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THE CHARACTER of the BIBLE.

The volume which is by universal consent called the Bible—the Book—by way of distinction and pre-eminence, must be admitted to be a marvellous volume, if regarded only in the light in which what are strangely called “Christian Deists” place it; that is, as an uninspired production, or rather a number of productions, the several portions of which were written by various persons, at various times, and under diverse circumstances, and which have been preserved from a very remote period down to our own day.

The diversified character and intrinsic value of the Book, even thus looked at, are such as belong to no other book or collection of writings in the world. There are some extraordinary books indigenous to Hindostan and China; and there are a few fragments of what one might reasonably think were extraordinary books, the productions of Egypt and Babylon. Of the latter we know but little; and the little we do know shows that no reliance can be placed upon their strange mixture of fact and fable. Of the former, it can only be said that while they exhibit the mystical and marvellous theology of very ancient dupes, and the alleged records of histories that stretch far back into antiquity, the history is so inconsistent with itself, and demonstrably blends so much of fiction with whatever of fact it comprises, as to be altogether unreliable and untrustworthy, while the theology is vitiated by such monstrous figments, and unworthy and degrading representations of the Supreme Being, of His works and His government, as to make it revolting, not less to the mind of the intelligent deist than to that of the devout believer. The Bible, on the contrary, though comprising almost every variety of composition and of style—as cosmogony, history, theology, ethics, law, prophecy, psalmody, and ceremonial prescription—some parts of it being in prose and some parts of it in poetry, some written in a style which affords proof of its primitive character, some in a style which testifies to the advanced condition of the people among whom it was written—some in pure Hebrew, some in Hebrew corrupted by Chaldaic, some in Greek largely partaking of the Aramaic style and language, and evidently the production not of Greeks but of Hebrews writing in the Greek language—I say, that although there is this great diversity of subject and of style, and these lengthened periods of time interposing between the periods in which the various parts of the Bible were written, there is not found anything inconsistent with itself in any one portion of the volume, nor anything inconsistent in any one portion when brought into critical comparison with any other portion. consistent, progressive, rational, credible, and in every way in harmony with whatever of authentic history we have that is synchronous with any part of it. And then, what shall be said of its theology? of its divine teachings? of its revelations of God, and of His relation to His creatures? of His moral government, and provi-

dential dispensations? Upon this I must not expatiate. Suffice it to say, that the view which it affords us of man's origin and nature, of his wants and his destiny, and of God's being and attributes—of His works and His ways—are every way worthy of the great themes themselves, and in thorough harmony with the views that have been entertained by the most enlightened and highly-cultivated minds in ancient and modern times, though far in advance of anything that the mere reason or intellect of man has been able to evolve out of the profoundest investigations of which it has been found capable.

The very fact that it requires great labour and much ingenuity to make it appear to any reflecting and reasoning man that there are historical inconsistencies, scientific errors, or questionable doctrines propounded in the Bible is one of the many secondary proofs we have of its freedom from such alleged imperfections and blemishes. We do not need the profound investigations of the scholar, nor the acute penetration and lucid reasonings of the philosopher, to make manifest the fables, and extravagancies and frivolities of the Shaster or the Paranas, or other books which assume a high antiquity and a divine origin. These all lie upon their surface. You cannot look into any one of them without stumbling upon fictions or extravagancies. In truth, no intelligent man could for a moment regard the books as being what they pretend to be. Herein they are the very opposite of the Bible, which is from beginning to end, intelligible, consistent, credible, and in every respect worthy of what we should look for in a book which purports to enlighten mankind upon the highest and most important subjects relating to this world and the future. It is, indeed, a marvellous book, and stands by itself in the world.

WILLIAM CARPENTER.

ANCIENT AND MODERN MYSTERIES.

By BRO. ROBERT WENTWORTH LITTLE,

Provincial Grand Secretary, Middlesex; President of the London Literary Union; Editor of “The Rosicrucian,” &c.

(Continued from page 74.)

“Druidism was at that time the prevailing religion of the ancient Britains. But the toleration of paganism soon led to an harmonious admixture of the religious ideas of the Roman builders with those of the Druid priests. Long anterior to this, Christianity had dawned upon the British islands, for to use the emphatic language of Tertullian, “Britain, inaccessible to the Romans, was subdued by Christ.” The influences of the new faith were not long in being felt by the Colleges, and the next phase in their history is the record of their assumption of the Christian life and doctrine.

“But the incursions of the northern barbarians into Italy, demanded the entire force of the Roman armies to defend the integrity of the Empire at home. Britain was abandoned, and the natives, with the Roman colonists who had settled among them were left to defend themselves. These were soon driven, first by Picts, their savage neighbours, and then by the Saxon sea robbers, whom the English had incautiously summoned to their aid, into the mountains of Wales and the islands of the Irish Sea. The architects who were converted to Christianity, and who had remained when the Roman legions left the country, went with them, and having lost their connection with the mother institution, they became thenceforth simply corporations or societies of builders, the organization which had always worked so well being still retained.

“Subsequently, when the whole of England was taken possession of by the Saxon invaders, the Britons, headed by the monks and priests and accompanied by their architects, fled into Ireland and Scotland, which countries they civilised and converted, and whose inhabitants were instructed in the art of building by the corporations of architects.

“Whenever we read of the extension in barbarous or pagan countries of Christianity and the conversion of their inhabitants to the true faith, we also hear of the propagation of the art of building in the same places by the corporations of architects, the immediate successors of the legionary Colleges, for the new religion required churches, and in time cathedrals and monasteries, and the ecclesiastical architecture speedily suggested improvements in the civil.

“In time all the religious knowledge and all the parts of Europe, were concentrated in the remote regions of Ireland and Scotland, whose mission-

aries were sent back to England to convert the pagan Saxons. Thus the venerable Bede, tells us, (Eccl. Hist. lib. iii. cap. 4, 7,) that West Saxony was converted by Algebert, an Irish bishop, and East Anglia, by Fursey, a Scotch missionary. From England these energetic missionaries accompanied by their pious architects passed over into Europe, and effectually labored for the conversion of the Scandinavian nations, introducing into Germany, Sweden, Norway and even Ireland, the blessings of Christianity and the refinements of civilized life.

“It is worthy of note that in all the early records of the word *Scotland* is very generally used as a generic term, to indicate both Scotland and Ireland. This error arose most probably from the very intimate geographical and social connexions of the Scotch and the northern Irish, and perhaps, also from the general inaccuracy of the historians of that period. Thus has arisen the very common opinion, that Scotland was the germ whence sprang all the Christianity of the northern nations, and that the same country was the cradle of ecclesiastical architecture and operative masonry.

“This historical error by which the glory of Ireland has been merged in that of her sister country, Scotland, has been preserved in much of the language, and many of the traditions of modern Freemasonry. Hence the story of the Abbey of Kilwinning, as the birthplace of Masonry, a story which is still the favourite of the Freemasons of Scotland. Hence the tradition of the apocryphal mountain of Heroden, situated in the north-west of Scotland, where the first or metropolitan Lodge of Europe was held; hence the high degrees of Ecossais, or Scottish Master, which play so important a part in modern philosophical Masonry; and hence the title of “Scottish Masonry,” applied to one of the leading rites of Freemasonry, which has, however, no other connection with Scotland than that historical one through the corporations of builders, which is common to the whole institution.

“It is not worth while to trace the religious contests between the original Christians of Britain and the Papal power, which after years of controversy terminated in the submission of the British Bishops to the Pope. As soon as the Papal authority was firmly established over Europe, the Roman Catholic hierarchy secured the services of the Builders' corporations, and these under the patronage of the Pope and the Bishops were everywhere engaged as “travelling Freemasons,” in the construction of ecclesiastical and regal edifices.

“Henceforth we find these corporations of builders exercising their art in all countries, everywhere proving, as Mr. Hope says, by the identity of their designs that they were controlled by universally accepted principles, and showing in every other way the characteristics of a corporation or guild. So far the chain of connection between them and the *Collegia Artificum* at Rome has not been broken.

“In the year 926 a general assembly of these builders was held at the city of York, in England. Thence sprang the document, well-known as the York constitutions, and the York rite of Masonry, now practised by the English Lodges.

“Four years after, in 930, according to Rebold, Henry the Fowler brought these builders, now called Masons, from England, into Germany, and employed them in the construction of various edifices, such as the Cathedrals of Magdeburg, Meissen and Merseburg. But Krause, who is better and more accurate as a historian than Rebold, says, that as respects Germany, the first account that we find of these corporations of builders, is at the epoch when, under the direction of Edwin of Steinbach, the most distinguished architects had congregated from all parts of Strasburg for the construction of the Cathedral of that city. There they held their general assembly, like that of their English brethren at York, enacted constitutions, and established at length a Grand Lodge, to whose decisions numerous lodges or *hütten* subsequently organised in Germany, Bohemia, Hungary, France and other countries yielded obedience. George Kloss, in his exhaustive work entitled *Die Freimaurerei in ihrer wahren Bedeutung*, has supplied us with a full collation of the statutes and regulations adopted by these Strasburg Masons.

“We have now got upon recent historical ground, and can readily trace these Associations of builders to the establishment of the Grand Lodge of England, at London, in 1717, when the Lodges abandoned their operative charters and became exclusively speculative. The record of the continued existence of Lodges of Free and Accepted Masons from that day to this, in every civilized country of the world, is in the hands of every Masonic student. To repeat it be would a tedious work of supererogation.

“Such is the history, and now what is the necessary deduction? It cannot be doubted that Krause is correct in his theory, that the incunabula—the cradle or birth-place—of the modern Masonic Lodges, is to be found in the

Roman Colleges of Architects. That theory is correct, if we look only to the outward form, and mode of working of the Lodges. To the Colleges are they indebted for every thing that distinguished them as a guild or corporation, and especially are they indebted to the architectural character of these Colleges for the facts so singular in Freemasonry, that its religious symbolism,—that by which it is distinguished from all other institutions,—is founded on the elements, the working tools, and the technical language of the stonemasons' art.

"But when we view Freemasonry in a higher aspect—when we look at it as a science of symbolism, the whole of which symbolism is directed to but one point, namely, the elucidation of the great doctrine of the immortality of the soul, and the teaching of the two lives, the present and the future—we must go beyond the Colleges of Rome, which were only operative Associations, to that older type to be found in the Ancient Mysteries, where precisely the same doctrine was taught, precisely in the same manner. Krause does not, it is true, altogether omit a reference to the Priests of Greece, who, he thinks, were in some way the original whence the Roman Colleges derived their existence, but he has not pressed the point with the pertinacity which its importance requires. He gives in his theory a pre-eminence to the Colleges which they are not in truth entitled to.

"The theory which I should advance on this subject, and to maintain which has been the object of the present sketches, is that Freemasonry is indebted for the working of its Lodges, for its organization as a guild, and for its connection with the operative art of stonemasonry, to the Roman Colleges of Architects; but that for its science and philosophy, for its religious character, and above all for its symbolism, it is indebted to the sacred Mysteries of the Ancient Pagan World."

(To be continued.)

LEAVES FROM MY LIBRARY.

BY MARMADUKE MAKEPEACE.

(Continued from page 81.)

By mischance, Alfonso Jourdain, Count of Toulouse, had also married a female branch of the Bozon family, and claimed also a right to the throne. Which of the two warriors had the better title? It was of course to be awarded to the stronger. They fought; Alfonso was vanquished; and according to immemorial custom, the victorious chief was of necessity the legitimate monarch.

Berenger, now at ease, turned his arms against the Saracens, who having got possession of the Balearic Isles, had covered the Mediterranean with their vessels. He attacked and vanquished them, took Majorca, pursued them by sea, made an edifying massacre of them, and received a letter from the sovereign pontiff, expressive of the gratitude of the Christians to the illustrious slaughterer of the unbelievers.

In the meantime the Count of Toulouse had raised another army, and invaded his rival's dominions. Berenger repaired in all haste to Marseilles; and after a preliminary slaughter of several thousands of subjects on both sides, he signed a treaty of partition with Alfonso Jourdain, by which he ceded to him all that part of Provence lying between the Durance and the Isère, in order to restore peace to the rest of the kingdom. Raymond, having lost his first wife, who had left him no other child than the Princess Zenaira, had taken a second consort, who, being heiress of Arragon and Navarre, had brought him the possession of two new crowns. To a weak prince, the weight of a single diadem is often so burthensome that it bows down and crushes him; but a bold and reckless hero can bear twenty at a time, and carry his head the higher for them. Raymond was obliged, in order to reign in Spain, to quit his dismembered kingdom of Provence. Before leaving Aix, however, he assembled the nobles of the land, and informed them of a wish of which they were ignorant, but which, he said, was generally manifested by the people, of being governed by Zenaira: he then proclaimed his august daughter the Sovereign of Provence. The ceremony of her coronation was either purposely or accidentally omitted; but in such a case a little anointing, more or less, it is said, does not much matter.

Alas, the reign of Zenaira commenced under the most ill-starred auspices. Raymond Berenger, recognised by the Roman pontiff as the legitimate King of Provence, had declared that he would not hold of the emperor, but of the holy see. Enraged at this affront, Frederic the First stirred up Alfonso Jourdain again to invade the states of his old rival, and undertook to defray a part of the charges of the war; promising him the investment of the kingdom of Zenaira as soon as he should have conquered it.

While Berenger had remained at Aix his presence sufficed to awe the Count of Toulouse,

and the enemies of good order; but he had now set off for Spain; a female was left in his place, and an opportunity for revolt was offered to the discontented.

Some of the chief vassals of the kingdom, ashamed of being governed by a princess, corresponded secretly with Alfonso Jourdain, and had pledged themselves to aid his attempt. Others were displeased that Provence should be held of the Roman see, and acknowledged no liege lord but Frederic, whom they invited to the attack. Some of the more ancient chatelains affirmed that the Counts of Toulouse and Barcelona were equally usurpers; they said that a male heir of the Bozons was still in existence; and awaiting his appearance, they resolved in the mean time to obey no one. Some younger crusaders, returned from Palestine, exhibited a charter from Foulques, King of Jerusalem, which authorised them, in the name of Christianity, to form an independent principality in their native country, and to govern it by their own laws (a). A party of Provençal merchants, whose traffic connected them with Genoa and Pisa, indulged in dreams of a universal republic. One body of the clergy employed themselves, without any solicitation, in drawing up a theocratic constitution, to be published when opportunity should offer. The poor cried out for an agrarian law; the rich required an increase of their wealth; and the nobles only asked for a small extension of their privileges. In the midst of all these parties, a numerous secret association, called the *Invisibles*, formidable though hidden, and powerful though unknown, extended its mysterious ramifications into a hundred places at once (b); and, deluding the initiated, operated secretly, as it was said, the regeneration of the people. In this disorganisation, however, the Knights sported at tournaments, the prelates distinguished themselves in the chase (c), the troubadours sung of peace, and the Zenaira held courts of love.

A strange medley of reason and folly, of terror and gaiety, of courage and inaction, of caution and improvidence, prevailed at the brilliant court of Zenaira. Provided that the punctilios of royal etiquette were duly observed, the grand seneschal of the palace could not suppose the state to be in peril; and the young knights, adoring their lovely sovereign, thought, while their lances were in their rests, the kingdom was invincible.

To fill up the measure of disorder, the domination of religious and military orders increased daily. All wholesome ideas were overturned, all rights were uncertain, all power misplaced, and all offices confounded. The royal fortresses had become peaceable solitudes, and religious cloisters were warlike citadels. At court, the guards of the throne were dressed in silk and feathers; in convents, the holy monks bore casque and cuirass. An old man of the age of sixty was elected the *Prince of Love*; a child of four or five years old was made an archbishop; fair ladies taught the art military; and the politicians of the realm discussed the principles of amorous lyrics.

At this period too, Pierre de Bruys, the founder of a new sect, promulgated his doctrines. Using neither altar, nor mass, nor sacraments, but an internal worship, and secret prayers, this fanatic had made numerous proselytes. Thus, the religion, the throne, the government, and Heaven itself, were powerfully assailed in Provence. Thanks to the diffusion of intelligence, this state of things does not exist in our times. Now nothing is obscure, nothing is doubtful; all the most important questions are set at rest; we explain every mystery; we analyse all rights; our authorities are unchangeable; we have fixed principles; and we know how to respect, to believe, and to legitimate everything.

(a) This charter is set forth at in Les Preuves à l'appui de l'Hist. de Prov. de l'Abbé Papon.

(b) This association must not be confounded with that of the *Free Judges*, who were also called *Invisibles*. The latter was entirely aristocratic, and existed in the reign of Charlemagne. (See a note upon the secret tribunal, in the preface to Hermann of Unna by the Baron de Bock.) These secret societies are not of modern invention; they were frequent in the early ages, and their forms of initiation were founded upon those of the priests of Isis. That described was one of the most remarkable of this epoch. See the Annales de Provence.

(c) See La Courne de Ste. Palaye, tom. iii. Le Petit Jehan de Saincté. — Millot: Hist. de France, tom. i.

(To be continued.)

THEODORE MANSEL TALBOT, Esq., of Morgan Park, Glamorganshire, has accepted the appointment of Provincial Grand Master of Mark Masters in South Wales.

MR. J. R. TAYLOR, of Erzeroum, the explorer of Eastern Asia Minor and Arabistan, is now in London.

THE *Orchestra* says, that it is reported that Mr. Barry Sullivan has received from "a noble lady" a cheque for ten thousand pounds, to cover his losses at the Holborn Theatre.

INSTALLATION OF THE PROV. GRAND MASTER OF LEICESTERSHIRE AND RUTLAND.

One of the largest meetings of the brethren of this province which has ever taken place, was held at the Freemasons' Hotel, Leicester, on Thursday, the 10th inst., when nearly one hundred brethren were present "to assist" at the installation of the newly-appointed Provincial Grand Master, Bro. William Kelly.

That estimable nobleman, Earl Howe, P.D.G.M. of England, having on account of advancing years and failing health been led to resign his office as P.G.M., earnestly recommended Bro. Kelly (who had been his deputy during the whole of his rule over the province of fourteen years, as he had been previously of his predecessor, the late Sir F. G. Fowke, Bart.) to the M.W. the Grand Master, as his successor, a recommendation which was supported by a unanimous vote of the Provincial Grand Lodge, and in compliance with their desire, the M.W. Grand Master conferred this distinguished office upon Bro. Kelly.

Among the brethren on the occasion were, Bros. the Revs. John Spittal, M.A., and John Denton, M.A.; F. Goodyer, H. Etherington Smith, F.P.; J. Buck, M.D.; G. F. Brown, Major Brewin, G. H. Hodges, W. B. Smith, E. Clapham, Geo. Brown, and S. Davis, P. Prov. G. Wardens; the Revs. F. Orme, M.A., (Rector of Lyndon, and P.P.G.S.W. of Herts), and E. G. Anderson, M.A., P.P.G. Chaplains; N. Hayercroft, D.D., John Halford, M.A. (Wistow), and W. F. Fry, M.A.; Geo. Toller, jun., C. Stretton, and H. Deane, P.P.G. Regs.; L. A. Clarke, E. Hurlston, W. Johnson, W. Rowbottom, S. Love, and A. M. Duff, P.P.G. Deacons; Jos. Hames, P.P.G. Treas.; J. J. Fast, P.P.G. Supt. of Works; H. Douglas and T. Thorpe, P.P.G.D. of C.; C. Johnson, P.P.G. S.W. Jersey; E. Crow, P.P.G. Org.; J. Wilson, W.M. 1007, and J. W. Buzzard, S.W. 523, P.P.G.P.; Capt. John Bailey, J. Hart, L. L. Atwood and J. E. Bright, P.P.G. Stewards; Captains Goodchild and Dobell, F. Pern Newcome (Long Clawson) P.M. 1130, and P.P.G.J.W. Lincolnshire; Chester Newcome, W. Sculthorpe, J.W. 523; J. C. Clarke, J. I. Fairfax Scott, (Mount Sorrel); and many other members of the private lodges in the Province. Amongst the visitors were Bros. S. Jones, D.P.G.M., Northamptonshire and Hants; F. Binckes, P.G. Steward; J. F. Klein, P.G. Steward; J. Daniel Moore, M.D., P.G. Supt. of Works, West Lancashire; Alex. Brown, P.M. Coldstream Lodge, N.B.; Thos. White 776, Ballymena; H. Lazarus 689, Auckland, New Zealand; G. H. Dawn 47, Jos. W. Taverner 50, J. W. Taverner, P.M. 432, J. E. Duncombe 466, and C. H. Mackney, 89.

The Provincial Grand Lodge was opened at one o'clock by Bro., the Rev. John Spittal, M.A., P.G.C., and P.P.G. Senior Warden, who said he was authorised to desire the immediate Past Grand Officers to resume their offices.

The P.G. Sec., Bro. TOLLER, then announced that the R.W. Bro. Kelly, Provincial Grand Master-nominate, was in attendance for the purpose of being installed. The P.G. Sec. having been requested to obtain and read the patent of appointment, which was accordingly done, the P. Grand Wardens, Directors of Ceremonies, and Stewards retired, and then escorted the P.G.M. into the lodge, and to the Installing Master in the East. The Rev. Bro. Spittal then addressed the P.G.M. on the duties of his high office, required his assent to the ancient charges, and administered the O.B. of Provincial Grand Master, after which he invested him with the badge, collar, and jewel of office, and placed him on the throne of the Province, he was then duly proclaimed and saluted with the hearty applause of the assembled brethren.

The P.G.M. then addressed the brethren at some length, expressing the deep sense he entertained of the great honour which had been conferred upon him by the M.W. G.M., but that he felt even a greater pride and gratification in possessing the confidence and esteem of Lord Howe and the brethren of the province, at whose desire he had been elevated to his proud position as their chief. He then proceeded to explain the principles which would actuate him in the rule of the Province, and in the appointments to office, and after appealing to the brethren for the continuance of that confidence which he had received from them whilst in his subordinate capacity as Deputy, and for that active support without which, he said, all his exertions for the good of Masonry in the Province must be in vain. He concluded by again thanking the brethren for the great honour which, through their means to a great extent, had been conferred upon him, and for the patience with which they had listened to him. (The address was received with considerable applause by the brethren.)

Bro. the Rev. JOHN DENTON, M.A., P.M. 779, and P.P.G.S.W., then rose and read the following resolution, passed at the last meeting of that lodge, as he stated, unanimously and enthusiastically, on the proposition of the W.M., seconded by himself: "whilst deeply deploring the retirement from the post of Prov. Grand Master of so honoured a man and so excellent a Mason as Lord Howe, yet mindful of the many and great kindnesses they have both personally and as a lodge received from Bro. Kelly whilst Deputy Prov. Grand Master of the Province, admiring his Masonic research and acquirements, and thankfully acknowledging his zeal and labour in the cause of Masonry, the W.M., Past Masters, Wardens, Officers and Members of the Fellers and Ivanhoe Lodge of Freemasons, No. 779, held at Ashby-de-la-Zouch, beg to offer to Bro. Kelly their sincere congratulations and fraternal good wishes, on his succeeding Lord Howe as Grand Master of the united Province of Leicester and Rutland."

The P.G.M. having made a suitable reply, requested the P.G. Secretary to read the minutes of the P.G. Lodge held at Oakham, in September last, and of a subsequent

P.G. Lodge of Emergency, which were unanimously confirmed, including the revised bye-laws of the Province.

It was announced that letters of congratulation to the P.G.M. on his appointment, and of regret that they were unable to attend the meeting, had been received from, Lord Leigh, P.G.M. Warwickshire; his present and late D.P.G.M.'s, Bros. Colonel Machen and Elkington; the Right Rev. Bro. the Bishop of Peterborough; the Rev. Bro. Huyshe, P.G.M. Devonshire; Major Smyth, D.P.G.M.; C.E. Lucas, P.G. Secretary Lincolnshire; W. J. Hughan, P.G. Secretary Cornwall; Bro. Hervey, G. Secretary; Bro. John Symonds, P.G.D., and other brethren.

Bro. W. B. Smith, P.P.G.J.W., was unanimously elected P.G. Treasurer. The P.G.M. then appointed the following brethren as the officers of the Provincial Grand Lodge, and invested those who were present:—

L. A. Clarke, P.M. 279, Senior Grand Warden.
Edward F. Marriott, W.M. 779, Junior Grand Warden.
Revs. John Spittal, M.A., P.M. 523, and P.P.G.S.W., and N. Hayercroft, D.D., S.D. 523, Grand Chaplains.
W. B. Smith, P.M. 523, and P.P.G.J.W., Grand Treasurer (elected).

F. Pern Newcome, P.M. 1130, P.P.G.J.W. Lincoln, G. Registrar.

George Toller, Jun., W.M. 523, G. Secretary.

The Right Hon. Earl Ferrers, S.W. 779, G. Senior Deacon.

Henry Douglas, W.M. 1130, Grand Junior Deacon.

James Stannard (architect), 379, G. Sup. of Works.

John Wilson, W.M. 1007, G. Dir. of Cers.

T. H. Buzzard, S.W. 523, G. Asst. Dir. of Cers.

Captain Dobell, 1007, G. Sword Bearer.

E. J. Crow (F.C.O.), J.W. 279, G. Organist.

J. H. Garner, J.W. 779, G. Pursuivant.

T. Markham, J.W. 1265, G. Asst. Pursuivant.

Captain John Bailey, 1265, G. Standard Bearer.

Dr. Pearce, Sec. 279; W. Sculthorpe, J.W. 523; E.

Faulkner, S.D. 779; C. H. Capp, J.W. 1007; J. B.

Leadbeater, 1130; and T. G. Bennett, Sec. 1265, G.

Stewards.

C. Bembridge, 279, G. Tyler.

The P.G. Master then said that the Provincial Grand Lodge being again duly constituted, he was sure the brethren would concur with him in thinking that their first duty would be to endeavour to evince the love and esteem they had for Lord Howe, and their regret at his retirement. After some further introductory remarks—expressive of his obligations to Lord Howe personally for the condescension, the kindness, and he might indeed say the truly fraternal feeling which his lordship had ever displayed towards him throughout their long and close official connection of nearly fourteen years—he moved that the following address be presented to Lord Howe:—

"To the Right Honourable Richard William Penn, Earl Howe, Viscount and Baron Curzon of Penn, and Baron Howe of Langar, G.C.H., and D.C.L., &c., &c., &c., Past Provincial Grand Master of Leicestershire and Rutland, and Past Deputy Grand Master of England."

"We, the Grand Officers, Past Grand Officers, and members of the Provincial Grand Lodge of Ancient Free and Accepted Masons of Leicestershire and Rutland, in open lodge assembled, beg to approach your lordship with the expression of our sincere and deep regret at the severance of the tie which for nearly fourteen years has bound your lordship to us as our chief; a regret the more poignant that failing health is the cause of your retirement from the Grand Mastership of the Province.

"During your lordship's long connection of nearly half a century with the Craft in Leicestershire, you have been, both by precept and example, its zealous promoter, from the time when as Worshipful Master of St. John's Lodge, in the year 1823, you laid, with Masonic honours, the foundation-stone of St. George's Church, in this town; but it is more especially since your lordship's accession to the more important office of Grand Master of the Province that your beneficial influence has been felt. Under your lordship's rule Masonry has flourished greatly, and the number of lodges in Leicestershire has been doubled; whilst, as the sun—'that glorious emblem of God's goodness'—often shines the brightest at its setting, at the last Grand Lodge held under your lordship's authority the crowning point of success was attained, by the consecration for the first time of a Masonic lodge in the county of Rutland, and the annexation of that county by the M.W. Grand Master to the rule of this province. Nor has it been through your lordship's direct influence alone that Masonry has prospered. The many virtues which have ennobled your private life, no less than your illustrious name and high rank—and especially that truly Masonic virtue, Charity, which you have so munificently displayed—have shed a reflected lustre on our Order, which, from your position as our head, has tended to raise it in the estimation of the popular world.

"In now regretfully taking our farewell of your lordship as our chief, with the deepest feelings of love and reverence for your lordship personally, and of gratitude for your long and valuable services to Masonry, we fervently trust that you may be spared for years to come, in better health; and that when, in the course of time, you shall be summoned from this sublunary abode, you may receive a bright and everlasting crown in the Grand Lodge above, where the world's Great Architect lives and reigns for ever.

"Done in open lodge this 10th day of February, A.L. 5870, A.D. 1870.

(Signed on behalf of the Province,)

WILLIAM KELLY, P.G.M.

LEONARD A. CLARKE, P.S.G.W.

JOHN DENTON, P.P.G.S.W., as

J.G.W.

F. P. NEWCOME, P.G. Reg.

GEO. TOLLER, Jun., P.G. Sec."

The address was carried by acclamation, ordered to be entered on the minutes and a copy at once transmitted to Lord Howe.

In the earlier part of the proceedings, letters had been read apologising for the unavoidable absence of several of the brethren, among others from the Rev. Bro. W. Langley, I.P.M., No. 1130, the late Senior Grand Warden, and from Bro. E. F. Marriott, W.M., No. 779, the newly-appointed Junior Grand Warden, the former on account of the loss of his sister, and the latter of his uncle, votes of condolence were passed to the those brethren on the motion of the P.G.M. A unanimous vote of thanks was also passed to Bro. Charles Morris, P.M. 279, and P.P.G.S.W., for his valuable services as P.G. Secretary during the last ten years.

After some further business of a routine character, the Provincial Grand Lodge was closed in due form and with prayer, and at four o'clock about seventy brethren sat down to the banquet, the P.G.M. being supported on the right by Bros. Innes, D.P.G.M., Northampton and Hunts; F. Binckes, P.G. Steward and Sec. of Boys' School; Dr. Moore, P.G. Supt. of Works, W. Lancashire, and Major Brewin, P.P.G. Treas., and P.P.G.S.W.; and on the left by the Revs. John Spittal, M.A., P.G.C. and P.P.G.S.W.; Nathaniel Hayercroft, D.D., P.G.C.; Fred. Orme, M.A., P.P.G.C. and P.P.G.S.W., Herts; H. Etherington Smith, J.P., P.P.G.S.W.; &c.

Grace having been said on the conclusion of the banquet, and the toast of the "Queen and the Craft" having been honoured with all loyalty and with the first verse of the National Anthem,

The P.G.M. proposed "The R. Rev. Bro., the Bishop of the Diocese, and the Ministers of religion in the Province." He said that they were proud to have at the head of the diocese so eloquent an orator, and so popular a divine as the Bishop of Peterborough, but they were especially pleased that he was a member of their Order. He had had the pleasure of meeting the Bishop in that room a few days before, and although they could not have the honor of his presence on this occasion, he hoped they might at a future one, as he had been informed by the Bishop that although he had not been able to take an active part in Masonry for some years, he had a high respect and esteem for it. The P.G.M. concluded by referring to the benefit which Masonry in the Province derived from the large number of clerical brethren they possessed.

The Rev. Bro. SPITTAL, P.G.C., acknowledged the toast in a suitable and eloquent speech.

The next toast, "The Army, Navy, Militia, and Volunteers," was responded to by Captains GOODCHILD and BROWN, and by Major BREWIN, who was loudly called for and most warmly received, he, to the universal regret of the brethren, being about to leave the Province.

The health of the R.W. Provincial Grand Master was proposed in a highly complimentary manner by Bro. INNES (D.P.G.M. Northampton and Hunts), and was most cordially received by the brethren, and which Bro. KELLY acknowledged with expressions of gratitude, for the kindness he had received from the brethren on this and all occasions. He concluded by proposing the better health of their late estimable P.G.M. Lord Howe, which was also received in an enthusiastic manner.

The toast of the Visiting Brethren followed, the P.G.M., alluding to the fact that they had visitors, not only from the adjoining provinces, and from London and Lancashire, but from Scotland, Ireland and New Zealand.

The D.P.G.M. of Northampton and Hunts, and Bros. Dr. MOORE (a native of Leicester,) and BINCKES, responded; the latter brother stating that he chiefly attended as a mark of respect to Bro. Kelly, and to offer his own and the congratulations of several other metropolitan brethren on his elevation to this distinguished office, but that he could not avoid availing himself of the opportunity of pleading the cause of that noble Masonic Institution, the Boys' School, which he represented, and which he did in his usual eloquent and forcible manner.

This appeal was subsequently followed up by Bro. GEO. BROWN, P.P.G.J.W., and W.M. of No. 1265, Oakham, who has accepted the Stewardship for the Province on this occasion.

Several other toasts followed, but brevity was the order of the day, to enable the brethren to separate in time to attend a Masonic Ball for the benefit of the Leicester Infirmary, and the asylum for Aged and Decayed Freemasons and their Widows, which took place at the Assembly-rooms, under very distinguished patronage. Dancing commenced at half-past nine o'clock, and was kept up with great spirit until five o'clock. The whole of the proceedings were most satisfactory.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—[Advt.]

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & Co., Homoeopathic Chemists, London.—[Advt.]

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Royal Athelstan Lodge, No. 19.—The installation meeting was held at the City Terminus Hotel, Cannon-street, on Thursday the 10th inst., and was very numerous attended. Mr. William Ridley was balloted for and regularly initiated into the Order by Bro. Potter, W.M. The ceremony of installation was most impressively worked by Bro. John Savage, P.M., P.G.D., who at a Board of Installed Masters (of whom fifteen were Past Masters of the Lodge), placed Bro. John Pollard in the chair of K.S., according to ancient custom. The following brethren were appointed to fill the offices of the lodge: Bros. Williams, S.W.; Whitmore, J.W.; Bywater, P.M., Secretary; Stevens, S.D.; Ring, J.D.; Coleman, I.G.; Gale, P.M., Dir. Cer.; and Goldsmith, Reg. The Secretary read a very gracious communication which he had received from His Royal Highness the Prince of Wales, in reply to a congratulatory address presented by the Lodge to H.R.H. in December last, and it was unanimously resolved that the Address and Reply be entered on the minutes. The cordial thanks of the lodge, together with a Past-Masters' Jewel, were voted to Bro. Potter, the retiring Master for his great courtesy and zeal during the past year. At the close of the lodge the brethren sat down to a banquet, served in a manner well worthy of the establishment. The usual toasts followed, the intervals being enlivened by the harmony of Bro. Ransford, P.G.O., and other musical brethren. The following were among the visitors who honored the lodge with their presence:—Bros. Rev. R. J. Simpson, Past Grand Chaplain; John Hervey, Grand Secretary; C. A. Waters, P.M. Grand Stewards' Lodge; Giles, P.G.S.D., Essex; Cottebrune, W.M., 1257; Saunders, P.M., 1; H. Thompson, P.M., 177; Hart, P.M., 410; Cremer, 205; &c., &c.

Egyptian Lodge, No. 27.—This ancient lodge held its annual installation meeting at Anderton's Hotel, Fleet-street, on Thursday, the 3rd instant, and an unusually large number of the brethren assembled at an early hour. The out-going W.M., Bro. W. H. Libbis, initiated two gentlemen, and passed a brother to the second degree in a most efficient manner. Bro. John Savage, P.G.D., an honorary member of the lodge, then took the chair, and, in a style of perfection and impressiveness well-known to those who have witnessed that worthy brother, installed Bro. John B. Poole as W.M. of the lodge. The W.M. then appointed and invested his officers as follows, viz.:—Bro. Libbis, I.P.M.; Sheppard, S.W.; Palmer, J.W.; Todd, P.M., Treasurer; Buss, P.M., Secretary; Harrison, S.D.; Atkins, J.D.; Lambie, I.G.; Payne, P.M., Wine Steward; and Macrae, D.C. The report of the Permanent Committee was read and approved, which showed a flourishing state of the accounts, and from which it appeared that by a contribution now given to the male branch of the Royal Masonic Annuity Fund, the lodge had become, in the person of its W.M. for the time being, a Vice-President of the four Masonic Institutions. The W.M., Bro. Poole, announced his intention to serve the office of Steward at the next festival of the Girls' School; and Bro. Buss, P.M. and Secretary, Prov. Grand Treasurer for Middlesex, stated that he would serve the Stewardship at the forthcoming festival of the Boys' School. Two gentlemen were proposed for initiation, and the brethren then adjourned to an excellent banquet, provided by Bro. Clemow, after which the usual Masonic toasts were proposed and responded to. Bro. Libbis, the I.P.M., was invested with a very handsome P.M.'s jewel, presented to him by vote of the lodge, in testimony of their esteem and in appreciation of the admirable way he had performed the duties of W.M. Amongst the visitors were—Bros. Farnfield, P.A.G. Secretary; Joseph Smith, P.G. Pursuivant; W. Watson, P.G. Steward; G. States, P.G. Steward; G. Pym, W.M. No. 749; W. Bourne, P.M. 749; J. J. Wilson, W.M. 1237, Prov. G.D. Middlesex; J. Terry, W.M. 1278; T. L. Fox, P.M. 19; Geo. King, P.M. 172; H. Webb, P.M. 72; W. Platt, P.M. 144; W. Long, P.M. 435; S. Wickens, 228 and 1196; T. Maidwell, 73; &c., &c.

Burlington Lodge, No. 96.—The installation meeting of this ancient, flourishing, and highly-respectable lodge took place on Tuesday, the 8th instant, at the Albion Tavern, Aldersgate-street, and it was in every sense of the word a brilliant meeting. Amongst the brethren present were Bro. M. S. Oppenheim, W.M., who was supported by his officers and Bro. Hutton, P.M. (Ex-Sheriff); E. Phillips, Father and Treasurer of the lodge, P.G.D., P.M.; James Coates, P.M.; Cuthbert Slee, P.M.; C. W. Price, P.M.; Millington, P.M.; Sedgwick, P.M.; F. J. Cox, P.M.; W. Wilson, P.M.; F. H. Leaf, P.M.; Margetson, P.M.; Horace Lloyd, P.M.; Brown, Nesbitt, Horne, Stiebel, &c. The lodge having been opened with solemn prayer, the minutes of the previous meeting were read by Bro. Barber and unanimously confirmed. The W.M. (Bro. Oppenheim) then, addressing Bro. Barber, said, as Master of the Burlington Lodge it became his very pleasing duty, before quitting the throne of K.S., to present to him a very handsome vase in the name and on behalf of the lodge, as a testimonial of its appreciation of the manner in which he had performed the duties of Hon. Sec. for a period of fifteen years. He had succeeded to that office after it had been filled by a most eminent member of the Craft, the late Henry Faudel, and from that time to the present he (Bro. Barber) had with undiminished energy and assiduous attention continued to discharge the duties to the satisfaction of the brethren. The presentation testified that he (the W.M.) was expressing the sincere sentiments of the lodge; his courtesy, his kindness and geniality having endeared him to all its members. It

is recorded that in days of yore the Roman Consuls, when erecting a temple to honour, placed before it the temple of virtue, so that all had to pass through the portals of the latter to enter the hall of the former. By the practice of Masonic virtues he had achieved Masonic honours, for he would permit him to say it was a distinguished Masonic honour to receive a testimonial from the Burlington Lodge, a lodge not only standing most high in the Craft, but boasting an antiquity of a century and a half. The lodge sincerely hoped he would be spared to continue to fill the office he had held, and that it may please the G. A. O. T. U. to give him, his wife, and all belonging to him health, happiness, and prosperity for many years. In that wish he (the W.M.) sincerely united, and again assuring him of the earnest wishes of the lodge for his welfare, he requested his acceptance of the valuable testimonial before him (loud cheers).—The vase, or tazza, was a splendid work of art, and bore the following inscription: "Presented to Bro. George Henry Barber by the brethren of the Burlington Lodge, No. 96, as a mark of their esteem and regard, and of their special approbation of his services as Honorary Secretary of the lodge for fifteen years. M. S. OPPENHEIM, W.M., February, 1870."—The report of the committee appointed to carry out this object was as follows: "That having received from every member of the lodge a favourable reply to their application, the Committee met to decide upon the object to be presented, and, having inspected many articles, they decided unanimously upon that which is now placed in the hands of the W.M. for presentation, and they hope their selection will meet the approval of the brethren, and that it will be the means of assuring Bro. G. H. Barber of the regard and esteem entertained for him by every member of the Burlington Lodge."—Bro. Barber, who spoke with some emotion, made a suitable reply, and said he should cherish their gift as long as he lived (applause).—Bro. Philipe proposed, and Bro. Hutton seconded, "That a jewel of the lodge be presented to Bro. Oppenheim on his retiring from the chair." Bros. Philipe and Hutton said on previous occasions they had had the pleasure of proposing the like, but never with greater satisfaction than they did on this occasion.—The W.M. then presented a handsome jewel to Bro. Oppenheim, and trusted he would long live to wear it.—Bro. Oppenheim returned thanks in a becoming and appropriate speech.—The next business was the installing of Bro. James Austey Wild, W.M.-elect, into the chair of K.S.; nothing could excel the manner in which Bro. Horace Lloyd performed the interesting ceremony. The subsequent addresses to the W.M., Wardens, and brethren, delivered with fine eloquence, were listened to in wrapt silence, and greeted with a perfect storm of applause at the conclusion. During a long experience, we have never heard them delivered better, and seldom so well. After some other business, the lodge was closed, and the brethren adjourned to a sumptuous dinner, which comprised every delicacy of the season, and was superintended by Bro. Jennings, the manager. At its conclusion, and after grace had been said, the W.M. bid the visitors and brethren a hearty welcome in a "loving cup." The visitors present included many of high rank in the Craft, as will be seen from the following list:—Bros. John Hervey, G. Sec.; J. Cooper-Forster, J.G.D.; Unity; Hyde Clarke, Westminster and Keystone, 10, P.D.D.G.M.; E. Fox, of Dublin; Edward Vaughan, P.M. 69; Edward Higgins, 183; Barley St. Andrews; J. Hurrell, P.M., Middlesex; P. Goldsmith (Victor Emmanuel); George Durent Austen, St. Paul's, 229; F. Brown, 229; Lewis Sterne, Empire, City of New York; W. H. Heath, Emulation, 21; George H. Browne; Robert Burns, 25; J. H. Heal, P.M. Middlesex; Wm. Nesbitt, P.M. 28; Alfred Lamb, P.M., Lodge of Unions, 256; J. Sharp, P.M. 26; Aldridge, St. John's, 348; Martin, 620; and Thompson, J.W., Southern Star, 1158 and 177. After the usual loyal and Masonic toasts had been given, Bro. Philipe, as a Grand Officer, said in the presence of Bro. Grand Sec. Hervey, who was a better Mason than he, and more able to do justice to the toast of the Grand Officers, he would say but little. He thanked the brethren sincerely, and left Bro. Hervey to supply his deficiencies.—Bro. Hervey, Grand Sec., who was received with applause, said he could not consider the toast on that occasion a conventional one, for they had a distinguished member of the Grand Lodge amongst them (Bro. Philipe). For the Prince of Wales, he would not pretend to return thanks for him, as at present he knew but little of him in Masonry, but he was sure they drank his health with every good feeling—(hear, hear)—and he had no doubt in a few years they would know more about him; at any rate he had shown an inclination to be amongst them by consenting to take the chair at the Boys' Festival in March next. (Hear, hear.) He (Bro. Hervey) had very little to say about the Earl de Grey and Ripon, because the Craft had said more than he could say, for they had named him as their future Grand Master. (Cheers.) He had experienced much pleasure in being present that evening to witness the presentation (in such excellent terms) to Bro. Barber. He was sure it must be very gratifying to him to have so well-earned an honour paid him. As an old member of that lodge, and one who had had the privilege of installing a Master in it, he might be permitted to say in reference to Bro. Lloyd, that he never in the whole of his Masonic career, heard a ceremony more correctly or more impressively performed than that of the installation by him. (Hear, hear, and cheers.)—Bro. Cooper-Foster also returned thanks.—Bro. I. P. M. Oppenheim, proposed the health of the W.M., who had served with distinction the junior offices of the lodge, and whom they all knew as a genial companion, and whose good qualities were innumerable. He (Bro. Oppenheim) had no doubt he would reflect great credit upon the lodge, and at the expiration of his year of office, would receive at their hands those commendations they were so ready to give to those who were deserving of them. (The toast was received with enthusiasm.)—The W.M. returned thanks, and proposed in felicitous terms the health of

Bro. Lloyd, P.M., Installing Master, who responded in eloquent terms, but at too great length to be reported.—The W.M. then proposed the health of Bro. Oppenheim, I. P.M., which he was assured they would all receive with enthusiasm. He would upon his retirement carry with him the affection and good wishes of every member of the Burlington Lodge.—Bro. Oppenheim responded, and said with regard to the humble services he had performed, he was very grateful for their good opinion. He was very glad indeed that his last act in his year of office was to present Bro. Barber with so handsome a testimonial. He assured them, that the recollection of his year of office would never be effaced from his memory, and he should always remember it as one of the brightest years in his life.—Several other toasts were proposed, including the officers (Bros. Humphries, Cuthbert, Snee, Stebel, Hutton, and Phillips,) and the brethren separated, pleased at having had a truly Masonic treat.

Domestic Lodge, No. 177.—A meeting of this lodge was held on Friday, the 11th instant, at Anderton's Hotel, Bro. Foulger, W.M., presiding, supported by Bros. Walford, S.W.; Ferguson, J.W.; Timms, S.D.; Kent, J.D.; and Goderham, I.G. There were also present: Bros. Brett, Thompson (1158), Haydon, Carpenter, J. Smith, P.G.P., and Tanner, P.M.'s; Pulsford (P.M. 1158), Bird, Harry Potter (1158), Field, Plummer, Richards, Hassell, Thorne, Anscombe, Silverton, Dyer, Nasielski, Newhill, and Charles E. Thompson (J.W. 1158), &c., &c. The minutes of the former meeting were read and confirmed; the W.M. then raised Bro. Newhill, passed Bros. Nasielski and Dyer, and initiated four gentlemen into the mysteries of Masonry. The brethren then adjourned to an excellent banquet, well served, and superintended by Bro. Smith, the manager of the hotel, after which several toasts and speeches were made.

Tranquillity Lodge, No. 185.—An emergency meeting of this lodge was held at Bro. Hart's (Radley's Hotel), Bridge-street, Blackfriars, on Monday, when Bro. Holbrook, the W.M., efficiently assisted by his officers, conferred the degree of M.M. on Bro. Knappe a joining brethren from the lodge of the Three Aliess Dusseldorf, and initiated Messrs. Frederic Beck and John King into our mysteries. The lodge was then adjourned to Monday, the 21st, for the installation of the W.M.-elect, and the initiation of five candidates.

Canonbury Lodge, No. 657.—The installation meeting of the Canonbury Lodge was held at Bro. Haxell's, in the Strand, on Thursday, the 10th instant, and was numerously attended. Present: Bros. Roberts, W.M.; Price, J.W.; Filer, Treas.; Crick, J.D.; W. C. Crick, S.D.; H. G. Buss, Sec.; P. G. Treas., Middlesex; Cox, Turner, Chancellor, and Winn, P.M.'s. Visitors Robert Gray, Lewis Lodge, 1185; Hardy, 1185; Foster, Commercial, 562; R. Lee, W.M. Confidence, 193; Roebuck, 463; Wilkinson, J.W. 12; and Charles E. Thompson, J.W. Southern Star, 1158 and 177. The minutes were confirmed, and Bro. Charles Chatwin was raised to the sublime degree of a M.M. Bro. Pearce, P.M., then impressively installed Bro. H. Price, who appointed his officers, and after the reading of some communications from brethren, the lodge was closed, and the brethren adjourned to refreshment. After the cloth was withdrawn the usual loyal and Masonic routine toasts were given, and the company broke up at an early hour.

Perfect Ashlar Lodge, No. 1178.—This lodge met on Thursday, the 3rd instant, at the Gregorian Arms Tavern, Bermondsey, Bro. F. Waney, W.M., presiding. The W.M. initiated three gentlemen into the Order in an admirable manner. The other candidates being absent, the lodge was then closed. There were present, Bros. F. H. Ebsworth, P.M.; H. Bartlett, J.W.; F. Walters, P.M., Secretary; D. Rose, S.D.; G. J. Grace, J.D.; J. W. Dudley, I.G.; J. H. Hamsworth, D.C.; F. H. Fudge, W.S.; &c. Visitors: J. Harling, W.M. 30; W. Saville, 15; H. Tipton, 49; H. Keeble, 73; J. Whiffen, S.W. 147; J. Barrett, P.M. 169; and T. R. Tippetts, J.D. 169.

Macdonald Lodge, No. 1216.—This lodge met at Head Quarters of the First Surrey Rifles, Camberwell, on Wednesday, the 9th inst., when were present, Bros. A. L. Irvine, P.M., W.M.; James Stevens, P.M., S.W.; J. H. Hastic, as J.W.; Thomas Meggy, P.M.; Dr. Eugene Cronin, Treas.; W. J. Messenger, as Sec.; F. T. Dubois, S.D.; S. H. Wagsstaffe, J.D.; G. H. N. Bridges, D.C.; W. Worrell, Org.; G. Waterall, I.G.; John Thomas, P.M.; A. Walton, J. J. Dicker, A. Scruby, A. W. Shairp, H. Woodgate, M. S. Larham, D. A. Ross, J. Allen, C. Hammerton, A. Kethro, and visiting brethren, W. Giles, P.M., 253; H. S. Bailey, 142; W. H. Mondelet, 228; W. H. W. Caseley, 625; S. Mugeridge, 192; W. V. Bedolf, 1194; A. H. Lilley, 12; R. Johnson, 1158, and the Rev. G. H. Porteous, 27. The lodge was opened in due form with prayer and psalmody, and Bros. Woodgate and Ross having proved their proficiency in the second degree were entrusted, and the lodge being opened in the third degree, were severally raised to the sublime degree of Master Masons. The lodge was then closed to the first degree, and called off for slight refreshment. On return to Masonic business, the ceremony of initiation was performed, Bro. D. A. Ross being the candidate. On motion by Bro. Stevens, S.W., it was unanimously resolved that the Worshipful Master having consented to act as Steward representing the lodge at the ensuing festival of the Royal Masonic Institution for Boys, the sum of ten guineas should be voted from the lodge funds to obtain for the lodge a Life Governorship of the Institution, and to be added to the W.M.'s generous personal contribution of a like amount. In addition, the brethren promised individual support to the list of subscriptions, and to personal attendance at the festival. Bros. W. H. W. Caseley, Robert Johnson, and the Rev. G. H. Porteous, visitors on this occasion, having expressed their pleasure and gratification with the manner

in which the business and working of the lodge was conducted, were proposed for election as joining members at the next meeting. The lodge was then closed with prayer and psalmody, and the meeting adjourned to the second Wednesday in March.

PROVINCIAL.

LYNN, NORFOLK.—*Philanthropic Lodge, No. 107.*—The annual meeting of this lodge took place on the 7th inst., in the lodge-rooms, Globe Hotel, for the purpose of installing Bro. W. J. Pole. The ceremony was most admirably and impressively performed by Bro. Whitwell, P.M., assisted by Bro. Dunsford, P.M., as D.C. The following officers were invested for the ensuing years, Bros. Thos. R. Mills, S.W.; Woodwark, J.W.; Patrick, S.D.; Chadwick, J.D.; Luke Onslow, Chaplain; Crusoe, Treas.; Green, Sec.; Wells and Miller, Stewards; Ware, I.G.; Woolsey, Tyler. The banquet was served by Bro. Marshall, in his usual splendid style at 6.30 p.m., when about forty of the brethren partook of the same. Bro. Pole, the newly-installed W.M. presided, and was supported by Bros. Banks, I.P.M.; Sadler, P.M.; Ires, P.M.; Household, P.M.; Onslow, P.M.; Whitwell, P.M.; Dunsford, P.M.; Borcham, P.M.; Palmer and other visiting brethren. The W.M. gave the usual toasts, and the Tyler's toast brought the evening to a close. Some good songs and music were rendered by Bros. Reed, Crusoe, Green, &c., and speeches by the several brethren accompanying the toasts, a most enjoyable evening was spent.

MANCHESTER.—*Blair Lodge, No. 815.*—On the 11th inst., the brethren met at the Hulme Town Hall, Manchester, and after the more serious duties of the lodge, received their lady friends and Masonic visitors, and entertained them at a soiree held in the large and excellent room of the Town Hall. The arrangements had been admirably carried out by a committee, consisting of Bros. Jas. Redford, the W.M.; W. F. Towle, I.P.M.; W. P. Norris, Treas.; W. J. Towle, Sec. and John R. Royle. About one hundred and fifty brethren and ladies enjoyed themselves by dancing to the music of an excellent band, and during the interval sat down to a choice refreshment provided by the Misses May and Deakin, of Chorlton-road. Bro. John R. Royle contributed to the delightfulness of the evening by discharging the duties of M.C. in an efficient manner, and Bros. W. E. Towle, I.P.M., Rocca, Paterson, and Knight were indefatigable as Stewards.

FOREIGN.

FRANCE.—At a recent meeting of the Lodge L'Etoile Polaire, held at Batignolles, Paris, Bro. Moses Guedalla, of the Lodge of Sincerity, No. 174, London, presented himself for admission, vouched for by Bro. Dechevaux-Dumesnil, editor of the *Franc-maçon*. He was received with every fraternal demonstration on the part of the members of the lodge, who made him an honorary member, and commissioned him to act as their representative at his own lodge in London. Bro. Guedalla expressed his acknowledgments for the honour conferred upon him in a vigorous and telling speech, which was warmly applauded. The Venerable of L'Etoile Polaire, Bro. Demay, reciprocated the sentiments enunciated by Bro. Guedalla, and the brethren seconded his observations with a Masonic fire three times repeated, a compliment, we are informed, rarely accorded, except to very distinguished visitors. Bro. Guedalla is descended from an old Spanish Hebrew family, who were compelled to leave Spain through the persecutions originated by Ferdinand and Isabella the Catholic, they thereupon settled in England, where their name has ever been held in high repute. We have great pleasure in noticing those little acts of Fraternity between French and English Masons, which tend to develop our knowledge of each other, and increase our mutual esteem.

ROYAL ARCH.

METROPOLITAN.

Panmure Chapter, No. 720.—This chapter met at the Horns Tavern, Kennington, on Monday evening, the 14th inst., for general business and also for election of officers for the ensuing year. Companion H. C. Levander the M.E.Z., was supported by Comps. E. Worthington, H.; John Thomas, P.Z., as J.; Joseph Nunn, P.Z.; John Reid, P.Z.; James Stevens, P.Z., and Scribe E.; R. W. Harvey, Scribe N.; H. Smith, P.S.; Dr. Cronin, 2nd Asst.; C. Davison, S. Paynter, C. Hammerton, &c., &c. Bro. T. A. Pulsford, of the Southern Star Lodge, having been duly balloted for and elected, was introduced and exalted to the supreme degree. Three candidates were proposed for exaltation at the ensuing convocation. The election of officers for the new year resulted thus:—Comps. Worthington, M.E.Z.; Joseph Nunn, H.; R. W. Harvey, J.; H. C. Levander, P.Z., Treasurer; James Stevens, P.Z., Scribe E.; Hy. Smith, Scribe N.; Rev. W. B. Church, P.S.; and Bradley, Janitor. The M.E.Z. then addressed the chapter in reference to the past proceedings, present progress, and future expectations of the chapter, and after paying a very high compliment to the four companions who had founded the chapter, and had severally passed through the highest office in the same, he presented to Comps. John Reid, P.Z.; James Stevens, P.Z.; Joseph Nunn, P.Z.; and John Thomas, P.Z.; respectively, a very handsome P.Z. jewel, with appropriate inscription. The M.E.Z. on behalf of the chapter thanked each and all of these companions for the zeal and self-denial they had evinced, in securing the perfect freedom of the chapter from obligation of any kind, and he trusted that the example which had been set, would be strictly followed by their successors. Thanks having been cordially expressed by the recipients, a jewel of similar character was voted to Companion Levander, for his services as M.E.Z., and chapter was then closed.

MARK MASONRY.

METROPOLITAN.

Macdonald Lodge of Mark Master Masons, No. 104.—A meeting of this prospering lodge was held at the headquarters of the First Surrey Rifles, Camberwell, on Saturday, the 12th inst., under the presidency of the V.W. Bros. Thomas Meggy, P.G.M.O., W.M.; A. L. Irvine, S.W.; W. Bro. James Stevens, Grand Steward, J.W.; V.W. Bro. C. Swan, P.G.S.B., Sec.; Bros. Dr. Eugene Cronin, M.O.; J. H. Hastie, J.O.; W. Worrell, Org.; C. Hammerton, S.D.; A. Wolton, J.D.; John Thomas, and visiting brethren Weale and Montgomery. The lodge having been opened in due form, ballots were taken for Brothers Dr. John Thomas Griffith, P.M. (craft) 171; Capt. T. B. Wire, W.M. (craft) 171; James G. Willey, P.M. and Sec. (craft) 171; and Arthur T. Timewell (craft) 548, which proving unanimous in each instance, the brethren were severally introduced and advanced into Mark Masonry. The impressive manner in which the V.W. Brother the W.M., performed the ceremonies, and the full musical accompaniments throughout, greatly enhanced the gratification of both candidates and visitors. A few matters of business having been discussed, the lodge was closed and the brethren adjourned to banquet, at which the several loyal and Masonic toasts with others, were given and responded to, and at an early hour the members and their friends separated.

PROVINCIAL.

CHESHIRE.—Joppa Lodge, No. 5.—This flourishing lodge held its regular meeting on Wednesday, February 9th, at the Masonic Room, Birkenhead. The following officers and brethren were present:—Bros. T. A. Stephenson, R.W.M.O.; W. Bully, I.P.M.; E. Nosworthy, S.W.; T. Ambler, J.W.; J. Sillitoe, M.O.; T. Barclay, S.O.; T. Johnson, J.O.; E. J. Howell, S.D.; S. Lewis, J.D.; J. P. Platt, Treasurer; E. Friend, Secretary; J. A. Scott, Time-keeper; W. Robinson, Tyler, and J. Sayers, Organist; E. Westbrook (477), E. L. Grundy (391), H. Williams (1276), T. R. Shaw (W.M. 605), having been previously elected, were advanced to the degree of Mark Masons, the ceremony being most impressively and correctly performed. The minutes of the last meeting having been read and confirmed, the lodge was closed in due form and harmony, and the brethren retired for refreshment.

ORDERS OF CHIVALRY.

RED CROSS OF ROME AND CONSTANTINE.

METROPOLITAN.

St. George's Conclave, No. 18.—The formal inauguration of this conclave took place on the 10th instant, at the Palmerston Arms Tavern, Grosvenor Park, Camberwell. The proceedings commenced at half-past seven o'clock, when the Knights entered the conclave chamber in procession, bearing the elements, the S.V. the standard and emblems of the Order. Sir Knight R. Wentworth Little, G.R., then assumed the chair of C., and opened the conclave, Sir Knight J. G. Marsh, G.A., occupying the chair of V.E. The presiding officer then announced the object of the meeting, and called upon the acting R. to read the petition and charter, after which formality the founders signified their approval of Sir Knight H. Thompson as first M.P.S., and J. Thomas as V.E. The beautiful ceremony of dedication was then proceeded with, the effect being greatly enhanced by the musical abilities of Sir Knight T. Wingham, junior, who officiated at the harmonium. Sir Knight H. Thompson was then inducted into the chair of C., and Sir Knight Thomas placed in the vice-regal seat. The other officers appointed were, Sir Knights H. T. Wright, S.G.; G. A. Taylor, J.G.; E. Sillifant, H.P.; C. L. Marshall, Treasurer; E. Shaughnessy, R.; T. Wingham, senior, P.; W. Child, S.B.; T. Wingham, junior, Organist; W. Browne, II.; D. Macrae and J. Ashwell, Stewards. Sir Knights Robards, Ring, and Catherwood were elected members of the Permanent Committee, and the conclave being then closed the Knight Companions adjourned to refreshment under the sceptre of Sir Knight Thompson. During the evening, which was very pleasantly and happily spent, the "Red Cross Song" was sung by Sir Knight G. Kenning, P.S. of the Premier Conclave, and other Knights, including C. L. Marshall, B. Robards, and H. J. Wright, also favoured the company with metrical effusions well rendered, aided by the talented accompaniment of the Organist, Sir Knight Wingham, junior. We anticipate great prosperity for this conclave under the rule of its present accomplished chiefs.

FOREIGN.

CANADA.—We are informed that the M.E. Kt. Colonel W. J. B. McLeod Moore, 33°, Chief Inspector General of the Dominion, is now engaged in forming a new Conclave of the Red Cross Order in Quebec, and that Ill. Knt. T. Douglas Harington, 33°, is about to establish two or three others in various parts of the two provinces, Toronto and Quebec.

AMERICA.—Authority has been granted to Col. Moore, of Canada, to confer the Cross of the Order upon Sir Knt. Alfred Creagh, *L.L.D.*, Grand Registrar of the Grand Encampment of Knights Templar, Pennsylvania, a brother greatly esteemed for his Masonic and social virtues. It is well known that the brethren in Pennsylvania pride themselves upon working the English ritual in the various degrees of the Order, and they are anxious to complete the circle by obtaining an Order once practised by the best and noblest of England's sons, and Freemasonry's disciples.

KNIGHTS TEMPLAR.

Temple Crossing Encampment.—The members of this select encampment met on Thursday, the 10th inst., at

their usual field of encampment, the Horns Tavern, Kennington, when Sir Knt. Capt. Biron was unanimously elected E.C.; the Emml. Sir Knt. Farran, P.E.C., Treasurer; Sir Knt. Vesper, 30°, Prov. Grand E. Equerry: for the ensuing year. A candidate was proposed by the Em. Sir Knt. Dr. Lilley, P.E.C., when the encampment was closed in ancient and solemn form, and adjourned to the second Thursday in May.

ANCIENT AND ACCEPTED RITE.

Mount Calvary Chapter of S.P.R. + of H.R.D.M.—A special meeting of this flourishing chapter was held at Freemasons' Tavern, on the 11th inst., and was well attended. The M.W.S. Ex. Br. D. M. Dewar, presided, assisted by Capt. G. Cockle, 30°, Prelate; F. Binckes, 30°, 1st G.; S. Rosenthal (33° Italy), 2nd G.; and the other officers. Among others present were Ex. Bros. W. Pass, P.M., W.S. and Treas.; Hyde Pullen, 33°; C. Swan, Recorder; Raynham W. Stewart, John Hervey, R. Wentworth Little, Dr. E. Cronin, E. Fish and W. Roebuck. Visitor, Ill. Bro. H. W. Hemsworth, 30°, Invicta Chapter. The M.P.S.G.C., Bro. C. J. Vigne, 33°, and the Ill. G. Treasurer-Gen., Capt. N. G. Philips, 33°, honoured the chapter with their presence at the time named for the opening, but in consequence of the delay caused by the absence (through illness) of the Equerry, the Ill. chiefs were compelled to leave before the business commenced. After due ballot, Bros. Rhys Williams, C. J. Morgan, W. T. Kinnersley, and C. H. Driver, received the degrees to the K. of E. and W. inclusive, and were then perfected as S.P.R. +. The recommendations of a committee appointed to revise the Bye-laws were read and approved, including resolutions to increase the number of meetings per annum from two to four, and also the amount of the fees for perfection and joining. The Ex. and Per. brethren then closed the chapter, and adjourned to the banquetting room, where a few toasts were given and received with cordiality. We should mention that the rank of Hon. Member was unanimously conferred upon Ill. Bro. Hyde Pullen 33°, whose devotion to the interests of the Order, and ability in conducting its rites, are proverbial amongst Freemasons, and during the course of the evening he was congratulated by all upon having attained the high position of a 33°. This chapter now promises to become one of the most successful bodies under the sway of the Supreme Grand Council of England and Wales.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held on Wednesday, the 16th inst., at Freemasons' Hall.

The quarterly Board of Masters was first opened, under the presidency of Bros. J. M. Clabon, P.G.D., as W.M.; N. Bradford, P.A.G.D.C., as S.W.; W. Ough, G.P., as J.W.

There was a large attendance of brethren to hear the business for next Grand Lodge arranged, and when the Lodge of Benevolence succeeded, the cases were disposed of in a fair and liberal manner. Ten were relieved to the extent of £133, and one case was recommended to Grand Lodge for a grant of £50. Bros. Hervey, Udall, Nunn, Smith, Simpson, Stewart, Brett, Lambert, Shields, Buss, Little, Cottebrune, Gale, May, King, and Foxall, were among those present.

METROPOLITAN MASONIC MEETINGS

For the Week ending February 26, 1870.

MONDAY, FEB. 21.

Lodge 1, "Grand Masters," Freemasons' Hall.
 " 8, "British," Freemasons' Hall.
 " 21, "Emulation," Albion Tav., Aldersgate-street.
 " 58, "Felicity," London Tavern, Bishopsgate-st.
 " 185, "Tranquillity," Radley's, Blackfriars.
 " 720, "Panmure," Balham Hotel, Balham.
 " 862, "Whittington," Anderton's, Fleet-street.
 " 901, "City of London," Guildhall Coffee House, Gresham-street.
 " 907, "Royal Albert," Freemasons' Hall.
 " 1201, "Eclectic," Freemasons' Hall.
 Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
 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. Gotthel, Preceptor.

TUESDAY, FEB. 22.

Lodge 14, "Tuscan," Freemasons' Hall.
 " 92, "Moria," London Tav., Bishopsgate-street.
 " 141, "Faith," Anderton's Fleet-street.
 " 145, "Prudent Brethren," Freemasons' Hall.
 " 186, "Industry," Freemasons' Hall.
 " 205, "Israel," Radley's Hotel, Blackfriars.
 " 259, "Prince of Wales," Willis's Rooms, King-street, St. James's.
 " 1196, "Urban," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
 Chap. 7, "Royal York," Freemasons' Hall.
 " 29, "St. Alban's," Albion Tavern, Aldersgate-st.
 " 180, "St. James's Union," Freemasons' Hall.
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.

Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor, 382
 Yarrow Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
 Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, FEB. 23.

Lodge 2, "Antiquity," Freemasons' Hall.
 " 507, "United Pilgrims," Horns Tav., Kennington.
 " 754, "High Cross," White Hart, Tottenham.
 " 871, "Royal Oak," Royal Oak, Deptford.
 " 898, "Temperance in the East," private Assembly Rooms, 6, Newby-place, Poplar.
 Chap. 13, "Union Waterloo," Masonic Hall, Woolwich.
 " 820, "Lily of Richmond," Greyhound, Richmond.
 Knights Templar Encampment, "Temple Crossing," Horns Tavern, Kennington.
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
 Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
 Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. C. H. Pedler, Preceptor.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, FEB. 24.

General Committee of the Girls' School, at Freemasons' Hall, at 4.
 Lodge 22, "Neptune," Radley's Hotel, Blackfriars.
 " 34, "Mount Moriah," Freemasons' Hall.
 " 65, "Prosperity," the Guildhall Coffee House, Gresham-street.
 " 66, "Grenadiers," Freemasons' Hall.
 " 99, "Shakespeare," Albion, Aldersgate-street.
 " 858, "South Middlesex," Beaufort House, Fulham.
 Chap. 657, "Canonbury," George, Aldermanbury.
 Fidelity Lodge of Instruction (3), Yorkshire Grey, London-street, Fitzroy-square, at 8; Bro. T. A. Adams, Preceptor.
 Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, FEB. 25.

Lodge 197, "Jerusalem," Freemasons' Hall.
 " 569, "Fitzroy," Head Quarters, Hon. Artillery Company, Finsbury.
 " 861, "Finsbury," Jolly Anglers, Bath-st., St. Lukes.
 Chap. 749, "Belgrave," Anderton's, Fleet-street.
 St. Luke's Lodge of Instruction (144), Pier Hill, Chelsea.
 Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
 United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, FEB. 26.

Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.
 South Eastern Masonic Charitable Association New Cross Branch.

The following communications, &c., stand over till next week:—"A Council of Rites" for England; Henry Price Again; Fortitude and Old Cumberland Lodge, No. 12; Dalhousie Lodge, No. 860; Temple Lodge, No. 1094; Cornubian M.M. Lodge, No. 87; Faith Lodge of Instruction, No. 141; "Brett Testimonial;" letter from "Hiram;" letter from "A Steward for the Boys;" An Appeal to the Craft; Jurisdiction of Grand Lodges.

HOLLOWAY'S OINTMENT AND PILLS.—Diseases of the Skin.—No case of disease of the skin, be its nature what it may, has failed to be benefitted, when these potent remedies have been properly applied. In scrofula and scorbutic affections they are specially serviceable. Scurvy and eruptions which had resisted all other modes of treatment, and gradually become worse from year to year, have been completely cured by Holloway's cooling Ointment and purifying Pills, which root out the disease from the blood itself, and leave the constitution free from every morbid taint. In the nursery Holloway's Ointment should be ever at hand, it will give ease in sprains, contusions, burns, scalds, and infantile eruptions, and may always safely be applied by any ordinary attendant.—ADVT.

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 And all Booksellers and Newsagents in England, Ireland, and Scotland.

Answers to Correspondents.

R. A.—If you will send us full particulars, and state references, we will willingly publish your appeal. Are you eligible to apply to the Board of Benevolence?
 ENQUIRER.—A P.M., being eligible, has a right to declare himself a candidate for the chair; but unless some good reason existed no true Mason would stand in the way of his junior brother's advancement. We have known cases, however, where the election of a P.M. has resulted in great advantage to the lodge.
 COMP. J. ARMSTRONG, Annan.—We have found your letter, and shall be glad to receive particulars of the working of the "Royal Caledonian," No. 100, since 1817. Were the eight Companions you allude to as being desirous to resuscitate the Chapter, exalted therein since the year above mentioned?
 A HEBREW BROTHER.—Maimonides, a Spanish Jew, was one of the most profound metaphysicians the world has ever produced. His most celebrated works are the *Mishna Torah*, the theme of which is theological, and a philosophical treatise called *Dux perplexorum*, or the "Doubter's Guide." In the latter work he attempts to reconcile the apparent contradictions between scientific deductions and the light of revelation. If you are master of the Hebrew tongue, you ought to be no stranger to his writings.

The Freemason,

SATURDAY, FEBRUARY 19, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
 The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.
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 All communications, letters, &c., to be addressed to the Editor, 2, 3, and 4, Little Britain, E.C.
 The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

MODERN PHILOSOPHY.

HAVING lately had the pleasure of conferring with a brother who, were we to mention his name, would be recognised as one of the foremost leaders of modern thought, we are induced to place before our readers some of the reflections to which our conversation has given birth. One of the first enquiries to which we may give expression is this: To what extent is Freemasonry identified with modern progress, and what influence does it really wield in the development of the true and beautiful in life?

Our learned brother contends that Freemasonry is no longer the *summum bonum*—the consummation of excellence—the perfection of spirituality and truth. He contends that its inner sanctuaries are desecrated, and its radiant revelations darkened and defaced by the touch of ignorant and unclean hands. He avers that intellect is ignored, philosophy forgotten, and science

voted a dead letter, in our modern assemblies. He holds that rank without learning, wealth without wisdom, geniality without wit, are mighty powers in Freemasonry, and that we have consequently ceased to exert any appreciable influence upon the age in which we live or upon mankind in general. The charge is the more serious because it emanates from one who avows his belief in the good which Freemasonry has hitherto achieved, and who further considers it capable of reassuming its place as the *dux populi*. We instanced to our eminent friend, as proofs of the beneficent works of the Order, the noble charities to which English Freemasons so liberally contribute, but we were met by the reply that the "Licensed Victuallers," whom no one could accuse of being a scientific body, were equal, if not superior, to the Masonic Fraternity in the support of their own charitable institutions. We spoke of the fraternal feelings which Freemasonry evokes between man and man; and, while granting their importance and utility, our friend replied that in the present era such were merely sentimental ties, and powerless to restrain the evil-disposed from acts of enmity or malevolence. He further intimated that we had carefully preserved the shell, and forgotten the kernel—we had unswathed the body of Masonry, and hung up the grave-clothes as mysterious relics—utterly oblivious of the history of the past, and blind to the possibilities of the future. "What have we lost?" was our natural ejaculation, and the reply was significant: "Knowledge and Power!" nor could we at that sitting elicit further explanation from our brother, although we confess that we should be glad to have his opinion on the subject for the enlightenment of our readers. As the case stands, let us grope our way to a meaning.

All students of the inner life of Humanity—all aspirants after the Infinite and the Eternal—all those whom we may term priests of Nature and worshippers of the true God, feel an ineffable craving for knowledge, light, and perfection. This element, which in some is an invincible instinct, induces the individual man to frame unattainable ideals—eidolons, so to speak, of the imagination—Olympian glimpses of skies beaming with supernatural glory. It is hard to be obliged to pass from this clysium of thought into the dark, stern realities of existence; it is doubly hard to find that the panacea for human ills, which we are anxious to impart, is rejected and disdained. A Brotherhood of Man—how noble is the conception, how divine the truth! but how far from realization let the records of all time bear witness. We, as Freemasons, cannot pretend to change the aspect of the world—we cannot banish grief and pain from the cot or the palace—we cannot kill the giants, Want and Disease, who wrestle for ever with mankind in this "amphitheatre of strife, ever dark with tragedy and woe;" but we can smooth with the gentle hand of charity the pillow of the weary and forlorn; we can point to the

source of all comfort, and bid the mourners dry their tears at the feet of Him who never turns away from His sad, though erring children. We can raise the figure of Hope, like the serpent in the wilderness, and bid them gaze and live; and we can impress upon all our votaries that such are duties which they are bound to perform, if they desire to act in conformity with the principles of Freemasonry. We ask our learned friend, and with him all our thoughtful readers, whether it is not better to educate the heart of man to feel for his fellow-creatures, than to fill his mind with theological subtleties, or metaphysical enigmas. We do not undervalue learning, on the contrary we are anxious that all its professors and exemplars, who are also *true and good Masons*, should be clothed in purple and fine raiment, as men whom the Craft ought to honour and respect. But we protest against ideal standards of perfection. Freemasonry is not an organisation to be tampered with by politicians or philosophers.

Let each sphere of action possess its own labourers; the day has for ever gone by when Freemasonry could presume upon exclusive knowledge. The salons of science are crowded with capable men who are neither our rivals nor our foes. Modern philosophy, like Prometheus, would fain pluck down fire from heaven, and consume all that has been revered, or venerated from the days of old. We have no ambition to enter, like an antique gladiator, into so fatal an arena, or to struggle against dogmas the acceptance of which would reduce all our faith in the Creator and love for his creatures to a chaos of doubt and darkness. If not the pioneers of thought in this boasted age, let Freemasons be, at least, found amongst the supporters of truth, and let our actions evince to the world that we are something more than a benefit society, or an association of *gourmands* and wine-bibbers.

The precepts we inculcate are indelible virtues; the goal for which we strive is a kingdom imperishable, immortal, eternal, the haven of the just and true, an Elysium which is scarcely dreamed of within the rationalistic circle of modern philosophy.

Obituary.

BRO. HUGH KENNEDY, P.M., No. 107, KING'S LYNN.

We regret having to announce the decease of this estimable Brother, who departed this life on the 26th ult. Bro. Kennedy was an Irish Mason, having been initiated in Lodge 355, Tamslaght, his Grand Lodge certificate bearing date 1st February, 1827; but upon obtaining an appointment as Superintendent of Police, in Norfolk, he joined the Philanthropic Lodge at Lynn, in December, 1854, and attained the Master's chair in 1856. The celebrated Brother Philip Broadfoot (the father of the "Stability" working), was an active member of the Philanthropic Lodge at that time; and Bro. Kennedy was one of his most zealous supporters, frequently having to travel twenty miles in order to attend the lodge, which was then at a low ebb, although now one of the most prosperous in the provinces. Our lamented Brother was stricken with paralysis about two years since, and expired as above stated. As a last tribute of respect to his memory as a "good and faithful servant," as a diligent and honourable Craftsman, the brethren of the Philanthropic Lodge assembled at the cemetery and attended his remains to the last home of all. May others imitate his glorious example, and show forth the beauties of the Order.

Multum in Parvo, or Masonic Notes and Queries.

The following singular notices have been sent to us recently. They appear to be a good hoax, yet such as they are we give them :—

"*Loyal Brunswick Lodge*.—Notice is hereby given that application will be made for the Royal Authority to form a Loyal Protestant Association under the above style and title; whose object will be to promote the true interests, and to maintain the lawful privileges of the Protestant Churches of Great Britain and Ireland respectively, as by law established; at the same time, not acting in an aggressive manner towards that Church now in existence throughout the British possessions, supposed to have been built upon the plan of Ancient Rome's foundation.

"The Loyal Brunswick Lodge will utterly repudiate the disloyal and sanguinary tendencies of the so-called Loyal Orange Association; and the former will have neither connection nor sympathy with the latter undertaking.

"Instead of acknowledging William, Prince of Orange, afterwards King William III., as their originator and founder, the Loyal Brunswick Lodge will delight to set up as the originator and founder of their order, His late Most Excellent Majesty, King George IV., to whose glorious, pious, and immortal memory, the brethren of the lodge will devote their best affections; and will endeavour to carry out as far as in them may be, the truly Christian, as well as soundly Protestant designs of that great and wise, but much maligned Monarch.

"(By command) W. B. H.,

"The Irish Williamite, holding the Cross Keys of St. John, the Beloved Apostle, Evangelist, and Divine."

"The three Grand Lodges of Free and Accepted Masons of the United Kingdom are henceforth to be styled, The Three Grand Lodges of Great Britain, France and Ireland.

"The three Grand Masters are: of Great Britain (now vacant); of France, His Royal Highness the Prince of Wales, K.G.; of Ireland, His Grace the Duke of Leinster.

"(By command) W. B. H."

What are the Prestonian lectures, and where are they delivered? (EDIPUS.

[The Prestonian lectures consist of dissertations on the three degrees, to be delivered annually by a competent "Master of Arts and Sciences." Preston left £300 Consols, the interest of which is payable to the lecturer, but the lectures have not been given since 1862, when we heard Bro. Henry George Warren deliver that on the second degree. It was rumoured for a time that the MSS. were lost, but it is now understood that they have been recovered. We must refer you to the Grand Secretary for information as to the probability of the revival of the lectures.—Ed. F.]

THE RED CROSS OF CONSTANTINE.

As this degree has attracted great attention of late years both in Europe and America, it may be right to state that it was one of those conferred under the Ancient York Rite. The seal of a lodge of Heredom Templars bears the arms of King Arthur, the reputed grandson of Constantine, and the devices and even the words of the degree are to be found on all old documents of the York brethren.

A K.T., 30°, & Kt. of CONSTANTINE.

It may interest some of your readers to learn that the "Princely Order of the Red Cross" now worked in England under Lord Kenlis, was formerly well known in Scotland, as also the "Seven Steps of Priesthood," which, I believe, is the same as the "Priestly Order of Melchisedec." This, I am informed on the authority of a member of one of the "Early Grand Encampments of Knights Templar," in which the degrees, though now obsolete, are preserved. The "Mark, Link, and Chain," to which you referred in answer to R.A.M., are also still worked in these encampments. KILMARNOCK.

MASONIC EMBLEMS.

In the *Morning Advertiser* of the 4th instant, I saw the report of a meeting of a Court of Foresters at a public-house in St. Martin's-lane, and a statement that a set of shirt-studs with *Masonic emblems* was presented to one of their members. Could any of your readers inform

me whether the Foresters are in the habit of appropriating Masonic emblems on articles of jewelry, and why they do so, as I should have thought they would have invented emblems of their order without appropriating those of one they have no connection with. A MASON.

SYMBOLIC CHARACTER OF THE MOSAIC LAW.

Faith enabled the Hebrew to pass beyond the outward meaning of the ritual law, and realizing the antitype in its symbolic or figurative precursor to enter into the design of God in the economy of redemption, and to experience the power of grace. Thus, Abraham saw the day of the Christ, and thus the faithful sons of Abraham apprehended a spiritual import in external symbols, and saw in ritual services a sublime and glorious economy of instruction and blessing, which the utmost researches of the carnal and unbelieving could never discover.

WILLIAM CARPENTER.

SYMBOLIC LANGUAGE.

The loose and imperfect notions entertained upon the subject of symbolic language, have induced a very general conviction that it is, necessarily, of a vague and indeterminate character; uncertain in its meanings, and subject to no defined principles of interpretation. That such an opinion is erroneous, is demonstrated from the fact that it is a species of language employed to a considerable extent in the Bible; for, surely, it would be to impeach the divine wisdom to suppose that God has adopted, as a medium of imparting important truths to His creatures, that which is liable, from its arbitrary, and therefore uncertain, meaning, to become unintelligible; or to present after a lapse of time no certain meaning. Such is not the nature of symbolic language, for as Bishop Hurd has remarked, it is constructed on such principles as to make it the subject of just criticism and rational interpretation.—WILLIAM CARPENTER.

BROS. "LEO," AND "CIPES," AND "THE MAIMED."

I observe that Bro. Cipes in his last communication on this subject says that he will not again reply. Without saying as to which is right, I am inclined to think that the general opinion of Freemasons throughout the country, coincides with that of Bro. Cipes, from the fact that not many years ago, in a lodge in the West of Scotland, the Right Worshipful Master was suspended by the brethren for initiating a man who was minus a hand. M. A. B.

I am much interested in your account of the Ark Mariners' degree. Can you obtain the "Gill" warrant, and publish a copy of it in THE FREEMASON? A MARK MASTER.

A brother in a recent letter to me from abroad, says he has taken the "Oriental Orders." What are they, and how can they be obtained? SIGMA.

[Some of the degrees of the A. and A. Rite may be termed "Oriental," but perhaps your correspondent has entered into other secret associations, many of which still exist in the East. In the absence of definite information as to his whereabouts, and further particulars as to the context of his letter, we must refrain from committing ourselves by saying too much.—Ed. F.]

A CLOSING CHARGE.

At several R.A. Chapters which I attend, Comp. Brett, the worthy recipient of a recent testimonial, delivers a charge to the companions with very beautiful effect. I think it ought to be printed in the book of regulations of the Grand Chapter, so as to enable R.A. Masons to learn it. A LEARNER.

[The charge you allude to is an American compilation, and was originally published by Bro. Harris in the Constitutions of the Grand Lodge of Massachusetts as a lodge address. It is well worth preservation.—Ed. F.]

CHIVALRIC ORDERS.

In my note-book I find the following entry, which may be of interest to some of your readers :—

"Under the charters granted by the Grand

Priory of Scotland, subordinate priories are permitted to form themselves into Masonic Encampments or Chapters of Knights of the Red Cross of Constantine, Knights of Malta, with the preceding degree called the Knights of St. Paul or Mediterranean Pass, and confer these degrees, as also that of the Priestly Order of the Temple.

"D. M. L."

I presume the initials are those of the well-known and distinguished Masonic writer Bro. David Murray Lyon, of Ayr.—A MASONIC STUDENT.

The Jerusalem Encampment of K.T. at Manchester possesses a remarkable banner, bearing the Red Cross flag with the Jerusalem Cross or emblem of the Knights of the Holy Sepulchre, together with the Cross of Constantine or St. George of Italy, in addition to the usual symbols of the Temple. This is a nut for the would-be sceptics as to the authenticity of the ancient degree of the Knights of Constantine.

A LANCASHIRE LAD.

THE KADOSH DEGREE.

Though holding that all Templar Conclaves, who have not yet surrendered their right in a formal manner, are entitled to work the degrees of Rose Croix and Kadosh, yet many are content to waive that right for the present. Many Freemasons are, however, unaware that most of the numerous Mosaic Rites had a Kadosh degree at its head, and the holder of this degree in any one of the Rites held an equal position in all. Thus, the York Rite of the Temple had the degree of "Holy Wisdom," which represented the "Professed Knight" of Baron Hunde; which again corresponded with the "Levite of the Interior Guard," of the Masonic branch of the Ordre-du-Temple in France; this again being represented as the equivalent of the Kadosh of the Ancient and Accepted Rite; which clearly, from its including certain formula relating to the Vehm Gerichte, or Secret Tribunal of Westphalia, had a Germanic origin. This York degree of "Holy Wisdom" was governed by nine officers, who some suppose are the equivalent and origin of the nine officers of the 33rd and last degree. It is quite certain that no Supreme Council in the world can claim to interfere with the 1686 York Templar *ne plus ultra*, or degree of "Holy Wisdom," when worked by the Templars. One word as to Prince Charles Stuart. Is it not hasty, in the present state of our knowledge, to assert that the Scottish Order of the Temple was *not* Masonic in 1745? Regarding his connection with High Grade Masonry, I would refer "Querist" to particulars of a Rose Croix warrant granted from Arras by his father, in the *Freemason's Magazine*, 1863, page 406, and may state that I have the most positive and satisfactory independent testimony as to the existence of such a warrant and as to its being a genuine document. Hence any warrant granted to Arras in 1747 was, as is alleged, only one of confirmation, or given to constitute them a Metropolitan Chapter. It is very desirable, however, I admit, that careful copies of these documents should be published. Most Heralds would admit that such charters granted by the Stuarts are as good, or better, than the same would be if granted by the Guelphs, and it is hence important that we should know accurately what privileges they confer. As the editors of a Masonic contemporary and of a non-Masonic paper, have given insertion to insulting personal attacks upon me on this head, I should like to refer your readers to three articles on the subject in *Notes and Queries* of Jan. 29th, 1870, pages 122 to 130, and even to request their reproduction in your pages—they are by Bros. Matthew Cooke, William Pinkerton, and

JOHN YARKER.

[We will do so with pleasure.—Ed. F.]

BRO. "CIPES" AND ST. JOHN THE BAPTIST.

I think Bro. "Cipes," in referring to my communication in THE FREEMASON of 22nd ultimo, might have given a little more definite information on the subject therein referred to. He appears to be well posted up as to who the brother was that made the assertion relative to St. John the Baptist, as not being worth a fig—

or, rather, that his teachings were not worth a fig. What I would ask Bro. "Cipes" to do is to furnish the brother's name who made the assertion, also the name of the brother who was on the throne and the names of the brethren who were in the H.S. and L.W. I think this information is very desirable, as the daughter lodges could from that information instruct their Masters and Wardens, or proxies, how to act at the next annual election. I think what is law for the poor should be law for the rich, more especially in a Masonic Lodge; and if any office-bearer or member of any lodge does infringe these laws, they should be meted to the brother born with a silver spoon in his mouth in the same measure as to the brother born in the reverse, and *vice versa*. I trust, therefore, Bro. "Cipes" will give me the desired information in your next.

RUSTICUS.

THE A. AND A. RITE.

The so-called constitutions of Frederick the Great of Prussia are a myth. Frederick ceased to take any active part in Freemasonry in 1744, and in 1762, the date of the fabricated statutes of the Ancient and Accepted Rite, the King was engaged in his third Silesian campaign. In 1786, when it is alleged he confirmed the "Constitutions," Frederick was dying at his palace of Sans Souci, and no trace of any such transaction has ever been found by the Masons of Berlin. Frederick the Great was a free-thinker, and the degrees of the Ancient and Accepted Rite would to him have been nothing but gall and worm-wood.

VERITAS.

SUSPENSION SUBJECT TO APPEAL.

It is admitted by most Grand Lodges, and supported by our great Masonic authorities, that a sentence of suspension is subject to appeal, and, whilst it is pending, the rights of every Freemason remain intact. The following legal opinion on this subject I quote. Sir Frederick Pollock, in the case of "Wood, Crucefix, and Stevens," said:—

"I am of opinion that parties under sentence of suspension may, pending the appeal, exercise their Masonic rights and privileges until the final decision on their respective appeals has pronounced them either innocent or guilty. By the constitutions an appeal is given, and it is the essence of an appeal that it should stay execution of the judgment appealed against, and this may be supported by analogy from every existing code of laws. In most cases a contrary doctrine would lead to the greatest injustice and the grossest absurdity, as if a judgment affected life and limb. The case of Mr. Stevens, in an inferior degree, is a specimen of the same sort; the punishment will have been suffered before the justice of it can be enquired into, unless it be held that the appeal suspended all proceedings under the judgment, which, in my opinion, it does."

CIPES.

ALLEGIANCE TO GRAND LODGE.

Allegiance to the Grand Lodge is not to be renounced without strong cause. But such cause is found when it sets at naught its own laws, and does violence to the essential principles of Freemasonry, more particularly when this is perseveringly and systematically done. The obligations are reciprocal: those of the Grand Lodge to the daughter lodges and to the members, those of the daughter lodges and members to the Grand Lodge. If the tie is broken, the blame lies with those who first disregard their obligations and act contrary to them; not with those who therefore declare it to be broken, by renouncing the allegiance which they would have delighted in still continuing to render.—CIPES.

Was Sir Christopher Wren a Rosicrucian?
X. Y. Z.

[Yes. He was initiated into the mystic science by Peter Sthael, who also numbered the celebrated Boyle amongst his adepts. There is more in Rosicrucianism than ordinary Masons dream of. Read the works of Cornelius Agrippa for instance, and other curious books of the fifteenth and succeeding centuries.—ED. F.]

TWO GREAT MEN.

Washington was initiated on the 4th November, 1752, in the lodge at Fredericksburg; and Wellington in a lodge at Trim, Ireland, on the 7th Dec., 1790.

Original Correspondence.

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

HIRAM ABIFF.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Ever since I first had the pleasure of belonging to Freemasonry, the history of our Master Hiram Abiff has always been dear to me; from him every true Mason has to learn his lesson—in his foot-path to step. But I have often asked the question, and even ask now through the medium of your valuable paper, where is Hiram Abiff (the builder) to be found in the Bible? Your correspondent "H. M." (page 68), after having been in the habit of studying his German Bible, would make us believe that the English version does not give us the true translation, but it is to be found in Martin Luther's translation. But I would really beg of him to read it a little more carefully before he makes such statements.

I beg to trouble your readers with a careful examination of the passage quoted by "H. M." from the 2nd Book of Chronicles, 2nd chapter, 13th verse, and ask them to mark the difference of the spelling of the words Hiram and Hiram, in Hebrew, English and German. Your readers will soon see that "Hiram" (the King of Tyre) is not "Hiram" (the builder); and 'Abiff' (father) is no name at all. Now says the 1st book of Kings, vii. 13, "and King Solomon sent and fetched Hiram (Hebrew, **הורם**) (German, Hiram).

In the 2nd book of Chronicles, chapter ii., verse 11, King Hiram writes a letter to King Solomon, and in the 13th verse Hiram tells him: "And now I have sent a cunning man, endued with understanding of Hiram my father," (Hebrew **לְהוֹרָם אָבִי**), (German, "So sende ich nun einen Weisen Man, der verstand hat, Hiram Abiff"). Again, "H. M." says that Luther uses Hiram the King's name, not Hiram the Builder's. He really would not use Hiram the Builder, as the Hebrew of it is, **הורם**, not **חורם**. But how it is that in the 4th chapter in the 11th and 16th verses we find Hiram called Hiram with the *van*, I shall explain by and by.

We see the passage in German, Hiram Abiff is the Hebrew word, **הורם אָבִי**, which the English version gives the literal—translation of this Hebrew word "of Hiram my fathers." "H. M." is mistaken to think that Luther meant Hiram Abiff to be his real name. If he will examine his German or Swedish Bible, he will find Hiram the King's name, not Hiram the Builder's—Abiff, from **אָבִי**, my father. Now, the question is asked, where is Hiram Abiff to be found in the Bible?

(To be continued).

Yours fraternally,

Clapham, S.W.

D. STOLZ.

UNIFORMITY OF RITUAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am very much pleased to find that at length the question of "Uniform Ritual" is in a fair way to be decided. The letter of "A Provincial Brother" in your issue of the 5th inst., is most pertinent to the subject. That the committee will consist solely of London Past Masters, could not for one moment be supposed; indeed, Bro. Stevens' request (which appeared in your journal a few weeks ago) that the Provincial P.M.'s would co-operate and send up their names, that they might be placed upon the committee, effectually disposes of such an idea.

Now, it is of little use a brother's name being placed on the committee, unless he attends its meetings, and if he does attend he must incur considerable expense; consequently the question of "A Provincial Brother," who is to bear those expenses? must be immediately settled by the Provincial lodges. I believe this subject will at our next regular lodge be brought forward, and I think I not too precipitate in saying that the requisite funds will be voted out of the lodge funds to pay the expenses of the brother or brethren whom the members may elect to represent them at the various meetings. I sincerely hope that all the Provincial lodges will take up the question, and set vigorously to work to carry out this most desirable design. One suggestion I should like to make is, that I do

not think it absolutely requisite that every meeting should be held in London, but it would be an encouragement to us Provincials, if the committee could sometimes be convened in such places as York, Liverpool, Hull, Leeds, or other large towns in the provinces. Of one thing I am certain, such an arrangement would materially augment the attendance.

I am, dear Sir and Brother,
Yours fraternally,
P.M., 200.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is with great pleasure that I have read Bro. Gottheil's letter in your issue of February 5th, and cannot help thinking it is most lamentable in the present age, and the progress Freemasonry has of late years made, there should be so few really perfect workers, much less those who know anything at all. And when we think of the thousands of Masons who range under its banners, the number who give their time to it is few indeed.

Judge of my surprise the other week at an installation meeting, a brother visitor was there, bedizened with a bran new Master's apron, who informed me he was the present W.M. of his lodge, by no means a new one. Happening to be short of a Master at the Board of Installed Masters, he was asked to take the J.W. chair. Judge of my disgust—oh horror of horrors!—when the lodge was resumed to the second degree, he knew nothing of the J.W. work. In opening in the third degree, he got perfectly confused with the signs, and made the most lamentable hash I ever saw made by a Mason in my life.

Bro. Gottheil is quite right. How often it is followed up by rotation, simply because he is "a jolly good fellow!"

It was only the other day I visited a lodge numbering some seventy members, and I believe it to be a very old one. After scrambling through the first and second degrees, the W.M. vacated the chair in the third degree—not because he was not up in the most beautiful of all ceremonies, "but he always got tired when he came to the third;" the reason is obvious. Another lodge I visited at, where some of the members wanted to place the S.W. in the chair of K.S., who it must be owned to his credit, refused the honour, told me in the course of the evening, that he never went into a strange lodge, he could not remember the S.S.

There really ought to be some notice immediately taken of Bro. G.'s letter, as I feel certain, though only myself a young Mason, it is sadly bringing Freemasonry into disrepute. My humble opinions are, that no member ought to be installed till he has passed an examination in one of the three degrees, say the third degree, and it ought to be one of the most important bye-laws in all lodges, that no member is eligible to fill any office till he is competent to do so to the satisfaction of the lodge.

Apologising for the length of my letter,

I remain, dear Sir and Brother,
Yours fraternally, J. H.

JEWS AND CHRISTIANS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Many thanks for your article on "A Step in the Right Direction," in THE FREEMASON of February 12th. To me it seems that no Mason can fairly take exception to it, for the spirit which it breathes, and the object at which it aims, are accordant with the true principles of Masonry. I confess that I have occasionally felt some pain at witnessing the fastidiousness prevailing amongst Masonic brethren, in making any allusion to Christianity as the distinctive, dearly-prized and cherished creed of many of us—that upon which our faith and hope rest, and which we would die rather than abjure. Why should this be? Surely, no conscientious Jew (Hindoos and Parsees are not numerous enough amongst us in these realms to render it necessary to refer to them) could take offence at the avowal by any brother of his Christian convictions, or of his readiness, if need be, to stand up in their defence; that is, always supposing that it is not done unnecessarily or in an offensive manner. If a Jew is a Jew from conviction, having seriously examined the foundations of his faith, he can feel it no reproach for a Christian brother to speak of himself as a Christian—nor if he even went beyond that, and expressed his conviction of the infinite value of the Christian religion—any more than the Christian who knew in whom he believed from a rational conviction of the ground and reason of his faith, could feel it a reproach to be spoken of by a Jewish brother as a Christian. It has been my happiness to be intimate with Jews, out of Masonry; one in particular, with whom I have conversed for hours upon our religious convictions—Judaism and Christianity—in a calm and kind spirit, each stating his convictions without reserve, and increasing thereby our attachment to each other. If "brotherly love" and "truth" are both cardinal virtues in

Masonry, and they exercise their proper influence in a brother's heart, they will induce him not only to tolerate and regard with respect the convictions of his brethren, though he be separated from them on even vital points of religion, but he will with equanimity hear them speak of their convictions upon the sacred subject which deeply concerns them all. Your able and interesting article has encouraged me to look forward to the time when "brotherly love" and "truth" shall unite us all, and make us truly one body in the Craft.

WILLIAM CARPENTER.

MASONIC CREDULITY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your issue of January 22nd, a brother asserted that he had an old tobacco-box dated 1670, with engraved emblems, as he implied, of that date, applying to Mark, and Royal Arch Masonry. In January 29th, I expressed my disbelief in the truth of his statements, considering the writer was mistaken, but wishing for *more light*, and suggesting a plan, whereby such might be got; but lo! all is now darkness, and silence as of the tomb! No fraternal response is heard, and I am left to infer that Bro. Sweete has either discovered his mistake and is therefore soured, or that his practical joke is carried far enough as it is. Anyway, until I do receive "more light," and good light too, I shall look upon this tobacco-box affair as another Masonic imposition.

Bro. Yarker, however, as I perceive from "Notes and Queries" of January 29th, 1870, with all the full-fledged credulity of an Entered Apprentice, has swallowed this 1670 tobacco-box, "Mark Master" and "Royal Arch" emblems included! all at once. Now I must protest emphatically against this simplicity. First weigh the statement before you quote it; if it stand fire, all right, but if not, away with it. Royal Arch Masonry is considerably less than a century and a half old, yet Bro. Yarker is quite ready to bolt pretended Royal Arch emblems two centuries old! The idea is so ridiculous that I must be excused for laughing at it.

I am, yours fraternally,

LEO.

"A STEP IN THE RIGHT DIRECTION."

(To the Editor of The Freemason.)

You kindly refer to me in your excellent article by the above title, respecting Freemasonry and Christianity, when the former was an operative institution. I am decidedly of the opinion, as you say, that Christianity was the pivot upon which ancient operative Masonry turned, and that this is easily explained by the fact that the greatest patrons of architectural art in the middle ages were priests of the Christian Church. If evidence were wanting to confirm the statements in the interesting article alluded to, I could afford plenty, but I presume the fact will not be doubted that Freemasonry was under the protection of Christianity before the revival of A.D. 1717.

The old charges, laws, and records still preserved from the fourteenth century to the last, abundantly prove the truth of your remarks, and go far to establish the position that what Freemasonry has gained in universality since the revival, it has lost as a religious institution, by the substitution of morality or natural religion in lieu of Christianity.

Sectarian influences could not co-exist with the universal aspirations of the Order, and hence we now united on the single basis of Faith in God, and a belief in future rewards and punishments.

W. J. HUGHAN.

AN APPEAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—May I beg a few lines space, in order to bring before the notice of the Craft a case which, I feel sure, will meet with their warmest sympathy.

Brother David Bingham Daly, whose death has already been noticed in your columns, was born in 1825, and was called to the bar in 1846. Alone and unassisted, after a gallant uphill struggle extending over more than twenty years, his untiring industry had begun to win its way, and during the last four years of his life he, for the first time, enjoyed comparative prosperity.

In December, 1868, he was attacked with pleurisy and for nearly five months was utterly disabled from professional work. At the end of that time, though physically unequal to the task, he forced himself to resume his duties. During his illness his wife had nursed him unceasingly. The strain upon her physical powers, superadded to the past anxiety of years, and a still keener anxiety as to the future, proved too much for her mental strength. As he recovered, her mind gave way, and after endeavouring for two months to treat her at her own home, it was found absolutely necessary to remove her to Bethlehem Hospital, where she still remains hopelessly insane.

With such a grief ever present to his mind, and with his frame enfeebled by the long illness from

which he had but half recovered, our unfortunate Brother bravely worked on from April to August, 1869. On Saturday, the 28th of August, he came home from his work for the last time. Within twenty-four hours he was dead, having literally given up his life in his gallant struggle for home and his little ones.

Brother Daly had been a member of the Dalhousie Lodge, No. 865, but had been compelled to discontinue his subscription previous to his death, and not having been a subscribing member to a lodge for five years, his doubly-orphaned children (of whom he leaves five) are not eligible for admission to the Masonic Schools. A subscription to provide for them has been privately started among the members of the legal profession, who have most promptly and generously responded; the Lord Chancellor heading the list with £25. A considerable amount has been subscribed, but much necessarily remains to be done. Unless I am greatly mistaken in my estimate of the Craft, they will feel it not only a duty but a pleasure to contribute generously in aid of such a work. I shall esteem it a privilege to transmit their subscriptions to the proper quarter, and (with your kind permission) acknowledge them in your columns.

Let me add that I had not the honour of the private acquaintance of Brother Daly, and my appeal, therefore, is based not on personal friendship, but simply on the facts I have stated, and my knowledge of the warm hearts and ready hands of our Masonic Brotherhood.

I am, dear Sir and Brother,

Faithfully and fraternally yours,

ANGELO J. LEWIS.

Erskine Chambers, 36, Lincoln's Inn Fields.

THE BRETT TESTIMONIAL DINNER.

[We resume the report of this meeting from our last issue.]

After the presentation Bro. LITTLE rose and said,

Brethren, I have been honoured by the request to propose the next toast. I know that it is one which you will readily anticipate, and without further preface I will bring it to your notice. It is the health of the worthy and excellent brother who has presided over you this evening. I have had the honour of acquaintance with our excellent Bro. Carpenter ever since I entered Royal Arch Masonry. I then had the pleasure of seeing him a Past Principal of my chapter; he had at that time passed from the meridian of his life to "the ere and yellow leaf;" but he had none the less preserved his zeal for Freemasonry, and he has not even now lost the energy which he possessed in his early career among Freemasons. But there is another aspect of that career to which I would call your attention, and which you may have perceived for yourselves in Bro. Carpenter. He is not one of those Freemasons who enter into Masonry without desiring to know all about it, both in the Augustan period of Freemasonry, as well as later in our own century. Our Bro. Carpenter has traced Freemasonry from the remote and mystic ages of the past; he has traced it in its career, which is now historic; he has shown you, and can show you the Freemasons of England, that this great and glorious association to which we are all bound, is one connected with the most remote and the greatest associations of antiquity. When we look upon him, we should be proud of him as one who has been connected so long with Freemasonry; although we may also look upon him as a gladiator in the arena of politics, as a great traveller in the world of imagination, as a ruler of the craft, who by his erudition, his conduct and his great genius, reflects the body and spirit of Freemasonry. It is for these reasons we are pleased to see our Bro. Carpenter at the head of our board to-night, and as the chairman of the committee for presenting a testimonial to Bro. Brett, extending to him, as I said, "the right hand of fellowship;" extending to him in your name, and presenting to him that testimonial, you have been pleased to give him, and I can only endorse the observations that have been made respecting him by your chairman. You do not require further words to enhance him in your esteem, and I therefore give you "The Health of our Brother the Chairman, Past Principal, and Past Master Carpenter."

The CHAIRMAN,—Brethren, I shall not detain you by any attempt to make a speech in returning thanks for the very kind and generous way in which you responded to the toast that was proposed by our Bro. Little. You have already shown me a great deal of indulgence and forbearance, as I knew you would; and to this you have added the kind expression of your feeling and sympathy. I have already said that I feel exceedingly gratified in being permitted to occupy this chair this evening; and I trust and believe that every brother present has felt the evening as pleasureable as I myself

have. (Hear.) Brethren, I am obliged to you; and I trust that we may all live long and discharge our respective duties with zeal and fidelity. (Cheers.)

The CHAIRMAN: Brethren, I rise to propose a toast which I am sure you will very heartily respond to, namely, "The health of Bro. Buss, the Treasurer of this Fund; Bro. Little, the Secretary; and Bro. Tanner and Bro. Still, Assistant Secretaries." I really do not know him, and I would not attempt if I did not, know how to apportion the praise to these very excellent brethren. I have no doubt that they have all done their best, and they have done a great deal. Those of you who have never attempted to get up a testimonial of this kind, do not know anything of the labour through which those who have the getting up of it have to pass, however highly respected the object of it is. These brethren have done their work cheerfully, they have done it admirably, and they have seen the results to-night. Leaving them to settle among themselves the degree of merit to which each is entitled, I ask you to join with me in drinking their health. (Cheers.)

Bro. LITTLE: I should be wanting in my duty to myself, and I should be wanting in my estimation of the services of others, if I were to arrogate to myself the credit due to the reception of this toast. You all know the very many duties I have to undertake in the cause of Freemasonry, and it is entirely due to my performance of these, that I have not taken a more active part in the arrangements of this evening. I have felt, as you all know, the greatest interest in them, but it is due to myself and the other members of this committee to state, that the great merit is due to our Bro. Tanner. We all concur, and while thanking the brethren, while thanking our worthy and Worshipful Chairman for the handsome manner in which he has mentioned and you have received my name, it is but justice to Bro. Tanner to say, that he has been the great and living spirit of this work, and to him is due the honour of making it come to a successful issue.

Bro. TANNER: Our Bro. Little seems to have imposed a very great task upon me, but I do not propose to inflict a very long speech upon you, because there are a very great many of you want to go, I have no doubt. Among the Honorary Secretaries—there were three of us—I was selected as having the most cheek and impudence; because, brethren, if you had promised a subscription of half a guinea or a guinea, as it might be, you may depend upon it, as you are all very well aware, you never were allowed to forget it. ("Bravo.") You have all come up with your subscriptions, very freely and very forwardly. My Bro. Still is a very bashful man, very likely he will make a speech after me; but above all, I asked him to go round with me to take the money. "Yes," he said, "my boy, I will take the money; you call the names." Now, that shows to me his motive in the matter. (A voice: "Mercenary.") However, brethren, I do not think I undertook a labour in my life such as I have to-night, though much, if I may call it, "a labour of love." (Hear.) Because, if I may presume to say so, I have aided and supported my own immediate and personal friend, independently of Masonry, Bro. Brett. (Hear.) If I were to say to you, I am unaccustomed to public speaking, it is a fact; but still there are a few members, if they could rise up from their graves, would say, "If I could have prevented Bro. Tanner from speaking, perhaps I should not have been in my grave so soon." However, that has been done with all sincerity and honesty; and I, as I said just now, have been chosen for my cheek and impudence as Honorary Secretary of this testimonial. We have brought it to a very happy conclusion, and I hope, (I do not know whether we may propose it to be annually;) however, I would not mind undertaking the duties at least every two years, if brethren would subscribe in the same liberal manner that you have now, to present a very handsome testimonial to Bro. Brett; and I do not know any man more worthy of it, and if I had not believed him deserving, neither he nor any other man would have my assistance. I shall leave our Bro. Still to make a very long speech.

Bro. STILL: I think that the able tuition I get from Bro. Tanner will prevent you getting a long one. I am sorry for it, but I may say, I second Bro. Tanner in every particular. Whatever I have done has been with the best intention, and out of the great regard I have for our Bro. Brett, who is the Instructor at our lodge, and who knows what a dunce I am. I hope he will take a deal more pains with me, and that I shall prove an apt pupil and a credit to him in a few years time.

Bro. LITTLE: I have been complimented by the chairman with the proposal of the next toast. I shall at once announce to you, that it is the Chairman of the Committee who have had the carrying out of this testimonial. I very much regret, as most of you will, that our Bro. Dr. Woodman, who was elected Chairman of that Committee, is at present in Devonshire. I am quite satisfied that the exertions Dr. Woodman has made to forward the testimonial from the first moment it was suggested

have recommended him to your esteem; while his genial qualities will entitle him to the love of his fellow-men. To Dr. Woodman I have therefore a word to say, but for all the members of the committee I have an equal word of commendation. I never worked with a committee that had such a determination to come to a successful issue as the committee of the Brett Testimonial. It is only due to them to mention the fact, because however arduous the duties of the Secretary may have been, without the committee who were intrusted with the original design, we should not have been able to carry it to a successful conclusion. We have present one member in the person of our Bro. John Boyd, who is an estimable man and a good Mason; and I believe that when we say he is a good Mason and a good man, we have found the chief qualities which are allotted to humanity on this side of the grave. I shall not detain you, therefore, by expatiating on his personal services to this movement in particular or to Freemasonry in general, but I am sure you will be pleased when I couple his name with this toast, as well as that of the absent Bro. Dr. Woodman. I give you "The Health of our Brother John Boyd," and trust you will join with me in drinking that and "The Health of the Committee of the Brett Testimonial." (Cheers.)

Bro. BOYD: Bro. Carpenter and brethren, it is first time that I have had the pleasure and honour of facing our worthy and distinguished chairman at any Masonic meeting, and I certainly to some extent do regret it this evening, because I am labouring,—many of my brethren around this table know—under a very severe affliction of hoarseness, and so much so that I cannot express to him the pleasure I have felt at the observations made this evening. I came from a large party at Freemasons' Tavern, on purpose to attend this testimonial banquet to Bro. Brett, a man for whom I would go not from the Freemasons' Tavern to Cannon-street only to do honour to, but from one end of England or Europe to another. I speak only for myself, but I believe that every one at this table, round this festive board assembled here this evening, would do the same (hear). There are few of us present that are not indebted to our Bro. Brett for a great portion of our knowledge in Freemasonry, and more particularly that beautiful ceremony of the Royal Arch (hear, hear). In Royal Arch Masonry, I will say it fearlessly, our Bro. Brett stands A 1. He has no one to approach him, but he is preparing others to supply his place when he leaves. Others must follow him; he may teach them, and from his knowledge we may gain a very great amount of information, and I hope it will be propagated through the various chapters which he has the honour of belonging to, and which have the honour of his membership. As regards the Committee, with respect to this testimonial, I must say I have been a very poor working member. I wish I could have done a very great deal more, but I have done what I could, and if we all did what we could we have, to a certain extent, the pleasure of knowing within ourselves that we have done all that was possible to do honour to a very worthy and distinguished Mason. For the honour you have done me in drinking the health of the Chairman of the Committee and the other members, I thank you. If other members of the Committee will kindly follow up what I have fallen short of, I should feel very much obliged to them, because I know I am not able to do so. I should be very glad, as our Bro. Tanner has suggested, to see this annual testimonial. In the name of the Committee, I thank you (cheers).

The company then separated.

The following were the Stewards:—Bros. Hon. R. Curzon, Major Dickson, M.P., W. A. Tharp, W. F. Smith, F. Kent, J. R. Foulger, F. Walters, J. Boyd, G. Kenning, W. Hamilton, W. R. Baker, J. E. Walford, D. J. Davis, A. A. Pendlebury, Dr. Woodman, C. A. Cottebrune, J. W. Barrett, W. Smith, B. Todd, Geo. States, J. Coram, J. Weaver, J. Smith, T. Wescombe, T. Cubitt, and J. Terry.

Amongst the brethren present we noticed, Bros. D. Still, J.W., 1293; W. Barlow, P.M., 174; Hy. Bartlett, J.W., 1178; W. West Smith, W.M., 890; C. Munyard, I.G., 79; L. Mackow, 392, Scotland; W. Quilty, P.M., 862; Geo. States, P.M., G. S. Lodge; A. Robbins, J. W. Taylor, 193; G. Oliver, P.M., 975; R. Wingfield, P.M., 169; G. Rice, P.M., 19; W. Ough, P.G.P.; J. H. Doughney, P.M., and G. Nash, S.D., 79; J. Barnett, P.M., J. Tippet, and W. Leggett, 169; A. G. Clayton, 1122; G. Dowey, 901; C. Dilley, 147, 1155; T. Certlock, P.M., 186; J. Holbrook, 185; J. H. Potts, 19; W. Haydon, P.M.; J. C. Walford, S.W.; C. Wilcox, H. Warren, R. Percival, W. Carpenter, P.M., G. Chubb, H. Chapman, W. Bartlett, W. Bird, W. Palmer, R. Bennett, H. Elmes, P.M., and J. Brett, P.M., 177; R. E. Bright, 192; S. Lewin, 871; G. Coe, 73; T. Hobson, 1275; J. T. Moss, 129; J. Fisher, H. Thompson, 742; W. Howell, 157; G. Lemann, 890; F. Gibson, 917; H. Higgins, 184; W. Marston, 55; Jaquin, J.W., 382; E.

Froggett, 25; J. Forsyth and W. Gompertz, W.M., 869; W. Bailey, 49; C. Lission, P.M., 101; J. Bennett, 25; F. Hill, 49; R. Chillingworth, 1238; P. Thomson, 543; C. Vale, 49; G. Rolls, 201; C. Smithers, 901; P. Greenwood, J. Lavell, 10; T. H. Stevens, 975; H. Jelley, 71; W. Ashby, 1056; J. Newton, 174; J. Morton, 1056; J. O. Rees, 199; L. M. Adutt, 862; J. Coram and W. Adcock, 199; R. Buller, W.M., 9; G. Bolton, 109; H. McPherson, 890; P. McCall, 765; C. W. Garnsby, 49; H. Massey, 619; H. D'Arcy, 901; T. Alcock, 733; W. H. Green, 619; W. Welch, 733; C. Coote, P.M., 205; F. Vine, 173; E. Clark, P.M., 1194; W. Alexander, P.M., 167; C. Cann, Lion and Lamb; S. Rawley, P.M., 174; G. A. Smith, 619; A. Drew, 890; E. Coleman, 192; G. Shooat, 173.

RED CROSS OF ROME AND CONSTANTINE.—A Grand College of the Priestly Order of E. will be held (under the auspices of the Premier Conclave of England), at half-past six o'clock p.m., on Monday the 28th inst., at Freemasons' Tavern, Great Queen-street. Knights desirous of advancement to the rank of V.E. are requested to send in their names to the Grand Recorder, R. Wentworth Little, 7, Gilbert-road, Kennington, S.E.

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