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FREEMASONRY & ISRAELITISM.

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

VIII.

Having traced the progress of Israel from the western borders of the Caspian to the west of the Euxine, through the Ukraine and Bessarabia, whence they pushed on further north and west, colonising parts of Roumainia, Transylvania, Hungary, Poland, and Bohemia, we are necessarily led again to think of the people (Getæ) found on the south-western border of the Euxine, when Darius invaded the country, B.C. 507: that is, about 215 years after the tribes had been carried captive by the Assyrians into the countries south-west of the Caspian. And the question forces itself upon us—where they the same people? That is, were the Getæ identical with the Israelites? In attempting to answer this question, I shall briefly call attention to those external evidences of their identity which incidentally occur in the writings of the old historians; and to those internal evidences which are to be found in the literature, usages, and institutions of the people themselves.

Of the former class, is the description which Herodotus, the father of history, gives of the Getæ in his Melpomene (par. xciii. iv.). They believed, he states, in an immortal life and in one Supreme God, into whose presence they should go after death. They deplored the loss of the sacred books [Seeking the word of the Lord but not finding it, Amos viii. 12?] which they said were left to them by Zamoxes—literally, that Moses. He describes them as having been first found in Asia, east of the Araxes, in the seventh or eighth century B.C. Diodorus, in like manner, describes them as possessing a narrow region on the Araxes, but, by degrees, becoming more powerful in numbers, and extending their boundaries, till, at last, they raised themselves to be a great nation, subduing, in the course of time, many peoples between the Caspian and Mæotis, and beyond the Tanais; and he then speaks of them as having taken a westerly direction. Strabo, Pliny, and Ptolemy all speak of them as occupying the same region, but they are all silent as to their origin; and, in fact, they evidently knew nothing about it. Herodotus, however, states that the Scythians—this same people, sometimes called Scythians—declared their nations to be more recent than any other, and that they reckoned only 1,000 years between their first king and the invasion of Darius. Now, the invasion

of Darius was in the year 507 B.C., and, if we go back a thousand years from this period, we are brought to that of the mission of Moses, who, in Deut. xxxiii. 5, is said to have been "King in Jeshurun (that is Israel), when the heads of the people and the tribes of Israel were gathered together" (see Gen. xviii. 13--27). This I take to be a most remarkable fact, which should not be lightly estimated. But to proceed. The authors to whom I have referred, evidently knew very little about this people, but they all concur in finding them about the Araxes—that is, between the Caspian and the Euxine—soon after the time that Israel was carried thither, and they describe them as afterwards becoming numerous, and pushing westward, as we have seen that the ten tribes did. I do not know that any further information touching the Getæ, at this early period, is obtainable. I have noticed the testimonies borne to their probity, chastity, hospitality, and other moral qualities, showing that their religion and their morals distinguished them from the other peoples or tribes in their neighbourhood. I do not insist that the historical incidents I have adverted to, striking as they are, are sufficient in themselves to convince us of the identity of the two peoples—the Goths and the Israelites—but I think they furnish at least some evidence of that identity.

I now turn to the other class of evidence, which I call internal, which helps us to identify the Getæ, or that branch of them known as Anglo-Saxons, with the Israelites, or the lost ten tribes. What evidence of this description have we in the literature, usages, and institutions of the Anglo-Saxons? The remains of early Anglo-Saxon literature are very scant, nor have we any that date back to a time when this people was in Asia or in the east of Europe. Nor is it at all to be expected that we should. Their migrations and their almost continuous wars of defence and of aggression, down to a comparatively recent period in their history, rendered the cultivation of literature almost impossible. When we first meet with them, therefore, they were as illiterate, apparently, as any of the barbarous tribes who find a place in history. We might expect, however, to find preserved amongst them some of the traditions of their fathers, for far as they had departed from the good old ways, forgetting the law, and joining themselves to idols, as Ephraim, that is, Israel, is said to have done, they could scarcely have failed to retain some remembrance of the older narratives originally recorded in their lost sacred books. And it seems to have been with this special design of collecting some of these, that the oldest composition of theirs known, namely, the *Voluspá*—the spæ, or prophecy of Vola—was written. It is an extraordinary mixture of fact and fable, blending traditions of the creation with, apparently, some of the earliest incidents in Israel's history, and of their being cast out into the north country—the descent upon them of the fierce barbarians of the north, the Huns—the ravages of the Roman wolf, to which they were subjected—the renovation of their land, "in which virtuous people shall dwell, and for ages enjoy every good"—followed by the ravages of the "obscene dragon" and the "infernal serpent," preparatory to the final rest and continued peace and happiness of the people—

"The Asæ will dwell without evils;
Do you yet understand?
And the sons of the two brothers
Inhabit the vast mansion of the winds;
Do you know more?"

Then, there is the promised glory of Jerusalem: Israel and Judah have come out of the north country to Mount Zion, the glory of which covers the earth—

"A hall stands brighter than the sun,
Covered in gold, in Gimle.
There virtuous people will dwell,
And for ages enjoy every good."

No one, I think, can read this extraordinary poem, extravagant as, upon the whole, it seems to be, without seeing evidences of Israelitish traditions in it; and the notion once entertained, that the people to whom it owes its origin obtained the knowledge of those traditions through the medium of Christianity is, at last, abandoned.

I now invite attention to another subject connected with the Saxon literature. The English language, as everybody knows, is a collection of words from many languages, ancient and modern; but there are very few words in it that are recognised as being drawn from Oriental languages or dialects. Anglo-Saxon, Greek, Latin, and French words abound, as may be seen by running through the pages of any dictionary that gives the derivation of words. But though thus compounded, our language is Anglo-Saxon at heart—its life-blood is Teutonic; all its other elements are adventitious, compared with this. Take them away, and the English remains, but take away the Teutonic or Saxon, and the mere sweepings of the granary are left. But what of the Saxon words? Whence have they come? Undoubtedly, many of them from the Hebrew, Arabic, and other Semitic tongues. Sharon Turner (Ang. Sax. vol. ii.) has collected no fewer than 247 Saxon words that are undoubtedly derived from the Hebrew and the Cognate Arabic, regretting that health and other adverse circumstances had not permitted him to extend his investigations in this interesting field of enquiry. Had he done so, he would, no doubt, have found many more. That he should have found so many, is a very noticeable circumstance connected with our enquiry as to the origin of this people, and one that will help to prove their affinity, or identity, with the Israelitish race; for the Hebrew language is so unlike any comparatively modern language, and seems so incapable of being melted down into it, that its existence in the Anglo-Saxon is, at least, remarkable.

Another very striking circumstance is, that the Saxon names of persons are obviously given after the Hebrew fashion. They do not appear to have used surnames, although we occasionally find an appellation added to the original name. This was in conformity with the Israelitish custom. Sometimes the paternal person assumed the name of the first-born son, as is still the custom in Syria and Arabia. Thus, Abu-Michael is the father of Michael; Om-Suleyman is the mother of Solomon. It is the same in Abu-Beker, Abu-Taleb, &c. Our present custom of permanent surnames in particular families was not established until after the Norman conquest. But the names given by the Saxons bear so striking a resemblance to the mode of giving names by the Israelites that I must take permission to give a few of each. The following are Saxon:—

Æthelred ...	Noble in Council.
Eadbuhr... ..	Happy pledge.
Æthelwyn ...	Noble joy.
Eadgifer... ..	Happy gift.
Eadward... ..	Prosperous Guardian.
Editha	Blessed gift.
Ethelstan ...	Noble rock.
Ethelbert ...	Noble and illustrious.
Lionrie	Lion of the kingdom.
Sigfred	Victorious counsel.
Wynfreda ...	Peace of man,

Let us now take a few Hebrew names, and note their resemblance to the Saxon; I mean, as to their expressiveness—

Abednego	...	Servant of light.
Abagtha	...	Father of the wine-press.
Abihail	...	Father of praise.
Abram	...	Father of the sea.
Abiram	...	Father of beauty.
Benjamin	...	Son of the right hand; or of strength.
Baruch	...	Who is blessed.
Jochebed	...	Glorious, or honourable.
Timeus	...	Admirable.
Zebedee	...	Abundant portion.
Zibiah	...	Honourable and fine.

These appellations or names, alike Saxon and Israelitish, are all significant. Amongst the Israelites they were sometimes given by a Divine command, as in the case of Ishmael—"The angel of the Lord said [to Hagar], thou shalt call his name Ishmael;" that is, "God shall hear," "because the Lord hath heard thy affliction" (Gen. xvi. 11). In like manner, Isaiah was directed to call one of his children Maher-shalal-hash-bas; that is, *making speed to the spoil*. So, also, Hosea was to call one of his sons Lo-ammi—that is, *not my people*; and another Lo-ruhamah, *not having obtained mercy* (Hos. i. 6-9). But whether thus given or not, they were expressive of some sentiment, circumstance, hope, aspiration, or assumed character, as they also were among the ancient Saxons, and as they are to this day in Syria and Arabia.

I have neither space nor time to enter into a consideration of the political and social institutions of the ancient Israelites, and to exhibit the striking resemblance they bear to those of the Saxons. These German tribes, as they are often called, have usually been regarded as a set of barbarians, animated by little other than a ferocious purpose to destroy everything that was of a humanising and refining character, and their conquests as having carried with them misery, darkness, and ruin—a replunging of society into the savage chaos from which it had slowly escaped, and from which, through increased evils and obstacles, it had again to emerge. Nothing could be further from the truth—nothing more unlike the state of things which the Goths introduced wherever they settled. As Sharon Turner observes, their invasions destroyed the ancient governments and political and legal systems of the Roman Empire, and of the Provinces in which they established themselves; but, as he also observes, the institutions which they introduced cannot but have been superior to those they swept away, since—notwithstanding the discouragement of new languages and institutions, and ruder habits—many of the Romans joined the "barbarians," leaving the country which was their birthplace, which had been so long consecrated by deserved fame, and whose feeling, mind, and social manners were congenial to their own.

The conquest and partition of the Western Roman Empire by the Nomadic nations of Germany was, in fact, as Turner remarks, "a new and beneficial re-casting of human society in all its classes, functions, manners, and pursuits. The civilisation of mankind had been carried in the previous Roman world to the fullest extent to which the then existing means of human improvement could be urged. That this had long been stationary, and for some time retrograding, the philosophical examiner into the government, literature, religion, public habits, and private morals of the Roman empire will, if he make his researches sufficiently minute and extensive, be satisfactorily convinced. Hence, either the progress of mankind must have been stopped, and their corrupting civilisation have stagnated, or feebly rolled on towards its own barbarization, or some extensive revolution must have broken up the existing system of universal degeneracy, and begun a new career of moral agency and social melioration. The fact is incontestible, that this latter state has been the result of the irruptions and established kingdoms of the Teutonic tribes. . . . A new set of landowners was diffused over every country, with new forms of government, new principles, and new laws, new religious disciplines and hierarchies, with many new tenets and practices.

A new literature and new manners, all productive of great improvements, in every part superseded the old, and gave to Europe a new face, and to every class of society a new life and spirit. In the Anglo-Saxon settlements in Britain all these effects were displayed with the most beneficial consequences." Elsewhere he says: "They introduced a form of monarchy under the name of kings, with powers so great, yet so limited; so superior and independent, and yet so subordinate to the law, and so governed by it; so majestic, yet so popular; so powerful, yet so contracted; so honoured, yet so counselled; so wealthy, yet so dependent—that all the good which sovereignty can impart was largely enjoyed, with as few as possible of the evils which concentrated power must always tend to occasion, while the executing instruments are imperfect mortals. Such an institution was the Anglo-Saxon *cyning*; and such, with all the improvements a free-spirited nation has at various times added to it, is the British monarchy under which we are now living." (Turner, iii. 141.)

I may not venture to go into any detail as to other Saxon institutions; indeed, throughout these papers, I have merely glanced at facts without enlarging or dwelling upon them—that being all I feel I am at liberty to do in these columns. I must observe, however, that all the Saxon institutions were adapted to insure the liberty and advancement of the people. We see in all of them the principle of self-government; and, what is somewhat remarkable, ten was an adopted number. They chose one from every ten men amongst them to act in the council of their little community, generally consisting of ten compartments, or wards. Ten of these wards formed a Tything, or Parish. Ten of these Tythings formed a Hundred, the Elders of which, thus chosen, met for the management of matters belonging to the Hundred, while each Tything took charge of the affairs especially pertaining to itself. It will be remembered, that, by the Mosaic institutions, the people were placed under rulers of thousands, of hundreds, of fifties, and of tens. A Jewish Synagogue, corresponding to a modern Parish, appears, at a subsequent period, to have been put under the direction of ten elders, of whom one became the chief ruler of that ecclesiastical division. The Saxon county, which was more extensive than the Hundred, corresponded to the Tribe in Israel.

The Saxons had three orders of men amongst them—the nobles, the free men, and the slaves; and their Wittenagemot was composed of the princes, or elders, and prelates, with certain of the free men. Courts of justice were established in the Decennary, the Hundred, and the County. Thus, as it has been observed, "the Saxons became somewhat like the Jews, distinct from all other people: their laws honourable for the king, easy for the subject."

It seems to me almost impossible for any one to read the history of these Anglo-Saxons without having present to his mind the early history of the Israelites. Amongst them, each tribe managed its own affairs, but the whole of the tribes formed a federative body, or a single kingdom, until after the time of Solomon, when they were separated into two kingdoms. They had a deliberative assembly, even while they dwelt in their encampments in the wilderness of Arabia, composed of the representatives of all the tribes. Indeed, there were two assemblies: the one composed of the Princes of Tribes and Heads of Thousands, which formed the senate; the other, of the representatives of the people at large. These assemblies exercised all the rights of sovereignty; they declared war, made peace, formed alliances, chose generals, judges, leaders, and kings. They prescribed to the rulers whom they elected the principles by which they were to govern, tendered to them the oath of office, and rendered them homage.

Nor should we overlook the fact, that the Saxons had the Israelitish division of the day. Their day did not reckon from morning to evening, but from evening to morning—not at all such a reckoning of the day as any people would naturally adopt, but which Moses had prescribed (Lev. xxiii. 32). The ancient Egyptians, Babylonians, Persians, Syrians, and other Eastern

nations, reckoned their day, as we do, from sunrise to sunset. The Saxons, however, retained the Israelitish reckoning. In common with the Israelites, too, the Saxons had three great festivals: The first, Easter, exactly corresponded to the Passover; the second, Whitsuntide, corresponded to Pentecost, or the feast of weeks, upon the fiftieth day after the Passover; the third was a general gathering at the Wittenagemot, at which all the males were supposed to be present—as, indeed, they were at the other two festivals. So, in Israel, all their males were to present themselves before the Lord three times in the year (Deut. xvi. 16). The priesthood among the Saxons was confined to certain families, and descended from father to son, as in ancient Israel; and like the Israelitish priesthood, the Saxon priests were supported by tythes, or tenths, with the possession of certain lands. These similarities between the ancient and the more modern people, or between Israel as we know them through the Old Testament and Israel as we know them after their dispersion and assumption of the name of Getæ—or rather that great branch of the family known as Anglo-Saxons—might be pursued much further, but space forbids. I have said enough, I think, to show that history and customs agree in exhibiting them as one people. Further evidences remain to be considered.

ROYAL MASONIC INSTITUTION FOR BOYS.

ANNUAL SUMMER FETE.

The cause of education is one which has ever preferred a peculiar—we might almost say a sacred—claim to the support and assistance of the Masonic Body. Recognising, as we do, the advantages of training in the various degrees of the Order—symbolising, as we do, by the rough and perfect ashlar of our Craft, the moral benefits of mental culture—it cannot be disputed that Freemasons are pre-eminently the friends of education and enlightenment. Examples drawn from the history of the ancient world are not wanting to confirm these views—the labours of Euclid, of Pythagoras, and other primitive worthies, are remembered with respect in our lodges, and the knowledge and wisdom of King Solomon are still staple subjects for Masonic dissertations. It has, however, been well said that "some individuals are not so much good men, as the friends of goodness;" and in like manner, it may be suggested that a theoretical desire for intellectual progress is not always the herald of practical results. This is not the case, we are happy to say, so far as the Freemasons of England are concerned. For many years the children of indigent or deceased brethren have enjoyed the advantages of education under the auspices of the Craft, and of late really gigantic efforts have been made to extend those advantages to still greater numbers, as well as to elevate the standard of the instruction imparted. The Royal Masonic Institution for Girls possesses a fine school-building at Battersea Rise, while the Institution for Boys is even more handsomely housed at Wood Green; and a visit to either of the schools is a treat which no earnest brother should miss. It has been customary for some years past to have a gala day at these Institutions on the occasion of the annual distribution of prizes to the most successful students, and the growing popularity of these pleasant reunions may be estimated when we add that more than three hundred ladies and brethren were present at the Boys' School Fête, which took place on Saturday, the 8th inst. The proceedings commenced at 12 o'clock in the dining-hall of the Institution, where the officers of the Institution, the

prize-boys, and the visitors had previously assembled. Bro. the Hon. Captain Vivian, *M.P.*, *W.M.* 108, one of the Lords of Her Majesty's Treasury, was to have officiated as chairman, but a sudden attack of illness deprived the Institution of his services. The Rev. Bro. J. E. Cox, *D.D.*, *P.G.* Chaplain, however, was nominated to the vacant post, and most efficiently and gracefully fulfilled its duties during the day. An overture and march having been played by Bro. Seymour Smith, the classical division of prize-boys were presented to receive their prizes—song, recitation, and musical sketch succeeding until the presentation of the commercial division. Miss Moutrie then played a pianoforte solo, "Come back to Erin," in most excellent style, and the special prizes having been distributed, the Rev. Chairman addressed the assemblage upon the question of education generally, and its progress in the Boys' School more particularly. The prizes awarded were as follows, and we may also state that, in addition to the lady and gentleman above-mentioned, Miss Strangways and Mrs. Sydney Smith kindly assisted in the concert. The recitations were given by W. H. Owen, W. B. Redgrave, C. J. Jones, E. C. Isborn, and G. S. Recknell:—

CLASSICAL DEPARTMENT.

Upper Form.—Value 21s. each.—Classics, C. J. Jones; mathematics, W. B. Redgrave; modern languages, W. B. Redgrave; English, W. B. Redgrave.

First Class.—Value 15s. each.—Classics, E. E. Earle; mathematics, E. E. Earle; modern languages, W. F. Hollis; English, E. E. Earle.

Second Class.—Value 10s. 6d. Each.—Classics, E. M. Harrison; mathematics, L. Smith; modern languages, J. Marjason; English, J. E. Dowsing.

COMMERCIAL DEPARTMENT.

First Class.—Value 10s. 6d. each.—Arithmetic, James Gasson; history and geography, Frederick Tappolet; writing, W. H. Owen; English, Fredk. Tappolet.

Second Class.—Value 7s. 6d. each.—Arithmetic, F. Lane; history and geography, W. H. Sutton; writing, F. H. G. Moxon; English, W. H. Sutton.

Preparatory Class.—Value 5s.—General proficiency, H. H. Newman.

Good Conduct Silver Medal, presented at the festival, March, 1871, G. S. Recknell.

Efficiency as Monitor, value 21s., W. B. Redgrave.

SPECIAL PRIZES—PRESENTED BY PRIVATE DONORS.

By Bro. Edward Cox, *V.P.*, Canonbury Gold Medal, £4 4s. (presented at festival, March, 1871), Percy Banks.

By Bro. Rev. Dr. Cox, value 21s.—Proficiency in German, W. B. Redgrave.

By Bro. Rev. Dr. Goodwin.—Gospel history, A. F. Wallbridge; Gospel essay ("Cleansing of the Leper"), C. J. Jones.

By Mr. H. C. Sylvester, value 21s. each.—Painting, C. J. Jones; shading, F. Cottman; architecture, W. H. Owen.

By the Franklin Lodge, No. 838, Boston, value £2.—A silver watch is given to the writer of the best letter, selected from those leaving the Institution at Midsummer and Christmas, G. W. Martin.

By the Secretary, value 10s. 6d. each.—Personal cleanliness: Christmas, 1870, A. B. Fletcher; Midsummer, 1871, J. E. Stead.

PRESENTED BY THE HOUSE COMMITTEE.

First Prize, value 21s. each; Second Prize, value 10s. 6d. each.

Writing: First, G. S. Recknell; second, E. C. Isborn and W. H. Owen. Dictation: First, E. C. Isborn; second, W. B. Redgrave. History: First, A. F. Wallbridge; second, C. J. Jones. Geography and mapping: First, E. C. Isborn; second, E. H. Martin. General attention to studies: First, M. E. Clough; second, F. Cottman. General proficiency: First, A. F. Wallbridge. Mental arithmetic: First, A. F. Wallbridge; second, C. J. Jones. Proficiency in drill: First, M. E. Clough; second, J. Spicer.

The company then adjourned to the colation, which was laid out in the gymnasium of the establishment under the personal supervision of Bro. C. Gosden, of Masons' Hall Tavern, City, who supplied both edibles and wines to the entire satisfaction of all

present. The toasts were few and brief—"The Queen, the Patroness of the Institution," "The Royal Family," "The Chairman, Dr. Cox," proposed by Bro. Head; *P.G.D.*, "The Grand Officers," for whom Bro. Raynham W. Stewart, *J.G.D.*, responded; "The House Committee," coupled with the name of the junior member, Bro. Roebuck; and lastly, "The health of the indefatigable Secretary of the Institution, Bro. Binckes." The company then returned to the hall, which had been cleared during the interim, for Terspichorean purposes—an excellent band, under the able direction of Bro. James Weaver, *P.M.* 862, *P.G. Org.* Middlesex, being in attendance to lure the gay and festive juveniles (and not a few seniles as well) of the party into the giddy mazes of the dance. Premising that Bro. Binckes acted as *M.C.* with his usual energy and success, we append for the delectation of our fair readers a list of the dances:—

Quadrille, Fleur de Thé; polka, Honeymoon; lancers, French; schottische, Le Mignome; mazourka, Traviata; lancers, Burlesque; galop, Flick and Flock; quadrille, Song of Songs; polka, Kirmess; caledonians, Cootie's; valse, Beautiful Danube; quadrille, Songs of the Christy Minstrels; polka, Debardeur; galop, Post Horn; lancers, Imperial; galop, Spirit of the Ball.

We have rarely spent a more enjoyable day—the weather was delightful, the company most agreeable; and our pre-conceived high opinions of the Institution were fully sustained by a close inspection of the building itself, and of the arrangements made for the comfort of the boys. In fact, the management reflects the highest credit upon the House Committee, the Head Master, Bro. Furrian, and the other officials connected with the establishment. Among the brethren present, most of whom were accompanied by ladies, we noticed:—Bros. Sage, Farthing, Dr. J. E. Cox, R. W. Motion, A. H. Tattershall, J. Dyer, B. Dosell, G. Motion, R. W. Stewart (*H.C.*), Kirke, B. Mallow (*H.C.*), E. Jones, G. R. Ware, F. J. Cox, W. Moutrie, W. Roebuck (*H.C.*), W. Palmer, G. Myers, C. Bennett, J. Symonds, J. Recknell, H. Hare, G. Thompson, J. Tye, G. Haigh, D. W. Pearce, Clever, R. W. Little, Colonel Thomas Goddard, W. Winn, A. Hawkins, H. G. Warren, Rev. C. H. Woodward (Chaplain), G. J. Phillipe, E. Farthing, F. Adlard, W. Johnson, T. Wetter, L. Grosjean, C. Wade, G. Scott, H. Bridges, Atherton, J. Mason, G. Stiles, D. R. Still, J. Rolls, C. H. Waters, J. Bentham, Rev. J. M. Vaughan, F. Davison, B. Head, T. Tubby, D. C. M. Gordon, W. Keyler, W. W. Anderson, H. W. Hunt, E. C. Taylor, G. Wilson, &c.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The usual monthly committee meeting of this Institution was held on Wednesday, the 12th inst., Bro. Major Creaton in the chair. Also present: Bros. J. Hervey, B. Head, J. Smith, J. Brett, H. W. Hems-worth, F. Walters, C. A. Cottebrune, J. R. Sheen, J. Bellerby, W. H. Farnfield, W. Young, R. H. Evans, E. T. Fraser, L. Stein, and F. Adlard.

The minutes of the previous meeting were read and confirmed, and the death of one male annuitant, Bro. E. W. Shaw, was reported.

The report of the Finance Committee was read and adopted.

Three petitions from candidates—viz., one male and two females—were received, and their names placed on the list of applicants for election in May, 1872.

The usual vote of thanks to the chairman brought the meeting to a close.

PROVINCIAL GRAND LODGE OF CORNWALL.

The annual meeting of the Provincial Grand Lodge of Cornwall was held on Tuesday, the 4th inst., at Penzance. We have already given particulars of the preparations that were being made for the reception of the brethren in the most western town of Cornwall. Besides the preparations made by Freemasons for Freemasons, the general public seemed to have vied in their endeavours to give a hearty, as well as a graceful, reception to their visitors. The bells of the church rang merry peals throughout the day, and many of the houses were adorned with banners. The town, therefore, looked very gay, and the gaiety was increased by a large number of country people who came in to see the Masonic procession—the first of its kind which has been held in Penzance for ten years past. The attendance of brethren from every part of the province was exceedingly good, more than one-fourth of the Masons of the county being present. The Provincial Grand Master, *R.W.* Bro. Augustus Smith, came over on Monday from his residence at Tresco, in the Scilly Islands, and we regret that, owing to the roughness of the sea, he suffered greatly, and had not recovered strength to enable him comfortably to discharge his duties as Grand Master. We hope—and in this hope all the brethren of the province will sincerely join—that his illness may prove only temporary. Still the Grand Master went through his duties to the close of the day, being assisted therein by the *D.P.G.M.*, Bro. Roscorla, and other brethren.

The brethren assembled at the Public-Rooms in St. John's Hall, about 11 o'clock, that time being fixed for the convenience of those coming from a distance. Most of the officers of the Grand Lodge were present, and took their respective places.

Amongst the brethren present were the following: Augustus Smith, 331, Provincial Grand Master; John Roscorla, *P.M.* 121, *P.D.P.G.M.*; James O. Mayne, *P.M.* 331, *P.S.G.W.*; Dr. Geo. Kerswill, *P.M.* 970, *P.J.G.W.*; Rev. F. B. Paul, 1151, *P.G. Chap.*; Rev. H. B. Bullocke, 331, *P.G. Chap.*; W. Tweedy, *P.M.* 331, *P.G. Treas.*; W. J. Hughan, *P.M.* 131, *P.G. Sec.*; P. Taylor, *P.M.* 318, *P.S.G.D.*; J. G. Richards, *P.M.* 1071, *P.S.G.D.*; R. Johns, *P.M.* 131, *P.G.D.C.*; W. Mitchell, *P.M.* 589, *P.A.G.D.C.*; S. Harvey, *P.M.* 131, *P.G.M.*; W. Veale, *P.M.* 893; J. Combes, *P.M.* 450; W. Lake, *P.M.* 131, *P.G. Stewards*; W. Rooks and John Langdon, *P.G. Tylers*; Thomas Chirgwin, *P.P.G.W.*, Secretary of the Annuity Fund; W. D. Pearce, *P.M.* 789, *P.P.G.S.W.*; W. C. Oke, *P.M.* 131, *P.G. Sec.*; W. Coath, *J.W.* 893; C. Truscott, *J.W.* 331; E. S. Polkinghorne, *P.M.* 121, *P.P.G.S.W.*; F. Beringer, *P.M.* 121, *P.P.G.S.*; W. Cornish, *S.W.* 121; J. Simons, *W.M.* 318; J. Niness, *P.M.* 699, *P.P.G. Reg.*; Isaac Latimer, *J.W.* 189, *P.P.G. Sec. of Devon*; W. R. Smith, *J.W.* 1136; E. Poor, *W.M.* 1136; W. Lyne, *P.M.* 510; J. Way, *P.M.* 654; A. W. May, *S.W.* 131; Rev. G. L. Church, *S.W.* 699; Rev. F. H. A. Wright, *P.M.* 331, *P.P.G.C.*; J. G. Richards, *P.M.* 1071, *P.J.G.D.*; William Foxall, *P.M.* 1071; W. H. Clarke, *P.M.* 1071; T. Scriveen, *J.W.* 893; J. H. Filmer, *S.W.* 893; John Langdon, 131, *P.G. Tyler*; E. S. Boyns, *P.M.* 121, *P.G. Reg.*; J. Maxwell, *P.M.* 121; Charles Trewithick, *S.W.* 1272; D. Thompson, *P.M.* 789; W. C. Borlace, *W.M.* 121, *P.P.G. Secretary of Oxon*; J. B. Kerswill, *W.M.* 1164; J. H. Lavin, *P.M.* 121, *P.P.J.G.D.*; S. Holloway, *P.M.* 131, *P.P.J.G.D.*; F. Boase, *P.M.* 121, *P.P.G.S.W.*; J. Paul, *P.M.* 699, *P.P.G.S.W.*; J. Hall, *P.M.* 699, *P.G.P.*; St. F. Dimais, *P.M.* 75; T. C. Polglase, *S.W.* 75; H. J. Ferguson, *W.M.* 331; G. A. Jenkins, *P.M.* 967, *P.P.G.R.*; T. Shilston, *W.M.* 75; T. N. Curry, *P.M.* 318, *P.P.G.S.*; I. Q. James, *W.M.* 318; M. Dunn, *W.M.* 1272; G. Richards, *S.W.* 1272; A. R. Harry, *J.W.* 1272; W. Veale, *P.M.*, *P.G.S.*; T. L. Dorrington, *W.M.* 131; J. F. Penrose, *P.M.* 331; W. J. Johns, *P.M.* 131, *P.P.G.R.*; J. Burgess, *I.P.M.* 1006; W. Middleton, *J.W.* 131; S. Williams, *D.C.* 699; J. W. Peard, *P.M.* 977, *P.P.G.S.W.*; John Bray, *P.M.* 331, *P.P.G.D.C.*; Rev. J. Hawkesley,

P.M. 1151, P.P.G.L.; W. Wright, P.M. 856; T. Solomon, P.M. 331, P.P.G.S.W.; C. Ellis, P.M. 450, P.P.G.S.D.; W. H. Jenkins, P.M. 331, P.P.G.S.W.; H. Steele, P.M. 557; W. Couch, P.M. 699; B. Brokenshaw, P.M. 496, P.P.G.S.D.; T. Gill, W.M. 967; J. Hockin, jun., 589, P.P.G.S. Wks.; E. Jennings, J.W. 967; T. Davey, P.M. 589; W. Tregay, P.M. 589, P.P.G.S.; M. S. White, J.W. 510; T. Lang, P.M. 510; G. Eustace, P.M. 450, P.P.G.S.B.; J. Mudge, P.M. 450, P.P.G.J.W.; F. Harvey, P.M. and Treas. 450, P.G. S. of Wks.; J. Polkinghorne, 587, P.P.G. Tyler; H. Bale, P.M. 856, P.P.G.D.C.; R. R. Rodd, P.M. 893, P.P.G.S.W.; C. Childs, P.M. 310, P.P.G.S.W.; and a number of other brethren, every lodge in the province being represented by a good attendance. There were altogether about 200 present.

The Grand Lodge was opened by the Prov. Grand Master in due form, and the brethren thereupon immediately proceeded to business, there being a great deal of work to be done. Owing to the late arrival of the trains, some of the preliminary business was gone through before all the brethren had arrived.

Bro. Hughan, Prov. G. Sec, read the minutes of the last annual meeting, which were of considerable length. They were put by the G.M. and unanimously adopted.

Bro. Wm. Tweedy, P.G. Treas., read his annual report, which showed, on the credit side—

“By balance of last account, £94 9s. 11d; collection in church after sermon by Bro. the Rev. F. B. Paull, £11 13s. 2d.; fees of honour, £15 15s.; fee from the P.G.J.D. for non-residence, £1 1s.; fees from the lodges of the province, £95 5s.—making a total of £218 4s. 1. On the debit side of the account was an expenditure, in division of the church collections, in votes to the charities, and in expenses of various sums, which left as a present balance to be now dealt with by the Grand Lodge, £101 16s. 7d.

This report was duly received and adopted.

Bro. Hughan, P.G. Sec., read the following report:—

“According to the returns of 1870, receivable in January, 1871, there are 24 lodges in the province, with an aggregate of 869 members and 189 P.M.'s. An analysis of these figures shows the following:—Increase of members since 1869, 35 net; P.M.'s, 17; average number of members to each lodge, 36; P.M.'s, 8; maximum number of members, 67; minimum, 14. The oldest lodge was warranted in 1751, and the youngest in 1869. On the 11th September, the P.G. Master sanctioned the removal of the Eliot Lodge, No. 1164, St. Germans, to more convenient quarters in the same town; and on December 20th the removal of the Tregulow's Lodge, St. Day, to Redruth, *pro tem*. The P.G. Master consented to an addition to by-laws of the Fortitude Lodge, Truro, respecting the election of W. Master (May 1st 1870), and on June 16th, the new by-laws of Tregenna Lodge, No. 1272, St. Ives, were approved of and passed accordingly. On June 18th, 1871, the D.P.G. Master granted a dispensation for the W.M. and brethren of Mount Sinai Lodge, No. 121, Penzance, to attend the funeral of the late Bro. Charles Guy, S.W. At the election for Aged Freemasons and Widows, London, there being no Cornish candidates, our votes were forwarded to the provinces of Oxfordshire and Durham, and with the others given, resulted in each case in favour of the candidates supported. For the Girls' Institution, April, 1871, we supported the Cornish candidate, Gertrude Tippet, of Fowey. Only 43 votes were polled in all, 27 being given by the province. (We anticipate a more favourable result, however, in October, 1871.) For the Boys' Election, April, 1871, the votes of the province were sent to the Prov. G.M. of Leicestershire for Alfred Nutt. The lad was the highest of the unsuccessful candidates, so his election is certain the next trial. These votes thus given will be returned in full when we have Cornish candidates.”

This report was also unanimously adopted.

Bro. Chirgwin, the Treasurer of the Cornwall Masonic Annuity Fund, then read his annual statement, of which the following is a brief abstract:—

“The fund showed subscriptions from the lodge to the amount of £105 16s.; donations, £20 5s.; total, £126 1s.; an increase on last year's receipts of 7s. 6d. The account showed a balance on last account of £46 7s. 9d; interest received on stock, £26 0s. 8d.; receipts from the lodges, £126 1s.; total, £198 5s. 9d. The capital account showed

£910 Cornwall Railway 4½ per cent. stock, and £300 Bristol and Exeter 4 per cent. ditto, realizing an annual income of £52 19s. The expenditure showed—postage and printing, £3 18s. 7d.; two half years' annuities, £20; and a balance at the bankers on this account of £174 10s. 10d.”

Bro. Chirgwin added a hope that there would be a grant of a further sum to day to enable them to have three annuitants on the fund at £20 a year each.

The P.G. Master said that this was a most satisfactory report, and it was unanimously adopted.

Bro. Chirgwin next read the following report of the Committee on Masonic Scholarship, &c., which reported as follows:—

“Your Committee consider that the time has arrived when the basis of the Cornwall Masonic Annuity Fund may be wisely extended so as to form, in addition to annuities to aged and indigent brethren, a fund for providing help towards the education and advancement in life of their children, or for assisting the widows of such brethren. Your Committee would therefore suggest that the name of the present fund shall be changed for that of the Cornwall Masonic Benevolent Fund, and that funds sufficient to establish three annuities of £20 per annum each be raised; that subsequent subscriptions and donations should be held for the general purposes of the Cornwall Masonic Benevolent Fund, and be subject to the laws and regulations for the management of the same, to be made from time to time by the Provincial Grand Lodge; and your Committee would further recommend that the Provincial Grand Lodge should forthwith take such steps as may be necessary for carrying out the foregoing report.—(Signed) REGINALD ROGERS, W. J. HUGHAN, and W. TWEEDY.”

When this report was about to be read,

Bro. Hughan said he wished to express the great regret that Bro. Reginald Rogers felt at not being able to be present at the meeting of the Grand Lodge to support the report, which had his entire concurrence.

The next business being to receive a report from the Committee of Relief,

Bro. W. H. Jenkins rose, and stated that they had nothing to report.

The Treasurer then stated that there was a balance to be appropriated of £101.

The G. Master said he had asked the question previous to asking whether any brother had anything to propose, because he had found that even in Grand Lodge there was often a scramble for the surplus moneys to be voted.

Bro. T. Solomons proposed that the sum of £10 be voted for an Assistant Secretary, to help the G. Secretary, whose work was very heavy, and that the appointment should be made subject to the approval of the Grand Master.

Bro. Boase seconded the motion.

Bro. Hughan, in answer to a question for information, said that he had written during the last two years a large amount of correspondence. The office was a very arduous one.

The motion was then carried.

Bro. Chirgwin then proposed a vote of £30 for the Cornwall Masonic Annuity Fund. That would enable them to have three annuitants without trenching upon the principal.

Bro. Johns seconded the motion, and it was carried unanimously.

Bro. John Combes next proposed that a vote of three guineas should be presented to the Masonic Life Boat Fund. He stated that he had collected money towards the life-boat, and that the project met with general favour.

Bro. May seconded the motion, and it was agreed to.

Bro. Boase proposed a grant of ten guineas for the Girls' School.

Bro. Boyns seconded the motion, which was also carried *nem. con*.

Bro. Hughan remarked that since 1862 the province had voted £193 2s. to the Girls' School, while they had received benefit to the amount of £350. (Hear, hear.)

Bro. Johns moved, and Bro. Lavin seconded, a vote of ten guineas to the Boys' School.—Agreed to.

The Senior Warden next proposed a grant of £20 to the Cornwall Benevolent Fund.

Bro. J. F. Penrose seconded, and the amount was granted.

The further business of the Grand Lodge was

then postponed, in order that the brethren might proceed to St. Mary's Church to hear a sermon by the Rev. H. B. Bullocke, M.A., of St. Mary's, Truro, the Provincial Grand Chaplain. The procession was marshalled in the usual order customary amongst Masons, the Tylers heading the party, followed by a band of music. Next followed brethren bearing the various insignia, then the brethren of the youngest lodge up to the oldest. Next came another band, which was followed by the officials, the R.W. Bro. the Provincial Grand Master bringing up the rear. There was a large concourse of people along the whole line of march, and the scene was a very interesting one.

The services at the church were admirably performed. The Rev. Prebendary Hedgeland, the incumbent, intoned the services. The Rev. Bro. Paull read the first, and the Rev. Bro. Wright the second lesson. The Rev. Bro. Bullocke founded his sermon on 1 Corinthians, iii, 9th verse. The discourse was a very good one, and applicable to Masonry. He urged the three Masonic graces, Faith, Hope, and Charity—insisting more particularly on Charity as the crowning grace of Masonry.

The brethren then returned to the Grand Lodge, and the Grand Master proceeded to the lodge-room of Mount Sinai, in another room of the same building, and dedicated it in solemn form with the customary solemnities.

On the resumption of business, Bro. Reginald Rogers was appointed Treasurer, and Bro. Chirgwin, Secretary, of the Masonic Benevolent Fund.

Bro. Dr. Bannister proposed Bros. Holloway and Blamey as auditors.—Agreed to.

An alteration of the tenth rule was then made, so that the office of Grand Tyler might be filled in future by the Grand Master, instead of by election of the lodge.

The Grand Master then made the following appointments of brethren as Grand Officers:—

Reginald Rogers	...	D.P.G.M.
Charles Reeves	...	P.G.S.W.
Charles Veale	...	P.G.J.W.
W. Tweedy	...	P.G. Treas.
Rev. H. Bullocke	...	P.G. Chaplain.
Rev. W. L. Church	...	D.P.G. Chaplain.
— Tucker	...	P.G. Reg.
E. T. Carlyon	...	P.G. Sec.
— Curry	...	P.G.S.D.
John Combes	...	P.G.J.D.
W. Tregay	...	P.G. Supt. of Works.
W. Mitchell	...	P.G. Dir. of Cer.
W. Guy	...	Asst. P.G. D. of C.
— Trenerry	...	P.G. Sword-bearer.
W. Hoskin	...	P.G. Org.
S. Harvey	...	P.G. Purs.
W. Rocks	...	Asst. P.G. Purs.
W. C. Borlase	...	
J. F. Penrose	...	
Martin Dunn	...	
William Wright	...	
— Kerswill	...	P.G. Stewards.
— Grigg	...	
— Gay	...	P.G. Tyler.

(Bro. Hughan retired in order to do other Masonic literary work.)

Bro. Carlyon recommended Bro. R. Johns as assistant clerk, and he was appointed, with the sanction of the G. Master.

Bros. Jenkins and Hoskin, jun., were appointed auditors, and the Committee of Relief was re-appointed.

The collection at the church, which amounted to £11 6s. 4d., was thus appropriated:—£2 5s. 4d. to the incumbent, to be used as he may think proper; £4 10s. 6d. to the Masonic Annuity Fund; and £4 10s. 6d. to the Penzance Dispensary.

Bro. Hockin, jun., desired that a resolution of thanks should be recorded to Bro. Hughan for his valuable services as Secretary, and also for his literary services to Freemasonry.

The proposition was seconded by Bro. Solomon, who enlarged on the valuable services that Bro. Hughan had rendered, so that his name was as well known in Europe and America as it was in England.

The proposal passed with acclamation,

A committee was then formed for carrying out the objects of the Benevolent Fund, and bringing the report, already given into practical operation.

THE BANQUET.

The brethren adjourned from labour to refreshment. The banquet was held in the large hall, which was beautifully laid out. Plates were laid for more than 200 guests, and all the places seemed to be occupied. The Grand Master occupied the chair, and was supported on his right and left by his principal officers. Behind the chair was a beautiful array of rich and costly flowers, and the room was ornamented with many Masonic banners. The dinner was an excellent one, and did great credit to Bro. Mitchell, of the Western Hotel. There was great abundance, and everything was good. A quartette party in the gallery sang admirably, and Bro. Heath performed several tunes on the organ, a noble instrument, which he played with masterly ability.

As soon as the cloth was withdrawn, the Grand Master proposed the usual loyal and Masonic toasts, which were most warmly received and in the manner that becometh Masons, who in England are loyal to both Queen and Craft. Our report has already extended to such a length, that we have no room to report the speeches. We must content ourselves by saying that V.W. Bro. Roscorla proposed the health of "The Marquis of Ripon, the Grand Master of England."—Bro. Borlase proposed "Lord Carnarvon and other Officers of the Grand Lodge of England."—Bro. Boyns proposed "The Earl of Zetland" and "The Prince of Wales."—Bro. Boase, in an admirable speech, dwelt upon the great services rendered to the province by the Provincial Grand Master, and proposed "The Health of Bro. Augustus Smith." This toast was received with a perfect ovation of applause, which was again and again renewed. It must have been most gratifying to Bro. Smith to have witnessed the feelings of esteem and affection that are felt for him.—The R.W. the G. Master feelingly acknowledged the compliment so kindly paid to him.—The singers having returned, struck up the song of "The Fine Old English Gentleman," in which the whole of the company joined.—Bro. Solomon next proposed "The Health of the D.P.G. Masters Bros. Reginald Rogers, John Roscorla, and Lord Eliot."—Bro. Roscorla responded, and adverted to the past history of Freemasonry in the province.—Bro. Read next proposed "The Visiting Brethren," a toast to which Bro. Latimer responded, speaking of his long acquaintance with Cornish Masons, and congratulating them on the great strides that had been made in Masonry in the two western counties in the course of the last few years.—Bro. Jenkins next proposed "The P.G. Senior and Junior Wardens," both of whom responded, and a few other toasts brought to a close a very pleasant day.—*Western Daily Mercury.*

COMP. BRETT will explain the Platonic Bodies at the Mount Sinai Chapter of Instruction, Union Tavern, Air-street, Regent-street, on Saturday, the 22nd inst., at 8 p.m.

LIGHT GERMAN WINES.—There is every prospect of a considerable increase in the consumption of German wines by the British public. The growing taste for the light and invigorating wines of the Rhine and Moselle is really a matter of no small importance, for it is now well known that they excel all others in the gentle and peculiarly healthful nature of their stimulating power. The difficulty has always been to secure these wines in their native purity at a moderate cost, and we are glad, therefore, to see that Mr. A. Verkrüzen, of Fell-street, Wood-street, whose experience in this branch of trade is in itself a sufficient guarantee, has issued a price list, wherein he offers the public the choicest descriptions of these refreshing beverages at very fair prices. The list includes many exquisite brands. Niersteiner and Liebfraumilch are both capital dinner wines. Schiersteiner, which is remarkable for its agreeable taste and fine bouquet, is valuable to invalids as a dinner wine in consequence of its stomachic and invigorating properties, as are also many of the Moselle brands, which for elegant fragrance are unsurpassable, and which we should rank amongst the most delicious dinner wines we have ever tasted. Some of the hocks introduced by Mr. Verkrüzen are not only worthy of high appreciation on account of their splendid medicinal properties, but possess that delicacy of flavour which every connoisseur of wine delights in. Rüdeshheimer, for instance, is an elegant dessert wine of full body, that would be an important acquisition on any table; and Forster Ungeheuer is allowed to be one the very finest wines in existence. It is satisfactory to know that the medical press have almost unanimously recommended these wines; and we congratulate Mr. Verkrüzen on an enterprise which cannot fail to add many new attractions to English dinner tables. Those who desire a really high-class wine cannot do better than visit the above stores, where they will not only find a wide variety of vintages, but, what is of greater consideration, excellence combined with economy.—*Court Circular.*

The FIRST DISTRICT GRAND LODGE OF NEWFOUNDLAND.

On Monday, the 15th day of May last, a meeting of the officers of the First District Grand Lodge, appointed by the District Grand Master, the Honourable James Shannon Cliff, was held in the Masonic Hall, St. John's, at eight o'clock p.m.

The D.G. Master called upon the D.G. Secretary to read the patent, which he had received from the Right Honourable the Earl de Grey and Ripon, K.G., the M.W. Grand Master of England, appointing him to be the first District Grand Master for Newfoundland.

The patent having been read, a ballot was taken for Treasurer, which resulted unanimously in favour of the W.M. of St. John's Lodge, No. 579, Bro. C. S. Puisent.

A preparatory meeting was held by the members of St. John's Lodge in their spacious lodge-room, which was well attended by the Avalon Lodge members, as well as by the brethren of their own lodge. Bro. George Bishop, W.M. of Hiram Lodge, Burin, was also present.

The lodge having been raised to the third degree, soon after the District Grand Master was announced and received according to ancient form and custom, and took his seat on the dais. Alter the 100th Psalm was sung, the D.G. Master installed Bro. W. V. Whiteway, Q.C., P.M. of Avalon Lodge, No. 776, as Deputy District Grand Master, and authorized him to instal the other officers, viz.:

- Bro. U. S. Stabb, P.M. 579 ... D.G.S.W.
- " J. F. Chisholm, P.M. 776 ... D.G.J.W.
- " C. S. Puisent, W.M. 579 ... D.G. Treas.
- " H. J. B. Wood, Sec. 579 ... D.G. Sec.
- " P. J. Rankin, P.M. 579 ... D.G.S.D.
- " J. S. Hayward, P.M. 579 ... D.G.J.D.
- " G. Pender, P.M. 776 ... Master of Cers.
- " M. Monroe, P.M. 579 ... "
- " C. Will ... D.G. Org.
- " G. Geddes, P.S.W. 579 ... D.G. Purs.
- " William Smith ... D.G. Tyler.

These brethren then took their seats as D.G. Officers.

Upon motion of the D.D. Grand Master, seconded by D.G. Senior Deacon, a collection was taken up in aid of a proposed Benevolent Fund to embrace all the lodges in the colony, which amounted to £15.

The D.G. Lodge was then closed in peace.

MASONIC FESTIVITIES.

PICNIC AT SUNDERLAND.

On Thursday, July 6, the Freemasons of Sunderland, and their friends, held their fourth annual picnic, when, notwithstanding the very unfavourable weather of the last few weeks, there was a large muster. The early morning was fine, and when the special train left Monkwearmouth station there was every prospect of a beautiful day. Before Newcastle was reached a change for the worse took place in the weather, and Morpeth station was passed in a downfall of rain, which threatened to continue for hours. On arrival at Alnwick the whole party proceeded to the Corn Exchange, where the committee had decided to spread lunch should the rain continue over midday. Shortly after eleven o'clock, however, the weather cleared up, and a large number then proceeded to visit the magnificent gardens attached to Alnwick Castle, the castle, and dairy grounds, and thence proceeded along the winding course of the river Alne to Hulne Abbey. The remainder of the party having pressed into their service every disposable conveyance to be had in Alnwick, proceeded direct from the Corn Exchange to Hulne Abbey. This reached, every one sat down to luncheon in a large tent erected for the purpose. The inner man satisfied, a move was made to the magnificent ruins of Hulne Abbey, where an excellent photograph of the whole party was obtained by Bro. Stabler, of No. 80. During the afternoon a very interesting lecture on "Hulne Abbey and its Masonic Associations" was given by Bro. Allen, of Alnwick. Between lunch and tea and after tea the younger brethren and their fair partners tripped the light fantastic on the greensward. Bros. W. H. Crookes, P.M. 80, P.G. Sec., and R. Hudson, P.M. 949, P.G.D.C., ably officiated as M.C.'s. Others strolled to different parts of the extensive parks—some climbing the steep hill on which Brislee Tower stands, and ascending the tower, were amply repaid for their trouble by the magnificent panoramic view

they obtained of the country; while others joined in games of football, quoits, &c. The afternoon was fine, and notwithstanding the morning's rain, a very enjoyable day was spent. Bro. Busby, the courteous Secretary of the Alnwick Lodge, Bros. Turnbull, Bowey, and others of the same lodge, with a party of ladies, joined their Sunderland brethren, and materially contributed to the day's enjoyment. The arrangements were carried out by a committee of officers of the four Sunderland lodges, the most active being Bros. W. Skelton, W.M. 97 (chairman); W. Liddell, W.M. 949 (vice-chairman); J. H. Coates, J.W. 949 (secretary); R. Hudson, P.M. 949 (treasurer); J. Henderson, W.M. 94; J. J. Clay, S.W. 97; R. Humphrey, J.W. 97; R. B. Lutert, J.W. 94; and others.

THE FREEMASONS' LIFE BOAT.

The usual monthly meeting of the Committee was held at Brother Forster's, Railway Tavern, London-street, E.C., on Thursday, the 6th inst. Bro. T. S. Mortlock occupied the chair, and there were also present, Bros. E. Gottheill (Hon. Secretary), Dairy, Gillard, Lacy, Berg, C. C. Taylor, John Boyd, E. Grant; visitors, Bros. D. Davis (141), and Ralph Levy, P.M. Tucker Lodge, Galveston, Texas, U.S.

The minutes of the previous meeting having been read and confirmed, the following further subscriptions were announced:—

	£	s.	d.
Already acknowledged in THE FREEMASON	379	5	0
Lodge of Honour, 375 ...	2	2	0
Bro. H. C. Elliott, 206 ...	0	1	0
" James Keats, 73 ...	0	1	0
Per Bro. Gillard, 180 ...	1	2	6
Bro. Freeman, 127 ...	0	2	6
" Kench, P.M. 538 ...	0	2	6
" Cohen, 1298 ...	0	1	0
" Stanway, 1287 ...	0	1	0
" Doubleston, 511 ...	0	2	6
" Grote, 441 ...	0	2	6
" Filtig, 511 ...	0	2	6
" C. Thomas, 77 ...	0	2	6
" Schock, 511 ...	0	5	0
St. James's Union Lodge of Instruction, 180	1	1	0
Bro. Metayar, 66 ...	1	1	0
" Ralph Levy, P.M. Tucker Lodge, Galveston, Texas, U.S. ...	0	10	0
" Joseph ...	0	5	0
" Pasher, 188 ...	0	1	0
" J. Davis ...	0	2	6
" Samuels ...	0	2	6
Per Bro. E. Berg ...	0	6	6
Bro. Berg (2nd sub.) ...	0	11	0
" Pritchitt, 55 ...	0	2	6
P.M. 299 ...	0	2	6
E. Grant (2nd sub.) ...	1	1	0

Total (exclusive of G. Lodge grant of £50) 389 0 0

It was proposed, seconded, and carried with acclamation that Bro. Francis Bennoch, P.M. 1, P.Z. 2, and P.G.S., be a member of the Committee.

The proposition of Bro. W. J. Hughan was taken into consideration, and it was resolved to adjourn the matter to the next meeting.

A vote of thanks to Brother Mortlock for his courtesy during the evening was proposed by Bro. C. C. Taylor, seconded by Bro. Davy, and carried *nem. con.*

The meeting was then adjourned till Thursday, the 3rd proximo.

WE are requested to state that the Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, has adjourned until Friday, the 6th of October next, at 8 o'clock in the evening.

THE Provincial Grand Lodge of Somerset will be held, under the presidency of the R.W. Prov. G.M., the Earl of Carnarvon, on Tuesday, the 18th inst., at Crewkerne. The Prov. Grand Lodge will be received by the Parrett and Axe Lodge, No. 814, at 12.30 p.m., and a banquet will take place at the George Hotel, at 2.30.

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, 113, Holborn-hill.—[Advt.]

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

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Births, Marriages, and Deaths.

MARRIAGE.

COOKE—STEPHENS.—On the 1st instant, at the parish church, Willesden, by the Rev. J. C. Wharton, M.A., vicar, George Edwin, second son of Lieut.-Colonel Thomas Cooke, late of the Bengal Army, to Charlotte Augusta, eldest daughter of Bro. Richard Stephens, formerly of Chester.

DEATHS.

ELEY.—On the 7th inst., at 36, Guildford-road, S.W., Elizabeth Jane, wife of Charles Eley, Esq., and eldest daughter of Bro. Henry Browne, P.G.D., of Upper Tooting, in her 43rd year.

HAMILTON.—On the 7th instant at No. 1, Hawick-lace, Victoria-street, S.W., Eleanor Ann, the wife of R.W. Bro. Robert Hamilton, M.D., District Grand Master for Jamaica.

Answers to Correspondents.

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

BRO. M. A. LOEWENSTARK.—We must decline inserting your letter respecting the Ark Mariners' degree.

AN UNFORTUNATE MASON.—If you have subscribed to your lodge, as doubtless you have, for two years, you are eligible to apply to the Lodge of Benevolence for assistance, which is never withheld from any deserving case.

The Freemason,

SATURDAY, JULY 15, 1871.

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

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

All communications, letters, &c., to be addressed to the Editor 2, 3, and 4, Little Britain, E.C.

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

AMERICAN AND BRITISH MASONRY.

WE are tempted to revert to the relationship between English and American Masonry—having just perused a handsome pamphlet containing a verbatim report of the Masonic reception extended to the Grand Master of England by the Grand Lodge of the District of Columbia.

Anticipating the welcome so cordially

offered by our American brethren to the representatives of the English Craft, we offered some remarks to our readers in connection with the subject upon the occasion of Lord Ripon's departure for America, but we are bound to say that the completeness of the arrangements made for the reception surpassed our utmost expectations. The initiative was taken by M.W. Bro. Charles F. Stansbury, Grand Master of the District of Columbia, who communicated to his Grand Lodge, at a special meeting held on the 8th of March, that the English Grand Master had arrived in Washington, when the following resolutions were unanimously adopted:—

"Whereas the Right Honourable the Earl de Grey and Ripon, M.W. Grand Master of Masons of England, has been accredited to our Government as the head of the High Commission of the British Government, to adjust the outstanding claims between Great Britain and the United States, and in the performance of that duty is now sojourning in this city; and

"Whereas this Grand Lodge is desirous of extending to him a cordial and fraternal Masonic welcome, as a testimony of personal respect, as well as of honour for his exalted Masonic office, and of fraternal regard for our Masonic brethren of England: Be it, therefore,

"Resolved, That a Committee of seven members of this Grand Lodge be appointed to take the necessary measures to extend to the Grand Master of Masons of England a suitable reception, at such time and of such character as the Committee shall determine."

Invitations were then sent to Earl de Grey and Ripon, Lord Tenterden, Sir John A. Macdonald, and other British and Canadian Masons attached to the High Commission, as well as to the Grand Masters of all the States of the Union, to be present at a Masonic reception and banquet on the 10th March. As we gave at the time an abridged report of the proceedings, it is unnecessary to repeat it now; but the impression conveyed by a perusal of the full details is one of unqualified admiration for the manner in which the American brethren perform their duties as Masons. They seem to possess a peculiar gift of organization which enables them to impart great solemnity and effect to the ceremonials of the Order, and their oratory also is frequently of a very superior character. Take, for instance, the following extract from Grand Master Stansbury's speech when he proposed Lord Ripon's health:—

"The trowel, my brethren, is the principal working tool of a Master Mason, and no true Master Mason can ever forget the moral lesson it is intended to teach. As Free and Accepted Masons, we are taught to make use of it for the noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which binds us together in one common brotherhood, among whom no contention should ever arise, except that noble contention, who shall best work and who best agree. No doubt our honoured guest is a workman who knows how to use the trowel, and whose labours with it will serve to unite two great nations in bonds of reciprocal and enduring respect and affection."

Again, hear Grand Master Latrobe, of Maryland:—

"While progress in all else is the characteristic of our day and generation, it has always been the boast of Masonry, that what it is now, so was it in the beginning. The political theories on which most governments rest are as changeable as the sands that the waves fashion at their will; but Faith, Hope, and Charity, whereon Masonry is founded, are as immutable as the rocks that the billows beat upon in vain."

Or the soul-stirring utterances of the far-

famed Bro. Dr. Albert G. Mackey, whose speech is a sermon of the purest Masonic type, and deserves to be enshrined in the heart of every Mason. Let our readers judge for themselves. The sentiment to which the eloquent doctor responded being—"Freemasonry! It has a language that men of all nations can speak, and an altar at which men of all creeds can kneel."

"The universality and the tolerance of Freemasonry are indeed the two brightest features of our noble and venerated institution. They are those on which the Mason can most proudly dwell, and which he can most triumphantly present as the evidence of the utility of our society as a human association, and of the sublimity and purity of its principles. I wish that time were afforded me to dilate on these interesting themes; but the present occasion will permit only a casual reference to that which might have afforded subject-matter for an elaborate discourse. The universality of Masonry commends itself to our regard, both for the advantages which it secures to its disciples and for the honour which it reflects on the Order. It was the boast of the Emperor Charles V., that the sun never set upon his vast dominions, and it has been said of that great nation, which is this evening represented by our illustrious guest, that the roll of its drum never ceases to be heard in every quarter of the globe. So may we say of Masonry, that the orb of day finds, at each hour of his course, some hallowed spot, the home of a Mason or domicile of lodge, on which to dispense his light and heat. As he leaves the ancient shores of Asia, and with them the lodges of India, of Persia, and of Turkey, he beholds other congregations of the brethren among the populous cities of Europe and on the coasts of Africa, and as he continues his career, he is welcomed by the Sons of Light who are meeting in the young and vigorous Republics of America. In every land the Mason may find a home, and in every clime a brother. In a well-known portion of our ritual, it is said that a lodge extends, in length, from east to west; in breadth, from north to south; in height, from the earth to the highest heavens; and in depth, from the surface to the centre. This is no unmeaning phrase, but a beautiful symbolism, intended to teach us that the whole world constitutes one common Masonic lodge, and that we Masons, however dispersed and separated by distance—whatever countries we may inhabit, whether in the sultry tropics or the arctic regions, by the side of the rocky mountains, or on the plains of Asia—constitute but one great family, ruled by the same laws and usages, working for the same great purposes, and encompassed by one encircling cord of brotherly love. Go where he may, the Mason can ever find a Mason's greeting—a warm welcome and a close grip—which converts the land of the stranger into a home and the stranger into a friend. Masonry is no obscure fountain, near some humble hamlet, meant to give refreshment only to those who dwell upon its banks; but a mighty river, traversing every field and valley of the earth, and bearing upon its beneficent bosom the perennial waters of love and charity and kindness. Well, indeed, has a venerated brother exclaimed, "What an angel of mercy is found in the universality of our institution!" "A language," says your sentiment, "that men of all nations can speak." Yes, because it is not that utterance of the tongue, which a wily politician once said was intended only to conceal our thoughts, but the sympathetic throb of the heart, the warm pressure of the hand, the kindly glance of the eye, which constitute the dialect of love and friendship. "Here's my heart and here's my hand;" this is the cosmopolitan tongue which every Mason speaks and every Mason can understand. The sentiment, to which I am so inadequately responding, asserts also that this wide-spread institution has an altar around which men of every religion can kneel. This is, indeed, the brightest jewel in the diadem of its worth. We do not claim that Masonry is religion, in that peculiar sense of the word, which denotes a particular form of worship, or the adoption of a special system of theology. We have no creed, save a simple one of theism. No designated formula by which alone man is directed to approach his Creator; no articles for subscription; no ordinances deemed necessary to salvation. But, resting on the broad belief in the one Grand Architect of the Universe, the source of light, we invite men of every religious faith to unite with us around our sacred altar, in the cultivation of that eternal and immutable religion which God has implanted in the universal heart of humanity. I thank God, from my inmost heart, that there is such a common altar, where Christian, Turk, and Jew may kneel in adoration to a common Father, and that there is at least one spot in the world where the bitterness of polemics has no voice, where religious truth is taught without religious persecution, where

brotherly love takes the place of orthodoxy, and where systems of interpretation yield to the all-pervading influences of charity. There, the Christian—in every phase of that comprehensive title—the Jew, the Mussulman, the Hindu, and the Parsee may all kneel around that altar of tolerance, and forgetful, for a time at least, of that difference of opinion on points in which that difference is sometimes deemed of vital importance, may unite in the friendly grasp that recognises their union in the one brotherhood of man. I thank God that one spot, consecrated to the blessed spirit of toleration, is to be found on this earth, so full elsewhere of angry strife; and I thank God that that spot is a Masonic lodge."

Bear witness also Bro. B. P. Poore's graceful allusions to Webster's famous description of England:—

"A Power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth in one continuous and unbroken strain of the martial airs of England." Let each of us, who boast that 'Chatham's language is his mother tongue,' also remember that while sending to these colonies civil liberty, constitutional law, and liberal education, Great Britain has also established here Masonic lodges, where the Craftsmen were taught to labour, and none went away dissatisfied. It was in these Colonial lodges that Washington and Warren, and the other great lights of our order on this Continent, were brought from darkness into Masonic light, and, through them, we proudly claim descent from our Alma Mater, the Grand Lodge of Great Britain. May that Grand Lodge ever remember the lodges of the United States, when, like the Roman matron, she counts her jewels with maternal pride; and may we, whether of the York Rite or the Scottish Rite, transpose the words of Horace, and exclaim, *O filias pulchra, mater pulchrior!*"

But our space will not permit us to extend our observations upon this interesting subject. We feel satisfied, however, that the English Craft will treasure within its heart of hearts the many kind and beautiful expressions of fraternity and fellowship on the part of our American brethren which we have now placed on record. May the union of the two nations be perpetual; may their march be ever in the van of progress and civilization, their victories those of peace, their rivalry but a friendly emulation in the arts that tend to increase the comfort and happiness of the human race. That our ancient science of Freemasonry can contribute to so blissful a result none but the veriest sceptic can doubt, and that it will may be fairly predicted from the cordial relations which are now established between British and American Craftsmen.

Multum in Parvo, or Masonic Notes and Queries.

COWAN.

In his note on "cowan," Bro. William James Hughan has, in reply to the query of Bro. William Carpenter, adduced from my published notes on the subject, evidence of the early use of the word *cowan* or *cowan*. He might also from the same source have given a further quotation in regard to its Masonic import. In reiterating in 1707 its ordinance against the employment of cowans, the Lodge of Kilwinning describes a cowan to be a mason "without the word"—an uninitiated person, an outsider. And in this sense the term was retained by the same lodge on relinquishing its connection with operative Masonry.

In the ritual which has been in use in Scotch lodges of speculative Masons beyond the memory of any now living, we have the term "cowans and eavesdroppers." Cowans here means uninitiated persons, who might attempt to gain admission "without the word;" eavesdroppers signifies listeners outside the lodge.

Cowan is a purely Scotch phrase, and was peculiar to operative masons in the olden time as indicating irregular craftsman who executed certain branches of mason and wright work. Such persons were, under restrictions, admitted to membership in some masonic incorporations, but their reception in lodges was strictly prohibited. Besides, as is shown by the records of the Lodge of Haddington (1697), now before me, apprentices indentured to lodges were taken bound "not to work with, nor in company, nor fellowship of any cowan at any manner of building nor mason work." The earliest minute of the Lodge of Edinburgh (Mary's Chapel), July, 1599, records its deliverance on a breach of the statute prohibiting the employment of cowans.

Nothing can, we fear, be said with certainty as to the etymology of cowan. Some Masonic students assign to it a Greek origin—from *κων*, a dog. It is worthy of notice that *cu* is also the Gaelic word for dog. May the term, as one of contempt towards craftsmen "without the word," not have been derived from the Celtic word *cu*? And may it not be in this sense that we find it employed in "Rob Roy" by the great novelist, who, in the dispute between the Bailie and Major Galbraith in the public-house in the clachan of Aberfoyle, makes the Highlander, whose broadsword had in a previous brawl the same night been opposed by the Bailie's "red-hot culter," speak thus superciliously of the Duke of Argyle: "She'll speak her mind and fear naeboddy; she doesna value a Cawmil mair as a cowan, and ye may tell MacCallum More that Allan Inverach said sae." "Rob Roy" was written in 1817. Sir Walter Scott was made in 1801, and to his acquaintance with Masonic technicalities his use of cowan as a term of contempt may be ascribed.

D. MURRAY LYON.

I, to a certain extent, agree with our worthy brother who asks for information respecting the word "Cowan." It is a corruption (doubtless) of the Greek, and if so may be very ancient. *ακουω* I listen, past participle *ακουων*, would signify a "listening person," in a good sense, a "disciple," in a bad sense, an "eavesdropper." *κων*, a dog, is also doubtless from the same root, in the sense of one who listens—as dogs do. The two ideas combined would probably give the true meaning.

Now, stray dogs were not in better odour in ancient times than the present, when every policeman is bound to apprehend them; and formerly, in Greece, they were not allowed to enter the interior of the temples, although kept outside to guard them.

Amongst the Jews "cowans," or dogs, were no doubt scavengers, as now at Constantinople. As we see by the passage in Kings, "In the place where the dogs licked the blood of— shall the dogs lick thy blood—even thine." Of course they were looked on as unclean ghouls.

At Rome, on a certain day each year, it was usual to hunt out and kill them, in memory of the time when the geese by cackling saved the Capitol from the Gauls whilst the dogs were silent.

St. Paul also uses the words in a bad or Masonic sense, "Beware of dogs," "cowans," beware of sorcerers—beware of the concision.

The philosophical sect, the "Cynics," were so-called from the Greek word dog (cowan), and gives the idea of one carping, sneering, snarling at their secrets, manner, and arts.

It is in this sense Lucian, in the 7th "Dialogue of the Dead," applies the word when he makes the Cynic philosopher, Menippus, claim kindred with Cerberus—*κωνων και αυτος ων*, "Being myself also a dog (cowan), tell me, Cerberus, how Socrates looked when, on coming down here, he first set eyes upon you?" His other dialogues give full proof how much a cynic was dreaded.

Taking, therefore, its comprehensive meaning in the bad sense, "cowan" would signify a sneaking, shameless, mocking, or railing eavesdropper, and such signification the Masonic context bears. For one may imagine that even a philosopher, if he claimed kindred with his infernal dogship, would not be a welcome visitor

peeping through the crannies of a Masonic lodge.

In the Welch, *cow* signifies dyg; in the Armoricon, or Brittany dialect of Welsh, it is *cuen*, pronounced "chouan," hence the "chouans" of General De la Charette; so that "cowan" is evidently a word well known and well used both in ancient and modern times.

We must be careful, however, in applying theory to Freemasonry, as much of what seems ancient may possibly be modern, and the philological student may at any moment be encountered by an elderly "Edie Ochiltree" with an exclamation of "I mind the bigging of it."

My son (not a Mason) suggests to me that it is very likely of Saxon origin—thus, "cowering," present participle of the verb "cow," to frighten, to depress with fear; hence cowering-ones (by the slurred pronunciation of which Dr. Angus gives examples) would become "cowans," that is, "frighteners."

W. VINER BEDOLFE, M.D.

TYPOGRAPHICAL ERROR (p. 425).

On the first column of page 425, and 13th line from bottom, the word "recently" should have been left out. ST. DAVID'S, No. 36.

SIR WALTER SCOTT AND FREEMASONRY.

On the occasion of the approaching centenary of the birth of Sir Walter Scott, many Freemasons, both in this country and America, have been led to inquire if he was connected with the Masonic Order? It is pleasant to be able to inform these brethren that he was a Free and Accepted Mason.

Sir Walter Scott was born at Edinburgh on the 15th August, 1771. The house in which he was born stood in North College-street, opposite to the north side of the College or University of Edinburgh, and the room in which his birth took place was in the back of the house, not many yards—the writer of this notice may be excused from mentioning—from the spot of his own birth. That part of Edinburgh was then the habitation of many of the aristocracy, although now entirely deserted by them. The house in which the great poet and novelist was born has recently been demolished, in order to the widening of the street, which is now to receive the name of Chambers-street, in honour of William Chambers, Esq., of Glenormiston, late Lord Provost of Edinburgh, and the senior partner of the eminent firm of W. and R. Chambers, publishers.

Sir Walter Scott—then Mr. Scott—was made a Mason in the Lodge St. David, Edinburgh, No. 36, holding of the Grand Lodge of Scotland. This lodge held its meetings in Hyndford's Close, a narrow lane on the south side of the High-street, in a hall which then belonged to it. This hall is on the first landing of a turnpike stair, the entrance to which is the first door on the right hand from the entrance of the close. It is now used for meetings of various kinds, the lodge having provided for itself a better place of meeting elsewhere.

Sir Walter Scott does not seem to have at any time taken much interest in Freemasonry; but it is known that he visited the ancient Lodge of St. John, Melrose (residing many years only a few miles from it), a lodge which asserts its claims to be regarded as the most ancient in Scotland—even more ancient than the Kilwinning Lodge, from which many Scottish lodges are proud to have derived their original charters, and the name of which they have incorporated in their own. The Lodge St. John, Melrose, has never submitted to the jurisdiction of the Grand Lodge of Scotland; but has always maintained its independence, although working the same system of Freemasonry.

CHALMERS I. PATON.

THE VESICA PISCIS.

At page 249 we read:—"Another form of the feminine principle is the Vesica so prevalent in church architecture, alluded to in Solomon's song, where he says, "O, my dove, thou art in the cleft of the rock." Now, it appears to me that the above is a mistake, for the allusion

in the passage is not to any "feminine principle," but to the "clefs" of the rock in which the doves built their nests. I can easily imagine Solomon (or the writer) calling up before him some rocky scene, perhaps in Galilee, where he had often witnessed the billing and cooing of the turtle doves as they flew about among the rocks, or sook shelter in the "clefs." In will also be seen that in Chap. ii., v. 14, the word "clefs" is plural. As to the emblem in the shape of a sharp-pointed oval, which we so often meet with in the study of mediæval ecclesiology, and which has been called—under, perhaps, a mistaken idea of its true allusion—the "Vesica Piscis," it appears to me that when used as an emblem by Christians the reference is to the wounds made in Christ's side by the spear of the Roman soldier, or in certain cases to the whole five wounds. If that be correct—and I observed Dr. Zerffi, a few days ago, stating that a table in a church which had five legs had that number in allusion to Christ's five wounds—then it seems to me, as I stated in February last, that the proper title of this figure, when used as a Christian symbol, should be "*Christi Sigillum*," in allusion to the Christian idea of Christ's blood being the Seal of the New Covenant. (See Heb. xiii. 20.) Possibly many of the seals belonging to the old bishops and ecclesiastical establishments, which are of the sharp-pointed oval form, were so made as containing in their form the symbol of the pierced body of Christ. In certain situations, however, this sharp-pointed oval would naturally grow out of the pointed style of architecture as a centre opening between a two light pointed window, as at Glapthorn, Northamptonshire.

It appears to me that if the sharp-pointed oval was really used as a symbol by the Christian church in the thirteenth century, its true reference is to the wounds in Christ's body, and that it had then no reference whatever to any "feminine principle," or Pagan mystery.

W. P. BUCHAN.

Original Correspondence.

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

THE TRANSACTIONS OF 1717, WERE THEY OR WERE THEY NOT THE "REVIVAL" OF FREEMASONRY?

To the Editor of the Freemason.

DEAR SIR AND BROTHER,—At page 409, Bro. Hughan asks if what he is called upon to prove is—"That the Freemasonry of and since 1717 is the descendant of operative Freemasonry, and, in fact, was a revival of the operative body of former centuries?" To which I answer, yes. He, therefore, takes up the affirmative, while I take up the negative and assert that what took place in 1717 was not the "revival" of operative Freemasonry, or of any other Freemasonry; nor is the Institution known as "*Speculative Freemasonry*" a lineal descendant of either operative Masonry or operative Freemasonry.

The operative Masons—or any other club of the period, which chose, and was enabled to do so—could adopt "*Speculative Freemasonry*," after its formation by non-operatives; but, most certainly, the thing which since 1717—and not before then—has existed and been known and practised as Speculative Masonry, does not owe its existence to either the operative masons or their lodges. It is only owing to the adoption from without of Speculative Freemasonry by the old operative lodges of Edinburgh, Kilwinning, and Aberdeen that said old operative lodges have managed to keep themselves still alive.

Seeing that I have entered into the negative view of this subject in my opening chapter of the "*Aberdeen Records*," which I herewith enclose, it is unnecessary to recapitulate what I have there said. Consequently, after Bro. Hughan has had an opportunity of perusing both this and it, I shall expect his reply upon the affirmative.

I am, yours fraternally,
W. P. BUCHAN.

BOYS' SCHOOL FETE.

To the Editor of The Freemason.

DEAR SIR AND BROTHER,—Can you or any of the Craft inform me why a charge is made to see the prizes presented at our Boys' School. I have always been given to understand that a subscriber could go over the building at any time, and that inspection was courted, so that when the School's

cause was advocated, it might be warmly supported in lodges. Being a subscriber, I went down to Wood Green on Saturday, and took my wife and two children (one 11 years and the other 6 years of age). You may guess my surprise by being politely informed that, though a member and subscriber, I was not to be admitted unless I took tickets, which came to 13s. 6d., as follows:—Self, 5s.; wife, 3s. 6d.; two children, 2s. 6d., = 13s. 6d. I stated I did not desire to stay to refreshment; but was again told that made no difference.

Can you enlighten me on this subject?

Yours fraternally,
PLANTAGENET.

Stoke Newington, July 12, 1871.

P.S.—One brother, similarly situated with a small party, had to pay £1 14s. 6d. He demurred at it.

ABERDEEN RECORDS.

BY BRO. W. P. BUCHAN.

We are indebted to the energy and kindness of Bro. John Jamieson, P.M. of the old Lodge of Aberdeen (at present No. 34 on the roll of the Grand Lodge of Scotland), for a copy of its highly-interesting and very valuable records. These, so far as we at present remember, are unique upon some points, which, however, will be best seen by a perusal of them. Although Maister Measones, Fellow-crafts, and Entered Prentises are mentioned, we see no evidence of anything corresponding to our degrees until well on in the eighteenth century. They had the Maister of the lodge, the Box-masters, and those who were Masters in their trade, but no such thing as our Master degree.

"Fellowship" seems to have been extra privileges, not extra secrets, as appears to be proved by Shaw's "1598 Statutes and Ordinances" (see Laurie's "History of Freemasonry," page 442, as also 1643 minute of ye Ludge of Kilwyning, as given by Bro. Lyon in the *Freemason's Magazine* for August 8th, 1863), where it says: "That na Maister or Fallow-of-Craft be ressavit or admittit wt-out the numer of six Maisteris and tua enterit Prentiseses." Although there was only one "degree," if it can fairly be called such, it does not follow that there was only one ceremony; for there were, no doubt, several ceremonies. With the exception of the apron-washing and initiation of the Apprentice, which might be more elaborate, these were no doubt simple; probably only a formal obligation being taken, as in the case of the admission of an honorary or affiliated member amongst us, while all that was done was witnessed by the Entered Prentiseses, and being so witnessed, it was therefore impossible for our system of separate "degrees" to have been in use then. The "Honourable Lodge off Aberdeen" in 1670, cannot, therefore, be looked upon as a speculative lodge similar to our lodges of to-day—it was a trade and friendly society combined. It ruled the Masters, Journeymen, and Apprentices in their trade affairs, while non-craftsmen, or "Pentacles," had, in common with all the members, an interest in its funds, &c.

In reference to the existence of our Freemasonry before 1717, the question is not, When did some plan of admission or membership qualification exist among "masons" before 1717? but, Where anywhere can there be found any evidence of the existence of our system with its three degrees, words (not merely a "word"), ceremonies, and doctrines before A.D. 1717? If no such evidence can be given of the existence of what is known as Speculative Freemasonry before then, it follows that, to talk of its "revival" in 1717 is simply a delusion and a mistake. The transactions of 1717 might, perhaps, be looked upon as the renaissance, in a new dress, of Pagan mysticism; but that does not justify their being denominated a "*Revival*" of Freemasonry! Mere resemblance—which can be copied—is one thing; actual relationship another. Religion and religious institutions existed ages before the first century, A.D.; but where did Christianity exist before the time of Christ? The way was open for the introduction of Christianity in the first century, and Christ being led up to seize the opportunity, the result was success. The way was open for the institution of speculative Masonry in the eighteenth century, and Desaguliers and Anderson skillfully seizing the opportunity, the result in this case was also success. Each administered in its own way to the human wants, feelings, and aspirations of its own age.

As per fifth statute, we see that linen aprons and gloves had generally to be given by the entrant. However, from the latter portion of same statute, we perceive that these were sometimes dispensed with in the case of relatives, &c. In the tenth item of the 1599 Schaw Ordinance, as given at page 302 of the *Freemason's Magazine* for April 18th, 1863, there is no mention of aprons—"gluffis," or gloves, however, are mentioned. These aprons and gloves might be remnants of the "best aray" which had

to be put on by the craftsmen at the old religious processions in honour of the various saints and sacred days in Catholic times—e.g., in the "*Burgh Records of Aberdeen*," at date 1484, we read that all the craftsmen had to bear the tokens of their craft upon their breasts. And in 1505, we read that, according to ancient usage and "in the honor of God and the blissit Virgin Mary," the different crafts were all to turn out on Candilmas Day in their best array. On these occasions the masons and wrights were generally mixed up together, while the post of honour "nixt the Sacrament" was held by the smiths, as stated at page 42 ante. In order to show off all the better, clean aprons and gloves would be a great desideratum at these processions, consequently we need not wonder at it being a law that all new entrants, *inter alia*, should have to stand aprons and gloves to all present at their admission, or, as it says, "to all concerned." It saved the other members from the expense of buying them for themselves. From this we see that these articles then had no symbolic meaning, as with us now; they were more for show. Besides, as this fifth statute tells us, they used "linen" aprons, it follows that our lambskin ideas had no place there then. I am not aware of the white lambskin apron being used, as we now use it, by "Freemasons" before A.D. 1717. By this same fifth statute, we perceive that the Entered Apprentice got his mark on payment of "ane merk piece for his meassone merk." There was no Mark Degree then—such not being in existence until until about a century after 1670.

In reference to the "word," which, it has been stated, was in one case a monosyllable, we have never, as yet, either discovered what it was, or to what extent it was in general use. Was it the same in 1670 in London as it was in Aberdeen? Or had each different locality or nation a word of its own? We do not think that the use of any one word was universal, Bro. Hyde Clarke has observed that, before 1717, "The form of admission must have varied," while Bro. W. J. Hughan, a few days ago, observes "All 'degrees' have no older existence than the last century." From what has been said, therefore, it will be seen that the sodality or institution which for the last century and a half has been known as "Freemasonry," never existed before A.D. 1717. Nor was its universal ideas and system known to and practised by any lodge out of London until after the establishment of the first "Grand Lodge" there in 1717. However, after this the old operative lodges and Masonic friendly societies which existed before then gradually adopted it—just as present societies of Teetotalers might adopt the system of the Good Templars quite as easily were it not for the difference in name. Had the new system been called "Free-Teetotalism," there might have been by-and-by a difficulty in stating when it originated! Only there is this difference between the Teetotalers and the pre-1717 Masons, viz., that the object for which both Teetotalism and Good Templarism exists is precisely similar; whereas neither the object nor the system was the same in the post-1717 speculative lodges as it was in the pre-1717 operative lodges or Masonic friendly societies. By being careful in their choice of words, or in the language which they used, Desaguliers and Anderson made things, which never before existed, appear as if they had existed for centuries—more especially could this be done with the ignorant, or with those who were ready and willing to be deceived. But, be that as it may, let the institution which is itself spotless cast the first stone at Freemasonry, for it is a fact that some of the noblest institutions which the world has ever seen have the same foundation—viz., a legend. If it be noble or beautiful men are fascinated by it, and self-delusion not only becomes easy, but is also looked upon by many as a virtue.

From the seventh statute, we are informed that they were to "honour" St. John's (the Evangelist's) Day, and "to observe and keep that day as a day of rejoicing and feasting with one another." St. John being their patron saint in Catholic times, they resolve to continue so much of the old customs as would not interfere with their altered views, and "feasting" being just as agreeable to the feelings of the Protestants of the seventeenth century as it was to their Catholic progenitors, could not of course be dispensed with. This honouring of St. John does not appear to have been universal, for the old Lodge of Kilwinning in the seventeenth century held its meetings on the 20th December; but whether at or before that time it honoured either St. Thomas the Apostle or Thomas a' Becket we cannot at present say, although in a minute of date 1779 the Kilwinning brethren resolve to hereafter hold their festival on the 21st of December, that being St. Thomas's Day. The reason why we mention Thomas a' Becket is because one of his murderers was a member of the De Morville family, which family largely assisted at the erection of Kilwinning Abbey, and possibly in Catholic times the anniversary of his martyrdom might have been kept.

The eighth statute refers to "this book"—that is the book in which they were writing down their laws, and in which certain things were to be recorded. They were to "have a special care of this Book, and to own it as their rull to walk by, and not to let it decay, neyther let the clerk keep it any longer, nor he is a wreatng on it, neyther let him wreat upon it but when the three Maisters of the Keys shall be present," &c. No mention of the Bible here—the great thing is "this book," and the "Box."

In the fourteenth item of old General Lawes we find a set-off to the attempt, real or supposed, made through William Schaw in 1599 to place the Glasgow Masons under the Kilwinning Lodge, for we read that those companies in free burghs which had Seals of Cause of their own "shall nowise be interrupted nor impeded be the said General Warden within the bounds of their Seals of Cause." Now, as the "Masons" of Glasgow had their own Seal of Cause before "1599," it follows that neither the General Warden nor the Kilwinning Lodge had any right to encroach upon the Incorporation of Masons of Glasgow, or its "lodge," as the case might be.

As we perceive from page 448 of Lawrie's "History of Freemasonry," the fourteen items of old Lawes and Statutes which the Aberdeen Masons have got in their 1670 book is quite similar to the last fourteen items taken from the minute book of the Aitchison's Haven Lodge, of date 1636, only the Aitchison's Haven book contains ten paragraphs extra. It was customary for these old lodges to correspond with each other in reference to work, wages, or runaway servants, &c. For a long period the Coipland family appear to have had the supervision of Masonic affairs in and around Aberdeenshire, as is stated in a Royal Grant issued by James VI. in 1590 to Patrick Coipland; the principal duty seems to have been to settle all trade disputes within their district. In the seventeenth century the St. Clairs of Roslin had the same privilege granted to them by the Masons of the midland counties. There is an absurd legend abroad to the effect that the St. Clairs of Roslin, long before the establishment of the Grand Lodge of Scotland in 1736, held the office of "Hereditary Grand Master" of the Masons; but that is a mistake. There never has been as yet an "Hereditary Grand Master" of the Scottish Masons. The first who ever bore the title of "Grand Master" in connection with the Masons of Scotland was William Sinclair, Esq., of Roslin, and he was elected to that office upon the institution of the Grand Lodge of Scotland in 1736. He only held it for one year, and was in 1737 succeeded by the Earl of Cromarty. The first individual who ever bore the title or presided as "Grand Master" of the Masons anywhere was Anthony Sayer, Esq., first Grand Master of the Grand Lodge of England—the mother Grand Lodge of the world.

The copy of Aberdeen records now before us extends to 1779, but as yet we have seen no reference to the chivalric degrees. As none of these existed until long after 1717, it is not necessary for us to deal with them here, we shall therefore in our next proceed to give the old Lawes and Statutes ordained by the Honourable Lodge of Aberdeen in 1670.

(To be continued)

SCOTLAND.

THE AMERICAN KNIGHTS TEMPLAR IN GLASGOW.

Some time ago we announced that a large party of gentlemen connected with the Commandery of Knights Templar at Alleghany, Massachusetts, had determined to pay Glasgow a visit on the tour they contemplated making of the principal parts of Europe, and that they intend to make their visit also a tour of inspection of the Knights Templar Encampments and other Masonic bodies in the various cities through which they might pass, and that they would come fully equipped with all the paraphernalia of American Templars, who are even more fond of them than their English or Scotch brethren. The tour is taken under the auspices of the Messrs. Cook, the experienced tourists' guides. They left Queenstown on the 13th ult., and since then have visited all the places of interest in Ireland. They sailed from Belfast on Friday night, and on their arrival at Glasgow, were met at the station by a deputation from the Glasgow Girvan Encampment, No. 32, of Knights Templar, who had made arrangements for their reception and entertaining them during their stay in that city, which was limited to two days, as they had arranged to go by the Iona on Monday morning, visiting Glencoc, Ben Nevis, Staffa, Iona and the Isles, then by Inverness to London. After visiting the principal places in England, they make the tour of France, Holland, Switzerland and Italy, returning by Germany and the Rhine. The Glasgow Knight Tem-

plars having communicated with them on their arrival at Queenstown, had made arrangements to give them a banquet, which accordingly took place on Saturday, the 24th ultimo, at their own Hall in Struthers-street, which was well attended, though had it been any other day, they would doubtless have turned out in even greater numbers to welcome their Transatlantic confreres.

The banquet took place at six o'clock, under the presidency of Sir Knight Robert Bell, the M.N.C., of the Glasgow Encampment, who was supported on his right by Sir Knight Wm. Hamilton, M.E.C. of the Alleghany Commandery, and on his left by the Hon. T. Jenkinson, American Consul, &c. The duties of croupier were ably performed by Sir Kt. J. E. Speirs, C.G., who was supported by T. Clanachan, P.M.C., &c., &c.

Full justice having been done to an excellent repast, the Chairman proposed the first toast on the programme, "The Queen and Royal Family." He said: This is a loyal toast, which I have no doubt will be loyally responded to. As a family, they have long presided over our destinies, and that too with our full acceptance. We are not only still loyal, but, for the satisfaction of our worthy guests, I may say, and say without fear of contradiction, that we are more loyal now than ever. This increase of loyalty is not with Freemasons only, but with subjects generally. There is evidently a growing admiration for our Queen and the Royal family. She is indeed worthy of our highest eulogium. She is patroness for the Craft in Great Britain, and extends her hand to all its charities. On that ground we have a right to drink this toast with all the greater enthusiasm. Whether we view our gracious Queen in her private, public, or political life, we find the same generous, conciliating heart, and the same traces of peace, harmony and prosperity. I am certain it is the ardent desire of all her faithful subjects that she may live long to enjoy that peace and prosperity which she has heretofore enjoyed. The Prince of Wales, too, is not only a brother and a companion, but a Knight Templar—not only a distinguished, but a zealous one. He gives great encouragement to all the charitable institutions of the Craft, which in itself is good. But the fact of his being a brother, is sufficient to make us drink this toast with all the warmth of a brother's heart. The Princess of Wales has now recovered her usual health, and last month she was made Patroness of one of the chief Masonic charitable institutions. Therefore, let us now show that we are not only loyal but grateful for the interest the Queen and Royal family take in the real welfare of the Craft, by giving this toast our heartiest reception.

Music, "God save the Queen."

The Chairman: The next toast is that of "The health of the President of America." From all that we can learn of General Grant, we judge that our cousins have been wise in the selection of their present President. A greater number of excellent qualities in one person is, I believe, not to be found. Are we not proud that such a man is of Scottish extraction? Chide us not for this. Are we not proud, too, that by his persevering activity and heroism he has been the grand agent in accomplishing the greatest temporal blessing the world has ever seen, namely, that of abolishing slavery—the most disgraceful of all evils. He has utterly destroyed its bulwarks, thrown open its floodgates, to allow the gospel of peace to enter in. It was certainly an expensive, a protracted and severe struggle. But who can measure the greatness of the victory? Time alone can reveal this. Grudge not your taxation. Let the honoured name and memory of Grant go down to the latest generation in letters of gold. I have, this week, had the pleasure of reading his opinion on the Washington treaty. It is like himself, conciliatory and good; like the hero of Richmond, who fed his enemies and sent them away in peace. Is it not gratifying alike for us and our welcome guests that the grievous disputations between us, the two great branches of the Anglo-Saxon race, are now amicably and finally settled. It is also congratulating for us, as Masons, that one of the joint High Commissioners in that treaty was the Grand Master Mason of England. Need I say that we were highly honoured by the warm Masonic reception he received at Washington while engaged in that treaty, by Masons—Masons from all quarters of America, some of whom travelled thousands of miles to do us that honour. Ours was the honour, his was the reception—the magnificence and grandeur of which no tongue can sufficiently portray. I may therefore safely prophecy that when our distinguished guests and brothers reach England, they may expect to receive a hearty welcome from the brethren of the Craft. It is surely delightful that the loving principles of Masonry are spreading so fast. The more rapid its progress the sooner will our swords be beat into ploughshares and our spears into pruning-hooks, or laid up in our archives as mementoes of the past. The little river that divides us from England has long since been thus Masonically covered; the Irish channel is being bridged with stones from the same fraternal quarry; and

this evening we have the Atlantic spanned with the same ever-widening Royal Arch of Love on which we delight to stand to exchange our brotherly feelings. Now, Sir Knights, seeing that the President of America has done his utmost to make us one, and that our fraternal friendship forms so delightful a background to that lately-finished harmonious picture of peace, let us now, with our whole hearts, and with all our enthusiasm, drink a full bumper to this toast, with which I am proud to have the honor of coupling the distinguished name of Sir Knight Jenkinson, our American Consul. To the good health and long life of President Grant. (Drunk with enthusiasm.)

Song, "A' Brethren, a'."

The American Consul, in replying, said it had given him a great deal of pleasure to accept the invitation to be present at this fraternal meeting of Masons from both hemispheres, and to address a meeting composed of Americans and Britons, as such meetings were calculated to increase the harmony and good-will that already existed between them. We were pleased to join you in honouring your Queen, and you have well repaid us by the enthusiastic way in which you have responded to this sentiment. There are many points of resemblance between the two nations, and we are as proud of our Washington as you are of your Wallace. The same love of liberty, the same love of nature, the same feelings and sentiments, filled the breasts of both peoples, and they felt that they were indeed brothers. To this feeling the Orders of Masonry had no doubt very much contributed, for they taught that all men are brothers and all equal, and that it was the duty of all to spread peace and good-will among men. Before sitting down he would like to give one word of warning to his countrymen. It was not to caution them against the irritability, the pride, or the jealousy of those whom they had come to visit, but he would warn them to beware of their hospitality. Scotch beef was good, and Scotch toddy not bad (if taken in moderation), but they must beware of being pressed too much. The hearts of the Scotch people were so warm, and their invitation so kind—as they might judge from the example before them—and he knew his American brethren were so warm-hearted and ready to appreciate kindness, that he feared, for the honour of his country, lest at any time they should suffer Scotch hospitality to overcome American moderation. (Laughter.) He would conclude by again thanking their hosts for the very cordial reception they, and the name of their President, had received. (The speaker throughout was loudly applauded.)

The Chairman next gave "The Grand Commanderies of America." It would be out of place at present (he said) when our time is so limited, to turn up the history of the Crusades and give you an account of the origin of Knight Templary, or to examine the annals of its amazing progress, and the despotic and treacherous way in which it was overthrown by its malignant foes, who so mammon-like thirsted for its material wealth. Let us rejoice that despotism, with all its infernal machinery, could not crush the spirit of our first Christian Order. It has again sprung up from the honourable ashes of our great Christian hero—its Grand Master, James Bernard Molay. It has now taken deep root in the western hemisphere, where it is spreading far and wide, and at this moment is ready to go forth against the bitterest despots, in the defence of its glorious principles. But happily for us, the word despot is fast losing its significance. It has of late been consuming itself on the very spot where it sought to consume our respected, our valiant, our magnanimous Order. Sir Knights, it gives us great pleasure to hear that Knight Templarism is increasing so rapidly in the United States. It is also making much progress in England. But I am sorry we cannot say this of Scotland. A few of us in Glasgow are alive to this fact, and we are now bestirring ourselves. I may say that this evening's entertainment is the first-fruit of our labour. It will be a new era in our history. We will, I doubt not, have to record to you the happy effects of your sojourn in our midst. May the God of all grace be your God and guide; may He conduct you during the remainder of your pilgrimage, and bring you again to your own homes in safety and peace, is the heart's desire of every Sir Knight of this encampment. I have much pleasure in coupling with this toast the Alleghany Commandery. (Loud cheers.)

After the toast had been duly honoured, the Chairman called upon Sir Knight Wheeler to recite a poem he had composed in honour of this visit, which he did as follows:—

THE GLASGOW KNIGHT TEMPLARS' WELCOME TO THE AMERICAN KNIGHTS TEMPLAR.

A welcome to each noble guest !
We bid you welcome to our feast.
Templars offer not sumptuous fare,
But our crust and cup we freely share;
The shelter of our tent we give,
That all may enter in and live.
Then, pilgrim, tarry here, my son
Rest and refresh, and travel on.

Welcome, thrice welcome, to our board,
And to the best we can afford;
With joy we greet your knightly band,
On your arrival in our land;
With love your proffered hand we take,
And welcome you for friendship's sake;
With joy we recognise each other,
And hail each true Masonic brother.

From Alleghany's sides you come,
We welcome you to Scotia's home,
Five thousand miles o'er land and sea,
Then cordial let our greeting be.
You come to us with sword and spear,
Yet not as foes do you appear;
Fraternal greetings here you bring,
Fraternal greetings, too, we sing.

At home, abroad, on land, on sea
Our mystic brethren we see;
In every clime throughout the world
Our Craft's broad banner is unfurled,
The flag whose colour is light Blue—
Emblem of all that's just and true.
Beneath its ample folds, I ween,
True men of every rank are seen.

The pride of caste is here unknown—
Merit's the only rank we own;
As Widow's sons we help each other,
We're bound to always greet a brother.
But hailing from a distant land,
With extra zest we take your hand,
With heartfelt joy we hail your trip
And, joyful, give the Mason's grip.

Then, as Companions of the ARCH,
We greet you on this friendly march.
Sojourners in our land awhile,
We meet you with a friendly smile;
We know that in your train you bring
The Priest, the Prophet, and the King,
And Scribes, expounders of the Law
From whence we inspiration draw.

The Master's Mark and the Keystone
To you alike are both well known;
You've passed the Chair, likewise the Vail,
And know what mysteries they reveal,
And kindred Orders too, no doubt,
The world would like to know about:
Companions of the *Red Degree*,
It is with pride we welcome ye.

All Masons learn from early youth
"Brotherly Love, Relief, and Truth,"
Of these, no doubt, you are bright exemplars,
But something more's required of Templars;
And still as brighter grows your sight,
The less you need of outward Light;
Upon your arms we trace with glee,
The emblems of the *Black Degree*.

We own those claims to our goodwill,
As proof of something nobler still:
You a more Holy cause espouse,
You all have taken deeper vows,
A longer pilgrimage have ta'en
And washed your hands from earthly stain,
Have been engaged in solemn rites,
And pledged yourselves as brave Sir Knights;

Have girt upon your thighs the sword
To bravely battle for the Lord,
His cause and Temple to maintain
Till all His foes are crushed and slain.
The virgin and the widow, too,
Succour and help may claim from you.
Then enter our tent awhile, my son,
Rest and refresh, then travel on.

As all are pledged to serve the Lord,
Apostles of His will and word,
Upon this consecrated ground
May ne'er a Judas e'er be found,
But each, like taper firm and bright,
Shed a pure calm resplendent light,
That all the world may plainly see
How Templars dwell in unity.

Then drink to Hiram King of Tyre,
Who fed the true Masonic fire;
Another cup then let us bring
To Solomon, the wisest king,
Who the first temple built to God,
And all who have his footstep trod;
Then a libation let us pour
To him, the Widow's son of yore.

Now pause awhile, and let us think
Ere we the next libation drink;
Let no vain idle thought intrude,
The drink be pure, the cup be rude,
Now take the draught with bended knee,
In His name we shall conquerors be;
But sacred is the Templar's vow,
And I no more dare utter now.

When you return across the main,
May this one feeling still remain:—
In England, Ireland, Scotland too,
We found the brethren firm and true,
Lodge and Encampment all the same,
Each warmed at a Mason's name,
With open hand and kindly heart,
Masonic knowledge to impart.

While in our tent refresh awhile,
Then travel on through Britain's Isle.
Where'er you go, I dare be bound,
A kindly welcome will be found—
But none more cordial, while you live,
Than what the Girvan Knights now give.
So I'll conclude as I begun:
A hearty welcome to each one.

Sir Knight Gardner said their M.E.C. Hamilton had requested him to reply, for he was something like Grant—a first-rate commander, a good man, and also a Scotchman—but also like Grant, he would always shirk a speech if possible; but he (Sir Kt. Gardner) felt it a pleasure, as well as a privilege, to respond on behalf of the American Commanderies. The task was large, for their camp was vast, but after the excellent poem they had just listened to he was inspired to speak. He should not dwell on the wonders of his great country—its thousands of miles of telegraph wires; its railways, 3000 or 4000 miles in length without a break; its chains of mountains, 2000 miles in length; its rivers, that run as far as half the distance he was now from home; its cities, that spring up as if by magic, some of which could vie in architectural beauty with Glasgow, Edinburgh, London, or other cities in the old country, and they must remember that their sites, in many instances, 30, 20, or even 10 years ago, were portions of the howling wilderness, with not a single dwelling near them. It was a marvel to many how this was accomplished; how men from the east and the west, the north and the south, should meet together, coalesce, organise and build cities. But he would explain the mystery. It was Masonry, to a very great extent that caused it. We got Masonry (he proceeded to say), and Knight Templary too, from you, but like everything else, in that prolific soil they have grown to gigantic proportions. Do not think I am speaking in a boasting spirit, for if there is a boast, you are entitled to share, as the authors of it. I boast of Masonry not for myself, but our commercial interest is due to the same cause. Correspondence with you have known Masons with us, and opened up new sources of trade and commerce. So in building up our cities; men from all quarters meet there with honoured brethren, and immediately there is an electric current rises, not only to the head but to the heart. That is the grand secret of our great success. I claim the honour of it for Masonry, and on behalf of the Commanderies of that great continent, as well as in the name of us present, thank you for the reception you have given us, and the way you have received this toast. (Cheers.)

"The Lord Provost, Magistrates, and Town Council of Glasgow" was then given by the Croupier; followed by "The Commercial interests of the British and American Dominions," proposed by Sir Kt. F. G. Dougal, and responded to by Sir Kt. Robert Mitchel.

Sir Kt. M. Wilson, in a brief but eloquent speech, proposed "The health of the Visiting Sir Knights, and the Alleghany Commandery, No. 35."

The S.W., Sir Kt. D. A. Cook, replied, expressing the great gratification they all felt at the noble reception they had that day met. It was far in excess of what they had anticipated, though he must confess that when they organised this trip they fully expected to meet with a fraternal welcome from all Masonic bodies they might come in contact with, but on their very arrival at Queenstown they found the Glasgow invitation awaiting them. They gladly accepted the invitation, and this night would live in their memories long after their return to America.

The Croupier then gave "Freemasonry all over the World," which was responded to by Sir Kt. John Scott.

Sir Kt. Thos. Palmer, P.E.C. of the Alleghany Commandery proposed "The Girvan Encampment, No. 32." He said the proposing of this toast was both a pain and a pleasure. He had found the Girvan brethren true Masonic knights. Knight Templarism was increasing in England, though not so rapidly as with them in America; but here in Scotland, the former home and refuge of the Order, most of the Priors and Encampments were either dormant or met so seldom as to be little better. All the more credit should therefore be given to the Girvan Encampment for the way in which they had kept up monthly meetings, while more pretentious bodies could not once in a quarter get enough knights to open an encampment. He had examined into the matter and looked at their charter, which proved that they were the oldest regularly-constituted body of Knights Templar in Scotland, working under the old Constitution and in accordance with the ancient landmarks of the Order. They ought to be the governing body in this kingdom, and if he returned in a few years he should be more than surprised if he did not find them the Grand Commandery of Scotland. These reasons, in addition to the kindness shown to himself and coadjutors, made him ask them to do full justice to the toast. (The E.C. led the American fire of 9 in a way that nearly electrified their hosts.)

It was then proposed, and carried *unanimously*, "That the whole of the members of the Alleghany Commandery now present be at once affiliated as honorary members of this encampment."

The N.C. requested Sir Kt. T. Clanachan, P.N.C., as the oldest member of the encampment, to administer the obligation, and also respond to the toast, which he did.

The remaining toasts were: "The health of the Chairman, Commander Bell" "The E.C. Hamilton," "The Croupier," and "Happy to meet, &c.," all of which having been duly honoured and responded to, Sir Kt. E.C. Hamilton led the company in a hearty rendering of "Auld Lang Syne," and thus ended this fraternal meeting.

During the evening a variety of songs were sung, those of Professor Slack, of Alleghany, eliciting loud applause.

The members of the two encampments attended Divine service at the Cathedral.

DUNDEE.

The committee of Lodge Ancient, No. 49,

Dundee, have been doing a good work, and have just brought it to a very agreeable termination. For a long time back a desire has pervaded the brethren of this lodge that the services of their R.W.M. (Bro. Kelt) to his mother lodge should not be allowed to remain acknowledged—he having filled several offices with acceptance, but with special reference to his long term of presidency, being unanimously returned to the chair no less than *five* successive years. It was therefore arranged that Bro. Kelt should give sittings to one of our best photographers, with the view of presenting him with a full life-size photo on canvas, and finished in oil. Bro. G. F. Roger was entrusted with the work, and has even excelled his usual success in producing a decidedly fine picture. Bro. Kelt is represented in the full regalia of office, wearing the jewels of the various degrees he has attained to. In the meantime such unlooked-for liberality manifested itself on behalf of the subscribers that it became evident the committee would have more than sufficient for their purpose. A very handsome sum in sovereigns was thereafter placed in a purse for Mrs. Kelt, to be presented at the same time with the portrait.

The meeting for presentation was called in the Lodge Hall, Murray-gate, Bro. Alex. Robertson, Deputy Master, presiding. There were present: Past Masters Ritchie and Dickson (of 49), R.W.M.'s Longmuir (47) and Roger (225), as well as several Past Masters of other lodges, and a number of distinguished brethren.

The lodge having been placed under the care of the J.W., and the usual loyal and patriotic toasts given and responded to, the Acting Master then desired Bro. Buick to give the toast of the evening and make the presentation.

Bro. Buick alluded, in a few well-chosen sentences, to Bro. Kelt's lengthened connection with Lodge Ancient, the healthy state of its funds, and recent additions to the property, which, he said, were mainly due to Bro. Kelt's excellent generalship. He concluded by reading the inscription on the picture, and asking Bro. Kelt's acceptance of it. Before sitting down, he also presented a purse of sovereigns, requesting Bro. Kelt to place the same in Mrs. Kelt's possession. Both of which were gracefully acknowledged by Bro. Kelt.

The remainder of the evening was spent in a most enjoyable manner, the Acting Master calling to labour at the accustomed hour—"all happy to meet, sorry to part, and happy to meet again."

KELSO.

A meeting of the members of Tweed Lodge, No. 261, was held in the lodge-room, Cross Keys Hotel, Kelso, on Thursday evening last week, for the purpose of initiating a number of gentlemen who had come forward to enroll themselves as members of the Order. The office-bearers of the lodge had some time previously invited Bro. J. S. Macgregor, Past Master of St. David's Lodge, Berwick-on-Tweed, to pay them a visit, along with as many brethren of his lodge as might find it convenient to attend with him, for the purpose of working the lodge and the degrees in the same manner as done in England. Accordingly a deputation came from Berwick-on-Tweed, consisting of Bros. Macgregor, Gibson, Hopper, Struthers, Scott, Moor, Moffat, and others. The members having assembled, the Right Worshipful Master requested Bro. J. S. Macgregor to occupy his seat and work the lodge, which was done in a manner not to be excelled, the entire degrees being gone through.

After the business of the meeting was finished, the brethren, to the number of forty, sat down to an excellent supper. After doing full justice to the repast, Bro. J. S. Macgregor proposed "The Health of the Queen," and afterwards "The Prince of Wales, Patron of the Craft in Scotland." Next proposed in succession was "The Grand Lodges of Scotland, England, and Ireland;" then "The Provincial Grand Lodges of Scotland," coupled with the health of Bro. Gibson, Provincial Grand Warden of East Lothian, who replied. The Acting Master next gave "The Tweed Lodge" (261), and coupled the toast with the name of the Right Worshipful Master, Bro. James Steel, who replied, and expressed the great pleasure they all had in being visited by the deputation. He begged to propose "The Healths of the Brethren from Berwick," and he hoped it would not be long until a similar deputation would visit them from Kelso. He coupled the toast with the name of Bro. J. S. Macgregor. Bro. Gibson proposed "The Absent Brethren," and other toasts followed. Some excellent songs were sung by several of the members during the evening, and the brethren broke up after spending a very happy night.

The following reports stand over for want of space:—Lodges 597, 779, 863, 1107, 1154, 1275, and 1314; Chapters 148 and 619; also a report of "Grand Masonic Ceremonies at Albany," from our own Special Correspondent.

**LAYING THE FOUNDATION STONE
OF A MASONIC HALL AT SWANSEA.**

A Provincial Grand Lodge for the eastern division of South Wales was held on Thursday, 6th inst., at Swansea, with the view of laying the foundation-stone of a new Masonic hall. The ceremony was performed by the R.W. Prov. G.M., Bro. Theodore Mansel Talbot, the gathering of brethren from all parts of the province, and from the neighbouring districts, being larger than has been known in Swansea for a long time past.

The Provincial Grand Lodge opened at twelve o'clock, when a right Masonic welcome was given to visiting brethren from the neighbouring provinces, those from Monmouthshire mustering in great force, with the W. the Deputy the Prov. G.M., Bro. S. G. Homfray, at their head. The R.W. Prov. Grand Master then invited those present to assist him in laying the foundation-stone of a new Masonic hall for the accommodation of the Indefatigable Lodge, 237. A procession was then formed, which marched in the following order:—

Two Tylers with drawn swords.
Band of the Royal Glamorgan Artillery Militia.
Brethren, not being members of any lodge.
Talbot Lodge, No. 1323.
Bute Lodge, No. 960.
Afan Lodge, No. 833.
St. David's Lodge, No. 679.
Brecknock Lodge, No. 651.
Cambrian Lodge, No. 364.
Indefatigable Lodge, No. 237.
Loyal Cambrian Lodge, No. 110.
Glamorgan Lodge, No. 36.
Members of other lodges, Visitors.
Architect with Plans.
Builder with Trowel on cushion.
Cornucopia with Corn—Bro. David Williams, P.M. and P. Prov. G. Sec.
Ewer with Wine—Bro. Thomas Powell, P.M. and P. Prov. G.D.C.
Ewer with Oil—Bro. J. T. Nettle, P.M.
Past Prov. Grand Pursuivants.
Prov. Grand Pursuivant.
Past Prov. Grand Organists.
Prov. Grand Organist.
Past Prov. Grand Directors Ceremonies.
Prov. Grand Director Ceremonies.
Past Prov. Grand Superintendent of Works.
Prov. Grand Superintendent of Works, with Plate bearing inscription.
Past Prov. Grand Sword Bearers.
Past Prov. Grand Deacons.
Past Prov. Grand Secretaries.
Prov. Grand Secretary, with Book of Constitutions on a cushion.
Past Prov. Grand Registrars.
Prov. Grand Registrar, with Bag.
Past Prov. Grand Treasurers.
Prov. Grand Treasurer, bearing phial with coins, &c.
Past Grand Wardens.
Visitors of Distinction.
Corinthian Light, borne by Bro. Peter Holway.
Column of Prov. J.G.W., borne by Bro. Peter Tulloch.
Prov. Junior Grand Warden, with Plumb Rule.
Doric Light, borne by Bro. William Bowen.
Column of Prov. S.G.W., borne by Bro. E. M. Castle.
Prov. Senior Grand Warden, with Level.
Prov. Junior Grand Deacon.
Past Prov. Grand Chaplains.
Prov. Grand Chaplain, bearing the Sacred Law on a cushion.
Prov. Grand Steward, with wand.
The Deputy Provincial Grand Master.
Prov. Grand Steward, with wand.
Ionic Light, borne by Bro. Simon Goldberg.
Mallet, borne by Bro. W. T. Canton, Banner.
Prov. Grand Sword-bearer.
Prov. Grand Steward, with wand.
The Provincial Grand Master.
Prov. Grand Steward, with wand.
Prov. Grand Senior Deacon.
Prov. Grand Tyler.

The procession left the starting point at one o'clock, and proceeded to the site of the new Hall, next to the St. Ives. On reaching the site of the building the brethren at the head of the procession halted, opening right and left, facing inwards, leaving room for the R.W. the Prov. Grand Master to pass up the avenue thus formed, he being preceded by his standard and sword bearer. The Worshipful the Deputy Prov. Grand Officer and brethren followed in succession from the rear. At this point the band played selections from the "Creation."

The stone being previously prepared, and the plate, with the proper inscription, the upper stone was raised, and the Prov. Grand Chaplain (Bro. the Rev. Mr. Jones, vicar of Llanmadoc) offered up prayer.

The Prov. Grand Treasurer having, by the command of the R.W. Prov. Grand Master, deposited in the cavity various coins of the present reign, &c., the cement was laid on the stone with the trowel which was presented for the purpose, and the upper stone was slowly let down, solemn music playing. Being properly placed, the R.W. Prov. Grand Master proved that it was properly adjusted by the plumb rule presented to him by the Prov.

J.G.W., by the level delivered to him by the Prov. S.G.W., and by the square delivered to him by the Deputy Prov. Grand Master, after which the mallet was handed to him, with which he gave the stone three knocks. The R.W. the Prov. Grand Master then delivered to the builder the several implements for his use; the plans of the building were presented by the Prov. Grand Superintendent and the R.W. the Prov. Grand Master, having approved them, delivered them to the architect for his guidance. The brethren bearing the corn, wine, and oil now approached and presented the vessels in order to the R.W. the Prov. Grand Master, who, after pouring them upon the stone, declared the stone properly laid according to ancient custom. The Prov. Grand Chaplain concluded with the Benediction, after which the band played the "National Anthem."

The procession then re-formed in the same order, and returned to the Lodge room, when the Provincial Grand Lodge was closed.

The brethren afterwards dined together at the Mackworth Hotel, upwards of 250 sitting down to the banquet, presided over by Brother Lawrence Tulloch, P. Prov. G.S.B., W.M., of the Indefatigable Lodge; the vice-chair being filled by Brothers G. Bradford and W. E. Brown. An excellent spread was served up, to which ample justice was done, the band playing a selection of music during the banquet, under the leadership of the band-master, Mr. H. Clews.

The Chairman proposed "The Queen and Craft," "The M.W. the Grand Master," and "The Deputy Grand Master and the Officers of Grand Lodge," which were warmly and Masonically responded to.

The Chairman next proposed "The Right Worshipful the Provincial Grand Master," which was received right heartily, and drunk with Masonic honours.

The Prov. Grand Master, who was warmly received, rose to respond. He said that during the time he had had the honour of presiding among them, he had had many occasions to respond to their good wishes, but this was the first time he had been called on to execute one of the privileges of a Provincial Grand Master—that of laying the foundation stone of a new Masonic building. He was pleased to know that on no former occasion, when he had found it necessary to call a Provincial Grand Lodge together had there been a better gathering than the present. The occasion that had brought them together was not a common one. It had never happened before during his Mastership, and might not occur again. He thanked them all heartily and sincerely for responding so readily to his call, and also expressed his thanks to the W.M. of the Indefatigable Lodge for the hearty welcome which had been given to him, and for the handsome trowel which had been presented to him. He looked upon this as an earnest of the good will which was entertained towards him by the members of the Indefatigable Lodge, and which he would do his best to reciprocate. (Cheers.)

The Chairman next proposed "The Worshipful the Deputy Provincial Grand Master," which was heartily drunk with Masonic honours.

Bro. E. J. Morris, D.P.G.M., responded. He said the occasion was one in which he had taken the greatest possible amount of interest, and it afforded him sincere gratification to see the undertaking commence under such favourable auspices. He wished with all his heart continued prosperity to the Indefatigable Lodge, and happiness to the members, and he sincerely hoped the future of the lodge would be as deeply graven and as satisfactorily written in the annals of prosperity and success as had been its past. (Applause.)

The Chairman then proposed "The Provincial Grand Lodge of Monmouthshire."

Bro. S. G. Homfray, Prov. G.M., who was received with cheers, responded, and while thanking the brethren of the Eastern Division for the kindly feeling which had been displayed by them towards the Monmouthshire brethren at all times, hoped the present gathering would have the result of cementing still closer the bonds of brotherly feeling between the two provinces. (Cheers.)

The Chairman then proposed "The Provincial Grand Officers," which was received with enthusiasm, and drunk with Masonic honours.

Bro. J. G. Hall, P. Prov. G.S.W., and Bro. Colonel Hill, Prov. G.S.W. (Cardiff) responded.

The R.W. Prov. Grand Master then proposed "The Indefatigable Lodge," and paid a very high compliment to the Masonic ability and personal worth of Bro. Tulloch, the W.M. of the Lodge, who responded.

The toast of "The Visitors" was coupled with the names of Bro. Clarke (Cardiff), Bro. Harris (Tenby), and Bro. W. E. Jones (of the St. Francis Lodge, Canada), all of whom responded, which brought the official list of toasts to a close.

A dinner was given to the workmen engaged at the building, which was supplied by Bro. H. C. Tate, Nelson Hotel. The weather throughout the day was most unfavourable.

Reports of Masonic Meetings.

T H E C R A F T .

PROVINCIAL.

LIVERPOOL.—*Mariners' Lodge, No. 249.*—On Thursday se'night the monthly meeting of the above lodge was held at the Masonic Temple, Hope-street, Liverpool, the principal business being the installation of the W.M.-elect, Bro. Henry Pearson. The attendance of brethren was unusually large, and the proceedings were marked by a harmony and unanimity which were both pleasant and instructive. During the year just closed, No. 249 has made rapid and decided progress, not only in numbers, but in the standing of its members and the character of its working. This satisfactory progress is due in a large measure to the invariable courtesy and indefatigable zeal of Bro. J. Kellett Smith, W.M., who neglected no opportunity of advancing the interests and maintaining the dignity of the lodge—a work in which he was ably seconded by an efficient staff of officers, whose careful attention to their respective duties is worthy of imitation and commendation. No fewer than about 20 visitors were present on this occasion, amongst these being a number of Provincial Grand officials, P.M.'s, and others. The lodge was duly opened in the three degrees, the minutes of previous meeting were read, and a Board of Installed Masters was subsequently held. The ceremony of installation was performed in a highly effective and impressive manner by Bro. J. K. Smith, I.P.M., and Bro. H. Pearson, W.M., afterwards invested the following officers:—Bros. E. Hughes, S.W.; J. Hyde, J.W.; J. J. Rose, S.D.; J. Lloyd, J.D.; De la Parelle, Sec.; R. R. Martin, Treas.; C. Leighton, M.S.; R. Carter, S.S.; J. Heyes, J.S.; C. Leighton, O.; Pemberton, Leader of Chair; and Ball, Tyler. The Committee of Management was then appointed. After granting relief to several applicants, and the transaction of some other business, the lodge was closed in due form. The brethren subsequently adjourned to the Adelphi Hotel, where they sat down to a splendid installation banquet, provided with the greatest liberality by "mine host," and served in the most expeditious manner. Between 70 and 80 sat down, under the presidency of Bro. H. Pearson, W.M. After dessert had been placed on the table, the W.M. proposed the toast of "The Queen," remarking that he was sure that amongst the whole body of the people was she more loyally respected than amongst Masons. (Hear, hear.)—(The toast was responded to with true Masonic enthusiasm.)—Bro. W. Crane, P.M. 249, next submitted "Bro. Albert Edward, P.G.M., Prince of Wales, the Princess of Wales, and the rest of the Royal Family," expressing a hope that their brother, the Prince, would, when he ascended the throne, fill his exalted position in a manner which would do credit to the memory of his predecessors, and prove satisfactory to the English people. He had already proved himself a good Mason, and therefore worthy of the cordial recognition conveyed in the toast.—(The brethren responded with great cordiality and Masonic honours.)—Bro. Jones, P.M. 249, proposed "The Marquis of Ripon, M.W.G.M., and the Earl of Carnarvon, R.W.D.G.M." In the course of a short speech, Bro. Jones referred in eulogistic terms to the well-deserved honour which had been conferred on their illustrious brother, the efficient manner in which he had performed his State duties, and the "golden opinions" he had earned from the brethren across the Atlantic.—After the toast had been duly honoured, Bro. Pinnington, P.M. 249, proposed "Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W. Prov. G.M., Lord Skelmersdale, W.D. Prov. G.M., and the Provincial Grand Officers," referring to the satisfactory manner in which the respective offices were filled.—The toast was duly honoured, and Bro. Dr. Mercer Johnson, Prov. G. Steward, responded in a highly facetious speech.—In submitting the toast "The Worshipful Master," Bro. J. K. Smith said he was quite sure the brethren would receive it with even more cordiality than any which had been given that evening. The Mariners' Lodge had the names of many very eminent P.M.'s, but he believed Bro. Pearson would go out of the W.M.'s chair with an honour equal to any which had gone before him. Bro. Pearson had for many years been connected with the lodge in various offices, in each of which he had proved his usefulness. He (Bro. Smith) would conclude by wishing him long life and happiness, and trusted that the coming year would be the very happiest of all. (Cheers.)—(The toast was received by the brethren with utmost enthusiasm.)—The W.M. expressed his gratitude for the manner in which his health had been drunk. Although he had filled every office in the Mariners' Lodge during his eight or nine years' connection with it, he assured the brethren that he had no intention until last year of going into that chair, feeling content in filling any office, however humble, which would contribute to the prosperity of the lodge. (Hear.) At the solicitation of a few brethren, however, he had agreed to accept the position of W.M., of the responsibility and cares of which he was not ignorant. He was glad to know that he had been placed in the chair without one adverse vote, and if it pleased the Great Architect of the Universe to spare him, he trusted that he would always be found ready and willing to do his duty. He assured them with all sincerity that he would do his utmost to further the interests of the lodge generally, as well as those of every individual member.—The W.M. then gave the "Installing Master," and said no one had filled that chair who had been more worthy of imitation than their Immediate P.M., Bro. Smith. They must have been delighted with the energy and courtesy shown by him as W.M., and with the effective manner in which he had performed the duties of Installing Master that afternoon. He (the W.M.) was sure

that he could not have selected one who would have performed those duties more thoroughly. In Bro. Smith he had a very good example, and one he would try to imitate as far as he was able. He must also acknowledge the services Bro. Smith had rendered him since he (Bro. Peason) was W.M.-elect. Twelve months ago, that chair was anything but "bed of roses," but Bro. Smith, by his tact and good management, had left the lodge united almost to a man, and marked by the harmony and love which ought especially to characterise Freemasons. He spoke this to the honour and credit of Bro. Smith. (Cheers.)—The toast was received by the brethren with great cordiality.—In acknowledging the compliment, Bro. Smith thanked them for the flattering way in which the toast had been given and received, said his efforts had been a labour of love, and said he would continue to seek the prosperity and harmony of that lodge.—"The W. P.M.'s of Lodge 249" was given by the W.M., and acknowledged by P.M.'s Pinnington, Jones, and De la Parelle; "The Officers of the Lodge," by the W.M., responded to by Bros. Hughes, S.W., and Hyde, J.W.; "The West Lancashire Masonic Educational Institution," given by Bro. De la Parelle, and acknowledged by Bro. R. H. D. Johnson; "The Visiting Brethren," by Bro. Hughes, responded to by Bros. Sheldon, Washington, S. Hayne, &c.; "Absent Seafaring Brethren," by the W.M.; and "The Press" (acknowledged by Bros. Wood and MacKenzie. The Tyler's toast, "All Poor and Distressed Brethren," brought the list to a close. A sum amounting to upwards of £2 was collected for the West Lancashire Masonic Educational Institute. Harmony was contributed by Bros. Washington, Hughes, Sheldon, Pemberton, &c., and a recitation by Bro. J. M. Johnson, and the brethren separated after enjoying a most pleasant evening.

CROYDON.—*Frederick Lodge of Unity, No. 452.*—A meeting of this lodge was held on the 4th instant, at the Railway Hotel, Sutton. Present: Bros. C.W. Dornmet, W.M.; Jas. Robins, Treasurer; Magnus Ohren, I.P.M., Sec.; H. E. Frances, D.C.; J. W. Sugg, I.G.; R. H. Evans and Newton E. Jennings, P.M.'s; W. G. Davis, Jas. C. Campbell, W. V. Wilson, J. W. Pollard, George Wright, Fredk. Williams; visitors, M. D. Rucker (227), W. Webb (P.M. 72, 128, 890), Jno. Rodda (890). The minutes of the previous meeting were read and confirmed. Bros. Pollard, Wright, and Campbell were raised; Bro. Wilson was passed; and Mr. William Cartwright Holmes, C.E., was elected for initiation. The following notices of motion were severally put and carried: 1. By the S.W., seconded by the W.M., "That in consideration of the valuable services rendered to this lodge by P.M. Brother Magnus Ohren, as Secretary for several years, for the great interest he has shown in the prosperity of the lodge since his connection therewith, and that having passed through the chair with credit to himself and to the satisfaction of the brethren, and having again accepted the office of Secretary; that he be presented with a Secretary's jewel to the value of five guineas, as a mark of respect from the members of this lodge." 2. By Brother Capt. R. H. Evans, P.M., seconded by Bro. Jennings, P.M., "That in consideration of the valuable services rendered to this lodge by P.M. Bro. James Robins, in his capacity of Treasurer of the lodge, and the very able and perfect manner in which he has carried out those duties; that he be presented with a Treasurer's jewel to the value of five guineas, as a mark of respect from the members of this lodge." 3. By Bro. Magnus Ohren, seconded by the Treasurer, "That the sum of two guineas be presented to the fund for the Freemasons' Life Boat."

WALTHAM CROSS.—*Gresham Lodge, No. 869.*—This lodge met on Saturday, the 8th inst., at the Four Swans, Bro. J. Forsyth, P.G. Sup. Wks., W.M., in the chair, supported by all his officers, and a good attendance of brethren and visitors. The work done was initiating Dr. Rogers into Freemasonry, and passing Bro. Buxton, which ceremonies the W.M. performed in a most masterly and impressive manner. Bro. F. D. R. Copestick, P.G.S.B., gave the lecture on the lodge-board. The W.M. then presented a very handsome P.M. jewel (manufactured by Bro. George Kenning) to the I.P.M., Bro. Dr. Bruce, as a mark of appreciation of his services for the past year. Bro. Bruce, in reply, expressed his gratification at the manner in which he had been supported by his officers during his term of office, and enlarged on the duties of P.M.'s and their privileges, a faithful performance and a due consideration of which would promote every generous virtue and a liberal and charitable construction of the failings of others.—It being the custom at this meeting to have an open banquet, the W.M. issued a circular with the summons, expressing his "hope to have the pleasure of the company of the wives and daughters or sisters of the brethren to grace our board, and unite in those friendly interchanges that tend so much to the cementing of fraternal regard and the practice of all Masonic virtues." This was responded to by a goodly number of the lady friends of the brethren, who sat down together to an excellent and well-served banquet, which all present seemed most thoroughly to enjoy. After a few complimentary toasts had been given and responded to, the company adjourned to the beautiful lawn, where a capital dessert and wine was laid. The band of the 41st Middlesex, by the kind permission of Bro. Capt. Barnes, under the leadership of Bro. Etherington, played some excellent selections and dance music, in which delightful amusement most of the company joined, and one of the most enjoyable meetings of the season was brought to an end, and the brethren drove to town thoroughly appreciating the worthy W.M.'s desire to extend the pleasures, as well as the profit of Masonry to our domestic circles. Amongst the numerous visitors were Bro. Henry Muggerridge and his wife; Bro. Bilby, P.M. 861; Bro. Storey, J.D. 1107; Bro. John Robert Tustin, Prov. G. Steward; Bro. Jordan, 861; &c.

LIVERPOOL.—*St. John's Lodge, No. 673.*—The regular meeting of this lodge was held at the Royal

Mersey Yacht Club Hotel, 90, Duke-street, Liverpool, on the 5th inst., for the purpose of installing Bro. Henry Nelson. There was a numerous attendance of visitors, including Bros. James Hamer, Prov. Grand Treas. West Lancashire; T. Ashmore, P.M. 823; S. W. Sutton, P.M. 464; T. Sergeant, W.M. 594; P. M. Larson, P.M. 594; J. Pemberton, P.M. 1262; J. Taylor, W.M. 1264; J. K. Smith, W.M. 249; and R. Hill, P.M. 546. The minutes of previous meeting were read and confirmed, and two candidates were regularly initiated by Bro. T. Clark, W.M. The lodge was then opened in the second degree, when Bros. W. T. May and J. Hocken, P.M.'s, presented Bro. Henry Nelson for installation. The W.M.-elect having agreed to the ancient charges, was referred to a Board of Installed Masters, who, in due and solemn manner, performed the ceremony of installation. The lodge having been closed down in regular order to the first degree, the W.M. proceeded to invest his officers as follows: Bros. J. T. Callow, S.W.; E. Kyle, J.W.; R. Pearson, P.M., Treas.; Widdows, Sec.; Digges, S.D.; Roberts, J.D.; Burrows, I.G.; Mealor and Bucknall, Stewards; Crawford, Tyler; and May, P.M., as D.C. A vote of thanks was passed to Bro. Hamer, P.G.T., and Bro. T. Clark, P.M., for the able and efficient manner in which they had discharged the duties of installation. A P.M.'s jewel was also unanimously voted to Bro. T. Clark, P.M., after which the lodge was duly and solemnly closed.—A party of about 150 ladies and brethren subsequently proceeded by steamer to Eastham, where they engaged in dancing and various other amusements till a late hour. A sumptuous repast was provided by Mr. Gough, at the hotel, and the usual loyal and Masonic toasts were honoured with enthusiasm. The weather having been propitious, the party, after thoroughly enjoying themselves, returned by special steamer to Liverpool.

MANCHESTER.—*Strangeway Lodge, No. 1219.*—On the 28th ult. the installation of Bro. Edwin Hardon as W.M. of this lodge took place at the Assize Courts' Hotel, Strangeway, and he made the following appointments of officers: Bros. Potts, S.W.; Rogers, J.W.; Andrew, Sec. (third year of office); Needham, S.D.; Robinson, J.D.; and Bro. Gilbody, I.G. The following brethren were present:—Bros. E. C. Lock, the retiring W.M.; Bennett, P.M.; Baldwin, P.M.; Muirhead, S.W.; Potts, J.W.; Schofield, Treas.; Rogers, S.D.; Needham, I.G.; Andrew, Sec.; Pike, Needle, Hetherington, Royle, White, Moss, Brandon, Patchett, Robinson, Johnson, Gilbody, Winterbottom, Haslem, Dawson, Pape, Crosby, Leanon, Reay, Green, Burns, and Monks. Visitors: Bros. Heifor, W.M. 992; Steen, 1030; James Hardon, J.W. 581; Geo. Jackson, W.M. 1077; Hartley, P.M. 204; Richard Seed, P.M. 204 and 337; Dr. Rains, W.M. 204; Mark Barlow, 1030; Weston, 1009; Nathan, P.M. 204; Howard, P.M. 1030; Mellings, Newall Lodge; and Ashworth, S.D. 1322. Bro. P. M. Baldwin was the Installing Master; and Bro. Locke having presented the W.M.-elect, the ceremony proceeded in due form. The usual business having been transacted, and the financial position of the lodge and continued and increasing prosperity commented upon, the brethren adjourned from labour to refreshment, and did ample justice to the magnificent banquet prepared by Bro. Riley, and having done honours to the usual loyal and Masonic toasts, spent a very agreeable evening, closing in peace and harmony at a reasonable hour.

POTTERS' BAR.—*Acacia Lodge, No. 1309.*—This lodge held its usual meeting on Wednesday, the 12th inst., at the Railway Hotel, Potters' Bar, Middlesex, Bro. George James Loe, W.M., presiding. The lodge having been opened, the minutes of the previous meeting were read and confirmed. Ballots were unanimously in favour of the admission of Bros. Luti and Selby (Bedford Lodge, No. 157) as joining members, and the W.M. in an admirable manner passed Bro. Schollard, Luti, and J. Finch (1275) to the second degree. Four candidates for initiation were proposed for the next lodge meeting, and the lodge was closed. There were present: Bros. G. Cattel, P.M. Sec.; F. Walters, P.M.; J. H. Batten, S.W.; Bellchambers, Selby, A. Overton, Luti, Schollard, and others. Visitor: Bro. J. Finch, 1275. Refreshment followed labour.

MARK MASONRY.

PROVINCIAL.

LEEDS.—*Copley Lodge, No. 111.*—The first annual meeting of the members of this lodge took place at the Alfred-Rooms, Leeds, on Wednesday, July 5th. There was a good attendance, including Bros. Allison, W.M.; Bean, S.W.; White, J.W.; Denison, Sec.; &c. After the transaction of a deal of business connected with the lodge, the installation of W.M. took place—the choice of the brethren had unanimously fallen on Bro. Allison, it being thought that the able manner in which he had carried on the lodge during his first year eminently entitled him to re-election. Bro. Allison, in accepting office, referred to the great success of the Copley Lodge, both in the number of members and the excellence of the working, and then proceeded to invest his officers as follows: Bros. Schofield, P.M. 304, as S.W.; Denison, W.M. 304, as J.W.; H. Haigh, M.O.; W. Verity, S.O.; Bedale, as J.O.; Seanor, as Treas.; J. P. Crosby, M.D., as Sec.; J. Allatt, S.D.; W. Cawthorn, J.D.; Heathwaite, I.G.; Musgrave, as Registrar; and Wm. Heighton and J. L. Oates, joint Tylers. After the lodge was closed, the brethren adjourned to the banqueting-room, where an excellent supper was provided by Bro. Oates. During the evening the usual loyal and Masonic toasts were warmly honoured, and it was announced that three offices of the Prov. G.M. Lodge had been offered to the members.

GUILDFORD.—*Percy Lodge, No. 114.*—The anniversary meeting of the above lodge was held on Thursday, July 6th, when a large number of brethren assembled. In the unavoidable absence of Earl Percy, M.P., the chair was taken by the Rev. G. R. Portal, G.M., who advanced Bros. Whitley and Knight. The officers for the year were then invested, after which the lodge was closed, and the brethren adjourned to a banquet, which was, as usual, well served by Bro. Mitchaux, of the Angel.

THE NATIONAL UNION FOR THE SUPPRESSION OF INTEMPERANCE.

An important conference of magistrates, aldermen, councillors, clergymen, and others, was held in the Shire Hall, Hereford, on Friday, July 7th, 1871.

The Right Rev. the Lord Bishop of Hereford presided, supported by a large number of influential gentlemen.

The Right Rev. Chairman cordially approved of the National Union's programme, and appealed to the magistrates, clergy, and gentry of Hereford to contribute liberally towards the expenses.

Mr. James Taylor, General Secretary, briefly explained the object and operations of the Union, after which

The High Sheriff moved, and Sir Harford J. J. Brydges, Bart., seconded, the following resolution

—"That this conference, having considered the position of the laws regulating the sale of beer, wine, and spirits, and the vast evils, moral, social, and physical, which are engendered thereby, is strongly of opinion that any bill for their amendment should provide for a large reduction in the total number of public and beerhouses, a material diminution in the hours of sale, both on week days and Sundays, an efficient check upon the adulteration of liquors, and place the houses generally under more stringent police regulation and supervision."

The resolution was unanimously adopted, after being spoken to by the Mayor of Hereford, Alderman James, and Mr. Dawson.

The Rev. Prebendary Hill, M.A., J.P., moved, Mr. Josiah Newman, J.P., seconded, and the Rev. John Watson supported:—"That this Conference, recognising the importance of thorough unity amongst those who are anxious to secure a practicable and speedy reform of the license laws, requests the following gentlemen to become a City and County Committee for the purpose of co-operating with the National Union for the Suppression of Intemperance, and that a subscription list now opened to assist the Union in extending its organisation, and otherwise preparing for a strenuous effort to pass a measure during the next session of Parliament."

Moved by the Rev. Prebendary Phillott, M.A. (Prelector), seconded by the Mayor of Leominster, and resolved:—"That the following petition be signed by the Chairman, and forwarded to Major Arbutnot, M.P., for presentation to Parliament, and that copies of the foregoing resolutions, under the signature of the Chairman, be forwarded to Her Majesty's Home Secretary, the Members for the city and county of Hereford, the boroughs of Leominster and Ludlow, and the county and borough representatives of Radnor."

"To the Honourable the Commons of Great Britain and Ireland in Parliament assembled—The humble petition of the clergy, magistrates, aldermen, councillors, and others, of Hereford and neighbourhood, held July 7th 1871, sheweth, that your petitioners earnestly request your honourable House speedily to pass into law a bill reducing the number of licensed houses, shortening the hours of sale on week days and Sundays, providing against adulteration, and generally improving the police regulations of the liquor traffic; and your petitioners will ever pray."

His Lordship signed the petition on behalf of the meeting, and after the usual compliment had been paid, the conference terminated.

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METROPOLITAN MASONIC MEETINGS

For the Week ending July 22, 1871.

MONDAY, JULY 17.

Quarterly Meeting Boys' School, at 12.
Lodge 720, Panmure, Balham Hotel, Balham.
" 1159, Marquis of Dalhousie, Freemasons' Hall.
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 18.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 435, Salisbury, 71, Dean-street, Soho.
" 704, Camden, York and Albany, Regent's-park.
" 857, St. Mark's, Duke of Edinburgh Tav., Brixton.
Chap. 186, Industry, Freemasons' Hall.
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 19.

General Committee Grand Chapter, Freemasons' Hall, at 3.
Lodge of Benevolence, Freemasons' Hall, at 6.
Lodge 619, Beadon, Greyhound, Dulwich.
" 1320, Blackheath, Royal Standard, Blackheath.
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 20.

House Committee Girls' School, at 4.
Lodge 1278, Bardett Coutts, Approach Tavern, Approach road, Victoria-park.
Mark Lodge, Carnarvon, Mitre, Hampton Court.
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. Sean, 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 21.

House Committee Boys' School.
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 22.

Audit Committee Boys' School.
Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
" 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.
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.

BRO. JOHN YARKER, Past Grand Marshal of England, Member of the Royal Grand Council of Ancient Rites, Grand Superintendent of Lancashire, &c., was recently entertained at supper at the Royal Arcade Hotel, Suffolk-street, Dublin, by the members of the Jerusalem Chapter of Antiquity, Manchester, who are at present in that city.

THE RIGHT HON. THE EARL FERRERS has been nominated to a seat in the Grand Senate of the Red Cross Order, and has accepted the post of Grand Herald. The distinction of the Grand Cross of the Order has also been conferred upon the Rev. N. Haycroft, D.D., of Leicester, a well known and zealous Mason.

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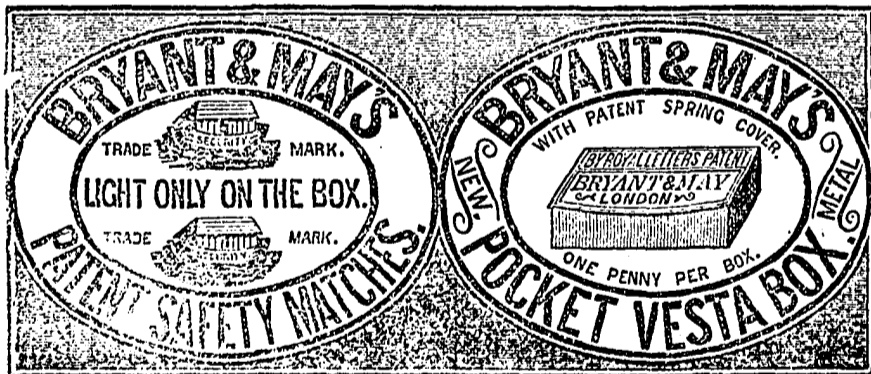
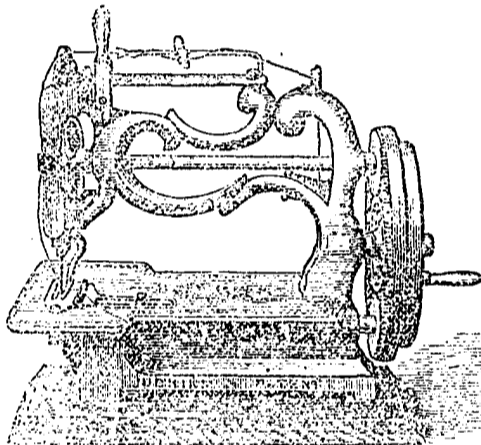
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