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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

VII.

We now return to the ten tribes of Israel, who had been carried captive by the Assyrians. In the first deportation, under Tiglath Pilezer (B.C. 739—about 14 years after the supposed foundation of Rome), the tribes who dwelt in Gilead, east of the Jordan, and a portion of those who dwelt in the northern part of Galilee, were carried into Ashur, Halah, Habor, and the country through which the river Gozan flows. The second and complete deportation was by a succeeding king of Assyria, generally supposed to have been Shalmanezzer, but his name is not given in the biblical account of the siege of Samaria. He is only said to have been “a king of Assyria.” By him the people who had been left in the land, by Tiglath Pilezer, were carried into the same region to which the other tribes had been deported. Sir Isaac Newton (*Chron. of Anc. Hist.* p. 283), with other authorities, takes Halah and Habor to be Colchis and Iberia (Georgia and Circassia), on the east of the Black Sea, the inhabitants of which, as Herodotus states, practised the rite of circumcision. Major Rennel, whose judgment is greatly respected, agrees with Sir Isaac Newton. The country through which the Gozan flows, is reasonably believed to be a district in Upper Media (on the borders of the Caspian), called Gorzan. Philo describes the Jews as being very numerous in the East, under the empire of the Persians; and Josephus (*Ant.* xi. 5), speaking of the ten tribes, states that in his time they were in great multitudes beyond the Euphrates.

I may hope to be pardoned for a short digression here, as it will tend to remove a considerable difficulty in the history of the Assyrian empire, and a doubt which has been cast upon the verity of the Scripture history. In Isaiah xx. 1, we read: “In the year that Tartan came into Ashdod (when Sargon, the King of Assyria, sent him), and fought against Ashdod, and took it.” This is the only mention we find of the Assyrian King, Sargon, whose exist-

ence was long doubted, but who is recently discovered to have been the Assyrian king who took Samaria, at the end of the three years seige (begun by Shalmanezzer), and carried away the tribes of Israel who had been left behind by Tiglath Pilezer. For the discovery of this interesting fact we are indebted to the researches of M. Batta, who, after some gleanings on the site of ancient Nineveh, turned his attention, in 1842, to Khorsabad, and there discovered a magnificent Assyrian palace, which was completely uncovered in 1845, and is believed to be the first exposed to view since the fall of the Assyrian Empire. It is from the walls of this palace, and the various tablets of gold, silver, and other materials, and from the clay cylinders discovered in the ruins, that the record of Sargon's acts have been obtained. The palace is ten miles east of Nineveh, at the foot of the Makloub Hills, watered by streams which now make it a pestilential waste, but which once, no doubt, made it a delightful spot. Compared with the earlier buildings of a similar kind, erected by other kings, it is not remarkable for its size, but its decorations are unsurpassed by those of any Assyrian edifice, with the exception of the great palace of Assurbanipal, at Koyunjik. The annals of Sargon, gathered from the inscriptions found on the palace walls, and on the cylinders, reveal him as one of the most splendid kings and most successful warriors of Assyria (*Oppert. Inscript. des Sargonides*). These inscriptions contain the following sentence, amongst others, evidently recorded by the king himself: “I besieged, took, and occupied the city of Samaria, and carried away 27,280 persons, who dwelt in it.” This was in the first year of his reign, and he subsequently, in agreement with Isaiah's words, captured the city of Ashod, and thus obtained the command of the maritime route into Egypt. He is also stated to have sent into Samaria those colonists from Babylon, Cuthah, and Sepharvaim whose struggles form an interesting episode in scripture history. He died B.C. 704, and was succeeded by his son, Sennacherib, who took all the fenced cities of Judah, but who, at length, by the miraculous destruction of a vast portion of his army (2 Chron. xxxii. 21), was driven back to Nineveh.

Returning once more to the captive tribes, whom we left between the Caspian and the Euxine Seas, we may remark, that it was not according to the Divine purpose, in relation to them and to the rest of the world, that they should settle down, as a people, in the land of their captivity. “They shall wander from sea to sea,” says the word of the Lord, by Joel (viii. 12), “and from the north even to the east they shall run to and fro to seek the word of the Lord.” They were to be, as Hosea declares (xiii. 3), “as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.” They were not to stay long in the place of the breaking forth of children (ver. 13). In accordance with these prophecies, various groups appear to have migrated, some into China, some into India, and some into other countries, including North America; easily crossing over from the eastern extremity of Asia to the western extremity of that continent. As far as customs and traditions serve to identify a people, we have evidences of their existence in these and other parts. It was probably some of the people carried into Media, who joined the tribes of Judah and Benjamin, and returned with them, partly under Zerub-

babel and partly under Ezra. The bulk of the tribes, however, there is good reason to believe, remained together, and, like those who had swarmed off from them, made their way into other regions, leaving the east, and going towards the west, in search of that which was lost—rest; pursuing their route along the northern shores of the Black Sea (“wandering from sea to sea”) until they reached the Danube, where we now find the fertile plains and valleys of Roumania.

This is not a merely gratuitous assumption, having nothing to justify it. The prophetic word plainly points northward as the place of Israel's wandering, and whence they were to come: “Go proclaim these words towards the north,” said the Lord to Jeremiah (iii. 12), “and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger for ever.” “It shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them” (xvi. 14, 15). “Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . I will cause them to walk by the rivers of water, wherein they shall not stumble, for I am a Father to Israel, and Ephraim is my first-born” (xxxix. 9, 10). All this agrees with the position of the captive tribes, and with the course which we believe them to have taken. They yearned for their own land, or to get nearer to it. The tribes of Judah and Benjamin had returned, and the tribes of Israel would naturally be attracted towards *their* land, as, indeed, the prophecies we have referred to declared this should be; and towards it they directed their steps.

As we trace the passage of a caravan across a sandy desert by the footprints they leave behind them, so we may trace the migrations and settlements of a people by the customs they carry with them, and the monuments they leave behind them. We cannot fail to recognise a portion of the ten tribes in the Beni-Israel, scattered over the country from the neighbourhood of Bombay, who profess themselves to be of the tribe of Reuben; and we may find similar means of identifying the rest of the tribes. Allatius supposes that the Israelites who were placed in the Chaboras also peopled the countries of Iberia and Colchis—in this agreeing with Sir Isaac Newton, to whom we have previously referred—and he adduces the authority of Constantine Porphirogenetes in support of the Israelitish origin of the inhabitants of Iberia, as Herodotus had done of the inhabitants of Colchis, all of whom claim to trace their descent from the favoured tribes, and practised, as Herodotus testifies, the rite of circumcision. But, in addition to these evidences of Israel's migration, we find in the very supposed track of their movements westward, monuments which have existed for many ages, and which indicate an Israelitish origin. The manner of sepulture amongst the Israelites was to place the body, not in the rude earth, but in a cave or chamber, either built of stones or cut in the rock. A stone covered the opening, and this stone seems to have been covered by alternate layers of earth or sand and vegetable matter, the sand being first laid on. In some cases they were accustomed to raise high heaps, both to serve as a monument and the better to preserve the tomb

from spoliation (see Joshua vii. 26, viii. 29, 2 Sam. xviii. 17). Now, the country north-west of the region in which the Israelites were placed, and now forming part of the Russian empire, consists of vast plains, apparently capable, when cultivated, of sustaining great multitudes, but now chiefly remarkable as places of sepulture. Dr. E. J. Clarke, the observant and intelligent traveller, who went through this region, says: "The most frequent objects here were the tumuli, which, from their great number, I should have been inclined to think had been raised as marks of guidance across the immense plains, during winter." But he goes on to say, that, whenever any one of them had been laid open, the appearance of a sepulchre placed their origin beyond dispute, as places of interment. The number of these monuments, he says, greatly increased as he drew near to the Kuban, which falls into the sea of Azov, north-east of the Crimea; and in the last stages before he reached that river he counted ninety-one, all at once in view. The Russian Archaeological Society, of which Prince Woronzow, Governor General of Odessa, is President, has brought to light many interesting Israelitish relics found in this region, many hundreds of epitaphs from tombs, &c., some of which go back to pre-Christian times, and date from the "year of our exile"—no doubt, the Assyrian captivity. No trace of any ancient work afterwards appeared, excepting tumuli, to Dr. Clark, until he reached the Bay of Taman, on the shore of which stands the remains of a very large fortress and town, entirely surrounded with tombs and broken mounds of earth, evident vestiges of human labour. The neighbourhood was entirely covered with tumuli, of a size and shape that could not fail to excite a traveller's wonder and stimulate his research. One of these tombs had been opened by the soldiers of the garrison. It was quite a mountain; and after considerable labour they opened the eastern side, when they discovered the entrance to a large arched vault, of the most admirable masonry, of a white crumbling limestone, which the country still affords. The stones of the sides were all square, perfect in their form, and put together without any cement, the roof exhibiting the finest turned arches imaginable, having the whiteness of the purest marble. It contained two chambers, and there were found in them vases and other relics, but the most noticeable of all was a fine piece of workmanship in gold, representing a serpent with two heads, studded with rubies, to imitate the eyes, while the back part of each head was ornamented with two rows of gems. Further describing the sepulchre, he states that immediately above the stonework, constructed for the vault, was first a covering of earth, and then a layer of seaweed, compressed by another superincumbent stratum of earth, of the thickness of about two inches; and the like was found in all the tombs of the country. Similar tombs, he says, are seen on all the shores of the Bosphorus; and Pallas, in his journey over this country, states the same thing. The tomb described by Dr. Clarke was no doubt that of a person of distinction, and it reminds us of several passages in the Hebrew Scriptures, especially of Abraham's tomb, called the Cave of Machpelah (Gen. xxiii. 17, &c.), the double *arce*, for so the Hebrew word signifies, consisting, as Aben-Ezra and others suppose, of an inner and an outer chamber—a common form of the Jewish sepulchre for persons of note or distinction. But what of the golden serpent found in it? Does this in any way point to Israel? I think so. The Beni-Israel, in India, are said to have each in his secret chamber a silver serpent, before which he burns incense twice a day, and scatters a little flour, singing, accompanied by a small tom-tom, during the ceremony; and we know it was not until after the ten tribes were carried away that Hezekiah broke in pieces the brazen serpent which Moses had made, as a healer, through faith, of the bites of the fiery serpents in the wilderness; for until his days "the children of Israel did burn incense to it" (2 Ki. xviii. 4). Was the golden serpent

found in the tomb, near the Bay of Taman, a representation of the brazen serpent, which had thus become an object of idolatrous veneration, if not of worship, and which, it would appear, is still used as a sacred relic and charm by the Beni-Israel? I do not ask that this conjecture should be taken for more than it is worth, but as one thing amongst others—as circumcision and sepulture—it deserves notice. May we not also find, as we pass westward along the shores of the Euxine, names which are indicative of an Israelitish origin? Do not the names of all the great rivers seem to refer to the Jordan, as marking the original seat of the people, which, before the great migration of nations westward, inhabited the country north of the Euxine, between the Don and the Danube? Thus, proceeding westward from the Don, we have the *Danez*, flowing into the Don; then we have the *Damieper*, contracted into Dnieper; and further westward, the *Daniester* or Dniester; and southward, and flowing from the far west, the *Danau* or Danube. May not all these be regarded as waymarks of Israel, in their progress westward, on the north of the Euxine?

MASONIC AUTHORITY CLAIMED BY THE S.G.C. 33°.

IN THE FREEMASON of the 24th June "A Royal Arch Companion" puts a query as to the "ruling power" claimed by the S.G.C. 33° "over all legitimate lodges, chapters," &c., and as he suggests that one of the nine members should satisfy him as to such assumption of authority, it might be well to enlighten him, while awaiting the reply from head-quarters as to what claims are put forward by the S.G.C., leaving to Bro. Yarker, for the present, the easy task of disposing of the validity of the grounds on which their assumptions rest.

Our enquiring brother states that although he has been a Craft Mason for nearly fifteen years, and a Royal Arch Mason for over twelve years, this is the first time he ever heard that they had any jurisdiction whatever over either lodges or chapters. Unfortunately, such want of information is very general among those who are not, and probably quite as much among those who are, under the immediate jurisdiction of the S.G.C. 33° by being members of the A. and A. Rite. If their unwarranted assumptions, and the grounds on which they base them, were clearly understood by the Craft at large, I think the "Golden-square Magnates" might soon (to use a trade expression, for which I hope I may be forgiven) "shut up shop."

The circular, "What is Spurious Masonry?" printed in last Saturday's FREEMASON, condenses a good deal of information on the question as to the right of the S.G.C. 33° to control the higher degrees, such as the Rose Croix, K.H., &c. That document is now being largely circulated in Ireland, where, from somewhat different causes, we are nearly as impatient of the assumption of the S.G.C. 33° as many of the English Masons are; and I am inclined to think that the time is fast approaching when the "good men and true" of both countries will make "common cause," and finally throw off a yoke which should never have been submitted to.

This is doubtless very revolutionary, but to my mind a *revolution*, not a *reformation*, is required. The latter would most likely be a compromise by which the S.G.C. 33° would be perhaps permanently established; whereas, if what is so distinctly stated and apparently proved as to their origin and pretensions is correct, they are simply usurpers with whom no terms should be made, and whose overthrow should be desired and worked for by all good Masons.

To come, however, to the immediate subject of this communication, we find that the S.G.C. 33° claims authority over all the degrees of the A. and A. Rite, from the 4° to the 33°. According to its published "rules and regulations," it "does not interfere with or militate against the authority of the Grand Lodge governing the three symbolic degrees," and requires that candidates for the higher degrees should have been previously raised to the degree of M.M. "in

some regularly constituted lodge." Take, however, the fact that the title of its 20° is "Grand Master of all symbolic lodges," in connection with the statement found in Frederick Dalcho's "Orations" (as republished under the sanction of the Illustrious the College of Knights of K.H. and the Original Chapter of Prince Masons of Ireland," where the *right* of Councils of Sublime Masons to grant *Blue warrants* is claimed as *indefeasible*, and we need have little difficulty in understanding that it is quite possible "the secret constitutions" of the Order contain provisions that, if acted on, would be found most inimical to the authority of Grand Lodge, and that as such claims could not now be enforced, it is considered wiser for the present to hold them "in abeyance."

The "Supreme Grand Council" further kindly informs us that "it does not interfere with" the S.G.C. of the R.A. or the G.C. of K.T. It "does not forbid any of its members belonging" to those Orders, though it does not recognise them as part of the Ancient system. It is strange, however, that the 13° of the A. and A. Rite, though stated by Mackey to be "Knight of the Ninth Arch," stands in the list of the 33° in Dalcho's work (published here in 1808) simply as "Royal Arch," and its identity with the existing Royal Arch Order is clearly shown by a footnote in Dalcho's work, appended to the text of the "report," where it is stated: "In this part of the report the Inspectors omitted to insert that on the 20th Feb. 5792 (A.D. 1788) the *Royal Arch Chapter* in this city, *working under a warrant from Dublin*, formed a junction with the Sublime Grand Lodge, and their members were received into our degrees free of expense, and were acknowledged as high as the 13° inclusive."

It would seem that those "modern Masons" subsequently "improved" (?) their degrees, as is further shown by a comparison of Mackey's list with theirs of 1808, in which latter the 30°, 31°, and 32° are grouped together as "Prince of the Royal Secret—Prince of Masons."

The theory which seems to have inspired Dalcho in his dealing with the "ineffable" degrees assumes just the reverse of what is usually believed, namely, that Craft Masonry is Ancient Masonry, and that the high grades are modern additions. He assumes that in the high degrees we have preserved the ancient system as it existed before the era of Solomon's Temple, and he regards the three symbolic degrees as a kind of entrance chamber, necessary to be passed through before receiving the true mysteries of Masonry, and instituted to give the Sublime Masons an opportunity of knowing the characters and dispositions of the initiated before admitting them into the inner mysteries. Viewed thus, we can easily understand the claim of control over those so-called inferior degrees. It may interest those who regret the necessary exclusion of women from our meetings, to know (as stated in a footnote to one of the orations) that "although in the symbolic lodge no woman is admitted into a knowledge of their mysteries, yet in the sublime degrees there is a female lodge handsomely calculated to interest the delicacy of a female mind. In this lodge none but females are admitted, and their officers are selected from among themselves." Clearly, the Masons of the present day are as a body in much ignorance of the ancient truths of their Order.

I trust that the discussion of this branch of the subject lately commenced will enlighten many who "took things for granted," and help to establish the true principles of Masonry by enabling the Craft to discriminate between well-founded claims and pretentious assertions.

I hope shortly to take up more in detail the "Irish branch" of the subject. It is just possible that the discretion of those at the head of the high grades here may enable them to "steer clear" of a revolution; but if they are foolish enough to come into collision with the Craft at large, their power is not worth many years' purchase. I have been looking into the "statistics" of the subject, and they point to conclusions which I may throw into shape for your columns, if deemed advisable.

Meanwhile, I trust I have to some extent shown to "A Royal Arch Companion" that if the S.G.C. 33° have not put their claims to authority over all the degrees prominently forward, it is *expediency* that restrains them; and I trust that he and others will see the necessity of standing "shoulder to shoulder" in defence of our "ancient landmarks" against a body that propounds to a brother who has got the M.M. degree, and seeks to join the A. and A. Rite, a slavish oath of allegiance to *their* authority, that hedges in his Masonic career and prevents him holding Masonic communion with brethren who hail from more ancient bodies, possessed of legal and constitutional rights; and that when the final struggle comes, he and they will be found on the side of justice and right, helping to depose from its present position a system illogical, unmasonic, and well nigh intolerable.

AN IRISH H.K.T.

Dublin, 2nd July, 1871.

THE HIGH GRADES IN IRELAND.

BY HISTORICUS.

(Continued from page 324.)

In your last the writer endeavoured to show the volcanic nature of Craft ground in Ireland. It is lamentable to observe that even in England Irish high-grade Masons are endeavouring to introduce the same fiery element into this country. They may rest assured that such a course, if successful, will inevitably cause the destruction of Masonry in this country, for such a state of things as exists under the popular and esteemed Duke of Leinster is altogether out of question in this country. Therefore, beware. If we can procure the necessary information, we will devote a few words to the consideration of the history of the "Royal Grand Council of Ancient Rites—time-immemorial," which is believed to have introduced "Misraim" into Ireland in 1822; but of the three Supreme Grand Councils of the "Ancient and Accepted Rite" existing in Britain, that of Scotland, without question, is the most regular—for the New York Council, which instituted the English, in 1846, was *irregular* and *unrecognised* at that time. The Supreme Council of Charleston deserves the support of the Craft for the honesty and straightforwardness with which it admits the Frederick the Great forgery, and states itself, from 1801, the "Mother Council of the World." In 1804 that body introduced the Rite into Paris, France, and that organisation, through Dr. Morrison, conveyed the Rite to Edinburgh. Previous to this time the Rose Croix and many other degrees (including Misraim) were practised by the Knights Templar of Scotland. Thus we find the degree of Templar Priest, Knight of the Sepulchre, the Holy Grave, Constantine, Black Mark, Knight of Death, Ne Plus Ultra, White Cross, St. John the Baptist, &c.; but the Kadosh Degree, though the writer is partial to it, never was popular in Scotland, and has even been styled the "execrable degree of *petit du*." The fact of the Scottish S.G.C. requiring the degrees of the "Royal Order of Scotland" prior to the Rose Croix must always limit the number of members of the Ancient and Accepted Rite. A good thing, we say, for the Craft, so long as Grand Lodge refuses to recognise anything but blue Masonry, as is the case at present in England and Scotland. The abandonment of the Order of Misraim in Scotland seems to have been caused by the stand made against "Accumulated Rites" by the Schismatic Council of Bro. Gourges. This stand would be just and right were the Ancient and Accepted Rite superior in authenticity to either Misraim or Memphis; but this is not so, as the one rite is quite as good as the other—lacking the latter a few extra years of antiquity upon the former.

We will, however, return to the history of the Irish Council of Rites:—

"But, with respect to the former rumour, they distinctly assert, without fear of refutation, and with a full knowledge of the facts, also with the most ample and satisfactory evidence of the same, that the Chapter of Zimmerman—out of

which the Council of Rites, at the period of its unauthorized assumption of supreme power, was framed—possessed, at that time, as a Society of Prince Masons, no better or other title whatsoever than that which a degraded Mason could confer. And in proof of this they appeal to the framed diploma or certificate to Bro. Fowler, hung up by him for exhibition in the public office of the G.L., and bearing the signature of Zimmerman; to the paper of authorisation itself, exhibited by a member of the Council of Rites, a friend of Bro. Fowler, to a member of the Grand Chapter (who has already deposed to that fact, and can, at any time, again be brought forward to verify it); and, also, to the first page of the "Records" of that chapter itself, in which its title is plainly and unequivocally set out exactly as it is here stated and described.

"Thus matters stood for about thirty years, during which time the chapter so formed by Bro. Fowler under, and by virtue of, the piece of paper which had been given him by Zimmerman continued occasionally to meet and to initiate candidates; and as the Grand Chapter had no doubt that a great portion, at least, of the mystery had been communicated by Emanuel Zimmerman; also as the new chapter did not presume to arrogate to itself *even the name* of a Grand Chapter; moreover, as the names of several highly-respectable citizens were found upon its rolls, the Grand Chapter, while it never countenanced or recognised these irregular proceedings, yet, during all that period, never threw up any technical obstacles, or adopted any defensive movements, to crush a Society which, though illegitimate in its origin, appeared to be honest in its purposes; in short, never interfered at all, or in any manner, to prevent or restrain the original chapter from pursuing its own course as an independent body with which the Grand Chapter was in no way concerned.

"But about the year 1838 the case presented a new aspect. Encouraged by the forbearance of the Grand Chapter, the Chapter of Zimmerman then put forth a claim to despotic power. Without obtaining the assent or adhesion of the Grand Chapter, or of any authorised society of Prince Masons, it constituted itself a chapter paramount; and by a vote of its own, devolving upon a part of itself an authority which the whole never possessed. It thus sought to bring into bondage as its vassals, not only other chapters of Prince Masons whose title and legitimacy were less questionable than its own, but even the Grand Chapter itself, from the refuse of which it had been engendered.

"Though from the formation of the Chapter of Zimmerman, in the year 1804, the Grand Chapter had abstained from any attack upon it, or impeachment of its title—still this irregular chapter seems to have been in daily apprehension of an exposure of its spurious birth. Aware of the absence of all legal or regular authority, and conscious of the rottenness of its original foundation, it appears all through to have been haunted by the terror of discovery, as by some ghastly spectre; and to have avoided a disclosure as though it were to be its death warrant.

"Filled with these apprehensions, the Chapter of Zimmerman about four or five years ago anxiously cast about to discover some mode of obtaining a title. What was it to do? Could it contrive to make itself antique in a moment? Could it plant and rear for itself the root and branches of the genealogical tree from which it was suddenly to put forth the tender bud of its existence? it had no legal parents, no authorised or even reputable stock, to which it could trace its origin; and it seemed to be altogether in a very helpless and pitiable position.

"But as necessity has ever been the parent of invention, so in the present case it gave rise to the invention of a parent. Adopting that maxim of genius, '*aut inventiam aut faciam*,' the Chapter of Zimmerman, not being able to discover the faintest trace of a legal origin—failing, after the most careful and laborious search, to make out for itself a Masonic father—boldly determined to beget one; and under the impulse of this grand and truly original conception it directly set about the execution of the pleasing task.

"Having met together in private, and without

the assistance or superintendence of any other chapter, the Chapter of Zimmerman gravely selected out of its own members a certain number of persons, whom it appointed a sovereign body—*generally* for the purpose of governing the Order of Prince Masons, but *especially* and particularly for the more pressing purpose of granting authority and warrant to the Chapter of Zimmerman itself; and thus, of extending in its turn the fostering care of a parent and guardian to its parentless and unprotected progenitors. But, after having brought forth its own father safely into this breathing world, difficulties, similar to those which attended the birth of the illustrious Martin Scriblerus, now oppressed the disconcerted wits of the Chapter of Zimmerman, viz., How, and by what name or names, it ought to baptise the interesting babe which it had destined to become its sire. 'The Grand Chapter,' probably, would have been the name selected, but that denomination had been long pre-occupied in Dublin. 'The Royal Chapter' might, perhaps, have served the purpose, but a chapter bearing that appellation had been for upwards of five centuries a well-known body in Scotland. Thrown back again upon the ingenuity of its inexhaustible resources, the Chapter of Zimmerman at length triumphantly produced the splendidly-superb cognomen of 'The Supreme Grand Council of Rites for Ireland,' &c., &c.—a patronymic which was at once hailed with demonstrations of the most extravagant delight, being alike euphonesly dignified and appropriately unintelligible. The next step necessary to be taken was to invent magniloquent titles for the members of the body corporate of 'The Governor'—thus begotten and baptised. In this department, it would seem that these worthies could find no suitable region in which the wing of fancy might expand and imagination take its flight. But the powers of the wise seldom remain unoccupied or long without an object upon which they may interest and exercise themselves. Though the study of more official names was incompetent to afford much space for the exertion of those brilliant abilities which had already achieved so much, yet these *philosophic Masons* were determined, under every disadvantage, still to accomplish something above the common course of affairs. They resolved that, under their hands and management, some flower should grow, even in the most arid and unfruitful soil. The native dullness of the subject could not deter these congenial spirits from research. They explored its innermost recesses—they traversed its heavy bogs and unproductive wastes, and waded through the mire—until they at last discovered and made themselves masters of a wilderness of verbiage, with which no former, or other, system of nomenclature can bear the slightest comparison. Never was a collection of names put together which were more suited, from their wild magnificence, to entrance and overawe the multitude; or from their stolid and insignificant solemnity, to astonish and confound the learned. The Secretary of this mushroom body is termed 'The Grand Secretary of the Supreme Grand Council of Rites for Ireland;' and to that superlative functionary, in such capacity, is committed the custody of 'The Records' of the 'Supreme Grand,' though all the records that the poor man ever had to keep were the lodge-book, the tavern bills, and the bit of parchment given to Fowler by Zimmerman, and since then *pleasantly* called, by his followers, an *Authorization*.

(To be continued.)

On Thursday, the 29th ult., Bro. H. M. Levy, in the name of a few members of the Lodge of Joppa, No. 188, presented Brother W. G. Jennings, the manager of the Albion Tavern Company, with a solid gold locket, seal, and a gold pen and pencil case with suitable inscription, for the high esteem he is held in by the members of that lodge, and his assiduity in looking after the comforts of its members on every occasion when the lodge meets.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 112, Holborn-hill.—[Advt.]

PROVINCIAL GRAND LODGE OF SUFFOLK.

The Provincial Grand Lodge of Suffolk held its annual gathering at the Masonic Hall, Brook-street, Ipswich, on Monday last, and was attended by a large number of the brethren. Among those present were: R.W. Bro. Sir Robert Alex. Shafto Adair, Bart., Prov. Grand Master; W. Bro. the Rev. E. I. Lockwood, Deputy Prov. G.M.; V.W. Bro. the Rev. C. J. Martyn, Past Grand Chaplain; R.W. Bro. R. J. Bagshaw, Prov. G.M. Essex; V.W. Bro. the Rev. R. F. Palmer, Prov. Grand Chap. Oxfordshire; W. Bros. W. H. Lucia, P.G. Sec.; E. Dorling, P.G. Sec.; W. Bobby, P.G.S.B.; P. Cornell, P.G. Steward; W. Wilmshurst, P.P.G.S.B.; H. Harris, P.P.G.S.D.; S. Wright, P.P.G.S.D.; F. Jennings, P.S.G. Warden; J. Pettit, jun., P.P.G. Asst. Dir. of Cer.; James Franks, P.P.G. Reg.; A. J. Barber, P.G. Org.; Rev. Dr. Shaboe, P.G. Chap.; S. B. King, P.G.S.W.; W. Hayward, P.P.G. Dir. of Cer.; S. Freeman, P.G. Treas.; J. S. Gissing, P.P.G.J. Warden; J. W. Sheridan, P.G. Reg.; Bro. Newson Garrett, P.M.; and about 100 others.

The following brethren were appointed Prov. Grand Officers for the ensuing year:—

Rt. Hon. Lord Henniker	...	P.G.S.W.
Rev. T. J. Brereton	...	P.G. Chaplain.
J. H. Staddon	...	P.G.S.D.
P. Cornell	...	P.G.J.D.
E. B. Powell	...	P.G. Supt. of Works.
Emra Holmes	...	P.G. Dir. of Cer.
G. S. Golding	...	P.G. Standard-bearer
— Newman	...	P.G. Purs.
W. E. Bailey	...	P.G. Sec.
S. Freeman	...	P.G. Treas.
— Syer	...	P.G. Tyler.

The brethren attended Divine service at two o'clock in St. Stephen's Church. Prayers were read by the vicar, Rev. G. Stokes, and the lessons by the P.G. Chaplain, Bro. the Rev. C. J. Martyn.

The sermon was preached by the Prov. G. Chap., V.W. Bro. the Rev. T. J. Brereton, from Isaiah xxviii. 16: "Therefore, thus said the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a sure foundation." All commentators agreed that Jesus Christ was the foundation here referred to. He wished, he said, that it had fallen to the lot of one more eloquent than he to preach to the brethren on this anniversary; but he gladly availed himself of the opportunity to exhort them, in all sincerity, not merely to perform their Masonic duties, but, as a Christian minister, to perform their Christian duties, to look for salvation to Jesus Christ, the chief corner-stone. There were two great points in the text—first, God's foundation for the stability of His church; and, secondly, the peculiar qualities by which this foundation is distinguished. Great pains were taken by skilful builders that the foundation of a building should be good, because, if not, the safety of the building was endangered. So, when the Great Architect had to erect the glorious temple of which Christ was the foundation, He selected the only stone which could bear the weight of the building which should be erected—namely, Jesus Christ. It was only through Christ taking upon himself the form of man and dying upon the cross that at one time sinners could be saved, God's justice satisfied, His law magnified, and His glory advanced. He passed on to notice the peculiar qualities by which this foundation was distinguished. Christ was frequently spoken of in the Scriptures as a stone, and one of the qualifications necessary was strength. The poets fabled one Atlas, who bore the earth upon his shoulders, but this Christ, the sure foundation-stone, could bear a much greater weight. Let no one present suppose the burthen of his sin too heavy for him to bear. Christ was further represented as a tried stone. The wise master-builder examined and proved the quality of the stones he used for the foundation, for were they rotten the building must fall. God had tried this foundation by laying upon Him the iniquity of us all, by causing Him to drink the cup of wrath, and placing Him in the ignominious position of death upon the cross. Herod tried it when he massacred the infants at Bethlehem, the Pharisees tried it when they charged Him with being gluttonous and a winebibber, and when they took Him to the brow of the hill and cast Him down headlong, when they took Him before Pilate and nailed Him to the tree, and when they placed a stone at the door of the sepulchre and set a watch, saying, "This deceiver said, In three days will I rise again." But in spite of this the foundation remained unshaken, and Christ had ascended up into heaven, He had led captivity captive, and had received gifts for men. What further testimony

was needed? Again this was to be a foundation-stone, a corner-stone. Corner stones were generally used for three purposes. The first was union. If the corner-stones of a building were removed, the building would fall; and if the great corner-stone were removed, the living temple would become a confused heap. The second purpose was beauty, and in Christ, the sure foundation-stone, they had the greatest beauty. The other purpose for which a corner-stone was used was for regulation—the walls must be squared up with the corner-stone; and so our lives must be regulated by Christ, the chief corner-stone. In conclusion, he asked whether all the brethren were building on this sure foundation, and if they were not, he besought them to consider their position, retrace their steps, and rest themselves upon Christ, so that in due time they might receive the benediction, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A grand banquet was afterwards held in the Public Hall, which was handsomely decorated for the occasion with the banners of the various lodges, as well as with spreading ferns and beautiful plants. The banquet was served by Bro. George Spalding, and reflected great credit upon his management. The harmony of the evening was greatly promoted by Bros. Montem Smith, Chaplin Henry, — Baxter, and G. T. Carter, who sung a selection of songs and ballads during the evening.

The Provincial Grand Master, who presided, upon the close of the repast, gave the toasts of "The Queen," "The Prince and Princess of Wales and the Royal Family," which were loyally responded to; "The Grand Master of England, the Marquis of Ripon;" "The Earl Zetland and the Prince of Wales, Past Grand Masters of England."

The toast of "The Deputy Grand Master, the Earl of Carnarvon, and the Officers of the Grand Lodge" was responded to by Bros. the Rev. C. J. Martyn and R.W. Robert Bagshaw, P.G.M. of Essex.

Bro. E. I. Lockwood, D.P.G.M. of Suffolk, then proposed "The Health of the R.W. the Provincial Grand Master," who appropriately responded.

The toast of "The D.P.G.M. of Suffolk," responded to by Bro. Lockwood, was followed by those of "The Provincial Grand Chaplain and Clergy of the Province," and "The Wardens and Officers, Past and Present, of the Provincial Grand Lodge," to which Bro. the Rev. F. Palmer replied. The "Visiting Brethren of other Provinces" was replied to by the Worshipful the Mayor of Ipswich.

Bro. the Rev. C. J. Martyn responded for the toast of the "Masonic Charities," Bros. R. M. Senderson and P. Cornell for the "Masters of the Province," Bro. Lucia for the "Provincial Grand Secretary," and Bro. Barber, Provincial Grand Organist, for "The Ladies."

Bro. Montem Smith and the rest of the vocalists were then toasted, the P.G.M. speaking in high terms of their vocal abilities and the extreme pleasure they had caused the brethren. With the Tyler's toast, one of the most successful gatherings every held in the county were brought to a close. We may mention here that Assistant Director of Ceremonies, Bro. Emra Holmes, acted as toastmaster.

The next meeting will be held at Sudbury, under the auspices of the Stour Valley Lodge. Bro. F. S. Corrance, M.P., who had been expected to attend, was unavoidably absent, and Bro. Lord Henniker had unfortunately to leave for town before the banquet.

ARK MARINERS.—The Ark Mariners of Rochdale, who constitute the oldest, if not the only continuous, Ark lodge in England, have applied to the G.M.M.M. for a warrant of confirmation.

HOLLOWAY'S PILLS.—Biliousness, Headache, and Deranged Stomach.—Recollect, reader, that most diseases come on with apparently a trifling beginning, which could at that stage be readily stopped, but being neglected, other and more serious symptoms soon set in—the stomach becomes disordered, more or less feverish signs appear, followed by loss of appetite, strength and energy. As a counteracter of these terrible symptoms it is only necessary to take moderate doses of Holloway's Pills, which will purify the blood, give a healthy action to the vital functions and restore a robust state of feeling to the greatest valetudinarian. During hot weather, when the spirits flag from exhaustion, occasional doses of Holloway's medicine will recruit the failing powers and renew vigour.—[Advt.]

ROYAL MASONIC INSTITUTION FOR BOYS.

The usual meeting of the General Committee of this Institution was held on Saturday, the 1st instant, at Freemasons' Hall, Bro. Browse, V.P., presiding. There were also present: Bros. B. Head, R. W. Stewart, J. Symonds, J. R. Sheen, and F. Walters, V.P.'s; W. Young, N. Wingfield, T. Wilkins, D. Rose, M. A. Loewenstark, J. Weaver, T. J. Sabine, A. D. Loewenstark, H. Bartlett, Dr. Dixon, J. Turner, Grosjean, Motion, &c.

Bro. Frederick Binckes, Secretary, read the minutes of the previous meeting, which were confirmed.

Six candidates' names were added to the large list of applicants for admission to the school at the October election—making sixty applicants, viz., forty from the old list and twenty added during the last six months. Nine vacancies were declared. Such a state of affairs should not be allowed to exist. If every brother would but contribute a small sum annually, all applications would be received, want of funds only preventing more than the stated number being admitted.

Obituary.

BRO. WILLIAM DONALD, D.D.

Bro. William Donald, D.D., Chaplain of Union Lodge of Portland and the Grand Lodge of New Brunswick, recently died. He was made a Master Mason in Union Lodge on the 17th of August, 1865; exalted to the degree of a Royal Arch Mason in New Brunswick Chapter, on the 30th July, 1866; admitted to the circle of R. and S. Masters, 14th August, 1866; made a Knight of the Red Cross of Rome and Constantine, 9th February, 1869; a Knight of Malta, 2nd September, 1869; and was installed a member of the Order of Rose Croix, H.R.D.M., in Moore Chapter (Ancient Rite), the 14th April, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will you have the goodness to say in next number of THE FREEMASON what is the correct size for a Master Mason's apron, as in two or three lodges that I know the size varies.

Your reply will much oblige

A MASTER MASON.

Church-street, Liverpool,
June 28th, 1871.

We copy the following from the *Art Journal* for this month, and are glad to see our Brother Rosenthal's work so highly spoken of:—

"A distinguished and very able artist, S. Rosenthal, has painted a picture to commemorate the inauguration of Freemasons' Hall. Bro. H.R.H. the Prince of Wales, the G. Master, the Earl of Zetland, the Earl de Grey and Ripon, and many other of the Brotherhood, 'Free and Accepted Masons,' figure in the group. It contains several portraits; we can depose to the accuracy of likeness in several of lesser note, while the leading personages will be recognised at once. The arrangement is excellent; each is fully seen while there is no overcrowding or confusion. The painter has necessarily introduced so many persons that perhaps grace of composition is sacrificed; but as an assemblage of portraits, it has been rarely surpassed; while as a work of art, it has high merit as well as interest, indeed, it may be justly ranked among the very best productions of its class. We presume it will be engraved, and probably some wealthy brother will present the picture to one of the Freemasons' Charities."

WE have received a ticket for the Grand Masonic Festival at Fountains Abbey on Wednesday next, the 12th inst., and regret our inability to attend. The object of the festival being to augment the fund for the "De Grey Scholarships," we are convinced it will ensure extensive support from the members of the Craft, and we wish its energetic promoters sunshine and success in their praiseworthy undertaking.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Royal Alpha Lodge, No. 16.—A meeting of this lodge was held at Willis's Rooms, on Monday, the 3rd instant, when H.R.H. the Prince of Wales, P.G.M., was duly installed as W.M. by R.W. Bro. John Fawcett, Prov. G.M. Durham. At the banquet which followed His Royal Highness, the W.M., presided, supported right and left by the Most Hon. the Marquis of Ripon, K.G., M.W.G.M.; the Earl of Dalhousie, G.C.B., P.G.M. Scotland; the Duke of St. Albans, the Marquis of Hamilton, Lords De Tabley and Eliot, Bros. Havers, Evans, Hervey, Knollys, and other distinguished members of the Craft.

Lodge of Asaph, No. 1319.—This lodge held its usual monthly meeting on the 3rd instant at Freemasons' Hall, Great Queen-street. Present: Bros. E. S. Jones, W.M.; Charles Coote, S.W.; J. Chamberlin, J.W.; Jas. Weaver, P.M.; P.G.O. Middlesex, S.D.; W. A. Tinney, D.C.; C. S. Jeykll, I.G.; T. A. Adams, P.G.P.; F. Ledger, P.M.; H. J. Tinney, Org. (*pro tem.*); J. Horton, H. Snyders, J. Egerton, W. Graves, C. B. Wright, W. Weston, J. M. Ball, J. T. Carrodus, J. H. Baker, G. A. Compton, H. B. Farnie, W. Castell, W. A. Easton, E. Terry, and L. Silberberg. The business consisted in balloting for and installing Mr. E. H. Reynolds (Professor of Music), passing Bros. Compton and Farnie, and raising Bros. Graves, Castell, Wright, and Horton to the degree of M.M. Mr. John Friskney Hutchings (Professor of Music), was proposed for initiation. This being the day appointed for the election of W.M., the unanimous choice of the brethren fell upon the worthy and greatly-esteemed Bro. Charles Coote, S.W. Bro. C. Coote, jun., was unanimously re-elected Treasurer of the lodge. Bro. E. S. Jones, W.M. and President of the Benevolent Fund attached to the lodge, and the rest of the officers of that fund were re-elected for the ensuing year, and Bro. Gilbert was re-elected Tyler. Bros. J. M. Ball, H. J. Tinney, and Wright were nominated Auditors.—There will be a Lodge of Emergency to relieve the lodge of some of the work previous to the installation meeting, when a P.M.'s jewel will be voted to the indefatigable W.M., Bro. Jones, who has so well earned this tribute. The lodge was closed in due form with solemn prayer.

PROVINCIAL.

WARRINGTON.—*Lodge of Lights, No. 148.*—The regular monthly meeting of this lodge was held at the Masonic Rooms, Sankey-street, on Monday se'nnight. The W.M., Bro. W. Richardson, was supported by Bros. Jas. Jackson, S.W.; Wm. Sharp, J.W.; John Bowes, P.M., &c.; W. Wood, W.M. 1250; John Harding, S.D.; W. Crompton, I.G.; T. Mee Patison, Org.; H. Syred, John W. Thorp, John S. Patten, John Dimmelow, Robert Richardson, Rev. Dr. Massingham, Robert Gibbons, James Hannah (Tyler); visitors, Bros. George Parker (192), Geo. Bailey (613), John Jones (145), Edwin Roberts, P. J. Edelsten, E. Auckland (1250). The lodge was opened in due form, and the minutes read and confirmed. Bro. Rawlinson was elected a joining member; Bros. Dimmelow and Howorth were passed. Bro. Bowes gave the lecture on the second tracing-board, whereupon a unanimous vote of thanks was passed to him. The lodge was closed down in ancient form and the brethren separated in harmony.

LEICESTER.—*John of Gaunt Lodge, No. 523.*—A meeting of this lodge was held at the Freemasons' Hall, Leicester, on Thursday, the 15th ultimo, the W.M., Bro. Buzzard, in the chair, and which was well attended, between 20 and 30 members and six visitors being present, and all the officers in their places. Bro. Thomas Cooper, an old P.M. of the lodge, was elected an honorary member, and a ballot having been taken for Messrs. Joseph Young, Richard Taylor, and Charles Tibbetts, who were unanimously elected, they were severally initiated into the mysteries of Freemasonry. Bro. W. Beaumont Smith, P.M. and P.P.J.G.W., was elected Treasurer for the ensuing year. There being no further business the lodge was closed, and the brethren adjourned to refreshment.—The annual festival of the lodge was celebrated at the Freemasons' Hall, Friday, 23rd ult., in lieu of St. John's Day, when in addition to the W.M., Bro. Buzzard, the following members were present, viz., Bros. Kelly, P.M. and R.W. Prov. G.M.; Toller, I.P.M. and P.G. Sec.; W. Beaumont Smith, P.M. and P.P.J.G.W.; Sculthorpe, S.W. and W.M.-elect; Baines, Sec.; Partridge, S.D. and P.G. Reg.; Mace, I.G.; Bembridge and Dunn, Tylers; Whitaker, Rowlett, Parsons, Spencer, Thorp, Dr. Clifton, Wynne, Thomson, Rev. W. Targett Fry, Tibbets, Wood, J. F. Smith, Young, Edwards, and others. Visitors: Bros. Deane, sen. (Reading), Arthur Deane (597), Hy. Deane (279), S.W. 1007, P.P.G. Reg., J. H. Johnston (P.M. 129 and P.P.G.S.W. Cumberland and Westmorland), Dr. Loughnan (724), R. H. Worthington (Cirencester); and C. Stretton (W.M. and P.P.G. Reg.), L. A. Clarke (P.M. and P.P.S.G.W.), Weare (P.M. and P.P.G.S.D.), Thorpe (P.P.G.D.C.), Gosling (P.P.G.S.D.), Bithrey (P.P.G.O.), Barber, Palmer, Atwood, Capt. Goodchild, Kirby, and Cleaver, of St. John's Lodge, No. 279. The lodge having been opened in the first degree, some preliminary business was transacted, including the reception of the Treasurer's report, showing that the receipts for the year had been £147 8s. 10d. and the payments £114 0s. 7d., leaving a surplus of £33 8s. 3d., besides arrears of subscriptions unpaid. On the motion of the P.G.M., seconded by the W.M., a hearty vote of thanks was accorded to Brother Smith for his services as Treasurer. The Senior Steward (Bro. Geo. B. Atkins) made a verbal report as to the condition of the Stewards' Fund, upon which a vote of thanks was passed to Bros. Atkins and Sargeant for their

services, and the former brother wishing to retire from the office which he has held for seven years, an elegant cup, voted at the last lodge, was presented to him in recognition of his labours. The lodge having been opened in the second degree, the chair was taken by the R.W. Prov. Grand Master, who proceeded to instal Bro. Wm. Sculthorpe as W.M. in due form, and he was afterwards proclaimed and saluted in the three degrees. The following brethren were then appointed and invested as the officers of the lodge, viz., T. H. Buzzard, I.P.M.; Rev. Dr. Haycroft, S.W.; Rev. W. Targett Fry, M.A., Chaplain; F. J. Baines, J.W.; W. B. Smith, Treas.; Partridge, Sec.; Johnson, Org.; Whitaker, S.D.; C. A. Spencer, J.D.; Rowlett, I.G.; Sargeant and J. F. Smith, Stewards; Bembridge and Dunn, Tylers. Bros. Toller, Dr. Clifton, and Richardson were elected on the Permanent Committee with the officers of the lodge. The W.M. moved a vote of thanks to the outgoing W.M. for his services in the chair, which was seconded by the P.G.M., carried unanimously, and duly acknowledged by Bro. Buzzard. The lodge was then closed, and the brethren proceeded to celebrate the festival at an elegant banquet, after which the usual loyal and Masonic toasts were duly honoured, interspersed with some excellent songs by Bros. Atwood, Deane, sen. and jun., Palmer, and others. The brethren finally separated after a very pleasant reunion.

SALFORD.—*Richmond Lodge, No. 1011.*—The annual installation meeting of this lodge was held on Thursday, the 15th ult., at the Spread Eagle Hotel, Salford. Bro. Thomas Ellis, W.M., presided, supported by Bros. Thos. Wallis, S.W.; M. Fenton, J.W.; J. Gallagher, Secy.; T. Preston, S.D.; John Ellis, J.D.; Richard Johnson, I.G.; T. Carlow, Org.; F. Richmond and Jos. Dickson, P.M.'s; R. Caldwell, P.M., D.C.; H. Holder, P.M., P.P.G.S.B. E.L.; B. Taylor, P.M. 935; E. Brookes, W.M. 935; J. Hall, P.M. 210; R. Woodruffe, W.M. 325; George Jackson, W.M. 1077; J. S. Sawyer, P.M. 1077; George Platt, I.P.M. 1077; J. Heffor, W.M. 992; N. Dumville, J.W. 152; H. T. Baldwin, P.M., P.P.G. S.B. Cheshire; Hugh Ellis; R. Westbury; A. Lafosse; A. Lesser, W.M. 852; Thomas C. Tomkins, 1244; W. Dumville, Hinkins, Hall, Openshaw, Gribbin, A. J. Stott, Walter Johnson, and others. The lodge having been duly opened, the minutes of the previous meeting were read and confirmed. Bro. Thos. Wallis, W.M.-elect, was installed in an able manner by Bro. R. Caldwell, and the following officers were invested by Bro. B. Taylor, viz., Bros. Fenton, S.W.; J. Gallagher, J.W.; Hinkins, Treas.; T. Preston, Sec.; John Ellis, S.D.; Richard Johnson, J.D.; Wm. Dumville, I.G.; T. Carlow, Org.; Walter Johnson and Hall, Stewards; Sly, Tyler. The ordinary business of the lodge having been transacted, the brethren were called from labour to refreshment, and sat down to an excellent banquet provided by Davis and Kay in their well-known style. After the cloth was drawn the usual loyal and Masonic toasts were duly honoured, the enjoyment of the evening being greatly enhanced by the singing of a glee party comprising Bros. W. Dumville, N. Dumville, Stanton, and Pearson.

ISLEWORTH.—*Villiers' Lodge, No. 1194.*—A regular meeting of this lodge was held on the 1st instant, at the Northumberland Arms' Hotel, and was very fairly attended. Bro. W. Dodd, W.M., presided, assisted by Bros. H. A. Allman, S.W.; E. T. Oswaldston, J.W.; E. Clarke, P.M., P.P.G. Supt. of Works, Treasurer; R. W. Little, P.M., P.P.G. Sec., Secretary; F. J. Lancaster, S.D.; T. Smale, J.D.; R. A. Steel, I.G.; E. J. Bailey, W.S.; H. G. Buss, E. H. Dalby, T. Cubitt, J. Verity, T. Verity, T. L. Green, and C. G. Slawson. Visitors: Bros. C. B. Payne, P.M. 27; E. Lancaster, 1044; and J. Berg, 711. The lodge having been duly opened, and the minutes confirmed, Bro. C. G. Slawson was examined and passed to the second degree. Mr. Plimsaul was then initiated—each ceremony being well and correctly rendered. The elections of officers for the ensuing year resulted unanimously in favour of Bro. Allman, S.W., as W.M.; Bro. Clarke, P.M., as Treas.; and Bro. Gilbert as Tyler; and the two first brethren named were received with great applause upon rising to respond. An Audit Committee, consisting of the officers and Brothers J. Verity, T. Smale, and T. L. Green, was then appointed, and the lodge was closed. Carriages being in attendance, the brethren then left for the Star and Garter Hotel, Kew Bridge, where a magnificent repast awaited them, and in the grounds of that superb establishment they enjoyed their dessert, enlivened by several recitations and songs, until the bell tolled the hour for return.

HARROW.—*Harrow Lodge, No. 1310.*—This flourishing lodge held its usual meeting on Tuesday, the 4th inst., at the Railway Hotel, Harrow, Middlesex, Bro. George Pym, W.M., presiding. The minutes of the previous meeting were read and confirmed. The W.M., in an admirable manner, raised Bros. Dr. Tyte, J. A. Martin, and E. Rawson to the third degree, and passed Bros. W. Spells and W. Batchelor (1178) to the second degree. Bro. Alfred Avery, P.G.D.C. Middlesex, P.M. 619, W.M. 1314, and one of the founders of the lodge, was, on the motion of Bro. F. Walters, P.M. and Sec., seconded by Bro. W. H. Green, S.W., unanimously elected an honorary member. Two gentlemen were proposed for initiation, and the lodge was closed. Refreshment followed labour. Among those present were Bros. W. Smeed, P.M., S. Homewood, J. Harrison, J. Cox, &c.; visitors, Bros. Blanchard, Batchelor, Tripp, Owens, &c.

ROYAL ARCH.

Sincerity Chapter, No. 174.—On Monday, the 19th ultimo, an emergency meeting of this flourishing chapter was held at the Cheshire Cheese Tavern, Crutched Friars. Companions J. Terry, P.Z., as M.E.Z.; Wright, P.Z., as II.; T. J. Barnes, P.Z., as J.; and Cook, as P.S.; in a faultless manner exalted Bro. Robatham (781) into R.A.

Masonry. The ceremony in the hands of such distinguished Masons was (as is needless to comment upon) beautifully rendered.

Belgrave Chapter, No. 749.—The installation meeting of this prosperous chapter was held on Friday, the 30th ultimo, at Anderton's Hotel, Fleet-street. In the unavoidable absence of the M.E.Z., Comp. Dr. Johnson, the chair was occupied by the veteran Comp. W. Watson, P.Z., who in his usual faultless manner installed Comps. W. Bourne as M.E.Z., G. Pym as H., and H. Finch as J. The following Companions were then invested as officers, viz., W. Ough, P.Z., Treasurer (re-appointed); F. Boyd, P.Z., S.E. (reappointed); H. Crabtree, S.N.; W. Johnson, P.S.; S. Homewood, 1st A.S.; E. Mackney, 2nd A.S.; W. Watson, P.Z., W.S. (reinvested); Framp-ton, D.C.; Riley, Janitor (reinvested). Some propositions of candidates for exaltation were made, and the chapter was closed until October next. Banquet was then served, under the superintendence of Comp. Wm. Smith, who exerted himself successfully to make all comfortable. Dessert was served, and the customary toasts were given and responded to. A five-guinea P.Z.'s jewel was presented to the I.P.Z., Comp. Dr. Johnson, who acknowledged this mark of approbation in an able speech. Some good songs from Comps. E. Mackney, G. Pym, and others, and the usual happy evening was spent. Comps. E. Harper, Waghorn, J. Smith, Beresford, Elliott, Johnson, Porter, and others. Visitors: Comps. S. Adams, 25; F. Walters, P.Z. 73.

MARK MASONRY.

Carnarvon Lodge, No. 7.—A meeting of this lodge was held at the Mitre Tavern, on Monday the 26th inst. Present: Bro. the Rev. W. T. Jones, M.A., W.M.; V.W. Bro. F. Davison, D. Prov. G.M. for Middlesex and Surrey, W.M.-elect, S.W.; Bro. C. Dumas, J.W.; V.W. Bro. S. C. Dibdin, P.G.O., Sec.; Bro. R. J. Mure, J.O.; M.W. Bro. the Rev. G. R. Portal, M.A., G.M.; R.W. Bro. Colonel Burdett, Prov. G.M. for Middlesex and Surrey; V.W. Bro. F. Binckes, G.S.; R.W. Bro. J. C. Parkinson, J.G.W.; and Bros. Capt. C. J. Burgess, W. G. Goodliffe, and R. G. Glover; visitors, V.W. Bro. Thos. Meggy, P.G.O.; V.W. Bro. Jas. Stevens, P.G.O.; W. Bro. S. Rosenthal, G.D.C. R.W. Bro. J. C. Parkinson and Bro. R. G. Glover were admitted on ballot as re-joining members. Bro. Arthur Power Hicks was advanced to the honourable degree of Mark Master. V.W. Bro. F. Davison, the W.M.-elect, was then presented and installed as W.M. for the year, and appointed his officers as follows: W. Bro. the Rev. W. T. Jones, P.M.; Bros. C. Dumas, S.W.; G. Cockle, J.W.; R. J. Muir, M.O.; Capt. C. J. Burgess, S.O.; W. G. Goodliffe, J.O.; A. P. Hicks, I.G.; V.W. Bro. S. C. Dibdin, Reg. and Secy. A letter from G.L. having been read respecting the G.L. Benevolent Fund, the W.M. intimated his intention of serving the office of Steward at the approaching festival, and a donation of two guineas was voted, from the lodge charity-box, to be added to his list. The lodge was soon afterwards closed, and the brethren partook of the usual banquet.

ROYAL ARK MASONRY.

A meeting of the Royal Clarence Lodge, No. 1 on the roll of the Order, was held at Freemasons' Tavern, Great Queen-street, W.C., on Wednesday, the 21st of June. Present: Bros. Morton Edwards, M.W.G.M.; Major Finney, T. O. Oxland, F. W. Koch, and A. D. Loewenstark, Supt. Generals; M. A. Loewenstark, G. Scribe; White, Emmanuel, Massey, Read, Neall, Thicllay, Henly, Funkenzstein, J. Stevens, Laing, and Woodstock. Bros. Clayton, Verry, Larkin, and Grant were properly prepared, and took the A.O.B. of this ancient and honourable fraternity. The ceremony of elevation was performed by the M.W.G.C. as Commander, assisted Bro. Oxland, as S.W., and Bro. Koch, as J.W. No other business being before the lodge, it was closed according to ancient custom, with solemn prayer.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

The St. Andrew's Conclave, No. 15. held a meeting at Masons' Hall, Mason's-avenue, Basinghall-street, E.C., on Wednesday, the 28th ult. The conclave being opened in due form, the minutes of the last convocation were read and confirmed. Sir Knight W. H. Hubbard's resignation was read and accepted, and it was unanimously resolved that the regret of the Conclave at losing his valuable assistance should be communicated to him. The ballot was taken for Bro. Jos. Armstrong, of Lodge 156, which was unanimous in his favour. No candidate being in attendance the conclave was closed with solemn prayer, and the Sir Knights adjourned to banquet. After the usual toasts, "Success to the St. Andrew's Conclave" was drunk with great enthusiasm, and the Sir Knights retired. Among the members present were Sir Kts. R. Kenyon, M.P.S.; F. Binckes, V.E.; S. Rosenthal, J.G.; and C. Saunders. Visitors: Sir Knights J. G. Marsh, P.G.S.G., G.A., P.S. Premier Conclave; E. H. Finney, jun., Plantagenet Conclave, who acted as Recorder.

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The Freemason,

SATURDAY, JULY 8, 1871.

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

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IN ROME.

ROME the capital of Italy! Rome the seat of a Masonic Grand Lodge! Such are the events of the day, and they may well arrest the attention of Europe—and especially of the Craft—even in this age of startling changes. Not a twelvemonth has elapsed since the dogma of Papal infallibility was launched from the Vatican; and now we find the champions of reason installed under the shadow of St. Peter's dome. But a few years ago, by a solemn curse, which ought to have swept Freemasonry away for ever, every member of the Brotherhood was consigned to perdition. And now the Grand Master of Italy dates his decrees from the city of the Cæsars, in sublime forgetfulness of the ill-advised and impotent malediction.

Truly, Time has reversed the verdict of the past, and many bitter memories of grief, of pain, and persecution are blotted out in the radiant hopes of the present. It is simply a matter of history that ever since the promulgation of the bull of Pope Clement XII., in 1738, against the Masonic Society, the Court of Rome has denounced the Fraternity in every land to which its influence extended, or where its voice could be heard; and not content with denunciation and proscription, there are well-

authenticated instances that it has often, by means of the detestable tribunals of the Inquisition, satiated its vengeance in the blood of Masonic victims. If the prison walls of the Castle of St. Angelo could speak, many a hideous tale would be told, and many a scene of horror revealed. But we have no desire to dwell upon such a dismal subject now that the day of light has more than dawned, and when the sun of Freedom and Fraternity rides high over the walls of the Eternal City. It is the future of Freemasonry in that classic seat with which we are now concerned, and it is upon the results to be achieved by our Italian brethren in their onward march that we would fain rivet the attention of our readers. The Craft in Italy has suffered much from persecution, but more, incomparably more, from the mistaken policy of some misguided members within its pale. Every one knows how injurious to the progress of true Masonry was the rise of such associations as the Illuminati during the eighteenth century; and, beyond doubt, the evil which Weishaupt's band accomplished in Germany was equalled, if not excelled, by the Carbonari in Italy. The doctrines of the latter resembled in all essential points the teachings of the Bavarian professor, and their natural sequence was the disruption of every social tie by the rude process of revolution. Like Weishaupt, Maghella and other leaders of the Carbonari sought proselytes amongst the ranks of the Masonic community, and, unhappily, with too great success. At the same time, it must be remembered that fifty years ago the political condition of Italy was lamentable in the extreme. The nation groaned under the misrule of foreign despots, and insignificant princelings lorded it over the descendants of the conquerors of the world. A system of *espionage* prevailed, of which we in free England can form no adequate conception, and hence the rapid spread of secret political societies, whose members endeavoured to veil their proceedings under the mask of Masonry. This is a circumstance greatly to be regretted, but it by no means follows that the Carbonari were a branch of Masonry because several Masonic brethren took part in their proceedings, or were implicated in their designs. It only proves that a good and useful institution sometimes suffers through the faults and errors of its quasi-supporters. Not that we wish to brand the political opinions of some of the Carbonari with particular reprobation—many of its members were unquestionably honest men, who strove to compass the regeneration of their country by what they considered perfectly legitimate means, and much of their programme of liberty has since been practically achieved by kindred spirits. Our protest is levelled against the introduction of Freemasonry into the arena of politics at all—no matter what may be the pretext, or however laudable the objects sought to be attained.

In thus glancing at the past, our desire more especially is to warn, with all the emphasis at our command, our brethren of Italy against the pitfalls into which not a few Continental Masons have been allured, to their own destruction, and to the disgrace of the Masonic Order. The Italian Craft has a glorious prospect before it, but in the fulfilment of its destiny great wisdom as well as resistless strength will be required on the part of its rulers. Freemasonry to be respected must be untrammelled by extraneous associations; must be unconnected with political parties, although its development may be somewhat modelled upon peculiar national idiosyncracies. The Masonry of England and America may not in its entirety be adapted to the tastes or views of Masons in Italy, Spain, or Sweden, and a colourless uniformity cannot be expected to prevail in all nations. But the fundamental principle of non-interference in politics must be rigidly observed by all who desire to remain within the fold of ancient Freemasonry. No alliances with Communism, Carbonarism, or Fenianism can be tolerated. The Craft has a constitution of its own, and membership is incompatible with habitual infractions of the pure and primitive laws therein contained. Let the Italian Masons copy the example set by England in the practice of the great principles—Brotherly Love, Relief, and Truth. Let them steadily ignore the factions whose watchwords are hatred and revenge. Let them persevere in the promulgation of true and genuine Masonry, and they may rely upon the recognition and the support of all good Masons. The English Craft will watch with ardent hope, not unmingled with anxiety, the future career of their brethren in Italy. The leaders of the Grand Orient now seated in Rome have a brilliant but arduous task to encounter. Repressing all animosities, merging all minor differences of opinion, they may consolidate the union of their country by the cultivation and dissemination of those peaceful and fraternal ideas which are the basis of the Masonic Order. Failing this, their advent to the capital will be remembered merely as an epoch of great opportunities wasted, and the very lustre of their present success will serve but to exhibit the depth and darkness of their shame.

WE have pleasure in calling attention to an article extracted from the *Daily News*, and published in this issue, because we know that the sentiments expressed by the writer are sincere, and therefore worthy of respectful consideration. The installation of the Prince of Wales as the Worshipful Master of a Masonic Lodge is an event which, of course, may be regarded as the sequel to His Royal Highness's initiation into the Craft; but still we are all pleased to find that the Prince has determined to fulfill the rôle of a working Mason in our ceremonial assemblies, as well as in the advocacy of those charities which crown the Masonic structure in England. Our esteemed confrere of the *Daily News*—whose personal acquaintance we

are pleased to have made—has rendered excellent service to the Craft upon many occasions, by the dispassionate and impartial tone of his criticisms; and he may rest assured that his genial labours will ever meet with the appreciation and approval of the Fraternity. In the preamble to his recent observations, allusion is made to the position which Freemasonry so honourably occupies in this country—a position of neutrality which enables the prince, the peer, and the representatives of every social grade to meet in fraternal communion. Freemasonry, as understood in England, cherishes as sacred and inviolable the principles of loyalty and attachment to the ancient institutions of the land. Hence our reverence for law, our devotion to order, our distaste to anarchy, our abhorrence of violent change. We are proud to be able to record that another instance of this deep-seated feeling on the part of English Masons was exhibited last week. By the special permission of the M.W. Grand Master, a Masonic demonstration, probably weak in numbers, but strong in zeal, took place at the ceremony of laying the foundation-stone of the Green Coat Schools at Camberwell. Unfortunately, although invited, we were unable to attend, but we have learned from those present that the proceedings were conducted with a dignity and decorum worthy of the reputation of the Craft. Brother Edward Clark, W.M. 1319, Past Provincial Grand Superintendent of Works for Middlesex, was entrusted with the direction of the Masonic programme, while the stone was actually laid by the Lord Bishop of Winchester.

It is so seldom that brethren in the metropolis have the opportunity of enacting a part in operative Masonry, that the efficient performance of a duty of this description becomes really important, and we have therefore the greater reason to rejoice that the ceremony was worked to the entire satisfaction of the Bishop and of the numerous and respectable assemblage present in honour of the occasion. Indeed, we are informed that his Lordship emphatically declared how pleased he was to meet "the Masons," and that he directed his discourse more especially to them as men who could understand and enforce its practical allusions. We are tempted to write thus much because an actual report of the meeting has not reached us, and may therefore add that a handsomely engraved silver trowel was presented to Bishop Wilberforce by the Sphinx Lodge, as a memento of the auspicious event of the day. The installation of the Heir Apparent as a W.M., and the kindly participation of a Right Reverend Prelate in a Masonic ceremony, show more clearly than words can convey how thoroughly engrafted in the minds of Englishmen are the peaceful, loyal, and religious tenets of the Craft. To use the old refrain, "There's nought but what's good to be understood, by a Free and an Accepted Mason."

SIR WALTER SCOTT was recently made a Freemason in the St. David's Lodge, No. 36, Edinburgh, holding of the Grand Lodge of Scotland.

We have received a copy of the Supplement to "Cook's Excursionist," giving the progress of the K. Templars through Ireland and their visit to Enniskillen, and are highly pleased at the reception they met with, and the manner they appear to have enjoyed themselves; want of space precludes our reproducing the account. We have also been favoured with a long report of their entertainment at Glasgow, which we are compelled to reserve till next week.

Mulum in Parbo, or Masonic Notes and Queries.

COWAN.

My thanks are due, and are offered, to Bro. Hughan, for the trouble he has taken to answer my question on the word COWAN. I submit, however, that what he has adduced from Bro. D. Murray Lyon, though very interesting and useful as to the use of the word COWAN by the operative Masons of the 16th and 17th centuries, does not in any way answer my question as to the origin and use of the word by speculative Masons. No doubt, it was a term employed by the operatives to denote a clandestine Mason, an illegitimate, who had not been initiated by a regular apprenticeship, as the craft required that every Mason should be; but we cannot use the word in that sense. If we can, then there is no distinction between a *cowan* and an *intruder*, for an illegitimate or non-initiate would be an intruder if he sought to enter a lodge. The *operatives* sometimes, as Bro. Hughan has shown from Bro. Lyon, admitted a *cowan*; the *speculative* Masons, never. But, I repeat, my inquiry was as to the *origin* or *derivation* of the word Cowan, and what it signifies amongst us. We know what an "intruder" is; what is a "cowan?" I suggested a listener, and gave my reason. Will or can any brother help me to a better derivation or Masonic import of the word?

WILL CARPENTER.

THE CHARLESTON WARRANTS.

One of your correspondents says: "The proof of the Charleston warrants and statutes not being a forgery is to be found in the 3rd vol. of 'Histoire secrète de la Cour de Berlin, par Mirabeau.' Another says that the same work 'vol. 1, p. 215, shows that Frederick was imbecile on the 1st May, 1786, and had been dying for five months.'"

Perhaps some correspondent will give an extract from the 3rd vol. If there is any allusion, however slight, in a book published in 1789, which has any bearing upon the subject, it is obvious that this could not be wholly an invention of 1802.

LUPUS.

THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY (409).

The simple declaration by "X. Y. Z." cannot set aside what is known to have existed for so long a time. Let him give his name, and we will then be able to judge on what authority we are to rest for such a statement as he makes at page 409.

AN EDINBURGH MEMBER OF THE ROYAL ORDER.

VISIT TO BRITAIN OF AMERICAN KNIGHTS TEMPLAR (p. 409.)

A most serious question has now arisen affecting members of encampments in Britain—in fact, now throughout the world. The question is: Are the Knights Templar meeting at Glasgow, under the name of the Girvan Encampment, a spurious body, or are they a legal body? A member of the Girvan Encampment boasts that they are the only legal body in Scotland. The sooner some light is given on this important subject to Knights Templar the better.

A KNIGHT TEMPLAR.

INFORMATION WANTED.

The friends of Bro. ADOLPHUS NOHL wish to learn his whereabouts. He is a German by birth, very tall and stout built, dark complexion, black hair and beard, slightly grey, and about 60 years of age. When last heard from he was in Liverpool, England, October, 1869. Direct information to Bishop, Sherman and Co., *Masonic Mirror* office, San Francisco, California.

The press, generally, will confer a favor by copying the above. Will the London FREEMASON copy, also Masonic press throughout the world.—*Masonic Mirror*, San Francisco.

Original Correspondence.

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

SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Will you permit me the briefest reply possible to this anonymous correspondent?

1. I mentioned the Royal Order of Scotland as proving the connection of the Rosy Croix with the Templar prior to the formation of the Rite of 25°.

2. There is really little difference betwixt all the K.H. degrees.

3. After examining the matter for myself, I believe in Rajon and Thory as to the origin of the A. and A. Rite rather than in the *very much* interested Mackey.

4. Your correspondent seems unable to see anything not expressed in the plainest language. I mentioned the trades of Pirlet and Lacorne as showing how ridiculous it was for a tailor and a dancing-master to invent a rite creating Emperors and Princes! I can afford to treat with contempt the ludicrous twist he has given to my business—one that employs all Lancashire, and in which, to make a bare living, I have had to turn over £50 to £100,000 per annum. Nor am I "Head of the Council of Rites," but a subordinate member thereof merely.

5. Your readers must form their own conclusions as to the quibble about Mirabeau's "History of the Court of Berlin."

6. In regard to my treatment of the S.G.C., I can only say that I usually treat people as I am treated. That I have had no correspondence on matters with the S.G.C. itself, but merely with one of their subordinates, who had insulted me, and for which I have as yet no apology, or remedy offered.

7. In reply to the last paragraph, I can only say that my own certificate is from a plate much over 50 years old, with a K.H. seal attached 100 years old, signed by aged members of the Order, and containing, amongst dignatorial Commanderships of our Ancient Council, the degrees of "Grand Inspector and Grand Prince and Keeper of the Ancient Royal Secrets," and that I would not exchange this patent for those of all the other spurious councils in the world. The London S.G.C. have never hitherto shown any disposition to meet brethren half way. When they agree to recognise all the privileges of all the time-immemorial conclaves, my hostility ceases. But when this arrives, I will withdraw from all Masonry in which the allied bodies are mixed up, confine myself to the worthy old Craft, and recommend everybody else to do the same. The London governing bodies above Master Mason are the very hotbeds of Masonic vice and Masonic schism, and are simply contemptible.

Faternally yours,

Manchester.

JOHN YARKER.

THE AMERICAN KNIGHTS TEMPLAR AND THE GLASGOW GIRVAN ENCAMPMENT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your correspondent, "Frater + Carolus," while professing to be anxious to secure a greeting for the American Knights Templar, at present in this country, takes a curious way of expressing that anxiety, namely, by finding fault with them for accepting the first invitation they received on landing on our shores. Would it not have accorded better with "Brotherly Love" if "Frater + Carolus" had endeavored to excuse their fault, if unwittingly they had committed one, by attributing it to their want of correct information, rather than to invoke on their devoted heads the punishment of "exclusion from all other encampments or meetings of Knights Templar in England or Scotland?"

It would also have been more consistent with that "charity that should at all times characterise a Mason," as well as with truth, which should be another of our distinctive features, if he had made further enquiries before launching his invectives against the Girvan Encampment.

The "Cosmopolitan Calendar" is a very valuable compilation, but it is a new doctrine that an omission from its pages is to be taken as positive proof of illegality. It is true that the Girvan Encampment does not hold under what is called the Grand Priory of Scotland for the, to them, sufficient reason that they hold a charter of a date long anterior to the formation of that body; and therefore they do not feel inclined to give it up in order to receive one from an authority younger than themselves.

The Girvan Encampment, No. 32, is a perfectly legal body, working under a perfectly warranted charter, and in strict conformity to its terms. If

there are illegal Templars in the neighbourhood of Glasgow, they have nothing in common with the Girvan Encampment, and any of "Frater + Carolus's" friends would find that they could not gain admission thereto at anything like the scale of fees he has named, nor unless they had been previously exalted in the Royal Arch degree, and were at the time in good standing with both their lodge and chapter.

The sneer about the different "calibre of the clandestine encampment at Aberdeen" we can afford to treat with the contempt it deserves, while admiring the logic that makes a difference of social rank the test of legality.

We think sufficient has been said to show brethren that they should take the trouble to ascertain facts before they rush into print, and under the shelter of a *nom de plume*, malign those who are working as legally as themselves.

G. W. WHEELER.

July 1st, 1871.

THE HIGH DEGREES.

(To the Editor of The Freemason.)

SIR,—In your issue of June 17th, you have an article by "An Irish H.K.T.," who says "the mere fact" of a brother seeking admittance to a Rose Croix chapter is taken as sufficient to debar him from that honour. He might also have added that there is at this time a notice before the Grand Encampment proposing that no brother shall know that he is to be brought forward; in fact, the members of the "higher degrees" are doing their best to make Freemasonry a large Conservative Club, where none but those with "gentle blood" or big purses will be admitted. This is so thoroughly unmasonic that I am sure the brethren will not permit themselves to be placed in such a false position.

"H.K.T." also says that after ballot in the chapter he is expecting (though of course he does not know he is to be proposed) to join, a ballot has to be taken in the Council of Rites. This applies with equal truth to a candidate for H.K.T. honours, for after a successful ballot in the encampment, of which the proposed being a member, he has again to go through the ordeal in the Grand Encampment, which gives it the power of refusing any one who may in any way have made himself disagreeable to members of the Grand Encampment, thus making this degree equally hard to obtain as that of Rose Croix, which no brother here can receive unless he is a K.T., thus violating the very constitution under which the Council of Rites works. The higher degrees in Ireland, "H.K.T." says, are, Masonically, almost "worthless." He should have said, "quite worthless," because they are no proof of Masonic worth, for the brother who works well all the degrees is the very one who will be refused, even though he may be a highly-educated intelligent man. It is also a fact that those who know most of Prince Masonry, and work it best, have got the degree out of Ireland.

I trust English Templars will not allow themselves to be brought into the condition we are here, but will hold to be free of all connection with the "Golden-square Council," and maintain their ancient rights and privileges with such supervision as may be necessary for proper working and uniformity of proceedings.

Yours,

"CONSTANCY."

Dublin, 29th June, 1871.

"OUR ANCIENT BRETHREN" ONCE MORE

[Reply to Bro. Howard's Letter of June 3rd, page 346.]

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Bro. Howard asked me to state the grounds for believing that the lines quoted by me the week previous—viz., "For seven of England's royal kings," &c.—were written by A. Mundy. Permit me, in the premises, to state that I used the words, "probably written by A. Mundy." My reason for that supposition was simply this: A. Mundy wrote in 1605 "Britannia Re-united." It was written for the purpose of extolling the Merchant Tailors guild on the occasion of Lord Mayor's show. Just two years afterwards, viz., 1607, I find another poetical composition, written for the same object, on a similar occasion, closely following up the same ideas, stating the same facts, and possessing the same kind of jingle as the former. This led me to hazard the opinion that the two were written by the same individual. If my supposition was not right, I sincerely thank Bro. Howard for correcting me.

Fraternally yours,

JACOB NORTON.

Boston, U.S., June 16, 1871.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—In the review of "The Proceedings of the Grand Lodge of Massa-

chusetts," by Bro. Hughan (June 10th), Bro. H. was pleased to designate our Deputy Grand Master as the Rev. Charles L. Woodbury. Permit me to correct him as far as the "Rev." is concerned. Bro. Woodbury is not a Rev., but a distinguished member of the bar. He formerly held the position of judge, and was at one time District Attorney of the United States, and during the last two sessions was a leading member of the Democratic party in the Massachusetts Legislature.

Yours fraternally,

JACOB NORTON.

Boston, U.S., June 23, 1871.

THE GRAND MASONIC GATHERING AT PENZANCE.

Penzance, Monday Afternoon.

The most ancient documents in England relating to Freemasonry is found in the Old Royal Library at the British Museum. It is a small quarto manuscript on vellum, at least 500 years old, and the second "article" begins thus:—

"The secunde artycul of good masonry,
As ge mowe hyt here hyr specyaly,
That every mayster, that ys a mason,
Most ben at the generale congregacyon,
So that he hyt reasonably y-tolde
Where that the semblé schal be holde;
And to that semblé he most nede gon,
But he have a resenabul skwsacyon."

The Masons of the westernmost and other provinces will have no "resenabul skwsacyon" (excuse) for non-acceptance of the invitation of their Grand Master if their brethren of Mount Sinai Lodge, at Penzance, can help it. For 120 years that lodge has been in existence—answering all reasonable demands on it, welcoming the brother who set foot on shore near it (it was held, in its earliest days, at the Ship, on the Quay); speeding him as he lost sight of his native land, perhaps for ever; recruiting its ranks generation after generation; handing down its local as well as the world-wide traditions of the Craft; initiating the young; bearing its old men sorrowfully to the grave—in short, fulfilling the duties due to its neighbourhood and to the Fraternity; and it was not likely that it would omit anything in its power to give the country a fit and proper welcome. It is ten years since a similar "semblé" took place here. The lodge was then held at the "Union," as it had been for many previous years, but the visitors will now have to gather at the Public Buildings; and the sons of Hiram Abif will not fail to observe and value the massive pile and substantial workmanship before them, and the granite fountain whose fixture was expedited in their honour—a basin hewn from a block worthy the giant cities of Og and Bashan.

The lodge has received special attention for weeks, and its symbolism, adornments, and aids to "work" can hardly fail, we should think, to give satisfaction. The zealous Secretary, Bro. Goldsworthy, was taken seriously ill while superintending what is little else than a transformation of this apartment; but many of the Mount Sinai brethren, from the Mayor and Bro. F. Boase, P.M., down to "Entered Apprentices," have taken an active interest in the work carried on by Bro. C. Curnow as a cabinet-maker and decorator, and by Mr. Pine with his paints and brushes. We have heard that unwritten Masonic law says: "Three must rule a lodge, five may hold a lodge, but only seven can make a lodge perfect." Now, Mount Sinai Lodge would contain seven times seven comfortably; half as many again of the Fellow-Craft, with harodim and menatzchim (rulers and overseers), may crowd it to-morrow; but the only regret is that it is not large enough to hold all who may wish to pass within its portals. This compactness, however, suits the present members of Mount Sinai Lodge, which shelters about forty brethren, and will not interfere with to-morrow's larger gathering at ten o'clock. This lodge, used hitherto by warrant only, will be formally dedicated by the Provincial Grand Master. The province assembles in the lecture-room, contiguous to St. John's Hall, which has been temporarily decorated and fitted for Masonic gatherings. This apartment holds comfortably 200, and its walls are brilliantly festooned and ornamented with banners, devices, symbols, and watchwords. Overhead, the star-sprinkled firmament; in the East, sending its rays from above the Master's chair over the lodge, the All-seeing eye, denoting "the omnipresence of God in His watchful care over His creatures, and the equal distribution of those good things which will contribute to make us happy in this world." So at least Dr. Oliver, one of the great Masonic writers, tells us. The clouds above the Master's head may also denote majesty and power. Near them are the Divine command, "Let there be light," and the fulfilment, "And there was light." The Master's seat (which, as well as others, is of great age) is placed on a dais between the well-known two pillars (beautifully marbled by Mr. Pine.) The sides of the room are pannelled by other

pillars; and between these are suspended pictures emblematic of various degrees in the Craft, the portraits of departed or existing worthies, and prints of the benevolent institutions of the Masons. Opposite the Provincial Grand Master is seen the "counterfeit presentment" of Bro. Curnow, one of the oldest and most respected brethren Mount Sinai ever had; to the South is one who deservedly stood high in the province, Bro. Richard Pearce. Both are three-quarter length, and excellent portraits. That amidst the rich and comfortable-looking furniture of the lodge, should meet the eye at every turn compass, and plumb, and square, every one would expect. Tesselated pavement; sun, moon, stars; sacred names (emblazoned, but unmentionable); triple taus, blazing stars, angles; hands, pentalphas; the theological ladder, with its "rounds" of faith, hope, and charity; the best and greatest of all books—wherever the eye turns there is something to remind it of belief in God, of the theological and cardinal virtues, of duty to be done in this world, of a state of reward and happiness hereafter. He must be a dullard (and, of course, no Mason is) who can look at these suggestive signs without being reminded of the highest and holiest principles.

But it is not permitted mortal man to live on thought. Bread must be had for the body as well as food for the mind. After long journeys, duties more or less arduous, and a walk to St. Mary's Church and back, the brethren must dine; and if what we see and hear be correct, they will find good refreshment after labour. St. John's Hall is occupied for sixty feet of its length by three tables, with one at the head of these and at right angles to them. The orchestra is decorated by beautiful plants from Mr. R. F. Belitho's conservatories; the space beneath the galleries is draped with flags; the Provincial Grand Master contributes *largesse* from the abundant stores of shell-fish formed around his island kingdom, and from the lovely gardens of Tresco. Bro. and Right Worshipful Master Augustus Smith is himself superintending to-day the arrangements; Bro. W. Mitchell, of the "Western," is busy in the many preparations required of a host who has a reputation to maintain. Penzance is remote, and has not the advantage of a more central situation; but, should fine weather favour the Craft, not the least pleasant of their annual convocations will be held in that town to-morrow.—*Western Daily Mercury*, July 3.

[A full report of the proceedings on Tuesday will be given in our next.]

SIX HUNDRED THOUSAND MASONS.

We have at the present time, upward of 7,000 Lodges in active operation in the United States, with an aggregate membership of 600,000, with an annual increase of about 50,000. The Annual dues to Grand Lodges, so far as have been reported, amount to the sum of 30,138 dollars. And when we consider that the reports from which those figures are taken, are most of them, for the year 1869, and many as far back as 1866, and that the increase has been continuing from that time to the present at the rate of about 50,000—with these figures before us, we may truly say: We are a nation of Freemasons! and should the principles which are inculcated extend with our membership, and be forcibly impressed upon the minds of the initiates, so that they would practise them, the institution would be the promoter of much good, and bring no discredit upon us as a nation. Six hundred thousand brothers linked together in one common bond of union, strong and firm, one and inseparable. And among this number are to be found men of every nation and religious creed; men of different political opinions; men of every profession; men occupying high places of trust in society and the civil government. And against this band, which cannot, as a class, be out-ranked for intelligence, patriotism, liberality, and all those virtues that characterise the good and true, a crusade is being inaugurated. A black cloud, no bigger than a man's hand, has arisen, and threatens death and destruction to all Societies; a cloud full of thunder and brimstone, which was conceived in the brains of a few old ladies wearing breeches, who were recently assembled in grand convention at Pittsburgh, where they resolved that it was advisable to put an end to all this humbuggery of assisting brothers in distress, and "doing unto others as you would they should do unto you." In fact, they are fully persuaded in their own minds, that if the earth shall continue to revolve on its axis, and not in precise accordance with their views, then the whole machinery must be stopped. All we have to say to them is, when they succeed in overthrowing the Masonic Institution they will write to us; but we are fully persuaded that it will not be while there are "hungry ones to be fed," "naked ones to be clothed," "sick and afflicted to be attended," the "widow to be consoled," and the "fatherless to be comforted."—*The Square*.

GRAND LODGE OF NEW YORK.

The Most Worshipful Grand Lodge of the Ancient and Honourable Fraternity of Free and Accepted Masons of the State of New York assembled at Apollo Hall, in annual convention. Nearly all the Grand Officers were present at the first session, and these, in full regalia, together with the representatives of subordinate lodges in the State, to the number of about 2,000, made the assemblage an imposing one. The lodge was opened in due form at 2 p.m., the respective Grand Officers taking their appropriate stations, and with prayer offered by R.W. and Rev. Bro. R. L. Schoonmaker, Grand Chaplain. After opening, an ode prepared for the occasion was finely rendered by a choir selected for the purpose, under the direction of W. Bro. W. F. Sherwin of St. Cecile Lodge, No. 568, of New York.

On motion of R.W. Bro. W. T. Woodruff, all Master Masons of subordinate lodges in good and regular standing were permitted to visit the Grand lodge during the sessions.

The R.W. Bro. Rev. John G. Webster, Grand Chaplain, delivered the annual Chaplain's address—an address containing much of interest to the Craft, and which was listened to throughout with general attention.

On motion of W. Bro. Isaac L. Brown, it was ordered that the address be printed in full in the transactions.

The M.W. Bro. John H. Anthony, Grand Master, next delivered his address, during the reading of which he was frequently interrupted by applause, and particularly at the portion of it relating to French Masonry, and as to the attitude to be taken by the New York Grand Lodge towards the Grand Lodge of Quebec. The address, although much briefer than usual, is one of peculiar significance and of special importance. On motion, it was ordered that it be referred to a special Committee for subdivision. The Deputy Grand Master, Senior and Junior Wardens were appointed as such Committee.

R.W. Bro. James M. Austin, Grand Secretary, presented his annual report, which stated that the total amount of money received for the Masonic year ending May 31, 1871, was 63,854 dollars. The number of lodges making returns during the year has been 635, and in these bodies the following work has been accomplished: Initiations during the year, 6,778; affiliations, 1081; total number of Masons registered, 7,859. The number of Masons admitted during the year has been 1,844; expelled, 47; suspended, 33; stricken from roll, 2,037; restored to membership, 349; died, 702; total number of Masons now in State in good standing, 75,262; total number of warranted lodges on roll, 649.

On Wednesday, R.W. Bro. Breed presented the report of the Committee on Foreign Correspondence, which, after some discussion, was, on motion, received. The report is a pamphlet of 100 printed pages, in which the status of Masonry throughout the world is given in detail. To the report a resolution was appended in relation to the Grand Lodge of Quebec, advising that the Grand Lodge of New York extend to the Grand Lodge of Quebec, in the province of Quebec, Canada, full and fraternal recognition as a regular Grand Lodge. The story of the differences existing between the two Grand Lodges of Canada extends over too long a period and would occupy too great a space for reproduction at this time. Suffice it to say that the whole question has been thoroughly reviewed by the Committee, and from the investigation made the above conclusion is arrived at. The Quebec Grand Lodge has heretofore been recognised by Grand Lodges in the United States and by the Grand Lodge of Nova Scotia. Of the States bordering on Canada only New York and Vermont, as yet, withhold recognition. Before acting in the matter, the main record of the facts bearing on the question was read by direction of the Grand Master.

The resolution appended to the report was subsequently unanimously adopted, and the Grand Lodge, rising, received the new Grand Lodge of Quebec with the grand honours.

On Thursday, the third day of session, the Grand Lodge proceeded with the annual election of officers,

M.W. Bro. John H. Anthon retiring from the chair, while his place was occupied by M.W. Bro. Isaac Phillips. For the office of Grand Master for the ensuing year the name of the present incumbent was proposed by M.W. Bro. Stephen H. Johnson. R.W. Bro. William T. Woodruff, on the part of an opposition, offered as a candidate W. Bro. Gilbert E. Wood, Master of Pilgrim Lodge, No. 204, of New York city. The Grand Master appointed R.W. Bros. G. Brody and C. B. Wade, and Bro. C. Addoms, W.M., tellers, and balloting followed. The total number of votes cast was 2,272, of which the present Grand Master received 1,910, and Wood, 356—scattering, 6. The result, on being declared, was received with great applause, whereupon M.W. Bro. John H. Anthon was presented to the Grand Lodge by a committee consisting of M.W. Bros. Johnson, Evans, and Jenkinson, and accepted the honour conferred in a few brief but appropriate words.

At the request of the Grand Master, M.W. Bro. Stephen H. Johnston took the East, when the following officers were re-elected by acclamation:—R.W. Bros. Christopher G. Fox, Deputy G. Master; Edmund L. Judson, Senior Grand Warden; and James W. Husted, Junior Grand Warden. Each of the officers were in turn notified of their election by committees appointed for the purpose, and, upon being presented to the lodge, accepted the positions. M.W. Bro. John W. Simons, present Grand Treasurer, was re-elected by acclamation. The lodge then proceeded to the election of Grand Secretary, upon which something of a contest arose, the names of R.W. Bros. James M. Austin (now Secretary) and Frederick W. Herring being both presented. The election resulted as follows: Total number of votes cast, 1,740—Austin, 1,509; Herring, 231. R.W. Bro. Austin was thereupon declared duly elected, and, being present, accepted the position in a feeling address. R.W. Bros. the Revs. R. L. Schoonmaker, F. C. Ewhr, and John G. Webster were next re-elected Grand Chaplains by acclamation. Also W. Bro. Johnston Fountain was re-elected Grand Pursuivant; W. Bro. John Hoole, Grand Tyler; and R.W. Bro. George H. Raymond, Grand Lecturer. The remaining Grand Officers holding their respective offices under appointment of the Grand Master, the election was declared closed, and, on motion, the officers elected were all duly installed by M.W. Bro. James Gibson with the usual ceremonies.

The Grand Lodge concluded its annual communication on Friday, the 9th. After opening, a letter was read by the M.W. Grand Master Anthon, which had been recently received by M.W. Bro. Jenkinson, Representative of the Grand Lodge of Ireland, near this jurisdiction, giving an account of Masonry in that country. Among other matters mentioned, was that a new Masonic hall had recently been erected in Dublin at a cost of 80,000 dollars, and also that a new lodge had just been instituted in the University of Dublin, which was working well, many of the professors and students having already become members thereof.

W. Bro. Seaman, from Committee on Constitution and Laws, reported in favour of the resolution increasing the yearly Grand Lodge dues from fifty cents to seventy-five cents, twenty-five cents of which sum should be devoted to the Hall and Asylum Fund. The report occasioned debate, when Grand Master Anthon, passing the gavel to M.W. Bro. Stephen H. Johnson, addressed the Grand Lodge, making a stirring and eloquent appeal in aid of the great charitable enterprise in which the Fraternity is now engaged. It was the first time, he said, that he had publicly called upon the Craft for aid in the work, and he sincerely trusted it would never again become necessary that he should do so. A scene of much enthusiasm followed, the resolution was adopted unanimously, and voluntary offerings were immediately made to a large amount. Although the exact sum is not known, it is estimated that nearly 6,000 dollars were added to the fund. Nearly all the Grand Officers donated their fees for attendance and travelling expenses, about 30 dollars each, and many of the representatives followed the example thus set. W. Bro. Robert H. Thomas, of Kane, and W. Bro. Henry D. Walker, of Independent Royal Arch, both lodges of this city, on behalf of these bodies, donated 1,000 dollars each, and several other Masters of lodges pledged themselves in sums of 100 dollars and upwards. W. Bro. Isaac H. Brown, Master of Puritan Lodge, individually donated 200 dollars. The result of the Grand Master's appeal was a most gratifying one.

When the enthusiasm had somewhat subsided, the Grand Master announced that the list of appointed Grand Officers, and that of District Deputies, for the ensuing year would be made out and announced after the Grand Lodge had ceased its labours. Also the Committee of five, authorised by the resolution providing for a revision of the Constitution. Prayer was then offered by R.W. Bro. the Rev. R. L. Schoonmaker, and the Grand Lodge was adjourned *sine die*.

THE FREEMASONS.

[From the *Daily News* of July 5.]

A striking contrast between Freemasonry as it is known in Great Britain and Freemasonry as it is regarded in some Continental countries was furnished by yesterday's *Court Circular*. The installation of the Prince of Wales as Worshipful Master of the Alpha Lodge of Freemasons was recorded therein, and one more testimony given of the complete harmony which prevails between constitutional government and the tenets of the Craft. It is the boast of Freemasons that their Order stands alone, and nothing offends a zealous brother more deeply than to affect to regard the Craft as an organisation of similar character to those recently described in these columns—the Foresters and the Odd Fellows. That which is the boast, and the laudable boast, of the two latter bodies, Freemasons repudiate with disdain. "We are not an insurance office. We are not self-seeking. Higher motives than mere worldly prudence govern us. No one is admitted into our ranks who does not declare himself uninfluenced by mercenary or other unworthy motives"—such is the outspoken creed of the Brotherhood, of which the Prince of Wales is a ruler. Those members of the general public who believe Freemasonry to be in any sense a benefit society might listen with advantage to the debates of the Grand Lodge, which is presided over by the Marquis of Ripon, as Grand Master, and attended by the leading members of the Craft. Grand Lodge, it may be explained, is the parliament of Freemasonry, and holds four regular meetings in each year. It is composed of Freemasons who have attained, by services rendered and the suffrages of their brethren, a certain defined position in private lodges to which they belong, and who meet and deliberate as representatives of the Order at home and abroad. Grand Lodge is, then, a strictly constitutional body, with a sway which extends over the four quarters of the globe. At Simla and at New Brunswick; at Shanghai, Barbadoes, the Cape of Good Hope, Tasmania, and Australasia are Freemasons' lodges which are worked under the Grand Lodge of England, and the members of which are guided and governed by its decrees. The debates of Grand Lodge are published in the Masonic organs of opinion, and it is certain that the doctrine it lays down has considerable influence for good or evil on the mind and temper of the Craft. It occasionally happens that discussion arises concerning the recommendations made by the various boards and sub-committees, and when a proposed grant of money to a distressed brother is the text, no doctrine is laid down more forcibly than that Masonic work and Masonic honours cannot be held to purchase a right of relief. The brethren are frequently warned against encouraging men to neglect their business for the acquisition of Masonic rank, and few things would astonish an outsider more than the gravity and importance with which the distinctions of Freemasonry are invested by their possessors and their aspirants. What is termed "the purple" of the Order, in allusion to the hue of the insignia worn by those who have attained it, represents the Masonic peerage, and its holders are recognised as leaders wherever Masons congregate. The Alpha Lodge, of which the Prince of Wales has just been made Master, is composed exclusively of wearers of the purple—in other words, of a selected number of the Past and Present Grand Officers of the Order, and, unlike every other Masonic lodge, its members are nominated, not elected. No new blood is brought into the Alpha Lodge save by the special intervention of the Grand Master, who nominates the brother he wishes to bring in, such nomination being equivalent to a Royal command. Lodges, it may be explained, are congregations of Freemasons formed into separate clubs, who make their own by-laws, ballot for new members, and elect their own chiefs. Some of these have special privileges, dating from remote periods, or due to the fact of exalted Freemasons—Royal Grand Masters or what not—having belonged to them. The first time the Prince of Wales visited a private lodge in this country was on the occasion of the Centenary Festival of the Jerusalem Lodge, a few months ago, when he won golden opinions from the Freemasons present when he formally announced his intention of making himself a "working" brother, and when he was, with the Earl of Carnarvon, made an honorary member of the lodge.

Freemasons, it may be remarked, rarely enter into particulars concerning the nature of "the work" to which they devote so much labour and time, but concurrent testimony proves it to be of an arduous character, and men are found who declare it to exact as much care and attention as the acquisition of several languages. What all the world can understand are the charities of the Order, by means of which a vast number of boys and girls are educated, fed, and clothed, with as close and careful supervision as is attainable by parents in

any class of society, and which are looked after and ruled by honorary committees with a watchful energy which it is impossible to praise too highly. At Woodgreen is the Freemasons' Boys' School, an establishment which is well worth a journey to see; for while in every detail by which the health and comfort of lads is secured it may challenge comparison with the best public schools in the country, its system of tuition is so carefully adapted to the individual characteristics and talents that the annual examinations yield the most flattering results. One of the prizes given here every year is unique in character, and is bestowed by the boys themselves. The lad who is most popular among his school-fellows receives a handsome medal, such medal being voted by the boys, and awarded irrespective of scholastic proficiency or the good word of the masters. The Freemasons' Girls' School, on Wandsworth Common, is another establishment by which the Craft may be content to be judged; while the Asylum for Aged Freemasons and their Widows is what its name indicates, and confers great benefits upon the indigent and old. This is nearly all that the most persevering inquirer can learn respecting Freemasonry as it flourishes in England. Some important alterations have been made recently in the rules of the two first institutions, by means of which they will be more closely identified with the Order than before; but it is a little remarkable that the fruits of Freemasonry resolve themselves, so far as the outer world is concerned, into two excellent schools and a set of almshouses. If the student turns to the Masonic publications, of which there are two, *THE FREEMASON* and *The Freemason's Magazine*, both well conducted, he will find elaborate controversies upon abstruse subjects. "Our Ancient Brethren," their sayings and doings, are constantly referred to, and notes and queries of an antiquarian and archaeological character abound. A week rarely passes without familiar reference to King Solomon's Temple; while Knights of Malta, Knights Templar, Supreme Grand Councils, Mark Masters, Rites of Misraim, and a host of other fantastic titles give rise to correspondence, controversy, and leading articles. For Freemasonry has branches and degrees which are not "recognised," but which yet include many of its leading authorities in their ranks. If there could be a form of dissent which the Established Church, as such, ignored, but in which many of the bench of Bishops held offices of honour concurrently with their episcopal rank, it would furnish an exact parallel to some of the anomalies in English Freemasonry. The Prince of Wales, for example, is a Past Grand Master and a Masonic Knight Templar, yet the degree of Knight Templar is not "recognised;" the Earl of Carnarvon is Deputy Grand Master and Past Grand Master of the Mark Degree, yet the Mark Degree is not "recognised;" though no man can be a member of either Order who is not first a Freemason proper. What is called Mark Masonry furnishes, perhaps, the most curious anomaly of all, for while in Scotland and Ireland it is held to be an essential portion of Freemasonry, in England it has a separate jurisdiction and a separate Grand Lodge. One result is separate forms of charity, and the Annual Festival of the Mark Benevolent Fund, which is to be held in a private room of the Crystal Palace on the 28th of this month, is an illustration of the varied forms in which the Institution appeals to the kindly impulses of the initiated.

ANCIENT RUINS.

Ancient Egypt, Palestine, and the East.

BY M. W. ALFRED, A.M., M.D.

CHAPTER III.

King Solomon was the only Hebrew sovereign, whose empire compared with that of Rameses, the Scriptural Pharaoh, in extent and magnificence. It was more than five hundred years after the reign of this Pharaoh that the Hebrew kingdom attained to this greatness. The throne of Solomon "was made of ivory, and overlaid with pure gold. And there were six steps to the throne with twelve lions standing thereon, six on each side, and two lions standing beside the royal seat. And King Solomon surpassed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, and brought him presents," and "he reigned over all the kings from the river unto the land of the Philistines, and to the borders of Egypt" (2 Chron., 9-26). Like Rameses, "he built treasure cities, all that he desired" (1 Kings, ix., 15), throughout his vast dominions. Five centuries before this, the captive Hebrews built for Pharaoh treasure cities, "Pithon and Rameses (Exod. i., 2). The gorgeousness of his ivory, gold-laid throne did not far exceed that of Rameses. When the 73 days of mourning had passed, on account of the death of Seti, the father of Rameses, he presented himself at the palace for public coronation. Under the main portico stood a magnificent *dais*, or chair

of state, upon supports of ebony, carved in symmetrical caryatides. It contained a throne of ivory, the base of which represented in gilded relief the spirit, the emblem of wisdom united with strength, and the lion, the symbol of courage.

Of this throne, the coloured statues of *Tmei*, the goddess of justice, and of Hor-Meni, the sun god of truth, with outstretched arms and expanded wings, formed the background and sustained the dais.

The exhumed Papyri explain many things otherwise quite obscure, and their statements entirely correspond with the writings of the historians of ancient Egypt, namely, Herodotus, Diodorus, and the later Champollion.

We are apt to speak of the Temple of Solomon as his greatest work, when, in fact, it was but an inconsiderable part of his labour, and was a very small structure when compared with other national temples.

Solomon built the walls of Jerusalem, Milo, the house of the Forest of Lebanon, his own house, which consumed almost twice as much time as the temple, the house of Pharaoh's daughter, and the cities of Hazor, Megiddo, Gezer, Beth-Horon, Baalath, Tadmor, and all the treasure cities he desired (1 Kings, ix., 15).

The house of the Forest of Lebanon was a larger building than the temple. It was 175 feet long, 87 feet wide, and 52 feet high. The temple was 107 feet long and 40 feet wide. The "most holy house," as it is called, in the rear of the temple, was 49 feet square, and the Peristyle, or porch, was 20 by 40, and 220 feet high; in front of which stood the two famous brazen pillars. If we add to the length of the temple the porch and the "most holy house," its length will be 183 feet, the porch being 37 feet higher than the whole length of the temple.

The temple, then, was much in the shape of the letter L. It was a costly edifice in gold and precious stones. The ceilings were covered with beaten gold, and the "most holy" portion was literally covered with plates of beaten gold, of vast thickness and purity. This, together with the golden furniture, was a great temptation to avaricious rival kingdoms to destroy and plunder this consecrated house. This was the well-known custom of those times, as the numerous ruins in Egypt, Syria, and the East abundantly testify. The temple at Baalbec, of which six columns are now standing, was a vastly larger edifice than that at Jerusalem.

This temple stood on a raised elevation 25 feet above the soil, its length being 1,000 feet. The portico was 180 feet by 37 (as large as King Solomon's temple) and its first court was 250 by 200 feet. The apartment in front of the temple proper, was 440 by 370 feet. Fronting this was the *peristyle*, 290 by 160, supported by 54 Corinthian columns, 7 feet at base and 5 at top; 62 feet in length, supporting an entablature of 14 feet, making in all a height of 76 feet. The western wall contains stones 64 feet long and 13 feet 5 inches square. In the quarries, one-fourth of a mile from the temple, there is a stone dressed 84 feet 4 inches long, 17 feet 2 inches broad, and 14 feet 7 inches deep.

Some have dated the building of the temple of Baalbec prior to all historical record; but King Solomon built Tadmor, the ruins of which appear as antiquated as those of Baalbec, and Tadmor was much the same style of architecture. Moreover, we have the scripture record, that Solomon built *Baalath*.

Now, is it not quite probable that both these names specify the same building and place? Some of the stones are *bevelled* in the same manner as those at Jerusalem. These are found in the substructions at Baalbec, and are sufficient to direct the attention of the antiquarian to King Solomon as the builder of this mammoth temple. It is true that we have no knowledge of the city of Heliopolis, where this temple was built, prior to the second century, and then only from medals, unless it is mentioned in the Scriptures as "Baalath" (1 Kings, xi., 15). The medals date no further back than the days of the Emperor Nerva, who succeeded Domitian A.D. 96.

John Malala, in the seventh century, ascribes the building of this temple to Antoninus Pius, who was converted to Christianity while Emperor of Rome, in the year 140 of the Christian era. This late date as the period of its erection is probably quite chimerical.

The temple at Jerusalem, as before stated, was immensely costly in gold and diamonds, and exceeded, perhaps, in its expensiveness many of the larger temples. But its arrangement into court, porch, and sanctuary was similar to those built in Egypt centuries before. "In all the great cities of the valley of the Nile, the sacred edifices enclosed within their limits, between the *Pronaos* and the sanctuary of the gods, a spacious hall which, owing to the numerous columns supporting its massive ceiling or carved and tinted granite, received the title of Hypostyle from the Greeks. The one that Seti (the father of Rameses) caused to be built in

the temple of Karnac is celebrated among them all for its dimensions—one hundred yards by fifty, and its hundred and thirty-four columns, a dozen of which sustained the central part of the ceiling at the height of seventy-two feet from the soil upon capitals of twenty yards in circumference." The richness and grandeur of the columns, reliefs, and mural paintings of these hypostyle halls of the ancient temples in Egypt, as restored by the French Commission, exceed all other attempts at display in Palestine or on the face of our globe.

If Solomon built Baalbec, or even improved it, as was the custom of conquerors in order to immortalise their names, he improved in the magnitude and arrangement of this work very much upon the first temple building he erected at Jerusalem.—*Michigan Freeman*, June, 1871.

THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

It is no idle dream to suppose that Palestine might, in a few years, become a land flowing with milk and honey; even with the present inhabitants, under an upright Government, the land would in a short time change its appearance, and, as it is, the country has changed in parts to a small extent, due to the alteration in the Government, brought about by the influence of public opinion of the West asserting itself even in Syria. Look how those villages have begun to thrive which have been mortgaged to the Greek converts; and watch the cloud resting over the Christian village of Beit Jala in the autumn sun, with its groves of olives, while all around is the brazen sky.

At present, however, Palestine—Philistia in particular—has not a tithe of the population that it would support; its fruit trees are left to take care of themselves; its waters allowed to run underground instead of on the surface.

Philistia consists of an undulating plain from 50 to 300ft. above the level of the sea, reaching thirty-two miles from Ekron to Gaza, with a breadth of from nine to sixteen miles. To the east of this the hills commence, not the hill country, but a series of low spurs and undulating ground, culminating in hogs' backs running nearly north and south, and rising in places to 1,200ft. above the ocean; to the east of these there is a steep descent of 500ft. or so to valleys which break through the barriers much in the same manner as we find the rivers forming passes through the chalk hills between Aldershot and Chatham. To the east of these again the hill country commences, and in two or three miles we rise to altitudes of 1,700 to 2,000ft.—the back bone of the country being at an elevation of 2,000 to 3,000ft.

In the hill country the spurs, not more than one mile or so apart, are often separated by narrow ravines 1,500 to 2,000ft. deep, at the bottom of which in the rainy season rapid torrents roll. Follow them into the plain and see what becomes of them; but first look at the existing maps. In one they appear to traverse the plains in a different direction to what they do in the next. The fact is, the bulk of the water reaches the ocean underground; on coming into the plain it forms marshes and pools, and quietly sinks away, while the bed of the stream itself in the plain is merely a narrow ditch some 6ft. wide and 4ft. deep. You may leave the water at the commencement of the wady mouth, ride over the plain without seeing anything of it, and meet it again welling out of the ground close to the sea shore, forming wide lagoons there. Now if proper precautions were taken, were the people industrious, and the country cultivated and clothed again with trees, the waters flowing in the ravines might be conducted over the plains in the early summer months and induce the rich soil to yield a second crop.

The encroachment of sand is one of the most serious evils now to be dreaded on the coast of Palestine. Already Gaza and Ashdod are threatened, and nothing is done to arrest the enemy, though there is little doubt but that the danger might be averted by obliging the landed proprietors to take common action against their silent foe.

On the coast near the mouth of Wady Semsim, which at this point flows north-west, the sand encroachment, proceeding N.E. by E., is evidently arrested by the waters of this stream, for on its left side are high sand banks dropping abruptly into the water, while to its right is low cultivated land.

The method of progression of the enemy here is plainly visible, for the whole country consists of sand-banks sloping down at 10° towards the prevailing wind, and at 30° to 35° on the lee side. Thus the sand is gently rolled up the slope of 10° by the wind, and then falls down the other side by its own weight, so that it actually does quietly advance towards the object it intends to overwhelm in banks 30 to 50ft. in height.

It is curious in traversing these sand hills to come

upon the site of some orchard which has been covered perhaps for hundreds of years. You suddenly come upon a sort of crater in the sand, 40ft. deep, at the bottom of which flourishes an apple tree; then you come upon a fig tree growing in the same manner, and lastly upon a little patch of ground, quite below the level of the sand, with a house attached; but even this patch of ground has several feet of sand over it. The husbandman's chief duty appears to consist in dragging up the sand in baskets from the bottom of the craters to the surface. The trees growing in these little hollows are very fruitful, and no wonder, for they have no wind, plenty of sun, and good moist earth to grow in, the superincumbent sand being a non-conductor, prevents evaporation from the soil below, and keeps it moist through the summer.

During the time I was in Philistia, I examined and surveyed 800 square miles, and my time was so fully taken up with the work by day and night, that there was little time for any other examination; the latitude and longitude of more than 200 points on this plain are now fixed and published for the first time.—*Quarterly Statement of the Palestine Exploration Fund.*

THE SIEGE OF DAMASCUS.

BY MARIA J. BISHOP.

Damascus had surrendered, and the frightened Christians, long deprived of help, had reluctantly lowered the Cross, as the Crescent flashed along the walls. The richer merchants and citizens had left the place, under a safe conduct from Saladin, and those who remained—chiefly the poorer classes and women—sought in vain to escape through the strongly-barred and guarded portal.

It was the evening of the conquest, when an Emir, whose jewelled turban and the rich baldric which bound his breast, proclaimed him a leader in the Saracen host, entered the pavilion of the Moslem monarch. His dark, flashing eye, and the perfect symmetry of his form and features, were not unlike those of the former, while the restless glance and proud curl of the lip told of ambition more eager, if not more boundless, than his brother's.

"How, Melek?" said the Sultan, without lifting his eyes from the dispatches before him. "Do the Christians rally, or has the success which the Prophet hath granted subdued, at length, their proud spirit?"

"They sue for mercy, my Lord," replied the Emir; "and, sooth to say, it pities me to see the poor and trembling to remain, yet unable to pay the tribute gold. I would give Damietta as their ransom?"

"Go, Melek; let them take oath they have not the required gold; give them a drachma, and dismiss them at the gate."

The Emir bowed till his glittering turban touched the hand of his brother, and hastened to fulfil his errand.

All night the wretched fugitives poured through the city gate; old men tottering on the arm of some son or daughter; women, whose pale cheeks and unbound tresses told their distress; children, hand in hand, bowed their lips to the cross, and passed the heathen guard, receiving a piece of silver at the gate, until at length the tall spires of the minarets began to glitter with the coming dawn.

"Back! back!" cried the guard, as the fugitives still pressed on, "the ransom is ended."

A wild shriek rose in concert from the throng, as, wild with terror, they saw themselves hemmed in by the scimitars of the troops.

As the sun rose clear, banners were seen advancing, and, heading his splendid guard, Saladin advanced, borne on his jet-black steed. His kindly eye swept for a moment the crouching throng of fugitives, then, turning to Melek, he said:

"Brother, you have performed your alms; now let me bestow mine." And, waving his hand, he ordered the gate to be flung wide, bidding the crowd pass through.

Placing a guard in the mosques and palaces, Saladin, in a few days, left the city, knowing his possession of the city would be contested. Meanwhile the Christians were not idle. A large body of Templars had moved across the desert, under their indomitable leader, Reginald de St. Aldemar, and leaving a few of their number to defend Jerusalem, had rapidly crossed the plains of the Jordan. While Saladin had drawn towards the mountains, the bravest of his Emirs, Mustapha Achmet, with ten thousand Kurds and Saracens, hastened to intercept their path.

The plains around the city were crowded with Christian fugitives, when, like a black cloud, the Moslems swooped upon them. Rapidly the Saracens swept down from the surrounding hills, until the plain was white with flashing turbans, their dark, swarthy brows and jewelled vestments moving strangely among the motley crowd of Jews and Christians. Suddenly on the heights which skirted the Lebanon Range the tall forms and mail-clad

horses of the Templars appeared like a serried phalanx.

The terrified women and children saw their danger, and clung to one another in despair. The Templars saw it, too, and instantly staying charge, pressed back their horses until they reared.

It was a goodly sight as they ranged rank on rank, the noblest soldiery in Christendom, their long lances held in rest, and their noble countenances seen through the raised visor. The glittering cross of the order flashed in the beams of the morning, as it towered over the crested helmets below.

For a moment all seemed uncertain. The crowd of helpless beings, at the mercy of the foe, blanched the brow of those who would have faced a thousand infidels.

A moment only intervened, and Mustapha, whose cruelty equalled his renown, ordered the helpless band to be massacred. As the death-shriek arose, the trumpets of the knights sounded. A shout arose that shook the rocks around:

"For the Temple! for the Temple! Ha, Beausant!" And, in thundering charge, they swept down upon the heathen host.

Back and forward surged the tide of battle—swords met and mail rang on mail. The countless throngs of Saracens, borne back by the irresistible charge of the knights, again and again rallied, and hung like dark masses of clouds on the horizon.

Apart from the main tide of battle, one knight had long contended with unequal odds. Many a swarthy foe had fallen before his arm. As he turned to rejoin the ranks a cry of pain met his ear, and pausing near the spot, the tones of a female voice were distinctly audible. Advancing in the direction whence it proceeded, he beheld a being of singular loveliness kneeling in the tangled shade of the forest. Her face, of exquisite beauty, was clouded by pain and fear, and the heavy masses of her hair, which veiled her slight figure, were wet with blood.

Eustace de Vincent gazed for a moment on the sufferer, and then, to a few entreating words in Norman-French, promised the protection sought. Binding up, with the skill taught by the rules of his order, the arm of the maiden, he consigned her to the guard of his squires, with orders to convey her from the field, and remounting, galloped back to the host.

The day pressed hard upon the Templars, outnumbered six to one. They fought long and well, but as their war-cry grew fainter, the horde of Saracens yelled louder and louder. In vain they charged with sweeping blows the scattered front of the foe. In vain they thronged to fill the places of the fallen. Fresh enemies assailed them, and the field, heaped with slain, seemed yet alive with countless foes.

At length, facing the foe, with the guarded banner in the midst, slowly they began the retreat. Avoiding their charge, like that of a roused lion, the Saracens kept at bay, their unerring arrows from a distance making some steeds run masterless over the plain. One by one the companions fell, and their war-cry, "For the Temple!" quivered from white lips, as they were trampled under the horses' feet.

At length Aldemar, with a band of twenty lances of the hundreds he had that morning led, arrived at the margin of a stream that wound its thread of silver through the sands. The "Ullahs" of the infidels rang faintly as they plunged into the wave, and, for a moment halting, looked again towards Damascus.

Among the survivors was De Vincent, who held the rank of Preceptor, and was accounted one of the bravest knights in Christendom. Turning to the leader, from whose side the blood flowed rapidly, he said:

"Yonder city, most noble Master, claims my vow. Christians are dying there—one I have pledged to save. With six lances, and alone, I must return to redeem my word."

"Go, my brother, if mercy calls thee," said the dying leader, as, falling from his horse, his eyes rested on the banner-cross, and then glazed in the fixed stare of death.

Trailing their lances in the dust, six knights followed De Vincent, leaving the remainder to guard the body of the fallen chief.

Winding through circuitous paths, a few hours brought them under the walls of Damascus, and at an angle of the wall where a sallyport had been left unguarded, De Vincent stationed his forlorn hope. Midnight had scarcely arrived when the postern was opened, and a young man, whose black hair and beard spoke Oriental lineage, stood before the knights.

"Silence, and the city is yours," he said. "Follow me!"

Swiftly leading the way up a winding stair, which opened on a courtyard, they found themselves in presence of the guard, who, secure in fancied safety, were sleeping heavily. A thrust, quickly given, prevented all outcry, and, from the door of a small tower emerging upon the rampart, the knights, closely following each other, sounded their terrible

war-cry, and charged the astonished Saracens. A fierce conflict ensued, as the panic-struck foe fled before their dauntless assailants.

"Fly, Andreas, and raise the standard of the cross on the wall!" said the girl, as she stood listening to the clash of arms, which reached the most distant quarter of the city.

"Nay, brother, do you falter?" she added, as the youth who had opened the postern hesitated; "then will I."

She sprang to the rampart, and, with her arm bound by a scarf, seized a battle-axe, and dealt blow after blow on the heathen banner-staff. Andreas hastened to the aid of his heroic sister, and striking down a Turk stealthily advancing towards her, soon, by their united efforts, the cross once more arose above the walls.

Cries of triumph soon echoed below, as De Vincent, opening the gates, welcomed back the Christians, who thronged to the aid of the Templars; and as the knight, now commander of Damascus, trod the rampart, he recognised in the form fallen before the standard his protégé of the battle-field, whose white garments had rendered her too conspicuous a mark for the heathen shaft; and as the soldiers raised the light form upon their breckles, a moan burst from the lips of all as they gazed on the still, marble face. The Greek girl was dead.—*The Landmark.*

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P o e t r y .

MASONIC SONGS TO POPULAR AIRS.

No. 2.—AIR, "Far, far upon the Sea."

Far, far o'er land and sea,
Where'er Earth's children be,
No matter what their country, creed, or race—
With a power exerted still
For good, opposed to ill,
The presence of our Brotherhood we trace.
For the ocean may divide
Our branches spreading wide,
Our root is firmly fixed in mother earth.
As our solemn mysteries blend
And ever upward tend
To the "clouded canopy" from whence our Order
had its birth.
Then here's abundant health,
Long life, sufficient wealth,
To all who love the "compass" and the "square;"
May they still united be,
In mind and body "free,"
True exponents of the symbols which they wear.

May our Order still be found,
Spreading peace and concord round,
Illuminating our land with its "transmitted light,"
Till the foe become a friend
And the rival colours blend
To form "the arch of peace" in Heaven's sight.
For the battle oft has been
'Twixt the Orange and the Green
Outside the magic circle where we meet.
Here the combatants unite
Unmindful of the fight,
And lay their tarnished weapons at our feet.
Then here's a health to all
Who obey the mystic call,
That gathers us in friendship, love, and peace.
May they still united stand,
Till in this and every land
Unworthy strife and jealousy shall cease.

Dublin.

J. H. W.

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METROPOLITAN MASONIC MEETINGS

For the Week ending July 15, 1871.

MONDAY, JULY 10.

Mark Lodge, No. 5, Mallet and Chisel, Horns Tavern, Kennington.
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
 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.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, JULY 11.

Lodge 548, Wellington, White Swan, Deptford.
 „ 1269, Stanhope, Thicket Hotel, Anerley.
 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, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, JULY 12.

Committee R. M. Benevolent Institution, at 3.
 Lodge 820, Lily of Richmond, Greyhound, Richmond.
 „ 1223, Beacontree, private rooms, Leytonstone.
 „ 1260, Hervey, Iron School Room, Moore Park, Walham Green.
 „ 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.
 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.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
 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.
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, JULY 13.

Quarterly General Court Girls' School, Freemasons' Hall, at 12.
 Lodge 1227, Upton, Spotted Dog Tavern, Upton.
 „ 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.
 „ 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.
 Chap. 554, Yarborough, Green Dragon, Stepney.
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, JULY 14.

Rose Croix Chapter, Mount Calvary, Freemasons' Tavn.
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
 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.
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, JULY 15.

Audit Committee Boys' School.
 Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
 „ 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.
 Chap. 1194, Royal Middlesex, Grotto Htl., Twickenham.
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

THE *Keystone* says: "It may not be generally known that Madame Lafayette presented General Washington with an elegant Masonic apron embroidered with her deft fingers."

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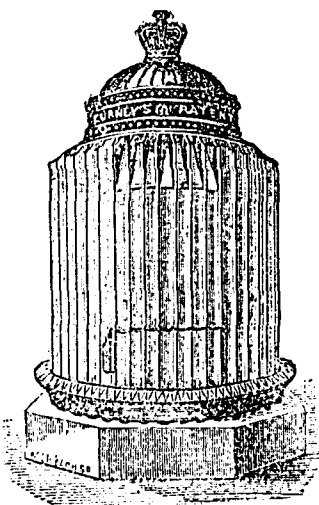
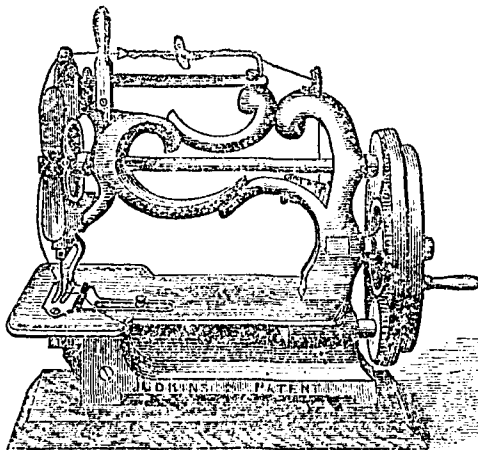
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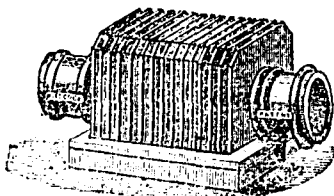
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