

TABLE OF CONTENTS

The Orders of the Temple and Hospital..... 543  
 Laying the Foundation Stone of a Masonic-Hall at Liskeard..... 545  
 Consecration of the Southwell Lodge, No. 1405..... 546  
 Presentation to Bro. the Rev. C. J. Martyn, P.G.C. .... 546  
 CORRESPONDENCE :—  
 Masons at Public Meetings ..... 547  
 The Ballot for W.M. .... 547  
 Prohibition of Masonic Processions ..... 547  
 Provincial Grand Officers ..... 547  
 Freemasons' Calendars, 1814—1820. .... 547  
 OBITUARY :—  
 Bro George Barnby ..... 547  
 Masonic Tidings ..... 538  
 United Grand Lodge..... 548  
 CRAFT MASONRY :—  
 Provincial .. 549  
 Scotland..... 549  
 District Grand Lodge of Bengal ..... 550  
 South Africa ..... 551  
 ROYAL ARCH :—  
 Scotland..... 551  
 MARK MASONRY :—  
 Provincial ..... 551  
 KNIGHTS TEMPLAR :—  
 Scotland..... 551  
 Reviews ..... 552  
 Was Shakspeare a Freemason? ..... 553  
 Ancient Templar's Song ..... 554  
 Masonic Meetings for next week..... 554  
 Advertisements..... 541, 542, 555, 556

NOTES ON THE "UNITED ORDERS OF THE TEMPLE AND HOSPITAL."

A Lecture delivered before the Freres of the Prudence Encampment of Masonic Knights Templar, at Ipswich, on the 31st July, 1872.

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(Continued from page 531.)

Dugdale, in his "Monasticon," gives a copy of one of the deeds of accusation against the Knights Templar, in which they are charged with the foulest crimes, as before related. He has elsewhere, in his "History of Warwickshire,"\* referred to another manuscript, from the contents of which it would appear that among other things they were charged with having treacherously gone over to the side of the infidels during an engagement, and completely routed and destroyed the Christian army to which they had previously been attached.

Whatever may have been the crimes actually committed by the Templars, "It was as far from charity as sound logic," says old Fuller, "from the induction of some particular delinquents to infer the guiltiness of the whole body." It must be evident that the sovereigns of Europe were influenced by interested motives in wishing the suppression of the Order, and the conduct of Edward II. was highly consurable, as he carried into execution the decrees of the Pope, although secretly acknowledging his firm belief of the innocency of the Templars of many of the charges made against them.

There were two strong reasons why Philip le Bel sought the destruction of the Templars. They had sided with the Pope, Boniface,† his

\* Vol. ii.

†The following was the respectful mode in which one of her most Christian sons addressed the head of the Holy Catholic Church:—"Philip by the grace of God, &c., to Boniface, the pretended Pope, little greeting or none.

Be it known to your Supreme Foolship, &c.' (Sciat maxima tua fatuitas, Raynouard vii.)

great enemy and the predecessor of his great tool Clement; and they were rich whilst he was always needy—or as the penny-a-liners would say, a victim to impecuniosity. In the "Retrospective Review," quoted by Wallen, there are the following judicious remarks upon the subject of the suppression of the Order. They will be found in a review of a work entitled Nicolai Gutleri Historia Templaliorum, (Amstelodam, Svo., 1703).

"The quarrel of the French King with the sovereign Pontiff, Boniface VIII, is the first circumstance of his reign which seems in any degree to elucidate this question. The imperious obstinacy, and the unappeasable rancour of the French monarch gave this contest a character of personal animosity which raised in the mind of Philip an insuperable feeling of hatred towards all those who had rendered any assistance to his great enemy. The Templars, it seems, had been guilty of this offence.\* Although possessed of considerable revenues, Philip was always poor, and to supply his wants he resorted to means alike disgraceful to himself, and injurious to his subjects. But to accomplish the destruction of a noble and gallant order, whose riches and influence were alike to be dreaded, and who reckoned among their numbers some of the highest and proudest of the land, was a task which required the most subtle contrivance. The golden reward, however, was sufficient to tempt the avarice of Philip, and his unfeeling and obstinate temper was a guarantee for his success. It is true that by the decrees of the council of Vienne, the estates of the Templars were all conferred on the Order of St. John of Jerusalem; but it was nearly ten years before the French King could be prevailed upon entirely to yield them up. It required the utmost exertion of the joint influence of the Pope and Philip to induce Edward II. of England to unite in this foul conspiracy. Strongly convinced of the innocence of the accused, he applied to the Pope in their behalf. He even addressed letters to several of the sovereigns of Europe, beseeching them not to give ear to the injurious aspersion which had been cast on the characters of this faithful and valiant soldiery. But the malignity of Philip would not be thus disappointed. He despatched ambassadors to the court of England, and his son-in-law, yielding at last to his repeated instances, consented to investigate the conduct of the Order.

The English Templars were cast into prison; but the atrocities which marked the proceedings against the Order in France were not committed here, though the Pope, in the plenitude of his fatherly affection, mildly censured the English monarch for having forbidden the use of the torture.

The following extract from the Popular Cyclopaedia will prove of interest. Under the head of Templars, the writer says:—

"From the class of the knights, who were required to be of approved nobility, and who were the actual lords of the possessions of the Order, the officers were chosen by the assembled chapters, viz. :—Marshals and Bannerets, as leaders

\*Ventura Chron. Astense, c. xxvii t. xi, p. 192, cited by Sismondi, Rep. Ital. Vol vi. c. 26.

in war; Drapiers, as inspectors over their ward-robes; Priors, as superiors of single preceptories or priories; abbots, commanders and Grand Priors, as rulers over provinces, (similar to the provincials of the Monastic orders), and the Grand Master as the chief of the whole order.

The latter had the rank of a prince, and considered himself equal to the sovereigns of Europe, since the Order, like the Jesuits in later times, by virtue of the papal charters, acknowledged the Pope alone as its protector, being independent of any other ecclesiastical or secular jurisdiction." The author of this article, in speaking of the suppression of the Order by Clement, which he endeavoured to justify by the horrible crimes and heresies of which the Order had been accused, says that historical records represent the accusers as expelled Templars, who calumniated the Order at the instigation of its enemies. "The charge of apostacy from the Catholic faith could not be substantiated. The other allegations, such as that they worshipped the devil, practised sorcery, adored an idol called Baphomet, contemned the sacrament, neglected confession, and practised unnatural vices, were, according to the general opinion of historians down to the present day, malicious representations, or absurd calumnies. A gold box of relics which the Templars used to kiss according to the custom of the Catholics, was what gave origin to the story of Baphomet; and because in an age previous to the general reception of the doctrine of transubstantiation, they practised the ancient manner of celebrating the mass, (viz., without the elevation of the host,) this was called contempt of the sacrament; their confessing exclusively to their own members was the ground of the charge that they received absolution from their temporal superiors, and the friendship by which they were united, gave rise to the imputation of unnatural practices." The writer in the Popular Cyclopaedia says also, that "In England, Spain, Portugal, Italy, and Germany, the Templars were arrested, but almost universally acquitted, and adds that at the council of Vienne, the Pope solemnly abolished the Order, not in the legal way, but by papal authority (per provisionis quam condemnationis oram)." It is also stated in the article quoted that the Templars maintained themselves longest in Germany, where they were treated with justice and mildness. At Störlitz some were found as late as 1319. Can the author mean 1519?

This writer also states that the members who were discharged entered the order of St. John, and this is no doubt true as to the majority, especially in Scotland. The very fact of their doing so proving their innocence of the gross crimes imputed to them, as a great Order like the Hospitaliers would never have received them had they been guilty.

A writer in the "Encyclopædia Metropolitana," in an article on the Templars, quoted in Dr. Oliver's "Historical Landmarks," speaks thus of their connexion with the brethren of the mystic tie. "These Knights were much connected with the Masons, and are supposed to have been frequently initiated among the Syrian fraternity. On the dissolution of their Order in the fourteenth century, the Provincial Grand Master of Auvergne, Pierre D'Aumont, with

two Commanders and five Knights, fled, disguised as Masons, to one of the Scottish isles, where they found the Grand Commander, Hampton Court, and other members of their Order; and they resolved to preserve the institution, if possible, although in secret, and adopted many of the forms of the Freemasons to conceal their real designs. They held a chapter on St. John's Day, 1313, when D'Aumont was chosen Grand Master, and in 1361, their seat was removed to Aberdeen, and by degrees the Order spread, under the veil of Freemasonry, over great part of the continent, though its rank and power were at an end."

Hypercritical brethren have objected to this writer's statement, because there was no such title as Provincial Grand Master, or Grand Commander at the time alluded to, and because the names of D'Aumont and Hampton Court cannot now be traced with accuracy.

But as a writer in the *Freemasons' Magazine*\* very pertinently says, in reply to one of these captious critics,—“Much confusion existed at the time of the suppression of the Order with regard to titles. I am perfectly well aware that Grand Prior or Preceptor were those most in use; but I gather from my small reading on the subject, that Great Priors, Great Preceptors, or Provincial Masters, were synonymous terms; under these were Priors, Bailiffs, and under these Preceptors.” De Molay, in urging his objections to the union of the Templars and Hospitallers, admitted that one good result would probably follow, inasmuch as many Commanders might be suppressed, and some saving affected thereby. It would appear, therefore, that the writer in the “*Encyclopædia Metropolitana*” spoke erroneously of the Grand Prior of Auvergne as Grand Master.

Signor Rosetti also strongly asserts that the Knights Templar were a branch of the Freemasons.

It is only fair to state that at the time of the inquisition into the Order, amongst the Knights who were imprisoned in England were, according to Addison, Bro. Himbert Blanke, Knight Grand Preceptor of Auvergne. How he came to be imprisoned in England we do not know, and it is still not impossible that Pierre D'Aumont may have preceded or succeeded him in office, as Himbert Blanke was imprisoned for some years in England.

Addison elsewhere describes Bro. Himbert Blanke (page 250) as one of the veteran warriors who had fought to the last in defence of Palestine, had escaped the slaughter at Acre, and had accompanied the Grand Master from Cyprus to France, whence he crossed over to England, and was rewarded for his meritorious and memorable services in defence of the Christian faith with a dungeon in the Tower. Here, Addison says, Blanke was confined in the Tower with William de la More, the Master of the Temple, and Grand Preceptor of England, and in another part of the book (page 280), he says he was not confined in the Tower, but was confined in Newgate.

It may be that Bro. Blanke himself escaped, and that Pierre D'Aumont may have been the name of one of the companions of his flight.

\* Vol. xvii., page 9.

At all events, he could better have escaped into Scotland from England than from France, and the story is not so improbable after all.

As to the difference of titles, Addison speaks in one place of the Grand Prior or Preceptor of Rome, and in another, of the Grand Preceptor of England.

I have read somewhere that there are traces of a Masonic lodge meeting in Aberdeen so far back, at least, as about the year 1500, and we know that some Scotch lodges claim to have existed hundreds of years before that.

Our learned and highly-esteemed Bro. Hughan, in his analysis of ancient and modern Masonry,\* makes mention of a Charter granted by David I. to a lodge in Stirling in 1147, in which the following occurs:—“And that you mack, instruct, and teach the Masonry of St. John in all its pairs and secrets, and as ilk belted knights and cross-legged knights with armour, for the cause and keeping of our holy religion, and all times of meeting so there be no scurrility or banning among you in the lodge, and such offending shall forfeit and pay five pound Scotts, the one-half to the lodge, the other half to the altar of St. Mary's, to say mass for their souls.” Bro. Hughan thinks, however, that too much stress is laid on this Charter, and thinks that the term belted knights is used only as an illustration.

Addison says, † “The Grand Master of the Temple ranked in Europe as a Sovereign Prince, and had precedence of all ambassadors and peers in the general councils of the church. He was elected to his high office by the chapter of the kingdom of Jerusalem, which was composed of all the Knights of the East and of the West, ‡ who could manage to attend. The western nations or provinces of the Order were presided over by the Provincial Masters, otherwise Grand Priors, or Grand Preceptors, who were originally appointed by the Chief Master at Jerusalem, and were, in theory, mere trustees, or bare administrators of the revenues of the fraternity, accountable to the Treasurer-General at Jerusalem, and removeable at the pleasure of the Chief Master. The superior at the Temple at London is always styled Master of the Temple, and holds his chapters, and has his officers corresponding to those of the chief Master in Palestine. The latter, consequently, came to be denominated Magnus Magister, or Grand Master. The titles given, indeed, to the superiors of the different nations or provinces into which the Order of the Temple was divided, are numerous, and somewhat perplexing. In the east, these officers were known only in the first instance by the title of Prior, as Prior of England, Prior of France, Prior of Portugal, &c., and afterwards Preceptor of England, Preceptor of France; but in Europe they were called Grand Priors and Grand Preceptors, to distinguish them from the Sub-Priors and Sub-Preceptors, and also Masters of the Temple. The Prior and Preceptor of England, therefore, and the Grand Prior, Grand Preceptor, and Master of the Tem-

\* *Freemasons' Magazine*, Vol. xviii., page 244.

† History of the Knights Templar, page 61.

‡ Where could Addison have got this phrase, and does it point in any way to the degree of Knights of the East and West, which is said to date from the Crusades?

ple in England, were one and the same person. There were also at the new Temple at London, in imitation of the establishment at the chief house in Palestine, in addition to the Master, the Preceptor of the Temple, the Prior of London, the Treasurer, and the Guardian of the Church, who had three Chaplains under him called Readers. The Master at London had his General and Particular, or his ordinary and extraordinary chapters. The first were composed of the Grand Preceptors of Scotland and Ireland, and all the Provincial Priors and Preceptors of the three kingdoms, who were summoned once a year to deliberate on the state of the Holy Land, to forward succour, to give an account of their stewardship, and to frame new rules and regulations for the management of the temporalities.\*

The ordinary chapters were held at the different preceptories, which the Master of the Temple visited in succession. In these chapters new members were admitted into the Order; lands were bought, sold, and exchanged; and presentations were made by the Master to vacant benefices.

I have quoted a statement from the “*Encyclopædia Metropolitana*,” to the effect that the Knights Templar were supposed to have been initiated into the Masonic mysteries whilst in the east. Laurie, in his admirable “*History of Freemasonry in Scotland*,” † distinctly states that the principal reason for suppressing the Order was its connection with Freemasonry. “It was the discovery, indeed, of their being Freemasons,” he says, “of their assembling secretly, and performing ceremonies to which no stranger was admitted, that occasioned those calamities that befel them.”

He goes on to say, “it may be interesting to some readers, and necessary for the satisfaction of others, to show in what manner the Knights Templar became depositaries of the Masonic mysteries. We have already seen that almost all the secret associations of the ancients either flourished or originated in Syria and the adjacent countries. It was here that the Dionysian artists, the Essenes, and the Kassideans, arose.

From this country, also, came several members of the trading community of Masons, which appeared in Europe during the dark ages; and we are assured that, notwithstanding the unfavourable condition of that province, there exists, at this day, one of these Syriac fraternities on Mount Libanus. ‡ As the order of the Knights Templar, therefore, was originally formed in Syria, and existed there for a considerable time, it is no improbable supposition that they received their Masonic knowledge from the lodges in that quarter. But in this case we are fortunately not left to conjecture, as we are expressly informed by a foreign author, § who was well acquainted with the history and customs of Syria, that they were actually members of the Syriac fraternities. In my lecture, “*Random Notes on Freemasonry*,” I called attention to the fact that my learned and valued friend, Canon Tris-

\* *Concil. Mag. Brit.*, tom. 11, p. 335, 339, 340, 355, 356. *Monast. Angl.*, p. 818.

† Page 43.

‡ “*Authologia Hibernica*” for April, 1794.

§ Adler de Drusis Montis Libani, Rome, 1786.

tram, in his interesting work, "The Great Sahara," had stated that he found Freemasonry existing amongst the Arabs; but that though their signs were almost identical with ours, the words were different. I wondered at this until I came across the accompanying extract the other day. To us who believe in the antiquity of our degrees, it is significant. I refer your readers to the *Jewish Chronicle*, June 14th, 1872. In an article entitled, "Is Darwinism Anti-Biblical," the following passage occurs:—

"The resemblance of the modern Arabic to Hebrew is so striking, that there can scarcely be a doubt that both are derived from the same parent language; yet the utmost confusion would result from an attempt to give to Hebrew words in the Bible the exact meaning now attached to the corresponding words—words absolutely identical in sound and etymology in modern Arabic."

Admitting that the Arabs of to-day possess our Freemasonry of the time of Solomon, we can readily understand that though they have handed down the signs as they received them, and as they were communicated to the Crusaders who joined the Syriac fraternities, yet, as the language has changed, the meaning of the words has changed also. This we know to be the case in our own language.

(To be continued.)

#### LAYING THE FOUNDATION STONE OF A NEW MASONIC HALL AT LISKEARD.

The brethren of St. Martin's Lodge (510), Liskeard, who at present meet for the transaction of their business at the London Inn, in that town, some time since determined that they would erect at their own cost, aided by the subscriptions of brethren and friends from other places, a new Masonic Hall, and a piece of land suitable for the purpose having been obtained, the necessary arrangements were rapidly made, and recently the foundation stone of the new hall was laid by Bro. Reginald Rogers, D.P.G.M. of Cornwall, in the presence of a large number of Masonic brethren, and of hundreds of spectators. The work of construction has been entrusted to Bro. Thomas Lang, of Liskeard, and the stone-cutting to Mr. James Nicholls: the building will cost about £850, will consist of a large Masonic Hall, and offices, and is to be completed in about six months from the present time. It will be erected on a capital site on the Parade, almost immediately opposite the Hotel.

At four o'clock in the afternoon the brethren assembled at the London Inn, and headed by the band of the Liskeard Volunteers, they marched to the site, a distance of about a hundred yards only. Amongst those present were Bros. Lorenzo Metham, D. Prov. G.M. of Devon, and P.G. Deacon of England; Reginald Rogers, D. Prov. G.M. of Cornwall; Ross, P. Prov. G. Chaplain of Cornwall; Christopher Childs, P. Prov. G.S.W.; J. Ough, P. Prov. J.W.; Rich, P.M. 350, Prov. G.J.W.; E. Aitken Davies, Prov. G. Supt. of Works, Devon; Hele, Mus. Bac., J.W. 333, P. Prov. G.O.; G. Kerswill, P. Prov. G.J.W.; J. B. Kerswill, P.G.S.; J. Crossman, J.W. 970; G. Bate, S.W. 557; O. Colmer, 406, St. Austell; and the following members of St. Martin's Lodge:—Bros. R. A. Courtney, W.M.; White, S.W.; Gerry, J.W.; R. Coath, Treasurer; Botterell, S.D.; J. George, J.D.; Nancarrow, I.G.; Penwarden, Tyler; J. Skin, P.M.; W. Skin, P.M.; G. Welsh, P.M.; W. Richards, P.M.; R. Hooper, P.M.; R. Clogg, Beaglehole, Ham, and others.

Arriving at their destination, the brethren at once formed round the stone, and the interesting

proceedings were commenced by a prayer from P.P.G.C. Ross. The stone was then lowered into its place, corn, wine, and oil, having been thrown upon it by one of the officiating brethren—as a symbol of prosperity and abundance. Following this came the usual brief address, which was read by the D.P.G.M., who, with a small silver trowel, had already passed it slightly over the mortar, and declared the stone to be properly adjusted by plumb, level, and square, which were delivered in succession by the officers to whom they belonged, and the address concluded, the architect placed himself in front of the D.P.G.M., "who whispered something which all Masons know," and thereupon the architect produced the plan of the building. This was duly exhibited and examined, and various formal questions were then put to, and answered by the W.M. of St. Martin's Lodge, relative to the object and purposes of the new Masonic Hall. One or two other formalities were gone through, after which the D.P.G.M. of Devon read from an official book some remarks on the custom of putting corn, wine, and oil, on the foundation stone, and having performed this task.

Bro. Metham delivered the following oration:—Right Worshipful Sir and Brethren,—It gives me great pleasure to be present on this auspicious occasion, in compliance with the invitation of the brethren of St. Martin's Lodge, and I esteem it a compliment to the Province of Devon to be so invited. They are your brethren, neighbours, and friends, and therefore, equally with myself, take an interest in whatever interests you. And so with the Grand Lodge itself, as a very humble member, I can assure you that nothing that concerns the well-being of the Craft is indifferent to them. For they must consider it a favourable omen that the members of a Lodge are so impressed with the importance of Freemasonry that they come forward, and by their individual efforts, erect in its honour a suitable temple, and notably when they do so to clear themselves from the imputation that they are actuated by convivial rather than by purely Masonic feeling. To do this is a proof that brethren are prepared to make a sacrifice not only of time and money, but of old association. But, Right Worshipful Sir, before proceeding further, let me take this opportunity of conveying to your Province, through you, an expression of sincere condolence from your brethren of Devonshire on the occasion of your late great—I was going to add, irreparable loss. Your P.G. Master, Bro. Smith, was our frequent visitor, and was well known to many of us individually. He was in my estimation, a good specimen of the true Englishman, for no man had a greater horror of wrong, or a stronger determination to resist it. He used the talents which the Great Architect of the Universe had given him, of time, money, and intellect, for the good of his fellow creatures. He converted the physical waste into a productive and beautiful garden, and the moral waste, created by over-crowded dwellings, filth, and ignorance, which was rapidly deteriorating the population of the Scilly Islands into a race only to be equalled in degradation, physical and moral, by the Swiss Cretins; he converted, by firmness and sound legislation, into an equally productive garden of cleanliness, decency, manliness, and intelligence. He was far-seeing, for he was the first in all England to apply the principle of compulsory education to his tenants, and the consequence is that nowhere is to be found a more intelligent, thriving, and contented race of people than that which now inhabits the Scilly Islands. It may gratify you to inform you that at our P.G. meeting on Thursday last a unanimous resolution of condolence with your Province on their great loss was cordially carried. One of your own Grand Officers was present, and will tell you how sincerely this was expressed. Returning to the subject of our meeting to-day, I would venture to beg my brethren of St. Martin's Lodge to consider well the importance of the task they have undertaken. Better would it be for them to turn back, although they have put their hands the plough so far, than to persevere in a light or unbecoming spirit. I entreat them to reflect that a Temple, however gorgeous, is in itself no proof of genuine Masonry; it is but the ark in which Masonry is to be

enshrined. I entreat them to remember that the solemnity of our most sublime ceremonies is only of value, so far as the moral principles they inculcate are practised within and without the lodge. I entreat them always to keep before their eyes and impressed in their deepest memory that "Brotherly Love, Relief, and Truth," cordially adopted and faithfully applied, are the brightest and most fitting jewels and most enduring furniture of a Freemason's lodge. Again, I entreat the brethren of St. Martin's Lodge to reflect that by the ceremony of to-day, by coming as it were out of the shade into the broad light of day, they have challenged the regard of all their fellow townsmen, and that they must be prepared to know that every word and action will be more strictly scrutinised than when they remained in comparative obscurity. And what steps ought to be taken to meet this most justifiable and wholesome examination? If this temple be indeed erected to true Masonry, you, brethren, of St. Martin's Lodge, must take the greatest care that none are permitted to enter its portals but men who can carry themselves erect among their fellows, and who are able to prove that they have done no dishonourable action which would disentitle them to take their place among "just and upright men." You must take care that you admit none whose domestic conduct will not bear the strictest scrutiny, whose life is not temperate, and whose disposition is not averse to quarrel; for one litigious spirit would spoil the harmony which should at all times be the leading characteristic of a Freemason's lodge. Make sure that no candidate seeks initiation without sufficient thought or consideration, for the presence of such induces a listless indifferent tone in the lodge at those moments when it is most desirable that an attentive, earnest interest should pervade the members. Rigidly exclude every one who appears, after due enquiry, to be seeking admission for the purpose of retrieving a ruined fortune; such men have for years been the great bane of Masonry. Nor is it right that any, on whom even undeserved misfortune has fallen, so that they cannot pay their just debts, should continue in active communion with the Order. Masonry is a luxury which all who enjoy should be able to pay for with their own means, leaving something which can be spared for the necessities of others, without doing injury to themselves or their connections. He who cannot satisfy the just demands of his creditors should not be allowed to spend either time or money in the lodge, or on Masonic objects, both time and money are due to his creditors, are needed by his family, and should be diligently applied to retrieving his embarrassed affairs. But when that end is accomplished, and to which all true Masons should lend their best aid, then might the brother take his old accustomed place, welcomed with all the respect due to the integrity and perseverance which had waged a successful battle with misfortune. One word more, brethren, and I have finished. Let this foundation stone be to you as an altar, around which to renew your mutual pledge, with a solemn resolution to observe it under all circumstances, change, temptation, and trial, and to practise charity, that great watchword of our order. In every relation of life towards each other, towards your relatives, towards your friends and neighbours, and towards strangers of every language, creed, and colour, practice always charity; not only the charity of alms-giving, enjoined on us, as that is by our obligation, and blessed by the command and practice of the Great Architect of the Universe himself, but that more precious charity which thinketh no evil and speaketh no evil. Do this, and not only shall the world see how dearly Masons love each other and their fellow man, but you will indeed be living that true Masonic life which is but darkly shadowed forth by the emblems, secrets, working tools, lectures, and temples of our Order, beautiful as they are; and which are as nothing when compared with the bright warm reality of Masonry fulfilled—(applause).

This concluded the ceremony at the stone, and the brethren then returned to the London Inn, where a substantial dinner was provided for them. Various toasts were proposed, and a pleasant evening was spent.

CONSECRATION OF THE SOUTHWELL  
LODGE, No. 1405.

This lodge, to be held at the Scaracen's Head Inn, Southwell, was inaugurated by consecration on Thursday, the 18th inst. Amongst the brethren present were Bros. Evelyn Hardolph Harcourt Vernon, Prov. G. Chaplain; John Charles Nixon, Prov. G.S.W.; Samuel Richard Parr Shilton, Prov. G.J.W.; Frederick William Parsons, Prov. G.D.C.; John Comyn, P.Prov. G.S.W.; Henry Alfred Attenborough, P.Prov. G.S.B.; Thomas William Robinson, P.Prov. G.S.B.; Matthew Vowles, P.Prov.G.P.; Richard Fitzhugh, Prov. G.P.; James Turpin, Prov. G.O.; Charles George Wragg, W.M., 411; Charles Huthwaite, 411, 402; Joseph Thompson, 411; John Taylor, 47; William Michael Rook, 47; William Henry Gee, 47; John Cumming Bauwell, 47; John Samuel Dobson, 47; John Varley, 47; John Wartnaby, 47; Henry Glover, 47; Edward Tinley, 1085.

The brethren having entered and proceeded in procession three times round, Bro. J. C. Nixon, the Consecrating Officer appointed by the Provincial Grand Master) took the chair, and having appointed his officers pro tem., he opened the same in ancient form.

Brother S. R. P. Shilton then informed him that the brethren then present desired to be formed in a new lodge, and that a petition had been duly presented, which he proceeded to read, and which the W. Grand Master had approved, and granted a warrant in consequence of it, which he now presented.

The warrant having been read, and been approved, and declared valid and constitutional,

Bro. Nixon then took the warrant in his hand, and requested the brethren to approve or disapprove the officers nominated therein, which was unanimously approved.

The ceremony of consecration then proceeded, all the implements of masonry being covered with white, and the brethren kneeling, the Prov. G. Chaplain gave the preparatory prayer, and anthem, "Hail, Universal Lord." The lodge tools were then examined, and were found complete. Incense was then scattered over the lodge, and the grand honours given.

The usual procession then took place, the Masters and Wardens carrying the vessels of corn, wine, and oil; these elements of consecration were then sprinkled upon the lodge in ancient form.

The Provincial Grand Chaplain then gave the prayer of consecration, and the lodge was duly dedicated according to ancient form.

The lodge was then formed, and opened according to ancient custom by Bro. J. C. Nixon. The lodge was raised to the Fellow Craft degree, and afterwards to the third degree. All the brethren below the rank of Installed Master having retired, a board of Installed Masters was opened, and Bro. S. R. P. Shilton was presented at the pedestal as the Master designated in the warrant to be installed Master of this new lodge, Bro. Nixon, remarking that Bro. Shilton was P.M. of several lodges, duly installed him in the chair. The board of Installed Masters was then closed by the newly installed Master. The lodge was then opened in the third degree, and the W.M. saluted by Master Masons. The W.M. then appointed his officers. The lodge was then lowered to second degree, and the W.M. saluted by Fellow Crafts. The lodge was lowered to the first degree, and the W.M. saluted by Masons in that degree. The W. Master proposed six joining members, and nine for initiation, which were seconded by the various brethren present.

The lodge was then closed in ancient form with solemn prayer.

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 doses of the most powerful medicine."  
James Epps & Co., Homoeopathic Chemists, London.

PRESENTATION TO BRO. THE REV. C.  
J. MARTYN, P.G. CHAPLAIN,  
I.P.M., No. 224.

Masonry for a long number of years appears to have undergone many vicissitudes in the town and neighbourhood of Sudbury, and it is therefore with pleasure that we hail anything like its permanent resuscitation. We believe the first lodge was established in the town about 200 years ago, but there are no authenticated records of its transactions now in existence. However, there was a very good lodge established some years since in Clare, which was removed to the Rose and Crown Hotel, Sudbury, but owing to the lukewarmness of the members and a lack of proper "working," it in time ceased to exist, and was struck off the rolls by the Grand Lodge of England—no meetings having been held for years. Many years since there was also a lodge held at Long Melford,—there are still Freemasons alive who were initiated there; the books of this lodge were at one period in the possession of the late Mr. John Purr, and contained some magnificent specimens of calligraphy,—the writing being quite equal to copperplate, with the flourishes and initial letters, so much admired in those days. It is to be regretted that these books were not preserved. About five years since a few "good and true" Masons met, and after overcoming many obstacles, obtained "a warrant" to open the Stour Valley Lodge (No. 1224), the meetings being held at the private lodge room at Mr. Bridgman's, bookseller, Market Hill. This stood its ground for over two years, but misfortunes overtook the W.M. and the Immediate Past Master, so that there was every indication that the lodge would be broken up, but a few of the other officers stuck manfully to the work, and as it fortunately happened that the rector of Melford, the Rev. C. J. Martyn, was then acting as Grand Chaplain of England, and not only distinguished by his position, but well known for his love of Masonry, and active benevolence, it was determined to apply to him to assist the brethren in their distress. This he at once most courteously acceded to, and the members of the craft were once again in the height of prosperity, Bro. Martyn being elected to fill the Worshipful Master's chair, which he has done for two years in succession. It was not only as a brother Mason that the Rev. C. J. Martyn proved himself a true friend to the lodge, but by his kind and cheery demeanour, and his invariable courtesy he quickly endeared himself to every member. On his retirement from office, the brethren determined to show their appreciation of his valuable services, by presenting him with a Past Master's jewel. This, which was supplied by Mr. Joseph P. Hills, jeweller, the present W.M., is a most handsome specimen of the goldsmith's art. The Past Master's emblem, the square, is beautifully chased, with a pendant, on which is represented, masonically, the figure of the forty-seventh Problem of the first book of Euclid. The ribbon portion contains the name and number of the lodge in relief burnished, also the arms of the borough of Sudbury, heraldically emblazoned in colours, and finely enamelled. It also bears the following engraved inscription:—

"Presented to the Very Worshipful Brother, the Rev. C. J. Martyn, Past Grand Chaplain of England, by his brethren of the Stour Valley Lodge, No. 1224, August 16th, 1872."

Accompanying the jewel was the following address, written on vellum, most artistically illuminated in colours, by Bro. G. Washington Brownlow, an artist of some eminence, and a member of the lodge:—

"To the Very Worshipful Bro. the Rev. C. J. Martyn, P.G.C. of England, and Worshipful P.M. of Stour Valley Lodge, No. 1224.—Dear Sir and Brother—We, the undersigned officers and members of the Stour Valley Lodge of Ancient, Free and Accepted Masons, avail ourselves of the occasion of your retirement from the chair at the close of this, your second year of office, and to hereby express to you our united and grateful acknowledgments, and our sincere wishes, that you may have conducted the affairs of the lodge, and also for the kindness and good feeling to which those

duties in your hands have been ever associated: On behalf of the lodge, we have first to express our regret at your necessary retirement, and to assure you that you take with you our highest respect and esteem. We thank you for your kindness in coming to the assistance of the lodge when it had so much need of your aid. We gratefully thank you for the very kind tokens of your regard expressed by the gifts you have so kindly presented to the lodge, for your prompt and unfailing attendance to its duties, no matter what obstacle and distance intervened, for the great interest and cheerful concurrence you ever evinced in all our proceedings, and finally we express our thanks for you continuous, energetic, and zealous support, to which the success and present prosperity of the Lodge is mainly to be attributed. Individually, we feel that we are deeply indebted to you for the many personal acts of kindness and courtesy extended to all and each of us whenever an opportunity was afforded you of so doing. Our regret at your leaving the chair is softened by the remembrance of your assurance that we shall neither lose your presence among us, nor your interest in the future welfare of our Lodge, but that we shall still be able on all occasions to avail ourselves of your ready aid and kindly council. As a slight token of our esteem and regard, and appreciation of your valuable services, we beg your acceptance of the accompanying jewel, which we hope you will many years live to wear, and that the great Architect of the Universe may long continue to preserve you and all yours in health, happiness, and prosperity, is the united and hearty wish of us all."

The lodge was held in the new lodge-room at the Literary Institution, where besides those who signed the address were present, Bro. Stoor, P.M.; Bro. Postle, I.G. 1008; Bro. Long and Bro. J. J. Harding, South Suffolk. The Lodge having been opened in the first degree by Bro. the Rev. C. J. Martyn, P.G.C. of England and W.M.; the ballot was then taken for Bro. Lamb, 1008, as a joining member; who was unanimously elected. Lodge was then opened in the second degree, and Bro. James was passed. The W.M. elect Bro. J. S. Hills, P.J.G.W. for Suffolk, was presented for installation, and having answered the usual questions was declared to be duly qualified for the office. The lodge was then opened in the third degree, and the brethren below the degree of Past Master retired, and the Board of Installed Masters installed Bro. Hills in the Worshipful Master's chair, according to ancient form (the installing officer being Bro. Martyn), and he was duly proclaimed and saluted in the north, south, east, and west. The new W.M. then proceeded to appoint and invest his officer as follows:—Bro. J. T. Barker, S.W.; Bro. F. Wheeler, J.W.; Bro. G. H. Grimwood, S.D.; Bro. W. H. Smith, J.D.; Bro. H. Welham, Sec.; Bro. Charles Emerson, Treas.; Bro. A. O. Stead, Org.; Bro. R. Davis, I.G.; Bro. H. Sholl, Tyler. The address to W.M., Wardens, and Brethren was given most impressively by the Installing Master. Before closing the Lodge the W.M. said, he has a most pleasing duty to perform in presenting the P.M. with a jewel and emblazoned address. Quoting from a Masonic writer, we are told that to be invested with jewel of a W.M., as an emblem of its office, is the highest honour that the lodge can confer upon any of its members. So it is in a certain sense: but as the authorities of the Grand Lodge permit the wearing of honorary jewels, in my estimation the highest honour that can be conferred, is not the investiture of an untried Worshipful Master with the insignia of his office, but is it to be found in the lodge decorating the breast of a worthy and Worshipful Past Master who can perform the important duties appertaining to the chair of the lodge with zeal, courtesy, integrity and assiduity, so as justly to have earned the respect and approbation of the brethren; one who spared neither time nor trouble in promoting the study of our ritual, and who, like some of the Past Masters of this lodge, including our I.P.M., have by their conduct and judgment, won the gratitude and brotherly affection of all who have worked under their rule and discipline. I think, cannot be more fully acknowledged than by decorating the breast of such a Past Master, with the



## COSMOPOLITAN MASONIC CALENDAR, 1873.

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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.

C. M.—We do not recognise masonic meetings held on Sundays.

Review of "Shakspeare a Freemason," by Bro. J. C. Parkinson, will appear next week.

## The Freemason,

SATURDAY, SEPTEMBER 7, 1872.

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

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### UNITED GRAND LODGE.

The Quarterly Communication to Grand Lodge, was made on Wednesday evening last, in the Temple, Colonel FRANCIS BURDITT, Prov. Grand Master for Middlesex, on the throne. Grand Lodge was well attended, there being about 200 brethren present. Among the Grand Officers, were the Rev. Sir J. Warren Hayes, P.G.C.; Horace Lloyd, Q.C., President of the Board of General Purposes; A. J. McIntyre, G. Reg.; Thos. Fenn, P.A.G.D.C.; Ll. Evans, Past President of the Board of General Purposes; Rev. A. B. Fraser, G.C.; H. Browse, P.G.D.; Jabez Hogg, P.G.D.; Rev. J. Studholme Brownrigg, G.C.; E. S. Snell, Joshua Num, P.G.D.; Conrad C. Damas, J. M. Clabon, C. A. Cottebrume, Geo. Cox, P.G.D.; J. Cooper Forster, P.G.D.; W. Pulteney Scott, P.G.D.; W. Raynham Stewart, P.G.D.; Major Creaton, P.G.D.; S. Leith Tomkins, P.G.D.; W. Ough, P.G.P.; T. A. Adams, P.G.P.; Jos. Smith, P.G.P.; Jas. Brett, P.G.P.; Hyde Clarke, P.G.D., and John Boyd, G.P. Bro. John Hervey, Grand Secretary, also attended.

After the Grand Lodge had been formally opened, and the minutes read, the Grand Master on the throne directed Grand Secretary to read the letter which had been received from the representative of this Grand Lodge at the Grand

Royal York Lodge of Friendship at Berlin, announcing that upon revision of the laws of that Grand Body, it had resolved in future to initiate Jews and men of all religious denominations. This was accordingly done, and the letter was directed to be entered on the minutes.

The report of the Board of Benevolence for the last quarter, which was taken next, contained a recommendation for the following grant, viz.:—A Bro., (W. B.) of the Crystal Palace Lodge, No. 742, Sydenham, £150.

In moving the confirmation of this grant,

Bro. J. M. Clabon said that the grant appeared to be large, but under the circumstances, it was not too large. Having been in the chair when the grant was recommended, he had the fullest means of knowing that it was a deserved grant, and it was for that reason he moved its confirmation. The brother had been in Masonry twenty-seven years, and had been of great service to the Craft. If the brethren were now in Grand Chapter instead of Grand Lodge, he believed they would hear more of the merits of this brother than they did in this place. He desired to say one more word about the amount being excessive. The Board of Benevolence had now £6000 or £7000 a-year, and they were laying by out of that £1000. They had now £31,000 collected together as capital. Grand Lodge would remember that some years ago he asked them to advance the money to apprentice the children, but it was not thought desirable. That was so, but he thought the time would come when they would have to consider the application of that surplus. They were laying it by, but were not doing good with it. In the case of the old Mason before them, who had been twenty-seven years in the Craft, living for it, and doing all he could for it. £150, £200, or £300 drawn from the accumulated fund, would be doing good; and if so, he would say, for Heaven's sake, do it; it was better than giving dribblets of £5 to mere paupers. (Hear, hear.)

Bro. George Cox, P.G.D., seconded the motion.

The Grand Master on the throne said that, from all he had heard and all he knew, this was a most urgent case and one that really deserved their most earnest and sincere support. He felt confident they would not be doing wrong. As far as he was concerned, from what he knew of the case, and from what had fallen from Bro. Clabon, they would not be doing wrong in granting this sum on the first application.

The motion was carried unanimously, and with every demonstration of satisfaction.

The following is the report of the Board of General Purposes which came next in order:—

"The Board of General Purposes have to report that they have suspended Brother N——— H——— B———, of the Montefiore Lodge, No. 1017, for contumacy, under the following circumstances: on the 20th February last it was ordered by the Board that Brother B——— should be summoned to attend their next Meeting to shew cause why he signed the Grand Lodge Book and the Scrutineers' Sheet as W. Master, his election not having been confirmed, and he not being an Installed Master. Brother B——— was summoned accordingly, but did not comply

with the summons, and thereupon a peremptory summons was issued. Brother B——— again failed to attend or to give any reason for non-compliance, and on the 16th July, upon due proof of the service of such peremptory summons, he was suspended by the Board as above-mentioned."

To the Report is subjoined a statement of the Grand Lodge Accounts at the last Meeting of the Finance Committee, held on the 16th August, 1872, showing a balance in the hands of the Grand Treasurer of £3,310: 17: 0, and in the hands of the Grand Secretary, for Petty Cash £75.

The report having been agreed to be taken as read,

Bro. Horace Lloyd, Q.C., said, I have now to move that the report which has been taken as read, and which is before the brethren, may be received and entered on the minutes; and I call attention to the fact, that on a full consideration of the matter, we prefer that form of motion to that which was used at one time; "that the report be adopted and entered on the minutes, inasmuch as it appeared to some, at any rate right to suggest that by adopting the report, Grand Lodge was pledged to any recommendation or suggestion the report might contain. I do not say it was so, but by using this form of words we satisfy everybody. The report states matters within the province of the Board to deal with. If they confine themselves to that, they have a right to ask that it should be received for what it is worth. If they go beyond their proper province, then their report ought not to be received. On the present occasion, however I have a few words to add with respect to some what a singular matter. It is that Bro. B. on being summoned before the Board of General Purposes for a Masonic offence, thought fit to treat the summons of the Board with entire contempt, and did not present himself. Thereupon, a peremptory summons was issued, and again he omitted to attend. The Board then had nothing further to do but to suspend him at once, and to report him for contumacy. It is not a matter of choice; our duty is prescribed by the Book of Constitutions. Generally, however, when anything of this sort has happened, although the Board of General Purposes has no power at all to remit the contumacy when it has once taken place, and the brother has failed to attend at the proper time, the President of the Board in bringing the matter before the Grand Lodge, as it is his duty to do—he has no choice about it—has himself suggested that, probably, on due explanation by the brother and his making submission, there will be no objection to the suspension being remitted and the original matter inquired into; and I am sure it would have given me the most unfeigned pleasure if that course had been taken upon the present occasion. Now, what happened I will endeavour in a few words to put before Grand Lodge. Bro. B. not choosing to attend on the original summons, he was summoned several times afterwards, and we had good cause for believing the summonses reached his ears; but we could not say the summons was served with that formality and effect which would enable us to treat him as if it were a properly served peremptory summons, and to follow it up by

suspension; and we adjourned it from time to time, till at last a peremptory summons was served in a complete manner, and we hoped he would free himself of the charge of contumacy. We suspended him as we gave him notice. At the next meeting he did attend, having previously written to the Grand Secretary. He was admitted before the Board of General Purposes, and I stated to him, I hope with all proper courtesy, that the matter had gone out of our hands, that we should have been extremely glad if we had the power to go into the matter without troubling Grand Lodge with it, but we had no choice, that the law bound us, and forbade us to do anything of the kind, that the matter must go before Grand Lodge; but that if he or any friend was present on the occasion, he could plead the cause. He left the room, as we thought satisfied, but he returned and said he should withdraw from Masonry. I will read his letter, which he wrote afterwards to Grand Secretary, if it is thought necessary, but I do not think it is necessary to do so; but I will read one paragraph:—"Inform the Grand Lodge I am very glad I treated the Board with contempt." As he is very glad he did so, I do not see why he should not be contented with that satisfaction, or why I or any of the members of the Board should try to set him right in a matter in which he has from first to last acted wrong. Therefore, I move that this report be received and entered on the minutes.

Col. Cole, P.G.D., was much obliged to the President for such a lucid and satisfactory statement. The form he had put the reception of the decision of the Board in, was exactly what it should be, and it would remove a great deal of misunderstanding, and cause a great deal of satisfaction. There had always been, and was on the last occasion, though he was not present, a strong feeling against a certain report made among certain people. If it had been distinctly understood that the mere reception of it in that way, was the expression of the Board of General Purposes he knew there were those who would not have entered on it. Many believed that it committed Grand Lodge to what was said in it, when many in Grand Lodge disagreed. He was glad this decision had been come to. There was one remark he would make about the minutes. It would be better for the satisfaction of all present that the Master's own order had been read out to them now. He supposed that the proceedings would have to be carried further than the mere reception. He would like to understand, because if this report was merely a recommendation, it would be necessary to carry it further.

Bro. M'Intyre, Q.C., G. Reg.: There is no further motion necessary, because by the Book of Constitutions the decision of the Board is final, unless appealed against; therefore, the brother being suspended for contumacy, the suspension remains.

Bro. Horace Lloyd, Q.C.: If we had been obliged to ask Grand Lodge to confirm the suspension themselves to suspend him, then there would have been a reason for our brother suggesting that it would be carried further. We had no course to follow but to suspend him, and our decision is final, unless appealed against.

Bro. F. Bennoch wished to ask a question with regard to this very important matter. He apprehended the decision merely related to the question before Grand Lodge. Now, in the event of any similar report coming from the Board of General Purposes, would the new idea be carried out in its entirety?

Bro. M'Intyre must rise to order. That had nothing to do with the question now before Grand Lodge. The question before Grand Lodge was, whether this report should be received and entered on the minutes, and there was no other question. If any brother objected, he could, but he was not to ask Grand Lodge to say what, at any time hereafter, might be the construction to be put upon any other motion.

Bro. Bennoch begged pardon. He understood that it had been the custom on previous occasions to move—(No, no). Then that being explained, he had nothing more to say.

The motion of Bro. Horace Lloyd was then put, and carried unanimously.

Bro. John Hervey, Grand Secretary, said the next business on the paper was a motion by Brother MATTHEW COOKE, P.M. in No. 23, to add to section 6, "Of the Board of General Purposes," Book of Constitutions, page 109, small edition, after the words "by the authority of the President," "Every Meeting of the Board is open to the Craft, and any brother may, on the production of his Grand Lodge Certificate, attend, but shall take no part whatever in the matters under discussion or adjudication," but that unfortunately it so happened that the lodge of which Bro. Matthew Cooke was a member, had not made its returns. Hence that brother was not admissible to Grand Lodge, and could not carry out the motion of which he had given notice.

Bro. Conrad C. Dumas, A.G.D.C., having been requested by Bro. Cooke to give notice on his behalf of a renewal of his notice of motion at next Grand Lodge, begged to do so.

Bro. T. Fenn, P.A.G.D.C.,—He must give notice at the Board of Masters.

Grand Lodge was then closed in due form.

In the absence of Bro. Ganz, Grand Organist, Bro. E. T. Barling, Organist, of Sheerness, officiated.

## REPORTS OF MASONIC MEETINGS.

### Craft Masonry.

#### DEVONSHIRE.

**SOUTH MOLTON**—*Loyal Lodge of Industry* (No. 421).—This Lodge held its monthly meeting on Tuesday last, at the Freemasons' Hall, Bro. William Cole, W.M., in the chair. Bros. Traill and Reed were raised to the sublime degree of M.M. The sum of one guinea was voted to a distressed brother that had been initiated in this Lodge some 30 years ago, but had never been a subscribing member to this or any other Lodge.

**SEATON**—*De La Pole Lodge* (No. 1181).—The fifth annual meeting of the brethren of this lodge, was held on Wednesday, the 28th inst., at the Pole Arms Hotel, for the purpose of installing the W.M. elect, Bro. George Evans. The lodge was summoned for three p.m., and the ceremony of installation was conducted by Bro. Sam. Jones, P.M. 112, 1135, 1332, P. Prov. S.G.D. of the province. On this occasion the

lodge was honoured by the presence of the R.W. the Provincial Grand Master, Bro. the Rev. J. Huyshe, P.G.C.; and V.W. Bro. Aeneas J. McIntyre, Grand Registrar; also the following visiting brethren:—Bros. Samuel Jones, P. Prov. S.G.D., Installing Master; J. J. Mackenzie, P. Prov. S.G.D.; J. Dand, Prov. G.S.B.; S. S. Moore, P. Prov. S.D., Dorset; F. G. Sutton, P.M. 847; J. Murch, E. Murch, Burrows, R. Ellis, J. Hussey, R. Radford, W. Roberts, A. Field, R. Haresford, E. Meadon, C. Langley, J. Martin, J. Roberts, J. Hussey, &c. The ceremony of installation being concluded, the W.M. appointed his officers for the ensuing year as follows:—Bros. Dr. Pattenson, I.P.M.; J. Brown, S.W.; W. Salter, J.W.; Captain C. C. Dick, P. Prov. G.S.D., Secretary; J. Harris, S.D.; L. Loveridge, J.D.; W. Newberry, I.G.; J. Arbery, Tyler. This having concluded the business of the meeting, the brethren adjourned to a well-served banquet, which reflected credit on the worthy host and hostess. The cloth being removed, the usual loyal and Masonic toasts were duly honoured and responded to, and the brethren separated after a most pleasant reunion.

#### LANCASHIRE (WEST).

**LIVERPOOL**—*Hamer Lodge* (No. 1393).—Bro. W. T. May, W.M., occupied the chair of K.S. at the monthly meeting of the Hamer Lodge (No. 1393), which was held at the Breck Hotel, Windermere-street, on Tuesday, the 27th ult. The officers present were:—Bros. J. Jones, S.W.; J. Harriman, Sec.; T. Berry, S.D. (who acted as J.W.); R. H. Evans, J.D.; H. Jackson, I.G.; T. Dilcock, J.S.; W. G. Veale, M.C.; T. H. Dobson, Org.; and W. Williamson, Tyler. The members present were:—Bros. J. Hamer, P. Prov. G.T.; R. Cain, W. Walsh, T. Ramskill, C. Tyler, E. Lowenthal, G. T. Freeman, J. Bluck, A. Rigmaiden, G. Dutch, R. Parry, E. Parry, W. S. Hart, J. Cassidy, J. Roberts, E. Wilson, H. Burrows, &c. Amongst the visitors were—Bros. J. H. Johnston, P.M. 1350; F. Day, W. Mott, T. Pennington, H. Parry, W. Crane, &c. Immediately after the lodge had been opened, the W.M. said he could not proceed with the business until he had referred to the loss which the province had sustained in the death of their Prov. G.M. He had sat under Sir Thomas both when he was D. Prov. G.M., and also as head of the Province of West Lancashire, and he (the W.M.) had always found him do his work well, thereby meriting the admiration of the brethren. He moved that a letter of condolence should be framed by that lodge, and forwarded, through Bro. Alpess, P. Prov. G. Sec., to the family of the deceased Baronet. This was seconded by Bro. J. Jones, S.W., and at once agreed to. Bro. Lowenthal was then passed to the degree of F.C., and Mr. Hugh Davidson was subsequently initiated into the mysteries of the Craft by Bro. J. Hamer, the respected "father" of the lodge. In acknowledging a vote of thanks for his services, Bro. Hamer expressed the warmest hope that the lodge would greatly prosper, and said he would at any time be glad to attend, and give the brethren any, or all, of his Masonic lectures. The lodge was then closed in due form, and the brethren adjourned for refreshment. It may be stated that, as a mark of respect for the departed Provincial Grand Master, the lodge clothing was mounted with mourning, and many of the brethren appeared in suitable "black." During the evening, the usual loyal and Masonic toasts were given and responded to. "The Memory of Bro. Sir T. Hesketh" was drunk in solemn silence, after having been proposed in highly eulogistic terms by the W.M. There was no singing during the evening, out of respect for the memory of the deceased.

#### SCOTLAND.

**EDINBURGH**—*Cannongate Kilwinning Lodge* (No. 2).—This lodge assembled for "initiation" in its old historic Chapel of St. John, (Edinburgh), on the 15th inst., when proceeding from labour to refreshment, a few select toasts were given and warmly responded to, with full Masonic honours. Amongst these were "The Queen" (so beloved by her Scottish subjects for her eminent virtues and gracious acts)."

"The Army, and particularly the Royal Scots Grays—*Nulli Secundis*—and the 93rd Sutherland Highlanders." Bro. Archer then proposed, as a personal toast, "The Grand Lodge of Greece, and its first Grand Master—a Scottish Mason, initiated in Lodge St. Andrew, of Edinburgh," &c., which, like the toasts preceding it, met with a warm response.

## BENGAL.

## DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge of Bengal, was held at the Freemason's Hall, Calcutta, on Saturday, the 22nd day of June, 1872. There were present:—The R.W. Bro. Hugh David Sandeman, District Grand Master; W. Bros. John Pitt-Kennedy, Deputy District Grand Master; J. B. Roberts, Past Deputy District Grand Master; I. L. Taylor, as Dist. S.G.W.; W. E. Jellicoe, as Dist. J.G.W.; D. J. Zemin, Dist. G. Registrar; W. B. Mactavish, Dist. G. Treasurer, and Offg. Dist. G. Secretary; H. B. Lewis, as Dist. S.G. Deacon; W. G. Amos, as Dist. G. Director of Ceremonies; W. H. Fitzee, as Dist. G. Sword Bearer; C. H. Compton, Dist. G. Organist; J. C. McGregor, as Standard Bearer; R. C. Sterndale, A. J. Ferris, M.D., A. Le Franc, W. Hay, J. Blackburn, Dist. G. Stewards; G. Alexander, Dist. G. Tyler.

The following lodges were represented:—Star in the East, No. 67; Industry and Perseverance, No. 109; True Friendship, No. 218; Humility with Fortitude, No. 229; Marine, No. 232; Anchor and Hope, No. 234; Courage with Humanity, No. 392; St. John, No. 486; Excelsior, No. 825; Temperance and Benevolence, No. 1160; Sandeman, No. 1374.

The visitors were:—Bros. A. B. Mitchell, W.M. 401, S.C.; W. C. Bishop, 1374; and W. Boroughs, unattached.

The District Grand Lodge was opened in due form at 6-45 p.m.

Apologies were read from several brethren for unavoidable non-attendance.

The Grand Secretary stated that a mistake had been made in the printed proceedings of the last Quarterly Communication, the name of Worshipful Brother D.G. Liebenhals having been omitted from the list of exclusions from Lodge "Courage with Humanity," No. 232, and the initials of Bro. Vangricken being given as "T." instead of "J."

The Minutes of the Communication of the 21st March, 1872, having been printed and circulated, were, with the alterations above referred to, on the motion of the District Grand Master, taken as read, and on being put to the vote, were confirmed.

The District Grand Master then addressed Grand Lodge as follows:—

Worshipful Brethren,—We have this evening to consider the usual reports on the working of our funds during the past quarter. The District Grand Lodge fund has decreased owing to an excess of disbursements over receipts, and the Committee of General Purposes again complain of a non-receipt of certain returns and dues. The proposition of this Committee, that three of its members be authorized by District Grand Lodge to audit the Treasurer's Accounts previous to the usual quarterly meetings of the Committee, in order to avoid unnecessary delay at such meetings, seems to me to involve a question of executive detail with which it is scarcely necessary for us to interfere, as it is one that the Committee can well decide for themselves; but I can, of course, have no sort of objection to such formal authority being given, if you think it advisable that the District Grand Lodge should pass an order on the subject. The Committee express a hope that the proposition by the District Grand Secretary, Captain Murray, will meet with favour; and it is with much pleasure that I draw your attention to the liberal donations made by Bros. Sagriell and Atkinson towards the desired restoration of our Benevolent Fund. I think that the Committee have acted prudently in not yet writing off the cash balance locked up with the Administrator-General on account of the estate of the late District Grand Master. By keeping the amount in our books we avoid losing sight of the claim, however small the hope of ultimate recovery may be.

The District Grand Lodge will, I am confident, cordially concur with the Committee of the Fund of Benevolence in their expressed feeling of regret at the departure from Calcutta of W. Bro. Farr, who took such an active interest in our charitable funds. It is well known to that excellent Brother that we all regret his absence on our own account, and that we heartily desire his return to Calcutta, if such return be advantageous to himself. It is satisfactory to see that the Committee, with the small funds at their disposal, have been able to do so much good. The disbursements during the quarter have slightly exceeded the receipts. Referring to the proposition before the Benevolent Fund Committee by W. Bro. Roberts, I do not observe that the required statement was placed before the Committee of General Purposes as determined. I would venture to suggest that all vested funds be, for the future, held in the joint names of three persons, and the book debt certificates of promissory notes produced at every quarterly meeting of the Committees. If held in the names of three Grand Officers in their official capacities for the time being, there will be no difficulty in realizing when it is desirable to sell the notes, while complete safety will be fully secured.

Complaints are very frequent from Lodges as well as from individual masons, of an inability to procure Grand Lodge certificates; and I desire to call the attention of Masters to the circumstance, as it is, in the great majority of cases, due to the non-submission by private Lodges of their periodical returns to the Grand Lodge of England. These returns are altogether distinct from those which are rendered to the District Grand Lodge, and a reference to No. 40 of our By-laws will show that "the returns of the Grand Lodge of England are to be sent direct to the Grand Secretary in London." The form of return for the Grand Lodge does not correspond with that required by the District Grand Lodge, and this circumstance alone should show that a single return is not of the work done in private Lodges under its jurisdiction, the Grand Secretary in London is obviously not in a position to issue certificates until he has received the returns which should be submitted to him direct. I need scarcely dwell upon the great desirability of the observance of punctuality in the submission of such returns, as a matter of justice to brethren who are entitled to receive certificates, and who may be put to great inconvenience by their non-receipt. Until a brother is duly registered, he cannot of course be recognised as a member of our body by the Grand Lodge in England; and it frequently so happens that petitions for the establishment of new Lodges are returned from home on the score of informality, inasmuch as the names of the petitioners are unknown in the Grand Secretary's Office for want of returns overdue.

I will make my remarks on the motion in the Agenda Paper by W. Bro. E.H. Lloyd at the proper time, and will content myself with saying at present that the motion as it now stands would, if carried, involve a breach of our constitutional law, as laid down in pages 19 and 69 of the Constitutions.

I have received a report from the District Grand Secretary, Captain Murray, regarding the Lodge "Chota Nagpore" at Hazareebaugh, which he visited on his way to the Hills in April. Our Very Worshipful Brother, assisted by a deputation from this District Grand Lodge, dedicated the Masonic Temple which has been erected by the local Freemasons, and of which architectural plans have been deposited among our archives. Bro. Murray took the opportunity of inspecting the books, and speaks generally of the Lodge as being in a very satisfactory position. He mentions especially that the banquet charges were kept separate from the monthly subscriptions of members to the Lodge itself; that the fees due to District Grand Lodge are placed every month in the hands of the Master by his Treasurer; that arrears of subscriptions are unknown; that the attendance is punctual and regular; and that the registers are complete and kept well up to date. Irregularities under these heads are so frequently permitted to exist in Masonic Lodges, that I make no apology for noticing thus prominently points which ought to be rigidly observed; in every well-regulated

body of Freemasons, but which are none the less creditable to the small but influential number of Craftsmen who have lately evinced so much zeal for the good of our Order at Hazareebaugh.

A further report from the same Brother informs me that he has recently inspected the books of Lodge "Dalhousie" at Mussourie. He reports very favourably on the state of this Lodge, which is working very prosperously under the present Master, W. Bro. T.H. Clarke, District Grand Assistant Director of Ceremonies, who is well supported by Brothers H.G. Scott, Trotter, and others. Bro. Murray, in reporting on this Lodge also mentions that the expenses of entertainment are kept wholly distinct from the funds of the Lodge, which are entirely devoted to Masonic objects.

The Report of the Committee of General Purposes was then read.

After some remarks from W. Bro. Roberts, to the effect that the general funds of Grand Lodge should be kept completely and absolutely separate from each other, and that the monies belonging to the Fund of Benevolence should never be diverted from their legitimate object on any plea or pretext, it was proposed by W. Bro. Taylor, and seconded by W. Bro. Zemin, that the accounts be passed, and they were passed accordingly.

W. Bro. Roberts proposed that a detailed statement of the vested funds of the Fund of Benevolence, showing all the payments of interest made by the District Grand Lodge on account of the loan of Rs. 2,000, as well as of the interest realized from the Bank of Bengal on the balance of the securities—viz. Rs. 1,600—be prepared by the District Grand Treasurer and submitted at the next convocation of District Grand Lodge. The proposition was seconded by W. Bro. Kennedy, and carried.

The District Grand Treasurer reported that Lodge No. 218 had, since closing of the accounts, submitted their returns for the quarters in arrear, and had deposited money on account of their dues.

W. Bro. Lloyd proposed, and Bro. Turner seconded, that the cash balance of Rs. 223-9-6 appearing in the Treasurer's accounts as being locked up with the Administrator-General on account of the estate of the late Bro. J.H. Linton, be written off. The motion was put to the vote and carried.

The Report of the General Committee of the Fund of Benevolence was read.

The proposal of W. Bro. Murray, to the effect "that as the vested assets of the Fund of Benevolence in the hands of the late District Grand Treasurer were not forthcoming, it was the duty of the Members of the District Grand and Calcutta Lodges to subscribe amongst themselves a sufficient sum to place the Fund in its former position," was, in the absence of Captain Murray put to Grand Lodge by W. Bro. Zemin, and being warmly approved was carried, when the District Grand Master requested the District Grand Secretary to address all Lodges in the district by circular on the subject.

It was proposed by W. Bro. Roberts, and generally approved, that the appeal thus to be made to Lodges should embrace the whole sum of Rs. 3,823-2-6 which was now really owing to the Fund.

W. Bro. Lloyd, in pursuance of notice moved "that the Master and Wardens (or substitutes for such Wardens) of a private Lodge be empowered to appear at the Meetings of the District Grand Lodge of Bengal, and be admitted, on the Master of such Lodge vouching to the District Grand Tyler and Assistant Director of Ceremonies that such Brethren as appear with him are his Wardens, or are such other Brethren delegated to appear as representatives for his Wardens, and are Members of the Lodge under his rule."

The District Grand Master explained that the Master and Wardens of a private Lodge were empowered to appear in Grand Lodge as Members, provided that their names had been returned to the District Grand Secretary, and that in order to give every facility to Masters who desired to send substitutes in cases when the Wardens themselves could not appear, the Grand Tyler's book was generally kept open till 5 o'clock on the day on which Grand Lodge met, and that

the District Grand Secretary held from the District Grand Master a general power to admit such substitutes. The District Grand Master further pointed out that none but Members of Grand-Lodge had a right of admission, and that he was the only officer of Grand Lodge with authority to admit visitors. While therefore he was anxious and willing to do everything in his power to promote the public convenience, he could not admit the right of the mover to lay down the terms upon which visitors might be admitted. The matter then dropped.

Bro. Compton intimated his wish to resign his post as Organist to the District Grand Lodge.

A collection was made for the Fund of Benevolence, amounting to Rs. 121-4, which were handed over to the District Grand Treasurer.

There being no further business, the District Grand Lodge was closed in due form at 8-45 P.M.

#### SOUTH AFRICA.

PORT ELIZABETH.—On the festival of St. John, the installation of the W.M. and the investiture of officers of the Lodge of Good Will, No. 711, took place at the Masonic Temple, on the Hill. Between fifty and sixty brethren were present, and took part in this interesting ceremony. Among those present were:—Bro. McIntyre, W.M. of the British Kaffrarian Lodge; Bro. Wheelwright, W.M. of the Lodge of Good Hope; Bros. P.M.s' J.C. Kemsley, Tonks, and Bain, and several visiting brethren, amongst whom was the late Mayor, Bro. J. Miller. After the brethren had retired, and the Board of Installed Masters had duly placed the W.M. Elect, Bro. S. Bain, in the chair of K.S., according to ancient custom, the W.M. proceeded to the investiture of his officers, as follows:—Bro. J. A. Bell, S.W.; Bro. C. W. Frames, J.W.; Bro. W. Armstrong, Treasurer; Bro. P.M. H. E. Tonks, Secretary; Bro. A. Hill, S.D.; Bro. J. Riches, J.D.; Bro. H. Frost, I.G.; Bros. J. W. Clark and J. Horton, Stewards; and Bro. J. Morley, Tyler. The addresses were delivered with great pathos and feeling by the Installing Master, Bro. H. E. Tonks; and the Lodge being then closed in form and harmony, the brethren adjourned to the banquet hall, where a most sumptuous repast had been prepared by Bro. W. Phillips, of the Club, than whom a more successful caterer can scarcely be found. After the solids had been disposed of, the W.M. rose and proposed the first toast, "The Queen and the Craft," which was responded to with the accustomed enthusiasm. The W.M., in proposing the next toast, said he had the happiness of proposing "The Health of Bro. His Royal Highness the Prince of Wales, Past Grand Master, and he felt sure this toast would be responded to most heartily, the more especially as it had pleased Providence to restore our Brother to health, after a very severe and dangerous illness, and he sincerely trusted he might be long spared to us, both as a brother Mason and as our beloved Prince. (Drank most enthusiastically). Then followed in their order, the M.W.G.M., The Marquis of Ripon; the Earl of Zetland, P.G.M. of England; Bro. R. Southey, P.G.M. of South Africa; and following these came the toast of the evening, by the I.P.M., Bro. Tonks, who, in a few kind words, expressive of his confidence in the able government of the W.M., proposed "The Health of the W.M., Bro. S. Bain," which was drank with all the honours. The W.M., in responding, said he thanked them sincerely for the cordial and hearty manner in which his health had been proposed and received by them. The dearest wish of his heart was to see Masonry flourish amongst them; it was to his mind one of the noblest institutions extant, and was well worthy of both their zeal and attachment, and that they might depend upon his best efforts being directed to filling the chair of the Lodge both with credit to himself and, he trusted, with satisfaction to them all. It was peculiarly pleasing to his feelings that his former occupancy of the chair of the Lodge should have merited this additional mark of their favour, and that no exertions on his part should be wanting to sustain that good opinion of the brethren, of which he felt at that moment justly proud, and his sole aim should be to further the interests of their venerable institution. Other toasts then followed,

including "The Retiring Officers," "The Newly-elected Officers," "The I.P.M., Bro. Tonks," "The W.M., Officers, and Brethren of the Sister Lodge," "The Visiting Brethren," and "Prosperity to the Lodge of Good Will." This toast was given by Bro. John Miller, the late Mayor, who said that, although he confessed to his short-coming as a working member, still he had the prosperity of the Order at heart, and felt sure that under the able management of the present Worshipful Master the Lodge could not fail of being prosperous. The W.M., in response, said he felt it his duty to reply to the last toast, and in doing so would take that opportunity of stating, more especially to those brethren who had honoured them with their company as visitors, that they had it in contemplation to alter the present building, by putting another storey on it, and that he hoped on the next occasion of their annual festival they would be received in a building much larger than the present, more commodious for the purposes of Masonry, and a very great ornament to the town. The toasts were interspersed with some capital singing, among the latter Bro. Signor Abecco sang two delightful ballads, accompanied on his harp. The Tyler's toast and "God save the Queen" concluded a agreeable evening.

#### Royal Arch.

#### SCOTLAND.

GLASGOW.—*The Caledonian Unity Chapter*, (No. 73).—The companions of this chapter met on Tuesday, the 27th ult., in their hall, Buchanan-street. D. Gilchrist, M.E.Z., presided; assisted by Comps. McDonald, H; G. W. Wheeler, J.; T. Findler, Scribe, E., and other officers. The work consisted of the advancing to the Mark and Chair degrees of Bros. Thomas Potter of St. Mary's, No. 27; and John F. Flambridge, of the Thistle and Rose Lodge, No. 73. The nomination of officers for the ensuing year was then proceeded with, all the superior officers being unanimously re-nominated. The election will take place on the 23rd inst. The M.E.Z. then, in the name of a few of the companions of the chapter, presented to T. Findler, S.E., a Royal Arch jewel, as he was about to take his departure for Barrow-in-Furness, stating that had time permitted, he had no doubt that the rest of the companions would have gladly have joined in the same. Comp. Findler said he was so surprised at the unexpected gift, that it had really deprived him of speech, for he had not received the slightest intimation that anything of the kind was in contemplation, but the spontaneity of the gift would enhance its value in his eyes, and while a rich ornament to adorn his person he should never be able to wear it without thinking of the happy hours he had spent with the companions of the Caledonian Unity. On the clasp of the jewel is inscribed "Presented to Comp. Thomas Findler, for his services to Chapter 73, as P.S., J., and Scribe E.; August 27, 1872."

#### Mark Masonry.

#### LANCASHIRE.

PRESTON.—*Birchall Lodge* (No. 143).—The regular meeting of the members of the above prosperous lodge, was held on Monday, the 19th inst., at the Bull Hotel; Bro. Lieut.-Col. Thos. Birchall, W.M., P.G.J.W., in the chair, supported by Bros. Major Thomas Wilson, S.W.; R. Robinson, J.W.; J. J. Greaves, M.O.; Capt. Lockart, S.O.; R. Wilborne, J.O.; Geo. Galloway, P.M., S.D.; J. Green, J.D.; Jno. Cockshott, Registrar; Cuff, Secretary; W. Bro. Jas. Porter, P.M. 60, G.S.D. England; W. Bro. Thos. Hargreaves, P.M. 141, G.J.D. England; Capt. Whitehead, Clegg, R. Robinson, Janitor, and several others. The lodge was opened at 7.30, and after the minutes of last meeting had been read and confirmed, the ballot was taken for Bro. Parke, Cottam, Johns, and Atherton, for advancement, also for Bro. Rev. F. A. Cave-Brown-Cave, University Lodge, 97, Oxford, as a joining member, and in each case proved unani-

mous. Bros. Soulby, Sykes, and Cottam, being present, were introduced and advanced, and this being the whole of the business, the lodge was closed according to antient custom with solemn prayer at 9.30, after which the brethren adjourned to an excellent repast, provided by the Worshipful Master, and a pleasant, profitable, and agreeable evening was spent. It was announced during the proceedings that the Most Worshipful Grand Master would hold a special Grand Lodge at Manchester, on Wednesday, Oct. 2nd.

LIVERPOOL.—*West Lancashire Lodge of Mark Masters* (No. 65).—The regular meeting of this Lodge was held on Monday evening last at the Masonic Hall, Hope-street, Liverpool. Bro. Thomas Clarke, who occupied the chair of W.M., opened the Lodge shortly after six o'clock, supported by Bro. T. Ashmore, S.W.; Bro. J. Taylor, J.W.; Bros. Hamer, Larsen, and Leedham, P.M's. The minutes of the previous meeting, held on the 1st July, having been read and confirmed, various communications were read, and other business transacted. The ballot was taken for Bro. W. S. Barker, of the Derby Lodge, and Bro. S. May, of St. John's Lodge, No. 673, and both brethren were unanimously elected. The brethren then proceeded with the election of W.M., there being twelve brethren eligible for the office, and on the vote being taken Bro. T. Ashmore was declared elected by a majority. Bro. J. L. Goepel, P.M. and P.G.S.O., was unanimously and by acclamation re-elected the Hon. Treasurer for the seventh or eighth time. There being no other business of interest, the lodge was closed in due form, and the brethren subsequently adjourned to a capital banquet.

#### Knights Templar.

#### SCOTLAND.

GLASGOW.—*Girvan Encampment*.—Monday, August the 19th, will be a day to be long remembered in the annals of the Girvan Encampment, No. 32, as on that occasion no less than eleven came forward to be created Knights of that religious and military Order. The encampment met at 22, Struthers-street, the M.N.C. Sir Knight R. Bell, presiding, assisted by J. Park, D.C.; T. Clanachan, P.N.C.; M. Clanachan, C.C.; Thos. Chatfield, S.C.; D. Butler, J.C.; and G. W. Wheeler, Recorder, who also acted as Prelate. Petitions for reception into the Order were then read from the following companions, viz.:—J. Findler, of Lodge 13, Chap. Scribe E. 73 and 104; J. Hay, Lodge 73, Chap. 73; J. Hughes, Lodge 39, Chap. 73; H. Nevill, Lodge 6, Chap. 73; J. Thompson, Lodge 28, Chap. 73; G. Pollard, Lodge 11, Chap. 12; G. B. Adams, Lodge 360, Chap. 50; R. J. Smith, Lodge 6, Chap. 67; D. B. Fleming, Lodge 437; H. and Chap. 69, J. Dattie, Lodge 219, J. and Chap., 67; and E. A. Green, Lodge 178, Chap. 87; the votes being unanimous in favour of their reception, they were then introduced, and after passing through the solemn ceremonies of this rite, were duly created Knights of the Temple. A Priory was then opened, and the same two gentlemen, along with Sir Knights T. Scott and P. Hepburn, were dubbed Knights of Malta, and entrusted with the secrets of that degree, the whole of the ceremonies being impressively rendered. Refreshment were then served, and the following, amongst other toasts, were given and responded to:—"The Queen and the Craft;" "The Royal Arch and Supreme Council of Scotland;" "Knight Templarism, and our Illustrious Frater, the Prince of Wales;" "Our Visitors from America and England," responded to by Sir Knights A. Bryson, of No. 1, Providence Commandery, Rhode Island, U.S., and D. Gilchrist, of the Royal Kent Encampment, Bengal, both of whom spoke highly of the very efficient work they had witnessed, and eulogised the N.C. and his staff of officers, and their pleasure at being present on so interesting an occasion. The next toast was "The M.N. Commander," proposed in an elaborate speech by Sir Knight J. O. Park. Sir Knight Bell briefly replied, expressing his pleasure that their work had been such as to meet the approval of their visiting brethren, who, as travellers, had a

better chance of judging than those of the encampment, who had never seen any other body at work. He then gave the health of "The Treasurer," Thos. Clanachan, one of the old Girvan Knights, without whose labour in past years the encampment would not now be in existence. Drunk with enthusiasm. Sir Knight Clanachan replied, and a collection being made in aid of a distressed frater, this truly interesting meeting was brought to a close.

### Reviews.

*The Israelites found in the Anglo-Saxons.* By WILLIAM CARPENTER, P.M. and P.Z. London: George Kenning, 198, Fleet-street.

Mr. Carpenter is truly a veteran and an indefatigable author. During a long and laborious life-time, he has been a constant contributor to newspaper and periodical literature, and has edited and conducted some of our most advanced independent and popular journals; and yet, at the same time, he has found opportunity to contribute to Biblical literature well nigh a score of volumes, several of them of great labour and merit, and all of them evincing great painstaking and research. He has, indeed, given a whole library to the Biblical student. Now ripe in years, and apparently not satisfied with the retrospect of a life of so much labour and usefulness, he has caught the contagion and enthusiasm of Wilson, Glover, and Hind, who have sought to impress on the Anglo-Saxon mind the idea, that the ten tribes of Israel have never been really lost, but that, during a long course of centuries, they have been specially hidden away, as Israel, but at the same time protected and developed by the Almighty Providence, which rules the world and regulates the history of man; and that now, in the fulness of time, the veil being removed, we are, by infallible signs, to recognise those ten tribes, so long regarded as lost, in the stirring, pushing, prosperous, dominant Anglo-Saxon race. Traces of this thought are to be found in the works of some old writers, but it is only during the last few years that it has been brought out with clearness and positiveness, and enforced upon us by successive students of the question, as a distinct article of belief—"A truth so strange, 'twere bold to think it true;" though, undoubtedly, it is a belief that will find willing acceptance among the Anglo-Saxon people, whether in England, America, Germany, or elsewhere, if its advocates can only support their theory with anything like plausible argument. Those who have long been familiar with the Protestant Bible, have grown up with a high esteem for the special privileges of the Israelitish people, as depositors of religious truth, and the chosen instruments of the world's enlightenment; and if they are now taught, on what assumes to be the joint authority of scripture and history, that they are the true descendants of that favoured people, the doctrine will harmonise with the idea, that they have, in this modern era, a mission to mankind, somewhat analagous to that which was given to the Jews in ancient times. It will be very easy and agreeable further to persuade themselves that the missions are not only analagous, but identical, and that they are sharers in the exalted privileges, and heirs of the promises given to Israel. We have been taught to believe in Abraham, and follow him as our spiritual father; but if, in addition, we are to believe that we have Abraham for our natural father—our progenitor, according to the flesh—this must at least be flattering to the prejudices of our early religious training. What a pedigree is ours, if we are to trace our descent direct from that venerable patriarch, who stood on the plains of Mamre, pleading, face to face with God, for the apostate and doomed cities—from Abraham, who was the friend of God, the father of the faithful, and the type and model of spiritual character! We cannot wonder, if the few writers who have hitherto ventured on this topic, have been led away by a lofty and contagious enthusiasm; nor shall we wonder if their readers should yield themselves readily to the fascination of this belief, and adopt it even with more decisiveness than their teachers.

On entering upon the examination of this question, it is important to the student to clear his mind of all identity between the Israelites, (the ten tribes) and the Jews, (Judah and Benjamin).

It is a common opinion, arising principally from want of precision of thought, that the Jews are the only remaining representatives of the once distinguished seed of Abraham, and that the promises of restoration to Palestine, and future aggrandisement, are all to be realised in their experience, and in their's alone; in fact, that the Ten Tribes are lost for ever to the comity of nations. Our reading of prophecy does not bring us to this. So far, we are one with our author, as to believe there still remains a destiny for the ten scattered tribes, distinct from that of Judah, who have hitherto been so remarkably preserved as a separate people, amid all their persecutions and wanderings.

Mr. Carpenter thus expresses himself on this branch of the subject—"The sure word of prophecy depicts a glorious destiny for Israel, as the messengers or missionaries of God's grace and mercy to mankind, through whom Judah is to be regenerated and restored, and the fulness of the gentiles to be brought in; and if the identity of the Saxon race with the Israelites is shown to be highly probable, many passages of Scripture and history, hitherto doubtful or perplexing, will become clear.

That the Jews (Judah) will be restored to their own land, is the general belief of Jew and Gentile, as the necessary fulfilment of the Divine promises given in the Hebrew prophecies; but Mr. Carpenter maintains that Israel (the Ten Tribes) must likewise, and, indeed, must first be restored to their inheritance, in fulfilment of promises given by God, and recorded by the same prophetic authorities. This is the very basis of his arguments—Israel, as well as Judah, has been carried away; and Israel as well as Judah must be restored. Anything less will fall short of a complete fulfilment of prophecy, and no one who believes his Bible, can reconcile himself to the persuasion, that the Lord will be slack concerning his promises. In support of this view the prophet Amos is quoted:—"I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Behold, saith the Lord, I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them." (Amos ix.)

Mr. Carpenter further argues that the promised land was given to the seed of Abraham "for ever," as an "everlasting possession," and, accepting these terms in their fullest significance, he contends that the land cannot be permanently alienated from the sons of Jacob and their descendants—a conclusion which would seem irresistible from the stand point indicated.

Where, then, is this ancient and interesting people to be found? It has been said they have been discovered in Russia, Tartary, China, Japan, Turkey, Afghanistan, Burmah, Malabar, and Abyssinia, the customs or traditions of small communities leading to their identification with Israel. No doubt small numbers may have found their way to these several places, but these small and scattered fragments of a people that once was truly great, can never represent the national aggregate.

Having thus prepared his readers, by a series of arguments, to show that the ten tribes are not absorbed, or lost, as a nation, and that though carried away and unrecognised for centuries, they are yet to be restored, according to the determinate counsel and foreknowledge of God, Mr. Carpenter proceeds to trace the history of the tribes, and to identify them with the Saxon race. Their deportation is thus described:—

"The kingdom was first made tributary to Assyria, and the principal inhabitants were transported to the river Kur, which mingles its waters with the Araxes, and empties itself into the Caspian Sea. After the lapse of a few years, during which the sufferings of the remaining people,

occasioned by the siege of Samaria, appear to have been horrible in the extreme, Sargon carried away the rest of the tribes into Asshur—that is Assyria—and to Halah, to the river Habor, or Chebar, and to Gozan, north-west provinces of Assyria and Media. Thus, Ephraim, or the kingdom of Israel, was utterly extinguished, 722 B.C."

It was, indeed, a complete national annihilation, as the writer of the Second Book of Kings says: "The Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah, only." Nor are we of those who believe that the Ten Tribes returned with Judah, when she went up from the Babylonish captivity. A few may have done so, but there was no national return of the Ten Tribes to the land of their forefathers. Indeed, Samaria, the capital, continued in the possession of Gentile people, who had been sent thither from the north-east, and who had united the worship of Jehovah with that of false Gods, and between whom and the Jews there ever existed a complete alienation. "The Jews had no dealings with the Samaritans."

As to the chief locale of Israel's captivity, our author, following Sir Isaac Newton and other authorities, places it on the east of the Black Sea, in Georgia and Circassia, the inhabitants of which, as Herodotus states, practised circumcision. Philo describes the Jews as being very numerous in the East, under the empire of the Persians, and Josephus says that in his time the Ten Tribes were in great multitudes beyond the Euphrates.

The chapter devoted to this point is very interesting, but we cannot enlarge on the discussion. Equally interesting is the chapter about the Getae, or Goths, from whom the descent of the Anglo-Saxons is traced. Here the authority of Sharon Turner is pressed into service. He says, "The most authentic facts that can now be gleaned from ancient history, and the most probable traditions that have been preserved in Europe, concur in proving that it has been peopled by three great streams of population from the East, who have followed each other. (1.) The Kimmerian, Keltic or Celtic race. (2.) The Scythian, Gothic, and German tribes, from whom most of the modern nations of continental Europe have descended. (3.) The Sclavonian and Sarmatian nations, who established themselves in Poland, Bohemia, Russia, and other vicinities."

"This able writer," says Mr. Carpenter, "who has set aside many fanciful and fallacious theories on the origin of the Saxon race, has shown that the Scythians or Goths drove their predecessors, the Celts, towards the northern and southern extremities of Europe, and not only reached the Rhine, but crossed it into France; and from the branches of the latter stock, our own immediate ancestors, as well as those of most of the celebrated nations of Europe, have unquestionably descended—as the Anglo-Saxons, lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Swiss. Europe changed her inhabitants, as it were, the new race issuing from the Danube, whence, as we have seen, they had made their descent on the Roman Empire."

To sum up, in the language of Mr. Carpenter himself, "The probabilities, I think, are very striking, that the Getae of Mœsia and Dacia were of the Ten Tribes who were carried by the Assyrians into upper Media and the countries between the Caspian Sea and the Euxine, and who thence pursued a westward course, along the shores of the latter sea, peopling the north of Germany and the Cimbrian Chersonesus; and who, under the name of Goths, overran the western Roman Empire, the great branch of them being now known as Anglo-Saxons."

The whole theory rests on the soundness of these arguments, and we must recommend our readers carefully to study them.

There are, however, many collateral arguments on which Mr. Carpenter, more or less relies, and which he urges with great skill, and in a manner that cannot fail both to please and to profit.

Thus, a chapter on Israel's migration from the East to the West, recalls to our recollection, many

interesting memorials of their sojourn there, among others, many sepulchral monuments, evidently of Hebrew origin. And we are also reminded that several rivers on the Euxine are called after Israelitish names. Much stress is laid on the similarity between the Israelitish and Gothic character and institutions. Thus we see in all the institutions of the Saxons, the principle of self-government; and, what is somewhat remarkable, ten was an adopted number. They chose one from every ten men amongst them to sit in the council of their little community, generally consisting of ten compartments or wards. Ten of these wards formed a tything or parish, and ten of these tythings formed a hundred. It will be remembered that by the Mosaic institutions, the people were placed under rulers of thousands, of hundreds, of fifties, and of tens. And a Jewish synagogue, corresponding to a modern parish, appears, at a subsequent period, to have been put under the direction of ten elders. The Saxon county, which was more extensive than the hundred, corresponded to the Tribe in Israel.

Nor should we overlook the fact, that the Saxons had the Israelitish division of the day, The ancient Egyptians, Babylonians, Persians, Syrians, and other Eastern nations, reckoned their day as we do, from sunrise to sunset. The Saxons, however, retained the Israelitish reckoning."

The Saxon language is said to yield proof of Israelitish origin, to some considerable extent. Sharon Turner has collected two hundred and forty-seven Saxon words, which are undoubtedly derived from Hebrew, and the cognate Arabic; and some have maintained that 95 per cent. of Saxon words are derived from the Hebrew. A careful examination of Saxon proper names is said, by Mr. Carpenter, to disclose the Hebrew custom, which, as is well known, gave names that were significant.

A whole chapter is devoted to show that Geta is a name given to Israel, and means a down-trodden vine—a figurative expression that may well be applied to a crushed and down-trodden people, especially when we bear in mind the fact, that Israel is often represented under the symbol of a vine, or a vineyard.

The latter part of the work is devoted to the consideration of the prophecies that identify Israel and the Anglo-Saxon race, and are thus classified:—

- I. Israel's localisation.
- II. Their Christianization.
- III. Their original possessions.
- IV. Their giving birth to nations or kings.
- V. Their diversified works.

Their principal localisation is fixed in "the ISLANDS," in the midst of the sea, the authority of 41st chapter of Isaiah being cited to justify this; and the British isles are identified as those indicated in prophecy, while Ezekiel is made to connect Tarshish and Sheba, or England and India in such a manner as to fix the prophecy unmistakably on England, with her Indian possessions. We should have been glad to see this chapter enlarged a little, for its arguments, as they stand at present, appear to us somewhat crude and inconclusive, though, probably, had they been more amplified, they might have been more convincing.

This same remark will apply to some of the succeeding chapters. To us, indeed, the latter part of the volume does not appear to be so fully argued out as the former; nevertheless, it abounds with interesting matter, and will well repay a careful perusal. Upon the whole, Mr. Carpenter's is a much more readable and popular book than others that we have seen on the same subject.

The argument is better sustained, and the reader is more thoroughly carried away by the views and hypotheses of the author. He will, indeed, often be tempted to take as demonstrated, what even the author admits to be only shown to be plausible and highly probable. Perhaps we may justly say, that a case of high probability is fairly made out on behalf of the theory in question; but we should certainly require some further light on prophecy, and some fuller evidence from history, to absolutely convince us that the Anglo-Saxons are truly the descendants of the ten tribes which revolted under Rehoboam, and were, about 250 years afterwards, extinguished as a nation, and carried away into captivity.

It is but just to add that the volume is a revised and enlarged publication of a series of papers originally published in the *Freemason*, and that the compact between Jews and Christians precluded the author from adducing arguments from the New Testament. Mr. Carpenter thinks he could have sustained his theory by even stronger proofs, if he had been permitted to do so. It might be well to prepare another and a larger edition, free from this restraint, if these stronger proofs are really forthcoming, for the subject is worthy of exhaustive treatment.

We might further suggest, that should another edition be published, a map, showing the migrations of the Ten Tribes would be a valuable illustration, and a useful aid to readers. A copious index, too, of the numerous Scripture quotations and illustrations, would be very acceptable to those who really wish to study a question which is fraught with so much interest.

*The Family Friend.* S. W. Partridge and Co.

This illustrated monthly magazine is fast increasing in popularity, and deservedly so. We are bound to recognise the excellence of this unpretending, but really most useful publication, and hope that as the aim of the editor is to assist in arresting the progress of pernicious literature, which is now, to a fearful extent, finding its way to the homes of our country, the members of our ancient and honourable society will support him in his good work.

The magazine will be found to be worthy of its title, and pre-eminently a friend to the British workman, and to all lovers of unsensational reading.

*The People's History of Cleveland.* Tweddell and Sons, Stokesley, Yorkshire.

Again, another work from the inexhaustible and most fertile brain of the veteran man of letters, Bro. Geo. M. Tweddell. This time it is of such a character, that we predict a speedy and large sale of its several parts, and hence we have faith in its completion in a few months. We are sorry to find, however, our friend's experience has not been always of this pleasurable character, for we possess parts of several most excellent publications of his uncompleted, and have been so for months, and some for years. We wish him heartily all the success he deserves.

#### WAS SHAKSPEARE A FREEMASON?

(From the Royal Cornwall Gazette.)

I wonder whether Shakespeare—Charles Knight will have it to be Shakespeare, and I believe him to be correct, for surely Shakespeare knew best how to spell his own name—was a Freemason: Two or three months ago I read that Mr. Parkinson said he was; and I have surmised a hundred times since, off and on, whether the asserter of the statement was right or not. Mr. Parkinson is, I think, prominently connected with the London daily press. At any rate he is the newly-elected Master of a Lodge recently formed at no great distance from the metropolis under somewhat peculiar circumstances. As well as I remember, a Bard of Avon Lodge, whose appropriate site would be renowned Stratford, had been neglected in its proper home, so some men of taste, who love both Masonry and Shakespeare, were authorised to rebuild the lodge nearer London. It was at its installation that Mr. Parkinson asseverated that England's greatest writer was a Mason. He referred, in very chaste language, to Shakespeare's qualities as author, playwright, actor, and man; but, when he would have spoken of his proofs that the immortal William was a Brother (had the newspaper report continued) the veil was drawn between the sons of light and the profane, and, as one of the last, I have been groping about ever since. That Shakespeare was a butcher, farmer, woolstapler, deerstealer, and ostler, and that he was neither, has been well discussed. More recently he has been claimed for some of the learned professions, especially for the law. That, in heart and soul

he was a musician, painter, philosopher, lover, botanist, and naturalist, all of us, even the most casual reader, must admit. And so, Mr Parkinson may mean that, in thought and sentiment, he was a speculative Mason—that he has enshrined in undecaying monuments, though they be but of words, some of the richest treasures of the Masonic creed. But you will remember that one of the most telling arguments of those who have laboured to prove that the poet was of their calling, was that none but a professional—none but a man versed, nay steeped, in the technicalities of his trade—could say the things he has said in such words as he has used. The argument told until some other writer used it to shew that Shakespeare was of his craft. And then the on-looker saw that both were wrong and both were right—that the bard's knowledge of minutest details were almost as wondrous as his grasp of Nature and Truth; and that, as he is for all time, so he was of no particular trade. However I guided my inquiry by this argument. If Shakespeare was a Freemason, surely he would use the terms, the symbolisms, of his Order. They are most expressive. They seem to be cherished by every modern brother. He uses them daily and hourly. Did Shakespeare employ them? Upon this hint I—looked. Here is the result. Shakespeare never wrote such a word as "Freemason." I thought I had him when I came to "The singing masons, building roofs of gold;" but this beautiful phrase belongs to the little honey bees—instinctive masons, whose association, loyalty, building skill, industry and provision for the future make them worthy our best study and deepest admiration. The clowns, in Hamlet, who fun and joke in the churchyard about Christian burial and crowners' quest law, ask "What is he that builds stronger than the mason? We know the answer too well. The Count of Rousillion has to stay with the King of France (in All's Well) much against his inclination; but his complaint that he will be able to do nothing nobler than "creak his shoes on the plain masonry" is not redolent of the tessellated pavement. A term much used by Masons, in these times and in some of their oldest documents is, "Master." It was a favourite word of Shakespeare's. He uses it no less than five hundred and ninety-two times. The master of the vessel; the master of the Tiger; master doctor (frequently); master guest; master parson; master tapster; master constable; master schoolmaster; "my very noble and approved good masters," as addressed by Othello to the duke and senators sitting in the Venetian council-chamber; but never does it come as master Mason or as the master of a lodge. Ah! Lodge! Shallow accuses Falstaff: "You have beaten my men, killed my deer, and broken my lodge." That is not the lodge we want. The fantastic Don says to the country wench, Jaquenetta, "I will take thee to the lodge," but hardly means the place where woman is not permitted. Indeed our author speaks of lodging as much as lodge, and both words are used in the same sense. Nowhere does he use "craft" as a Mason would. The word "apprentice" is never employed by him; though once only he speaks of "apprenticehood." In Richard II., Bolingbroke speaks of serving a long apprenticeship to banishment—so long that when his freedom comes he will be able to boast of nothing but that he had become a journeyman to grief. Pretty talk, but unmasonic, that is not specially masonic.

"The triple pillar of the world transformed." Ah! here is a clue to something. It is a clue; but to one of the finest pieces of scorn in the English tongue. Philo says of the once noble Antony, "He becomes the bellows and the fan, to cool a gipsy's lust—the triple pillar of the world, transformed into a strumpet's fool!" Surely Shakespeare was not overfond of architecture. How significant, how full of meaning, is the column. Shakespeare never availed himself of the word "Architect." How often other writers employ it—the architect of his own fortunes, the Divine Architect of the Universe, &c. He uses it but once, and then it is as "an architect and plotter." "Corner-stone" he refers to once; to copestone or topstone, never. "Yond, corner-stone" is pointed at by one of the characters in *Coriolanus*, as being as difficult to move as the heart of the banished patriot. Arch he only uses

nine times. I can find no special meaning in any phrase in which it occurs. Banners he knows all about, but not as an internal decoration; banneret he only uses once; it was too Frenchified. He makes the "banquet ready in the privy chamber," but that apartment was then, as now, of the State, and not of any section of it. Shakespeare, however, gives the Mystic Brethren a capital motto for the entrance door of their secret apartment:—"All dedicated to closeness!" In the *Tempest*, Prospero tells Miranda the cause of their misfortunes. He had been all dedicated to closeness and the bettering of his mind, having previously said that he was "wrapt in secret studies." The arts with which those studies led to, all readers of the *Tempest* well know.

"Act on the square," boys, is a favourite modern maxim; and Shakespeare, or I greatly err, used the word "square" in that sense. In *Timon of Athens* we have it that it is not square (equitable or just) to take revenge on the innocent for the crime of the evil-doer. But he also employs it to denote a quarrel. In the *Midsummer Night's Dream*, Oberon, king of the fairies, and his queen never meet in the grove or green, by fountains clear or spangled starlight sheen, but they do square or quarrel. Autolycus, in the *Winter's Tale*, as a pedlar, is described by a servant as chanting to the sleeve-band of an article of lady's attire and the work about the square on't. I don't think there were feminine Masons in those days. "Compass," too, is a favourite word, but is not employed as Mr. Parkinson, I dare say, would like to find it. When Julia, about to array herself in the weeds of some well-reputed page, is asked by Puccetta, "What compass will you wear your farthingale?" And when the merry wives of Windsor speak of the garter's compass, in neither is it Masonically; indeed Shakespeare mainly applies the word in the meaning of to embrace or comprise. Cube, and gavel, and triangle are not once mentioned. Apron and rule are. Flavius rates the mechanics of Rome for walking abroad without the implements of their calling; but "Where is thy leather apron and thy rule?" is addressed to a carpenter and not a Mason. Corn, wine, and oil he does combine. When Gonzalo, in the *Tempest*, would reduce the island's inhabitants, to a state of idleness, he would have "no use of corn, or wine, or oil;" but the combination of these products of the earth was older than the days of Shakespeare, or of any English writer. When Dogberry gave the charge to "comprehend all vagrom men," or crook-backed Dick, on the eve of bloody Bosworth, directed Norfolk to hie him to his charge, it was hardly in the Masonic sense of the word. So we may go on until all are tried. Our great writer used language such as Masons and all who speak at times figuratively, must use. Darkness for ignorance; light in the sense of truth; darkness as symbolical of what is untrue; and a thousand other symbolismisms might be quoted, all apt and and beautiful in any system which aimed at inculcating the purest morality and the highest beneficence. But now comes, probably, the most curious fact of all. We know how Masons now, and in times so remote that their history is lost in mist, loved their Bible. Those great cathedral and bridge builders of the middle ages loved unity and brotherhood, but they revered their Bible. The divine may find prayer recommended by Shakespeare. He mentions the name of God more than a thousand times. But in not a single instance, in all the tens of thousands of phrases he has penned, has Shakespeare used the word Bible. So, putting it all together, I doubt, though Mr. Parkinson has asserted it, the internal evidence of the great man's great works that he was a Freemason.

**RED CROSS OF CONSTANTINE.**—Since the Crusaders no less than thirty-four princes of the Imperial House of Comnenes have been Grand Masters of this Order, and the most illustrious men in England, including the Royal Successors, and his Lordship the Earl of Beveige (Lord Kenlis is the present G. Sov.) have been found amongst its rulers and sovereigns, an order which the Abbé Guittiniani declared, in 1092, to be the most ancient in the world.

#### ANCIENT TEMPLARS' SONG.

The following, for which we are indebted to Bro. EMRA HOLMES, Grand Provost of England, and Eminent Commander of the Prudence Encampment of Knights Templar at Ipswich, is a MS. found amongst some old papers belonging to the Encampment, and will prove of interest to the members of the chivalric degrees.

#### ANCIENT TEMPLARS' SONG.

Copied for the Encampment of Prudence.

BY BRO. JOHN SANSUM.

God bless the noble band,  
Who grace this happy land.

With valiant knights!

May the United Three

Of the blest Trinity

Cement the unity

Of all great lights.

Twelve men were highly loved,

But one a Judas prov'd.

Put out his fire!

May Simon haunt all fools

Who vary from our rules.

May the heads of such tools

Rest high on spires.

'Gainst Turks and Jews we fight,

And in religious right

We'll breathe our last.

Poor pilgrims begging we

Will our Jerusalem see;

All steps, Sir Knights, have ye

Gloriously past.

Enter'd, pass'd, rais'd, arch'd,

And then like princes march'd

Through rugged ways.

At length great lights we view,

And poor old Simon too,

Also the word so true,

Glory and praise.

God in his rainbow\* gave

Colours which now we have,

Black, Red and Blue.

These colours emblems are

Of royal love most rare;

We are in soul sincere,

Just, good and true.

Sir Knights clap (sic) hand in hand,

None but Knights Templar stand

In circle round.

May we all live in love,

And every comfort prove.

May manna from above

Fall on this ground.

This ancient song is quoted in a Masonic document belonging to the Royal Order in Edinburgh, bearing date 1720 or 1730.—J. S.

Bro Emra Holmes vouches for the fact that this manuscript has been in the possession of G. S. Findley, P.E.C., the Registrar of the Encampment, for many years. Bro. Findley lent it to Bro. Holmes a short time since to copy.

\* Natural philosophy does not seem to have been much studied when these quaint verses were written. At all events the author evidently knew nothing of the prismatic colours.

#### NEW ZEALAND.

An emergency meeting of the Masonic body under the Scotch constitution took place on the 24th May, at the Masonic Hall, Dunedin. The following brethren were duly installed:—Bros. W. H. Reynolds, as R.W. Substitute Prov. G.M.; T. Hislop, as W. Prov. G.S.W.; T. Gore, as W. Prov. G.J.W. The ceremony of Installation was performed by the R.W. Prov. G.M. of New Zealand, S.C., Vincent Pyke, in his usual impressive manner. At the conclusion of the mystic ceremony, the brethren adjourned for refreshment. The first toast of the evening was "The Queen and the Craft," which was received and acknowledged with all the Masonic honours.

**COMPENSATION TO A BROTHER FOR PERSONAL INJURIES.**—At the Summer Assizes, lately concluded at Liverpool, Bro. Thornton, P.M. of 673 and 1182, brought an action against the Liverpool Omnibus and Tramways Company (Limited), to recover damages for personal injuries alleged to have been sustained by him through the negligence of the company's servants. Mr. Temple, Q.C., and Mr. Segar, were counsel for the plaintiff, and Mr. Russell, Q.C., and Mr. Gully, for the defendants. Mr. Temple said plaintiff was a licensed victualler, and master joiner and shipwright in Liverpool, and on the 20th February last, he was going to attend a Masonic meeting at Preston. He hailed a bus in St. James's-street, and it crossed the road to the side on which he was standing, where it stopped. He ascended to the roof, and was just going to take his seat, when, suddenly, the conductor whistled, and the horses made a jerk forward. The jerk threw the plaintiff over the rails, and he fell to the ground. He was so seriously injured, that he had been unable to attend to business as formerly, and it would be some time before he would be able to go about as usual. Bro. Thornton was called, and stated he had been confined to bed for eight weeks, and could not now walk without a crutch. Other evidence having been called, Mr. Russell, who had no witnesses, urged that there was contributory negligence by the plaintiff, who, he said, ought to have held on by the rail until he had taken his seat. The jury found for the plaintiff, damages £80.

#### METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, September 13, 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, SEPT. 7.

General Committee Boys' School, Freemasons' Hall, at 4.  
Chapter 975, Rose of Denmark, Star and Garter, Kew Bridge.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dille, 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, SEPT. 9.

Lodge 1366, Highgate, Gate House Hotel, Highgate.  
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, SEPT. 10.

Lodge 548, Wellington, White Swan Tavern, Deptford.  
" 1269, Stanhope, Thicket Hotel, Anerley, Surrey.  
Sydney Lodge of Instruction, Cambridge Hotel, Upper Norwood.

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. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. T. J. Barnes, P.M., 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, SEPT. 11.

Committee of Royal Masonic Benevolent Institution, at 3. Lodge 13, Union of Waterloo, Freemasons' Hall, William-street, Woolwich.  
 " 87, Vitruvian, White Hart, College-st, Lambeth.  
 " 1228, Beacontree, Private Rooms, Leytonstone.  
 " 1306, St. John of Wapping, Gun Tavern, High-st., Wapping.  
 Chapter 1260, Hervey, Britannia Hotel, Walham Green.  
 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, SEPT. 12.

Lodge 1076, Copper, Marine Hotel, Victoria Dock, West Ham.  
 " 1227, Upton, Spotted Dog, Upton, Essex.  
 " 1288, Finsbury Park, Finsbury Park Tavern, Holloway.  
 " 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.  
 Chapter, 72, Royal Jubilee, Horns Tavern, Kennington.  
 " 619, Beadon, Greyhound Hotel, Dulwich.  
 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. Earnes, Preceptor.

FRIDAY, SEPT. 13.

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 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.  
 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.  
 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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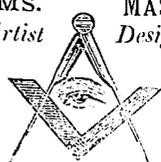
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