

TABLE OF CONTENTS.

	PAGE.
REVIEWS—	
Furness, Past and Present ... ..	325
Hogg's Secret Code for Letters or Telegrams ... ..	325
THE BOOK EGYPT ... ..	325
THE PRINCE AND PRINCESS OF WALES AT READING... ..	326 & 327
SUMMER BANQUET OF LODGE SINCERITY, No. 189, PLYMOUTH ... ..	327
THE CRAFT—	
Metropolitan ... ..	328
Middlesex ... ..	328
Provincial ... ..	328
ROYAL ARCH ... ..	328
MARK MASONRY ... ..	329
LINES ... ..	329
INSTALLATION OF THE EARL FERRERS ... ..	329
PICNIC OF THE OLD GLOBE LODGE, SCARBRO' ... ..	329
BIRTHS, MARRIAGES, AND DEATHS ... ..	330
ANSWERS TO CORRESPONDENTS ... ..	330
THE LESSON OF A LIFE ... ..	330
MULTUM IN PARVO... ..	331 & 332
ORIGINAL CORRESPONDENCE—	
Here me again ... ..	332
Something Wrong ... ..	332
An Erratum ... ..	332
Board of Benevolence ... ..	332
JOTTINGS FROM MASONIC JOURNALS ... ..	333
ANNUAL COMMUNICATION OF GRAND LODGE OF NEW YORK ... ..	333, 334 & 335
POETRY—	
Summertime is coming ... ..	335
Cleveland... ..	335
MASONIC MEETINGS FOR NEXT WEEK ... ..	335
THE GRAND COMMANDERY OF MICHIGAN ... ..	336

Reviews.

*Furness, Past and Present; its History and Antiquities.* Part I. By G. MARKHAM TWEDDELL, F.S.A. Published by J. Richardson, Barrow-in-Furness.

Bro. Tweddell, the eminent antiquarian, is again delving in the rich mines of the past, and illustrating the prosaic facts of the present by the results of his untiring researches.

The important district of Lancashire, now known as Furness, comprises an area fertile in relics of a former age, as well as in actual evidences of material wealth, and in compiling its history, Bro. Tweddell is not insensible to its varied claims upon our interest as a land full of historical reminiscences, as well as a centre of commercial activity. The work, in such experienced hands, is sure to be well and faithfully done, and judging from the illustrations already given, which include a splendid portrait of His Grace the Duke of Devonshire, to whom the history is dedicated, as well as views of well-known spots in the locality, we may safely say that the artist's skill will be found worthy of the rich intellectual treat which the author is preparing for all lovers of antiquarian studies.

The issue will be complete in twenty monthly parts, and each part will contain three full-page engravings, either portraits of distinguished residents or views of the principal objects of interests in Furness, and the surrounding neighbourhood, which is celebrated for its magnificent scenery.

*Hogg's Secret Code for Letters or Telegrams.* Hogg, 122, Fleet-street.

The system designed by this enterprising publisher is, though simple, certainly the most effective yet introduced to public notice, and must prove invaluable to all who have occasion to communicate secretly with others, as it obviates the possibility of the cipher being read unless the receiver of the message has a previous arrangement with the sender. By the adoption of a key word the interpretation is perfectly easy, without it, quite impossible. We cordially commend the code to the attention of our readers at home and abroad.

THE BOOK EGYPT.

There is enough of symbolism in Freemasonry to excite in the minds of thoughtful Masons, who "make the liberal arts and sciences their study," to induce them to extend their enquiries into the systems of theosophy and morality, in which symbolism was more largely and reconditely employed. The field of investigation is a very large one. All the ancient teachers of wisdom made use of symbols in the initiation of aspirants, and in all their subsequent education; and none of the ancient philosophers or theosophies can be understood by one who is ignorant of symbolic science. Egypt was the cradle of this science, and it is to that extraordinary country that we trace back the preservation and promulgation of what is called occult science, or Hermetic Magianism. Eliphaz Levi has much and curious learning on this interesting subject in his work, "Histoire de la Magie," and it occurs to me that a translation of a small portion of what he has written may be interesting to some of the readers of THE FREEMASON.

It is in Egypt, as he observes, that magianism is complete as a universal science, with its dogmas systematically and perfectly formulated. Nothing surpasses, nothing even equals, as a resumé of all the doctrines of the old world, the few sentences engraved on a precious stone by Hermes, and known as *The Emerald Table*. The unity of being and the unity of harmonies, whether ascending or descending the progressive and proportional ladder of the Word; the immutable law of equilibrium, and the proportional progress of universal analogies; the agreement of the idea with the Word, giving the measure of agreement between the Creator and the created; the necessary mathematics of infinity proved by the measure of a single corner of the finite; all this is expressed in a single proposition by the Egyptian hierophant:—

"That which is superior like that which is inferior, and that which is below like that which is above, go to form the wonders of the whole."

Then comes the revelation and learned description of the creative agent—of the pantomorphian fire, of the principal means of the occult power, in a word, of the astral light. "The sun is its father, the moon is its mother, the wind bore it in its womb."

Thus, this light emanates from the sun, receives its regular motion and influences from the moon, and has the atmosphere for its receptacle and prison. "The earth is its nurse." That is to say, it is balanced and put in motion by the central heat of the earth. "It is the universal principal, the TELESMA of the world."

Hermes next teaches how this light, which is also a force, may be used as a lever and a universal dissolvent; also as a formative and coagulative agent.

How this light must, from bodies wherein it is latent, be drawn in the condition of fire, of motion, of splendour, of luminous gas, of ardent water, and, finally, of ignited earth, to imitate, by the aid of these divers substances, all the creations of nature.

The Emerald Table is the whole of magianism in a single page.

The other works attributed to Hermes, such as *Gymandre*, *Asclepius*, &c., are generally believed by critics to be productions of the Alexandrian school. They nevertheless contain the Hermetic traditions preserved in the sanctuaries of theurgy. The doctrines of Hermes cannot be lost to those who have the keys of symbolism.

The ruins of Egypt are like scattered pages, which we may yet collect, and with them reconstruct the entire Book; a prodigious book whose capital letters were temples, whose phrases were cities, punctuated with obelisks and sphinxes.

The division of Egypt was a magian synthesis; the names of its provinces corresponded to the figures of the sacred numbers: upper Egypt, a figure of the celestial world and country of the extatics; lower Egypt, a symbol of the earth; and middle or central, Egypt, the country of science and of high intitations. Each of these three parts was divided into ten provinces, called Nomes, and placed under the special protection of gods. These gods, thirty in number, grouped in threes, express, symbolically, all the conceptions of the ternary in the decade, that is to say, the triple signification—natural, philosophical and religious—of the absolute ideas primitively attached to numbers. Thus, the triple unity, or the original ternary; the triple binary, or the reflection of the triangle, which forms the star of Solomon; the triple ternary, or the whole idea under each of its three terms; the triple quaternary, that is to say the cyclical number of the astral revolutions, &c. The geography of Egypt, under Sesostris, is a pantacle, that is to say, a symbolical resumé of all the magian dogma of Zoroaster, recovered and formulated by Hermes.

The land of Egypt was a great book, and the teachings of this book were repeated, translated in painting, in sculpture, in architecture, in all the towns and in all the temples. Even the desert had its eternal teachings, and its word of stone is seated at the base of the pyramids, those limits of human intelligence before which a colossal sphynx has for so many ages seemed to meditate, while slowly burying itself in the sand. Its head, mutilated by the ages that have passed over it, still continues above its tomb, as if waiting for a human voice to come and explain the problem of the pyramids to the new world.

Egypt is to us the cradle of science and wisdom; she clothes the dogmas of the first Zoroaster with images, if not richer, at least truer and chaster, than those of India. The sacerdotal art, and the royal art there formed adepts by initiation, and initiation was not confined within the egotistic limits of castes. There, the Hebrew slave was seen to initiate himself, and arrive at the rank of prime minister; perhaps of high priest, for he espoused the daughter of an Egyptian priest, and the priesthood never misallied themselves. Joseph realised in Egypt the idea of communism; he rendered the priesthood and the state the sole proprietors of land, and consequently the arbiters of labour and of riches. He thus abolished misery, and made the whole of Egypt one patriarchal family. Joseph, it is known, owed his elevation to his skill in the interpretation of dreams, a science in which the Christians of our day refuse to believe, although they admit that the Bible, in which the wonderful divinations of Joseph are recorded, is the word of the Holy Spirit.

The absolute hieroglyphic science had for its basis an alphabet in which all the gods were letters, all the letters ideas, all the ideas numbers, and all the numbers perfect signs.

This hieroglyphic alphabet, with which Moses formed the great secret of his Cabala, and which he took from the Egyptians (for according to the Sepher Jezirah it came from Abraham)—this alphabet is the famous Book of Thot, believed by Count de Gébelin to exist in our own day under,

the form of that droll pack of cards called the *tarot*.

Moses tells us that when the Israelites came out of Egypt, they carried away with them the sacred vases of the Egyptians. That story is allegorical, for the great prophet would not have encouraged his people in theft. The sacred vases were the secrets of the Egyptian science, which Moses had learnt at the Court of Pharaoh. Far from us be the idea of attributing to magianism the miracles wrought by the inspired man of God; but the Bible itself tells us that Jannes and Jambres, the magicians of Pharaoh, that is to say, the learned priests of Egypt, accomplished by their art marvels similar to some of his miracles. They changed wands into serpents, and serpents into wands. They changed water into blood, and they brought forth an immense quantity of frogs, but they could not produce the flies nor the lice. They acknowledged themselves beaten.

Moses triumphed, and led the Israelites out of the land of slavery. At that epoch, the true science was lost in Egypt, because the priests, abusing the confidence of the people, permitted them to fall into a state of brutalising idolatry. That was the great lapse of esotericism. They should have thrown a veil over the truth to the eyes of the people, without hiding it; they should have guarded symbolism from the degradation of absurdity; they should have preserved the sacred veil of Isis in all its pristine beauty. But that was what the Egyptian priesthood were not capable of doing. They degenerated, by degrees, until at length, the hieroglyphic forms of Osiris and Anubis were taken for living realities; Osiris became an ox, was led about under the title of the Apian bull, and the priests permitted the people to worship that which had been intended for their food.

WILLIAM CARPENTER.

### THE PRINCE AND PRINCESS OF WALES AT READING.

Royalty—if it has its cares and responsibilities, has its pleasures, and we should imagine few events could afford greater pleasure to each and any member of the reigning family than the reception which the people of Reading accorded to their Royal Highnesses the Prince and Princess of Wales on Friday, the 1st inst. The town literally gave itself up to rejoicing, and the loyalty of the inhabitants knew no bounds. The enthusiasm which the Royal visit evoked was most gratifying, and spoke eloquently of the affection with which the Royal Family are regarded by the people. The hearty cheering, too, betokened even more than the gay devices and other demonstrations of welcome, the genuine pleasure which the presence of the illustrious visitors inspired. The 1st of July, 1870, will henceforth be a memorable day in the history of Reading, and among the towns and cities of England, Reading will be ever conspicuous for its display of loyalty and proof of its affection for the Throne.

Speaking in general terms, the decorations were exceedingly numerous, and in many instances handsome. Some of the triumphal arches were most elaborately ornamented, and at many of the private residences great expense had been incurred. At the Town Hall the decorations were of a very elegant description.

Considering that this was the first occasion on which his Royal Highness has laid a stone in the capacity of Past Grand Master of Freemasons, it was certainly a happy arrangement that the arch under which the Royal party passed immediately after their arrival in the borough, should have been erected at the cost of the Masonic brethren of Reading, and ornamented with the signs and emblems peculiar to the Craft. The arch was erected in Friar-street, at the entrance of the road leading to

the Great Western Railway Station, and the Company kindly removed the centre pier and gates to permit of its construction. Bro. Chas. Smith, P.S.W., architect, of Friar-street, furnished the design, and Mr. Sheppard, of Greyfriars'-road, was the builder. The entire roadway was spanned by a gothic arch, with the words "Hearty welcome" towards the railway-station, so that it could be distinctly seen on entering the town, and the Masonic sentiment, "Hearty good wishes M.W.G.P.M.," towards Friar-street, seen on the return route. Above the apex of the arch were the plume and motto "Ich dien," supported by an imitation of the regalia worn by his Royal Highness in his Masonic capacity. The side arches had on one face the Masonic arms, and on the other the Royal arms, with the various emblems of the Craft. The flags were also enriched with Masonic symbols, formed into trophies above the arches. The piers were covered with fir-tree evergreens and laurel margins, and the arch with evergreens and flowers. The decorative portion of the work was performed by Messrs. Mills and Sons, of 66, Amelia-street, Walworth, and was very tastefully executed, Bro. Smith being perfectly satisfied with the way in which his beautiful design was carried out.

The trowel was presented by two lodges and was the joint design of the Provincial Grand Secretaries Bros. W. Biggs and G. Botly, P.P.G.S.W., the latter of whom manufactured the trowel. At the top of the plate of the trowel is a Grand Master's emblem, and in the centre is a beautiful engraving of the Reading Grammar School; it bears the following inscription:—"Presented by the Freemasons of Reading, Lodges 414 and 1101, to His Royal Highness the Prince of Wales, K.G., P.G.M. of England, on the occasion of his setting the principal stone of the Reading Schools, July 1st, 1870." At the base of the plate is attached a massive ivory handle magnificently carved. The trowel is a masterpiece of artistic work.

The mallet, which is now in the possession of the Provincial Grand Secretary, was the work of Mr. Fuller, of 6, St. Mary's Butts. It is made of Australian cedar, and inlaid with a piece of "Herne's Oak," the coronet on the handle being of tulip wood. On the 19th May, 1837, the County of Berks was enrolled as a Masonic Province by H.R.H. the late Duke of Sussex, the then Grand Master of England, and John Ramsbottom, Esq., (afterwards M.P. for Windsor), was installed as the first Provincial Grand Master, at which meeting his son, Captain Ramsbottom, was invested the first Senior Grand Warden. This piece of cedar from which the mallet was made, was brought from Australia by Captain Ramsbottom, and purchased from him by the Mr. Fuller before named. It will therefore ever carry with it a peculiar significance, as not only being one of the first set of operative tools ever used by H.R.H. as a Mason, but made from wood brought to this country by the first Senior Grand Warden, and son of the first Provincial Grand Master of the Province of Berks and Bucks.

The procession left the Great Western Railway Station in the following order:—

Detachment of the Yeomanry Cavalry.  
Band.  
Philanthropic Society.—The members marching in fours.  
Foresters.—The members of the various Courts marching four deep.  
Oddfellows.—The Members of the various Lodges four deep.  
Band.  
Freemasons.—The various Lodges of the Province of Berks and Bucks, having previously opened lodge at the Assembly Rooms joined the procession within the Masonic Arch at the Railway Gates, formed in Masonic order and proceeded as follows:—  
Two Tylers, with drawn Swords.  
Brethren, not Members of any Lodge.  
Lodges of the Province according to their Numbers, Juniors going first.  
Provincial Grand Lodge.  
Architect with the Plans.  
Grand Steward. { A Cornucopia with Corn, borne by the Master of a Lodge.  
Two Ewers with Wine and Oil borne by Masters of Lodges.  
(The Mallet borne by a Master of a Lodge.) } Grand Steward.  
Past Grand Pursuivants.  
Grand Organists.  
Assistant Grand Director of Ceremonies.  
Grand Director of Ceremonies.  
Grand Superintendent of Works bearing the Trowel on a Cushion.  
Past Grand Sword Bearers.  
Past Grand Deacons.  
Grand Secretary, with Book of Constitutions, on a Cushion.  
Past Grand Registrars.  
Grand Registrar.  
Grand Treasurer bearing a phial containing the Coin to be deposited in the Stone.  
Past Grand Wardens.  
Visitors of Distinction.  
Past Provincial Grand Masters.  
Provincial Grand Masters.  
The Colonnade of Jew's Grand Warden borne by the Master of a Lodge.

The Junior Grand Warden with the plumb rule.  
The Column of Senior Grand Warden borne by the Master of a Lodge.

The Senior Grand Warden with Level.  
The Junior Grand Deacon.  
Grand Steward. { The Chaplain bearing the Volume of the Sacred Law on a Cushion. } Grand Steward.  
Deputy Grand Master, with Square.  
Grand Steward. { The Right Worshipful Grand Master. } Grand Steward.

Grand Sword Bearer.  
The Senior Grand Deacon.  
Two Grand Stewards.  
Grand Tyler.  
Band and Staff of the Royal Berks Militia.  
Chief Superintendent of Police.  
Police Officers and Officer carrying Civic Banner.  
Town Wardens, with Staves.  
1st Carriage—Members of the Town Council (not School Trustees).  
2nd Carriage—Members of the Town Council (not School Trustees).  
3rd Carriage—Members of the Town Council (not School Trustees).  
4th Carriage—School Trustees and Visitors.  
5th Carriage—School Trustees.  
6th Carriage—School Trustees.  
Mace Bearer.  
7th Carriage—The Mayor, the Mayor's Chaplain, the Recorder, and Town Clerk.  
Serjeants at Mace.  
Escort of { 8th (Royal) Carriage—their Royal Highnesses the PRINCE and PRINCESS OF WALES. } Escort of Yeomanry Cavalry.  
9th Carriage—Royal Suite.  
10th Carriage—Royal Suite.  
Yeomanry Cavalry.  
11th Carriage—The High Sheriff of Berks, with the Lord-Lieut. of the County, the Lord Bishop of the Diocese, and the Archdeacon of Berks.  
12th Carriage—Members of Parliament.  
13th Carriage—Members of Parliament.  
14th Carriage—Justices of the Peace for the Borough.  
15th Carriage—Mayors of Boroughs.  
16th Carriage—Mayors of Boroughs.  
17th Carriage—Mayors of Boroughs.  
18th Carriage—Mayors of Boroughs.  
Yeomanry bringing up the rear.

A monster tent was erected over the centre of the buildings, and seats were erected all round. A raised dais on the east side of the stone was handsomely fitted up for the occasion, and State chairs were placed for the Prince and Princess. The wings of the dais were occupied by the suite and visitors accompanying the Royal party. On the Prince and Princess entering the reception hall, the company rose and remained standing. The Mayor and Corporation, Borough Magistrates, School Trustees, High Sheriff of Berks, Lord Lieutenant of Berks, the Bishop of the Diocese, Members of Parliament, Mayors of Boroughs, and others took their places. As the Junior Lodge of Freemasons arrived at the entrance of the tent, the members remained stationary, opening right and left, and so on with all the lodges to the Provincial Grand Lodge, which advanced through all the lodges and entered the tent, followed by the other lodges in seniority. The Mayor and Town Clerk approached the dais, and an address was read to his Royal Highness.

The PRINCE, who was loudly cheered, said,—Mr. Mayor, my Lords, Ladies, and Gentlemen,—I desire to record my cordial thanks for your address, and to assure you on the part of the Princess and myself of the pleasure it affords us to visit a town so conspicuous in the pages of English history. It is most gratifying to me to co-operate with you, gentlemen, in securing for your town the benefits contemplated by the Royal Founders of this ancient school. In extending to Reading and its county the advantages of a middle class education, you are providing an education, which, if conducted on sound principles, must conduce to the welfare and happiness of all who desire to profit by them, and that this result is anticipated, is satisfactorily indicated by the amount of contributions already subscribed. For myself, I sincerely trust that the good work for which we are now assembled to lay the first stone, may, under God's blessing, prosper, and accomplish its purpose. It will at least prove to a succeeding generation, that we on our part have striven with all our hearts and all our means to ripen the good seed sown by our fathers upwards of 300 years ago. (Loud cheers.)

During the whole of the time the Royal party were in the tent, the wind blew boisterously, and it was almost impossible to hear what was said. The Prince looked remarkably well, and the Princess, who wore a dress of muslin over pink silk, and a pink bonnet, appeared to be in excellent health. They were both heartily cheered and repeatedly bowed to the company. Her Royal Highness held in her hands a large bouquet, also a beautiful bound copy of the programme.

The tent was crowded with members of the principal county families, and those who were present at the luncheon. Seats were placed on three sides of a square, and in the centre, on the dais, were arranged a number of foliage plants. The Royal

seats were placed in the east, and chairs for the Royal suite were arranged in front of the tiers which were occupied by the Freemasons.

The Prince and Princess evidently appreciated the warm reception accorded to them, and repeatedly acknowledged the cheers which were given, and frequently smiled. The whole assembly, which rose on their Royal Highnesses entering the tent, remained standing during the ceremony.

The Mayor (having received from the hands of the Provincial Grand Master the trowel), in the name of the School Trustees, asked the Prince to proceed with the ceremony of laying the stone, handing the trowel and presenting the same on behalf of the Freemasons of Reading. The architect presented to the Prince a plan of the buildings, after which the Grand Chaplain advanced and offered up prayer. The Grand Secretary deposited a vessel containing specimens of all the gold, silver, and copper coins of the present reign, and the Town Clerk deposited a vessel hermetically sealed, containing records, &c. When both were deposited, the following hymn, composed for the occasion by Mr. W. Blake Atkinson, and set to a chorale of the late Prince Consort by Mr. W. H. Strickland, was sung by the Philharmonic Society:—

O Lord, to Thee our prayer addressing,  
We, here assembled, humbly ask  
That Thou wilt grant Thy fruitful blessing,  
Henceforth to rest upon our task.

Throughout this work, Thy care extending,  
With ever watchful eye look down;  
Its progress, from all harm defending,  
With Thine almighty favour crown.

Upon this spot both sow and nourish,  
Within the heart of early youth,  
The seeds of learning that shall flourish  
In harvest-fields of golden truth.

May they, to manhood's year's attaining,  
Their country's welfare keep in view;  
Her virtue and her right maintaining,  
In distant days her fame renew.

Be it their best, their sole endeavour  
Thy will to do, Thy will to love;  
Till all their labours end for ever,  
Within thy realm of rest above. Amen.

The plumb-line was then applied by His Royal Highness, and having done so, the Prince said:—“May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the principal stone, and every other undertaking which may tend to the advantage of the Borough of Reading and this neighbourhood, and may this school be long preserved from peril and decay, diffusing its light and influence to generations yet unborn.” The brethren responded, “So mote it be.” The Grand Master then delivered to the Prince a Cornucopia, and the Senior Grand and Junior Wardens, the Golden Ewers, with wine and oil. The Prince having spread corn on the stone, poured out wine and oil, conformably to ancient custom, saying: “May the bountiful Hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all necessaries and comforts of this life.” The brethren again responded, “So mote it be.”

Prayer was then offered by the Lord Bishop of Oxford, the Philharmonic Society repeating the responses.

The ceremony concluded with the “Hallelujah Chorus,” performed by the band of the Grenadier Guards and the members of the Philharmonic Society.

The Treasurer to the school then presented to the Senior Master Builder (Mr. Parnell) a purse of gold, saying that it was the pleasure of the Prince that those who have hewed the stones, and those who have laid them, and all who have assisted, should “rejoice in the light.”

A *recherche* repast was served up at the Town-hall by Mr. George, confectioner, King-street. The tables were loaded with every delicacy, and on the Royal table was placed a handsome massive silver gift service, gratuitously supplied by Mr. Bracher, jeweller, Minster-street.

On the arrival of the Prince and Princess at the Town Hall, their Royal Highnesses were loudly cheered, and were received by the Mayor and Mayoress. The Mayor had the honour of escorting the Princess to the dining hall, and the Mayoress was graciously led by the Prince, followed by the distinguished visitors.

During the luncheon the band of the Grenadier Guards performed a choice selection of music. After the luncheon grace was said by the Lord Bishop of Oxford.

The Princess of Wales was so pleased with the ice biscuits set before her by Mr. George, that her Royal Highness requested him to furnish her with the recipe, which he accordingly did, and the Mayor intends forwarding a supply to Marlborough House, for her Royal Highness's use.

#### THE PROVINCIAL GRAND LODGE

Was attended by several hundred members of various Provinces, and presided over by the R.W. the Pro. Grand Master of Berks and Bucks (Sir Daniel Gooch, Bart., M.P.), who thanked the brethren who had come from a distance to be present on this auspicious occasion. He also referred to the handsome arch at the railway gates, as reflecting great credit upon the Masons of Reading, at whose cost it had been erected. Bro. Weightman, M.W., handed to the Grand Master the silver trowel designed by Br. Biggs, P.G., Sec., and manufactured by Br. Botly, requesting him to present it to His Royal Highness the Prince of Wales as the gift of the Freemasons of Reading.

The officers and brothers present in the Pro. Grand Lodge, whose names we were able to glean, included His Grace the Duke of Manchester, P.G.M. of Hunts and Northampton; Colonel Burdett, P.G.M. for Middlesex; Bros. W. T. Mercer, Past P.G.M. (China), Bagshaw, P.G.M. Essex; Perkins, P.G. Warden of England; Rev. C. J. Martyn, P.G. Chaplain of England; also Past Grand Chaplains Bros. Ross, R. J. Simpson, Drs. Cox and Ravenshaw; Bros. the Rev. J. R. D. Fidler, P.G.C.; Rev. T. Barton, Assistant Grand Chaplain of the Province; Rev. A. P. Purey-Cust, Chaplain of Union Lodge; J. Harvey, Grand Secretary of England; Sir Daniel Gooch, Bart., M.P., Grand Master Berks and Bucks; Rev. Sir John Warren Hayes, Bart., Deputy Prov. Grand Master Berks and Bucks; S. Wittey, D.P.G.M. of Wiltshire; Capt. Brydges, D.P.G.M. Somerset; D'Amaine, S.G.W. Berks and Bucks; W. Biggs, Provincial Grand Secretary Berks and Bucks; Holden, G. Treasurer; Weightman, S.G.D.; Pennicott and Wise, G. Stewards; R. Bradley, P.G.P.; R. Gibbons, P.M.; W. H. Cave, P.M.; F. G. Hall, G. Boyer, G. Purs; G. Botly, P.G.D.; J. Blowers, P.G.S.B.; Belcher, P.P.G.W. Oxfordshire; Rev. S. M. Barkwork, Rev. J. N. Palmer, P.P. G. Chaplain Oxfordshire; W. Smith, P.P.S. England; W. C. Bland, P.M.; J. W. Hounslow, P.M.; A. Beale, P.M.; B. Fielder, S.W. 574; G. J. Cosburn, Sec. 574; Morland, P.M.; Hodges, P.M.; Tombs, P.G. Sec. Wiltshire; Strickland, P.G.O.; Dyson, P.G.O.; Smith, P.G.S.W.; C. Wheeler, S.D.; R. Johnston, J.W.; J. Bance, J.D.; A. Burns, Steward 574; H. E. Astley, Trendell, Rogers, &c. The whole demonstration was, without doubt, one of the grandest, viewed in a Masonic light, which has ever been witnessed in this country.

The entire Masonic arrangements devolved upon Bro. W. Biggs, of 6, Duke-street, Reading, the energetic Prov. Grand Secretary Berks and Bucks, and they were certainly carried out in a manner that reflected on him the greatest credit.—Extracted from the *Reading Mercury*.

#### SUMMER BANQUET OF LODGE SINCERITY, No. 189, PLYMOUTH.

On Friday evening, the 24th ult., the members of this lodge held their customary summer banquet at the Duke of Cornwall Hotel, Plymouth. The W.M., Captain Shanks, R.M., presided, and there were present the Rev. John Huyshe, M.A., the Prov. Grand Master of Devon, Bro. Metham, D.P.G.M., and several visiting brethren, and most of the members of the lodge. The toasts were the customary toasts of Freemasons' banquets, and they were pleasantly given from the Master's chair, and by the several brethren to whom some of them were confided. In proposing “The Prince of Wales and the Craft,” the W.M. threw out a suggestion that it would be a gratifying thing to Plymouth if His Royal Highness could be induced, as he was Lord High Steward of the Borough, to lay the foundation-stone of the new Guildhall. The suggestion was received with cheers. Captain Shanks hoped it would not be unacceptable to the Mayor. The W. Master next proposed “The Right Worshipful the Prov. Grand Master of Devon” in terms warmly eulogistic, and the toast was received with enthusiasm.

The R.W. Grand Master, in returning thanks, expressed his gratitude, because theirs was the first lodge in the province which met together for the purpose of discussing the very important movement he meant to bring forward in the Provincial Grand Lodge. He might, perhaps, be excused if he adverted to a matter of some importance which would have to be discussed in the Provincial Grand Lodge. Hitherto there had not been more than a certain sum subscribed to the Grand Lodge. The Grand Lodge of England received 2s. a year for every member, and the Provincial Grand Lodge could not demand more than the same amount. He had been a Freemason getting on for fifty years, and he had always been told that the grand object of Freemasonry was charity, and he believed there was more charity exercised by them than by any other body in England. But when they came to be told that the whole of their organised charity consisted of a subscription of less than 1d. per week, they would think that a very small sum indeed. Yet every small sum, when distributed over a large community, made, in the aggregate, a large sum. Hitherto in this province they had only paid three-farthings a week to the whole of their charities, and he intended to propose at the next meeting of the Grand Lodge to make a subscription of one penny a week. That would be one shilling a year more for each member, and if that were multiplied by 1,700, the number of members in the province, it would make a large sum. Freemasons were not men in the

humblest state of life; indeed, it had been remarked that it was a great luxury for a man to be a Freemason, and it was not much to ask him to pay a penny a week in the enjoyment of that luxury. Half of this sum would go to the Grand Lodge of England, and half to the Grand Lodge of Devon. Should this proposal be assented to, they might distribute the funds in any way that might be acceptable. Freemasonry was progressive, as it ought to be. Formerly they had had charity by hundreds, but now they had it by thousands; and he gave as an instance of this progress the fact that, during the last two years, £23,000 had been subscribed for the boys' school alone. He was anxious that the province of Devon should not be taunted with doing less for the charities than any other province, in proportion to its numbers, in the kingdom. If the province decided to subscribe the additional farthing, it would enable them to elect at least two, and probably three annuitants, at ten shillings a week, on the Fortescue annuity fund. If they could do that, he should have an answer to give to all those in London who now taunted them with the backwardness of their subscriptions in Devon. (Applause.) The Right Worshipful Master concluded by expressing an earnest hope that the brethren would give his motion their cordial support at the forthcoming meeting of the Grand Lodge.

Bro. C. Gibson, P.M., next proposed the health of the Deputy Provincial Grand Master of Devon, Bro. L. P. Metham, in warmly eulogistic terms, briefly descanting on the great services that he had rendered to Freemasonry.

Bro. Metham, having acknowledged the compliment, urged the brethren to support the P.G. Master in his proposition, not only out of regard to him personally and respect for his opinion on a subject of which he was completely master, but for the honour of the province, and for the relief of the poorer brethren, their widows and orphans. He remarked that in this utilitarian age the public would not be satisfied with mere professions, but had a right to expect, looking at the number and respectability of the members of the lodge, that they should do more in support of the great principles of the Order than they had yet done. Although they had done more for the aged Freemasons and their widows than for the other charities, yet what they had done was little indeed when weighed against the benefits which their distressed brethren in the province had received. He showed that they had now twelve annuitants on the list receiving nearly £400 a year between them—(hear, hear)—and that, as a province, they had absolutely done nothing whatever for the boys' school, while for that of the girls they had only two votes previous to his stewardship in May last, when five votes were added. Yet they were never without candidates, and the number was certain to increase. (Applause.) He protested that it was not true, as had been stated, that there was the slightest desire on the part of the Prov. Grand Master, or his Deputy, to do away with the festive board; on the contrary, they both supported refreshment in moderation, as a means of bringing those brethren together who might never otherwise know each other, and of creating a kindly feeling. That it had been a pleasure to him to accept the invitation of every lodge, whether after lodge or at the annual festivals, and so had the Provincial Grand Master, thus showing that they cordially admitted the principle. He contended, however, that refreshments ought to be secondary to the great object of Masonry, charity; that they would be reduced in a very small degree, and their enjoyment would be enhanced by an additional shilling being added to the provincial dues from each member, to be given to great Masonic charities for the relief of their distressed brethren, their widows and orphans. At the same time the brethren would understand that, under no circumstances, would the Provincial Grand Lodge fees be increased beyond the additional shilling now asked. He laid great stress on this point, as the only argument used by the leader of the opposition to the Provincial Grand Master's proposition, Bro. Watts, rested solely on the fear that this was a covert attack on refreshments altogether. Bro. Metham then warned the brethren that the opposition to the plan of the Provincial Grand Master was but the stepping stone to a wider and wilder scheme for the division of the province into two parts. He informed the brethren that Bro. Watts, at the meeting recently held, read a resolution to that effect, which he pledged himself to support in Grand Lodge. He concluded by avowing his belief that the brethren of Devonshire would support their Provincial Grand Master, whom they had so much cause to revere; and by supporting him, show their attachment to the principles of the Order. He also corroborated what the Provincial Grand Master had stated, as to the complaints that were made in London of the low position the province of Devon held on the list of Masonic charities. The remarks of Bro. Metham were exceedingly well received. He then proposed the health of the W. Master, which was drunk amidst the warmest applause.

The W. Master returned thanks, and expressed the gratification he felt in presiding over the lodge. Although he had more than 350 miles to travel, he meant to be present on every occasion of business that he possibly could, and he would carry out the duties of his office to the best of his ability.

Other toasts followed. Bro. Latimer proposed “The I. P. Master and P.M.'s of the Lodge,” and, in doing so, expressed the satisfaction of the lodge at the earnest and faithful manner in which Bro. F. P. Balkwill had performed the duties of his office. With regard to the question of the charities, he was glad to hear the proposal of the Provincial Grand Master, and it would have his warmest support.

Bro. Balkwill very ably responded, and a number of other excellent speeches contributed to a pleasant and well spent evening.

The arrangements at the hotel were in every respect satisfactory, and reflected credit on its management.



## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

**Lion and Lamb Lodge, No. 192.**—An emergency meeting of this lodge was held at the Terminus Hotel, Cannon-street, on Thursday, the 30th ult., Bro. E. Roberts, W.M., in the chair, the officers present being, Bros. George Kenning, S.W., G.S. Middlesex; J. J. Harris, J.W.; W. Goodyer, P.M., Treas.; J. G. Marsh, P.M., A.G.P. Middlesex, Sec.; F. Trott, S.D.; Geo. Abbott, J.D.; Geo. Newman, Steward. Amongst the brethren present were, Bros. Chas. Hosgood, P.M.; E. King, P.M.; S. Mitteridge, Chas. Ankell, Geo. Parker, S. Lucas, Thos. Fisher, W. Younger, Chas. Hopkins, S. Haynes, R. E. Bright, J. Hyde, and Bro. E. F. Green, J.W. 475, visitor. The lodge was opened in due form by the W.M. in the first and second degrees, and Bro. Chas. Hopkins being present underwent the usual examination prior to raising in a satisfactory manner; the lodge was opened in the third degree, and the said brother was duly raised to the degree of M.M., the ceremony being performed by Bro. J. G. Marsh, P.M. and Sec. The lodge was then resumed in the first degree. Bro. E. Roberts, W.M., then occupying the chair, and Mr. E. Jones having been ballotted for and approved was regularly initiated into Freemasonry, the work being done in the W.M.'s usual good style. The remaining business of the lodge relative to a proposed summer banquet for which this emergency was called to consider, having been disposed of, the lodge was then closed with solemn prayer, and adjourned till the next regular lodge meeting.

**St. Marylebone Lodge, No. 1305.**—A meeting of this flourishing lodge was held at the Eyre Arms, St. John's Wood, on the 1st inst., under the presidency of W. Bro. Samuel G. Foxall, P.M. 742, the first W.M., who was supported by Bros. Pope, S.W.; Codner, J.W.; Botting, Treas.; W. Watson (P.M. G. Stewards' Lodge), Sec.; Stringer, S.D.; Chaplin, J.D.; R. Botting, I.G.; A. Emanuel, H. Emanuel, Gutteridge, Williams, Horsford, Byrd, Smith, Shillabeer, Ashwell, Little, Warner, Draper, Young, Baker and Roberts. The visitors were Bros. Fowler (205), Sharman (180), and Major Barlow (940). In the course of the evening Mr. J. L. Baker received the privilege of initiation, and Bros. Smith, Gutteridge, Ashwell, Byrd, Horsford and Shillabeer were admitted to the middle chamber of the Temple, the first three by the W.M., and the remainder by Bro. Codner as *locum tenens*. It is superfluous to dilate upon the excellent manner in which the work was done by two such experienced Masons as Bros. Foxall and Codner; it need only be said that like Sidney Smith's pea, it was as near perfection as could be. The bye-laws were read *scrutinim* by the W.M., and were severally approved by the brethren. No other business offering, the lodge was closed in due form, and the brethren retired to a sumptuous banquet, which reflected the utmost credit upon Bro. Young's abilities as a caterer. When the cloth was cleared, the usual loyal and Masonic toasts were heartily given and received. The W.M.'s health was proposed in a cordial speech by Bro. Watson, and elicited great applause. Bro. Foxall in returning thanks, expressed his appreciation of the honourable position he held as the first W.M. of the lodge, and enunciated his hopeful belief that the St. Marylebone would be one of the most prosperous and happy lodges in the Craft. The name of "The Initiate," Bro. Baker, was well received, and the new-made brother briefly responded for the compliment. For "The P.M.'s" Bro. Wentworth Little replied, and tendered his personal thanks for the high distinction of Honorary Member which had been awarded him by the members of the lodge. Bro. Major Barlow, in a humorous dissertation on Masonry in general, and trans-oceanic Masonry in particular, expressed the gratification of the visitors for their hospitable reception. Bros. Pope and Codner were toasted as the Wardens, and made capital responses. Bro. Stringer, S.D., acknowledged the next toast, viz., "The healths of the Officers," and "The Tyler's" toast, by Bro. Woodstock, brought to a close the harmonious proceeding of this very pleasant *reunion*.

## MIDDLESEX.

**ISLEWORTH.**—**Villiers Lodge, No. 1194.**—This lodge held a meeting at the Northumberland Arms Hotel, Isleworth, on the 2nd inst. The chair was occupied by Bro. E. Clark, P.M., and amongst others present we observed, Bros. W. Dodd, S.W.; H. Allman, J.W.; Wentworth Little, Sec.; E. T. Osbaldeston, S.D.; F. J. Lancaster, J.D.; T. Smale, I.G.; Major Palmer, Steward; R. A. Steel, D.C.; F. Walters, P.M. Bro. R. G. Green was passed to the second degree, after which Bro. Little raised Bros. Woodbridge, Ridge, For-yth, T. L. Green and Verity. The suffrages of the brethren were unanimously in favour of Bro. W. Dodd as W.M. for the ensuing year. Bro. Clark, P.M., was re-elected Treas., and J. Gilbert, Tyler. Bros. Walters, Palmer and Verity, were chosen as Auditors. The lodge was then closed, and the brethren adjourned to a cold collation and tea, separating at an early hour. The only visitors present were Bros. W. R. Woolman, *M.D.*, (P.M. 79), and W. H. Hubbard (P.M. 173).

**Harrow Lodge, No. 1310.**—This lodge met on Tuesday, July 5th, at the Railway Hotel, Harrow. Bro. J. Cutts, W.M. and A.G.P., presided. The work done was passing Bros. H. J. Clare and S. Corham, and raising Bros. F. R. Darke, F. W. Tyas, and A. L. Devereux (169). Bro. G. Pymm, I.G., was elected W.M.; G. Cattall, P.M., re-elected Treasurer; and J. Bavin, P.M., re-elected Tyler. The lodge was then closed. Present, besides those named: Bros. F. Walters, P.M., Sec.; W. H. Green, J.W.; E. Harper, S.D.; S. Homewood,

J.D.; J. Smith, J. Harrison, T. Brewer, J. C. Hall, F. Harrison, and others. Visitors: C. Long, 135; A. L. Devereux, 169, &c.

## PROVINCIAL.

**HINCKLEY.**—**Knights of Malta Lodge, No. 50.**—The regular meeting of this old lodge was held at the Town Hall, Hinckley, on Wednesday, the 29th ult. The W.M., Bro. Rev. W. Langley, in the chair. Bros. Hopkinson as S.W., Davis, P.M., as J.W.; Newgent, W.M. of the Nuneaton Lodge, as S.D.; Hackett as J.D.; T. Harold, I.G. There was a very good attendance of brethren, including R. W. Bro. Kelly, P.G.M. of Leicestershire, and Bros. Cotman, Clarke, Atkins, Griffiths, Davis, and Geo. Clarke, P.M. Bro. Trim was raised to the sublime degree of M.M. Bro. T. Atkins was passed to the second degree, and Rev. P. H. Phelps, *M.A.*, Curate in charge of the parish church, was initiated. Several propositions of joining brethren were made, and great hopes were expressed that several influential gentlemen in the district would be proposed as candidates for initiation when the lodge meets after the summer recess. The W.M. then proceeded to invest Bro. Hopkinson as S.D., and Bro. Hackett as J.D., both brethren being excellent Masons. The lodge being closed, most of the brethren adjourned to supper at the George Hotel. The warrant of confirmation for the Mark Lodge, which has been worked from time immemorial with the Knights of Malta Craft Lodge, has just arrived from the Grand Lodge of Mark Masters of England and Wales; and under the rule of so good a Mason as Bro. Kelly, the Prov. G. Mark Master for Leicestershire, the Knights of Malta Mark Lodge, No. 30, will soon be in good working order.

**WARRINGTON.**—**Lodge of Lights, No. 148.**—The regular monthly meeting of this lodge was held on Monday, June 27th, at the Masonic Rooms. In the absence of the W.M., Bro. Finney, I.P.M., took the chair, and was supported by Bros. W. Richardson, J.W. 1250, as S.W.; Jas. Jackson, J.W.; John Bowes, P.M., &c.; Jos. Maxfield, P.M.; W. Mossop, W.M. 1250; P. Pearce, J.D.; J. Harding, I.G.; W. Crompton, S. Hunt, Chief Constable; W. Woods, S.W. 1250; A. F. Huttman, C. Elkert, W. H. Robinson, W. S. Hawkins, S.D. 1250; John Fair, Jos. Taylor, Jas. Hannah, P. G. Edleston (1250), Jas. Johnson, Tyler. The lodge was duly opened, the minutes read and confirmed, and then raised to the third degree, when Bro. Bowes assumed the chair, and gave the completion of the sublime degree of M.M. to Bros. Hunt and Fair. Their being no further business, the lodge was closed.

**ROCHFORD.**—**Lodge of True Friendship, No. 160.**—This old lodge held its annual installation meeting in their lodge room, at the Old Ship Inn, Rochford, on Friday, June 24th. The lodge was opened at 3 o'clock. Shortly afterwards the arrival of the R.W. Provincial Grand Master, Bro. R. J. Bagshaw, Esq., was reported, and he was met by his Provincial Grand Officers, past and present, including the P.G. Secretary, Bro. J. G. Carr, who escorted him to his seat in the lodge room in due form. Bro. D. B. Grout, Prov. G.A.D.C., was installed as W.M. for the ensuing year, the ceremony of installation being ably and impressively performed by W. Bro. Wm. Pissey, P.M. 160, and P.P.J.G.W. Essex. The W.M. then appointed his officers as follows: Bros. John W. Carr, the Provincial Grand Secretary of Essex, S.W.; Edward Judd, J.W.; H. Wood, P.M. and P.P.G.O., re-elected Treasurer; Geo. Burgess, P.M. and P.P.J.G.D.; re-appointed Secretary; Albert Lucking, S.D.; Thos. King, J.D.; George Brown, I.G. Before the lodge was closed, a vote of thanks to R.W.P.G. Master for his kindness in honoring the lodge with his presence was proposed by W. Bro. Wm. Allen, P.M., and seconded by W. Bro. Wm. Pissey, P.M., and unanimously carried. The following past and present Provincial Grand Officers, Past Masters, and visitors were present: W. Bro. Wm. Allen, P.M. 160, P.P.G.A.D.C.; H. Wood, P.M. 160, P.P.G.O.; Geo. Burgess, P.M. 160, P.P.J.G.D.; Geo. F. Browning, P.M. 160, P.P.J.G.W.; J. Brazier, P.M. 160, Fred. Wiseman, P.M. 160; Wm. Pissey, P.M. 160, P.P.J.G.W.; W. S. Pavitt, P.M. 160, W.M. 276, Provincial J. G. W.; J. Allen, jun., Paglesham, I.P.M. 160, and P.P.G.S.B.; Jones, P.M.; Peter Richmond, P.M. and P.P.G.D.C.; Garrington, P.M. and P.P.G.S. Works; W. Smith Cox, P.M. 1000, P.P.G.S.B.; B. Notley, W.M. 1000; Jas. Nicholson (276), Woosnam (1000), and Plenty (1000). At the close of the business, the brethren, 30 in number, sat down to an excellent banquet, provided by Bro. H. D. Brown, of the Old Ship Inn, when the usual loyal and Masonic toasts were duly honoured; some excellent songs were given by Bros. Fred. Wiseman, Brazier, Notley, and others, and the brethren separated, after enjoying a very pleasant evening.

**LUTON, BEDFORDSHIRE.**—**St. John the Baptist Lodge, No. 475.**—The installation meeting of this lodge was held at the Town Hall, Luton, on Friday, the 24th ultimo. Bro. Cumberland, W.M., in the chair, supported by his officers, as follows: Bros. Scargill, S.W.; Cawdell, J.W.; E. O. Williams, P.M. and Treas.; E. S. Green, S.D.; J. Catchin, J.D.; J. W. Green, I.G.; including, also, the following members: Bros. W. Phillips, P.M.; E. Austin, P.M.; Ha-chgrove, Johnson, Benson, Alford, S. Lane, Inwards, Parley, Drew, Adams, Lambie, Wright, and Day, Tyler. The lodge was opened in due form with solemn prayer, and the minutes of the last meeting were read and confirmed. The lodge was then opened in the second degree. Bro. W. Phillips, P.M., occupying the chair as W.M., proceeded to install Bro. Scargill, the Master-elect, as Master of the lodge for the ensuing year. The lodge having been put in the third degree, the said brother was duly installed in the chair of K.S., the ceremony of installation being performed by the presiding P.M. in the most efficient and able manner. The W.M. having been regularly proclaimed according to ancient custom, the new W.M. then appointed and in-

vested his officers as follows (Bro. Cumberland having been previously invested with the collar of I.P.M.): Bros. Cawdell, S.W.; E. F. Green, J.W.; E. O. Williams, P.M., Treas.; J. Lambie, Sec.; Rev. — Adams, Chaplain; J. Catchin, S.D.; J. W. Green, J.D.; S. Lane, I.G.; Alford, Steward; Day, Tyler. After which the usual addresses were given, which terminated a very excellent and well-worked installation. Bros. Barley and Wright were present as candidates to be passed to the degree of F.C., having shown their proficiency in the former, were duly passed to that degree. There being no further business, the lodge was closed down and adjourned till the next regular lodge meeting. The brethren then retired to the George Hotel, where a sumptuous banquet was provided by Bro. Wadsworth, which was presided over by Bro. Scargill, the new W.M. The usual loyal and Masonic toasts were given, and ably responded to by the P.M.'s, officers, and visitors—the health and success of the newly-installed W.M. being received with much enthusiasm. The lodge, as well as the festive board, was honoured by the following distinguished visitors: Bros. E. Roberts, W.M. 192; Thos. Riley, 540; Gotto, P.M. 591 and 1087; S. Ballard, W.M. 540; Cookson, S.W. 540; Lucas; and Mortimer, P.G.O., Berks and Bucks, all of whom expressed themselves highly pleased with the hospitality afforded to them by the St. John the Baptist Lodge. The Tyler's toast terminated a most delightful and well-spent evening. It is but fair and our duty to mention that great credit is due to Bro. Wadsworth for the very excellent banquet so specially provided for the occasion, which was of the most *recherché* description, and, we need scarcely add, gave general satisfaction.

**ASHBOURNE.**—**St. Oswald Lodge, No. 850.**—The annual festival of this lodge was duly held on Monday last, the 4th inst., when the W.M.-elect, Bro. James Britton, S.W., was regularly installed by Bro. W. R. Holland, P.M. and D.P.G.S.W. of Derbyshire. Officers: Bros. L. B. Twells, I.P.M.; Benjamin Parkin, S.W.; John Howell, J.W.; L. M. Wood, S.D.; Shute, J.D.; J. S. Whitham, I.G.; J. Ridley, Sec.; William Richard Holland, P.M., D.C.; E. Bradley, Treas.; W. Arnold, Tyler. The muster was smaller than on some former occasions, but from letters and telegrams it appeared to be unavoidable. Brethren Captain Hay Pollark, W.M., Illoxeater, and G. A. Rooth, W.M. of the Scarsdale Lodge, No. 681, Chesterfield, were visitors. The ceremony of installation was very ably performed by Bro. Holland. The lodge was then closed in due form, and the brethren adjourned to a banquet at the Green Man and Black's Head Hotel, catered by Bro. Wallis in his usual sumptuous style.

**MELTON MOWBRAY.**—**Rutland Lodge, No. 1130.**—The regular monthly meeting of this lodge was not held in May, and for various reasons the brethren could not meet until Thursday last, when there was a very good attendance. The highly-popular P.G.M., Bro. Kelly, honoured the lodge with his presence. The W.M., Bro. Douglas, took the chair at 6 o'clock. Bros. Fast, S.W.; Brit, J.W.; S. Weaver, S.D.; Barnard, J.D.; Leadbeater, I.G.; and J. C. Clark, Steward, were all in their places. There were also present Bros. Langley, P.M., as Secretary; Oldham, Treasurer; Adcock, and Markham. Bro. Rev. C. H. C. Baker, *M.A.*, was passed, and Mr. James King was initiated. Bro. S. Weaver was elected as Provincial Grand Steward, and the lodge was closed in harmony at 8 o'clock, when Bro. Selby's good catering was duly appreciated.

**HALIFAX, YORKSHIRE.**—**Dr. Warren Lodge, No. 1302.**—This lodge held its first regular meeting after its consecration on Monday, the 4th inst. In the absence of the W.M., in consequence of the sudden death of his brother (Bro. S. Firth) on Saturday last, the chair was occupied by Bro. G. Normanton, P.M., P.P.J.G.D., the other officers present being: Bros. Seed, S.W.; D. Whitaker, J.W.; W. Cooke, P.M., Sec.; W. H. D. Horsfall, S.D.; W. Asquith, J.D.; F. Whitaker, P.M., P.G.S., as I.G.; and J. Greenwood, P.M., Tyler. The minutes of the last meeting having been read and confirmed, votes of condolence were passed to the W.M. on the death of his brother, and also to the widow and family of our deceased brother. All the accounts having been passed, and a committee appointed to draw up a code of bye-laws, it was arranged that no other business should be entered upon, and the lodge was accordingly closed.

## ROYAL ARCH.

**LEICESTER.**—**Chapter of Fortitude, No. 279.**—A bi-monthly meeting of this lodge was held at the Freemasons' Hall, on Friday, the 1st inst., when, owing to various circumstances, the attendance of Companions was unusually small. A letter of apology was read from Comp. the Rev. Charles J. E. Smith, (Rugby School), Scribe N., expressing regret at his inability to be present, and apologies were also received from several P.Z.'s and other Companions. The officers present were, Comps. L. A. Clarke, M.E.Z.; W. Kelly, P.Z. and P.G. Supt., as H., in the absence of Comp. G. H. Hodges; Geo. Toller, jun., J.; Stretton, E.; Atwood, as N.; Partridge, P.S.; Rev. Dr. Haycroft, S.A. Soj.; Sculthorpe, jun., A. Soj.; Bembridge, Janitor. The chapter having been opened by the Principals and the Companions admitted, a ballot was taken for Bros. R. W. Widdowson and J. Wright Smith, both of 279, who were unanimously elected. Bro. Widdowson was unable to attend owing to absence from the town, but Bro. Smith being present was duly exalted, as was also Bro. Frederic Eachus Wilkinson, *M.D.*, P.M. 181, and W.M. 766, who had been elected at a former meeting. After the conclusion of the ceremony Comp. Toller gave the historical lecture, and Comp. Kelly the symbolical and mystical lectures. Two candidates having been proposed for exaltation, the Chapter was closed with solemn prayer, and adjourned until October.

## MARK MASONRY.

MELTON MOWBRAY.—*The Howe Lodge, No. 21.*—The installation meeting of this lodge was held on Thursday, 30th of June. After the confirmation of the minutes of previous meeting, Bro. Kelly, R.W. P.G. Master for Leicestershire, took the chair, and installed Bro. Douglas in the chair of Adoniram in the presence of V.W. Bros. Robinson and Langley, G.Ch.'s. The W.M. then appointed his officers as follows: George Brown, S.W.; W. Adcock, J.W.; Bright, M.O.; Fast, S.O.; Markham, J.O.; Shorman, Sec.; Leadbeater, Treas.; Duncomb, S.D.; Newcome, J.D.; Barnard, I.G. A vote of thanks to Bro. Kelly as Installing Master, who on no occasion has ever spared himself trouble or expense when he could serve the cause of Masonry, was proposed and carried by acclamation. A letter from the Prov. Grand Sec. respecting the lodge going into mourning for Lord Howe was read, and the lodge was closed.

TRURO.—*M. M. Lodge No. 78.*—The annual meeting of the Fortitude Lodge of Mark Masters was held at the Masonic Hall, Quay-street, Truro, on Thursday, the 30th ult., at six p.m., when the chair was taken by Bro. E. T. Carlyon, P. Prov. G. Reg., the W.M. The lodge was opened in form, and the W.M. and Treasurer were balloted for and elected, and the Tyler was chosen unanimously by the members. After which Bro. W. J. Hughan, P.M. 78, &c., P. Prov. G. Sec., and Past G. Overseer, took the chair, and advanced two brethren to the honourable degree of a Mark Master, in the usual efficient manner for which that brother is so well known. On the conclusion of this interesting ceremony, the W.M. presented the W.M.-elect, Bro. Thomas Solomon, S.W. No. 78, Prov. G. Reg., to Bro. W. J. Hughan, P.M., for the benefit of installation, which was accordingly rendered in ancient form, and Bro. Solomon was saluted and greeted as the W. Master of the Fortitude Lodge for the ensuing year. Bro. Solomon, *J.P.*, made one of his happy and genial speeches on assuming the chair, and having taken the opinion of the Board of Installed Masters—consisting of Bro. W. J. Hughan, P.M.; W. J. Johns, P.M., and E. T. Carlyon, P.M.—proceeded at once to appoint his officers as follows: R. John, S.W.; N. B. Bullin, J.W.; John Jeffrey, M.O.; A. W. May, S.O.; J. C. R. Crewes, J.O.; Rev. H. B. Bullocke, *M.A.*, Chap.; William J. Johns, Treas.; W. H. Jenkins, Reg. of Works; J. C. R. Crewes, Sec.; William Middleton, S.D.; N. B. Bullen, Or.; R. Rowe, D.C.; J. Griffin, I.G.; C. Trenthick and K. N. P. Mode, Stewards; John Langdon, Tyler. On the investment of the Treasurer much pleasure was evinced by the members, as the selection of Bro. W. J. Johns, P.M. 78, Prov. G. Warden, for that office has given general satisfaction to them all. The annual banquet was postponed until the next quarterly meeting, as the Prov. G. Lodge for Cornwall (Craft) will meet shortly in Truro. An excellent year for business is expected under the able rule of Bro. Thomas Solomon, *J.P.*, the W. Master.

FALMOUTH.—*M. M. Lodge No. 94.*—The Love and Honour Mark Lodge, No. 94, held its annual meeting at the Royal Hotel, Falmouth, on Thursday, the 23rd June, at seven p.m. Present: Bros. W. F. Newman, P. Prov. G. Overseer, W.M.; W. J. Hughan, P.M. No. 78, P.G. Overseer, &c.; John Ninness, P.M. 101, Prov. G. Overseer; D. W. Tremewen, S.W.; Thomas Webber, *J.P.*, Sec.; and several brethren. By request of the W.M., Bro. J. Hughan advanced two candidates, and fully instructed them in the mysteries and advantages of Mark Masonry. After which Bro. John Ninness, P.M. 101, installed Bro. D. W. Tremewen as the W.M. No. 94 for the ensuing year in a most efficient manner. On the conclusion of the ceremony the brethren adjourned to the banquet, presided over by the W.M., and a few hours were agreeably spent in chatting over the progress of Mark Masonry and making notes as to the antiquity and importance of the degree historically and Masonically.

## LINES

Addressed to Lodge 402, Abbeyleix, Ireland, by Bro. JOHN HARRISON, P.M. 402, 646.

Again returns the night, and with it brings  
The cheerful faces to the festive scene,  
The sunshine of that mystic light which flings  
Its mellow'd charm on all that falls between.  
Cemented harmony of fraternal minds,  
Which consists in making men good and true;  
No discord here, nor aught which reason blinds,  
But the well-known harmony of 402.  
Long may your lodge by Wisdom's law be rul'd,  
Always in strength of upright minds consist;  
Be in your system's Beauty strictly school'd,  
And all that's not harmonious still resist.  
So shall our universal Order shine,  
Thus govern'd by the unerring light,  
Which, radiating from the eye divine,  
Guides all true Masons in the path that's right.

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Adv't.]

## INSTALLATION OF THE EARL FERRERS.

The annual festival of the Ferrers and Ivanhoe Lodge, No. 779, and the installation of its newly-elected W.M. Bro. the Right Hon. Earl Ferrers, P.G.S.D. (the son of its founder, from whom the first part of its name is derived), were celebrated at the Town Hall, Ashby-de-la-Zouch, on Tuesday, the 28th ult., when a large number of visitors, in addition to the members of the lodge, assembled to do honour to the occasion. The ceremony was announced to be performed by the R.W.P.G.M., Bro. Kelly (one of the founders), and among the other brethren present were Edw. F. Mammatt, W.M. and P.G.J.W.; the Revs. J. Denton, *M.A.* (Sec.), and Samuel Pyemont, *D.D.*, P.M.'s and P.P.G.S.W.'s; H. Etherington Smith, *J.P.*, and Geo. Fowler Brown, P.M.'s and P.P.G.J.W.'s; S. Love, P.M. and P.P.G.S.D., Treas.; Garner, J.W.; Faulkner, S.D.; Blood, J.D.; Johnson, I.G.; Stokes, Lewin, Lewis, Alcock, and others. Among the visiting brethren were W. Pettifor, P.M. 279 and P.P.G.S.W.; Duff, P.M. 523 and P.P.G.S.D.; Buzzard, W.M. 523 and P.G.A.D. of C.; Atwood (279), Palmer (S.D. 279, from Leicester), Rev. J. B. Mundy (1039), Captain Webster (I.C. 47, from Lichfield), Rev. G. M. Braune (P.M. 40, Hastings), E. B. Knoble (P.M. 353, Repton), R. Robinson, W.M.; J. Upton, P.M.; W. Dewar (624, Burton-on-Trent), H. Hillaur (Arboretum Lodge, Derby), and Prov. G. Secretary, N. Joyce (Secretary 726), and others.

The lodge having been opened, and the minutes of the last lodge duly confirmed, a ballot was taken for Trevor Morris, jun., Esq., *M.D.*, of Ashby, who was unanimously elected.

The P.G.M., accompanied by several P.G. Officers from Leicester, soon afterwards arrived; and having been received with the usual honours, took the chair, and, at the request of the W.M., proceeded to initiate Dr. Trevor Morris into the mysteries of the first degree.

A F.C.'s Lodge having been opened, Bro. Mammatt, the retiring W.M., presented his successor, Lord Ferrers, to receive the benefit of installation, which ceremony was then performed according to ancient custom; the Board of Installed Masters consisting of 17 members. After his Lordship had been proclaimed and saluted in the three degrees, and the P.G.M. had concluded the ceremony with the usual address to the W.M., the following brethren were appointed and invested by the W.M., as the officers for the ensuing year: Bros. Garner, S.W.; Faulkner, J.W.; Rev. J. Denton, P.M., Sec.; S. Love, P.M. (elected), Treas.; Blood, S.D.; Johnson, J.D.; Lewis, I.G.; Canner, Tyler.

The P.G.M., after giving the final charge to the brethren, announced that, as it was his intention, in future to allow, each year, six of the lodges in the province (in rotation) to nominate one of their members to him for appointment as a Provincial Grand Steward, he should be glad if the brethren of that lodge would do so, and communicate the name of the brother so elected to the P.G. Secretary before the meeting of the P.G. Lodge in the autumn.

On the conclusion of the business, the lodge was closed, and the brethren adjourned to the Queen's Head Hotel, where, after an elegant banquet, served in Bro. Love's well-known first-rate style, the usual loyal and masonic toasts were duly honoured.

The noble W.M. proposed "The Queen and the Craft," followed by "Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," and in so doing expressed the gratification which was universally felt amongst the Craft at the accession of the Prince of Wales to their ranks, and at the interest which he took in the Order.

The PROV. G.M., in proposing "The Right Rev. Bro. the Lord Bishop of the Diocese, the Clergy and Ministers of all Denominations," alluded to the satisfaction felt by the Craft in the diocese in having at its head so learned and eloquent a divine, and, above all, so worthy a Mason, as the Bishop of Peterborough; and also to the benefit which was mutually conferred on the Craft and themselves when the clergy and ministers of other denominations took an active part in Masonry, as was fortunately so largely the case in the Province of Leicester and Rutland—there not being a single Lodge which did not possess one, and, in some instances, three or four clerical brethren.

The toast was responded to in appropriate terms by the Rev. JOHN DENTON, P.P.G. Chap. and P.P.G.S.W.

Bro. H. ETHERINGTON SMITH, P.M. and P.P.G.J.W., proposed "The Army, Navy, Militia, Yeomanry, and Volunteers."

This was responded to by Bro. Capt. WEBSTER, who said that during his military service in the East, and elsewhere, he knew of several instances among his brother officers, where, when in peril, Masonry had been of essential service to them.

Bro. LOVE also responded on behalf of the volunteers.

The W.M. proposed the "M.W. Grand Master," and, subsequently, "The R.W. Deputy Grand Master and the Officers of the Grand Lodge."

The Rev. Bro. DENTON then proposed in highly complimentary terms "The Health of the R.W. Prov. G.M., Bro. Kelly," one of the founders of the lodge; and who, he said, was always ready and willing to assist all the lodges in the province, as on that and many former occasions he had assisted their lodge. (The toast was received most warmly and with musical honours.)

Bro. KELLY, in responding, alluded to the great interest which the late Earl Ferrers took in the establishment of the Ferrers and Ivanhoe Lodge, of which he was nominated in the warrant as the first W.M.; but into which office it pleased the G.A.O.T.U. that he should not live to be installed, and which then devolved upon the S.W., Bro. Edward Mammatt, whose son he (Bro. Kelly) had the pleasure of installing into office last year, as he had formerly installed his father, and as he now had the additional pleasure of installing to-day the son of the original founder, Earl Ferrers, an event on which he might congratulate both the lodge and its noble W.M.

Bro. PETTIFOR, P.P.G.S.W., responded to the toast of "The P.G. Lodge of Leicestershire and Rutland," proposed by Bro. BROWN, P.M.

The I.P.M., Bro. MAMMATT, in proposing "The health of the W.M.," also referred to the parts taken by the noble W.M.'s father and his own in the formation of the lodge, and said that, although only a boy at the time, he well remembered the frequent conferences on the subject between his late father and the late Earl Ferrers. He concluded by wishing the W.M. a successful rule over the lodge.

The youthful EARL expressed the great pride and pleasure he felt in being placed in the chair of the lodge bearing the name of his late father, and in having the honour to be installed by the Prov.G.M., who had assisted his father in the formation of the lodge. Having expressed the great interest he felt in the Order, the W.M. concluded by thanking the brethren for their cordial reception of the toast, and their support on this occasion. (The noble Earl resumed his seat amidst loud applause.)

The health of the "Visiting Brethren" was proposed by Bro. LOVE, P.M., and was acknowledged by the Rev. Bro. Mundy, of Lichfield, and by Bro. Upton, P.M. of the Abbey Lodge, Burton-on-Trent, a regular visitor to the lodge on these occasions.

The concluding toast was "The Past and Present Officers of the Lodge," which was responded to by Bro. GARNER, S.W. and P.G.S., when the brethren separated after a very pleasant meeting.

It must not be omitted to be mentioned, that during the evening Bros. Atwood and Palmer, of Leicester, delighted the brethren with several songs.

## PICNIC OF THE OLD GLOBE LODGE SCARBOROUGH.

The Annual Picnic of this lodge took place on Tuesday, the 21st June, on the estate (by kind permission) of Bro. Sir Harcourt Johnstone, Bart., *M.P.*, P.M. 200, P.S.P. G.W. N. and E. Yorkshire. The brethren and their friends, to the number of about 50, assembled in the grounds, which were thrown open for their amusement. Hackness Hall is distant from Scarborough about six miles, and is a splendid old English mansion. The grounds, vineries, gardens, &c., are beautifully arranged, and the lawn, shrubberies, and lake, with the noble swans thereon, combine to form a charming prospect, while the view obtained from the plateau, of hills and valleys, with splendid trees and woodlands, is most magnificent. The cheerful countenances of each party as we met them in their wanderings, clearly showed that the cares of the world were, for a time at least, forgotten. At 5 p.m. the "General Assembly" was sounded by a trumpeter of the band, and in a short time the company were seated under the brave old oaks, partaking of that cheerful repast, tea. Everything gave the highest satisfaction, both for quality, quantity and variety. Tea being over the brethren, ladies, and friends assembled on the lawn in front of the mansion and dancing commenced. Bro. R. H. Peacocke, the W.M., leading off in a country dance, in which all present joined. After this opening the dances were varied, and heartily kept up during the evening, and it was very gratifying to see so many enjoying this rational and pleasing amusement, with the brethren and friends vying with each other in their endeavours to make every one happy. At 8.30 the "General Assembly" was again sounded, and all the party (including the *employés* of the Hall) were arranged for the last dance, the time-honoured "Sir Roger," which was led off with great spirit by the W.M. and the Housekeeper of the Hall. The National Anthem, and three hearty cheers for Sir Harcourt and Lady Johnstone and family, with three more from the non-Masons for the Freemasons, brought this pleasant afternoon's amusements to a close, and all returned home gratified.

THE first meeting of the Keystone Lodge of Mark Master Masons, No. 109 (Bro. the V.W. Charles Lyne, D.P.G.M., W.M.-designate), will be held on Monday, the 25th inst., at 2.30 p.m., at the Masonic Hall, Dock-street, Newport, for the consecration and dedication of the lodge, installation of W.M., &c. The ceremonies will be performed by V.W. Bro. T. Binckes, G.M.S.

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## Births, Marriages, and Deaths.

## DEATHS.

BLAIR.—On 4th July, R.W. Bro. Stephen Blair, Prov. G. Master for East Lancashire, aged 66 years.

FOURDRINER.—On the 2nd inst., at 4, Hill-street, Peckham, S.E., Bro. Paul Fourdriner, P.M. No. 183, and of No. 1113, only surviving issue of Bro. John Coles Fourdriner, P.G. Steward, P.M. Antiquity, and of Nos. 183, 201, 384, 755 and 1113, P.P.G.W. North Wales and Salop.

HISCOCKS.—On the 29th June, Jane, the wife of Bro. Bedford Zachariah Hiscocks, P.M. Lodge 429, Ramsgate.

LYON.—On 2nd July, suddenly, at 140, Tachbrook-street, Pimlico, Bro. John W. Lyon, P.M. and Secretary of Robert Burns Lodge, No. 25, London.

## Answers to Correspondents.

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

A WARWICKSHIRE BROTHER.—We are not surprised at your writing again. As we wrote the sentence it read thus, but we presume the reader must have fallen asleep over it:—"In every age the 'Sacerdos,' or Priest, has ever been distinguished by the spotless purity of his raiment—thus, the Druids wore white flowing robes; the Jewish High Priests were habited in 'coats' and 'mitres of fine linen'; and the modern surplice is but the same garb adapted to the tastes of a later generation."

T. P., M.D.—The head-dress is thus described in Robson's Knighthood:—"The cap worn by the Grand Master is made after the Macedonian fashion; it is one span in height, made of crimson velvet, lined with white satin, the four sides turned up, and on each side the monogram X P is embroidered in gold; the cap is likewise adorned with a black ostrich's feather. The Grand Crosses wore a similar cap of blue satin, and a white ostrich's feather. In time of war, or when they fought for the faith," according to the same authority, "the Knights wore a surcoat over their usual armour; it was of white stuff in the form of a scapulary; and in the centre the cross of the order, embroidered in red."

AN Illustrious Brother in Norway is thanked for his suggestion, which shall receive our best attention. The fact mentioned has been duly noticed in THE FREEMASON.

Prov. G. Sec.—We have no desire to speak ill of the wretched man, but really it reminds us of the anecdote of the witness who said, "If I was a chicken, and that nigger was about; why this chicken would roost high, that's all."

## The Freemason,

SATURDAY, JULY 9, 1870.

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## THE LESSON OF A LIFE.

MUCH has already been said, and well said, upon the death of him whose departure from amongst us has left a blank in English literature which will scarcely be filled for generations to come, but we feel it a duty not only to ourselves, but to our Masonic readers, to place upon record our deliberate conviction that in Charles Dickens the world has lost one of the brightest exemplars of true Masonic principles. We are aware that the deceased author was not a Freemason—that is to say, he had never been initiated, passed, and raised in the ancient degrees of the Fraternity; but it is none the less a fact, that his whole life was employed in the fulfilment of those great duties which are peculiarly enjoined by the precepts of the Craft.

We find in Dickens that exalted love for humanity which manifests itself in unceasing labour for the good of the human race. We find in him—for the man yet lives in the imperishable creations of his brain—that sympathy for the poor, the weak and the oppressed, which is one of the guiding impulses of noble natures; a sympathy which is developed by actual experience of the infinite cares and sorrows of life, and especially of those which are inseparable from the struggle for existence in a land where competition is fierce, and the very right to live is contested.

No one, perhaps, had studied more profoundly the life of great cities than Dickens, and certainly no one has painted more vividly its tribulations, its consolations, its joys, and its miseries. In him we have no fanciful delineator of human woes, no sentimental traveller weeping over imaginary griefs; but a man who feels with and for his kind, and whose generous heart beats in response to every human emotion. In the present age, when the tendency of many works of fiction is demoralising and degrading, the value of a pure writer, whose exquisite conceptions command popular applause without pandering to popular tastes, can hardly be over-estimated. Like the heroic band in the Pass of Thermopylae, the genius of such a man maintains the battle of truth, almost single-handed, against the swarming legions of error and vice. Nor is the combat so unequal in the end, because the works of a truly great man live after him, and become a heritage and a joy for succeeding ages. Dickens entered the literary arena with ungloved hands, and dealt ready and rapid blows at the vulnerable points of our social system; but his aims were high, his designs supremely noble,

and his whole heart overflowed with kindness and goodwill for all. Truly he has peopled the world of imagination with figures that we feel to be our own flesh and blood—shapes that are not all unsubstantial, but seem to live and move in an atmosphere of reality. It is this *vraisemblance* that gives such a charm and a power to his productions—every scene seems familiar, and every character assumes the aspect of an old friend.

Other writers have possessed this faculty, and others may have evinced a wider range of thought, but none have dedicated their gifts so freely, purely, and delightfully to the service of their fellows than the great novelist, whose decease is now mourned by every civilised people on the face of the globe.

Our Masonic contemporaries, the *Monde Maçonnique* of Paris, and the *Landmark* of New York may be cited as instances of the deep and universal sorrow for Charles Dickens' death. A biographical sketch appears in the former, in which a just tribute is rendered to the memory of the great dead by M. Sainte-Anne, who speaks of Dickens as "this marvellous spirit, whose only enemies were ever ignorance, tyranny and superstition, and these enemies he hated with a good and vigorous abhorrence." The *Landmark* says that "when he left our shores for the last time, he carried back with him all our old love and admiration; and to-day the American people are among his chief mourners." Well may Freemasons lament the loss of such a man, because he was the incarnation of the ruling principles of our Masonic creed.

"To be happy, and to communicate happiness to others," these were the ideas which guided his pen, and inspired his grandest efforts. "To aid in lessening the aggregate of human misery and vice," was to him a sacred duty, and this duty he accomplished in an artistic and practical manner. Venerable abuses, time-honoured obstructions, disappeared before the touch of his comprehensive weapon; and bumbledom trembled and shrank away from his keen and searching gaze. No form of iniquity escaped; the chicanery of the law, the delays of justice, red-tape puerilities, official circumlocution, all were exposed and annihilated, as well as grosser and more palpable systems of oppression. The good that Dickens accomplished in this direction alone, is enough to entitle him to the lasting gratitude of mankind; but his fame rests not only upon such achievements as these; his real power is to be traced to that rare faculty with which some great men are dowered—the faculty of kindling at once the hearts and minds of men. Thus, a simple chord is stricken, but the universal soul of humanity is stirred, a common sympathy unites every reader by an invisible, but all powerful tie. We envy not the man who can rise from the perusal of one of Charles Dickens' works without feeling mentally purer and better, or without experiencing larger and more charitable views of the world in general. Therefore, in-



asmuch as the entire tendency of his writings is so thoroughly in accord with Masonic ideas, it is but right that we should record our appreciation of the man. More able and facile pens than ours have sounded his praises, but none can do so more sincerely. It is, however, a satisfaction to know that he died in the plenitude of his fame—his glorious intellect undimmed by the shadows of disease or decay—death found him in harness, and carried him away to work in a brighter land. It is also a gratification to note that the finest tribute to his memory which has yet appeared, is penned by our accomplished brother, George Augustus Sala, whose friendship for the lamented dead was most cordial and affectionate. And it need hardly be added, that wherever the English language is read or spoken, the name of Dickens will ever bear a lofty place in its literature, among "the few, the immortal names, that were not born to die."

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

It may be news to some of your readers to hear that the recent abortive attempt to form a Grand Lodge of Ark Mariners (Heaven save the mark!) was part of an organised effort to bring into contempt *all* the unrecognised degrees in Freemasonry. One of its promoters openly boasted that he would overthrow the S.G.C. 33°, the Grand Conclave K.T., the Red Cross degrees, and the Grand Lodge of the Mark!!! but so far he has reckoned without his host, or rather his tavern-keeper. Old Trust is dead and young Mr. Ready-Money has taken his place.

Accidentally passing the mouth (query door?) of a certain tavern I heard sounds of lamentation and distress! *Verb. sap.*

WIDE-AWAKE, 33°.

### FREEMASONRY AND THE RELIGIONS OF THE WORLD.

It is my intention as soon as my numerous engagements permit, to write a series of articles in THE FREEMASON, to be entitled "Grand Lodges, and their Relation to the Religious Faiths of the World;" in which the principles advocated by the two excellent Masons, Bro. Jacob Norton, of Boston, U.S., and Bro. William Carpenter, of London, will be examined, and the resolutions of various Grand Lodges in relation to such enquiries will be presented and considered with respect to their consonance with the universal, unsectarian, and cosmopolitan basis of the Craft.

WILLIAM JAMES HUGHAN.

### THE SCOTTISH TEMPLARS.

I do not know whether the acts of Alexander Deuchar are repudiated by the present members of the Order, but I shall be glad to learn why any doubts are cast upon the legality or propriety of what he did? I suppose we all know that he actually was at the head of the Order in Scotland, and that he resigned to make way for Sir David Milne. Why are doubts now cast upon him? LUPUS.

### ENGLISH HEDGEROWS.

In a paragraph appearing at page 323 of THE FREEMASON, we are told "of the prodigious waste of land by hedges," and that they "consume at least three feet of land on each side." If stone walls were built instead, they would answer well for shelter, and at the same time plants and all kinds of grain could grow quite close to the walls, thereby saving a great deal of ground. It is to be hoped that farmers in England and elsewhere will take the hint, and thus give a good deal of labour to the operative Masons—many of whom are amongst our best Freemasons. CHALMERS I. PATON.

### THE ST. CLAIR CHARTERS.

In a recent communication on "The Antiquity of Freemasonry," Bro. W. P. Buchan quotes 1600 and 1628 as the dates of the two documents known as the St. Clair Charters. This has been met by a rather pointed contradiction, the brother making it asserting of the first of these chapters that "there is sufficient evidence that it belongs to the earlier part of the 17th century, and to the reign of James VI. after his accession to the English throne."

We have examined the originals of the St. Clair Charters: both are without date. The first was issued with the consent of, and is signed by, William Schaw, Master of Work, who died in April, 1602. The crowns of England were not united till the accession of James the Sixth of Scotland as James the First of England, March 24, 1603, consequently the date of the charter in question must have been *before* that event. Probably in 1600-1.

Though the copy of the second charter, which is preserved in the Advocate's Library, is dated 1630, there is good ground for believing that the deed was executed two years prior to that date. In a communication on this subject which in 1866 we made to the Grand Lodge of Scotland, we gave the data upon which we concluded that there was a strong probability that the second charter was signed between 16th October, 1627, and 13th October, 1628. From evidence discovered in the course of our present examination of the records of the Lodge of Edinburgh (Mary's Chapel), the question of date is still further narrowed.

D. MURRAY LYON.

### THE "ORIGINATOR" OF THE 1717 THEORY (page 307).

Bro. Buchan never pretended to be the "originator" of the 1717 theory, although he may perhaps with propriety be called the champion, or a champion, of it. LEO.

### BROS. J. G. FINDEL AND JOHN YARKER.

In your contemporary, of the 2nd inst., I perceive Bro. Yarker making a most un-called-for attack upon our Masonic historian, Bro. Findel. Bro. Yarker says "his statements are worthless." Now, I consider this both untrue and unjust. He may make a few mistakes, but on the whole his work is by far the most reliable and valuable history of Freemasonry I have yet seen. No English work exists as yet aught equal to it. And as for Bro. Yarker's statement: "the Templars, who undoubtedly used *all* our symbols," it is most jesuitical, and tends to suggest that the Templars practised our ceremonies, &c., which idea is simply pure "moonshine"—dreams. As for the "Cologne Charter," its internal evidence condemns it, just as with the 1670 tobacco-box. Bro. Yarker should get his bump of discrimination rubbed up a little, it seems to be rather dead. The Masonic Templars sodality is only about one hundred years old, and neither they nor the *Speculative* Freemasons could ever have had anything earthly to do with the *old* Knights Templar; consequently I should like to know where, when, under what circumstances, and in what connection did the *Templars* use "*all* our symbols?" W. P. BUCHAN.

### THE 1717 THEORY CONFIRMED.

I beg sincerely to thank Bro. G. Bacon, Secretary 297, for his remarks at page 307. I am not at all surprised at the words "I was the first person made a Freemason in London," ["] for I expect more of the same sort to crop up by-and-by. The "I," I suppose, refers to William Stukley, or Stukeley, *M.D., F.R.S.*, Rector of All Saints, Stamford, Lincolnshire, who was born in Lincolnshire in 1687, and died 1765; consequently in 1717 he would just be thirty years of age. He was (we are told) a laborious and learned antiquary. In 1736 he wrote a description of Stonehenge, and in 1743-52 on Aubury, a Temple of the Druids, &c., and many other works.

As Bro. Bacon's quotation informs us, he was in London in 1717, and being a literary man (and for all I as yet know, even then a *F.R.S.*),

he might be acquainted with Desaguliers, and so come to join the new society, and as some one had to be the first man made, it was just as likely to be he as another; ergo, if this quotation is authentic and the MS. reliable, the first man who was made a *Speculative* Freemason, and who was *put through* in due form our system of working, was Dr. William Stukeley, *F.R.S.* Of course the question rises—Where did those who gave him his degrees, &c., receive their own knowledge from? To which I answer—They were the manufacturers, &c.

I highly appreciate the manly courtesy of Bro. Bacon upon this occasion, and, although I threw out no sign of distress, he may have imagined that a little friendly help would not be rejected while weathering the anti-1717-theory-storm of the last few weeks. I also beg to record the pleasure with which I read the very sensible remarks of Bro. W. G. Doric at p. 259.

As to Bro. Paton's "Extracts from Works showing the 1717 theory to be absurd," said extracts are pure nonsense. The *first* Grand Lodge was held in London in 1717; so the York pretensions are entirely baseless. And as to Mr. Crawford's work on the rise of the trades in Glasgow, the quotation from it is all a mistake, I saw Mr. Crawford personally on the matter, who was sorry it appeared in his book. When I told him the "Charter" was to be sent to Professor Innes, he said: "That is the man; send it to him, and he will soon tell you what it is." More passed, which it is unnecessary at present to mention. W. P. BUCHAN.

[\*We call Bro. Buchan's attention to Bro. Bacon's letter in another column.—ED. F.]

### ORDER OF ST. JOHN.

#### A List of the Grand Priors in England.

The Prior of the Order was *primus baro Anglia*, "because," says Selden, "being last of the spiritual barons, he chose to be first of the temporal." By a writ of the 4th Henry VI., the Prior of St. John of Jerusalem in England, with others, was summoned to attend with all possible haste at the said King's Parliament at Leicester, and money was paid to him out of the king's exchequer for his expenses of travelling.

There is preserved a curious illuminated drawing upon vellum of the House of Lords in the reign of Henry VIII., in which the Prior of St. John of Jerusalem is seated at the head of the temporal barons. Sane Baro, truly a Baron, or a Baron indeed, was the proud motto of the Lord Priors of St. John.

In Scotland the Preceptors of Torphichin had seats in Parliament as Lords St. John.

Garnarius, Gargarius de Neapoli was prior before 1162.

Richard de Turk, after 1190.

Ralph de Dyna.

Alan. Consecrated Bishop of Bangor on the 16th April, 1195.

Gilbert de Vere, 1195.

Hugh de Alneto.

Robert the Treasurer.

Tevric de Nussa, or Mussa. This name occurs in 1237 and 1238.

Robert de Manneby, in 1251 and 1262.

Roger de Vere, died prior in 1270.

Joseph de Chauncy, in 1274 and 1280.

William de Henley, prior the 10th of February, 9th Edward I., A.D. 1280. His name occurs in 1288. "Frater Josephus de Chauncy, fuit Prior in 1274 and 1280. Iste fieri fecit Capelam Domini Prioris in domo de Clerkenwell, tempore Edward I. Frater Will de Henley factus Prior in 1280. Fieri fecit Clanstrum de Clerkenwell."

Peter de Hakham, or Haghham, in 1291 and 1293.

William de Tothale, in 1297. He died the 12th of October, 1318.

Richard de Paveley, in 1318 and 1321.

Robert de Dyna.

Thomas L'Archer, 1323. He died the 28th of August, 1329.

Leonard de Tybertis, in 1329 and in 1332. During his rule the possessions of the Templars were given to the Hospitallars.

Phillip de Thame, in 1335 and 1353.

John de Paveley was prior in 1355, again in 1371. He was admiral: one of the king's fleets in the 49th Edward III., and again in 1377.

Robert de Hales was prior in 1372. In 1380 he was Treasurer of the Exchequer.

John de Radington, in 1382, and again in 1406.

Walter Grindon, in 1408, and again in 1416.

William Hules was prior in 1417, also in 1431.

Robert Mallore, in 1432.

Robert Botyll was prior in 1439. He vacated the priorate in 1469.

John Longstrother became Prior on the 9th of

March, 1469. Sir John Longstrother, Bailiff of the Eagle, and Seneschal of the reverend High Master of Rhodes, was elected Prior of the Hospital of St. John of Jerusalem in England in the year 1469, and swore fealty to King Edward on the 18th of November in that year, and again to King Henry on the 20th of October, 1470. Being a zealous Lancastrian, he was on the same day appointed Treasurer of the Exchequer. On the 16th of February following King Henry sent him to conduct the queen and prince from France to England, and granted him "of our Treasure cc. marc to have of our yeffe by way of rewarde for his cost and expenses in that behalve;" and on the 14th of the same month, in conjunction with John Delves, Esq., he was appointed Warden of the Mint. He returned out of France with Queen Margaret in April, 1471, being at that time called Treasurer of England.

William Tournay was prior in 1471 and 1474.  
Robert Malton, in 1474 and 1476.

John Weston was prior in 1477, again in 1485.

John Kendall was prior in 1491. He died in the month of November, 1501.

Thomas Docwra succeeded on the 1st of May, 1502: again in 1519.

William Weston was the last Prior before the Reformation. He died on the 7th of May, 1540.

Newcourt reports Simon Rotard, Elias Smethton, Stephen Fulborn, and Walter as Priors, without attaching dates, although he believes them to have been Priors in the reign of Edward I.

Sir Thomas Tresham was Prior on the re-erection of the House, in November, 1557. The Order was restored by Philip and Mary, who incorporated the Prior and Brethren of St. John with a Common Seal. In this charter, Sir Thomas Tresham, of Rushton, is named as Lord Prior; and as such he was summoned to the first and second Parliaments of Queen Elizabeth.

Sir Richard Shelley succeeded in 1566.

The Bailli Terretti was Prior in 1577.

The Bailli Nari, in 1588.

Sir Andrew Wise was Grand Prior in 1593. He was nominally Prior in England in 1598. Being reduced to the greatest extremity, the Roman Pontiff decreed that the langue of Castile and Leon should allow him out of its revenue a thousand ducats a year. The Spanish Knights, objecting to pay this sum, there was a trial before the Grand Master to enforce it.

During the following century the Bailli Zambeccari and the Bailli Lomellino were successively Grand Priors of England.

#### HABITS.

Like flakes of snow that fall unperceived upon the earth, the seeming unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change—no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation may overthrow the edifice of truth and virtue.—*Jeremy Bentham.*

### Original Correspondence.

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

#### HEAR ME AGAIN.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I am not sorry that anything I have written should have called forth, even under a misconception, so good-tempered, and genial a letter as that of Bro. Norton's, which appeared in the last FREEMASON. It does one good to read so ingenious an expression of liberal opinion, and it would induce me, if I were younger and had more leisure, to take a trip across the Atlantic to gaze on that good-tempered-looking countenance which it seems to be Bro. Norton's fortune to wear, and occasionally to bring over to England. Excellent, however, as some of Bro. Norton's observations are, and worth being borne in mind by every Mason, I must be permitted to say that all his reasoning upon my communications on "A Step in the Right Direction" proceeds upon a total misapprehension of what I have written, and that none of my expressions will bear the construction he puts upon them. Where have I written a word in favour of introducing religious discussions into a lodge? Where have I written a word in favour of standing up in a lodge in defence of my views of religious truth? Nowhere. In fact, I expressly repudiated the imputation of having done so when Bro. Norton formerly charged me with it. What I wrote

against was undue sensitiveness or fastidiousness on religious topics in our intercourse with each other—a silly affectation of pretending to have no religious convictions at all, for fear of giving offence to any one who happened to differ from us. If I left myself open to misconstruction in my first brief communication on the subject, I surely guarded myself against it in my second communication, in which I expressly disclaimed the idea of introducing religious topics into a lodge, as a thing "inconsistent with the institution and foundation of Masonry." And this I put in so many ways that it is astonishing Bro. Norton should still misunderstand me. Let me now say, once for all, that I fully acquiesce in Bro. Norton's judgment as to the evils that would be inseparable from doing what he alleges I am desirous to do. But let me close this short rejoinder to Bro. Norton by showing how infectious good temper and amenity are, by saying that, upon the topic upon which we have both written, he has expressed my convictions much more intelligently and convincingly than I myself could have done.

I am yours faithfully,  
WILLIAM CARPENTER.

[We thoroughly endorse Bro. Carpenter's sentiments on the subject, knowing well that he would never advance ideas contrary to the principles of the Craft.—ED. F.]

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I do not quite comprehend the "*Doric*" dialect (page 322), and therefore I may possibly misunderstand our learned brother, who so sharply criticises Brother Yarker's remarks (that there are writers who take up subjects "for which their education and knowledge unfit them") when he says, inferentially, that the "secrets of nature" may be explored by those who cannot boast a college education.

I am not aware that Brother Yarker referred to "secrets of nature," and I have yet to learn that any have been discovered, or are discoverable, by a Masonic initiation.

Bro. Yarker no doubt meant that those who enter the arena of metaphysical and theological discussion ought to have some knowledge of the ancient religions of the world—that they ought to know something about the Sabæans, the Egyptian mysteries, the Vedas, the Confucian system, the Pythagorean and Platonic philosophies, the Zoroastrian, Scandinavian, and other cosmogonies and mythologies—but he certainly did not mean to deter the brethren from the study of geology, astronomy, chymistry, and mathematics generally, for in such sciences the real "secrets of nature" lie, and a college education is not necessary to those who have a genius for such studies.

How competently Bro. Doric is versed in history, may be gathered from his recent remarks on the "Red Cross of Constantine" controversy, and I have no doubt that by a careful study of Gibbon he may, in a few years, be qualified to give his opinions more forcibly on historical questions—which are evidently his forte—without attempting to emulate the fame of Copernicus, Newton, Davy, Murchison, Faraday, Arago, and others who have revealed to us the arcana of Nature; and I am sure that Bro. Yarker, when the time comes, will not refuse his plaudits.

But ordinary "common sense," unaided by study, will not suffice for the discussion of questions which are based on the knowledge of past generations. And even a cruise in the "Royal Ark" will not make a Grand Mariner a *Mauvy*, but will probably bring him into shallows, from which "Grand Noah" will not be able to extricate him, notwithstanding the patronage of that original Board of Admiralty which guarantees the success of such sublime voyages.

Yours fraternally,  
Sp.

#### SOMETHING WRONG.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—In your issue of last week I observe a letter under the above heading, which seems to reflect a little on Lodge Saltcoats and Ardrossan, No. 320. That lodge is accused of refusing to admit members of Lodge No. 442, and I am sorry to say the charge is well founded. The lodge in question, however, adopts this unmasonic course for very special and exceptional reasons. They have a ground of complaint against three leading office-bearers (the Master, Senior Warden, and Secretary) of Lodge No. 442, the nature of which need not now be explained. They have tried every legitimate method of settling the dispute; but they have hitherto failed in even getting the individuals in question to meet them to deny the charges, or admit them. Appeals to the Provincial and Grand Lodges have been equally unsuccessful. It was, in the opinion of No. 320, a scandal on Masonry that such a state of things should be allowed to continue, especially when the Grand Lodge recognised both lodges by receiving fees and issuing diplomas to both. In hopes that the matter would thus be brought to a hearing, No. 320 reluc-

tantly adopted the course of which your correspondent complains, naturally concluding that the members of No. 442 refused admission to our lodge would demand redress either from Nos. 320, 442, or, better still, from the Grand Lodge herself, and thereby bring the matter to a final issue. Several of the rejected members of No. 442 were loud in their protestations, but there the matter invariably ended, and No. 320 was never called upon to explain why such treatment was meted out to brethren. Bro. Taylor is the first who has openly broken the ice, and the brethren of No. 320 only hope that the question of dispute will now be thoroughly investigated, and matters placed on a satisfactory footing. Personally, I am not surprised that Bro. Lawrie did not reply to Bro. Taylor's letter, as I have unmistakable proof that up to the 10th inst. Bro. Taylor's name did not appear in the Grand Lodge books as a member of No. 442, although he has been a Master Mason since the middle of March last—paid his fees entitling him to his diploma, and to be entered in the Grand Lodge book as a member of said lodge. However, the leading feature of the Grand Lodge's proceedings, as far as I have seen, seems to be diligence in receiving cash, while matters deeply affecting the welfare of the Craft (such as the dispute in question) are systematically overlooked. As far as I can judge, the withholding of Bro. Taylor's diploma is quite against Masonic usage, and not according to the system pursued by No. 320; but is quite in accordance with the rule pursued by No. 442, as that lodge seems to have invented a new style of Masonry suited to their own peculiar circumstances. Hoping that for the benefit of the Craft in general you will insert this in your first impression, and give it as much publicity as possible,

I am, Sir, yours fraternally,  
DUNCAN WILKIE, Secretary.

Ardrossan, June 29, 1870.

#### AN ERRATUM.

(To the Editor of *The Freemason*.)

DEAR BROTHER,—In to-day's issue you have made a slight mistake in my extract from "The Stukeley Collection," which alters the reading materially, by inserting a full stop after the word "London."

It should read as follows:—"I was the first person made a Freemason in London for many years; we had great difficulty to find members enough to perform the ceremony," &c., &c.

Fraternally yours,

G. BACON, Sec. 297.

46, Waterside, N., Lincoln, June 25, 1870.

#### "BOARD OF BENEVOLENCE."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—In your paper of 25th ult., I read, under the head "Board of Benevolence":—

"Two were dismissed as ineligible, and it may be well to state that in future *foreign* Masons cannot be relieved, unless for the purpose of sending them home to their own countries.

"The Pactolean stream of English Masonic charity will practically, therefore, cease to flow for all outside the 'English Pale.'"

May I be excused for asking who are thus meant when the term "*foreign* Masons" is used?

I know foreigners who are members of English lodges, and consequently contribute to our funds. Should they not participate in their distribution, if they unfortunately need it?

Masonry, I understand, is universal in its membership, and "the sun never sets" on its followers. I imagine, if such is its character, it must be so also in its institutions.

Has a Mason power to turn his back on a brother in need? Is he not bound by every duty to succour and assist him?

Your kind reply to the foregoing may clear up some doubts in my own as well as in the minds of others of your readers, and oblige,

Yours fraternally,

London, July 1, 1870.

Z.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond. says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s. 2½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.



## Jottings from Masonic Journals.

THE Order of the Red Cross of Rome and Constantine is being received with great favour in Canada. Ill. Bro. Col. J. B. McLeod Moore, 33°, Inspector General of the New Dominion, has recently established a conclave at Toronto, and Installed Ill. Bro. S. B. Harman as Sovereign. Bro. Harman is Prov. G. Commander of K.T. in Canada, and Bro. M. L. Moore is Grand Prior of the Dominion.

THE *Freemasons' Journal*, of Montreal, reports that the Grand Lodge of Ireland, at its last communication, passed the following resolution:—"That as the Province of Quebec is in the territorial jurisdiction of the Grand Lodge of Canada, which Grand Lodge is recognised by the Grand Lodge of Ireland, the Grand Lodge of Ireland cannot recognise the so-called Grand Lodge of Quebec." Should the Grand Lodge of England follow in the same course, the American lodges that have recognised the new body may find that they have been a little too hasty.

THE Grand Master of the Grand Lodge of the Province of Quebec, Dominion of Canada, John H. Graham, LL.D., is the Principal, and Classical Professor, of St. Francis College and Grammar School (Protestant), Richmond, Province of Quebec, and is one of the Fellows of McGill University of Montreal, of which the "St. Francis" is an affiliated college. Grand Master Graham is a native of Renfrewshire, Scotland.

IN addition to the Grand Lodges of the District of Columbia, and the State of Maine, as announced in a previous issue, we learn that the Grand Lodge of Quebec, Dominion of Canada, has been recognised by the Grand Lodges of the States of Iowa, and New Hampshire.

AT a large and influential meeting of the clergy and laity, recently held at Leicester, it was decided to raise a memorial to the memory of the late Earl Howe, who died on the 12th May. The memorial will take the form of a church, to be erected in the south-eastern part of the town, where such an edifice is much needed.

WE rejoice to hear that H.H. the Khedive of Egypt and his uncle, the D.G.M. of Egypt, Prince Halim Pasha, are again friends: from this happy reconciliation we augur a bright future for Freemasonry in the land of the Pharaohs.

AT a meeting of the Gooch Lodge, No. 1238, Southall, on the 4th inst., His Excellency, Daoud Pasha, was regularly initiated into the first degree of Freemasonry.

## GRAND LODGE OF QUEBEC.

(Extract from Address of Grand Master of Maine.)

"In the able and interesting report of your Committee on Foreign Correspondence, which is herewith presented for your consideration, will be found two subjects to which I feel compelled to call your attention:—

"The first is the claim for recognition from a body styling itself the Grand Lodge of Quebec.

"Since the establishment of independent Grand Lodges in the United States, it has been held to be sound Masonic law that independent Grand Lodges may of right be organised where independent governments exist. This right has been affirmed and re-affirmed by American Grand Lodges until it is no longer a doubtful question. That right admitted, of course no action of mother Grand Lodges can prevent its exercise. In this case, we find—

"First. That the Province of Quebec is an independent State.

"Second. That more than three lodges united in forming the Grand Lodge.

"Third. That a majority of the lodges in the Province were represented at the meeting for organisation, or have given in their adhesion to the newly-created Grand Lodge.

"Fourth. That the proceedings in its establishment were regular.

"These being facts, I feel that it is the study of the Grand Lodge, and in accordance with its custom in such cases, to recognise the Grand Lodge of Quebec and give her a fraternal welcome into the family of the American Grand Lodges. In doing this, we affirm solemnly that we have none but the most fraternal feelings towards the Grand Lodge of Canada, and are only animated by a desire to promote the harmony of the whole Fraternity, and maintain the right. I have this morning received a despatch from M.W. Bro. Stevenson (G.L. of C.), requesting that action upon this subject be delayed until the receipt of a letter and documents which he mailed to me. You will undoubtedly comply with this request.

"The second subject is the unfortunate position maintained by the Grand Orient of France. This question, as well as the regularity of the Grand Lodge of Quebec, has been most thoroughly and ably discussed, by the indefatigable Chairman of your Committee on Foreign Correspondence."—(M. Ill. P.G.M. Josiah H. Drummond).

## ANNUAL COMMUNICATION OF THE GRAND LODGE OF NEW YORK.

The first session of the annual communication of the Grand Lodge of Masons of the State of New York, was held in that city on Tuesday, the 7th ult., at Apollo Hall. The attendance was very large, nearly 700 lodges being represented by about 2,000 delegates. As the officers of the Grand Lodge entered the hall, a march was played by the St. Cecile Lodge, No. 568, New York, after which an anthem was well rendered by the same lodge, all the members of which are musicians. Grand Chaplain Schoonmaker then offered a prayer. Upon calling the roll the following officers of the Grand Lodge were found to be present:—M. W. James Gibson, Grand Master; R. W. John H. Anthon, D.G.M.; R. W. Christopher G. Fox, S.G.W.; R. W. Edmund L. Judson, J.G.W.; M. W. John W. Simons, G. Treas.; R. W. James M. Austin, M.D., G. Sec.; R. W. and Rev. R. L. Schoonmaker, R. W. and Rev. John G. Webster, G. Chaplains; R. W. Charles B. Foster, G. Marshal; R. W. Cornelius Esselstyne, G. Standard-Bearer; R. W. R. H. Huntington, G. Sword-Bearer; R. W. John Boyd, R. W. Philip Merkle, R. W. Wm. Sinclair, R. W. James M. Fuller, G. Stewards; R. W. C. A. Marvin, G.S.D.; R. W. Charles E. Young, G.J.D.; W. Johnson Fountain, G. Pur.; W. John Hoole, G. Tyler.

After the lodge was duly opened, and the rules to govern the body during its sessions read, the following representatives of Grand Lodges were introduced, and received with the appropriate honours. M. W. Robert Rusling Grand Master of New Jersey; M. W. W. E. Pine, Deputy Grand Master of New Jersey; Daniel B. Brum, Past Grand Master of New Jersey; William Mead, Grand Secretary of New Jersey; Noble D. Larned, Grand Sec. of the District of Columbia; R. L. Dodge, Grand Treasurer of Arkansas; Robert White, Deputy Grand Master of West Virginia; M. W. Bro. Stephenson, Grand Master of Canada. The latter, upon being presented to the lodge, expressed his gratification at being able to be present. In referring to the fact that Canada had recently been attacked by a band of men "falsely termed a brotherhood," he said that he himself was in command of a military force on the frontier, and had feared that his desire to attend the annual communication of the Grand Lodge of the State of New York would be thwarted. Fortunately, quiet had been restored, and he was thus able to be present, after having suffered only "a severe sun-scorching." In closing, he invited the New York body to visit the meeting of the Grand Lodge of Canada, to be held in Toronto, July 13.

At the conclusion of Bro. Stephenson's remarks, Grand Master Gibson read his annual address.

On the motion of John W. Simons, the address was referred to the usual committee for division into sections, &c.

The annual reports of the Grand Secretary, Treasurer, Trustees of the Hall and Asylum Fund, and New York Board of Relief, were then received, the first-named being in brief, as follows:—

Report of Grand Secretary James M. Austin—Total amount of money received for the year ending, May 31, \$65,598 34; warrants issued to new lodge lodges, 7, from No. 689 to No. 696 inclusive; dispensations issued for lodges to the following places:—Utica, Greenpoint, Buffalo, Hudson, New Brighton, Mott, Haven, Cincinnati and Brooklyn; total number of lodges in good standing in the State, 643; total number of lodges having paid Grand Lodge dues, 631; number of Masons initiated during the year, 7,609; affiliated, 1,103; dimitted, 2,051; died, 695; total number of Masons in New York State, 74,079.

Resolutions thanking subordinate lodges for their liberality and the committee for their labours, were subsequently adopted. A number of prepared amendments to the Constitution, offered last year, were also discussed and finally adopted, and the Grand Lodge adjourned until Wednesday morning.

The Grand Lodge resumed labour at eight o'clock on Wednesday morning, and was opened by the M. W. James Gibson in ample form.

After forming in line in the hallway of Apollo Hall, the Grand Lodge, with the representatives of foreign Grand Lodges, and lodges of other States, proceeded to Madison-square, headed by a band of music.

There were present in the procession all the officers of the Grand Lodge of Pennsylvania, including the Most Worshipful Past Grand Master, Richard Vaux, the officers of the Grand Lodge of New Jersey, including M. W. Grand Master Rusling and Deputy Grand Master Price, the M. W. Grand and Deputy Grand Masters of the Grand Lodges of Canada, New Brunswick, Maine, Florida, and Missouri.

The arrangements included a line of march which should allow all the assembled lodges to be reviewed by the Grand Lodge, which should then join in the rear of the procession, and, on arriving at the proper point, pass again to the front, through open ranks, which should salute the Grand body as it passed.

The day opened fine, with a few white clouds just flecking the sky, and the slightest possible apology for a breeze. As early as seven o'clock a.m. the different bodies began to assemble in their lodge rooms, and promptly at half-past eight the different divisions, carrying guidons numbered from one to ten, were posted in the positions assigned to them along Fifth-avenue. Each division, with its right resting on the avenue, occupied one of the streets from Fourteenth to Twenty-second-streets, inclusive, and at nine o'clock they moved up Fifth-avenue in order of procession.

The brethren marched twelve abreast in excellent order. On either side of the avenue the walks were packed with people, while in the windows were perched the inmates of the dwellings.

At Madison-square the procession filed right and

marched up Madison-avenue. When opposite the Union League Club House and Dr. Adam's Church, the members of the Grand Lodge of the State took a position on the sidewalk, and the main body saluted them in passing by removing their hats. The crowd became enormous, and in all directions one could only see a dense mass of human beings. The procession was so vast that nearly fifty minutes were occupied in passing a given point.

At the monument in Madison-square the Marshals in advance ordered a halt. The line extended back a distance of two miles. The order to "Open ranks" was given, and while the Masons fell back on either side, swift horsemen rode up and down the lines to clear the centre of the street. The Grand Lodge then marched through the centre of the procession, and reviewed the hosts. It was estimated that there were fully 15,000 Free and Accepted Masons in procession, wearing the uniform of the day. About eleven and a-half o'clock the order to "March" was again given, and the multitude moved towards the stand where the ceremonies were about to be performed.

At just "high twelve" Grand Chaplain Schoonmaker offered prayer, after which an anthem was sung by Cecile Lodge, No. 568.

Words and music by Bro. Harrison Millard, of St. Cecile Lodge, No. 568.

Song by St. Cecile Lodge, No. 568—W. Bro. D. L. Downing, Master. Bro. W. F. Sherwin, Chorus Conductor.

Here we meet to lay the Stone,  
Here our Temple shall be sound;  
Here our hearts, not hands alone,  
By the Mystic tie are bound.  
Here the Craft will meet again  
On the Level tried and known;  
Meet as brothers, part as men  
Bound by ties now sacred grown.

Here for ages may it stand,  
Like a beacon, light to give;  
While Life's waves shall wash the strand,  
Here Masonic Truth shall live;  
Here our Jewels shall be stored—  
Peace and Love—Masonic gems,  
Hung like pearls on Virtue's cord—  
Truths more brighter than diadems.

When the Architect of all—  
Heaven's Grand Master, full of love—  
From our labour we shall call  
To the Lodge prepared above,  
We will gather once again  
Round our Great Commander's throne,  
And degrees of bliss attain,  
Higher than on earth are known.

Right Worshipful John H. Anthon, Deputy Grand Master, then addressed Most Worshipful James Gibson, Grand Master, as follows: Most Worshipful, the trustees of the Hall and Asylum Fund, after many years of labour, have at last arrived at that point of the undertaking when they are justified in putting into execution so much of the original plan as requires that a hall shall be built in the city of New York. In discharge of their trust they have purchased the ground whereon we now stand; and under resolution of Grand Lodge, adopted at the Annual Communication of 1869, have made suitable preparations for commencing the work at this time. I now have the pleasure of presenting to you the Chairman of the Committee of Arrangements.

Most Worshipful John W. Simons, Past Grand Master, and Grand Treasurer of the Grand Lodge, Chairman of Committee of Arrangements, here came forward and addressed the Grand Master as follows: Most Worshipful, the committee charged with making arrangements for laying the corner-stone have completed their labours, now have the honour to announce to you that all things are in readiness for the solemn ceremonies of placing the foundation stone of our temple.

The Grand Master then commanded silence, while Grand Chaplain, John G. Webster, delivered the invocation.

The brethren fervently responded, and another anthem was sung by Mozart Lodge, of Philadelphia.

Words by M. W. Richard Vaux, P.G.M.; music composed and arranged by W. P. Cunningham. Sung by Mozart Lodge, of Philadelphia, W. Joseph II. Livingston, Master.

In every clime, from age to age,  
Masons performed their mystic rite;  
Craftsman, scholar, poet, sage,  
Met and beheld Masonic light.

In every clime, in every nation,  
Masons their Temple build in peace;  
From corner-stone to dedication  
No discord caused their work to cease.

Apprentice, Craft, and Master Mason  
Each his allotted task performed,  
And in whatever place or station  
Devoted faith his task adorned.

Strong in this faith, in bonds united,  
Which hostile men essay to sever,  
Our solemn vows to each are plighted  
To be a Brotherhood for ever.

Masons here lay a sure foundation,  
Amid their prayers and joyous lays,  
On which to build a habitation,  
Now as it was in ancient days.

Then ask of God His choicest blessing,  
That Masons' work may perfect be,  
And Masonry each heart possessing,  
The Craft may dwell in unity.

Grand Master: The Grand Treasurer will place in the corner-stone the articles prepared for the purpose.

The leaden chest prepared for the reception of the articles to be so placed under the corner-stone was then brought forward, and the various coins, &c., deposited therein.

The Grand Master and principal Grand Officers then proceeded to the corner-stone, bearing the leaden chest, which was placed in the hands of artists to be sealed. This process occupied just fifteen minutes, after which the corner-stone was raised from its place, the leaden chest deposited in the cavity, and over it was placed a copper plate, bearing appropriate inscriptions on both sides.

Then the builder of the Temple, Bro. John T. Conover, of Holland Lodge, No. 8, brought forward the cement and spread it plentifully upon the nether stone, Grand Master Gibson finishing the work with a few strokes of his trowel—not using on this occasion the silver instrument presented for that purpose, but a new steel trowel provided by Bro. Conover. The stone was then lowered into its place, St. Cecil Lodge meanwhile singing an anthem:—

Words by Bro. A. Pike; Music by Bro. W. K. Bassford,  
Sung by St. Cecile Lodge, No. 568.

"In God we trust," was sweetly sung  
By every Morning Star on High;  
"In God we trust," right gladly rung  
From sons of God, in loved reply;  
When from old Chaos systems rolled  
From Darkness, Light in rosy youth,  
And Faith, enwrapped in clouds of gold,  
Taught men to know Masonic Truth.

"In God we trust," the builders said,  
And Faith built up the Temple wall;  
In Hope our Corner-stone is laid—  
Let Faith hold up our lofty Hall!  
May all be done by *Square* and *Plumb*,  
The walls be builded true and strong;  
And may we altogether come  
To Sing the Dedication Song.

Here may we with Fidelity  
Our sacred covenants fulfil;  
Here Faith and Hope our Sovereign be,  
And Truth inspire the earnest will;  
Here Loving kindness always reign,  
And Toleration, born of Love.  
Oh! may we not have lived in vain,  
When summoned to the Lodge above.

The Grand Master then returned to the Grand East, and, addressing Deputy Grand Master Anthon, said:  
Grand Master: R.W. Deputy Grand Master—What is the proper jewel of your office?

The Deputy Grand Master replied, "The Square."

G.M.—What does it teach?

D.G.M.—To square our actions by the square of virtue, and to prove our work.

G.M.—Apply the jewel of your office to the foundation stone and make report.

D.G.M.—Most Worshipful, I find the stone to be square, and that the Craftsmen have performed their duty.

G.M.—R.W. Senior Grand Warden, what is the jewel of your office, and what its uses and lessons?

S.G.W.—The Level. It teaches us the equality of the brethren, and is used to lay horizontals.

G.M.—Apply your jewel to the foundation-stone, and make report.

S.G.W.—Most Worshipful, I find the stone to be level, and that the Craftsmen have performed their duty.

G.M.—R.W. Junior Grand Warden, what is the jewel of your office, and what are its uses and lessons?

J.G.W.—The Plumb. It is used to erect perpendiculars, and teaches us to walk uprightly, in the fear of God.

G.M.—Apply your jewel to the foundation-stone, and make report.

J.G.W.—Most Worshipful, I find that the stone is plumb. The craftsmen have performed their duty.

An overture was then performed by the 71st Regiment band, after which Grand Marshal Frederick W. Herring, by the direction of the Grand Master, made the following proclamation from the West, the South, and the East, repeating it at each place: "In the name of the Most Worshipful James Gibson, Grand Master of Masons in the State of New York, I do declare this stone to be plumb, level, and square; to be well formed, true, and trusty, and duly laid according to the ancient customs, usages, and forms of our Craft."

Another anthem was then sung by St. Cecile Lodge.

Air—"God Save the Queen."

Ere this vast world was made,  
Or its foundations laid,  
Our Art begun;  
Cherub and cherubim,  
Seraph and seraphim,  
Joined in one glorious hymn  
Before the Throne.

God their *Grand Master* was,  
Fixed their unerring laws  
By His decree.  
Faith, Hope, and Charity,  
Friendship and Unity,  
Truth, Love, and Secrecy,  
All laws divine.

Oh! may our constant theme  
To Heaven's great King Supreme  
Be grateful Love.

May we, where'er we meet,  
Chant hallelujahs sweet,  
And with glad hearts repeat  
Jehovah's praise.

The Grand Stewards then bore to the stone the elements of consecration, and the Deputy Grand Master, Senior and Junior Grand Wardens, proceeded to consecrate it. The former scattered some corn on the stone, saying: "May the blessings of the Supreme Architect be upon the people of this State, and the Craft be nourished with the corn of peace."

A vessel of wine was presented to the Senior Grand Warden, who, pouring a small portion on the stone, said: "May the health of the Craftsmen employed in erecting this edifice be preserved, and may the Giver of all good keep them from accident, and bless and prosper their labours."

The vessel of oil was presented to the Junior Grand Warden, who, pouring a small quantity on the stone, said: "May the Creator and Ruler of the world vouchsafe His blessing upon our Craft, wherever dispersed; bless our country, preserve our Union, give peace and prosperity to the people of New York, and to all the nations of the earth."

After music by the orchestra of Mozart Lodge, the Deputy Grand Master presented the architect.

The Grand Master handed the architect the plumb, level, and square, and a plan of the work, and directed him to proceed with his labours.

The Grand Master then addressed the Craft as follows: "Men and Brethren, we are assembled here to-day as regular Masons, bound by solemn engagements to be good citizens, faithful to the brethren, and to fear God. We have commenced the building of a house, which we pray may be a place of concourse for zealous Craftsmen in ages to come; that by its harmony and unity may be promoted among the brethren, and the fame and usefulness of our ancient and honourable institution promoted. The Grand Marshal will now make proclamation of the completion of our ceremony."

The Grand Marshal then made proclamation from the West, South and East, as before, in the following terms: "Know ye that the Most Worshipful James Gibson, Grand Master of Masons in the State of New York, has this day at this place laid the corner-stone of the Masonic Temple, in accordance with the forms and ceremonies of our ancient Craft."

The Grand Master then directed that the assemblage should close up around the Grand East in order that all might hear the oration. Rev. Dr. Elbert S. Porter, pastor of the First Reformed Church, then delivered the following oration: "Brothers, long desire is this day gratified. The august ceremonies we have just witnessed reward past hopes and quicken new expectations. On these foundations shall rise in massive beauty that structure within whose ample courts the great work of operative, moral Masonry shall be carried on from generation to generation. It is with just and honourable pride that we celebrate the promise of this corner-stone. Through years of generous and patient labour preparations have been made to secure the advent of this hour, wherein the Masonic fraternity of the Empire State plants in this imperial city of the great Republic that fruitful stone whose successive harvests of beneficence shall be multiplied long after our hands shall have been folded in death. Well may we rejoice and give thanks that we have been permitted to behold this goodly work auspiciously begun! Well may all who find their happiness in the service of mankind share in our joy. Brothers, as an orthodox minister of the blessed Gospel, I desire to take permission from this occasion to say a few things touching the character and objects of our venerable and world-wide fraternity. I shall speak only of what I know, and testify only of what I have seen, in the workings of our beneficent institution. Masonry is neither political, sectarian, nor national. It is not subject to any party in the State, to any denomination in the church, nor to any civil community; and yet it is both patriotic and religious, and dedicated to the interests of political freedom. The centre of Masonic unity is faith in God, the Father and Preserver of mankind. Its chief manual is the Holy Bible; its symbolism through all degrees is intended to teach self-restraint as essential to personal edification. Its constitution and laws organise charity, and compel the cultivation of brotherly love. Nor does this fraternity confine its care to its own members. For the widow and the orphan it husband its resources, while to the poor and needy it imparts systematic relief. I am not here to defend Masonry. Yet we cannot forget that it has been wantonly assailed. For the most part, however, its enemies are its eulogists. It has to-day the honour of bearing the anathema of the proclaimed enemy of popular intelligence and civil liberty. That the priest of the Roman Vatican should be at enmity with our venerable fraternity is most natural, for in every lodge of Masons there is an open Bible, and all the duties of Masonry are enforced by lessons from its sacred pages. In the impending controversy through which our country is to pass, it may be taken for certain that a declaration will wring along the Masonic ranks, "We won't give up the Bible." Were Masonry to abandon that Book divine, its lodges would be closed, its work cease, and as an organisation it would perish from the earth. Certain Protestants, also, finding imperfections in the lives of Masons, have hastily pronounced against the Brotherhood. But the logic of prejudice sooner or later commits suicide, and honours itself most in the moment of its death. The prejudice raised against our fraternity has fed itself chiefly, however, from a mistaken notion concerning the character of its mysteries. This prejudice is fast disappearing; for all may know that nothing takes place behind the veil of Masonry inconsistent with the published and widely-circulated declarations of the institution. Its signs of discovery and recognition are indeed its own. Yet these are no more than a humane alphabet, by which the words of humanity are quickly composed. So that, in truth, beyond the technical matters required for its preservation, Masonry, as an institution, shines in the open day, and demands that it shall be known by its

fruits. Our fraternity does not claim to be a church, nor in any way the rival or opponent of the Church of truth and love. Its membership is intermixed with all religious communions, and thus forms an alliance which mollifies sectarian animosities in the interest of human brotherhood. Masonry is fraternity for mutual help, guardianship, and improvement. It prosecutes its work with malice towards none, and with charity towards all. It respects the religious conscience, the social attitude, and the personal immortality of each one of its vast membership, and by a simple ritual aims to realize on the earth a brotherhood without caste and a humanity without cant. For the advancement of this sublime object this temple shall rise. But grander than it, more resplendent than its walls, more capacious than its courts, let the spirit of our generous fraternity ascend to behold the pathway of its sublime procession as it advances under its banners, inscribed with the motto, "Friendship, Love, and Peace." This vast concourse, when it shall have sung its final anthems, will separate to meet no more on earth for ever. Let it be our case so to conquer mortality that we may join the throng of the immortals in the Temple not made with hands, eternal in the heavens.

Another anthem was then sung, the bands, choir, and craft joining in the performance.

Words by Bro. A. J. H. Daganne; music—"Old Hundred."

Master Supreme! to Thee this day,  
Our corner-stone with praise we lay;  
And, resting on thy word fulfill'd,  
To Thee, O Lord! our House we build.

Nor build we here with strength alone  
Of carven wood or sculptured stone;  
But, squarely hewed and broadly plann'd,  
Our lives we raise like ashlar's grand.

By Thee, O Lord! our work design'd,  
The widow's son his help shall find;  
And we shall frame for trembling youth  
The winding stairs that lead to Truth.

In Faith we toil, in Hope we climb,  
To Charity—our Arch sublime;  
And evermore the keystone see,  
O Master! Lord! in Thee, in Thee!

The benediction was then pronounced, and the assemblage dismissed.

Among the guests present were Richard Vaux, of Philadelphia, Past Grand Master of Pennsylvania; Winslow Lewis, of Boston, Past Grand Master of Massachusetts; Robert Rusling, Grand Master of New Jersey; and twenty or more others of Masonic dignity and fame. But the most interesting person on the platform was the venerable Daniel G. Taylor, of New York, said to be the oldest Mason in the United States. He is now in his eighty-second year, and received his Masonic initiation in Philadelphia fully sixty years ago.

In the afternoon, after the crowd had dispersed, the committee visited the ground to make sure that all was right, and found, to their surprise, in the hands of the police the sum of \$100, beside several ladies' gold finger rings, all of which had been cast upon the stone by strangers as free-will offerings to the Hall and Asylum Fund.

In the evening, at the Academy of Music, a benefit in aid of the Masonic Hall and Asylum Fund was given under the auspices of Raymond Lodge, No. 664.

Mozart Lodge, the members of which came from Philadelphia to take part in the ceremonies of laying the corner-stone of the grand Masonic Temple, and in particular to contribute to the musical entertainment of the brethren, were in the evening entertained at dinner by St. Nicholas Lodge, under the auspices of R.W. Bro. Jerome Back, District Deputy Grand Master. Tables were laid for over 300 guests in the grand dining-hall of the Astor House, and Messrs. Stetsons provided an unexceptional menu.

The brethren of Vaux Lodge of Philadelphia, under the escort of Manhattan Lodge, whose guests they were, repaired to the Metropolitan Hotel, where a grand banquet awaited them.

Keystone Lodge, No. 233, entertained St. Alban's Lodge, No. 68 of Newark, N.J., at the Revere House.

The Grand Lodge resumed its labours at 9 a.m. on Thursday. After the minutes had been read, a number of reports from various committees were received and other business transacted, and the G.L. was called off at 2 p.m.

At the opening of the afternoon session a standing committee was appointed by the Grand Master (one from each of the twenty-four districts) for the purpose of witnessing the exemplification of the standard work. This was done in accordance with an amendment to the Constitution recently adopted. Other questions were discussed, and the hour appointed for the special order, 3 p.m., having arrived—namely for the annual election of officers—the Grand Lodge proceeded with that business. Grand Master Gibson resigned his seat to the M.W. Bro. John J. Crane, and the following nominations were made:—

M.W. James M. Gibson, by R.W. William Sinclair.

R.W. John H. Anthon, by M.W. Joseph D. Evans.

R.W. Robert Macoy, by R.W. Charles W. Willets.

The nomination of R.W. Bro. Anthon was seconded by R.W. Bro. James W. Huested, who in the course of his remarks reminded the brethren that it was upon the motion of Bro. Anthon the present site was selected, and through his endeavours the corner-stone was laid.

The nomination of M.W. Bro. Gibson was also seconded, and R.W. Bro. Macoy declined the nomination, thus leaving but two candidates in the field. The election was an exciting one. The number of votes cast was 2370, and resulted in the election of the R.W. Bro. John Anthon as Grand Master of the Grand Lodge of the State of New York for the ensuing year. Great applause followed the

announcement of the result, and M. W. Bros. Stephen H. Johnson and Isaac Phillips were appointed a committee to bring the Grand Master before the lodge.

R. W. Anthon, in brief but appropriate remarks accepted the office, and the Lodge was called off until 7 p.m.

At the evening session, before the special order—the election—was proceeded with, the following resolution, amongst others, was offered and adopted:—"That the officers of this Grand Lodge be instructed to apply to the next Legislature of the State of New York, on behalf of the Trustees of the Masonic Hall and Asylum Fund, for the passage of an Act to exempt from all taxation, and from the charge of Croton Water rent, the land and proposed buildings owned by said Trustees, situate on the north-westerly corner of Sixth-avenue and Twenty-third street, in this city."

The election of officers was then proceeded with, and with the following result:—

Deputy Grand Master—R. W. Bro. Christopher G. Fox, Buffalo.

Senior Grand Warden—R. W. Bro. Edward L. Judson, Albany.

Junior Grand Warden—R. W. Bro. James W. Husted, Peekskill.

Grand Treasurer—M. W. Bro. John W. Simons, New York.

Grand Secretary—R. W. Bro. James M. Austin, New York.

Grand Chaplains—R. W. Bros. Rev. R. L. Schoonmaker, Schenectady; Rev. F. C. Ewer, New York; Rev. John G. Webster, Palmyra.

Grand Pursuivant—W. Bro. Johnson Fountain, New York.

Grand Tiler—W. Bro. John Hoole, New York.

Grand Lecturer—R. W. Bro. George H. Raymond, New York.

Committees were appointed, who introduced the newly-elected officers to the Lodge, all of whom accepted the positions to which they had been duly elected.

Before the installation took place a congratulatory address to the lodge was made by M. W. Bro. James Jenkinson, the Representative of the Grand Lodge of Ireland, resident at New York, on behalf of the Grand Lodge of Ireland.

The newly-elected Grand Officers were then brought forward and installed with the usual impressive ceremonies.

Grand Master Gibson, in transferring his authority, spoke as follows: Brothers, Your confidence twice reposed in me has enabled me to govern the Craft to the best of my ability. You have honoured me more than I could possibly have honoured you. I have tried only to do my duty. For your kindness, your honours and your love I thank you. It is for the master builders to inspect my work, but, such as it is, I have tried to have it always that which would be for the benefit of the Craft; and now, in surrendering to a successor the emblems of authority with which you have so magnificently invested me, I do so with a perfect confidence that they are handed over to a worthy, trusty, faithful, and zealous officer. He is one worthy of your confidence, and all I ask for him is that you will ever show to him the same love and respect which you have ever shown to me.

The other officers were then installed, after which the Grand Lodge was called off from laour.

The Grand Lodge resumed labour on Friday morning at 9 o'clock, M. W. John H. Anthon presiding in the East. After a prayer by the Grand Chaplain (R. W. Rev. R. L. Schoonmaker), the Grand Lecturer presented his annual report, in which he congratulated the brethren on the great work already accomplished. He also delivered an eulogy on M. W. Bro. Robert D. Holmes, deceased, who, he said, "if true charity, Masonic kindness, goodness of heart, and love for his kind were passports to a celestial lodge, was now a member of the Grand Lodge on high." In closing his report, he alluded to the fact that in many places the work was imperfectly performed, owing to the establishment of so-called "Schools of Instruction," thus preventing uniformity in what was still termed by the brethren "the new work." He asked the Grand Lodge to take action on this subject, as without it objections made by the Grand Lecturer were of but little value.

The report was adopted.

In presenting the annual report of the Committee on Appeals, the Chairman, M. W. Bro. Clinton F. Paige, stated that the decisions of the retiring Grand Master had been so satisfactory, that no exceptions had been taken to his rulings, a thing unknown before during his connection with Masonry.

W. Bro. Jos. Koch, from the Committee on Warrants, reported in favour of granting warrants to all lodges now under dispensation.

M. W. John W. Simons presented the report of the Committee of Jurisprudence, which approved of all the decisions of Past Grand Master Gibson, except that which related to imposing a financial penalty for the non-payment of dues. This, the Committee thought, was purely a matter to be settled by the lodges, and the Grand Lodge should only interfere by legislation for the protection of the rights of individual brethren. The report further suggested an amendment to the Constitution, which was, in substance, that the highest penalty to be imposed for non-payment of dues should be suspension until such arrears be paid. The committee reported adversely to the proposed establishment of a National Grand Lodge from which a standard work should emanate.

R. W. Bro. William Sinclair presented the report of the Committee on Charities, which, as is usual, was referred to the Committee on Finance.

At 11 a.m., the discussion of the special order, namely, an amendment to the Constitution in reference to an increase of Grand Lodge dues, was proceeded with. A long debate ensued, and the amendment was but partially

adopted. At 1 p.m. the lodge was called from labour for one hour.

Labour was resumed at 2 p.m., the lodge being opened by R. W. Brother Christopher G. Fox, D.G.M.

Various reports were received and resolutions proposed, of no general interest, however.

A resolution proposing an amendment to the Constitution, forbidding lodges from doing any work on Saturday—the Jewish Sabbath; as also a recommendation that certain words be stricken from the Ritual as objectionable in a sectarian sense, were tabled without debate.

The customary votes of thanks were passed, and at 6 p.m., after the minutes of the session had been read, and a prayer offered by R. W. Bro. Rev. John G. Webster, the Grand Lodge of New York closed its eighty-seventh Annual Communication.—Abridged from the *New York Dispatch*.

P o e t r y .

[The following song, written for his grandchildren by the late William Henry Havergall, M.A., as a characteristic example of the many beautiful little poems which the gifted author delighted to write for the young, we reprint from last month's excellent number of "Our Own Fireside."]

Summertime is coming,  
With all its pleasant things,  
Every bee is humming,  
And every songster sings.  
Mornings now are brightsome,  
Inviting student thought;  
Evenings, too, are lightsome,  
With balmy quiet fraught!  
Hearths no longer lure us,  
The fields instead we roam;  
Hearts albeit insure us  
A happy, happy home.  
Summertime, I hail thee,  
The Empress of the year!  
But thou soon would'st fail me  
Were not thy Maker near.  
He thy course disposes,  
Thy light, thy scent, thy glow;  
He tints all thy roses  
And paints thy brilliant bow.  
Laud Him all creation,  
The summer's mighty Friend;  
Near Him be our station,  
When summer ne'er shall end.

C L E V E L A N D .

Land of hills and woods and streams,  
Cleveland, Cleveland!  
Fairer than a poet's dreams,  
Cleveland, Cleveland!  
Hills with purple heather crown'd,  
Woods where Autumn's tints abound,  
And streams that flow with pleasant sound,  
Cleveland, Cleveland!  
Land of ancient ruins grey,  
Cleveland, Cleveland!  
Where hooded monks did oft-times pray,  
Cleveland, Cleveland!  
Beautiful art thou as when  
Those grounds were trod by holy men,  
Though long, long years have pass'd since then,  
Cleveland, Cleveland!  
Land renown'd for mineral wealth,  
Cleveland, Cleveland!  
Land whose breezes bring us health;  
Cleveland, Cleveland!  
Nature has dealt, with lavish hand,  
Her bounties on this favour'd land,  
Making it rich as it is grand,  
Cleveland, Cleveland!  
Land of genius! land of song!  
Cleveland, Cleveland!  
What honour doth to thee belong,  
Cleveland, Cleveland!  
Honour to thee, "Gem of the North,"  
For here immortal Cook had birth,  
Our Cook so famed o'er all the earth,  
Cleveland, Cleveland!  
Land whose praises well were sung,  
Cleveland, Cleveland!  
By one who left us all too young,  
Cleveland, Cleveland!  
He died, but link'd his name with thee,  
And Walker Ord will ever be  
Revered as one who worshipp'd thee,  
Cleveland, Cleveland!

Stokely.

E. TWEDDELL.

We regret that the length of Bro. C. I. Paton's letter on the "Antiquity of Freemasonry" precludes its insertion this week. A report of the consecration of the new Freemasons' Hall at Adelaide, Australia; Stormbracken, and other communications, also stand over till next week.

"We are glad to learn that Perry Davis's Vegetable Pain Killer is having so large a sale in our city, for we consider it an almost never-failing cure for pain in all its varied forms, and indeed a medicine no family should be without."—*Montreal Pilot*.

METROPOLITAN MASONIC MEETINGS

For the Week ending July 16, 1870.

MONDAY, JULY 11.

Mark Lodge, Mallet and Chisel, Horns Tavern, Kennington.  
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. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, JULY 12.

Lodge 548, Wellington, White Swan, Deptford.  
" 1269, Stanhope, Thicket Hotel, Anerley.  
Rose Croix Chapter, Metropolitan, Freemasons' Tavern, 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.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JULY 13.

Committee R. M. Benevolent Institution, at 3.  
Lodge 147, Justice, White Swan, Deptford.  
" 820, Lily of Richmond, Greyhound, Richmond.  
" 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
" 1228, Beacontree, private rooms, Leytonstone.  
" 1260, Hervey, George Hotel, Walham Green.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
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.  
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.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. T. Terry, Preceptor.

THURSDAY, JULY 14.

Quarterly General Court Girls' School, Freemasons' Hall, at 12.  
Lodge 1227, Upton, Spotted Dog Tavern, Upton.  
Chapter 73, Mount Lebanon, Bridge House Hotel, Southwark.  
" 554, Yarborough, Green Dragon, Stepney.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, 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, JULY 15.

St. Luke's Lodge of Instruction (144), Pier Hill, Chelsea.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Domestic Chapter of Instruction, Metropolitan Railway Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.  
Belgrave Lodge of Instruction, Duke of Wellington Hill, 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.

Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, JULY 16.

Audit Committee, Boys' School.  
Lodge 1185, Lewis, Nightingale Tavern, Wood Green.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

ON Thursday, the 7th inst., the Manchester Lodge, No. 179, held their annual summer festival at St. Mary's Cray, Kent.



THE GRAND COMMANDERY OF MICHIGAN.

The Grand Commandery of the Sir Knights Templar of Michigan met on the 8th ult.

The Grand Commander Thomas A. Flowers, of Pontiac, submitted the annual report, from which we extract:—

Sir Knights of the Grand Commandery of the State of Michigan. In accordance with our Constitution we are again assembled in annual convocation to review the past and legislate for the future government of our Order within this Grand Jurisdiction. Having in this asylum offered our "prayers and oblations" to Almighty God, the giver of every perfect gift, and thanked Him for many blessings He has vouchsafed to the past year, and invoked His divine assistance in all our deliberations, that we may be guided aright, I will at once proceed to give an account of my official acts, and impart such information in regard to the welfare of this Order as may have come to my knowledge. It is a source of much pleasure to me to be able to state to you that, throughout our entire jurisdiction, our Order is in a very prosperous condition. Harmony prevails, and the monster Death, so far as I know, has thinned our ranks but lightly. . . . Within the jurisdiction of this Grand Body we number twenty-five commanderies working under charters, and three under dispensations, with nearly fifteen hundred numbers; and it is a great blessing, indeed, that from so large a number so few should have been called to the asylum above.

At the request of Sir Knight R. J. Carney, E.C., I visited Bay City Commandery, U.D., for the purpose of instruction, in company with Sir Knight T. H. Armstrong, of Detroit Commandery, No. 1, and Sir Irving M. Smith, E.C., and several other Sir Knights of St. Bernard's Commandery, No. 16. I witnessed the conferring the Order of the Temple by the officers of this young commandery, which was done in a very creditable manner indeed, I conferred the Orders of the Red Cross and the Temple, and examined their records, which are kept in a very neat and creditable manner. . . . It is with much pleasure that I learn that the Knights in this jurisdiction are taking great interest in the drill, and are generally being uniformed. I would recommend that no candidate be admitted to the Order of the Temple until he shall have procured, or made provisions to procure, a uniform. . . . I recommend that this Grand Body appoint a Grand Visitor—one well versed in the ritual—whose duty it shall be to visit every commandery in this State, and give proper instruction, to the end that we may have uniform work throughout our entire jurisdiction. . . . I consider our present ritual imperfect, and, in many parts, ambiguous. It lacks verbal directions, and I would recommend that it be revised. I learn from Grand Master W. S. Gardner, that the Grand Commandery of Illinois have prepared and adopted a very complete and excellent ritual, with verbal directions. I would recommend that a copy of the Illinois ritual be obtained for examination.

The Grand Commandery was called to labour again at two o'clock p.m., and was in session until half-past five. The following is the list of officers elected to serve for the ensuing year:

- Rt. E.G.C.—G. S. Mitchell, of Jackson.
- Rt. E.D.G.C.—D. Bavee, of Coldwater.
- Grand Generalissimo—L. C. Starkey, of Kalamazoo.
- Grand Captain-General—E. I. Garfield, of Detroit.
- Grand Prelate—J. Coggsball, of Ionia.
- Grand Senior Warden—Carlos G. Curtis, of Detroit.
- Grand Junior Warden—L. M. Smith, of East Saginaw.
- Grand Treasurer—Wm. Barclay, of Detroit.
- Grand Secretary—Oliver Bourke, of Detroit.
- Grand S.B.—S. C. Randall, of Detroit.
- Grand Steward—E. M. Stevens, of Fenton.
- Grand Warden—E. C. Grison, of St. Johns.
- Grand C. of G.—W. V. Griffith, of Detroit.

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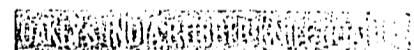


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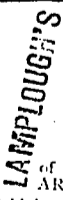


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