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ORIENTAL TRADITIONS.—I.

KING DAVID.

Oriental traditions contain much that is interesting in the history of the "East," and though they are far from possessing equal claims to our faith, in many cases they add weight to the details given in Revelation. Indeed, many of them seem to elucidate what is sometimes dark in the latter, and show, at least, in what manner the people of the "East" understand the accounts existing among them, as so many traditions of the lives and acts of the Prophets. It is, therefore, from this point of view, that the writer, who is somewhat acquainted with oriental languages and literature, offers the following sketches.

Some persons suppose that whatever the Prophet of Islamism did not procure from the Old and New Testaments, he must have invented, to suit his themes and purposes. Is it not more probable that he drew largely upon the "Traditions" extant amongst his people, in the absence of the written Holy Books? Among the Arabian writers of the present time, or rather of the writings of the old Arabian authors, from which D'Herbilas drew so largely, there are sketches on the prophets, which must have come down to themselves, as so many "Traditions." These often contain just such inaccuracies in point of names, periods, and events, as are found in all oral traditions, handed down from father to son in a long series of ages. What is unwritten, we call *tradition*; and what is written, we claim to be *history*; and when the latter fails us, we are satisfied with the former, especially if it relates to an unlettered, uncivilised, or even a semi-civilised people. In the absence of any possible contradiction, or even of conflicting "Traditions," we assume that the knowledge which we possess is truthful; and many deeply interesting theories in Freemasonry are built upon no more solid foundations than "Traditions."

With the early history of David, the shepherd boy, who later in life, became one of the greatest and most powerful of kings, any one who has perused the Old Testament is familiar. We are also well acquainted with the many vicissitudes of his early career. In them he had learned wisdom,

as well as developed the natural talents which he possessed for music and poetry. The theory of the "East" is that the Almighty has sent "the expression is, "made to descend,") certain books of Revelation to each of the inspired prophets. The earliest thus descended to Adam and Moses, and the *Thabor*, or Psalms, to David. His book is the only instance, in which Revelation is positively in a versified form. The sweetness, and the sublimity of the psalms are beyond all parallel, and will, without any doubt, be so considered by mankind, in all times to come. They, however, contain dogmas, especially with relation to nature and the animal creation, which are open to the criticisms of science, and calculated to elevate "animal life" to an equality with man, or to place the latter upon an equality in some respects with all other animals.

Oriental tradition states that David was possessed of an excessively sweet voice, and that all who heard it were captivated by it. It had even a magical effect not only upon mankind, but even upon all animate and inanimate nature. From his harp he could produce seventy-two notes. When he read or sang his psalms, savage animals and wild birds became enthralled, as it were, by the sweetness of his voice, and abandoned for the time, their natural propensities for mutual harm. Through this gift of nature, or of the Almighty, he exercised an influence over all creation which has not been equalled by that of any other human being. The celestial creatures, which it is held, occupy the vast space which we call the *air*, extending between this globe and the others, and known as *Finus*, all mankind dwelling upon one earth and descended from *Adam*, as well as all other creatures thus came under his sway, and recognised him as their Sovereign or King. This wonderful power it is said aroused the envy and jealousy of *Iblis*, or the "Tempter;" and seeing that it was entirely due to the *harmony* of sounds, he made an effort of the same character, for the purpose of seducing the hearers of David's magical harp to himself. This evil "genius" however, it would seem, was not aware that the great power of David, consisted not wholly in the rhythm of his verses or the harmony of his strain, but also in the theme of his inspired verses or psalms; all of which were, as they still are, the most sublime adorations and praises of the Almighty. To make a diversion in his own favour—to gain, at least, a portion of the auditors to himself—to get up thus two parties in conflict with each, and so as to disseminate strife, and evil passions among those who had become subdued by the magical strains of the harp of the Shepherd King, he invented certain other instruments of music, and played upon them airs calculated to produce the desired effect. Their sweet strains, it is said, affected even David to tears, and knowing that they were only another of the means so pleasant and agreeable, though at the same time so sinful and productive of evil to mankind, which Satan spreads abroad, like the spider does its web to catch its victims; he cast himself upon the ground and closing his ears against the seductive arts, implored God to preserve him from their sinful influence. His tears and the fervor of his devout invocations deeply affected the spectators, and drew them away from the thralldom of the music made by the instruments of Satan's invention. In this manner, it is related in Oriental tradition, music, for the first time, received two distinct powers; the one, that of captivating the senses by its sweetness and rousing the faculties of its hearers, and the other, that of calming them into sub-

jection, of touching and penetrating the most obdurate of hearts, and reducing mankind to tears. Music, since then, has become plaintive, and prone to exercise a salutary influence upon the affections of mankind; and for this purpose it is used in connection with their devotions to the Creator.

Oriental writers say that though David in his youth cultivated the art of music as a means of gaining a subsistence, that the wonderful talent which he possessed was a Divine gift, and that its influence over nature was so great, that even iron became softened by its influence! When he played upon the harp and sang his sublime psalms, in devout adoration of his Creator, all the wild beasts of the hills, the fishes of the depths of the sea, and the birds which soared to the loftiest heights of mid-air, joined with him and responded to his calls to this effect. Even all vegetable nature which has an existence, between those breathing the breath of life and the material mountains and hills, responded to his invocations and worshipped their Almighty Creator. This may be regarded as oriental hyperbole, and yet traces of the fact may be found in the invocations contained in the sublime psalms of David.

It is narrated that David, on becoming King, was in the habit of dividing his days in the following manner. One day he would spend in conversing with the most learned men of his time, and in learning something from each one of them; one he spent in acts of justice, basing his sentences upon the principles laid down in the Book of Divine Revelation; another was devoted entirely to devout meditation, and supplications to the Almighty; one to his family, &c.; one he offered up as a special supplication to God, that He should inspire him with the greatest principle of human wisdom, and that which is the most confirmable to the Divine Will. In reply to this prayer, he learned that to reach this he should never cease to call upon the name of God, to love those who lived and feared Him, and to avoid all such as were religious and forgetful of their Creator; that he should judge all men in the same manner as he himself would expect to be judged hereafter. In connection with the preceding, it is said; probably in a metaphorical sense, that King David was miraculously favoured with a chain which extended from Heaven to his throne of justice, and that the wisdom of his sentences came down on this from on high. This chain, though generally hidden from the sight of mankind, was ever visible to him, and is supposed to signify, allegorically, the pure and impartial dictates of his conscience. For a long time after the death of this wise king, this chain is said to have still existed among the people of Israel, and that it finally disappeared when his successors ceased to be just.

In connection with this so-called "Chain of Justice," it is related, as a "tradition," that an individual having deposited with another a valuable jewel, on its being demanded by its owner, the recipient refused to restore it; or rather, declared that he had already done so. The case, consequently, was carried before the chain in question, and its decision was awaited with uncommon interest by the public, as the transaction had taken place between the two parties without any witnesses who could sustain the declaration of either. He who received the jewel, placed it inside of his cane; the owner of the jewel declared that he had deposited it with the defendant, and had never received it back, and having taken the chain in his hands, it made no movement in demonstration of his falsity. When the defendant was called up to make his

declaration and touch the chain, he handed his cane to him who claimed the jewel. The chain, as before, made no demonstration adverse to his statement that he had, in fact, received the jewel, but also that he had given it back into the possession of its owner. In this manner the celebrated "Chain of Justice" lost its prestige amongst the people of Israel, and soon afterwards disappeared for ever from amongst them. This tradition, probably, serves to point out a case, wherein even the great wisdom of David, or his son Solomon, proved ineffectual to define truth from falsehood, honesty from dishonesty, and of the fallibility of man.

Many examples of the wonderful wisdom of King David are handed down in oriental tradition, in addition to those mentioned in the Old Testament; and it also narrates that he lost it and the Divine favour by his thirst after riches, and his weakness for female beauty. In his earlier career, his only aspiration was for wisdom, but in later days he seemed to have entertained the idea, too often indulged in by weak humanity, that the Almighty should recompense him in this life rather than only in the other, for his good deeds. It is related, and the bearing of the allegory is readily seen, that in answer to such an aspiration God sent an apparition before him, in the form of a figure composed of the most precious of metals and jewels. He grasped at this, and it receded before him; the more he pursued it the further it fled, until having lit upon the terrace of an edifice, he followed it even there. This sinful pursuit after wealth even led this ever great and wise king to the commission of still another act of human weakness. From this terrace he beheld Uriah's wife, and was captivated by her beauty. The spectacle of so great feminine attractions destroyed all his better disposition, and having ascertained that she was the wife of one his chief military commanders he longed to possess her. Although the beautiful woman's back was turned to King David, she saw his figure reflected in the water in which she was performing her ablutions, and hastened to cover her person with her hair.

David returned to the place in which he was accustomed to pray, but his thoughts continuously reverted to the beautiful female to whom he had been led by his sinful pursuit after worldly riches. Tradition relates that her husband, Uriah, was with the nephew of the king, serving in the army before Belkâ, and employed in besieging a strong place. David sent orders to this nephew, named Sherâb, that he should direct Uriah to go with the *Shekinah* in front of the forces, and assault the fortress. This he did with success, and it was only on attacking a third time, that he was killed. It is otherwise stated that the attacks made by Uriah were without the king's knowledge, and only in conformance with the orders of Sherâb; it being supposed that prophets such as David were incapable of so heinous a crime as conspiracy against the life of an innocent man, and that he only had it at his heart to marry his wife in case of his death. Some even go so far as to declare that Uriah divorced his wife to favour the king, and then willingly fell a martyr in battle. When David asked the widow to become his wife she consented on the condition that, in case she bore him a son, he should be the heir of his throne.

Some time after the preceding occurrence, which oriental writers regard as a "Divine temptation," King David, was as usual seated in his oratory, protected by a large force of armed men. He had given orders that no one should be permitted to disturb his devotions. Notwithstanding these commands, two individuals arrived at the door, and insisted on being admitted to the royal presence for the purpose of laying before the king a suit for his decision. On entering, one of them stated that the other was his own brother, that the latter possessed 999 sheep whilst he had lost one, and that he had been compelled to give him this one by forcible means. These two men were none other than two angels

disguised, and David not only recognised them as such, but was conscience stricken by the nature of the case and its application to himself. Long days and nights of prayer and supplication to God for pardon was the result, and many were the tears of repentance shed by the self-condemned king. By Divine command he visited the grave of the man he had so grievously injured, and implored his forgiveness. It is said that the spirit of the deceased rose up from the grave to learn the object of the king's visit, and on hearing the avowal that he had been placed in the front of the battle, so that he might meet death, and so enable the king to satisfy his desire for his beautiful wife, he was silent. This occurrence seemed greatly to add to the grief and remorse of David, and although God mercifully pardoned his crime, the rest of his days were spent in sadness and sorrow, and many of his sublimest psalms, tradition says, were composed by him during this period.

J. P. B.

LETTER from a BROTHER in ENGLAND
to a BROTHER in SCOTLAND.

INITIATES IN SCOTLAND.

Not the least dangerous feature in the present system of Freemasonry is the lax and irresponsible mode of election of candidates for our mysteries. Laws, undoubtedly, are on record dealing concisely and firmly with the question, but there they end. They die in their birth, they are but words, and they never produce effects. The laws of Freemasonry and of the Grand Lodge, although very fine and formal upon paper, are not unlike the dummies in a barber's shop or a tailor's emporium. You can hang anything upon them, but what they themselves are fitted to use. The laws of Freemasonry are made for a certain class only, and thus we find their spirit given effect to, and then their text, and again neither spirit nor text, as the wire-pullers please. And more especially is this displayed in the laws affecting the internal economy of a lodge; a lord can be hurried through thirty-three degrees in a week, while a poor and unknown brother never can hope to attain higher than the Royal Arch. The boast of equality is destroyed whenever we come to deal with any degree above the third, or with any one above the rank of the lower class.

All societies which pretend to a rule of conduct beyond the worldly or politic require so to guide their actions, in the face of carpers and cavillers, that no loophole may be afforded for invidious comparison or damning contradiction. Thus Freemasonry should be most careful alike to preserve the integrity of the landmarks in spirit and in deed; to act up, so far as it is permissible for finite beings to do so, to the strict letter of its law, and to discountenance and denounce anything which may tend to set that law at defiance or bring it into ridicule. But this is not at all considered by Freemasons, who have other objects in view than the plain and pure tenets of the Order; objects at variance with the principles and motive powers of the Order, and who view the society more as a means of improving their earthly welfare than as one which, without being a religion in itself, is a helpmate to religion, and consequently one which will tend, if it does not really lead, to a spiritual. The roughest block that ever entered the quarry of a lodge must be convinced of this truth.

Freemasonry demands something more than body and soul, money and respectability, in its candidates. It requires brains as well as thews, education as well as gold. A man in joining is told that external advantages are of little profit to him in the Craft, but this is the merest verbiage; but talk, rank, and money always have their weight, in the very church and in the veriest tap-house. One of our most distinguished countrymen, at an early age, joined Freemasonry. He was then unknown and a nobody. He worked zealously in the cause of the Craft—worked with his whole heart and soul—looking forward to the time when his labours would be crowned with the honour desired by every in-

telligent and true-hearted Craftsman—the chair. When the time for election came, he was passed over; a young brother, who had a high territorial position, was appointed; and that particular lodge and Freemasonry lost the aid and co-operation of one of the best men who ever sat in lodge, for he threw up all connection with the Order in disgust, and never again took part in its proceedings. Years flew past, the rejected brother in time stood before the world as one of its foremost minds; the Freemasons would then have given him any situation which he could desire, but he would have nothing to say to them. If, when he was poor, unknown, but a zealous craftsman, they would not reward his arduous labours, now that he was rich, known, but a poor craftsman, he would not assume honours for which he had not worked. And so it is, year by year, that men after men of great abilities leave the Order—where they cannot find common honesty of dealing, or any principle of justice—to the loss and deterioration of Freemasonry. By this it is not to be supposed that we are to take every brother at his own price, upon his own showing, that he is a future Brougham or Admirable Crichton. What we do maintain is, that every hard-working and intelligent brother, who does his duty by his lodge and brethren, is entitled to the honours of Freemasonry when his turn to wear them comes. The freedom of Freemasonry may be summed up in the pithy South American planter's article of faith, "Every man is free and equal, and every man has a right to larrup his own nigger." There are no end of niggers in Freemasonry—more is the shame!

No one will say that the general run of candidates for Freemasonry are highly or even decently educated, or that they have ever been, or else some glaring chronological and historical errors would not now be in the ritual. Some have been admitted who cannot read or write, some have barely received a schooling at all, while the generality are as fitted to solve the forty-seventh problem of Euclid as they are to expatiate upon the liberal arts and sciences. The only liberality which they are familiar with being the whisky bottle at another's expense. And yet to understand Freemasonry as it purports to be, one would require to have the wisdom of Solomon, with the insatiable literary appetite of Porson. Yet how absurd it is to hear some illiterate but well-meaning companion speak learnedly of the Coptic, Syriac, and Chaldaic, who would be apt to call a cuniformal character a German, because it was in an un-English type. There is no reasonable wonder in this. A mass of useless persiflage has been grafted upon the original stock of ritual, and one would need his whole lifetime to be able to comply with the requirements of the first degree, leaving out of the question entirely the question of the numberless orders now, like barnacles, sticking to the good ship Freemasonry's bottom.

While Freemasonry should be stripped of many of her gaudy and alien plumes, in which she looks like a-daw in borrowed feathers, the candidate for Freemasonry should also display some qualifications in the shape of an educational excellence. Furthermore, no candidate should be proposed and received the same night. His name should be before the brethren for some time, so that enquiries might be made about him, and any disqualifying properties become known. Much after disagreeableness would be avoided by this course, and the candidate would be impressed with the importance of the new tie which he was about to form. A considerable time should also elapse betwixt the conferring of the degrees, and no advance should be made until the candidate has shown his perfect knowledge of what has been already entrusted to him. The examinations should take place in open lodge, and every brother present be entitled to ask such questions as to him may seem fit and proper.

What do we find to be the present system pursued with regard to candidates? They are brought to a lodge, proposed, balloted for, passed and raised, all in one evening. A favourite excuse for this is that the candidate is going abroad. Why did he not seek admission before? and why now? Likely because for-

merly the Craft was of no use to him, but now that he is going abroad, it would be of the utmost use. How then does he find admission when he swears that he does not seek admission from any mercenary or other unworthy motive? In fact, we regret to say that many men deliberately lie on their entrance into Freemasonry, and many present, by their silence, become abettors of the lie. All this, mark you, in the name of God and of truth!

We might prolong this subject further and at greater length were our purpose mere writing for effect. We have no such thought. We simply wish to point out the plague spots upon our system which call for redress, certain that the common sense of the brethren will bring about a reform. Still we cannot conceal from ourselves that the cause of Freemasonry is injured by the falsehoods and unnecessary pretences of Freemasons, and that brethren, from the hour of their initiation, are led into lax notions of truth and honour with regard to the Craft, which bear fruit in after years, in indifference to the strict letter of the law and an insensibility to the purer and less salient doctrines of the Order. This is not their fault; it is the fault of a system bolstered up for the interested ends of a paltry ignoble few.

What, then, is necessary for the remedy of these abuses is a thorough investigation into the past lives and characters of all candidates. Mundane Clubs demand this, and so should Masonry. The candidate should possess a fair education, and be capable of understanding the various points of the ritual. A certain time should pass between his proposition as a candidate and his reception, and also in the after degrees. We should say three months in each case. The fees of admission should also be raised, and an annual test of membership demanded. This we will treat of afterwards. Above all, Freemasonry should do her duty by her candidates, and much of the ritual should be overhauled and revised.

We insert the above, but sincerely trust that the picture of Scottish Freemasonry therein delineated is overdrawn in many respects. There cannot be a doubt, however, that greater care should be exercised in the choice of candidates by some of the lodges in Scotland.—ED. F.

CONSECRATION OF THE GRANITE LODGE, No. 1328.

On Saturday last, another lodge was added to the already voluminous roll of the Grand Lodge of England, and from the high character of its promoters, we anticipate a very prosperous career for the new lodge, which is aptly named the "Granite." W. Bro. James Brett, Grand Pursivant, was the officer deputed by the Grand Master to perform the important duties of Consecrating Master, and it is needless to add that he executed his work to the admiration and delight of all present. Bro. Brett was well seconded by Bro. R. Wentworth Little, the Provincial Grand Secretary for Middlesex, who officiated as D.C., and we would particularly desire to urge the necessity of having an efficient brother to act in this capacity at every consecration. At four o'clock precisely, the brethren were marshalled in the ante-room to the Zetland Chamber, Freemasons' Hall, by the D.C., in the following order. The visiting brethren, juniors first; the Founders of the new lodge according to rank, the Wardens *pro tem.*, the D.C., the Consecrating Master, and the Grand Tyler.

The brethren then entered the lodge-room in procession, and marched slowly round while solemn music was played, and we may here state that the musical arrangements were directed by Bro. G. T. Carter, P.M., 382, who was assisted by Bros. W. Coward, Montem Smith, C. S. Jekyll, and Chaplin Henry.

The Presiding Officer then took the chair, and appointed as Wardens, *pro tem.*, Bros. H. G. Buss, P.M. 27, Prov. G. Treas. Middlesex, and C. A. Cottebrune, P.M., 733, 957 and 1257. Bro. F. Walters, P.M. 73, W.M. 1309, was requested to act as Inner Guard.

The lodge was opened in the three degrees, and the Presiding Officer addressed the brethren on the nature of the meeting. The introductory prayer followed. The D.C. addressed the Presiding Officer, who replied, and the brethren of the new lodge were then arranged in order. The Acting Secretary read the petition and warrant, and the Presiding Officer enquired of the brethren if they approved of the officers named in the petition and warrant. The brethren signified their approval in Masonic form. The Presiding Officer then proceeded to constitute the brethren into a regular lodge in ancient form, after which he delivered an oration on the nature and principles of the institution. An anthem (133rd Psalm) succeeded. The Dedication Prayer (first portion), was then offered up. *Omnes*, Chant, "So mote it be." *Sanctus*, "Glory be to Thee, O Lord." All the brethren turned to the East, while the Presiding Officer gave the Invocation. *Omnes*, Chant, "So mote it be." The D.C. read 2 Chron., ii., 1 to 16. The lodge board was then uncovered, and the Master and Wardens, *pro tem.*, carried the elements of consecration three times round the lodge (solemn music playing during the procession), halting in the East at each perambulation. Anthem, "Glory be to God on High; Peace on Earth, Goodwill towards men." The D.C. took the censer three times round the lodge (solemn music during his progress) halting in the East. The Dedication Prayer (second portion) followed. All the brethren chanted, "So mote it be." The Presiding Officer then constituted the lodge. All the brethren chanted, "So mote it be." An anthem, "Glory to God in the highest." The Patriarchal Benediction closed the consecration. The lodge was then resumed in the second degree.

Bro. John Kirk, the W.M.-designate, was then presented for installation to Bro. Brett by the D.C., and the usual ceremony was proceeded with until the Board of Installed Masters was formed, when Bro. Kirk was duly inducted into the chair of K.S. The brethren were re-admitted and saluted the new Master in the several degrees. After the presentation of the warrant, Boyce's fine anthem, "I have surely built Thee an house" was very effectively sung by the choir. The officers were then appointed and invested as follows, each with a suitable address from Bro. Brett:—

- Bro. John Batstone, S.W.
- " Charles Sendey, J.W.
- " George Hackford, (P.M.) Treas., (elected.)
- " George de Maid, Secretary.
- " F. Julian Marshall, S.D.
- " Benjamin Cooke, J.D.
- " Charles Dickinson, I.G.
- " J. Woodstock, Tyler.

Bro. Brett concluded the ceremony of installation with the addresses to the W.M., the Wardens and the brethren generally, and sat down, on the completion of his arduous task, amidst the unanimous applause of his hearers.

It was then proposed by Bro. Dickinson, I.G., seconded by Bro. J. L. Thomas, P.M., and carried *nemine contradicente*, that a vote of thanks be recorded on the minutes of the lodge, to Bro. James Brett, G.P., for the able manner in which he has conducted the consecration and the installation.

It was also proposed by Bro. J. Batstone, S.W., seconded by Bro. C. Sendey, J.W., and enthusiastically agreed to, that the following brethren should become honorary members of the lodge. Bros. J. Brett, G.P.; R. Wentworth Little, P.G. Sec., &c.; C. A. Cottebrune, P.M. 733, 957, 1257; and H. G. Buss, P.G. Treas. Middlesex, P.M. 975.

The lodge was then closed, and the brethren adjourned to the banquet, which was held in the Morning-room, Freemasons' Tavern, and comprised every delicacy, with an abundance of the choicest fruits and rarest wines. Grace was sung by the musical brethren, after which the usual attention was paid to the good things of this life, the W.M. not forgetting to drink prosperity to the numerous visitors, who heartily responded by wishing every success to the Granite Lodge, and its estimable Master.

The cloth having been removed, Bro. Kirk

gave the health of "Her Majesty," coupling with it "The Ancient Craft." (National Anthem, all upstanding.) The Earl De Grey and Ripon's health followed, and was greeted with continued applause. An equally warm reception awaited the announcement of the next toast, "M.W. Bros. the Prince of Wales and Earl of Zetland, Past Grand Masters."

Bro. Brett, G. Purst., responded for the Earl of Carnarvon, D.G.M., and the rest of the Grand Officers, in his usual happy vein.

Song, "Oh, Firm as Oak," by Bro. Henry.

The health of the W.M. was then proposed, and elicited unanimous demonstrations of respect and affection.

Bro. Kirk replied, and expressed his sense of the honour conferred on him as the first W.M. of the Granite Lodge, and he assured the brethren that he and all the members were actuated with the same determination to make it a glorious success. (Cheers.)

Song, "The Woodpecker," by Bro. Montem Smith.

The health of the "Visitors" was next given, and cordially received.

Bros. Wright and Glass ably responded.

For the "P.M.'s," Bros. J. L. Thomas and R. Wentworth Little were called upon to return thanks, and both enunciated in appropriate terms their delight at witnessing such an auspicious event as the inauguration of the Granite Lodge.

In reply to the toast of "The Officers," each brother in rotation, from the Senior Warden to the Inner Guard, expressed their satisfaction at the positions they severally held, and their desire to further, by every means in their power, the comfort and welfare of the lodge.

Song, "Maid of Athens," by Bro. Carter.

Bros. Hackford and De Maid acknowledged the toast of the "Treasurer and Secretary," and the former brother in a really neat and felicitous speech, made some very appropriate allusions to the name of the lodge, and hoped it would endure as permanently as the stone after which it was named.

After the Tyler's toast the brethren separated.

Besides those already mentioned, the following songs and glees were sung during the evening:—"By Celia's Arbour," "Maying," "The Three Chafers," "The Wolf," "Three Hundred Years Ago," and "Mynheer Van Dunck," and the brethren were so pleased with the musical entertainment that there were several *encores*.

The following is a correct list of those present:—Bros. John Kirk, John Batstone, Charles Sendey, George Hackford, P.M., George De Maid, F. Julian Marshall, B. Cooke, C. Dickinson, James L. Thomas, P.M., Alfred T. Taffs, P.M., William W. Kell, John Oliver, John Phillips, William Rose, and M. Jennings, Promoters; James Brett, G.P.; R. Wentworth Little, P.G. Sec. Middlesex, P.M. 975; C. A. Cottebrune, P.M. 733, 957, 1257; H. G. Buss, P.G. Treas. Middlesex, P.M. 27; Frederick Walters, W.M. 1309; H. Wright, W.M. 179; J. Johnson, P.M. 447, P.S.W. Port Natal, 738; John Glass, P.M. 354; D. W. Pearce, P.M. 657; W. H. Warr, P.M. 23, P.G. Steward; R. B. Newsom, P.M. 1223; C. B. Payne, P.M. 27; George Loe, W.M.-elect, 1303; George Kenning, S.W. 192; W. Dodd, S.W. 1194; H. Sadler, J.W. 147; C. Parker Ward, J.W. 1257; G. A. Ibbetson, I.G. 231; John Elliott 186, Joseph Pigot 753, Ab. Jessup 913, John McDougall 912, Septimus Baker 913, Henry C. Stuart 201, K. G. Bailey 231, and M. Edwards, I.G. 1293.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, the 24th inst., W. Bro. Joshua Nunn, P.G.S.B., presided as W.M., assisted by W. Bros. J. Brett, G.P., and J. Coutts, A.G.P., as Wardens. Bros. Hervey, Hogg, J. Smith, Binckes, Cottebrune, Gale, Saunders, West Smith, Buss, Little, Coulton, Rosenthal, Lambert, Gurney, and many other brethren were also present. The Board of Masters was first held, after which sixteen petitions were considered, of which eleven were relieved, or recommended for relief, to the extent of £430, the remainder being deferred or dismissed. The largest grant ever made at the Lodge of Benevolence, viz., £250 was voted on this occasion, in aid of a brother whose services to the Craft in days gone by, were of a herculean and manifold character.

ANNUAL COMMUNICATION OF THE
GRAND LODGE OF CANADA.

The fifteenth Annual Communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada, was opened at the Music Hall, Toronto, on Wednesday, the 13th ult. Early on Tuesday the brethren began to arrive, and by night the hotels were tolerably well filled, and the earnestness of discussions showed that the brethren had come to the meeting deeply impressed with the importance of the occasion and the responsibility resting upon the Craft in connection with it. On Wednesday morning a large additional number of brethren reached the city, and by the time the hour arrived for opening Grand Lodge there was a larger attendance than has ever been known for a first day.

Grand Lodge was formally opened at half-past two o'clock. The entrance of Grand Officers, clothed in the new regalia which had just been imported from England, was a very imposing procession. The usual motion, accepting the minutes as read and confirmed, having been passed, and the rules read, the Grand Master delivered an address, of which the following is a summary:—

"Brethren of the Grand Lodge of Canada: Another year—a most important one in our history—having passed away, we are assembled again in annual communication, to consider measures for the advancement and prosperity of our beloved institution. Let us, with becoming gratitude, recognise the goodness of the Great Architect of the Universe, who has so mercifully preserved us in life and health, bestowed upon us countless blessings, and given us a fair measure of prosperity. Let us also reverently look up to Him for wisdom to direct our deliberations at this Communication, so that all we do may be conducive to the promotion of His glory and the well-being of our fellow-men.

"I do not intend to occupy much of the time of the Grand Lodge with an opening address—time which can be more profitably employed in the consideration of the various important questions which are to be brought forward. I will therefore only refer to certain official acts with which it is necessary you should be made acquainted, and perhaps advert briefly to one or two other matters requiring remark.

"The number of new lodges established by dispensation during the past year, was fifteen. Great care was taken to obtain reliable information as to the need for more lodges in the respective districts in which they were sought to be located, and the probability of their being able to work without detriment to the lodges already existing in the immediate vicinity: and I am happy to say that in nearly every instance the replies were most satisfactory. The applications were all accompanied by the usual recommendations, and certificates were also furnished me that the brethren selected for the position of Worshipful Masters were fully competent to confer the degrees. It gives me great pleasure to state in this connection that, in March last, the members of Goderich Union Lodge, No. 720 on the registry of Grand Lodge of England, unanimously adopted a series of resolutions resigning their English warrant, and desiring in exchange a warrant from the Grand Lodge of Canada. The resolutions were carefully drawn, and all their resolutions being perfectly regular and constitutional, I felt it to be my duty to comply with their request, and instructed Grand Secretary to accept their English warrant and forward it to the Grand Lodge of England, together with a certified copy of the resolutions adopted by the lodge. In accordance with previous arrangement, they were to get the nearest vacant number to that which they would have received had they originally affiliated with this Grand Lodge. The lodge is therefore now known as Goderich Lodge, No. 33 on our Grand Register.

"The following are the names of the lodges under dispensation, with their location and date of organisation:—

1. Credit Lodge, Georgetown, O., 27th Sept., 1869.
2. Zeredatha Lodge, Uxbridge, O., 11th Oct., 1869.
3. Mountain Lodge, Thorold, O., 12th Oct., 1869.
4. Marmora Lodge, Marmora, O., 16th Oct., 1869.
5. Norwood Lodge, Norwood, O., 16th Nov., 1869.
6. Zurich Lodge, Zurich, O., 13th Dec. 1869.
7. Bernard Lodge, Listowell, O., 14th Dec., 1869.
8. Mount Moriah Lodge, Montreal, P.Q., 3rd March, 1870.
9. Sutton Lodge, Sutton Flats, P. Q., 4th Mar., 1870.
10. Prince Arthur Lodge, Odessa, O., 13th Mar., 1870.
11. Ionic Lodge, Brampton, O., 14th April, 1870.
12. Kerr Lodge, Bell Ewart, O., 14th April, 1870.
13. Lodge of Fidelity, Ottawa, 29th April, 1870.
14. Cameron Lodge, Walkertown, O., 28th April, 1870.
15. Doric Lodge, Park Hill, O., 4th July, 1870.

"Affiliated.—16. Goderich Union, No. 720 English Register, and now known as Goderich Lodge, No. 33, Goderich, O.

"Requests were received from several Grand Lodges for an exchange of representatives with the Grand Lodge of Canada. The distinguished brethren appointed to represent these Grand Bodies near this Grand Lodge will doubtless in due time present their credentials. I have named and accredited the following brethren to represent our Grand Lodge near their Grand Lodges, viz:—

- R. W. Bro. Geo. F. Gouley, Grand Sec., near the Grand Lodge of Missouri.
 M. W. Bro. Henry R. Cannon, P.G.M., near the Grand Lodge of New Jersey.
 M. W. Bro. H. P. Deul, G.M., near the Grand Lodge of Nebraska.
 R. W. Bro. Samuel C. Perkins, G.S.W., near the Grand Lodge of Pennsylvania.

R. W. Bro. Samuel C. Fleming (Bellows Falls), near the Grand Lodge of Vermont.

R. W. Bro. Col. Wm. S. Fish (Mystic Bridge), near the Grand Lodge of Connecticut.

R. W. Bro. Thomas W. Chubbuck, near the Grand Lodge of Nevada.

R. W. Bro. William H. Fraser, near the Grand Lodge of Wisconsin.

"In consequence of the removal from this country of R. W. Bro. H. L. Robinson, D.D.G.M. for the Bedford district, it was found to be necessary to fill the vacancy thus caused. The Book of Constitutions provides that 'The Grand Master may, by a written document, direct the Grand Registrar to take charge of any district for which there is not a District Deputy Grand Master,' but owing to the peculiar state of Masonic affairs in that district, it was to be expected that questions would arise requiring the personal superintendence of the officer in charge. I therefore deemed it of essential importance that some competent brother, resident in the district, should be selected. I communicated my views to the present Grand Registrar, R. W. Bro. Fairbanks, who in the most courteous manner concurred therein, and having consulted some of the officers of lodges in that district, I appointed W. Bro. Horace D. Pickle, P.M. of Royal Canadian Lodge, Sweetsburg, who has since discharged the duties of D.D.G.M. in the district of Bedford, with great zeal and ability.

"Emergent Communications of Grand Lodge, for the purpose of laying foundation stones, were held at the following times and places, viz.: On the 12th of August, 1869, at Belleville, Ont., foundation-stone of the Deaf and Dumb Asylum; on the 16th May, 1870, at Odessa, Ont., foundation of the Methodist Episcopal Church. On both occasions I had the honour of presiding and officiating.

"On the 17th of May, accompanied by R. W. Bros. Seymour, D.G.M.; Willson, D.D.G.M. for the Hamilton district; Harris, Grand Secretary, and others, I had the pleasure of meeting a large number of the Hamilton brethren, in the Lodge of Strict Observance, and of witnessing the presentation of a very beautiful address and an elegant Past Master's jewel to V. W. Bro. Pringle, the able and talented W.M. of that lodge. On the following evening I enjoyed the privilege of meeting several hundred of the Toronto brethren, assembled in their commodious lodge-room, under the direction of R. W. Bro. Kerr, the D.D.G.M. for that district, Stevenson Lodge being in session. There were also a number of the officers and past officers of the Grand Lodge, amongst whom was R. W. Bro. Harman, the present Mayor of the city. On both these occasions the fraternal sentiments expressed afforded evidence of the harmony and good feeling prevailing amongst the members of their respective lodges, and I deem it due to them to acknowledge thus publicly the kindly and fraternal consideration and the bounteous hospitality extended to me by the brethren of Hamilton and Toronto.

"In January I had the great gratification of meeting with the brethren of New Jersey, at the annual communication of their Grand Lodge, held at the city of Trenton. This was the first Grand Lodge which I had the honour of visiting in the United States, and I was greatly impressed with the strict order which characterised all their proceedings, and the high respect for authority manifested throughout the session. The reports presented gave unmistakable evidence of the prosperous condition of Freemasonry within the jurisdiction of that State. From M. W. Bros. Canning, Kusling and Waitehead, and R. W. Bros. Pine, Corson, and others, I received the greatest fraternal courtesy.

"In pursuance of an invitation extended to me by the Committee of Arrangements, I had the honour of being present at the Annual Communication of the Grand Lodge of New York, held on the 7th of last month and following days, and of assisting at the laying of a foundation stone of the proposed Masonic Hall or Temple, now being erected at the corner of 6th Avenue and 23rd streets, in the city of New York. Representatives were present from about 600 lodges, besides many distinguished visitors from sister Grand Lodges, amongst whom were two highly esteemed officers of our own Grand Lodge—R. W. Bro. Seymour, Dep. G.M., and R. W. Bro. McCabe, D.D.G.M. Ontario. M. W. Bro. B. L. Peters, G.M. of New Brunswick, and several of his Grand Officers, were also present at that interesting ceremony. The procession was said to be the largest and most imposing Masonic demonstration ever witnessed in the city of New York. The numbers present in the ranks were variously estimated at from 8,000 to 15,000. The marshalling of this vast number was accomplished with marvellous ease, the column being in motion promptly at the hour agreed upon, reflecting great credit upon the Committee of Arrangements, and especially upon R. W. Bro. Herrick, the Acting Grand Director of Ceremonies. From the Grand Master downwards, the brethren were all clothed alike—the regalia consisting of a white linen apron, white gloves, and the jewel of office attached to the left breast. No collars or other insignia were permitted to be worn in the procession. The foundation-stone was laid by the Grand Master, M. W. Bro. James Gibson, of Salem, N.Y., ably assisted by R. W. Bro. Anthon, Dep. G.M. (now G.M.), and R. W. Bros. Fox and Judson, respectively G.S.W. and G.J.W. The visiting brethren were most courteously received by the Grand Officers just mentioned, and by M. W. Bro. Simons and R. W. Bro. Dr. Austin, Grand Secretary, and others. The banquet was held at the Apollo Hall on the evening of the 8th, to which all visitors from abroad were invited.

(To be continued.)

THE Ill. Bro. Albert G. Goodall, 33°, has just embarked for New York, after nearly a twelve-months' tour through Europe. We wish him a speedy and safe voyage.

MASONRY IN AMERICA.

SEMI-CENTENNIAL OF OLIVE BRANCH
LODGE, LEROY, N.Y.

(Continued from page 400.)

"In that army of the Revolution every Major-General was a Mason. Nor did the influence of the Institution begin and end here. In that great struggle for civil liberty, of the signers of the Declaration of Independence all but five were members of this Fraternity. The bold advocates of independence and the brave defenders of the liberties of the land were Freemasons; they who pledged their honour and their fortunes in council, and braved their enemies in the field, were brethren. Freemasonry has followed the fortunes of freedom in its struggles in modern times. There never could be any conflict between the cause of civil liberty and the principles of this Brotherhood; for, although it was not, and never could be, a political society without violating its fundamental principles, yet it held, and taught, and practised principles which lay at the foundation of all free governments. The fact that it existed so extensively in the Continental Congress and in the Colonial Army—that it rapidly spread through the colonies—that the first men in the country were the leading men of the Craft—this of itself would be a sufficient indication that the spirit of Masonry and the spirit of liberty were in entire harmony. But so important a matter as this is, happily, not left to the uncertain deductions of an inferential argument. The plain and positive teachings of this Institution leave no room for doubt. While that equality is inculcated both by lectures and ceremonials—which constitute the foundation of all civil liberty—there is also set forth with equal distinctness the duty of submission to authority, obedience to law, and loyalty to government.

"In no human institution is there to be found such democratic equality, with such absolute sovereignty. While the brethren stand upon the level, the Master rules with a power which is neither resisted nor appealed from. His office is the personification of authority; his gavel is the emblem of unconditional submission—a blow from it brings instant order out of confusion. Prompt and cheerful submission to rightful rule is a Masonic instinct. This is the habit of Masonry in the administration of its lodge, educating the teachable mind in the duties of good citizenship, as manifested in ready obedience to lawful government.

"In this country always, and in this century particularly, is this lesson needed—where civil liberty is the common heritage, where equal rights is every man's portion—there is no little danger that liberty will give place to despotism. Intoxicated with the spirit of freedom, men sometimes become mad enough to throw away their birthright, forgetting that, while the people may be their own rulers, yet civil government is an ordinance of Heaven and must be recognised, submitted to, and maintained, or despotism will change places with liberty, and freemen become bondmen.

"One consequence of popular suffrage is the perpetuity of political divisions. These are aggravated by local interests and personal prejudices. Mutual jealousies are bred by rival pursuits, and are ceaseless causes of irritation. Such a Brotherhood as this—that embraces the entire land, binding every community in the fellowship of a common cause, holding in its embrace men of every shade of political sentiment—must exert a conserving power beyond the reach or help of any other earthly organisation. Here is an Institution where members throughout the land recognise each other as brethren who are related by mutual bonds, who have fraternal interests in common, whose feelings of brotherly endearment are too deep to be destroyed by any power of passion or prejudice. They come together in their asylums, away from the world and its politics, and banishing all thoughts of difference and divisions, unite in the harmony of a beautiful Brotherhood, and dwell together in peace and unity. Such a bond is a thousand times stronger than the principles of the strongest political platform, stronger than the iron or golden bands of local interest.

"As conserving power is seen in the influence which it exerts in affording for all its members a pleasant retreat, where all may turn a deaf ear to the din of all strife, where minds may dwell together in harmony, and each may see in the other a friend and a brother. It is indeed a great privilege for individuals to have such a place to flee to in times of political strife, but a more glorious thing for the country to have in the very bosom of its wide domain a Society whose obligations are a bond of union, and whose principles are a conserving power, teaching and enforcing liberty, equality, and fraternity, loyalty to the government, obedience to authority, and a love for good order and good morals.

"Thus it is that an Institution, which is not, and never can be, a political association, from the fact that it is open to, and is entered alike by, men of all grades of political opinion, may exert a strong and lasting influence over the destinies of the nation in the success of that grand experiment which is now being made in this country—of man's capability of self-government—and towards which the eyes of the nations are now directed.

"I have thus endeavoured to show an outline of the conservatism of Freemasonry in its moral, social, and political aspects—all of which we see illustrated and exemplified here to-day. It is for its members to say how long, under God, it shall continue to hold its present proud distinction. If they do their duty to it, to themselves, and to their God, it will assume still more beautiful and enduring proportions—the means of an incalculable good to the world in time to come, as in ages past.

"This Institution was venerable for age before the most populous parts of our country were old enough to have a name and a place among the nations of the earth. It has maintained its ancient organisation, teaching its

lessons of love and doing its work of charity, and is to-day stronger in its bonds of brotherhood than ever before; and we look upon its majestic form with an honest admiration as it comes in its colossal proportions, raising its hoary head amid the ephemeral creations of the times, the ruins of countless orders that have passed away, a sublime exception to the overwhelming triumphs of the spirit of the age.

"Though it be true that this time-honoured Craft has no more monuments to build in the form of castles and cathedrals, yet it has a far nobler work than this to do. Never in any age of the world had the Fraternity a grander mission to perform than it has in this land to-day.

"The Supreme Architect of Heaven and Earth has not protected Freemasonry through these eventful periods from the hand of persecution and the ravages of violent revolutions for naught. It has a comprehensive capacity for good—morally, socially, and politically; it has a sphere, and possesses facilities which belong to no other human institution. The events of the last few years have marvellously enlarged that sphere and multiplied the opportunities for the practical exemplifications of Freemasonry.

"These unprecedented events now challenge to the utmost the practice of the principles which we have so long professed, and the manifestations of that charity which we have so proudly cherished as the choicest, noblest, loveliest landmark of the Order. The civil war which deluged this land with rivers of fraternal blood afford abundant illustrations of the fraternal benefits of the obligatory principles of Masonry. By its beneficent influences the sufferings of war were, in a multitude of instances, mitigated. As in the Revolution—which secured our national independence—so in this last decisive struggle, which has transformed the loveliest portion of our country into a scene of unutterable desolation, which has served that independence, military lodges were established in connection with the army. Hundreds of young men, who were fired with a spirit of true patriotism, who left home and kindred with all its fond endearments for the perils and privations of the camp, have gathered with their brethren round the mystic altar, and in the retirement of this sacred retreat—which the tumult of war could not disturb—have held fraternal intercourse; and there receiving the refining and elevating instruction of the lectures and ceremonies of the Order, renewing the vows of their fraternal fidelity, they return to posts of danger better qualified to discharge their duties as loyal men and true soldiers. Never in this world can we read the full record of all the blessed influences which have cheered the home-sick heart of the young soldier, far away from home and all unused to the hardships of a warrior's life, by thus meeting with brethren made dear by the renewal of ties stronger than death—in every one of whom he saw a true and trusted friend. Brothers who, to their utmost, would succor him in peril, relieve him in distress, bury him if he fell, and mark the spot where they laid him as a guide for his friend to his grave. Such associations served to bring a balm to the heart, to dissipate the spirit of despondency, and fill the soul with cheerful courage. All this made the man more manly, nerved him with more enduring fortitude, animated him with a higher hope, and sent back to his tent a truer soldier. Next to a visit to the hearthstone of home, is a visitation of a lodge on a battle-field in its refreshing influences upon the mind. But the benefits of Freemasonry in war are not to be limited to these subjective influences, ennobling as they are. It demonstrates amid the strife and carnage of the battle-field its great objective power. Many a wounded soldier, writhing in the agonies of a heartless distress, has caught a brother's eye and felt a brother's stalwart arm bearing him from the field of blood, or else relieving him as he lay, and making him patient for deliverance or death. But for that timely succor, which Masonic obligations made a duty, many a brave defender of his country would have slept where he fell; but who now lives to tell how much, under God, he is indebted to the Institution which gave him a language he could speak, though he were dumb—which all her sons, though enemies, could understand and were required to heed.

(To be continued.)

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Beacon Lodge, No. 619.—The installation meeting of this lodge was held on Wednesday week, at the Greyhound, Dulwich, Bro. James W. Avery, P.M., presided. Bro. Saul Wells, S.W., was presented to the W.M., and by him formally installed Master of the lodge for the year. The officers he appointed were Bro. Deering, S.W.; Capt. Arthur Smith, J.W.; Alfred Avery, P.M., Treas.; Leonard, P.M., Sec.; W. Seaman, S.D.; W. H. Green, J.D.; Kinson, I.G.; P. R. Leenw, D.C.; and J. Daly, T. The ceremony of installation was well performed, and the charges ably delivered. There was no work but the installation before the brethren, and the lodge was then closed. A banquet of a very superior description followed, and the customary toasts were proposed with wonderful brevity by the W.M., but nevertheless the replies and songs kept the brethren together till late at night.

MIDDLESEX.

Acacia Lodge, No. 1309.—On Wednesday, August 10th, at the Selbright Arms Tavern, Alston-road, West Barnet, the last regular meeting of this young lodge was held. Punctually at 5 o'clock p.m. the W.M., Brother Frederick Walters opened the lodge. The minutes of the previous meetings were read and unanimously confirmed. Ballots were unanimous in favour of two candidates for initiation.

Bro. H. Kirby was passed, and Bros. S. Corson and H. J. Hilliard were raised; the ceremonies being rendered in a correct and impressive manner. Bros. G. J. Loe, elected W.M.; E. Sillifant, P.M., Treas., re-elected Treas.; J. Bavin, P.M. 147, Tyler, re-elected Tyler; all being unanimous. A five-guinea testimonial was unanimously voted from the lodge funds to Bro. F. Walters, W.M., for his efficient services as the W.M. The choice of the testimonial to be left to the retiring W.M. The audit committee was elected and appointed. To meet at Bro. J. W. Avery's, Queen's Arms Tavern, 36, Weston-street, Bermondsey, one week before the installation. One candidate was proposed for initiation. Apologies were received from those who were absent. The lodge was closed. Banquet followed. There were present as visitors Bros. H. G. Buss, P.G. Treasurer of Middlesex; J. Henderson, P.M. 13; M. Ohren, W.M. 452 and 33; Knight, Tustin, and others.

PROVINCIAL.

LIVERPOOL.—*Everton Lodge, No. 823.*—On Wednesday evening, the 17th inst., the first monthly meeting of the Everton Lodge, No. 823, Liverpool, was held at The Temple, Hope-street. The lodge was duly opened at six o'clock, the W.M. (Bro. S. Haynes) being supported by Bros. D. Pierce, S.W., J. Holland, J.W., and all the officers for the current year. After the minutes of the previous meeting had been passed, four candidates for initiation were balloted for. Messrs. Clemney and Summers, being in attendance, were initiated, the working tools being given by the J.W. The charge was given with fine and impressive effect by the S.W. The lodge was then opened in the second and third degrees, when Bros. Bryson, Dixon, Tuft, and Simonds were raised to the sublime degree of Master Mason. The thoroughly-efficient and complete manner in which the ceremony was performed by the W.M. reflected the highest credit upon him. The lodge was then closed down to the first degree, when £10 10s. was voted to a worthy brother, and £7 to enable a brother and his family to proceed to America. After the transaction of some private business, the lodge was closed in proper form.—The brethren then partook of refreshment in the lodge room, and after the usual loyal and brotherly toasts had been proposed, Bro. W. J. Lunt, P.M., Treas., spoke in high terms of the services of the picnic stewards, remarking that, while waiting upon others, they had somewhat neglected themselves. This devotion and kindness, however, had been amply repaid, as they (the stewards) had afterwards the felicity of being in turn waited upon by the fair sex. (Applause.)—Bro. Holland, who had taken an active interest in the excursion, responded in fitting terms.—"The Health of the W.M." was given by Bro. Jackson, P.M., and received with musical honours and much applause.—The W.M. acknowledged the compliment with much feeling. After the toasts of the officers (responded to by the S.W. and J.W.) and "The Visitors" (acknowledged by Bro. Hayman), the brethren separated at an early hour.—[It should have been stated in the report of the installation proceedings that Bro. Haynes, after taking the W.M.'s chair, presented to the lodge two very splendid columns, with rests, for the S.W. and J.W. The columns are of solid brass—partly in dead bronze and partly burnished—finished with the most artistic taste, and reflect the greatest credit on all concerned in their manufacture. The gift is both pleasing and substantial, and will, doubtless, be much valued as a proof of Bro. Haynes' liberality and cordiality. The columns bear the following inscription: "Presented to the Everton Lodge, No. 823, by Bro. Samuel Haynes, W.M., on the day of his installation. July, 1870."]]

ROYAL ARCH.

PROVINCIAL.

LANCASTER.—*Rowley Chapter, No. 1051.*—The regular meeting of the Rowley Chapter was held at the Masonic rooms, Athenaeum, on Monday, the 15th inst. Present, Comps. W. H. Bagnall, M.E.Z.; Moore, P.Z., as H.; Hall, J.; Mercer, E.; R. Taylor, as N.; Fenton, P.S.; E. Simpson, and J. Barrow as Asst. S.; W. Hall, Watson, &c. The chapter was opened by the Principals in due form, the minutes of the last meeting were read and confirmed. The ballot was taken for Bro. W. J. Sly, of the Rowley Lodge, Lancaster, and for Bro. Robert S. Bateson, of the Charity Lodge, No. 563, Umballa, Bengal, and was in each instance unanimous in their favour. Bro. Bateson being in attendance, was exalted to the degree of Royal Arch by Comp. Dr. Moore, P.Z., the duties of P.S. being ably undertaken by Comp. Simpson. The mystical, symbolical, and historical lectures were delivered by the Principals. Comp. Fenton, P.S., nominated as his assistants, Comp. James M. Moore, and Comp. Edmund Simpson, who were duly invested with their collars and jewels of office. There being no other business before the Chapter it was closed in due form.

INSTRUCTION.

METROPOLITAN.

Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road.—We had the pleasure of being present at a meeting of this excellent School of Freemasonry on Friday, the 19th inst., when Bro D. Forbes, S.W. 65, in a very efficient manner worked the first, second, and third degrees, affording much satisfaction to the brethren present. The continuous accession of new members, and the constantly numerous attendance (most unusual at this season), cannot fail of being highly gratifying to Bro. R. S. Hart, S.W. of the Finsbury Lodge (the founder), as also to Bro. Simpson, the ever-obliging host, who so perseveringly attends to the comforts of the brethren.

METROPOLITAN MASONIC MEETINGS

For the Week ending September 3, 1870.

MONDAY, AUGUST 29.

Lodge 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
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, AUGUST 30.

Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, 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, AUGUST 31.

Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
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.

THURSDAY, SEPT. 1.

Lodge 554, Yarborough, Green Dragon, Stepney.
" 822, Victoria Rifles, Freemasons' Hall.
" 1155, Excelsior, Sydney Arms, Lewisham-road.
" 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
Chap. 733, Westbourne, New Inn, Edgware-road.
" 742, Crystal Palace, Crystal Palace, Sydenham.
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.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, SEPT. 2.

Lodge 1275, Star, Marquis of Granby, New Cross-road. Chap. 754, High Cross, White Hart, Tottenham.
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, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, SEPT. 3.

General Committee Boys' School, Freemasons' Hall, at 4.
Chap. 975, Rose of Denmark, Star and Garter, Kew.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

"A few months ago I was suffering from inflammation of my throat, so that I could only with difficulty swallow any food. I could get no permanent relief, until a friend induced me to try your Vegetable Pain Killer. A few doses completely cured me.—J. MACK, 118, Gordon-st., Liverpool.—To Perry Davis & Son, London, W.C."

Births, Marriages, and Deaths.

DEATHS.

ADAMS.—On Sunday, the 21st, at his residence, Chase Park, Enfield, Bro. Francis Bryant Adams, of Lodge 198, aged 63.

BREAREY.—On the 21st inst., at Simla Lodge, Norwood-lane, Catherine Ballantyne, the wife of Bro. Plummer T. Brearey, P.G. Steward, of Aldermanbury, aged 29.

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.

S. P.—A Rose Croix Mason, as such, is not eligible to attend a Royal Arch Chapter. He must be regularly exalted, as the English and York Rites do not recognise the superior degrees of the Ancient and Accepted Rite, or of the French or "Modern" Rite.

CHEVALIER.—There are several Red Cross Conclaves in London, and by applying to the Recorder of any one of them you will, no doubt, obtain every information.

HAROLD THE 99TH.—Your *jeu d'esprit*, although amusing is unsuitable for our columns.

BOOKS RECEIVED.

"My Last Love," a sequel to "My First Love." By the author of "George Geith of Fen Court," &c. London: F. Enos Arnold, 49, Essex-street.

"Freemasonry: An Account of the Early History of Freemasonry in England;" by Bro. Thomas Lewis Fox, C.S. London: Tribner, 60, Paternoster-row.

The Freemason,

SATURDAY, AUGUST 27, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him—but cannot undertake to return them unless accompanied by postage stamps.

HELP for the VICTIMS of WAR.

BEFORE the earth emerged from chaos and assumed its present form, there was war. War in its most terrible and sublime aspect—war between the angels—a strife which shook the heavens, and resounded through illimitable space. The mythical record of this ante-mundane antagonism is wondrously depicted by our great poet, yet even the almost inspired utterances of a Milton fail to shape to our minds the surpassing awe and horror of that celestial conflict. Human intellect cannot grasp the infinite, and the most powerful imagination is unable to conceive more than feeble similitudes of supernatural events. The poet, therefore, in narrating this war of the immortals is constrained to use images which are familiar to our thoughts and comprehensible to our limited faculties. Thus, he speaks of the heavenly artillery, as though the death-dealing engines of earthly warfare had found a place in that Titanic struggle. He sings of chariots swiftly rolling on the foe, of flashingswords that smite them hip and thigh, and of vengeful strokes that hurl the vanquished spirits into profoundest abysses of darkness. And since the birth of this little speck in creation—which men call Earth—there have been wars and rumours of wars in ceaseless succession. From the primitive days when the denizens of huts and tents fought with bows and arrows, down to our present highly-civilised age when men kill more

scientifically with mitrailleuses, the dismal record is substantially the same, and we fear the day is even yet far distant when men will cease to "dig each other's graves, and call the sad work, Glory!"

At the present moment, two great nations—strong in manhood, rich in fame, and with a measureless future of wealth and prosperity spreading before them—are, nevertheless, deliberately spilling the best blood of their children like water, as though the advantages of peace and progress had never been preached, or the blessings of international fraternity experienced by mankind. Who can be an unconcerned spectator of this terrible contest? Who can witness, unmoved, this deluge of blood and tears, which threatens to overflow the fairest provinces of Europe? Who can even reflect upon the fate of the living vanquished, without a sigh for the anguish which pierces their hearts' core at the speedy overthrow of their sanguine hopes of victory? And, above all, who can contemplate without dismay the ruin and the desolation of homes, the speechless sorrow of unnumbered widows and orphans at once bereft of those who are nearest and dearest to them; or, to turn to the battlefield itself—with its ghastly harvest of dead and dying, with its miserable burden of maimed and wounded—where is the heart that does not bleed at the spectacle, and execrate the martial triumphs that are so dearly bought? We know that an insane ambition is often the cause of war, and that resistance to lawless invaders is the first duty of a good citizen. We acknowledge that some wars have been just and necessary, because they were waged in the sacred cause of liberty and truth. But to see neighbouring peoples, upon small provocation, drunken with rage, eager for the fray, and thirsting for mutual slaughter, is beyond all dispute a disgrace to the era in which we live, and to civilisation in general. The only gleam of comfort in this portentous gloom is one which will be hailed by every lover of his kind. Great as may be the discord and fatal the strife, the spirit of the true Samaritan does not shun the scene; the ministering hands of tenderness and compassion appear to bind up the warrior's wounds, to console the last moments of his swiftly-ebbing life, and to decently inter the shattered relics of frail humanity. Truly, this is a godlike cause, for, if we cannot stay the ravages of war, let us at least endeavour to diminish its evils; and this noble object can be best achieved by supporting the efforts of those who, self-denyingly and at great personal risk, devote themselves to the work of helping the sick and wounded.

Fortunately, and to the credit of our common humanity be it said, an organisation exists in England, as yet only in its infancy, and perhaps somewhat tentative in its movements, but which promises to become a great institution in the State. We allude to the "Society for Aid to the Sick and Wounded in War"—on whose

behalf a brief but eloquent appeal was made in our columns last week by Bro. BURGESS, who is one of its Honorary Secretaries, and we need scarcely add that the cause which he advocates commends itself to the approval and co-operation of every man whose heart is open to the cry of distress. To Freemasons the appeal strikes home with especial force, because the ritual of the Craft overflows with injunctions to assist and console our fellow-creatures in the hour of their affliction, and to perform those deeds of kindness and mercy which are the essence of genuine charity. Who can be deaf to such a call, or who take refuge in the selfish reflection that, as Englishmen have nothing to do with the present war, they need not concern themselves about the sufferings which so inevitably follow in its wake?

The Society which Bro. BURGESS represents embodies broader and more cosmopolitan views. Wherever war exists, its agents will find their field of operation; wherever the healing art can soothe or save will be their active sphere. They will not inquire whether this man fought in the Gallic host, or that man in the Teutonic legions? Whether he be a fair-haired Saxon or a swarthy Zouave will be no additional recommendation to their aid. It will suffice that he is wounded or prostrate through sickness—that he prefers to them the supreme suit of misfortune—and they will recognise without hesitation the unanswerable claim of helpless affliction.

To accomplish this work, however, on a scale of befitting magnitude money is required, medical comforts must be obtained, efficient assistance secured, and the resources of science brought to bear for the speedier alleviation of pain and the more effectual repulse of disease and death. In this sublime crusade of charity all may share; in this brigade of benevolence all may be enrolled—if not for service at the actual seat of warfare, yet as a corps of reserve to strengthen the hands of those who have undertaken the toils and dangers of this mission of mercy in the hospital and the field. Let us all, therefore, contribute our mite in aid of the sick and wounded; let us all participate in the unmixed delight of doing good, and rejoice in the triumphs of universal fraternity even amidst the deadliest scenes of carnage and ruin. To the English Craft we appeal with confidence in such a cause as this, and we are proud to record that the initiative in the movement has been taken by some of the most prominent members of the Masonic Order in England. A glance at the list of the Central Committee will show, amongst others, the names of the Duke of Manchester, Lord Leigh, the Rev. G. R. Portal, the Marquis of Kildare, Lord Eliot, Sir E. A. H. Lechmere, Julius A. Pearson, LL.D., and Captain C. J. Burgess. This is as it should be. Freemasons should ever be foremost in the support of these and similar praiseworthy objects; and when we add that the small sum of five shillings, contributed annually, constitutes membership in the Society, we have said all that is necessary to induce our readers to come forward with one accord and pour their subscriptions into the coffers of this truly noble confraternity.

Multum in Parbo, or Masonic Notes and Queries.

BRO. "J. A. H.," AND BRO. THE PRINCE RHODOCANAKIS.

As I before stated, my remarks were made to express regret at the *animus* exhibited by some of the writers on each side of the controversy now being waged respecting the claims of the above distinguished Mason. Bro. "J. A. H." "sees no analogy between Charles II. and Bro. (I have taken the liberty to place the prefix 'Bro.' instead of 'Mr.' adopted by Bro. 'J. A. H.,') Rhodocanakis," in the comparison I made. All I can say is, that if he does not it is no fault of mine, but his *misfortune*, as the statement is clearly made. "Sp." in the last number of THE FREEMASON, quite expresses my views on the question, although entirely unknown to me, and to them I beg to refer Bro. "J. A. H.," not wishing to say more on the subject.

W. J. HUGHAN.

MASONIC SOPHISTRY.

Because steam existed thousands of years ago does it therefore follow that it was used to work steam-engines thousands of years ago? Because certain doctrines, &c., were taught, and certain words existed, thousands of years ago, does it therefore follow that these doctrines and words were then applied to the purposes, or employed in the ceremonies, of Speculative Freemasonry? Certainly not.

W. P. BUCHAN.

Can any of your readers say when the Festival of St. John the Evangelist was first celebrated by Freemasons?

W. G. D.

Can you inform the Craft what a "Good Templar" is, and the meaning of the word? I observe the following in *The Scotsman*, of the 14th inst.

AN INQUIRER.

"GOOD TEMPLARS.—On Saturday afternoon a party of Good Templars, numbering 275, from the various lodges in Edinburgh, visited Kirkcaldy. They were marshalled on the east pier of the harbour, where they were landed from the steamer Powerful, of Leith. They then marched to the Music Hall, in Linktown of Abbotshall, when Mr. Sutherland, district deputy, delivered a lecture on the principles of the Society. After the lecture a local lodge was formed."

[The "Good Templars" are a society for the promotion of total abstinence. They are very numerous in the United States.]—ED. F.

THE 1717 THEORY.

In THE FREEMASON, at page 367, some one who signs himself "Leo" interferes in the controversy between W. P. Buchan and myself respecting the 1717 theory. Of course, every one is entitled to express his opinions and bring forward his arguments on such a subject, yet, I think, in consideration of the challenge given and accepted as to the discussion of this question by Bro. W. P. Buchan and myself, it might have been well for a third party to have waited till we had concluded it, when, if he had anything new to say, he might have appeared on the field with more advantage. "Leo," however, has nothing new to say, except that he finds fault with me for doubting if Bro. W. P. Buchan can be called the "champion" of the 1717 theory, when he has not yet got the victory.

"Leo" goes on to say: "Bro. Paton also mentions the word 'proof.' Now, although he takes up the affirmative, and should therefore be prepared to lead proof, as yet he has proved himself quite unable to do so." This is a complete misstatement of the case. As to the 1717 theory, I maintain, not the affirmative, but the negative; and I therefore demand positive and sufficient proof of the truth of that theory, which, surely, its supporters are bound to produce, and which, I unhesitatingly assert, they have yet failed to produce. I may be said, indeed, to maintain the affirmative as to the greater antiquity of Freemasonry, but this is not the form which the question at present assumes. To show that

Freemasonry did *not* originate in 1717, and was not an invention of Desaguliers, Anderson, and others, their contemporaries and coadjutors, is enough for me. I have looked back into the records and documents of the previous century, and have quoted from some of them evidence which seems to me to be perfectly conclusive that Freemasonry then existed. The theory—which some recent writers have advocated—that it was invented by Elias Ashmole and some of his friends, is supported by evidence more probable than has ever been produced in favour of the 1717 theory. I have quoted from Ashmole's diary the sentences in which he records the fact of his being *made a Mason* some half century or thereby before 1717. This of itself ought to be enough to settle the point, as far as the question of the origin or invention of Freemasonry in 1717 is concerned, and I know not what further proof can be desired. It does not follow that Ashmole was the inventor, or one of the inventors, of Freemasonry. I think the very opposite inference may safely and certainly be drawn from his own statement of the circumstances in which he was made a Mason. I believe the system of Freemasonry has gradually sprung up and attained its present development. I am willing to ascribe something to Ashmole, something to Desaguliers and Anderson, but I believe there was something—and that of no little importance—at a much earlier date than even the middle of the seventeenth century, when Ashmole lived.

I have written as if supposing "Leo" to be a third party, who has interfered in this discussion without due cause and with very little to say. But I doubt very much if "Leo" is a third party. I would fain know if Bro. W. P. Buchan is not here supported and encouraged by himself. Is "Leo" any other person than Bro. W. P. Buchan? I can hardly imagine that any one else with so little to say would have plunged into the midst of this discussion, showing a strong feeling where he had no argument to adduce. But is it fair for a brother, in the same publication, thus to write under two signatures in the same controversy? Perhaps the *nom de plume* "Leo" has been adopted because the crest of the Buchans is a lion. But what is the relation of the Buchans to the Buchanans? That ancient and once great Highland clan had many subordinate branches. Perhaps the Buchans were one of them. The Yuilles were certainly one, and the Spittals another. However, without discussing the possible relation of "Leo" to the Yuilles, the Spittals, or the Buchanans, I would be glad to know "Leo's" relation to the Buchans, and to find "Leo" come forward and declare himself not to be Bro. W. P. Buchan under another name. I hope that he will do so.

CHALMERS I. PATON.

DUPLICATION.

The duplication of a cube is the finding the side of a cube that shall be double in solidity to a given cube, which is a famous problem cultivated by the geometers two thousand years ago. It was first proposed by the oracle of Apollo at Delphos; which being consulted about the manner of stopping the plague then raging at Athens, returned for answer that the plague should cease when Apollo's altar, which was cubical, should be doubled. Upon this they applied themselves in good earnest to seek the duplication of the cube, which was afterwards called the Delian problem. The problem is only to be solved by finding two mean proportionals between the side of the cube, and double that side; the first whereof will be the side of the cube double, as was observed by Hippocrates Chrus. Leaving the consideration of the various methods which have been employed to accomplish the solution of this very important problem, it remains for me to add, that the solution of the cube's duplication constitutes the apex of the Temple; and renders a parallelepipedon, containing 16 linear units, equal to 15 linear units; thus bringing the number 16, or משיח Messiah; the great name Jah, comprising the first two letters of the Tetragrammaton, or ineffable name of Deity יהוה.—Tylter.

THE RHODOCANAKIS CONTROVERSY.

We have received so many letters on this subject that we find it impossible to give insertion to further communications, unless they are very brief and to the point.

"A Barrister" writes to say that he gave no opinion as to the particular claims of Prince Rhodocanakis, but laid down a thesis upon which arguments, *pro* and *con*, might be founded. Further inquiry, however, he states, leads him to the belief that the direct male line of the Comneni is now extinct, and that Oriental custom and law are alike opposed to the authenticity of collateral succession through female descendants of the family. "A Barrister" agrees with Bro. Julius A. Pearson, that, in any case, the title of "Imperial Highness" does not appertain to the alleged claimant; and in order to prove that the term "scandalous libel," which he applied to one of "Philalethes'" letters, was justified by its tone, he requests us (the editor) to send a printed copy of the letter to Bro. Pearson, who, as a man of honour, he believes, will agree that the definition was deserved.

"S. J. T." deprecates the discussion of the subject at all in our columns, and says: "Masons should view the assumption of a royal title by Prince Rhodocanakis as the navy regarded the thrashing he received from his wife, viz., 'It pleases *him*, and doesn't hurt *us*.'"

"A Manchester Brother" says our correspondent "Incredulous" must be one not used to respectable company, as the "Sultan" Divan at Manchester is the resort of low "anonymas" and fast characters.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of the Girls' School met on Thursday, at Freemasons' Hall, when there were present, Bros. Geo. Cox, (in the chair,) John Udall, Thos. W. White, J. A. Rucker, Joshua Nunn, J. R. Sheen, H. Massey, and E. H. Patten, Secretary.

Bro. PATTEN read the minutes of the General Committee of the 28th ult., and of the House Committee of the 18th inst.

Bro. UDALL moved, Bro. NUNN seconded, and it was carried unanimously, that £10 be given to a late pupil named Armstrong, who has been stricken with blindness since she left the school.

Bro. UDALL moved, Bro. SHEEN seconded, and it was carried *nem. con.*, that £10 be given to Elizabeth Gear, who left the institution last Christmas in robust health, but is now dying of consumption.

After the disposal of some other business, the committee separated.

MARK MASONRY.

On Wednesday, the 1st instant, a meeting of the Freeman Lodge, No. 105, was held at the Fox Hotel, Stowmarket, Suffolk, when the were present: Bros. Frederick Long, P.P.G.D. of Suffolk, W.M.; C. S. Golding, S.W. and Sec.; Spencer Freeman, Treas., J.W.; Sheridan, Sutton, V.W. Rev. R. N. Sanderson, 30°, P.M.M., Grand Chaplain Grand Lodge of Mark Masons; Emra Holmes, 31°, Reg. of Marks Albert Victor Lodge, Acting J.W.; Westgate, S.W. Albert Victor Lodge, Acting S.W.; Oliver, Acting S.O.; Woods, Acting J.O.; G. Cresswell, Acting I.G.; Spalding, Acting Tyler. The lodge having been opened in ancient form, the W.M. took the ballot for Bros. J. Davies, J.D. Phoenix Lodge, No. 516; D. T. R. Pearson, I.G. Phoenix Lodge, No. 516; C. Davy, P.P.S.G.D. Herts, P.M. St. Luke's Lodge, No. 225; Philip Cornell, S.W. British Union Lodge, No. 114; C. S. Pedgrift, P.P. G. Reg. Suffolk; and E. Bridges, Phoenix Lodge, No. 516. The result being favourable, and the whole of the brethren being within hail, except Bros. Davis and Pearson, they were severally introduced, obligated, and advanced to the honourable degree of Mark Master, the interesting ceremony being performed (with the ski!! for which he is famous) by the V.W. Bro. Sanderson. The ballot was also taken for Bro. A. J. Barber, P.G. Org. of Suffolk and W.M. British Union Lodge, who was unanimously elected a joining member. The ordinary business of the lodge having been completed, it was closed in solemn form, and the brethren retired to an elegant banquet. After the removal of the cloth, the usual loyal and Masonic toasts were given and responded to, and a very harmonious evening was brought to a close at a late hour.

Original Correspondence.

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

TEMPLAR COMMANDERIES.—ERRORS IN PRECEDENCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I must apologise to your readers for intruding upon your space with a complaint as to errors in precedence, which may possibly interest no one but the writer.

In themselves, matters of precedence are simply contemptible, but they occasionally involve, as in this instance, questions of justice and history which render such a complaint as that which I am now making respectable.

Your esteemed correspondent, Bro. W. J. Hughan, called attention some time ago to the fact that No. 5 had been given to the "Premier Encampment of Lancashire," whilst in reality it seemed to be the *oldest* of the "numbered" encampments, having been constituted in 1786, and ranking therefore, at least, as No. 1. The history of this, the Jerusalem Encampment, Manchester, has been gratuitously placed within the reach of every member of the Order, and it is therefore somewhat ungracious of the Executive in London to plead ignorance of its history and status. Yet such is the case in a recent correspondence with the Grand Chancery on this subject. The courteous and prompt Grand Vice-Chancellor, Sir Knt. Tinkler, has kindly promised that the case of the Jerusalem shall be looked into and put right; but I have other matters of apparent favouritism with which he cannot be expected to interfere.

I must premise, for the information of your readers, that the first London Grand Conclave was instituted by Bro. Thomas Dunckerley in 1790 or 1791, and that he had been received in the Baldwin Camp, Bristol (of seven degrees). Turning, therefore, to his *official list* of 1794 (published by Bro. Hughan, page 313 of your journal), we find *four* "time-immemorial" chapters as existing before his Constitution of 1790. These were:

1 or A. Observance, of seven degrees...	London.
2 or B. Redemption	York.
3 or C. Eminent, of seven degrees ...	Bristol.
4 or D. Antiquity... ..	Bath.

But taking the official list of precedence for 1870 to 1871, we find the old arrangement altogether reversed, several new chapters turned "time-immemorial," and the Antiquity of Bath degraded to 1791; the list standing as follows:

A. Abbey Chapter... ..	Nottingham.
B. Redemption	Hull.
C. Baldwin	Bristol.
D. Mount Calvary (1842)	London.
E. Observance	do.
F. Union, or Rougement	Exeter.

Therefore "A" has usurped the position of the *Observance*, London, and "D" of the *Antiquity*, Bath (termed only No. 1), whilst, *so far as evidence goes*, the following are sailing under false colours, and have no right to anything but *such a number as the date of their warrant will give them*, pending their production of evidence. The precedence assigned to these is unfair to other chapters, and ought to be discountenanced by every member of the Order. They are:

Abbey	Nottingham, called A.
Mount Calvary (warranted 1842)	London, " D.
Union or Rougement	Exeter, " F.

From what I have said it would seem that Grand Conclave knows so little of the history of its dependent chapters that *none* of the numbers given can be relied upon, else justice would be met by *lettering* the Antiquity, Bath, and giving No. 1 to the Jerusalem Encampment, Manchester. But that strict justice may be meted to all on the principle of *lettering* the encampments in existence before the establishment of Grand Conclave, in accordance with the dates of their constitution, as proveable by the before-named documents, and *numbering* all that cannot give *proof* of existence before 1791.

Fraternally yours,

JOHN YARKER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am somewhat surprised at reading Bro. Hughan's statement in No. 76 respecting the "fees" in Scotland. It is the first instance he has met with of candidates paying £8 2s. 6d. for the three degrees.

In my mother lodge the fees are £9—£4 for the first, £2 on being passed, and £3 on being raised. Annual subscription, 15s. There are no refreshments, &c., so that there are quite sufficient funds in hand to gratify the benevolent impulses of the lodge.

I would ask my English brethren is it right, or is it Masonic, to parade their charity to poor Scotch Masons? At any rate, raising the fees will not raise the condition of Masons.

A MEMBER OF THE ROYAL ALFRED,
No. 420, Simon's Town, South Africa.

(To the Editor of The Freemason.)

DEAR SIR,—I was in a lodge last week, and in working the first degree only one candle was *lighted*, in the second two, and in the third three candles were lighted after the candidate was raised. In my lodge we light all candles, with the exception I have above stated. I am sorry to trouble you, but would feel obliged if you will answer this in THE FREEMASON, if convenient, on Saturday next. Some of our brethren are divided in their opinion as to which is the correct mode.

Yours truly,

JAMES J. ARMSTRONG,
W.M. 531, Comp. 954.

Hartlepool, August 16th, 1870.

[Answer next week.—Ed. F.]

FOREIGN TITLES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—*Apropos* of foreign titles, I extract the following from "Captain Dangerous," by G. A. Sala:—"When Porrier, the French adventurer, asked King Augustus, the King, to make him a count, 'What?' said his Majesty of Lunerville and Warsaw; 'that I cannot do,' quoth he, 'but there is nothing under the sun to prevent thee from calling thyself a count, if it so please thee.' And Count Porrier by self-creation he straightway became."

Yours fraternally,

RICHARD DE FYDDELSTYKE.

London, August 17th, 1870.

(To the Editor of The Freemason.)

SIR,—"J. A. H." still requires correction. "Major Palæologus" is a misnomer, the officer in question being a *Surgeon-Major*—a title as distinct from the former as *Sergeant-at-law* is from a *non-commissioned officer*. But Mr. Palæologus's claims have been exhaustively ventilated already in *Notes and Queries* (*vide*, Nos. for Oct. 28, 1854, p. 351; Nov. 18, 1854, p. 409; July 13, 1867, p. 30; July 20, 1867, p. 54; Jan. 9, 1869, p. 43; &c.)

Surgeon-Major Palæologus, on the dethronement of King Otho, preferred his claim to the National Assembly of Greece, but it was *totally ignored*.

The name *Palæologus* in Greece is as common as *Stuart* in Scotland, and does not imply of necessity royal descent.

These errors arise from an imperfect knowledge of such subjects. It is well nigh impossible to enter the lists creditably in such questions without a *long preparation*, for the points at issue invariably involve complicated evidence both of law and genealogy, and are only to be mastered by a long and intimate acquaintance with the *specialities* of history.

I merely desire, in the cause of historical accuracy, to render "J. A. H." assistance, and therefore hope that he will bear in mind that an use of the parental rod is no reproach against the affection of the father. SP.

P.S.—"J. A. H." would attain his object much better by leaving the debate in the hands of so able and discriminating a controversialist as Bro. Hughan, whose cool judgment and experience enable him to weigh with accuracy conflicting opinions, and to show the acumen of the bar with the geniality of a fraternal umpire.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—While sincerely regretting that your pages should be taken up with a subject of so ungenial a nature as an enquiry into the merits and demerits of the pedigree of one who is not only a gentleman but a distinguished brother, I must express my surprise at the evident *animus* which must exist on the part of, at least, one of the controversialists—I allude to the gentleman signing himself "J. A. H." The initials are identical with the signature of a writer in your contemporary, the author of "Chips from Foreign Ashlar," a gentleman with whom I have the pleasure of a slight acquaintance, and whom I have always met with a considerable amount of pleasure; but I am perfectly certain, from what I know of the "J. A. H." I speak of, he could not be guilty of such gross personalities and such petty spite as that which for some time has been credited to his pseudonym.

I therefore trust, to prevent error on the part of anyone, my "J. A. H." will at once disown the lucubrations with which the impostor for some time has been disgusting us. By the way, "J. A. H.'s" last letter is as ludicrous in its way as the story of the "Three Tailors of Tooley-street." Just imagine Messrs. "J. A. H." and "G. B. A." having been appointed a deputation (*by whom?*) to visit the Consulate General of Greece, for the purpose of inquiring into the pretension of the so-called "Prince Rhodocanakis." These amateur detectives, of a self-constituted Herald's College, were informed that no titles of nobility exist in Greece.

Why, gracious goodness! the heir presumptive to the throne of Greece is called the Duke of Sparta; and although I know very little of that country, I have a distinct recollection, when King Otho fled from Athens, the names of a dozen noblemen were mentioned as candidates for the vacant throne, and, if my memory does not play me false, the name of this very Prince Rhodocanakis, or his father, was included in the list.

I am not in a position to judge of the claims of the Prince, whom I have had the pleasure of meeting in Masonic society, but I have no hesitation in saying that were a modest and gentlemanly bearing and demeanour a qualification for high rank, I should at once certify him to be a king.

Let "J. A. H." and "G. B. A." come from behind the shadowy veil of anonymous detraction, and if they have any charge to make against "Mons." or "Prince" Rhodocanakis, let us judge from their social calibre how much we can depend on in their *at present* vague but unpleasant hints. I have chosen to sign this letter by a *nom de plume*, as I do not attack an individual. When I have occasion to do this, I do not fight behind a mask.

I have the honour to be, dear Sir and Brother,
Yours fraternally,

ZANONI.

The Douglas Hotel, Edinburgh, August 20, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The clever letters of "J. A. H." I hope may be continued, as all persons of any research must perceive how completely he demolishes Sp.'s arguments, for every Herald in the kingdom, and all heraldic F.S.A.'s, are clearly agreed with him in upholding Sir B. Burke's Peerage as the *only standard authority* of the day.

Yours,

X. F. S. A.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is a curious fact in the history of science, that the follies of alchemists have led to some of the most useful inventions; and this reflection leads me to point out how useful have been the accumulated errors and misconceptions of your correspondent "J. A. H.," in affording others a means of eliminating the truth from a mass of ignorance which might otherwise not have been suspected to exist, but must at the same time accord a certain amount of praise to the *self-offered scapegoat*. We might reasonably attribute such fantastic mischievousness to some feelings of a personal nature such as Shakespere puts in the mouth of an outlaw, who excuses his moral obliquity by the observation: "I am one whom Fortune hath cruelly scratched;" but by far the most probable inference is that J.A.H. is more unselfish and public-spirited than equal to his task.

Turning over the *Times* of August 11th, 1870, I found it stated that Sir Edward Thornton, her Majesty's Envoy Extraordinary and Minister Plenipotentiary to America, is the son of the late Right Honourable Sir Edward Thornton, G.C.B., upon whom the title of Count of Cassilhas, in the kingdom of Portugal, had been conferred by their King, John VI. Not finding the name in the *infallible* book by Sir Bernard Burke, I was led to carry the enquiry further, and turning over the official list of Naturalised Aliens, by Return of the House of Commons dated 11th June 1868, I find many others in the same unfortunate plight, whose names I append for the information of your correspondent. They are—

ALBANI, Rinaldo Carlo Luigi Ferdinando di	Italy.
Lara, Count D'	Austria.
ARRIVABENE, Count Carlo	Germany.
AUGUSTENBURG, Prince Christian	Bavaria.
BOTHMER, Hyppolyt Victor Alexander,	Florence.
Count Von	Germany.
GUICCIARDINI, Count Piero	"
HOLSTEIN-SLESWIG, Prince Christian	Scio.
LEININGEN, Prince Earnest Leopold Victor	Transylvania.
Charles Augustus Enrich	
RHODOCANAKIS, Prince Démétrius	
SZEK, Alexander, Count Teleki de	

With such companions as these in exclusion from the Valhalla set up by "J. A. H.," Prince Rhodocanakis need not be unhappy because the Quixotic "J. A. H." is in arms.

Yours fraternally,

PHILALETES.

(To the Editor of The Freemason.)

SIR,—Having watched with considerable interest the controversy respecting "His Imperial Highness Prince Rhodocanakis" claim to that distinctive title, will you permit me to suggest that some substantial proof should be adduced to verify his adoption of the same, and as so much space has been given to the question in your columns, it is there, also, that the question should be settled by being *thoroughly sifted*. As the matter at present stands, the Prince (?) appears to be receiving more notoriety at your hands than he is ever likely to receive from the future historians of Greece.

Mr. W. J. Hughan writes an unbiased letter without much point in it, from which the only deduction that can fairly be drawn favours the assumption by the Prince of a title yet to be proved by tracing a pedigree through four turbulent centuries, because Charles II. was entitled to be called King during the time he was deprived of his kingdom. I can see no analogy between the two cases—the one was born to be a king, and actually died a king, but the other never will, so far as human foresight can see, fill the Hellenic throne.

"Philaethes" says, in his published letter, that Prince Rhodocanakis is "altogether unknown on the Manchester Exchange"—a fact that does not much assist his view of the case. Let "Philaethes" inquire amongst the Greek merchants of Manchester who Prince (?) Rhodocanakis is, and he will be amused at the incredulous shrug (so peculiar to your pure Greek's shoulders) with which he will be received. He will find that this self-constituted Prince is, so far as his title is concerned, entirely ignored.

Now, I submit that, if his claims and pretensions were based upon even a shadow of foundation, the Greek community here, or at all events some portion thereof, would be proud to consider they had in their midst one who could be justly styled His Imperial Highness. It is a pity the Prince (?) used a title so evidently denied him in his intercourse with the world, for the purpose of taking higher honours in the Craft.

Julius A. Pearson, and your other correspondents who attack Sir Bernard Burke on the ground of his being easily deceived, forget that this argument cuts two ways. If Sir Bernard is easily gullible, then Prince Rhodocanakis must have a very bad case, indeed, if he dare not submit his claims to Ulster.

Let us have the proofs—the proofs, and nothing but the proofs. I enclose my card, and have the honour to be,

Yours faithfully,

VERITAS.

Manchester, August 16th, 1870.

ANTIQUITY OF FREEMASONRY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I now beg to append my answer to Bro. Paton's letter which appeared at pages 345 and 346 of your issue for July 16th. I sent it to the *Star* on Saturday, but the editor tells me that it cannot appear in his columns for some time, on account of the pressure on his space of the war news, and the length of my letter. As the *Star* has only two leaves, I must therefore wait its convenience; but as that need not keep back the settlement of the controversy in your columns, where it first originated, I respectfully trust that you will, by publishing the following, allow the same to be proceeded with.

ANTIQUITY OF FREEMASONRY.

(To the Editor of the *Star*.)

Sir,—In your issue of June 3rd appears a second letter from Bro. Chalmers I. Paton, upon this subject, and which I ought to have replied to sooner; but as the whole correspondence which appeared in your columns was to be re-published by *THE FREEMASON*, a London Masonic paper, I judged it better to wait until that had been done, which it now is, ere I replied upon the whole matter in my second letter, which I now proceed to give:—

At the outset of Bro. Paton's letter it says "Bro. W. P. Buchan says my letter is full of mistakes, but he does not even condescend to point out these mistakes." Now, I thought such had been done, to some extent at least, but that there may be no quibbling this time, I shall give a list of a number of Bro. Paton's mistaken notions.

1. That the *Speculative* Freemasonry now in existence is the same as the *Operative* Freemasonry of several centuries ago.
2. That the old Operative Free-masons, who built houses, churches, &c., of stone and lime, both knew and practised our system of Freemasonry.
3. That our "Freemasonry" existed before last century.
4. That he can prove that our "three degrees existed before A.D. 1717."
5. That the 17th century St. Clairs of Roslyn were "Grand Masters."
6. That the dates of what are known as the Roslyn Charters are, the first, in or after 1603, and the second, 1630.
7. That the words "Craft and vocation" in said Charters do not simply mean their *trade*, but have something mysterious in them.
8. That Kings Charles II. and William III. were initiated into our system of Speculative Masonry.
9. That because the words "free-mason" and "freemasonry" existed in 1570, therefore it follows that if these words are used in 1870 the things signified by these words are in both cases the same.
10. That the pretended Henry VI. document is genuine.
11. That Elias Ashmole knew aught of, assisted at instituting, or practised our system of Freemasonry.
12. That the article in Chambers' *Encyclopædia* on Freemasonry is up to the mark of A.D. 1870.
13. That it is impossible for Freemasonry, or Speculative Masonry, to have spread as it has done since 1717.
14. That the Canongate Kilwinning Lodge, consisting

of noblemen and gentlemen, existed and practised our Speculative Masonry in and before 1717.

15. That Speculative Freemasonry existed in Scotland in 1136.

16. That the masons, or stone-workers, as craftsmen, were something far above the smiths, or other metal-workers, wrights, weavers, &c., &c. The work of all the latter being quite common-place, while that of the former had something awfully mysterious and wonderfully incomprehensible about it!

17. That because Speculative Freemasonry existed in the 18th century, it was quite impossible for said 18th century to produce it. (Ergo, it follows that because our railway and telegraphic systems exist in the 19th century A.D., it was quite impossible for the 19th century to produce them. They must have "originated" with those wonderful geniuses who existed in the 19th century B.C., who, of course, knew *everything*. Truly, distance lends enchantment to the view.)

18. That he is able to "explode" the 1717 theory.

As to Nos. 1 and 2, of these I need only observe that Operative Masonry has existed for ages, and is older than the pyramids. Operative Masons require to learn their trade, but they do not necessarily require to know anything of Speculative Masonry, especially the Speculative Masonry which is now known as "Freemasonry." Take, for instance, the Operative Masons working at the new University on Gilmourhill, it is quite possible there is not a single Freemason among them all, yet they will do their work equally well notwithstanding. Further, while I admit that Operative Masonry is older than the pyramids, I consider that operative carpentry is older than both; the carpenter preceded the mason, and the work in wood served as a model, so far, for the work in stone.

As to the 3rd item, I shall believe it after I have seen proof.

On the 4th, notwithstanding Bro. Paton's vaunted ability in his first letter to prove that our "three degrees" existed before 1717, he forgot to give us any proof whatever of such having been the case. He alludes to Elias Ashmole being admitted a "fellow" of the Masons' Society in the 17th century; but as he might also have been admitted a "fellow," or honorary member, of the Carpenters' Society, such "fellowship" does not prove that he was made a Master Mason such as we now are, but rather the opposite. However, there is no use in speculating upon this point, there are the minute books of the Edinburgh Lodge for a hundred and sixteen years before 1717, also those of "Mother Kilwinning" and other lodges, long before 1717. Yet all these show that our system of Speculative Freemasonry was quite unknown to any of them until after 1717, when it was introduced from England. Further, on these 3rd and 4th points, allow me to give the following remarks of Bro. D. Murray Lyon, than whom I know not a better Masonic student in Scotland, viz.: "Non-operatives cannot be shown to have in any extent been admitted members of lodges before 1634, and then only they were admitted as Fellows of the Masonic Craft, just as in our day, the Prince of Wales or any other non-professional gentleman, may be received as an honorary member of the Fishmongers' Society. Such admission had something to do in paving the way for the more easy adoption of the Speculative Freemasonry that was afterwards manufactured by Desaguliers and Co. From what I have seen of Mary's Chapel records, I am convinced that this is right, and that 1721 may be pointed to as the date of the formal inauguration in Scotland of the English system of Freemasonry, as manufactured by Desaguliers, Anderson, and Co." And acent the third degree, Bro. Lyon also says, "It has hitherto been pointed to, in proof of the antiquity of the third degree, that Robert Murray, a soldier, was made a Master Mason in 1641, in the Lodge of Edinburgh, Mary's Chapel. He was not made a Master Mason, but, like some other non-operatives, had an honorary connection with that Masons' Society." Allow me, also to add a few words of my most esteemed friend, and highly-talented brother, W. J. Hughan, of *Truro*, whose writings have thrown a flood of light upon many points of the history of Freemasonry in England, viz., "The Crafts were provided for from the 15th century and afterwards, without any special distinction for Masons. 'Wrichtes and Maisones' were often classed together, and certainly there was nothing special in the latter, so far as may be gathered by the Acts of Parliament. We read of the Wardens and Deaknes of Crafts, but never as applied exclusively to Masonry. Why? Surely, because that as a body it contained nothing requiring different legislation to the others." And acent the third degree he says, "No proof of the third degree having been worked as a degree, apart from any other degree, and confined to members only of that degree, anterior to the 18th century has ever been given. Let those that say that such ever occurred before, produce the necessary documentary evidence. *Mere tradition and legends can be produced to prove the greatest absurdities, and the most palpable lies in the creation.*" I have no doubt but that these remarks of Bro. Hughan will be highly appreciated by Bro. Paton, and he will also be very grateful to me for quoting them, more especially, as, at page 307 of *THE FREEMASON*, we lately find him—referring to some of Bro. Hughan's remarks—observing, "Bro. W. J. Hughan has, at page 283, a highly noble duty on hand, and for which every honest thinking member of the Fraternity should accord him their best wishes. I personally do so," &c.

On the 5th point, there is not the slightest evidence, either in the Roslyn Charters or elsewhere, to show that any St. Clair of Roslyn was a "Grand Master" in the 17th century. They were simply Judges or Referees of the operative masons, appointed or chosen to settle their trade disputes. A careful perusal, by any sensible man, of the two Roslyn writs will show this. There is no mention of "Grand Master" in either, nor am I aware of the word "Freemason" occurring in any of them. In short, the Lairds of Roslyn were simply "Wardanes and Justices" over the Operative Masons in the midland counties of

Scotland, just as the Lairds of Udaucht were in the north-eastern. The *King*, in appointing Patrick Copland in 1590, writing in a business manner, and in agreement with the nomenclature of the time, styles him a "Wardane and Justice," and also gives him full "powers" to act as such, and to appoint "deputtis." Bro. Paton seeing the word "Wardane" mentioned, immediately jumps to the conclusion that a "Wardane" in 1590, was just the same as a "Warden" in 1870; but that is a mistake. A Scottish Wardane then was a head officer, with "deputtis" under him. Copland, therefore, was not appointed by the Laird of Roslyn, but by the King. The *Masons* who appoint St. Clair as their Justice, go down on their knees while doing so, and in a very humble, fawning sort of style, acknowledge him as their "patron, protector, and overseer," but the thing signified by these words in 1600 and 1628, is just the same as that signified by "Wardane and Justice" in 1590. In short, the Coplands of the 16th century, held just the same position as "Overseers" of the operative masons as did the St. Clairs of the 17th, and neither were "Grand Masters," there being none such in Scotland until A.D. 1736. At page 163 of *THE FREEMASON*, for April 2nd, will be found one of the best English Masonic students backing up my ideas upon this subject. There is one remark of Bro. Paton's that I consider to be perfectly correct, viz., that strictly speaking, there was no Earl of Roslyn before the present century; William St. Clair, who died in or about 1480 was then an Earl, but the title belonged to his Earldom of Caithness. The first Earl of Roslyn was Alexander Wedderburn, who was made such in 1801. He was succeeded by his nephew, Sir James St. Clair-Erskine, in 1805.

On the 6th point, in proof that Bro. Paton is wrong, I observe, whereas he boldly reiterates his notion that the first Roslyn charter was granted "after his (James VI.'s) accession to the English throne," it was in reality granted before that date; for while that happened in 1603, the Roslyn writ was granted by authority of William Schaw, "Maister of Wark," and it also bears his signature. Now, as he died in 1602, it follows that he must have signed it in or before 1602; consequently for other reasons I adhere to my date of 1600, or perhaps 1601. As we learn from Bro. W. A. Lawrie's "History of Freemasonry," this William Schaw was born in 1550, and was Maister of Wark from 1584 to 1602. For further proof that he is wrong, Bro. Paton may safely consult *THE FREEMASON* for July 9th, page 331. As to the second charter, which Bro. Paton imagines was granted in 1630, I hold to my former date of 1628, because that was the year in which the parties who signed it held office in their several lodges. It appears to me that Bro. Paton has been misled by the remarks on this subject at pages 102 and 103 of Alex. Lawrie's "History of Freemasonry," published in 1804. It is there stated to be "dated 1630," but if Bro. Paton will turn to page 52 of the new edition published in 1859 by Wm. A. Lawrie, he will find this foot-note:—"This date (1630) has been generally given, and is that which appears in the copy of the charter in Hay's MSS. in the Advocates' Library; but on reference to the books of the Lodge of Edinburgh at that period, it would appear to have been executed between 1626 and 1628, these being the years during which William Wallace, who subscribes the charter as Deacon of the Edinburgh Masons, acted in that capacity." From the foregoing I expect your readers will admit the justice of my former remark in your issue of May 12th, viz., "Bro. Paton, who is so good at re-retailing dreams and exploded notions," for instead of giving us the "latest news" he is doing his best to perpetuate the mistakes of sixty-six years ago! Poor fellow! he seems to have been asleep for the last half-century, for here he comes with his old-fashioned muzzle-loader, expecting, as he tells us, to explode the 1717 theory, which, however, happens to be defended by all the "newest appliances." So if Mr. Martini-Henry, or Mr. Snider, is as good as his word, our old friend Mr. Musket may turn to the right-about as long as he has legs left to carry him.

(To be continued.)

DARKNESS.—The darkness of Masonry is invested with a pure and dignified reference, because it is attached to a system of truth. It places before the mind a series of the most awful and impressive images. It points to the darkness of death and the obscurity of the grave, as the forerunners of a more brilliant and never-fading light which follows at the resurrection of the just. Figure to yourselves the beauty and strict propriety of this reference, ye who have been raised to the third degree of Masonry. Were your minds enveloped in the shades of that darkness? So shall you again be involved in the darkness of the grave, when Death has drawn his sable curtain round you. Did you rise to a splendid scene of intellectual brightness? So, if you are obedient to the precepts of Masonry and the dictates of religion, shall you rejoice on the resurrection morn, when the clouds of error and imperfection are separated from your mind, and you behold with unveiled eyes the glories which issue from the expanse of heaven, the everlasting splendours of the throne of God!

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London.—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina."

THE ST. CLAIR CHARTERS.

By Bro. D. MURRAY LYON, Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; Hon. Fellow of the London Literary Union; one of the Grand Stewards in the Grand Lodge of Scotland; P.M. Lodge Scarborough, Tobago, West Indies; author of the "History of Mother Kilwinning," &c.

We have deferred replying to Bro. Chalmers I. Paton's queries until we should be able to send copies of the transcripts, which, in the course of our preparation of the "History of the Lodge of Edinburgh" (Mary's Chapel), we had made from the originals of the St. Clair Charters. These MSS. were several years ago accidentally discovered by David Laing, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles-lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other MSS. of the time. The charters are in scrolls of paper—the one 15 by 11 1/2 inches, the other 26 by 11 1/2 inches—and for their better preservation have been affixed to cloth. The caligraphy is beautiful, and though the edges of the paper have been frayed and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated and making out the whole of the text. About three inches in depth at the bottom of No. 1 in the right hand corner is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a Letter of Jurisdiction granted by the Freemen Masons of Scotland to William St. Clair of Roslin (probable date 1600-1); the second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William St. Clair of Roslin (probable date May 1, 1628). They are as follows:—

No. 1.

Be it kend till all men be thir present Ires. We deacones maisteris and friemen of the Maissones w'tin the realme of Scotland with expres consent & assent of Wm Schaw Maister of Wark to our sou'ane lord for sa mekle as from aige to aige it hes bene observit amangis ws that the Lairds of Rosling hes ever bene patrones and protectors of ws and our privileiges lyckas our predecessors hes obeyit and acknowledged thame as patrones and protectoris Quhill that w'in thir few yiers throwch negligence and slewthfulness the samyn hes past furth of vse Quhairby nocht onlie hes the Laird of Rosling lyne owt of his just vrycht bot also our hail craft hes bene destitute of ane patrone protector and oversear q'lk hes gendert manyfauld corruptions and imperfectiones baith amangis ourselvis and in our craft and hes gevin occasion to many persones to conserve evill opinioun of ws and our craft and to leve off great inerpyses of pollicie Be ressonne of our great misbehaviour w'out correction Quhairby not onlie the comittairs of the faultis bot also the honest men ar disapoyntit of thair craft and v'ffeit As lyckwayes quhen dyvers and sindrie contraverses fallis out amangis ourselvis thair follows great & manyfauld inconveniencis throw want of ane [patrone and protector] we nocht being abill to await vpon the ordiner judges & judgement of this realme throw the occasion of our powertie and langsumness of process for remeid of q'r'of and for keping of guid ordour amangis ws in all tymes cummyng and for advancement of our craft and vocation within this realme and furtherens of pollicie w'tin the samyn We for our selvis & in name of our hail bretherene and craftismen w't consent foirsaid aggreis and consentis that Wm Sinclair now of Roslin for him self & his airis purches and obtiene at ye hands of our Sou'ane Lord libertie friedom and jurisdiction vpon ws and our successours in all tymes cummyng as patrones & judges to us and the hail p'fessoris of our craft w'tin this realme qu'ha of we have power and commissioun Swa that heirefter we may acknowledge him and his airis as our patrones and judge vnder our Sou'ane Lord w'tout ony kynd of appellatioun or declynng from his judgement with power to the said Williame and his airis to depute judges ane or mae vnder him and to vse sick ampill and lairge jurisdictione vpon ws & our successors als weill as burghes as land as it sall pleis our souerane lord to grant to him and his airis

WILLIAM SCHAW, Maistir of Wark.

Edinburgh Andro Symsonne Jhone Robesonne

St. Androis

Haddingtoun P. Campbell tak-and ye burdyng for Jon. Saw J. Vallance Willim Aittoun

Thomas Weir mason in Edr. Thomas Robertson wardane of the Ludge of Dumfermling and Sanct Androis and takand the barding vpon him for his bretherene of ye mason craft within they Lwdges and for the Commissioners efter mentionat viz David Skowgall Alexander Gilbert & David Spens for the Lwdge of Sanct Androis, Andro Alesoun and Archibald Angus Commissioners for the Lwdge of Dwmsfermling & Rot. Balze and Johne Saw for the Lwdge of Haddingtoun with o'r hands led on the pen be the Notairies vnderwritten at o'r commandis because we can nocht write

Achieveson Heavin George Aittoun Jo. Fwsetter Thomas Pettierwlf

Dumfermling Robert Pest

Ita est Laurentius Robeson Notarius publicus ad premissa requisitus de specialibus mandatis dict. personarum scribere nescien vt aseruerunt testan. manu mea propria [Ita est] Henricus Banna[tyne] connotarius ad premissa [de mandatis] antedictarum personarum [scribere nescientium ut aseruerunt teste] manu mea propria

NO. II.

Be it kend till all men be thir present Ires. We the Deacones maisteris and friemen of the maissones and hammermen within the kingdome of Scotland That forsamekill as from aidge to aidge it hes bene observet amangis ws and ovr predecessoris that the Lairds of Rosling hes ever bene patrones and protectoris of ws & o'r priwledgis Lyckas our predecessores hes obeyit reverent & acknowledged thame as patrones and protectoris q'rof they had letters of protection & vtheris richtis grantit be his ma'ties most no'll progenitors of worthie memorie q'lkis with sindrie vtheris of the Lairds of Rosling his writis being consumet & brunt in ane flame of fyre within the castle of Rosling in ane

The consummation and burneing q'r'of being clearlie knawin to ws and ovr predecessores deacones maisteris and friemen of the saidis vocationis, and our protection of the samyn and priwledgis thereof [be negligence] and slouthfulness being liklie to pass furth of vse q'r'throw not only wald the Lairds of Rosling lyne out of thair just richt bot also our hail craftis wald haif bene destitute of ane patrone protector & oversear quhill wald ingenner monyfauld imperfectiones and coruptiounes baith amangis our selvis and in our craft and give occasione to many persones to conceave evill opinioun of ws and our craft and to leve af many and grit inerpyses of pollicie q'lkis wald be vndertaken if our grit misbehaviour were suffierit to go on w'tout correctioun. For remeid q'r'of and for keping of guid ordour amangis ws in all tyme cuming and for advancement of our craft and vocation within his hienes kingdome of Scotland and furduring of pollicie yairntill The maist part of our predecessoris for themselves and in name and behalfe of our bretherene and craftismen w't advyse and consent of Williame Schaw maistir of wark to heines unq'le darrest father of worthie memorie All in ane voce agreit consentit and subscrivet that Williame Sinclair of Rosling father to to S'r Williame Sinclair now of Rosling for him self and his airis sould purches & obtiene at the handis of his ma'tie libertie friedom & jurisdictione upon ws & our predecessoris deacones maisteres & friemen of the saidis vocationis as patrones and judges to us and the hail professors y'r'of within the said Kingdom q'r'of they had power & commissioun Swa that they and we micht yairefter acknowledge him and his airis as o'r patrones & judge under our souerane lord without ony kynd of appellatioun or declinatoure from thair judgement for ever, As the said agriement subscrivet be the said m'r of wark and our predecessoris at maire length [proportis] In the quhill office priwledge & jurisdictione over ws and our said [vocation] the said Williame Sinclair of Rosling ever continewit to his going to Ireland q'r' he presently remanes sen the quhill [time] of his departure furth of this realme thair ar very many coruptiounes & imperfectiones rysin and ingennerit baith amangis ourselvis & in our saidis vocationes in defect of ane patrone and oversear over ws and the samyn Swa that the saidis vocationes ar altozier liklie to decay And now for saiftie thair of we hailng full experience of the cfauld guid skill and judgement quhill the said S'r Williame Sinclair now of Rosling hes in our said craft and vocation and for reparation of the ruines and monyfauld coruptiounes and enormities done be unskillfull persones thairintill We all in ane voce haif ratifiet and approven and be thir presentis ratifies & approves the foresaid former Pre of jurisdictione and libertie made and sub't be our bretherene and his heines unq'le M'r of wark for the tyme to the said Williame Sinclair of Rosling father to the said Sir William quhairby he and his airis ar acknowledged as our patrones and judge under o'r souerane lord over ws & the hail professors of our said vocation w'tin this his heines kingdom of Scotlande without any appellatioun or declinatoure from thair judgements in ony [time hereafter] forever And further we all in ane voce as said is of new haif maid constitute & ordainit and be thir presentis makis constitutes & ordanes the said S'r Williame Sinclair now of Rosling and his airis maill our only patrones protectoris and oversearis under our souerane lord to ws & our successoris deacones maisteris and friemen of our saidis vocationes of maissones hammermen w'tin the hail Kingdome of Scotland & of o'r hail priwledges and jurisdictiones belonging thairto q'r' in he his father and yair predecessoris Lairds of Rosling haif bene in vse of possession thir mony aidges by-gane With full power to him and thame be thameselvis thair waurdanis and deputtis to be constitute be thame to affix and appoynt places of meeting for keping of guid ord'r in the said craft als oft and sua oft as neid sall require All and sindrie persones that may be knawin to be subject to the said vocation to be callit absentis to amerciat transgressoris to punish unlawis casualities and vtheris dewties quhatsoever pertaining and belonging or that may fall to be paid be quhatsoever persone or persones subject to said craft to aske crave ressave intronet with and uplift and the samyn to thair awn propper vse to apply deputtis under thame in the said office with clerkis seruandis assistis and all vtheris officiaris and memberis of court neidfull to mak creat substitute and ordene for quhom they sall be haldin to answer All & sindrie plaintis actiones & causes pertaining to the said craft and vocation and againes quhatsoever persone or persones professors y'r'of to heir discuss decerne & decycle actis decretis & sentences thairvpon to pronounce and the samyn to dew executioun to cause be put And

gnallie. all and sindrie vyeris priwledges liberties and immunities quhatsoever concerning the said craft to do vse & exerce and caus be done exercet and keipet siclyke and als friely in all respects as ony vyeris thair predecessors hes done or micht haif done thameselvis in ony tyme by-gane friely quietlie weill and in peace but ony revocatioun obstacle impediment or againe calling quhatsoever. In witness of the q'lk thing to thir v'enttis w'ttin be Alexander Aikinheid servitor to Andro Hay wrytter we haif sub't thir v'nts w't our hands at

The Ludge of Edinburgh

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Johne Watt

Thomas Paterson

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Rot. Boyd ane of the mestres

Hew Douok dekin of ye measounes and vrichtis of Ayr

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The Ludge of Dumfermling

ne of .

The Ludge of Dundie

Robert Strachowne maister

Andrew West and David Quhyt maister in Dundie w't o'r hands at the pen led be the notar vnder sub'd for ws o'r command because we can not wryt

Thomas Robertson notarius asseruit

Robert Johnstone Mais . . .

Dawid Mesone Mais . . .

I Jn. Serveite m'r of ye craftis in Stirlinge with my hand at ye pen led be ye notar vnder subscriv and for me because I can not writ J. Henrysone notarius asseruit

I Jon Burne ane of the m'r's of Dumfermling w't my hand at ye pen led be ye notar vnder subscriv and for me at my command because I can not writ myself J. Henrysone notarius asseruit

Dauad Robertson ane of ye mesteris Andrew Welsone master and Thomas [W]elsone varden of ye sed Lug of Sant Androis

PRESENTATION TO BRO. WORLEY, ROYAL ALBERT LODGE, No. 907.

On the evening of the 16th inst., several of the brethren of this lodge assembled at Bro. Chard's, Aberch-lane, City, for the purpose of taking leave of Bro. Alfred G. T. Worley, J.W. and Sec., on his departure for California. In the absence of Bro. the Rev. J. M. Vaughan, W.M., who is on the Continent, Bro. — J. Lewis, I.P.M., occupied the chair, and after a short address, he presented to Bro. Worley, in the name of the lodge, the following address which had been engrossed and illuminated on vellum, together with a silver snuff-box of chaste manufacture and design:—"Royal Albert Lodge, No. 907. To Bro. A. G. T. Worley, J.W. and Sec. We, the undersigned Master, Past Masters, Officers and Brethren of the Royal Albert Lodge, No. 907, request your acceptance of the accompanying snuff-box, which we present to you in recognition of the services rendered by you to the lodge, and in bidding you farewell on your resigning your membership previous to leaving England. We trust that success may attend on you in your future career, and we heartily recommend you to our Masonic brethren in the land of your adoption. Dated, this 16th day of August, 1870." Here follow the signatures, headed by that of the W.M. Bro. Worley having made a short response, the brethren sat down to an admirable repast, after which the health and future success of Bro. Worley were drank in bumpers of champagne.

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