the stone and wood,
Of him who nobly shed his blood.
In doing of his duty."

Moreover, I have other points I wish to bring before you to day, for "we are not operative, but rather speculative, or free and accepted masons," who are gathered here this morning; still I cannot quite leave the mention of them, without continuing the old Masonic distich; concerning them, which probably is well known to many of you who now hear me, and saying,

"Blest be that age, and blest each morn,
On which those three great men were born,
Who Israel's Temple did adorn
With Wisdom, Strength, and Beauty!"

Let me, then, at once proceed to say that, which perhaps you may think I ought to have said at first, how pleased I am to see so large an attendance of my masonic and other brethren here present, and how heartily and sincerely I bid them all welcome to our fine old house of

God in this parish. Truly, I often think when I look round upon this glorious monument of the piety and devotion of a long past age, which I have the happiness to call, as far as any clergyman can call his church, my own, that something of the spirit of King Solomon must have animated those who, so many years ago, reared this noble fabric in God's honour; surely they must have said, in the words of our text, "Behold, we build a house to the name of the Lord our God, to dedicate it to him," for indeed I may say, without being thought egotistical, that there are few finer specimens of old church work to be met with in any country parish than that in which we meet to-day. But, as I said just now, we, who are here assembled now, and who are bound together by that "mystic tie," which is so little understood, and which, therefore, is so often ridiculed by the outside world, are not operative, but rather speculative masons. And so, as this is the first time probably, even in the history of this church, in which the members of our time-honoured fraternity have assembled within its walls, though I believe it is not the first time that the Provincial Grand Lodge of Suffolk has met at Melford, it may be expected (and whether expected or not I am sure it will be right) that I should endeavour, while I seek to impress a few of the useful lessons which our great craft teaches, upon my masonic brethren, to give the general congregation also some little idea of what Freemasonry really is. Now, it is a question we all often must have heard asked, "What is this Freemasonry of which we hear so much, and of which we know so little?" My brethren, I cannot give you a better answer than that which our text to-day supplies, "Behold, we build a house to the name of the Lord our God, to dedicate it to him,"

There, brethren, is, after all, "the great secret," the wonderful "mystery" that binds us all together. It is the building up, not of a house of stone and wood, after the manner of our operative brethren of old, but the building up of that most noble temple of the living God, the human heart, the forming and the perfecting of a good and exemplary character in our fellow men. Freemasonry is, to use the words which even the most junior and unpractised member of our body could tell you, "a peculiar system of morality, veiled in allegory, and illustrated by symbols." Its one end and object is to render its disciples better servants of their God, better members of society, better fathers, better sons, better husbands, better brothers, in a word better men. Freemasonry, teaches us to be, what Christianity would have us be, imitators and followers of all that is great, and noble, and good, and excellent, and true.

Freemasonry teaches us to "speak well of a brother, as well absent as present, and when that, unfortunately, cannot be done with honour and propriety, to adopt that excellent and truly masonic virtue—silence." Freemasonry teaches us to "measure our actions by the rule of rectitude, to square our conduct by the principles of morality, and to keep our conversation, and even our very thoughts, within the compass of propriety." Freemasonry teaches us to provide for, and to be mindful of, the wants of others, to provide for the aged, the indigent, the widow,

and the orphan, to try to lighten the load under which our fellow creatures may be groaning, and in a word, to fulfil the great and golden rule, of "doing unto all men, as we would they should do unto us." But then, it may be said, and it very often is said, "Why do you want any particular society, or bond, to teach you all these things?" I answer, it certainly does so, and if men would only pray to God to help them to live up to their obligations, and their duty as Christians, we should need no Freemasonry to help us on our way, and teach us better. For we should have arrived at that millennium state, of which we read and hear, when "the people shall be all righteous," and when everything shall be perfect and excellent, I will not say to an unnatural, though I may to an unknown, and hitherto an unexperienced, extent. And it is just because I think that human nature is so weak, and so frail, and so greatly in need of every help, and every assistance it can find, that I am such a devoted advocate of Freemasonry. Not because I wish, for one moment, to exalt it, as some do, into a religion, or to put it for an instant, even in thought, into comparison with religion, but because I hold it to be such an excellent helpmate and handmaid to religion and religious practice; this is why I love Freemasonry so much. In dealing with men and women, you must think of them, and legislate for them, not as they ought to be, but rather as they are. If all people did always exactly as they ought there would be no need of clergymen, or schools, or anything else, to teach them their duty, but as it is, such helps are needed. We all know that it is the duty of every conscientious and right thinking man, whether he be churchman or dissenter, to go either to church or to chapel, but we all know too, do we not, that there are thousands who will never, of their own accord, enter either the one or the other, and so if we would bring these persons under any religious influence whatever, we know that we must go to them and try to bring means and influences to bear upon them to which they will attend, and which will, by God's blessing, gradually bring them round to a better mind, and lead them on to a more perfect life.

Now this is just the ground Freemasonry occupies with respect to religion. It is a great system of pure morality. It does not profess, in any way, shape, or manner, to interfere with a man's religious or political belief, or prejudices. As far as Freemasonry is concerned, a man may be a Churchman, or a Dissenter, a Jew, or a Christian, a Mohammedan or a Roman Catholic, so long as he acknowledges his faith and belief in the one true God, since it is only infidels, atheists, or heathens, whom we exclude on the ground of religion. In politics, too, a man may be a Conservative or a Liberal, or hold whatever opinions he chooses, provided he pays strict attention and obedience to the laws of his craft, and the ordinances of the realm or state, under which he lives. Thus you see, brethren, that loyalty to the Sovereign of our native land, and to our Grand Master, as the sovereign of our order, are forcibly inculcated on all who serve under our banners, and more especially on those who occupy a prominent position amongst us. Indeed, each

brother, before he assumes the government of a lodge, is called upon to make a solemn promise, that he will be "a peaceable subject, conforming to the laws of his country, avoiding conspiracies of all kinds, and, paying proper respect to the civil magistrates, will work diligently, live creditably, and act honourably towards all men." A certain system of morality and subordination is held to be the mainspring of the order, and if any one by word or deed violates that strict code which is laid down, he is, by his own act and deed, excluded, and has only himself to blame for the position in which he is placed. And thus it comes to pass that a Masonic lodge is a sort of neutral ground, where men of all sorts of opinions can meet, and be on friendly terms, because all topics of religious or political discussion, those two topics on which people are, unhappily, too prone to disagree, are rigorously excluded.

But there is another objection often urged against Freemasonry. It is said we never meet except for social reasons. That "there is always a dinner or a banquet;" that we "talk a great deal about charity, but that it seems to begin at home, by taking care of ourselves." I quite allow there is some truth in this, and sometimes a case may occur where one or two of those who gather round the table are led into excess. But is this, I would ask, a reason for condemning the whole body for the excesses of a few? Here and there, of course, amongst such a large body as 100,000 men, as the Masonic Order numbers under its banners in England alone, such things may be found; but you might as well condemn Christianity because a few professing Christians commit murder, and adultery, and every imaginable wickedness. You might as well condemn every lawful thing because there are some few who always will abuse it. Surely this is no fair plea to urge against our Order. When men meet together for three or four hours' work or intercourse, or if it be no more than for mere conversation, instead of in a Masonic Lodge, where I can assure those who have not tried it, that the effort of memory and exercise of the mind is often really most severe, some kind of change and recreation is usually needed, and if that refreshment is conducted in the proper manner, and as I am bound to say, it generally is, or in a right and becoming way, I cannot but think that it tends to make men better, and more charitable, in their judgements one of another, and better and more intelligent members of society at large.

Then as to the charity side of the question.

People talk about our clothing, our dress, our jewels, just as if this were all we thought about! In answer, I would say, "Just go and visit our Masonic Boys' School, at Wood-green, or our Girls' School, at Battersea. Look at 110 boys and 100 girls—children of deceased, or indigent Freemasons, of those who when they entered Masonry, as little thought their children would want help as I do now for mine. Think of those children, educated, boarded, fed, clothed, and afterwards put out into the world by means of Masonry, and then say whether there is not some good in an order which never meets without making a collection, either for our "poor and distressed brethren," or for some other charitable object, and which three years ago,

subscribed in 13 months, upwards of £22,000 to the Boys' School, alone; and which, every year, contributes some £5,000 to each of our three noble institutions. Then look at our great "Asylum for Aged Freemasons, and Widows of Freemasons," at Croydon, look at our "Lodge or Fund of Benevolence," which every month gives relief, to the amount of some £400, to any case of distress, well vouched for, that is brought before it; and then say, for I leave you each to judge, whether there is not some good in the Masonic Body, as a charitable institution.

But then people say again—"Why, do you want a secret? Why not throw all these benefits open to the world?" Surely, brethren, this is a childish question. Why does a man belong to any club, or subscribe to any society, but because he hopes to gain some benefit, restricted to the members of that society, from which the outer world are necessarily debarred. Why should not, by the same reasoning, every person have an equal right to anything he fancies, which he sees in a shop window? why should the man that pays for it alone be deemed to have a prior claim?

Freemasonry, as I have said, and as I have tried to show, "is founded on the purest principles of piety and virtue, it possesses many great and invaluable privileges, and in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity of secrecy are required," and since if all the world knew the distinguishing sign and word of a Freemason, the privileges would be universal, instead of under a restriction, and the society, as such, worthless, and at an end. That is why we have our secrets, because, by them, we can distinguish one another, and thus know who are fit and proper persons for relief, from our own private funds, and who are not. I might go on to tell you more of Freemasonry, and explain to you how "every character, figure, or emblem, depicted in our lodges has a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors."

I could tell you what most of our signs and symbols mean, and could shew you how there is a deep significance underlying many emblems, upon which, perhaps, many of you, have thoughtlessly, and even perhaps scoffingly, often gazed. But time will not permit me longer to dwell upon this subject, yet, as I conclude, I will just give you three emblems, by way of example—all known, of course, to my masonic brethren, though not to others—just as a specimen of our system.

The square, the level, and the plumb rule, are well known emblems of Freemasonry, are they not? and their teaching, to us Masons, is as follows: The square teaches us to regulate our actions by the mosaic line and rule, and so to correct and harmonize our conduct in this life as to render us acceptable to that Divine Being from whom all goodness emanates, and to whom we must give an undisguised account of our lives and actions. The level teaches us that we all spring from the same stock, are partakers of the same nature, and sharers of the same hope, and that though distinctions amongst men are highly necessary to preserve due subordination, and to

reward merit and ability, yet that no eminence of rank or station should ever cause us to forget that we are brethren, and that he who is placed on the lowest spoke of fortune's wheel is entitled to our regard with him who has attained the highest, since a time will most assuredly come and the best and wisest of us knows not how soon, when all distinctions, save those of piety and virtue, must cease, and death, the great leveller of all human greatness, shall reduce us all to the same state. The plumb rule, which, like Jacob's ladder, forms a line of union between heaven and earth, and is the criterion of moral rectitude and truth, teaches us that to walk with humility and uprightness before God, neither turning from the right or to the left, from the strict path of virtue, is a duty incumbent on every Mason.

Not to be an enthusiast, persecutor, slanderer, or reviler of religion, not bending towards avarice, injustice, malice, or envy and contempt of our fellow creatures, but laying aside every selfish propensity which may tend to injure others, and steering the bark of this life over the rough seas of passion, without quitting the helm of rectitude, is the highest degree of perfection to which human nature is capable of attaining.

As the builder raises his column by the level and perpendicular, so ought every mason to carry himself in this life, as to observe a due medium between avarice of profession, to hold the scales of justice with an equal poise, to make every passion and prejudice coincide with the strict time of his duty, and in every pursuit to keep eternity in view. Hence, the square teaches us morality, the level, equality, and the plumbline, justice and uprightness of life and actions, and thus by square conduct, level steps, and upright actions, we hope to ascend to those immortal mansions where the just will assuredly meet with their reward."

Such, my brethren, are the genuine tenets and principles which, as you will remember, I said was not religion itself, but a helpmate and a handmaid to it, since we hold that faith as well as works are necessary to make up religion; and when I add that the Holy Bible is always open in our Lodges during our meetings; that every ceremony is begun and ended with prayer; and that piety, loyalty, and brotherly love prevail amongst us, I think we may safely say in the words of our text, that when we make a man a Freemason, we "build a house in the name of the Lord our God, to dedicate it to him;" and that if the Mason tries to carry out the precepts which Masonry teaches him, he becomes that which he is told he ought to be. "So that when a man is said to be a mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows, and find consolation; to whom the distressed may prefer his suit, and find relief; that he is one whose hand is guided by justice, and whose hand is expanded by benevolence.

My brethren, God, the Great Architect of the Mansion alone can help us to be all this, but if we pray to him for help we may be this, and more than this, for our Redeemer's sake.

Captain MARSHALL, of Cardiff, writes:—"I have used Perry Davis's Pain Killer in all climates, and have found it of great service, and can safely recommend it in any cases, however bad, of cholera, cramps, and pains in the stomach diarrhoea, colds, coughs, bronchitis, headache, neuralgia, and other similar diseases, having used it repeatedly in such cases, and always successfully."

Multum in Parbo, or Masonic Notes and Queries.

THE ANGLO-SAXON RIDDLE.

Dr. Arnold has said that although "the Briton and the Roman dwelt in our country, they are not our fathers." Professor Grimm, of Berlin, who also looks upon the Anglo-Saxon as the predominant element in our race, ventures to assert that there is no language so well suited for a world language as the English, it having the Teutonic foundation, with the marvellous capacity of adapting to itself the beauties of other languages.

And these forecasts of the future ubiquity of the English language, by Professor Grimm, have been neatly seconded in a comparative view, by a British poet, of the beauty, power, and future influence of the different languages of the ruling nations of the past, and the present, in the following words:—

Greek's a harp we love to hear;
Latin is a trumpet clear;
Spanish like an organ swells;
Italian rings its bridal bells.
France, with many a frolic mien,
Tunes her sprightly violin;
Loud the German rolls his drum,
When Russia's clashing cymbals come,
But Britain's sons may well rejoice,
For English is the human voice.

But, perhaps, the most striking testimony that was ever rendered towards the future ubiquity of the Anglo-Saxon race and language, is, that of a clever Frenchman, the late M. Prévost Paradol. He says—"Neither Russia nor United Germany, supposing they should attain the highest fortune, can pretend to impede that current of things, nor prevent that solution, relatively near at hand, of the long rivalry of European races for the ultimate colonisation and domination of the universe. The world will not be Russian, nor German, nor French, alas! nor Spanish. For it can be asserted that, since the great navigation has given the whole world to the enterprise of the European races, three nations were tried, one after another, by fate, to play the first part in the fortune of mankind, by everywhere propagating their tongue and blood, by means of durable colonies, and by transforming, so to say, the whole world to their own likeness." These were Spain, then France. "Lastly, England came forward; she definitely accomplished the great work; and England may disappear from the world without the Anglo-Saxon future of the world being sensibly changed."

Such are M. P. Paradol's anticipations regarding the future ubiquity of a race long antagonistic to his own. A race now occupying the strongest and most defensible positions on the surface of the globe, from which they issue forth conquering and to conquer—with their free institutions, their open Bible and the most beautiful Liturgy in existence. A race running far ahead of the Latin nations—increasing at a ratio far beyond them, numbering at present 72 millions in all parts of the globe, with every probability of their rising up to 200 millions in seventy years—in short, as far as this present world is concerned, "the Coming Race." And, as we have no example in history of any power of colonisation on such a grand scale, and of such a multitudinous increase of one race over others, it may be permissible to ask is there any prescient forecast in Scripture of the possibility of such a thing.

There is nothing so marked in this subject as the death-bed of the departing Jacob, as represented in Genesis and Deuteronomy. There the old patriarch, with his hands on the heads of the two sons of Joseph, points a destiny for them distinct from that of Judah and the other tribes, allotting to them in the distant future "blessings unto the utmost bound of the everlasting hills," representing them as eventually becoming a "multitude of nations," as blossoming and budding, and "pushing the people together to the ends of the earth."

The learned Dr. Abbadie, the antagonist of Bossuet, in his work, "*Le Triomphe de la Providence*," published in Amsterdam, in 1723, was the first to apply those splendid predictions to the

Teutonic nations that overran the Roman empire, pointing out the distinction between the ten tribes and the Jews—the former were for a long period to be only politically lost, and become "*Lo Ammi*," as the prophet Hosea predicted; whereas the Jews were to be for ages a marked race, a well-known people, under a long penalty of political degradation, from which they were only finally to emerge, and be restored to the divine favour again.

Several modern writers have taken the subject up, and endeavour to allot to the Anglo-Saxon race those multitudinous blessings showered upon the head of Ephraim*; attempting to prove that there is much in our ancient customs, language, and ancient religious rites, to correspond with such an origin. Moreover, the fact that Sharon Turner traces the Anglo-Saxon to Media and Assyria, the very place the ten tribes were taken captive to, and lost long before the Jews were taken captive to Babylon, and not lost, but, after a seventy years' captivity, restored again for a time.

It seems strange to attempt to identify ourselves with such an origin; but if there should happen to be truth in it, it would only be an additional evidence that the decadence of our race is not yet set in, and an additional call to us to preach the Gospel to all nations, beginning at Jerusalem, as the vigilant sentinel of liberty—civilisation—and religion throughout the whole world.

*See J. Wilson on "Our Israelitish Origin," Macintosh & Co., 4th Edition; a standard work on this subject; also the "Watchman of Ephraim," by the same author.

We read in the "Boletim official do Grande Oriente Lusitano" that the Lodges of the Irish constitution that had existed till now in Portugal have made its alliance to the Grand Orient Lusitano, thus the union of Portuguese Masonry is effected, which is to be ruled by only one Great Masonic authority under the title of Grande Oriente Lusitano unido Supremo Conselho da Maçonaria Portuguesa being the actual Grand Master Bro. Count de Paraty.

On the 18th, the Commercio Masonic Lodge of the Grand Orient of the Benedictinos celebrated the conferring of its dignities with a festival, at which many ladies were present.

The Venerable gave liberty to a slave boy, and the festal committee presented 11 benefits for widows and distressed Masons.—*Anglo-Brazilian Times*.

The General Assembly of the Masonic People has published its manifesto in defence of Masonry against Jesuitism and Ultramontaniam, and its protest against the Bishop's act in silencing Father Martins as a Masonic member. The manifesto is temperate in its language, eloquent, and free from personalities.—*Ibid*.

The reconstruction of the Scotch Post-office Department has now been finally determined upon. The General Post-office at Edinburgh is to be reduced to the character of a mere district office, like that at Leeds or Manchester, and the saving to the Exchequer is estimated at £101,000 a year.

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

HOLLOWAY'S PILLS.—Confusion and pain of the Head. These premonitory signs of coming illness should have early attention before the Summer's high temperature accelerates the circulation, or palpitation and uneasy feelings about the heart will succeed, and be followed in their turn by more serious symptoms. Holloway's Pills display their most constant and happiest effects in dispelling these disagreeable feelings, clearing the furred tongue, rousing the torpid bowels, and removing languor and flatulency often oppressive after taking food. No medicine is so well calculated to restore the digestive functions, so potent to soothe the nervous system, to tranquillise an overwrought brain, to raise bright gleams of hope and to dispel the dark shadows of despair.—*ADVT*.

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

The Freemason,

SATURDAY, JULY 20, 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.

AIDS TO STUDY.

By BRO. WM. CARPENTER P.M. & P.Z. 717.
X.

Closely connected with the history of Egypt and of the Hebrews is that of Babylonia, Assyria, Ethiopia, Phœnicia, Arabia, &c., and how much soever of their earliest history, like that of Egypt, is buried in oblivion, or but very imperfectly known, their later history opens up pages of great interest and of much instruction to the diligent student.

Some learned but eccentric scholars have peremptorily asserted that the *ancient* kingdom of Babylon, as it is called, never had any existence, except in the imagination of misguided writers. The almost universal belief amongst those who have investigated the subject, however, is, that the earliest of the Eastern monarchies was Babylon, which had a people, language, architecture, and position, quite distinct from what is usually called the Assyrian Empire. It appears to these investigators, that the earliest kingdom, occupying part of that tract of land which lies between the Tigris and the Euphrates, lay towards the south, and was called Babylon, from the principal town Babel, or Chaldea from the fact that the inhabitants of another great state, Ur, were Khaldi, or Moon-worshippers. From Genesis x. we learn that the original kingdom was Hamite, but philologists are agreed in stating that the Assyrian language is Semitic.

Here, then, is the first debt which orthodoxy owes to the Babylonian excavations, for they

have discovered traces of a kingdom more ancient than the Assyrian, whose language, as far as it can be made out, has the Hamite element most strongly prevailing in it. The grammar is but little known, the conjugations are said to be intricate and difficult, and there are traces of all the four great dialects of the world in the language—Hamite, Semitic, Aryan, and Turanian. Professor Rawlinson argues from this, that there may have been a mixed race, at first; but it has been suggested, that we may rather conclude, that we find in the old Babylonian, traces of the *original language*, as it was spoken previous to the distribution of men into the four great families.

According to the earliest record in existence (Gen. x.), to which I have just referred, the foundation of the old Babylonian empire was laid by Nimrod, for although the English translation gives us, "Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah," all the Targums, and, after them, Drusius, Bochart, Le Clerc, De Wette, Baumgarten, Tuch, Gesenius, Knobel, Delitzsch, Kalisch, and most modern interpreters, prefer the marginal rendering, "From this land he went out into Assyria," &c., and there appears to be good reason for the preference, which the syntax fully admits of, and the general sense of the passage requires. Nimrod is the subject treated of. Asshur, the son of Shem (ver. 22) was at least a generation older than Nimrod, and he may have first colonised the country called after him, Asshur (or Assyria), Nimrod, or one of his descendants, afterwards invading or governing it. But to get the proper sense of the passage we must take in the preceding verse (ver. 10) "And the beginning (or capital) of his (Nimrod's) kingdom was Babel, Erech, and Accad, and Calneh, in the land of Shinar (the region lying between the rivers Tigris and Euphrates, south). Out of that land," &c. According to this view of the history, the one state was founded by a Cushite, the other by a Semite, the former, or his descendants, driving out the latter, and occupying the country, the dispossessed people retiring further north.

The assumption that, in a very early period of history, Nineveh, and its neighbouring cities were subject to a kingdom which had its seat in Babylon, accords, as Smith suggests, with the tradition which makes Belus king of Nineveh before Ninus. But there is no evidence, as he observes, that the population of Assyria was ever other than Semitic; and the prevalence of Semitic dialects throughout the whole of Mesopotamia shews what was its prevalent population. "If," he adds, "the Cushite race, the presence of which is attested not only by what is said of Nimrod, but also by the Turanian element in the language of the earliest inscriptions of Babylonia, was really intrusive in that country, its entrance may be not improbably connected with the establishment of another great branch of the Semitic family in Egypt; and civilisation may have had a divided origin, both in source and time, on the banks of the Nile and the Euphrates."

That the ruling race of Babylonia, in the earliest historic times, was Cushite, and connected with the Hamite populations of Egypt and Southern

Arabia is argued:—(1) From the Biblical genealogy. (2) From the resemblance between the cuneiform and hieroglyphic (or more exactly, the hieratic) systems of writing. (3) From the language of some of the Babylonian inscriptions, of which the grammar seems Turanian, but the vocabulary Hamite or sub-Semitic. (4) From the traditions of Babylonia and Assyria (and also some Greek traditions) which point to a connection of Babylonia with Ethiopia and Southern Arabia (See Sir H. Rawlinson's Essay vi. to Herodotus, B. i. p. 442).

The Babylonians and Chaldeans, not content with being the first founders of a monarchy upon earth, claimed a most extravagant antiquity, pretending to have registered the transactions of 150,000 years, according to some, or 473,000, according to others (Diod. Sic. Bibl. Hist. lib. ii. p. 81.), from the time when they first began to observe the heavenly bodies, to the days of Alexander. But the register sent by Callisthenes to Aristotle, when that prince was at Babylon, contained the observations of 1902 years, only, commencing 114 years after the flood. Berosus, a priest of Belus, at Babylon, in the reign of Antiochus II. (B. C. 261-246) compiled, from the archives in the temple of the god, a "history of Babylon, or Chaldea," but, as with Manetho's work on Egypt, we have only some fragments of it, in Josephus, Polyhistor, Eusebius, and other chroniclers, and in the Christian Fathers. Like Manetho, he begins with a mythical period, but one far surpassing the Egyptian, in the extravagance of its chronology. It is manifestly adapted to a conventional system of arithmetic.

The only tradition of this period thought to be worth mentioning, is, that which ascribes the origin of civilisation to Oannes, a being with the upper part of a man and the tail of a fish, who came up from the Indian Sea, and to six other similar fish-men—a tradition which, if worth anything, indicates the belief of the priests of Babylon that their civilization began on the shores of the Persian Gulf. It is no part of my purpose, in these hints and suggestions, to enter into a consideration of this chronological and historical problem. Those who desire to see how it has been treated, may turn to Smith's "Ancient History of the East" (p.p. 204-217), and to his references.

From what has been said, it will appear that the first Babylonians were derived from Ham, in the time of Cush and Nimrod; though they were quickly superseded by the posterity of Shem; if, indeed these ought not (as I think they ought) to be rather deemed the aborigines of the country; for, upon the hypothesis premised, they only recovered, in the expulsion of the Cutheans, what had been first wrested from them.

Mr. Bryant insists that the Cutheans, called Chasdim before the Greeks mutilated the name, upon being defeated in their turn by the sons of Shem, spread themselves, under the various names of Cutheans, Hyc-sos, Arabians, and Ethiopians, westward as far as Egypt, and eastward as far as the Ganges; occupying all the Asiatic coasts, with the peninsula of Arabia; hence they crossed the Erythrean Gulf, and penetrated into Ethiopia; that in process of time they got possession of Egypt, and the whole

coast of Africa, upon the Mediterranean, even to the Atlantic Ocean, as far as Fez and Taffilet, and are now to be found within the tropics, almost as low as the Gold Coast ("Mythology," vol. iv., p. 367. See also Bochart's "Phaleg," lib. ii., c. 2.)

It may be well to note, here, that the whole region of which I have now been writing is included, for convenience, under the general name of Mesopotamia. In Scripture it is called Aram, and Aramea. But as Aram also signifies Syria, it is denominated Aram-Naharain, or the Syria of the rivers. A line drawn diagonally across the 34th parallel of latitude, from *Hit* on the Euphrates to *Samara* on the Tigris, separates it into Upper Mesopotamia, or Assyria, in the wider sense, and lower Mesopotamia, or Babylonia. The great alluvial plain of Babylonia was again subdivided into *Upper Babylonia*, the country above and around Babylon, and *Lower Babylonia*, or (as the Greek geographers call it) Chaldaea—a name sometimes applied to the whole plain, which is also designated, in Scripture, as "The Land of Shinar," a term which includes "Bateel," in Upper Babylonia, as well as Erech, Calneh, and Accad, in Lower Babylonia. In the earliest accounts we have of this country, subsequent to the time of Abraham, it was subject to a king, called Cushan Rishathaim, then the most powerful potentate of the East, probably, and the first by whom the Israelites were made captive, which happened B. C. 1,400 (Judges iii. 8.) The name of this king bespeaks him a descendant of Nimrod, and it was probably of the Lower Mesopotamia, only, or Babylonia, of which he was sovereign; the northern parts being in possession of the Arameans. This is implied in the history of Abraham, who, when ordered to depart from his country, namely, Chaldaea, in the southern part of Mesopotamia, removed to Charran, still in Mesopotamia, but beyond the boundary of the Chaldees, and in the territory of Aram. About 400 years after Cushan-Rishathaim, we find the northern parts of Mesopotamia in the hands of the Syrians of Zobah, as we are told in 2 Sam. x. that Haderezer, king of Zobah, after his defeat by Joab, "sent and brought out the Syrians that were beyond the river," Euphrates. The whole country was afterwards seized by the Assyrians, to whom it pertained till the dissolution of their empire, when it was divided between the Medes and Babylonians, and subsequently formed part of the Medo-Persian, second Syrian, or Macedonian, and Parthian empires, as it does at the present day of the modern Persians.

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

METROPOLITAN.

ROSE OF DENMARK LODGE (No. 975).—This flourishing lodge met at the "White Hart," Barnes, Surrey, the well-known water-side hostelry, on Friday the 21st inst. The W.M., Bro. W. H. Barnard, although but partially recovered from severe illness, was in his place, supported by Bros. H. O. Hinton, as S.W.; J. H. Tyler, J.W.; G. T. Noyce, P.M. and Treas.; R. Wentworth Little, P.M. and Secretary; H. N. Hewitt, S.D.; J. Ayles, I.G.; T. Farrell, W.S.; and a considerable number of brethren,

both members and visitors. During the course of the evening, the W.M. passed Bros. Adams, Macey, Clarke, Garner, Hart, and Duck (of 879) to the second degree, and initiated Messrs. Williams and Samuels; Bro. Webb was raised. The resignation of Bro. Stephens, S.W., was announced and received with great regret, after which the lodge was closed, and the brethren dined together, a very pleasant evening being enjoyed by all present.

CRYSTAL PALACE LODGE (No. 742).—The installation banquet of this lodge was given at the Star and Garter, Richmond, on Wednesday the 10th instant. Bro. W. H. Cooper, W.M. presiding, supported by Bros. Cox, S.W.; Steigerwald, J.W.; Bros. Morley, W. Bertram, Deacons; Bradwell, I.G.; Land, W.S. The P.M.'s included Bros. Acton, John Bertram, Henry Finch, T. Foxall, G. Palmer, and Henry T. Thompson, amongst the visitors were Bros. Ough, P.G.P., E. W. Mackney, Johnson, Field, Buckland, O. H. Colvin, and others. After an excellent dinner, served under the personal direction of Bro. Nelson Coates, manager of the hotel, the usual Masonic toasts were heartily responded to, the intervals being most agreeably filled by some excellent singing by Bros Seymour Smith, E. W. Mackney, and others.

ROYAL JUBILEE LODGE (No. 72).—On Wednesday, the 3rd inst., the members of this old well-known lodge held their summer festival at the Castle Hotel, Richmond. There were about seventy ladies and gentlemen present. To chronicle that the banquet was a success would indeed be superfluous. A splendid entertainment, augmented by the lively strains of the band of a volunteer corps, of which Bro. W. Laskey, W.M., is a respected member, impressed upon those of the brethren present the fact that the Royal Jubilee carried out their entertainments, as they did the working of their lodge, perfectly. The Castle Hotel, the grounds of which stretch to the edge of the river, so picturesque in that district, was perhaps the most suitable hostelry that could have been chosen, and when we say it did credit to the choice of the brethren, we have almost said enough. The Stewards on this occasion, which, with one or two exceptions, were officers of the Lodge, acquitted themselves in a highly creditable manner, and deserve the thanks of all present on the occasion. Especially we may mention the names of Bros. H. Wright and Dodson, P.M.'s. After the banquet the company had a merry song and dance and departed highly delighted with the day's pleasure.

CORNWALL.

TYWARDREATH.—St. Andrew's Lodge (No. 1151).—On St. John's Day, the annual meeting of St. Andrew Lodge was held, when the W.M. elect, Bro. John Stephens, was installed by Bro. Rev. George, P.M., in his usually impressive manner, assisted by a numerous board of Installed Masters. Bro. Rev. J. B. Paul was invested as I.P.M. The brethren being readmitted, the W.M. invested his officers for the year:—Dr. Mason, S.W.; Capt. Stribley, J.W.; C. Truscott, Treas.; W. Whiston, Sec. The brethren then adjourned to an excellent repast, and a most social and fraternal evening was spent.

DEVONSHIRE.

SOUTH MOLTON.—Loyal Lodge of Industry (No. 421).—The usual monthly meeting of this lodge was held at the Freemasons' Hall on Tuesday, the 2nd instant. Bro. W. Cole, W.M., occupied the chair. Brother Hannaford was passed to the degree of F.C. Messrs. Frail and Reed were duly initiated into the mysteries and privileges of Ancient Freemasonry, and one candidate for initiation was proposed. The W.M. was assisted in the performance of the ceremonies by four of the Past Masters of the Lodge, Messrs. Shapland, Kingdon, and Furze. There was a goodly number of brethren and visitors in attendance, the whole of whom subsequently adjourned to the Unicorn Hotel, where they supped together, the tables being spread in a very handsome manner with creature comforts, in Bro. Coles' usual good style. On the walls were masonic devices in evergreens, and on the tables were vases of the choicest flowers of the season.

The healths of the Queen, His R. H. Brother Prince of Wales; the Marquis of Ripon, G.M. of England; Bro. Rev. J. Huyshe, P.G.M. of Devon, and the Officers and Visitors. The W.M. presided in a very able manner; the chair of S.W. was filled by Bro. Widgery (in the professional absence of Bro. Sanders), and that of J.W. by Bro. Higgins, who had come expressly from London to perform his duties. The evening was most enjoyably spent by the brethren present.

STONEHOUSE.—Sincerity Lodge (No. 189).—The annual meeting of the Masonic Lodge, Sincerity, No. 189, for the installation of W.M. for the ensuing year, was held on Monday, 8th inst., at the St. George's Hall, Stonehouse. The W.M. elect, Bro. T. W. Coffin, was installed. V.W. Bro. R. R. Rodd, P. Prov. G. Regis., was the installing officer, assisted by V.W. Bro. R. H. Rae, and supported by V.W. Bros. Dr. Dowse, J. Saddler, T. S. Bayly. At the close of the installation, the W.M. appointed the following brethren his officers:—T. B. Forster, who was unable to be present through illness, I.P.M.; I. Latimer, S.W.; M. Coates, J.W.; T. S. Bayly, P.M., Treasurer; R. R. Rae, P.M., Secretary; S. Hutchings, S.D.; J. E. Curteis, J.D.; G. Mair, I.G.; J. E. Moon, O.; W. How, Steward; J. Rogers, Tyler. The annual banquet was adjourned to the opening of the new suite of lodge-rooms, which is expected to take place in September. The principal room in this suite is described as a fine room—36 feet by 24 feet, and 18 feet in height.

DEVONPORT.—St. Aubyn Lodge (No. 954).—The annual meeting of this lodge was held on Monday, 8th inst., at the Masonic Hall, Morice Town. The W.M. elect, Bro. J. Baxter, was duly installed in ancient form. V.W. Bro. S. Chapple, P. Prov. G.A.D.C. was the installing officer, assisted by W. Bros. P. B. Clemens and H. F. Smith, and supported by V.W. Bros. C. D. Elphinstone, P. Prov. G.J.D.; E. Murch, P. Prov. G.O.; J. B. Gover, P. Prov. G.A.D.C.; J. Brown, P. Prov. G. Purs.; E. Aitken Davies, Prov. G.S.; W. Bros. P.M.'s V. Bird, 954; W. Littleton, 1091; W. Foxwell, 1071; J. Purse, 202; M. Paul, 954; J. Lynn, 230; H. Trethewey, 159; J. C. Norsworthy, 914, Jamaica; W. H. W. Sargent, 1099. At the close of the installation the W.M. appointed the following brethren as his officers:—M. Paul, I.P.M.; C. Watson, S.W.; T. Goodhall, J.W.; H. F. Smith, P.M., Treasurer; J. Norman, Secretary; A. Stephens, S.D.; T. Edmunds, J.D.; R. Dugdale, I.G.; T. Hele, O.; W. Ford, Assist. O.; D. Waight, D. of C.; W. Egbert, A.D.C.; Jno. Weary, J. Hayes, Stewards; J. Rashbrook, Tyler. In the evening over seventy of the brethren dined together in the hall of the Devonport Mechanics' Institute. W. Bro. Baxter presided, and amongst those present, in addition to the above officers, were Bro. J. Hele, Mus. Bac., J.W. 330, and P. Prov. G.O. for Cornwall; Bro. Coath, S.W. 893. An excellent choral party, under the leadership of the three Brothers Hele and Bro. Rowe, of Truro, enlivened the entertainment.

LANCASHIRE WEST.

LIVERPOOL.—Temple Lodge (No. 1094).—The monthly meeting of this lodge was held at the Masonic Temple, Hope-street, on the 10th inst. Bro. R. Dawson, W.M., in the chair of K.S., opened the lodge in due form, after which the minutes were read and confirmed. Bros. Dr. Barnard and Packman were raised by Bro. J. K. Smith, P.M., in an exceedingly effective manner. The most interesting part of the evening's business was the presentation of a very chaste and beautiful gold P.M.'s. jewel to Bro. E. M. Sheldon, upon whose valuable, disinterested, and faithful services in connection with the lodge, when in the chair three years ago, the W.M. commented in very happy terms, in making the presentation, and referred to the good which the lodge had derived therefrom. In acknowledging the handsome gift, Bro. Saeldon, who was evidently deeply impressed with the kindness of his brethren, referred to his connection with the lodge, and expressed his readiness to further its interests in every way. The lodge was then closed down, and the brethren retired for refresh-

ment, at which the usual toasts were given and responded to. On the following morning a large number of the brethren, accompanied by their wives, daughters, and sweethearts, started shortly before ten o'clock for their summer pic-nic. After arriving at Chester, the picnickers took barge, and proceeded up the River Dee for the neighbourhood of Eaton Hall, where they intended "camping out" for the day. The voyage from Chester was as unpleasant as could have been imagined. Thunder, lightning, and rain, vied with each other in making the situation anything but lively, and nearly the whole party, at the end of the stormy journey, looked the very picture of misery. Still there were some who seemed determined to brave all untoward circumstances, and make things as cheerful as possible. Dinner was served in a pavilion, but the torrents of rain seemed, for the occasion, to have washed away all loyalty, as not a single toast was proposed. The brethren, afterwards, extemporised amusements as best they could, and special credit is due to Bro. Henry Newman, who sent up a number of small balloons during the afternoon, when the storm had somewhat abated, which caused no small amusement and excitement. As the weather improved towards evening, the spirits of the "outers" rose, and they returned to Liverpool at a rather late hour, more satisfied with the day's proceedings than they anticipated when experiencing the almost tropical storm on the troubled Dee.

LIVERPOOL.—Hamer Lodge (No. 1393).—The brethren of this lodge, which bears the much-esteemed name of Bro. James Hamer, P.Prov. G. Treas., West Lancashire, met for the performance of their Masonic duties on Tuesday, the 25th ult., in their fine lodge room, No. 2 A, Windermere-street, Breck-road Everton. Bro. W. T. May, W.M., was supported by the following officers:—Bros. J. Jones, S.W.; J. Cunard Morrow, J.W.; J. Harriman, Sec.; E. Dutch, Treas. *pro tem.*; R. H. Evans, J.D.; H. Jackson, I.G. and M. Williamson; and amongst the members present were, Bros. J. Hamer, T. Mc Carthey, R. Parry, E. Parry, H. Roberts, T. Roberts, J. McRobbie, G. Aspinall, R. D. Charles, C. Tyrer, Jonathan Roberts, H. Burrows, R. Cain, E. Wilson, W. S. Hart, E. McConnell. The visitors included Bros. J. Pemberton, 249, 1276, P.M., 1294; W. Crane, 673; J. Wood, 249, Treas. 1094; T. W. Riley, and several others. After the lodge had been opened in due form and the minutes confirmed, one candidate was initiated, one brother passed, and three raised to the sublime degree of Master Mason. After a good evening's work, the brethren adjourned from labour to refreshment, and a very pleasant time was spent by all who were present.

LIVERPOOL.—De Grey and Ripon Lodge, (No. 1356).—The success which has attended this lodge, since its consecration a year ago, is without precedent in the Province of West Lancashire, as will be at once seen when we state that it now numbers nearly ninety members of the best standing in the Masonic world. The first anniversary of the lodge's formation, and the installation of the W.M. elect, took place on Wednesday afternoon, the 10th inst., and attracted certainly the largest attendance of brethren seen in this province for many a day. Not only did the members muster in strong force, but the interest taken in the prosperity of the youthful "De Grey and Ripon" was clearly shown by the presence of an unusually large number of distinguished and energetic Masons. The meeting was held in the handsome lodge-room of No. 1356, attached to Bro. John Roberts's, Royal Park Hotel, North Hill-street, and the proceedings commenced shortly after two o'clock. The W.M., Bro. S. E. Ibbs, P.Prov. G.S.B., opened the lodge according to ancient form, supported by the following officers:—Bros. A. Winkup, P.M.; B.B. Marson, S.W.; T. Evans, J.W.; J. Ireland, Treas.; W. H. Washington, Sec.; E. Rothwell, J.D.; J. Bell, I.G.; T. Horne, S.; W. Audley, S.; W. G. Neale, Org.; and W. Crawford, Tyler. The following members of the lodge were also present:—Bros. J. Roberts, J. E. Windel, J. W. Williams, P. Brown, W. Jones, P. Askew, W. Fletcher, S. Nickson, Jos. Jones, T. Maddull, G. Green, W. Griffiths, M. Major, W. Corris, E. Jones, Thomas Lewis, T. W.

Cockram, T. Roberts, T. Bisson, T. Walter, T. Bisson, T. Walter, J. Cliffe, H. Worthington, C. Costigan, G. H. Ager, W. Williamson, T. Clayton, T. R. Coogan, R. Swainson, W. H. Thompson, A. Woolwich, W. M. Morris, R. B. Lloyd, and some others. Amongst the visitors present were:—Bros. H. S. Alpass, P.G. Sec.; J. Mawdsley, P. Prov. G. Reg., and P. Prov. G. Sec.; J. Hamer, P. Prov. G. Treas.; G. Broadbridge, P.G.D.C.; W. Doyle, P.M. 667, P.G.S.; C. H. Hill, P.M., 724, 1276, and 321; J. Porter, P.M. 667; B. L. Johannesin, 594; Peter McCarsen, P.M. 594; T. H. Hustwick, W.M. 292; J. Lawson, 667; W. Woods, P.M. 1182; H. Nelson, P.M. 673; W. T. May, W.M. 1393; J. E. Jackson, 667; J. T. Callow, W.M. 673; J. Ridley, P.M. 321, S.W. 1350; A. Samuels, S.D., 1350; J. Hocker, P.M. 673; H. Burrows, 673; T. Sergeant, P.M. 594; P. P. Thorn, W.M. 1182; R. Ing, W.M. 594; W. D. Rowe, S.W. 594; J. E. Skillicorn, S.W. 667; W. Bennett, 1350; G. Scott, 1182, and others. After two candidates had been initiated by Bro. Ibbs, the retiring W.M., in a manner which elicited the admiration of every brother; he, along with Bro. J. Mawdsley, presented Bro. Benbow B. Marson, W.M. elect, to Bro. J. Hamer, for installation. The ceremony was performed by the Installing Master in the efficient and complete manner for which he has so long been held in the highest repute in the province. A board of Installed Masters was then held, and upon the return of the other brethren to the lodge, the newly-chaired W.M. was, according to the usual custom, saluted in the three degrees. The following brethren were subsequently invested as officers for the ensuing year, the ancient charges being given by Bro. Hamer:—Bros. S. E. Ibbs, I.P.M.; T. Evans, S.W.; A. M. Abbey, J.W. (by proxy); A. Winkup, P.M., Treas.; W. H. Washington, Sec.; E. Rothwell, S.D.; Jos. Bell, J.D.; T. Horne, I.G.; W. G. Veale, Org.; W. Audley, S.S.; and Joshua Jones, J.S. On the motion of the I.P.M., seconded by the S.W., Bro. W. Crawford was unanimously re-elected Tyler, and duly invested by the W.M. After the year's accounts had been passed, and several communications and propositions submitted, the brethren adjourned from labour to refreshment. A splendid banquet was served in the fine billiard room of the hotel, to which nearly 100 brethren sat down, under the presidency of the W.M., who was supported on the right and left by an imposing array of "purpled" and Past Officers. The catering was entrusted to Bro. W. Vines, P.M. 1299, whose efforts met have given complete satisfaction. After the toast of "The Queen" had been given by the W.M. and responded to with true Masonic enthusiasm, Bro. Alpass proposed "Bro. Albert Edward Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family." After referring to the initiation of the Prince in Sweden and the distinguished honour conferred upon him by the G.L., Bro. Alpass said that if any doubt existed as to whether their royal brother would be content with the honours thus laid upon him, or take an active interest in the Craft, that had been quickly set at rest. After serving as S.W., H. R. H. had for the second time assumed the duties of the W.M.'s chair of a private lodge. In other degrees he had taken the same course, showing that if he could have gone through all the grades of masonry, he would have done so. The toast was received and honoured. Bro. Ibbs next proposed "The Marquis of Ripon, M.W.G.M., and the Earl of Carnarvon, R.W.D.G.M.," and in doing so, passed a high and eloquent eulogium upon them as statesmen, Masons and philanthropists. The next toast, "Sir T. G. F. Hesketh, Bart., M.P., R.W. Prov. G.M.; Lord Skelmersdale, W.D. Prov. G.M., and the Prov. Grand Officers for West Lancashire," was entrusted to Bro. Winkup, who referred to the interest taken by all the Provincial Grand Officers in the affairs of the Craft generally, and that province in particular. Bro. Alpass, in acknowledging the toast, referred to the onerous duties of the Prov. Grand Officers in that large and increasing province, but no duty gave their G.M. so much anxiety as the appointment of his officers. The time for the meeting of the Provincial Grand Lodge was fast approaching, and he

(Bro. Alpass) could assure the brethren it was a time of great anxiety and grave consideration with their chief to give the offices only to those who were really deserving, and it was only those who had to advise him who could appreciate the difficulty. The "De Grey and Ripon" had only one P.M., but in other lodges they would find five or six Past Masters—all worthy Masons—who had never received office in the Provincial Grand Lodge, and who felt rather sore in consequence. When he (Bro. Alpass) told the brethren there were sixty-two or sixty-three lodges in the province, they would see the difficulty of selection, and therefore they would all give their Provincial Grand Master credit for resolving, as he had done, to change his officers annually. It was certain no eligible brother was omitted from disparagement to himself, or to his lodge, but simply because of the large number from which the selection had to be made. In concluding an excellent speech, Bro. Alpass congratulated the brethren of 1356 upon the remarkable success of their first year's existence, remarking that in no lodge did he know so many who were likely to do credit to the craft. As the result of their year's work, they had had both quantity and quality, and he trusted they would continue to show the same wisdom in their future initiations. Bro. Ibbs gave "The Worshipful Master," and referred to the qualities which eminently fitted him for that position, expressing a hope that the lodge would have as harmonious, happy, and prosperous a year under his care as that which had preceded it. The W.M. thanked the brethren for the honour they had conferred upon him; for the manner in which they had received the toast, and assured them that he would strive to follow in the steps of his predecessor, and asked for the assistance of his officers and the brethren, so that success might again crown their efforts. In the words of Sebastian to Antonio he would say, "For your kindness I have but one answer to make—thanks, thanks, for ever thanks." "The Installing Master" (in the absence of Bro. Hamer) was acknowledged by Bro. Mawdsley. The W.M. next proposed "The I.P.M.," and in doing so spoke in the highest terms of the manner in which Bro. Ibbs had fulfilled the duties of the chair. He also took occasion to present him with a very handsome timepiece, valued at thirty guineas, which bore the following inscription:—"Presented to Bro. S. E. Ibbs, the first W.M. of the De Grey and Ripon Lodge, 1356, by the members, in token of their personal esteem and friendship." Bro. Ibbs, in eloquent terms, thanked the brethren for their generosity and the manner in which they had received the toast. He had considered it an honour indeed to be the first W.M. of the first lodge in a township numbering something like 80,000 inhabitants, and therefore he felt that the valuable testimonial was altogether unnecessary and undeserved. "The Officers of the Lodge," was acknowledged by Bro. Evans, S.W. "The West Lancashire Masonic Educational Institution," proposed by Bro. Alpass (who gave highly interesting details as to the working of the noble charity) was responded to by Bro. Mawdsley. "Visiting Brethren" and "Poor and Distressed Masons" were the remaining toasts. Several excellent songs were given during a pleasant evening by Bros. H. Nelson, T. Williams, Scott, Major, Winkup, Porter, and Veale; the last-named brother not only deserving "honourable mention" for his valuable services at the harmonium during the ceremony of installation, but also for his capital accompaniments in the evening. Bro. Broadbridge, P.G.D.C., was an efficient "master gunner" at the banquet.

MIDDLESEX.

POTTER'S BAR.—Acacia Lodge (No. 1309).—The regular meeting of this well established and prosperous lodge was held at the Railway Hotel, Potter's Bar, on Wednesday the 10th inst. Bro. J. H. Batten, W.M., opened the lodge, the minutes of the previous meeting were read and unanimously confirmed. Bro. C. Horsley, P.G. Registrar, Middlesex, P.M., took the chair and in his usual efficient manner passed two brethren and raised two. The W.M. resuming his position, it was resolved unanimously to increase the lodge meetings from four to six, and meet alter-

nate months. All were pleased with the correct working of the W.M., Bro. J. H. Butten, who will no doubt prove himself well fitted for his important position as the W.M. It was announced by the Treasurer that in the short space of two years the lodge had paid for all the furniture, and had a respectable balance in hand. The W.M. informed the lodge that their members had been thought of at Provincial Grand Lodge, for no less than two had had honours conferred on them, viz.: Bros. E. Sillifant, P.M. and Treasurer, as Prov.G.J.D. Middlesex, and C. Horsley, P.M., as Prov.G. Registrar, Middlesex. These brethren were heartily congratulated on their appointments. Some candidates were proposed for initiation and the lodge was closed. Refreshment followed labour. There were present besides those named, Bros. F. Walters, P.M.; Richardson, S.W.; Schollar, J.W.; G. Cattel, P.M., Sec.; Limpus, S.D.; Hughes, J.D.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*St. Peter's Lodge* (No. 481).—The festival and installation meeting of this large and flourishing lodge took place on Monday, 8th July, at the Masonic Hall, Maple-street, Newcastle-upon-Tyne. The lodge was opened by the W.M., Bro. J. Straker Wilson, who was supported by nearly all of the officers of the lodge, and a large number of the brethren. The first business was the balloting for of three brethren as subscribing members, and one candidate for initiation, who were all declared unanimously elected. Mr. Mathias Hair being in attendance and properly prepared, was admitted in due form, and initiated into the mysteries of the craft by the W.M. Bro. Geo. Thompson, P.M., P.P.G.S.W., the W.M. elect, was then presented for installation by Bro. Foulsham, P.M., P.G. Reg., and was duly installed into the chair, according to ancient form, by the W.M., Bro. J. Straker Wilson. The newly-installed W.M. then appointed and invested the following brethren as officers for the year:—Bros. J. Straker Wilson, I.P.M.; James Oliver, S.W.; J. Atkinson, J.W.; Rev. R. Broughton, Chaplain; J. A. Hair, P.M., P.G.J.W., Treas.; R. R. Hazard, Sec.; W. Foulsham, P.M., P.G. Reg., Director of Ceremonies; J. Donald Storey, S.D.; Shafto Robson, J.D.; W. Rigg, I.G.; R. Robson and J. Wright, Stewards; and Charles Martin, P.M., Tyler. The W.M. then addressed the officers on the nature and importance of the duties of their several offices, in an able and appropriate manner. Other business having been transacted, the lodge was closed in love and harmony. The brethren afterwards sat down to an excellent banquet served in the banquetting hall, and presided over by the newly installed W.M. The usual loyal and Masonic toasts were ably proposed by the W.M., and Bros. Angus, Terry, and Atkinson contributed materially to the enjoyments of the evening by their excellent singing.

Royal Arch.

CORNWALL.

TYWARDREATH.—*Unity Chapter*.—On the 21st ult., a convocation of the chapter was held, when P.Z. Rev. George Ross, P.G.C., installed as Principals for the ensuing year Comps. Rev. Dr. Treffry, Z.; Colonel Beard, H.; W. Gray, J. On the admission of the companions, the other officers were invested:—Comps. T. C. Stephens, E.; N. Abbott, N.; Stephens and Mason, S.S.; W. Tomkins, Janitor. The cordial thanks of all were given to Bro. Rev. George Ross, for the interesting manner in which he had conducted the several ceremonies.

LANCASHIRE (WEST).

ULVERSTON.—*Chapter of Furness* (No. 995). The annual gathering of the companions of this flourishing chapter, took place on Monday last, the 15th inst., at two p.m., when the installation of officers for the ensuing year was performed by Comp. T. Wylie, Prov. G. Registrar, assisted by Comp. J. Hamer, Prov. G. Treas., the ceremony being performed in their usually faultless

style. The chapter being duly opened, Comp. J. Case was installed as Z.; T. Dodgson, H.; and R. Pearson, J.; Roger Dodgson, S.E.; J. Postlethwaite, S.N.; J. H. Matthews, Treas.; G. Cornfield, Prin. Soj.; W. Whiteside, 1st Assist. Soj.; T. Taylor, 2nd Assist. Soj.; J. Morris, S.S.; and J. Mills, J.S. There were present, in addition to a number of other companions, W. Dodd, P.Z. 995; J. M. Morgan, No. 1, Cork. At the conclusion of the ceremony of installation, the companions adjourned to the Sun Hotel, where a sumptuous banquet was served up by Bro. Smith. The usual loyal and Masonic toasts were enthusiastically given and responded to, and Comps. Wylie, Crook, Taylor, Matthews, and Harper, enhanced the enjoyment by several well-rendered and inspiring songs. The most pleasing part of the day's proceedings was the presentation of a handsome jewel (supplied by Bro. Kenning) to Comp. Roger Dodgson, for the arduous and untiring duties he has performed as Treasurer for two years, and as an acknowledgment of the trouble and care he had exercised in superintending and conducting the correspondence necessary to furnishing the chapter.

Mark Masonry.

CUMBERLAND AND WESTMORELAND.

MARYPORT.—*Whitwell Lodge* (No. 151).—The regular meeting of the above flourishing lodge was held on Friday, June 28. The chair of Adoniram was occupied by Bro. Nicholson, W.M. After the lodge had been opened and minutes of last meeting read and confirmed, the following officers of Grand Lodge were announced and received with grand honours. V.W. Bro. C. F. Matier, P.M., G.J.W. of England; V.W. Bro. J. Porter, P.M., G.S.D. England; V.W. Bro. F. W. Haywood, P.M., P.G.J.D.; V.W. Bro. G. Hayward, P.M., P.G.I.G. Bro. Matier, at the request of the W.M., assumed the chair, and several brethren, having been duly balloted for, were admitted and duly advanced to the degree of Mark Master, in a very able manner. The names of several brethren having been proposed for advancement, a hearty and unanimous vote of thanks was passed, and ordered to be recorded on the minutes, to the Visiting brethren for their presence and assistance. The lodge was then closed with solemn prayer according to ancient custom. Among many other brethren we noticed Bros. Collin, S.W.; Tickle, Registrar; Wallace, M.O.; Gardiner, S.O.; Bell, J.O.; Lawson, S.D.; Dr. Henry, and others.

CONSECRATION OF A ROSE CROIX CHAPTER.

On the 11th of July, 1872, at the Masonic Hall, 33, Golden Square, the interesting ceremony of constituting and consecrating a Rose Croix Chapter took place. The following members of the Order were present:—

Ill. Bro. C. J. Vigne, 33°, G. Com.; Capt. N. G. Phillips, 33°, Lt. G. Com.; Col. A. W. Adair, 33°, G. Treas.; Gen. H. Clerk, 33°, G. Chancellor; I. M. P. Montagu, 33°, G. Sec.; Dr. R. Hamilton, 33°, S.G.I.G.; Rev. E. H. H. Vernon, 33°, G. Chap.; Hyde Pullen, 33°; Chas. Goolden, 32°; S. Rawson, 32°; Capt. G. Barlow, 32°; Major S. H. Clerke, 32°; Capt. W. F. Portlock Dadson, 31°; Dr. Verstraten, 30°, Belgium; A. Bott Cook, 30°; H. Dubosc, 30°; R. Spencer, 30°; Capt. C. J. Burgess, 30°; J. F. Starkey, 30°; F. Binckes, 30°; S. Rosenthal, 30°, and 33°, of France; John Read, 30°; W. W. Beach, 18°; F. Davison, 18°; W. Percy Chapman, 18°; Walter Spencer, 18°.

A Rose Croix Chapter was opened, and the candidates, viz.:—Bros. John Hodges, C. S.

Jekyll, Robert de Lacy, and G. T. Carter, who were elected to receive the degree, having been properly instructed, were introduced and regularly admitted into the Order.

The Supreme Council then retired, and after a short absence re-entered in formal procession, and proceeded to constitute the new Chapter, which was done with all the solemnity attendant upon the beautiful ceremony.

The new Chapter was proclaimed, as registered, under the title of the "St. George's Chapter Rose Croix."

The Grand Commander then requested Bro. Hyde Pullen to instal the M.W.S. designate, Bro. C. J. Burgess, into the chair of his Chapter, who, after the ceremony, was pleased to appoint the following brethren to fill the various offices of the Chapter, viz.:—John Read, Capt. G. Barlow, Dr. Eugene Cronin, F. Davison, H. Dubosc, W. P. Chapman, &c.

Votes of thanks were proposed and carried with acclamation, to the members of the Supreme Council, for their kind attendance and assistance on this, as well as all other occasions, when their aid and instruction are needed, and to Bro. Hyde Pullen, for the able and effective manner in which he had performed the ceremonies. These acts of attention having been responded to, the concluding portion of the business was completed, and the chapter closed.

It appeared evident that all the proceedings gave general satisfaction, for the musical accompaniments and arrangements were admirably performed during the entire duties, and the exquisite quiet of this chastely decorated and handsomely furnished hall, tended greatly to promote the solemnity and success of the beautiful ceremony of the Rose Croix, as well as the consecration of the chapter and installation of the M.W.S.

May every success attend this new chapter, and its elegant home.

CONSECRATION OF THE BALDWIN LODGE, No. 1,398.

The ancient town of Dalton, situate in the very heart of Furness, and in the centre of the rich veins of hæmatite ore which permeate that fertile district, and about five miles from the town of Ulverston, has been rapidly increasing its number of Freemasons, who have mainly been engrafted on the parent tree of the Furness Lodge, No. 995. The distance, however, to the mother lodge is so great, and the requirements of the place such that it was determined to establish a lodge at Dalton. Bro. Baldwin, who is a zealous Freemason, and whose position as a magistrate of the district gives him a considerable influence, without mentioning the good feeling he has established amongst the brotherhood by his having twice represented his lodge at the London Charities as Steward, and on each occasion liberally contributed from his substance to the welfare of these institutions, having intimated his readiness to be the first W.M., the preliminaries were easily arranged, and it was determined out of compliment to designate the new Lodge after his name.

Friday, the 12th instant, was the day fixed for

the ceremony, and about mid-day the good old town presented quite an animated appearance, after the arrival of numerous guests from Liverpool, Kendal, Lancaster, Ulverston, and Barrow. The old castle of Dalton had by the kindness of Mr. Wadham, agent to the Duke of Buccleugh, been placed at the disposal of the Lodge, and it is certainly a most suitable structure for the performance of masonic rites. The upper room has been selected for the lodge room, and on this day presented a most impressive appearance, the walls being adorned with ancient armour artistically arranged. Very handsome regalia, supplied by Bro. Kenning, was disposed in proper situations, and when the brethren, to the number of one hundred, had assembled, decorated with jewels and badges representing nearly every position in the craft from the Grand Lodge downwards, nothing was wanting to please the eye of every enthusiastic mason.

The formation of the lodge, the selection of the furniture, and the work of carrying out the arrangements, were principally entrusted to the W.M. of the Lodge of Furness, Bro. R. Pearson, his Senior Warden, Bro. R. Dodgson, and the other P.M.'s of the lodge, whose experience and care in seeing that nothing was left unprovided, either for the working of the new lodge, or the comfort of the guests, contributed to make the proceedings pass off in a most satisfactory manner.

The R.W. Prov. G. Master, Sir Thos. Fermor Hesketh, Bart., M.P., entrusted the ceremony of consecration and installation of W.M. and officers to his ingenious and skilful workman, Bro. Thos. Wylie, P.G. Reg., who was assisted by Bro. J. Hamer, P. Prov. G. Treas., as Director of Ceremonies, who (without particularly dwelling upon any part of the ceremony) performed those duties in such a manner as to maintain their well-earned reputation for the efficiency and perfection with which each part is explained and illustrated. The Prov. G. Chaplain, Bro. Goggin, M.A., who, since his appointment, has earned unqualified admiration for the zeal and assiduity as well for the ability with which he adorns the duties of his high office, was also present; and during the consecration ceremony, delivered an address that for beauty, pathos, and imagery, we have never heard equalled, and will have a lasting effect in the regulation of the principles of many Masons present. The ever-working and attentive P.G. Sec., Bro. Allpass, was also at his post, and seemed to derive the greatest pleasure in witnessing the consecration of a building so eminently calculated to promote the prosperity of the Craft, in a place so far distant from his personal control.

The P.G. Treasurer, Bro. Armstrong, as well as Bro. Skeaf, the Provincial G. Organist, were both present—the one with his voice, the other with his supple fingers, contributed to enhance the beauty and pleasure of the scene by sounds of sweetest and most delicious melody.

After the ceremony of installation the brethren adjourned to the house of Bro. F. Bell, the Wellington Hotel, where a most sumptuous banquet was served in a room that excited the attention of all. The decorations have been executed by the worthy host himself, and are done in good taste and display a very large amount of ability, whilst the viands were served up, so as to tempt the appetite of the most fastidious. The wines were also very good, and what surprised and astonished every brother present, was that this fairy scene from beginning to end, including the refreshment of the inner man, had all been provided by the W.M. and that nobody was allowed to pay for anything.

Space will not permit further enlargement on so pleasing a theme beyond stating that the usual Loyal and Masonic toasts were given and responded to with the greatest enthusiasm, notwithstanding the room was illuminated almost continuously with vivid flashes of lightning and terrific peals of thunder, accompanied by such a fall of rain, as even the lake district rarely witnesses. The proceedings were brought to a close about 8 p.m., and the brethren departed by the next train to their respective homes. The officers invested were as under:—Bros. W. J. A. Baldwin, W.M.; Wm. Whiteside, S.W.; J. Postlethwaite, J.W.; Rev. J. M. Morgan, Chaplain; R. Pearson, D.C.; Francis Clark, Treasurer; John Tyson, Secretary;

Wm. Horn, S.D.; F. Bell, J.D.; J. Jenkins, I.G.; W. Johnson, Organist; Hy. Kendall, Steward; P. Derbyshire, O.G.

The principal visitors present on the occasion were: Bro. the Rev. J. J. Goggin, P.G. Chaplain; Bro. Thomas Wylie, P.G. Reg.; Bro. Thomas Armstrong, P.G. Treasurer; Bro. J. Hamer, P.G. Treasurer; Bro. J. Skeaf, P.G. Organist; Bro. Edward Bushier, Past G.S.B. England; Bro. C. Hartley, P.M. Lancaster; Bro. J. H. Williams, J.D. Duke of Lancaster Lodge; Bro. John Bell, S.W. Duke of Lancaster Lodge; Bro. R. Dodgson, S.W. Lodge of Furness; Bro. John Case, P.M. Lodge of Furness; Bro. H. S. Allpass, P.G. Secretary; Bro. W. Hall, W.M. Duke of Lancaster Lodge; Bro. Edward Airey, J.W. Lodge of Fortitude, Lancaster; Bro. J. M. Morgan, First Lodge, Cork, Ireland; Bro. H. Cook, P.M. Barrow; Bro. J. Dodgson, Ulverston; Bro. H. W. Mackereth, P.S. Ulverston; Bro. George Cornfield, P.M. Barrow; Bro. J. Rawlinson, Dalton; Bro. R. Pearson, W.M. Lodge of Furness; Bro. H. Barber, P.M. Lodge of Furness; Bro. T. Dodgson, P.M. 995.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, July 26, 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, JULY 20.

Audit Committee Boys' School.
Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
" 1329, Sphinx, Stirling Castle, Church-st, Cambewell.
" 1364, Earl of Zetland, St. Thomas's Hall, Hackney.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.
Sphinx Lodge of Instruction (1329), Castle Tavern, Camberwell-road, at 7.30; Bros. Thomas and Worthington, Preceptors.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-square, at 8; Bro. Ash, P.M., Preceptor.

MONDAY, JULY 22.

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, JULY 23.

Lodge 186, Industry, Freemasons' Hall.
" 1348, Ebury, Morpeth Arms Tavern, Millbank.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic 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. Cotterburne, 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.
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, JULY 24.

Lodge of Benevolence, at 6.
" 507, United Pilgrims, Horns Tavern, Kennington-park.
" 753, Prince Frederick William, Knights of St. John Tavern, St. John's Wood.
" 754, High Cross, Seven Sisters Tavern, Page-green, Tottenham.
" 871 Royal Oak, White Swan Tavern, High-street, Deptford.
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's 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, JULY 25.

General Committee Girls' School, Freemasons' Hall, at 4.
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.
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.
Doric Chapter of Instruction, Rising Sun Tavern, Globe-road, Bethnal Green, at 8; Comp. T. J. Barnes, Preceptor.

FRIDAY, JULY 26.

Lodge 780, Royal Alfred, Star and Garter, Kew Bridge.
Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.
Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.
Royal Standard Lodge of Instruction (1298), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298), Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Westbourne Lodge of Instruction (733) Horse and Groom, Winsley-street, Oxford-street, at 8.
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's-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's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

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