

## TABLE OF CONTENTS

The Antiquity and Utility of Masonry .....	303
Footsteps of Freemasonry.....	304
Bro. Lessing and his Conversations.....	306
Hull and the Masonic Charities.....	307
Obituary.....	307
The Grand Lodge of Ireland .....	308
Consecration of the New Masonic Hall in Golden-square .....	308
Address of General Clerk, Grand Chancellor .....	309
CORRESPONDENCE:—	
Practical Freemasonry .....	310
Lodge of Perseverance, No. 164 .....	310
CRAFT MASONRY:—	
Metropolitan .....	311
Instruction .....	311
Provincial .....	311
ROYAL ARCH:—	
Provincial .....	312
ANCIENT AND ACCEPTED RITE:—	
Grand Tribunal of the 31 <sup>st</sup> .....	312
Grand Lodge of Hungary .....	313
Consecration of a Lodge at Bala, North Wales.....	313
Consecration of a Lodge at Jamaica .....	313
Tranquility and Confidence Charitable Association .....	313
Scotland .....	313
Masonic Tidings .....	314
Masonic Meetings for next week.....	314
Advertisements.....	301, 302, 315, 316

## ANTIQUITY and UTILITY of MASONRY.

BY BRO. ROBERT BELL.

Mysteries and Secret Societies, have existed from the mystic union of Adam and Eve till the present day. They have engaged the attention, and called forth the warmest sympathies of the purest and best of men.

They have responded in a great measure, to the urgent wants of our social nature, by mollifying with their ointment, the sorrow, and the suffering, that sin has entailed. They have atoned for the oppression of imperfect political institutions. They are of the antidotes for the selfishness outward life of the world. They are ever widening the pathway to human exaltation, by silently diffusing the principles of morality, and by their example of fraternal Brotherhood. Their object is the elevation and social regeneration of our race. And who can measure their success in this glorious work. They are an auxiliary to the church—handmaids to the Gospel of peace. They penetrate into the thickest darkness of human degradation, dispelling ignorance, and paving the way for the light that shall never end.

Their influence and value in moralising the world is great. They are, I might say, the mother of civilisation, and the nursery of national prosperity. Some microscopic critic may have discovered a dark spot, but it disappears in the brilliant rays of the fraternal Sun, that shines with true benevolent and regenerating influence, on the isolated condition of man. The multiplication of Secret Societies, leads us to believe that the organisations of the outer world, do not respond to the social elements of our common nature. Hence their antiquity, and increase.

Egypt owes her ancient greatness and palmy days to the agency and influence of her secret mysteries. The first of which we have any account, is Osiris and Isis, with whom the history of Egypt commences. They are now two grand and imposing figures in her mythology. An account of their ceremony in initiating the neophytes, or candidates, would have been very interesting, had time permitted.

Then followed the isianic mystery, improved but founded on Osiris and Isis, the influence of which on the Egyptian life is, according to the

historian, as follows:—"In these secret retreats were laid the foundation of that strange, and to us incomprehensible civilisation, whose remembrance is perpetuated by the pyramids, and whose history is dimly and obscurely preserved by hieroglyphical signs. It was chiefly their influence that gave unity to the Egyptian character, consistency to their religious establishments, stability to their political institutions, vigour and directness in the pursuits of philosophy, science, and art. It was through them that Egypt first began to live, and through them that ancient people attained to that high intellectual, social, and moral development, which for so many ages, raised them so far above the rest of the nations of the earth."

Again, fourteen centuries before the Christian era, we have the secret institution of Orpheus, the founder of Grecian civilisation. He travelled to Egypt in search of wisdom, and finding that her sacred mysteries were the sources of her greatness, was initiated therein. After which, he returned to Greece, where his sacred mysteries were first celebrated in forests, and on high hills. The ordeal of initiation was sufficient to tax the patience and endurance of a Job, and the courage of a David. Still it made immense progress, and exercised a powerful influence over Grecian life and manners, so much so, that kings and princes were ambitious of the honour of wearing the mystic badge of the Order.

Then we have the Cabiria of Samothrace, which prevailed very extensively, at an early period, in every quarter of the world. Their ceremony was so frightful, that many of the candidates were overcome with fear, and fell senseless to the ground. The candidates who overcame the initiation, were baptized, as in the Christian Church now, and received a new name. Their diploma was a small white stone, and on this stone was engraven their new name, together with their mark or sign.

We may therefore infer that the apostle John, was an initiate of this order. He evidently alludes to this Mystic Stone, in Rev. 2 and 17, where he says, "to him that overcometh," mark it was hard to overcome. "To Him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving He that receiveth it." This double figure of the manna and stone is beautifully explicit, of the new name and nature of a true believer in Jesus. John must therefore have known, and appreciated this order, also Uiram, King of Tyre, was a high priest of the order. It existed in Judea, in the time of Christ, who you know condemned the Pharisees and Sadducees, but not the Cabirian, or Essenes, as they were then called. They were the Freemasons of that age. Their principles were Liberty, Fraternity, Equality. They were admired for their amiability, and gentleness of manner. Would that we could say this of all Masons, now, near the close of the nineteenth century.

Then in the sixth century before Christ, we have the secret order of Pythagoras. He was initiated into the Cabirian, Isianic, and Greek mysteries. He taught his doctrines in a symbolical form, and veiled them with obscurity, which attracted great numbers of influential disciples,

and which exercised a mighty influence for good, on subsequent ages. From this period some Freemasons date the origin of our order, but with them I differ. Doubtless his mode of teaching Divine truth, though more obscure, was somewhat similar to our own, this however, is no conclusive argument, that our present Masonic organisation then existed.

Then about fifty years before the Christian era, we find secret societies flourishing in ancient Scandinavia, originated by Odin, the great mystagogue of the north of Europe. His life and death were alike wonderful, and would repay a careful perusal; his beneficial influence on the world, cannot be measured, his shadow reaches down through centuries, to the present time, the whole of Europe felt, and still feels, the power of his mighty life, which clearly demonstrates the utility of fraternal combination.

Next we have the Westphalian Brotherhood of Germany, in the middle of the thirteenth century, originated to defend themselves against despotic oppression. The great power of this fraternity, like the rays of the sun, radiated in all directions, and penetrated all places; was powerful in repressing evil, in restoring liberty, freedom, and social equality, and gave to those words their present grand significance. This Order gave rise to another in Spain, at the close of the thirteenth century, called the Hermandad, who, like their Westphalian brethren, had to combat with anarchy and violence, and like them, they succeeded, with the aid of their King, in restoring liberty. The utility of the Spanish Brotherhood at that time was so great, that its effects were manifest to all.

We come next to sunny Italy, with its secret order called Carbonari, based on civil liberty and religious freedom. It has been inactive, but is still looking forward, and expects to accomplish much.

We come now to the Knights Templar, who organised themselves in the beginning of the twelfth century. But as it would form a subject of itself, I prefer passing it over till a future occasion. Also to pass over the middle ages, and bring you to Freemasonry, where we will find ourselves more at home.

I agree with those who hold that our present organization of Freemasonry originated in 1717. Had time permitted, it would be easy to shew, how the Corporations of operative Masonry gradually expanded into our present accepted form. have not only retained the name, the customs, and the ceremonies of the ancient fraternity; but also the very words, by which their principles were made known, namely: Fraternity, Integrity, Equality.

At this period she began to embrace all trades, all mankind, and all creeds, the atheist and the profligate only excepted. And now we have Freemasonry, free from the trammels and bondage of the past, looking outward on the world as her home, to be regenerated, and upward to heaven as her final place of abode, where her social element will flow on for ever uninterrupted. The ancient mysteries and secret societies disappear under the universal glory of the Masonic sun. She shines with complacency on her contemporaries, the Foresters, the Oddfellows, the Rechabites, the Orangemen, the Good Tem-

plars, and all other institutions, regarding them as tributaries in the great and necessary work of social reform.

In her speculative theory her name and nature is known by the words, Fraternity, Friendship, Brotherly Love, Relief, Truth, Equality, Integrity, Virtue, Faith, Hope, Charity, Wisdom, Strength and Beauty. Are these graces from the earth? Verily they are not. They are the essence of the Eternal God and breathe good to man.

The skilful mechanism of our order is wonderful in itself. The wisdom of which is surely from above. It is founded on Solomon's Temple, the only Masonic structure that ever had a divine architect. The position, length and breadth, exterior and interior, floor and ceiling, lights and furniture, sacrifices and worship, altar and offerings, mercy seat and cherubims, the Skekinah, God are all symbolical figures of the sublimest truths in the word of God. Christ recognises the temple as figurative of himself, when he says, "destroy this temple, and in three days I will raise it up again." He also recognises it as figurative of the heavenly Temple. Though Masons had no other foundation than this, with its antitype, it is in itself a body of divinity, perfect, complete, with which to redeem the world. Did Christ destroy our foundation when he said, that there would not be left one stone upon another that would not be thrown down? Not so, he broke down the middle wall of partition, and raised the last stone, that he might give us the world for our foundation, and its regeneration for superstructure, charging us faithfully not to confine it to any particular tribe, city, or hill. The work has been progressing ever since. Now gird on your white aprons, of pure innocent gentleness, and continue with your mallet and chisel in polishing the stones thereof, till it becomes a lodge, worthy of its originator and Great Grand Master, God Immanuel.

As already hinted, Masonry is an auxiliary to the Church, and in some respects her organisations, and modes of teaching are superior. Their principles are alike in opening the door of communion to the worthy only, alike in the end they have in view, and the compassion they bear for all. But the Church is divided and subdivided, till you are lost amid the multiplicity of creeds. Not so with Freemasonry, she is the same, pole to pole, and though she has no creed, she has the whole Bible, and is the only fraternal centre-point around which all goodness can meet, thus she is not sectarian and therefore more Christ-like. If Masons were true to their great light, the Bible, how refreshing would be their influence.

The Church chiefly teaches Divine Truth abstractly, but Freemasons teach them veiled in allegory, and illustrated by symbols, and herein they follow the footsteps of the Master, the Great Divine teacher. Yes, symbols are the speech of God, which leave a more indelible impression on the mind and memory of man, and are productive of more good, when administered with becoming propriety. Though comparatively young, her moral and social progress is marvellous indeed. She is found everywhere on our Globe, silently, and secretly sowing her seeds of goodwill to all. Her utility does not rest here, we find her, with railway speed, building her engines of charity,

with which to convey her munificence to the homes of the needy, carrying into practice her heaven-born virtue, and how remarkable the ready, spontaneous, happy manner, with which she makes the greatest strangers the greatest friends. She is an asylum of peace and love, a place of respite from the incongruity of the outer world.

We have now seen how high and divine the mission of Freemasonry is, and it should fill us with gladness, that all the aspects of the times are so encouraging, and give us room to hope that vast and beneficent as that mission is, it will yet be triumphantly achieved. It is doing much to redeem the world from the thralldom of selfishness. The principles of union and love which we wish to diffuse are already slumbering in the bosom of the age. Love is not dead. These great Christian ideas, Union and Love, ideas so sweet and gentle, yet so lofty, sublime, and poetical, which, if actualised in life, would elevate us to the rank of seraphs. No, love cannot die, even in this age, saturated, as it is, with the unchristian morality of absolute selfishness, a doctrine which is armed against all that is purest, and loveliest in the human heart. Still there are disinterested spirits, who worship at the shrine of virtue, and assert that truth and right are from everlasting to everlasting.

Love still lives, the world's heart still throbs with its heavenly pulsations. It is the high office of Freemasonry to retune the mystic harp of life to the slumbering melodies of love, to breath upon the smouldering spark of everlasting charity, to cement the broken links of harmony, and re-establish the unity of man.

Be faithful, then, brethren, to the idea of your Order. See that ye live the principles that ye teach. See that ye labour to extend the mystic tie of sympathy, till as a chain of light, it shall encircle the entire of humanity. Labour at your exalted work. Be valiant in your holy warfare, and when the great ideal of Masonry shall be realised, and Christ's Divine heart beating in the bosom of humanity, then shall be fulfilled the prophetic dream of a golden age. Then shall the human race march forward and upward, engirdled with celestial sunshine, and baptised in the chorus of a heavenly psalm of love. Rally around your Order. Uphold the standard of Peace, Love, and Unity, till the world feels the power and the blessedness of your holy secret brotherly communion. Cease not your efforts, for the secret principle is spreading its branches like a green bay tree. It is majestically, though silently, working the regeneration of the world. The reformations of the past owe much to its instrumentality, and the time will arrive, when the world will become one Brotherhood, one family of peace, and may not the gentle, protecting shield of our Order surround them all. Already it is Christlike, caring for the widows and the orphans. Continue in the Divine work of charity, till pauperism, and the consequent evils of selfishness, be for ever fled away. The glory of Accepted Masonry will yet overshadow the cope stones of regeneration. Then let us live as becometh our great Order. To you who are members of the Grand Lodge of Scotland, I would say, use all your influence to prune the unbecoming branches, which tend only to retard

the growth, and to destroy the beauty and symmetry of our favourite mystic tree. Encourage all her benevolent schemes, and fight for her more, for in this respect, our own wealthy, peaceful Scotland is lamentably behind.

#### FOOTSTEPS OF FREEMASONRY;

OR,

FREEMASONRY IN RELATION TO AUTHENTIC HISTORY.

By W. VINER BEDOLFE, M.D., J.W. 1329., Hon. Secretary Sphynx Lodge of Instruction.

(Continued from page 132.)

Many wonderful things are supposed of Freemasonry and its presumed *historians* seem to have but one object in common, to render its philology ridiculous. Even some of the more rational describe it as impersonate, and coeval with the origin of man, and that its solemn pledge of mutual faith, is only a primeval greeting supposed to have been introduced by Adam.

But assertions of this kind prove nothing, and is an argument duly provided for by Cervantes, who makes Sancho Panza, demand of the Scholar of Salamanca, "can your Reverence who knows everything, tell us, who was the first thief." His Reverence hesitating, he answered it himself, "Perhaps it was the Devil, for he it, was who first went out (of Heaven) on the fly (or tramp.)" Has the knight of the sorrowful countenance really lived, fought, and died in vain?

The proverb, however, that there is "nothing new," is nevertheless not destitute of a certain degree of truth, for most things may be said to have had their prototypes, even American claims were not unknown in the good old times when the doctrine was,

"That they should take who had the power.  
And they should keep who can."

Our object, however, has not been to assert truisms, but to endeavour to point out by the argument of cumulative evidence, that Freemasonry has an authentic paternity, and is connected in its origin with those systems which have dominated, and even still (not less energetically) rule the world.

To talk of Institutions dying out seems trite, but who can point out any existence, however humble, in the moral or physical world which can be said to be wholly lost. The sparrow falls not without an emotion of the Deity, the mere polypus has left an impression on creation that can never cease.

So it is with the political, polemical, and philosophical world, and the contests of ancient types of civilisation and philosophy are still as active as ever. Even races of beings have not ceased in the sense sometimes indicated; Nature is not careless of its own, and is not continually shrieking "I care for nothing—all shall go." It is the merest materialism to think so,

"Whatever fickle tongues may tell,"

and at which even Lucretius would have blushed.

Even when least expected, ancient types may be traced, for we have already pointed out, in allusion to our own distinctive garb, that the *Surplice* and its accompanying vestments, the cope and alb were derived from Rome, and still

express Roman policy, Roman power, and Roman pretensions, however subdued.

The Geneva Gown is the representative of the Grecian pallum or cloak, and, as such, asserts a Grecian style of philosophizing, whilst it appeals to man himself, his passions and his sentiments, too often in vain words. Down trodden it re-arises, and like the scotched snake still wriggles on, hoping again to breast some rising tide of popular favour, which may bear it to its destined task, and

“Sanguinæ exsuperant undas,”

strangle, spite of Cassandra's, the son of the priestly Laocoon, whilst already it is exclaimed “Proximus ardet uecalegon.”

In like manner the breeched garment of the frockless Baptist (I take it only as the type) represents in the attire of old Gaul, the Vercingetorix of our day, ever warring against Roman tyranny, and power, or, like Diogenes, scorning the pride of Plato, with a pride which Plato never knew.

Let us not, then, talk of Institutions dying out, they still live as ever, with as fierce passions, and the strifes of ancient civilization are there represented in

“This fight for Empire once begun,  
Bequeathed from bleeding sire to son.”

Our own distinctive garb is but an additional member of this family of vestments, and has its own history, its own peculiar type of civilization, and its own distinctive future.

But to return to our offices, we will now take the

W. MASTER, MAGISTER, MAJOR, &c.

The Master or Magister was, with the Romans, as with us, the chief of the Tribunes, or chief ruler of the Collegium or Lodge, and the word itself, with that signification, was in common use amongst them.

Thus Cæsar speaks of the Magister Operum, Master of Works, we find also Magister Collegii Augurum, Master of the Lodge of Augurs, Magister Curie, Master of the Municipal College, Master of the Arval Brethren, whose badge was a crown of wheat ears, with a white band.

The Society or Collegium of Publicans (farmers of the revenue) was held in high esteem at Rome, and their chief was called the Magister.

It was the Master only who could legally take the omens, so essential in all Roman affairs, and invoke the Deity at opening and closing, thus acting as priests of the lodge, and his general duties were clearly defined and handed down to his successors.

The Master was essentially different from the Prefectus, the former appellation being confined to the Colleges, or municipal offices, the latter denoting military command, or the civil administration of a province, as the Prefect of a Legion, the Prefect of the Fleet, the Prefect of a town or province, as prefect of Egypt, &c.

The W.M., in our Ritual, carries the Square, as emblem of his office, but the P.M., perfect or past M. is decorated with the symbolical Triangle, as it is demonstrated in Euclid, Book 1, Problem 47.

This problem was discovered by Pythagoras,

who, we are told by Diogenes Laertius, sacrificed a hetacomb of oxen as burnt offering to the most High, in gratitude for his having so inspired him

“When the great Samian Sage, his noble problem found,

“A hundred oxen dyed with their life blood the ground.”

#### OF THE DIFFERENT GRADES OR DEGREES IN FREEMASONRY.

In treating of the fragments, we have endeavoured to point out the structure and character of the Collegium, for it was on this type all Roman institutions were founded, and on this type our own is based.

There are characteristics to every action or institution which proves its origin, thus the Buddhist religion of China is proved to be Hindoo in its origin, because its terms and conditions are Hindoo. The protomartyr, Stephen, was martyred by Hebrew rite, our Saviour by the Roman rite in all its details, and in like manner every characteristic of Freemasonry points out its essentially Roman origin.

Let us take another example. Authentic authors inform us that the College of Augurs, instituted by Numa, still exists under another name, viz., the Pontifical College at Rome, of which the Pontifex Maximus or Pope is Magister, or W.M.

Now in this college there are three separate grades, viz., Cardinal Deacon, Cardinal Priest, Cardinal Bishop, and this organisation, still existing, cannot but be considered as throwing a light upon the ancient one.

As further proof of identity, we may mention that they were virtually continuous.

Secondly that both have claimed and exercised the right of regulating the calendar.

Thirdly the ancient as well as modern pontiffs have claimed the right of *canonization*, that is to insert the names of eminent men in the calendar.

Here then is an example of a lodge, descended from Roman times, retaining its three degrees, and its ancient traditions and customs.

The internal economy of a Freemasons' lodge is also founded on the triple division, the superior partaking with the inferior, although not scientifically so, the inferior with the superior, in that he was a Mason, although not a man of Science.

“Science, O man, thou hast with higher powers,  
But art thou hast alone.”

These remarks are founded on the acknowledged principles of the Craft, for in the lower degree were received the initiates; there, it would seem, the operatives remained permanently; those of a higher social rank or education only a stipulated time, or until found worthy.

The control exercised over this class, as stated in the ritual, was probably chiefly of a moral character.

This triple division is evidently founded on or adapted to the three degrees adopted in his teaching by that great master, who may justly be called the founder of Roman philosophy, I mean Pythagoras, the illustrious originator of the Mathematical School, and the expounder of the Mathematical system of the universe, and of whom it is said that by a series of experiments reducing it to a demonstrative science.

“He first made music malleable.”

The Romans could not comprehend the Grecian philosophy, and when at last it was forced upon them, like a captive bird, it died in their clumsy grasp. They, in fact, never worked or warred for an idea. Hence the Romans only valued philosophy as a means to attain some personal or political end, betraying by that their want of a genuine philosophical spirit, for their system and teaching, both in its faults and in its perfections, is embodied in our own.

It is to Pythagoras we are indebted for the first attempt, however rude, for an analysis of the operations and faculties of the mind, and when a Mason would “shield his secrets” he adopts a Pythagorean emblem.

In his Ethics moral good was by him identified with unity, or friendship, with the object of cultivating and practising it, he distributed his disciples into companies or lodges, for once received as disciples, they were, says Aulus Gellius (lib. I. ix.) formed into an indissoluble society, or consortium, sworn to aid and support each other.

His disciples were divided into three classes, thus they remained as “probationers,” or to be “physiognomised,” until by his study of their character, he had satisfied himself of their fitness to become his followers. If accepted, they were admitted,

1st. As *silent learners*, “akoustikoi,” or Initiates, and had to guard silence, and listen for two years, during which time they were forbidden to ask any question, even for explanation, so strictly were they disciplined.

2nd. As students, “mathematikoi,” (equivalent to our second degree), they studied the mathematics, viz.: Geometry, music, and astronomy, and might inquire, and dispute.

3rd. Masters or physicians, “Phusikoi,” when they proceeded to investigate the system of the Universe, in its most extended sense, and the grand principles of Nature.

Further we may add, that of all his teachings he gave under vows of secrecy, and Iamblichus, in his Life of Pythagorus, informs us, that the penalty of drowning on the sea-shore was actually enforced on a violator of his secrets or symbols.

Thus we see that, in organisation and teaching, our system is evidently of Roman origin, for there is no doubt that in all Roman associations whether laic or cleric, a similar organisation prevailed.

This triple division, as applied to the Craft Lodges, which so extensively existed at Rome, may, supposing it to have been applied to the practical Craft of Masonry, and that we are really the may descendants of the Craft have had some influence on the Roman style of building, by giving less scope for individual exertion, and is possibly one cause why it never attained the same elevation as the Greek.

A structure being required in any part of the world, a plan was sent down from Rome, a multitude of workmen, representing the first degree (but probably not affiliated), were collected together, some superintendants, with a chief architect at their head, were sent down, the original plan having been most probably designed at Rome in the office of the Grand Master.

It is in evidence that the Craft Lodges of Publicans in the provinces obeyed the commands of the Grand Master at Rome.

I would now hereby emphatically call the attention of Freemasons to the fact, that up to a certain point all the three degrees resemble each other, and each sign seems but the analogue or continuation of the preceding one. Beyond this certain point however, viz., the middle portion of the third degree, a new system begins, the signs change in kind, and the ideas developed are entirely different. Upon this subject we shall speak in our next.

The Romans seem to have had an idea that the umbel, or navel, formed the completion of the human body. In like manner when a book was finished, the button, or bulla, with which it was sealed, was also called the umbel, or navel of a book, to mark that it was finished.

Therefore, when they desired to express strongly and forcibly that anything was finished, they pointed to that part of their person and said, according to Horace and many other writers, "ad umbilicum ducitur," that is to say we have come to the navel or boss (end) of the affair, emphatically to say, it is finished, it is finished, and so do we desire emphatically to express that at this same point, Ancient Roman Freemasonry ends.

In our next we propose to illustrate the second, or philosophical portion.

#### BRO. LESSING AND HIS MASONIC CONVERSATIONS.

BY WAY OF COMMENTARY.—PART THE FIRST.

BY BRO. CRYPTONYMUS.

It has been a question of some doubt whether Bro. Lessing, the erudite student, and noble scholar, designedly or accidentally left these papers as they exist. I am disposed to incline to the latter opinion. Yet as a magnificent fragment, a broken column, they claim the attention of thoughtful minds. Indirectly, likewise, they illustrate a period of Masonic history very useful to be borne in mind in our days. The slow growth of human institutions are depicted by Lessing in the interlocutory part of Falk in such vivid characters, that although we are nearly a century from the author, the picture is as perfect as when it left the master's hand. The polity is in a similar state at the present time. It is not, as a Freemason, necessary to speak of the great events of the last years, yet a passing allusion may be permitted, in order to account for the republication of Lessing's Conversations.

The world has ever been prone to apotheosise its representative men—these men—when fairly examined in the biographical, or auto-biographical way, have generally been found to be affiliated to the Masonic Fraternity. In the rare instances where they have not been so affiliated, they have usually exhibited virtues and qualities rendering them worthy of affiliation. But how rare are these instances!

One instance will surely suffice. The late noble-minded Prince Consort was never absolutely a member of the Order, but no Freemason would dispute the fact that his life and deeds, his motives and their results, were eminently Masonic, in the sense that our illustrious Brother Lessing desires to convey to the minds of others. And a further illustration of the truth of the slow growth of really enduring institutions is to be seen in all that the late Prince either mediately or immediately inaugurated. The fruits of years of patient thought, and of continual perseverance now bless a later generation. And thus it is with the works of the Freemasons. Taking not the political aspect of life, but the purely human

and social side, they have been labouring to elevate a true Temple of Humanity—in emulation—and no unworthy emulation of the Great Giver of Life; as the G.A.O.T.U. gave the whole of his blessings to man, so the Freemasons only ask that those associated with them should be pure and true—no man is excluded. "You are already half a Freemason," exclaims Falk to Ernest, nor is it an idle phrase.

Taken in this light, every man of lofty aspirations, every man whose heart bids him look beyond class and nature, is already half a Freemason. Hence also arises the fact of the enduring nature of the Institution itself; hence exist its deep roots in all social existences. It is not in ceremonial Masonry, in elegant delivery, or in accurate memory that the true sources of Masonic enthusiasm are to be found, but really in the practice of the three Grand Principles, rendered more immediate and impressive by the constant practice of the rituals. In this sense, Freemasonry becomes a religion—in the true acceptance of the word—and though it may be that some put it aside as an empty piece of mummery, the real Freemason must perceive it in a truer light.

Kingdoms may rise and fall, dynasties may be overturned, all the political machinery of the world may get out of gear, but it is finally true, that to the Masonic Fraternity and certain other bodies, we must turn for real aid. No Mason, as such, would interfere with the State and its Institutions, and here we have the key note of Bro. Lessing's theme. Yet—in another way—a Mason may truly be interested in the State. As a member of the body politic, he has an interest at stake, and may properly exercise his political rights; but, if a true Mason, he will never resort to violent or frivolous means. There cannot be with him dark conspiracies, or planting of banners on city walls. Freemasonry, to my mind, is instinct with the doctrine of Forbearance.

It is not the first time that I have had occasion to treat of this most obvious of all purposes, this mutual succour. Prepared in Masonic Lodges, this binds us, and yet we have rights as individuals, and by individualism alone can mutual security be secured.

The Legend of our Order touches much upon the building of a Temple. There is the legend. Those who have honoured me by reading the Conversations may be likely to come to the conclusion that this is not all.

The work to be done must be substantial, as well as accurate.

We now, having cleared a portion of the ground, should look to the reality and truth of the transaction. No consolidation of the Jews occurred until the election of Saul. He was defeated by David, as we are told, and after a period of degradation on the part of the latter, a son was born to him, who, we are again told, was possessed of the greatest wisdom in the world.

Nor is it untrue. The father in the legend had erred; the son, King Solomon, had to expiate; the wisdom conveyed was that of contrition.

Here we begin to arrive at the key of much connected with Freemasonry. To Freemasons there exists a Temple, but it is raised—where not? Not confined to one spot, not amidst the mazy hazes of theology. Is it not instinct in the hearts of humanity collectively and individually?

The true Temple is the Conscience of Man, and directly connected with his reciprocal rights with his fellow-men. How readily do men assert their individual rights! How readily do they combine against any form of social wrong!

But in the calm of their passions, Freemasonry comes in, with its silent voice, and bids all this strife of classes and of races, cease. And although it is certain that the Order exists, and has existed, in the emphatic words of Bro. Lessing, "at all times," yet I may be permitted to say, that in his day, and following out his own argument, it was not, and cannot be universal. There appears to be, not only an ORDER OF EXPIATION, but an ORDER OF RECONCILIATION. These two united, as was the meeting of the wily Jacob with the honest Esau, would perfect society. Reconciliation between individuals is the true stability of the State.

In the contributions I have before been kindly permitted to make in these pages, I have spoken

of such an Order of Reconciliation. It exists, but only in Holy Russia, where our Masonic Order does not run as it might. The reason is plain, the pages of Herodotus illustrate it. Wherever the Scythians are, they are moveable; they were cast out and can not return. They seize therefore a vast continent to move in. It has been presumed that their aim is Constantinople. *Khef* and rest. This is not so, it is the everlasting collision occurring between the Occident and the Orient.

God's is the Orient,  
God's is the Occident;  
True that your countenance  
In common Ordinance  
Might turn it here or there,  
For God is everywhere.  
But that no precept fail,  
And that no doubter rail,  
And that mild peace prevail,  
With humble pious bow  
Turn to the Kaaba now.

And what is the Kaaba, but the Conscience: what is Freemasonry, but an adequate outward expression of the Divine powers given us, untrammelled by other adventitious aids?

May I again add a few lines? Surely,

What is that, being just to God?

Not that you turn you east,

Not that you turn you west,

It is the Faith in Him, the only One;

And in his messengers who leave

His throne for every world, and in his prophets,

Through whose mild voice he speaks, and in his

Holy Book:

The doom—and in the great and final day

Of general judgment, ending all.

This general judgment, what is it, save the verdict of the conscience? and when we speak of the Grand Lodge above—may not the concluding lines I have to offer best describe the hopes and belief of the races.

It is a love unto the God of Grace,

The God that ever upon all of his

Pours out Eternal Mercy.

The love that's still so kindly active,

That willingly unbinds the precious bonds;

Sharing betwixt the needy wanting,

Giving the lonely and the parentless,

The pilgrim, and the poor, all His possessions:

It is the true and good fulfilment,

Of compact, treaty, and engagement—

Patient endurance in misfortune

And *courage* always in the sacred cause.

I have sincere hopes that my brethren either born Unitarians—in the sense of Parsees or Mohammedans—will give me the credit of sincerity. If Freemasonry does not include a belief in the unity of the G.A.O.T.U. where can it be?

We have observed Falk running after a butterfly. There is a profound meaning in that.

What is man's mission here? Say, spirit, say?

Tell me the reason of this strife below,

Why should eternal souls each day

Strive without hope in pity and in woe?

Is it then meant we should for ever thus;

Labour in vain to stay fast-fleeting joy?

Nay, rather, by the power Heaven derived

Be our's the task to make each man long lived

And independent, and his homely cot

A little palace—though it's all he's got.

And Falk got no butterfly. But he caught a firmer principle, in which his friend Ernest assisted him—that of associative force. It is idle for communities to be formed without a real understanding; hence Ernest draws Falk's attention to the ants.

How strange was that butterfly, and stranger still the non-capture. "He enticed me from bush to bush down to the rivulet, and suddenly he fluttered over it?" Such, sadly to be said, is much of human life; there is no dependence to be placed upon anything, in consequence of a wrong state of society. The bees, the ants, under T.G.A.O.T.U. are well placed. They are not dependent upon factitious aids. Why should not men, honourably associated, violating no right statutorily accepted, do as the bees and ants do?

There is a rivalry, which no process of law, which no establishment even, say, of lunacy, can arrest. They will do as they please.

Yet there are never-dying inducements for men to follow the butterfly, to reap the results of its "fluttering over." Nature and God, according to this mode of looking at it, are identical.

The old proverb that "Man proposes but God disposes," simply becomes more and more verified. Well, then, this band of patriots of the planet, not of any country, simply become more and more in the right. The temple gets a new and noiseless stone with every gallant heart which pledges itself to social and moral advancement. It is found that Ernest urges the instance of the ants. But what are they in human interpretation?

The bees have their drones, and it is likely that the ants, though I cannot aver it, have some corresponding co-relatives. In the ranks of humanity we have millions of poorer creatures. We desire to be friends to them. In that sense Ernest was not wrong.

Order, therefore, the interlocutor argues, must exist without government. "Get up and let us go," he urges—"for the ants will be crawling us." In this Bro. Lessing tells us a truth, not to be doubted of any man. There are human ants more dissatisfied than those created. If we choose to seek them in their haunts, we may be crawled over and perhaps stung.

Hence Society has an indefeasible title to extirpate such creatures, if they should prove noxious; but on the other hand, to extend to them the greatest of mercy, in so far as they prove useful to society.

Falk talks about "veiled tyranny," but in verity there can exist no tyranny save that of Nature itself, and Nature has been prepared by T.G.A.O.T.U., and under that preparation we, without appeal, should prepare ourselves here for admission into the Grand Lodge of Heaven.

How is this to be accomplished? Only, in my humble opinion, by an implicit submission to the rules of common sense, imposed and rendered eternal by T.G.A.O.T.U. Revolutionary Freemasonry never can exist in any coherence; but Masons, as such, can exercise, and ever will exercise their civil rights. Still the Masonic Fraternity binds nations together in the best of senses. It matters not whence we are derived, if we can come to a common understanding, be we of any faith acknowledging the existence and power of a Supreme Ruler, and we can enter with truth and faith into the contract we make, most solemnly, on our admission.

A word about classes, and I think my comments upon Conversation the Second may come to an end.

This division of classes is mainly, in my opinion, caused by a misunderstanding, only to be healed by frank confessions of fault on all sides. It is a question of money, and I do not know anybody of men so universally charitable as the Freemasons. Yet these privileges being, necessarily, restricted, it is held by those outside the pale, that they are valueless. This is not so, as I shall proceed to show at a future time.

**BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.**—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

**HOLLOWAY'S PILLS.—Dismiss Your Doubts.**—Let no one be longer oppressed with the notion that his malady is incurable till these pills have had a fair trial. Where ordinary preparations have failed, these Pills have been used with the most marked success. A course of this admirable medicine clears the blood from all impurities, and improves its quality. The whole system is thus benefited, through the usual channels, without reduction of strength, shock to the nerves, or any other inconvenience. The weakest woman and most delicate child may fearlessly resort to this cooling, corrective, and withal strengthening medicine, which works the most beneficial changes where health seemed hopelessly lost.—**ADVT.**

"Yesterday I was suffering excruciating pain from rheumatism in my limbs. I applied your Vegetable Pain Killer for it, and one small bottle of which in twelve hours effected a completed cure. This is the third time I have used your well-named medicine, and in each case it has produced the most satisfactory results.—J. R. BUTCHARD, Dundee, April 20, 1871.—To Perry Davis & Son, London, W.C.

**HULL AND THE MASONIC CHARITIES.**  
BY BRO. WILLIAM BERNARD.

We have often heard our non-masonic friends, if we may so call our uninitiated brethren, express surprise at the magnitude and prosperity of our Charitable Institutions, and wonder how it is that these large and costly undertakings can be so ably maintained by the voluntary contributions of those of whom the outer world really "knows so little, although of whose goodness it has seen and heard so much," and we must admit that we have often occasionally ourselves, been somewhat at a loss how to understand how all the success which has blessed the efforts of the philanthropic supporters of the various Masonic Charitable Institutions has been obtained.

We know that these matters require many potent auxiliaries before they begin to look anything like promising. That wealth, talent, and perseverance, must all be brought into harmonious co-operation, that difficulties beyond number and past description have to be overcome, and that all the purest elements of Christian faith can call into being, Love and Charity, must be exercised to the fullest extent before the Samaritan like ideals of compassion and benevolence are realised for a permanent and substantial good. We know the difficulties that always beset success, for it is scarcely worth the name of success, without something has been accomplished or overcome, and we always honour success the more, when in the achievement of a charitable and Christian purpose it has crushed many opposers under its feet, and in a success of this nature Masonry may, without egotism, indeed be proud. Its charity is no fictitious scheme, or artificial sentiment, but an incomprehensible and important part of its fundamental principles. Faith, Hope, and Charity, are the three great pillars of the Masonic Temple, and the greatest of these, is unquestionably, Charity—Charity in the heart, Charity upon the tongue, and Charity in the hand, and a good brother should be able to say with Job, that "the blessing of Him that was ready to perish came upon me, and I caused the widows heart to sing for joy. I was eyes to the blind, and feet to the lame. I was a Father to the poor, and the cause which I knew not, I searched out. The stranger did not lodge in the street, but I opened my doors to the traveller. When the ear heard me, it blessed me, and when the eye saw me, it beamed with delight, because I delivered the poor that cried, and the fatherless, and him that had none to help him. "It is," says the late Brother Inwood, "the leading principle and the great end of Masonry, to propagate the exercise of charity in all its various operations, and he who does it not is yet destitute of the true Masonic heart, which is the heart of Charity, of Benevolence, and of Love.

The Masonic Charities speak in many ways in favour of the fraternity of Freemasons—they speak of the unselfishness of the body in alluding to the wants and studying the interests of others. They show how much a body of generous men acting in unity and in accordance with well-regulated measures, can help those who are unable to help themselves; and they shew in more ways than we at present can explain, how indefatigable is the body in the discharge of those duties imperative upon all right thinking and liberal minds. There are many gentlemen of wealth and influence among us, who subscribe munificently to these institutions, and there are others of limited means who do their best, and we regret to say, that while admiring these beautiful results of Masonic thoughtfulness, there are many who do nothing at all. Let these who may be included in this catalogue remember the widows mite, and that every little helps. We may not all be able to give our guineas, but certainly most of us can occasionally spare our mites. In Hull there are three lodges, the Humber, the Minerva, and the Kingston, and we believe the calls of our Charitable Institution are never unheeded by any of them. The Humber is one of the largest and wealthiest lodges in the kingdom, having a list of members numbering nearly 300, and in a most flourishing condition, having a pension fund attached to it, for the benefit of its own members. The Minerva though not so large a lodge is for its size and

resources, equally as prosperous, and in all respects as commendable as its larger sister. The Kingston, the smallest lodge of the three, being more exclusive in the admission of members than the other two, we believe dispenses *all its surplus funds*, in Masonic Charity. To each of these lodges belong, gentlemen particularly active in furthering the interests of our charities, and when we consider that in most cases they have, in so doing, to disregard to a certain extent their business or professional requirements besides sustaining many other inconveniences—we think they are discharging a duty which, at all times, merits a kindly recognition. Whoever belongs to the Masonic Fraternity in this locality, must know how zealously P.M. John Walker has laboured in the good cause. For many years, no case of deserving charity has ever been brought before the brethren, in which he has not taken a prominent part. A thorough and a consistent Mason, the orphan and the destitute never appeal to his time, purse, and energies in vain; and in matters connected with the Masonic schools, his exertions deserve a praise, which his modesty would make him unwilling to receive, and our knowledge of them, render it unnecessary for us to bestow. At the last election of candidates for the Girls' School, it was through his exertions alone, both in this neighbourhood and in the metropolis, that the candidate, selected by the province, was elected, and there are many, both boys and girls, who will ever have cause to remember with gratitude, the name of P.M. John Walker. There is also Bro. W. Tesseyman, I.P.M., of the Humber Lodge, who never seems to think of "time and trouble," in following the example of his old friend Bro. Walker, and who is now, and has been for some days, in London, attending the Meeting of the Directors, and chief supporters, of the Masonic Schools. We may not all be able to do as much as some of our more favoured brethren in these respects, but the least of us may certainly do something, and if it be little, it will not be unacceptable, for if we only do our best—the best can do no more—for in the words of an eloquent and thoughtful writer:

They who bearing heavy burdens over life's most hilly road,  
Strive to cheer a weaker brother bowed beneath another load;  
Who, with young ones round about them, where full plenty never smiled,  
Yet can stretch their heart, and table, to let in an orphan child.  
They who half-fed, feed the breadless, in the travail of distress,  
They who, taking from a little, give to those who have still less;  
They, who needy yet can pity when they look on greater need,  
These are charity's disciples—These are mercy's sons indeed!

**Obituary.**

The funeral of Lieut. Col. Macdonald took place at Harrow Cemetery on Saturday last; when in addition to the private friends and personal acquaintances of the late gallant officer, about 250 members of the First Surrey Rifle Corps attended, in plain civilian mourning, and amongst them were conspicuous the members of both the Macdonald Craft and Macdonald Mark Lodges. A more impressive burial we have never yet attended. Col. Macdonald had, it appeared, expressed a wish that military honours should not be paid to his remains, but display was, it would seem, not needed to enhance the expression of sorrow and regret with which those who surrounded his last resting place evinced their respect for the gallant gentleman, worthy friend, and firm but kind and courteous Commander. Scarce a dry eye was to be observed when the last solemn rite was performed and the members of his Corps filed past the grave to take their final farewell of one who had made himself universally beloved throughout many years of agreeable association.

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## Answers to Correspondents.

The following Articles and Communications have been received, but want of space compels us to defer their insertion:—"Aids to Study," by Bro. Carpenter; "Illustrations of the History of the Craft," By a Masonic Student; Reports of District Grand Lodge of Bengal; Lodge No. 1289; Prov. Grand Conclave of Cambridgeshire; Girvan Encampment, Glasgow; Glasgow Council Red Cross; and Glasgow Royal Ark Mariners, No. 73.

## The Freemason,

SATURDAY, MAY 18, 1872.

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

## THE GRAND LODGE OF IRELAND.

(COMMUNICATED.)

On Monday, the 2nd inst., a large meeting of brethren (Past Masters) took place at the Gresham Hotel, Sackville-street, to discuss the proposed changes in "Ahiman Rezon" (Laws or Constitutions). Most of the Prov. Grand Lodges were represented.

Bro. Commander Charles Scott, R.N., J.P., W.M. 350, was elected as Chairman, and Bro. Hilton, Prov. Grand Sec. of Antrim, kindly acted as Secretary, who read a correspondence from many of the Provincial Grand Lodges, stating the decisions they arrived at, and copies of proposed amendments.

The views of the Prov. Grand Lodge of Antrim were adopted, with very slight alterations. It was unanimously resolved to oppose many of the new laws at the Grand Lodge, and as most of the brethren from Ulster attended, at considerable expense and inconvenience, to have the question decided, inasmuch as the matter was postponed from November to May, by vote of Grand Lodge, the importance of united action was acknowledged by all.

At 8.30 the Grand Lodge was opened in ample form, by Right Worshipful R.W. Shekleton, D.G.M., on the Throne. The Masonic Hall was crowded, admission being by ticket, on production of Irish Past Masters' certificates from Grand Secretary's office.

The minutes of the previous meeting were read, and a recommendation from the Board of General Purposes to defer the granting of a Past Master's certificate for six months to a Master

of a lodge for alleged unmasonic conduct. The Grand Lodge, having heard the correspondence read, refused to adopt the Board's views on the subject by a large majority.

Bros. Lord Athlumney was re-elected as S.G.W., and General Dunne, elected as Grand Sec. and the Rev. J. J. MacSorley, as Grand Chaplain; all these brethren received a hearty ovation from the Grand Lodge, as their names were called to fill their respective posts.

The offices of Supt. of Works, Grand Sword Bearer, and Grand Organist, were elected by scrip, the voting papers deposited in a box, and scrutineers appointed for next day at four o'clock.

There was some dissatisfaction expressed as to the manner of taking the votes by calling over the roll of the Dublin lodges first, Provincial Grand Lodge next, and then the Subordinate Lodges.

The proposed changes were then considered.

Rule 3 created a sharp discussion about the clause enabling a brother to be a member of Grand Lodge by paying £2 annually, without his being a subscribing member to a lodge. This was objected to. Some trifling change as to rank in Nos. 4 and 6, was cancelled on a division, and it was decided that the Grand Lodge should meet monthly as heretofore.

A brother from Derry proposed, as an addenda, that one meeting of Grand Lodge each year should take place in Derry, Belfast and Cork.

Another brother from Dublin district seconded this motion, as agricultural shows were held in these places periodically.

Sir John M. Stewart, Bart., Prov. G. Master, Tyrone and Fermanagh, objected to a peripatetic Grand Lodge, and finally the motion was rejected.

Rules 7 and 8 were carried, when the D.G.M. addressed the Grand Lodge, stating he could not spare any more time, on this occasion, to discuss the proposed changes, and would postpone them to next meeting of Grand Lodge.

Bro. Geo. Hazlett, S.G.W., representing Grand Lodge of Armagh, Monaghan, and Louth, very respectfully requested that another hour-and-a-half, or at least one hour, might be devoted to the discussion, as there were some very important rules, which if allowed to pass, would seriously affect the Masonic order of the Grand Lodge.

The D.G.M. stated he really could not devote any more time, as he had professional duties to attend to before he went to bed, and that the proposed General Laws Rules and Regulations were freely discussed by the Committee who framed them, before submitting them for approval to Grand Lodge.

Several brethren respectfully represented the hardship of coming from distant parts of Ireland, to attend Grand Lodge on this occasion, and implored the Right Worshipful Brother to adjourn Grand Lodge to Friday at ten o'clock, and proceed with the discussion.

The D.G.M. stated, in reply, he had no power to adjourn the Grand Lodge, nor would it suit his professional duties to do so, he complimented the Northren brethren on having no doubt made suitable business arrangements to enable them to stop in town.

A very desultory discussion arose as to several propositions of assembling Grand Lodge at an

early date, to get through the work, at last it was proposed that the suggested laws should be again discussed in May 1873.

This was seconded by Bro. John Hilton, Prov. Grand Secretary, Antrim, and, on a division, was carried by a large majority.

I grieve to add that some hissing took place on the discussion of Rule No. 6, when two of the Ulster Past Masters attempted to state their views; the Right Worshipful D.G.M. alluded to it from the throne, and said that such conduct was un-masonic, and if again repeated he would be obliged to request the offenders to leave the Grand Lodge.

After the division on Rule No. 6, a good many of the Dublin brethren retired, seeing the strong muster of brethren from the North, who were prepared to discuss each new law, before adoption by the Grand Lodge of Ireland.

It is hoped this opposition will have a salutary effect, for any attempts at jockeyism, by endeavouring to foist new laws on the Masonic order by a very small section will be promptly met, else we fear that if undue influences are manifested, and allowed to be unchecked the result will be a schism and a new Grand Lodge formed North of the Boyne; at least the feeling is strong against dictation, coercion, or persecution by any section.

It was felt by those who came from distant parts of the country that the meeting was held at too late an hour, especially as each Prov. Grand Lodge had expressed its views on the new laws, which were never brought before Grand Lodge, and too much time was wasted at an early part of the evening. I hope however the adjourned meeting will be successful, in a Masonic point of view, and worthy of the noble order of Freemasonry of which the Grand Lodge of Ireland should be one of the brightest representatives.

## ANCIENT AND ACCEPTED RITE.

CONSECRATION OF THE NEW MASONIC HALL.

A great day in the annals of the A. and A. Rite was Wednesday 8th May, 1872, and one long to be remembered by the members of that important and truly catholic rite.

The occasion was the consecration of the new Masonic Hall, 33, Golden-square, which was solemnly dedicated and set apart for the mystic purposes of Freemasonry, exemplified in the higher degrees.

The new hall forms the third of a series of handsome apartments which make the lower story of 33 Golden-square—the upper chambers being used for the library, reception-rooms, and offices in connection with the Supreme Council 33°—whose head quarters are here. The division of the lower story into separate apartments divided from each other by rich hangings and handsomely decorated folding doors—whilst detracting somewhat from the *tout ensemble* and tending to dwarf the proportions of a noble chamber, was no doubt necessitated by the peculiar construction of the premises—a yard at the back, and we believe an adjacent house, having to be taken in as a site for the hall. So far as convenience is concerned nothing could be better, in the event of the temple being used (as no doubt it will be) for the various London Rose Croix Chapters, as the brethren of the higher degrees will readily understand.

The new hall only wants height to give it a very fine appearance. It is well proportioned, beautifully decorated, principally in white and

gold, with the arms of the members of the S. C. emblazoned on the roof, and with the seats, &c., handsomely upholstered. The furniture and appointments are thoroughly in accord, and the various regalia and vessels, used on the occasion of the consecration, from the magnificent collar of gold worn by the Most Puissant Sovereign Grand Commander, to the large and handsome silver gilt epergne, or salver, charged with the double-headed eagle of Prussia, presented by Ill. Bro. Geo. Lambert, were all of the costliest description. We ought not to omit mention of the new organ, built under the direction of Sir Michael Costa, and which is a noble instrument.

The ceremony was of a very imposing character, and as it was witnessed by some of the most distinguished Masons and zealous members of the higher degrees, it will long live in the memory of the illustrious brethren who were then and there assembled.

The following are the names of those present:—  
 Illustrious Bros. Chas. Jn. Vigne, 33°, M.P.S.G.C.;  
 Capt. N. G. Philips, 33°, M. Ill. Leut. G. Com.;  
 Col. A. W. Adair, M.A., 33°, Ill. G. Treas.;  
 Genl. H. Clerk, F.R.S., 33°, Ill. G. Chan.; I. P.  
 M. Montagu, 33°, Ill. G. Sec.; Revd. E. H. H.  
 Vernon, 33°, Ill. G. Chap.; Sir Michael Costa,  
 33°, Ill. S. G. I. G.; Dr. R. Hamilton, 33°, Ill.  
 S. G. I. G.; H. C. Vernon, 33°, Past M. Ill. Lieut.  
 G. Com.; Col. G. Vernon, 33°, Past M. Ill. Lt. G.  
 Com.; Hyde Pullen, 33°, Ill. S. G. I. G.; Sir P. Mc  
 C. de Colquhoun, Q.C., LL.D. 32°; T. Goddard,  
 32°; R. Costa, 32°; J. Glaisher, F.R.S. 32°; S.  
 Rawson, 32°; Major S. H. Clerke, 32°;  
 C. A. Newnham, 31°; C. Fendelow, 31°; W.  
 Portlock Dadson, 31°; C. Chandos Pole, 31°; F.  
 Woodforde, 31°; The Earl of Limerick, 31°; Gen.  
 Doherty, 31°; Rev. C. Davy, 31°; T. W. Boord, 31°;  
 H. S. Alpas, 31°; T. Birchall, 31°; Emra Holmes,  
 31°; R. Woof, 31°; J. A. Hall, 30°; Rev. P. H.  
 Newnham, 30°; Genl. Munbee, 30°; Capt. I. R.  
 Molineux, 30°; T. S. Sim, 30°; Capt. G. A.  
 Phayre, 30°; Vivian Webber, 30°; H. Dubose,  
 30°; J. Forrester, 30°; F. C. Hughes Hallett, 30°;  
 C. Hutton Gregory, 30°; Rev. A. Bruce Frazer, 30°;  
 Geo. Lambert, 30°; I. Oxley Oxland, 30°; W.  
 Oswald Thompson, 30°; R. Loveland Loveland,  
 30°; Chas. Horsley, 30°; Samuel White, 30°;  
 Richd. Spencer, 30°; Geo. Brockbank, 30°; F.  
 Binckes, 30°; A. F. Godson, 30°; Dr. B. J.  
 Hodge, 30°; Willet L. Adye, 30°; Joseph Star-  
 key, 30°; R. de M. Lawson, 30°; E. G. Whitney  
 Griffiths, 30°; Excellent Brothers Chas. Burgess,  
 18°; S. G. Homfray, 18°; Major Gen. A. Flemyng,  
 18°; W. Hickman, 18°; W. Prince, 18°; Rob.  
 Butterworth, 18°; F. Philbrick, 18°; E. T. Payne,  
 18°; B. H. Galland, 18°.

The brethren having taken their places, as directed by the Grand Marshal, the members of the 33° and Supreme Council entered in procession, the brethren standing to order, and the organ playing. The members of the Building Committee were thereupon called forward, and the Chairman briefly addressed the M.P.S.G.C., who replied and congratulated the Committee on the happy termination of their arduous labours. The M.P.S.G.C. then addressed a few words to the brethren, explaining the object of the meeting, and asked them to join him in solemn prayer. The Rev. E. H. H. Vernon, Ill. Grand Chaplain, offered up a very beautiful prayer, and the brethren chanted the Amen. On its conclusion, the M.P.S.G.C., and Supreme Council, and the illustrious brethren especially told off to assist in the consecration, then left the Hall. After a brief interval a procession, in the following order, entered and proceeded three times round the hall, the brethren standing to order, and the organ playing:—

- Assistant Director of Ceremonies carrying K.H. dagger.
- Member of 31° carrying silver candelabra of two lights.
- Member of 31° carrying silver candelabra of one light.
- Member of 32° carrying five light silver candelabra.
- Member of 32° carrying three light silver candelabra.
- Member of 30° carrying the Banner of the Order.
- Ill. Bro. the Rev. H. Vernon, 33° Grand Chaplain, carrying Silver Thurible containing incense.

Ill. Bro. Dr. Hamilton, 33°, bearing the gilded Cornucopia with rich Gothic cover containing Corn.

Ill. Bro. H. C. Vernon, 33°, bearing the richly-chased flagon containing Wine.

Ill. Bro. Sir Michael Costa, 33°, bearing the vessel with Oil.

The Grand Secretary General, Ill. Bro. I. M. P. Montagu, 33°, bearing the antique cubic stone, on which is engraven the mystical symbols of the Order.

Ill. Bro. Major-General Clerk, 33°, Grand Chancellor, F.R.S., bearing the Book of Constitutions and Seal of the Order.

Ill. Bro. Col. Adair, 33°, Grand Treasurer, bearing the Golden Book.

A Member of the 32° carrying the Holy Bible. The Lieut. Grand Commander, Ill. Bro. Capt. Philips, 33°.

The Grand Marshal, Ill. Bro. Hyde Pullen, 33°, carrying the Sword of Supreme Council.

The Most Puissant Sovereign Grand Commander, Ill. Bro. C. J. Vigne, 33°, Member of the Supreme Councils of the Northern and Southern Jurisdiction of the United States, and of the Supreme Council of Brazil, wearing the Golden Collar of the Order.

A Member of the 30° carrying the Banner of the Supreme Council.

Ill. Bro. Col. G. Vernon 33°, Past M. Ill. Lieut. G. Commanders.

After the whole of the brethren had taken their seats, the M.P.S.G.C. addressed the Grand Secretary General briefly as to the object of their meeting, and after he had replied, a portion of the Sacred Volume was read by the Ill. Grand Chaplain.

The M.P.S.G.C. then proceeded round the hall, scattering Corn from the Golden Horn of Plenty. On returning to his seat, the Lieutenant Grand Commander, Capt. Philips, proceeded to light the five branched candelabra, at the same time saying, "I light these to the glory of the Great Architect of the Universe," and an Invocation was given by the Grand Chaplain.

The M.P.S.G.C. again left the Throne, and taking the cup of Wine presented to him by the Grand Marshal, proceeded slowly round the hall, sprinkling the wine (the organ continuing to play) and saying, "I pour out Wine as a symbol of joy and cheerfulness."

The Lieutenant Grand Commander then lit the three branched candelabra to the three Principles of Faith, Hope, and Charity, and the Grand Chaplain gave the Invocation.

The M.P.S.G.C. again left the Throne, and taking the Cruse of Oil presented to him by the Grand Marshal, proceeded to sprinkle the same upon the Hall, saying, "I sprinkle this Hall with Oil as a symbol of peace and unanimity." The organ continued to play solemn music, and the Grand Chaplain pronounced the following invocation:—

"May He whose name is love, grant that the brethren meeting in this Temple may be ever of one heart and mind, and may they ever do to others as they would it should be done unto them."

The Lieutenant Grand Commander then lit the single light saying, "I light this to the principles of universal toleration." Then whilst beautiful music was being played on the organ by Bro. Reid, who performed with great skill on the splendid instrument, the Grand Chaplain proceeded round the hall, swinging the silver Thurible containing incense, which filled the Temple with its sweet perfume.

The Lieutenant Grand Commander then lit the two branched candelabra to the symbolical meaning, "the cultivation of the Liberal Arts and Sciences," and the Illustrious Grand Chaplain offered up the following beautiful prayer:—

"Take us we beseech Thee, Oh Heavenly Father, into Thy most sacred keeping and protection. Accept these, our offerings of Frankincense, of Corn, of Wine, and Oil, the choicest products of the Earth. We scatter them before Thee, first fruits, as it were, of Thy creatures, and emblems of our grateful and devout hearts. By Divine favour, long may we continue to flourish, happy, united, free, a living Temple not made with hands, devoted to Thy

service, built up to Thy glory, and protected by Thy Almighty favour. Amen."

The dim religious light which had pervaded the handsome chamber now gave place to a blaze of glory, as the sunlights were illuminated to the full, on the M.P.S.G.C. pronouncing the dedication as follows:—

"In the name and by the authority of the Supreme Council of Sovereign Grand Inspectors General of the 33° of the Ancient and Accepted Rite for England and Wales, and the dependencies of the British Crown, I do declare this Temple, for the occupation of the Ancient and Accepted Rite, to be inaugurated and consecrated in due form: and I do hereby dedicate it to the God of infinite Beneficence and Love, and to the Cause of Humanity, now and henceforward invoking for it His protection and favour.

The brethren all chanted "All glory to the Most High."

The Grand Chaplain then proceeded to pronounce the following Benediction:—

"May the Almighty Architect of the Universe, who has disposed all things in order, according to the excellency of His will, who made the Heavens for His Majesty, the Sun and Stars for His glory, and our comfort, and the Earth as a place for the exercise of our obedience to His laws, look down upon us Masons, who have endeavoured to erect this edifice according to the rule of Charity, in the bond of Love. May this Hall be a place for worthy men to meet together to do good. May their secret assemblies be convened in law, proceed in honour, and end in charity.

"May all Masons who enter under the shadow of its roof, remember that the secret of the Lord is with them that fear Him. May the work done here prosper. May the workmen be blessed. May there be no mourning nor sorrow of heart, and may each needy and deserving Mason here find comfort and relief.

"Oh! Lord, prosper thou our handywork, and teach us at all times, to build up, in the beauty of holiness, that temple of our souls which Thou hast given us to adorn with all good works, till we arrive at that glorious mansion in the skies, where all things are perfect, and there is no more labour, but peace and happiness for evermore. Amen."

At the conclusion of the Benediction, the Grand Marshal called upon the brethren to salute seven times, which was done in the manner peculiar to the Rite.

The M.P.S.G.C. then called upon the Grand Chancellor, General Clerk, to deliver an address on the state of the Order. \*

The magnificently chased Loving Cup was then passed round in order, and the chapter was closed in ample and solemn form.

Such is a brief outline of the interesting ceremony of Wednesday, the 8th May, and we not only recommend it to the perusal of our brethren in the Craft, but also to those cavillers outside Masonry—who say we are Atheists, and deny our Christianity.

\* The address will be found below.

#### SUPREME GRAND COUNCIL.

ADDRESS DELIVERED BY THE GRAND CHANCELLOR, GENERAL CLERK,

At the Meeting held for the purpose of Consecrating the New Hall, 33, Golden Square, on the 8th. May, 1872.

Illustrious Brethren,—

It is with feelings of no ordinary gratification that the Supreme Council meet you on the present occasion, one which will form an important epoch in the history of the A. & A. Rite in this country, and we feel well assured, that the interesting ceremony just completed, will bear a lasting impression on the minds of every one here present.

We have now consecrated to the glory of the G.A.O.T.U. this Hall, with suitable ante-rooms, in which to perform the solemn ceremonies of our Order.

We have no longer, on each occasion of meet-

ing, to engage rooms (not always very suitable), but for the future, we shall meet in our own home, free and independent, with all the conveniences of good office-accommodation, and a Masonic library of no ordinary excellence, to which all members of our Order are at all times most heartily welcome. The work of this day may be considered as the completion of that commenced on the 8th May, 1868, on which occasion a general Chapter Rose  $\times$  was held for the first time.

Our Most Illustrious Brother, Dr. Beaumont Leeson, P.M.P.S.G.C., then detailed to you the history of the A. and A. Rite in this country, from its commencement, and we all acknowledge the great zeal and ability with which he had managed its concerns, and that it was owing to the fostering care with which he had nurtured it through its infancy, that it had been enabled to survive all the perils of childhood, and arrive at its then flourishing condition.

The Supreme Council have thought that this is a most appropriate occasion on which to offer to their Illustrious brother, a testimony of their high appreciation of his long services, by presenting him with an address engrossed on vellum.

At the meeting in 1868, the Council were able to inform the brethren that they had, through careful nursing of the funds, a sum of money in hand, which it was resolved should be invested in the Funds, and it was further resolved, that in order to provide an income, the annual subscriptions of the several degrees should be increased.

In order to meet the growing requirements of the Order, it was agreed, that suitable accommodation for office, library, and a general room for meeting of the members, be obtained in London, and that an Assistant Secretary, with adequate salary, should be appointed. Acting upon the above resolutions, the Council found suitable rooms at 33, Golden Square, and, in the first instance, merely took the first floor, which they furnished, and commenced accumulating books for the formation of a Masonic library. Ill. Bro. Hyde Pullen, 33<sup>o</sup>, was appointed Assistant Secretary.

This small beginning, however, soon led to such an extension of the Order, that it became necessary to take the second floor, and, eventually the whole of the house, which is now held by the Council on a long lease. Last year it was considered desirable to convert a yard, at the back of the house, into a Hall, in which to perform our various ceremonies, and, in order to obtain as much space as possible, a house, No. 2, Upper John Street, was purchased on a lease of 712 years.

A Building Committee was appointed to superintend the work of erecting and furnishing the Hall, and we are this day witnesses how well they have discharged their duty. To meet this expenditure, as well as that of the erection of the Hall, you last year approved of the Council selling out of the Funds the money invested in 1868, as well as a further sum, which had been invested subsequently.

As many members prefer to compound in place of paying an annual subscription, their compositions will be invested, and form part of the capital of the Order, in place of being considered an annual income.

In order to ensure legal control over the funds of the Order, the Supreme Council were last year formed into a corporate society, under the Board of Trade Acts of 1872 and 1867. The articles of agreement are known to most of you, it is not, therefore, necessary to refer further to them, and we trust that the above financial statement will be found satisfactory to the members of the A. and A. Rite. The increase of the Order at home has been most satisfactory. In the year 1868 there were twenty-seven chapters, and about 1,250 members of all degrees, under our banners. At the present time there are forty-nine chapters, and 2,136 members. Of these, thirty-two chapters are at home, and seventeen in the colonies and dependencies. In the Dominion of Canada we have established a Consistory of the 32<sup>o</sup>, with seven members of the 33<sup>o</sup> as Deputy Grand Inspectors. In British India we have five of the 33<sup>o</sup>, and a Council of K.H. 30<sup>o</sup>. All are in a flourishing condition.

It afforded great pleasure to the Supreme

Council to inaugurate the Huyshe Rose  $\times$  Chapter at Plymouth, in the month of February last. The fact of the chapter being named after so illustrious a Mason, one, who though not belonging to our Order, yet has always evinced a friendly feeling towards it, and also that many of its members had taken the Rose Croix degree under a Knight Templar Warrant; but have now joined the A. and A. Rite, was an evidence of that love of harmony and good feeling which should always distinguish Masons, to whatever system they may belong. We may add, that the Rougemont Chapter at Exeter, has also joined us in a similar manner, and is in a most prosperous condition, and we have no doubt that others will follow their good example.

During the last few years the Supreme Council have frequently visited the Rose Croix Chapters under their jurisdiction, and have in all cases been highly satisfied with the manner in which the chapters have been conducted, and with the cordial welcome they received. They have also held two Councils of G.E.K.K.H. 30<sup>o</sup>, one in Manchester, the other in Liverpool. Both were well attended, and the Council believe that this plan of holding occasional meetings of the 30<sup>o</sup> at other places than in London is satisfactory to the members of the Order.

A treaty of union has been entered into between this Council, the G.M. of the Templars, and the G.M. of Mark Masters. With its terms you are all well acquainted, and we entertain no doubt but that it will be found to work well and preserve union amongst the different orders of Masonry. Since our last meeting we have to deplore the deaths of two of our most eminent brethren, Bro. Col. Bowyer, and his brother the Rev. W. Bowyer. The former, as the M.P.S.G.C., presided at our general meeting in May 1868. And all who had the pleasure of his acquaintance can testify to his urbanity of manner, as well as zeal for Freemasonry.

The Rev. W. Bowyer, was Chaplain to our Council, and also P.G. Chap. of the Grand Lodge of England, and was deeply interested in all that concerned the welfare of the order. By the death of both of these brethren the order has lost two great supporters, and we all mourn the loss of two dear friends and brothers.

The happy recovery of His Royal Highness the Prince of Wales from his dangerous illness has given the Supreme Council an opportunity, in common with all other bodies of Freemasons, of testifying their loyalty and affection to the Queen and Royal Family. Congratulatory addresses have therefore been prepared in the name of the whole order, as well as in that of the Supreme Council, one to Her Majesty the Queen, the other to their Royal Highnesses the Prince and Princess of Wales.

We are happy to be able to inform the meeting that we are on most friendly terms with all the recognised Supreme Councils in the world, and are in constant communication with them, and have recently had the pleasure of establishing a Supreme Council, 33<sup>o</sup>, in Chile, under Ill. Bro. Benevente, who took all the degrees of the A. and A. Rite under us. The Supreme Council of Chile has been recognised by all our sister councils.

Last year we had the pleasure of receiving as visitors Illustrious Brothers Goodall, Sickle, Chase, and Thompson, members of the 33<sup>o</sup> of the Northern jurisdiction, U.S., and E.H. Shaw, 33<sup>o</sup> of the Southern jurisdiction, U.S. Ill. Bro. Goodall has on several previous occasions visited us, and as our representative at the Supreme Council, N.J., has frequently afforded us most useful information.

There being Supreme Councils of the 33<sup>o</sup> in Scotland and Ireland, as well as England, it became necessary, to prevent any confusion arising in the Colonies from degrees of the A. and A. Rite being administered under different jurisdictions, to come to some agreement with our sister councils on the subject. We therefore proposed that whenever one of the three Councils had established the A. and A. Rite in any one of the colonies or dependencies of the British Crown, that Council should have exclusive jurisdiction in that colony or dependency so long as the Chapters or Councils established by it continued in active existence. The Supreme Council of Ireland at once acceded to this proposal; that

of Scotland has asked for further information, and we regret to say has established a Rose  $\times$  Chapter and Council of 30<sup>o</sup>, K.H. in St. John's, New Brunswick where we already had a Rose Croix Chapter in full work. We trust that the Supreme Council of Scotland will see the propriety of our proposal, and desist from establishing chapters of its own where there are already chapters under the banner of this Council.

Such, Illustrious Brethren, is a brief statement of the progress of our Order since our meeting in 1868, as well of its present condition, by which you will see that the A. & A. Rite in this country is on a firm and satisfactory footing, and we feel that we cannot conclude without expressing that in which you will all most heartily concur, namely, the great debt of gratitude we owe to our Illustrious Brother, Capt. N. G. Philips, the Lieutenant Grand Commander of the Order, to whose untiring exertions our prosperity is mainly due.

We have also to thank the whole of the brethren for the unvarying support we have at all times received from them, and to assure them that no exertions shall be spared on our part to merit a continuance of their confidence, as well as to ensure the welfare and prosperity of the A. & A. Rite.

The address was listened to with great interest by the brethren, and the General was warmly applauded as he took his seat.

### Original Correspondence.

#### PRACTICAL FREEMASONRY.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—

As a Mason, truly loving our Ancient Order, allow me to point out the great fault of Metropolitan (and indeed English) Masonry generally. I mean the utter want of *active sympathy* for brethren, who though not actually in starvation, are in a fair way to that condition from want of employment.

It is true that there are several noble Benevolent Institutions connected with the Order, but they do not in any way meet the pressing necessity for some organisation to assist brethren, *not pecuniarily* (which always has the effect of lowering the recipient's self-respect) but by a little *exertion* on the part of the members of the Craft towards procuring suitable employment for worthy brethren.

How often have I met with brethren, who, like myself, have to complain bitterly of the coldness of men, who seem altogether to forget that *true* Masonry demands much more than merely subscribing to a lodge or chapter, or even acting as an official at a charity dinner.

Hoping that some prominent brethren may devise a plan to remove this shameful slur, and prevent brethren in difficulty from being exposed to the taunts of those outside the Order,

I am, yours fraternally,

An Unemployed P.M., M.M., R.A.

LODGE OF PERSEVERANCE (No. 164),  
SIDMOUTH.

(To the Editor of The Freemason.)

Sidmouth, Devon, May 8th, 1872.

DEAR SIR AND BROTHER,—

I must apologise for trespassing on your valuable space, but having seen by your issue of June 11th, 1870, that honourable mention is made of two very handsome and valuable presents, in the form of W.M.'s and S.W.'s chairs to Lodge Perseverance, No. 164, Sidmouth, I thought it might interest your readers to learn that a similar present, in the shape of a very handsomely carved oak J.W.'s chair, to match the others, has just been made to the same lodge by the W.M., Capt. J. W. Keyworth, a zealous and generous hearted Mason, and an officer of the P.G.E. of K.T. A short time since a magnificent parian bust of H.R.H. the Prince of Wales was also presented to this lodge through Bro. B. J. Hodge, P.M., P. Prov. G.S.D., 30<sup>o</sup>, by a friend to Masonry. I need scarcely add that the brethren are justly proud of their recent acquisitions.

I am, Dear Sir and Brother,

Yours obediently and fraternally,  
S.W.

## REPORTS OF MASONIC MEETINGS.

## Craft Masonry.

**BRITANNIC LODGE (No. 33).**—A meeting of this lodge was held at Freemasons' Hall, on Friday, the 10th inst. There were present Bros. Lewis Crombie, P.S.G.D., P. Prov. G.M. Aberdeen, P.G.S.; Henry Bridges, P.M., P.G.S.B., D.P.G.M. Somerset; Thomas Alfred Chubb, P.G.S.; Augustus George Church, P.M.; John Strapp, P.M., P.G.S.; John Sampson Peirce, P.M., P.G.S.; Francis Webb Shields, P.M.; William Smith, P.M., P.G.S.; Magnus Ohren, S.W.; James Glaisher, W.M.; Jabez James E. C. Healey, George Nelson Strawbridge, Charles Horsley, Edmund Burke, Chas. Wills Turner, John Davis, William Clouston, John Chynoweth, Charles Pawley, Thomas Spencer, David Hodge, William Thomas Sugg, John Dixon, George Eedes Eachus, Frederick George Finch, Henry Rowland, Thomas Didymus Parker, M.D., John Nuegeli Sharp, Ricardo Cope, M.D., Theodore Anthony Rochussen, Frederick Anthur Paget; Francis Pendered, Joseph Wm. Wright, James Ricks, John Urlwin, William Perkins Boddy, William Bloore, Arthur Ewind Hodge, Francis William Wilcox, and several other brethren. Letters of apology for absence were sent to the W.M. from Lord Richard Grosvenor, Sir Wm. A. Rose Alderman, and Sir F. Wyatt Truscott. The visitors were:—Bros. Marwood, P.M. 291, P.G.W. for Somerset; Capt. King, P.M. 591; Taylor, P.M. 18, P.G.W. for Middlesex; Woodman, P.M. 66; Baine, 4; Horwood, 28; Gadsden, 35; Williams, 49; Hogg, 58; Milne, 1173; Long, 1150; Percy, 690; Hallows, 709; Levick, 1227; and Beckingsale, 151. The lodge was opened at five o'clock. Bros. Romans and Goodall were passed to the second degree. Bro. Magnus Ohren, was very ably installed as W.M. of the Britannic by the retiring Past Master, Bro. Glaisher, Prov. S.G. Warden for Middlesex. The installation having been very ably performed, the W.M. appointed and invested his officers as follows:—Bros. Fredk. George Finch, S.W.; George Eedes Eachus, J.W.; John Chynoweth, S.D.; Fras. Pendered, J.D.; John Davis, I.G.; John Sampson Peirce, M. of Cers.; Lewis Crombie, Treas.; Thomas Alford Chubb, Sec.; and Bro. Speight was re-elected Tyler for the ensuing year.

**ROYAL OAK LODGE (No. 871.)**—An emergency meeting of this lodge was held on Wednesday, the 15th inst., at the White Swan Tavern, 217, High-street, Deptford. Bro. J. W. Reed, W.M., opened the lodge. There were present:—Bros. W. Myatt, S.W.; G. Andrews, J.W.; W. Andrews, P.M., Treas.; F. Walters, P.M., Sec.; S. C. Lewin, S.D.; H. J. Tason, J.D.; J. J. Pakes, I.G.; R. Harman, D.C.; F. G. Skinner, W.S.; P. C. H. Wilkie, W. J. Sievey, R. Killick, J. G. Volman, H. J. Wells, H. J. Dawe, R. James, G. J. Linn, G. Harvey, F. R. Hood, W. Shaw, &c. The visitors were:—Bros. W. Herbert, 73; G. Chapman, P.M., Sec. 147; F. H. Thomas, 481; J. J. West, P.M., 548; J. A. Smith, 548; H. Nell, 1326; R. R. Millington, 1326; and W. F. Payne, 1326. The ballot taken for a candidate for initiation was unanimous in favour of his admission. In consequence of the W.M. having to attend to some urgent private business, he was compelled to leave early. Bro. W. Andrews, P.M., Treas., took the chair, and in an able manner, initiated Mr. W. A. R. Harris in Freemasonry, and passed Bros. W. J. Sievey, P. C. H. Wilkie, and H. Nell, 1326, to the second degree. Some other business being disposed of, the lodge was closed. A banquet was served.

**MACDONALD LODGE, (No. 1216).**—The fourth anniversary meeting of this lodge was held at the Head Quarters of the First Surrey Rifles, Camberwell, on the 8th inst., under very melancholy circumstances. On the previous day the highly respected Commander of the Corps, whose name the lodge bears, Lieut.-Col. Macdonald, had been called away after a short but severe illness, and the sad event cast a gloom, as well over the countenances of the brethren, as over the entire proceedings of the evening. Al-

though the intimation of the loss the corps and the members of the lodge had sustained, had but a few hours previously been made, the brethren attended in full Masonic mourning, the furniture of the lodge was draped, the preparations for the annual banquet were stayed, and, with the Regimental Flag at "half-mast" in its immediate neighbourhood, the Macdonald Lodge carried out the necessary business of the evening with saddened spirit and feelings of respectful reverence for the memory of their beloved and gallant Commander. There were present on this occasion Bros. S. H. Wagstaff, W.M.; James Stevens, I.P.M.; G. Waterall, S.W.; G. H. N. Bridges, J.W.; Dr. Cronin, Treas.; J. J. Curtis, Sec.; Messenger, S.D.; Haskie, J.D.; Larlham, I.G.; Carrell and Hammond, Stewards; John Thomas, P.M.; Schott, Cachett, Harper, Haggard, A. Williams, Allen, Cozens, Hale, Gray, Garland, Walton, Fountain, Ross, Fletcher, Grant, and other members, and visiting brethren C. Swan, Prov. Grand D.; W. Gompertz, Prov. Grand D.C.; Fox, P.M. 19; Chard, P.M. 907; Russell, S.W. 22; Cushing, J.W. 284; H. Puckle, 176; J. J. Wilkinson, 176; J. Webster, 174, &c., &c. The sad event above recorded occasioned the absence of several other members, in order that they might make arrangements connected specially with the corps, and amongst them were several candidates for the respective degrees. However, other candidates being present, the degree of Master Mason was first conferred on Bro. Harper, and subsequently Bro. F. H. Cozens was passed to the degree of Fellow-Craft. The well established working of the lodge was never better displayed than in the ceremony of raising on this occasion, the associations of the moment, rendering the solemn character of the ritual more than ordinarily impressive. The lodge, having been resumed to the first degree, was called off for a brief period for refreshment, as on ordinary occasions, at the conclusion of which, the W.M. proposed the usual loyal and masonic toasts, which were drunk in silence, and the lodge was then called on. Bro. George Waterall, S.W., was presented by the I.P.M., as W.M. elect, and the W.M., Bro. Wagstaff, in most admirable manner, installed him as his successor in the chair of K.S., the whole of this beautiful ceremony and the several addresses in conclusion, being rendered in perfect style. This newly installed Master invested his officers as follows, viz.:—Bros. Wagstaff, I.P.M.; Bridges, S.W.; Messenger, J.W.; Dr. Cronin, (unanimously re-elected) Treas.; J. J. Curtis, Sec.; Haskie, S.D.; Larlham, J.D.; Connell, I.G.; Hammond and Fletcher, Stewards; J. Stevens, P.M., for Dicker, D.C.; Cozens, Org.; Grant, Tyler. Mr. Edward Eldridge was introduced after ballot, and duly initiated into the order. The report of the Audit Committee was received and adopted, and great satisfaction was expressed in reference to the nature of the accounts, by which it appeared, that the lodge was entirely free from liability of any kind, and that after having secured its valuable furniture, estimated to be of the value of £250 at least, and having also subscribed liberally to the Masonic Charities, its current and future subscriptions would be subject only to the ordinary expenses of management and the promotion of good Masonic works. The business of the lodge was concluded by the presentation to the retiring W.M., Bro. Wagstaff, of the customary elegant P.M. Jewel of the lodge, which had been well and worthily earned by that brother, and was received by him with expressions of gratification and assurances of further good offices on his part, in promoting the welfare of the lodge and the happiness of its members. The lodge was then closed, and the "closing hymn" having been sung, the brethren separated, to meet again, as private members of the First Surrey Rifle Corps, around the grave of him whose honoured name will ever remain associated with their lodge and its proceedings.

## INSTRUCTION.

**BELGRAVE LODGE OF INSTRUCTION (No. 749.)**—This well-known Lodge of Instruction, held at the Wellington Hotel, Spring-gardens, S.W., met on Friday, the 10th inst., for the purpose of working the Fifteen Sections. Bro. Puls-

ford, P.M. 1158, W.M.; John Thomas, P.M. 507, S.W.; Pymm, P.M. 749, 1310, and S.D. 1275, J.W.; and Scott, 749, Hon. Sec. The following brethren were also present, viz.:—Bros. Ough, P.G.P.; Gardiner, Burrell, Low, Perryman, Koch, Collart, Poupard, Waghorne, Bladon, Binnie, Wright, Wheeler, &c., &c. The questions were put by the W.M., and answered by the following brethren:—Bros. Ough, Pymm, Swallow, Bentley, Salmon, John Thomas, Sedgwick, Welsford, Larlham, Cates, Huddleston, Manders, Noke, and Watts. After which it was unanimously resolved, that a vote of thanks be recorded on the minutes of the lodge to Bro. Preceptor Pulsford, for the masterly manner in which he put the questions, and likewise to the fifteen brethren, for the admirable manner in which they were answered. The lodge was closed in the usual manner, and the brethren parted soon after ten o'clock, well satisfied with the progress made in Freemasonry.

## CAMBRIDGESHIRE.

**CAMBRIDGE.—Scientific Lodge (No. 88).**—The usual monthly meeting of this lodge was held at the Red Lion Hotel, Cambridge, on Monday evening last, under the presidency of the W.M. Bro. J. A. Dimmock. The lodge having been duly opened, Bro. Past Master Dimmock, proceeded to give the lecture on the Tracing Board in the second degree, in an efficient manner. The Secretary reported a communication from the Grand Lodge, stating that the sanction of the Grand Lodge had been granted to a request from this lodge to wear the centenary jewel, it having been in existence since 1754. The other business being of a routine nature the lodge was closed in the three degrees, and the brethren proceeded to the banquet, and the evening was spent in a most harmonious manner.

## DURHAM.

**SUNDERLAND.—Williamson Lodge (No. 949).**—The annual meeting of the members of this lodge was held at the Royal Hotel, Monkwearmouth, on the afternoon of Monday, the 6th inst., for the installation of the W.M., and the appointment of the officers for ensuing twelve months. There was an unusually large attendance of the brethren, among whom were the W. Masters of the other lodges in Sunderland, and a numerous body of Past Masters, the Board of Installed Masters, numbering seventeen. After the transaction of the ordinary routine business, Bro. Jas. H. Coates was duly installed in the chair by the outgoing W.M. (Bro. Liddell) who officiated as Installing Master in a very impressive and able manner. The newly-installed W.M. then invested the following officers, viz.:—Bros. W. Liddell, I.P.M.; W. Bryans, S.W.; J. Forster, J.W.; R. W. Halfknight, P.M., Treas.; J. Barlow, Sec.; R. Hudson, P.M., M. of C.; E. Gardner, S.D.; R. Shadforth, J.D.; J. Harrison, I.G.; J. H. Foster, O.; J. Thompson, Tyler; J. Taylor and E. Beckwith, Stewards; and J. Egglestone and C. Bell, Auditors. The annual festival was held the same evening, the W.M., (Bro. J. H. Coates) in the chair. At this also there was a large attendance of the brethren, among whom were:—Bros. R. W. Halfknight, P.M. and P. Prov. G.P.; R. Hudson, P.M. and P.G.D. of Cers.; W. Liddell, P.M.; the W.M. of St. John's Lodge, No. 8c, (Bro. Wilson), and Past Masters Crookes, P.G.S.; Hyistendahl, P. Prov. G.P.; Wade, P. Prov. D. of C.; Dixon, P.G.P.; and Bro. G. Young, I.G.; the W.M. (Bro. Wandless) of the Phoenix Lodge, No. 94; Past Master Riseborough, Bros. Lutert, S.W. and Pearson, P.S.W. and D.C.; and the W.M. (Bro. J. J. Clay) of the Palatine Lodge, No. 97, and Past Masters Allison and Skelton, P.G.S.B., and Bros. R. Humphrey, S.W.; H. Fryer, J.D.; and J. Humphrey, I.G.; Bro. Fitzgerald, P.M., Marquis of Granby Lodge, No. 124 (Durham); the W.M. (Bro. Forster) of the Fawcett Lodge, No. 661, (Seaham); and Bros. Armstrong, S.W., and Wells S.D.; Bro. Bowey of Alnwick Lodge, No. 1167, (Alnwick); &c., &c. The usual loyal and Masonic toasts having been given and duly honoured, the I.P.M., (Bro. Liddell), proposed the toast of the W.M., speaking in flattering terms of

his ability and rapid progress in Masonry. The W.M., in responding, thanked the brethren for the very kind and cordial reception he had always met with amongst them, and asked the Past Masters to extend to him their very valuable advice—from the officers and members of the lodge, a prompt and regular attendance, and from the Worshipful Masters and members of the sister lodges in Sunderland, the moral support of frequent visits, and asked them all to look with a lenient eye upon whatever deficiencies and shortcomings they might notice during his year of office. Bro. P.M. Halfknight proposed the toast of the I.P.M., "Bro. Liddell," speaking highly of his services in the various offices he had filled in the lodge. The "Visitors," and the "Masonic Charities," having been done ample justice to, the W.M. stated that as the worthy host, Bro. Richardson, who had catered for their bodily wants so well from the formation of the lodge, would in a week leave the hotel to retire into private life, he asked the brethren, before parting, to wish him and his worthy wife many years of health and happiness in their retirement. Bro. Richardson cordially thanked the brethren, and expressed the pleasure it had always given himself and his wife to provide for the members of the lodge and the visitors. The whole proceedings were marked with the utmost enthusiasm and the greatest harmony. The dinner was excellent, the wines good and everything went well. Bro. Foster, Org., presided at the piano, and to that Brother, and to Bros. Barstow, Taylor, Fryer, R. Humphrey, Beatie, and others, the brethren were indebted for a great musical treat.

#### ESSEX.

**LEYTONSTONE.**—*Beaumont Lodge* (No. 1228).—The first meeting of this excellent lodge for the Summer season, was held on the 1st inst., in the new rooms adjoining the Red Lion, Leytonstone. Bro. R. J. Chillingworth, W.M. opened the lodge, and initiated Mr. W. J. Dobbs and Mr. Joseph Pigé, the ceremony being performed in an impressive manner, and the W.M. was highly complimented for his admirable working. The business of the evening having been concluded, the brethren adjourned to a most elegant and recherche banquet, served up in a splendid manner. The usual loyal and Masonic toasts having been duly honoured, the W.M. proposed the health of Bro. Barford, P.M., and in an excellent speech thanked him, on behalf of the members, for his kindness in having erected suitable rooms expressly for the lodge. It appeared that through the sale of the house where they have been in the habit of meeting, they were compelled to seek fresh quarters, and there had been considerable difficulty in finding a habitation, but when all hope seemed to have left them, and they had begun to despair of success, Bro. Barford came forward and volunteered to build rooms for them at his own expense, and those rooms were being used for the first time; he expressed a hope that they might all spend many pleasant hours under the hospitable roof. Bro. Barford suitably responded, and gave a most humorous account of the wanderings of the committee appointed to look for accommodation, upon one occasion, being nearly benighted in Wanstead Flats. The brethren having been regaled with choice viands, delighted with beautiful reading and singing, separated at an early hour. Among those present we noticed, Bros. S. Alcock, S.W.; Chappell, J.W., (and W.M. of No. 7); Vile, Treas.; Munday, S.D.; Fisher, D.C.; (who performed his share of the duties admirably); Richards, Price, Wilson, &c. The visitors were so numerous and distinguished that it would be invidious to mention names.

**UPTON.**—*Upton Lodge*, (No. 1227).—The members of this lodge held their second regular meeting of the season at the "Spotted Dog," Upton, on Thursday the 9th inst., Bro. Richard Bolton, W.M., presided, he was ably assisted in the performance of his varied duties by Bros. S. English, S.W.; G. Bratten, J.W.; T. Wayland, Treasurer; R. W. Goddard, P.M. Sec.; J. Chidley, S.D.; G. Levick, J.D.; J. Dee, J.G.; E. Lee, W.S.; R. Picking, P.M. D.C.; and Woodstock, Tyler. There were also present Bros.

Kerby, D. Posener, Holtham, Smith, Harlow, sen., Harlow, jun., and Shortlander. After the usual preliminaries the minutes of the last meeting were read and confirmed. In due course, Bros. Brown, Farna, Owen, and Morris, were formally introduced, and after giving satisfactory proofs of some proficiency in the degrees they had already passed, had the honour of receiving the Master's degree. The rather onerous duties devolving upon the W.M. were performed with rare ability, and an evident desire to impress upon the candidates the grand principles, inculcated in this sublime ceremony. The brethren of this lodge have resolved to hold a summer banquet at the "Royal Crown Hotel," Sevenoaks, Kent, on Thursday, July 4th., which cannot fail to be highly successful, seeing that ladies will be permitted to enliven the festival by their graceful presence. After the conclusion of the lodge business, refreshments were served, to which the brethren applied themselves with considerable vigour, and upon the removal of the cloth, the usual mode of proceedings was observed, undistinguished by any novel feature deserving to be recorded. At an early hour the brethren separated with mutual hearty good wishes.

#### GLOUCESTERSHIRE.

**BERKELEY.**—*Royal Lodge of Faith and Friendship* (No. 270).—The regular monthly meeting of this old lodge was held at the Berkeley Arms Hotel, on Monday, the 6th inst. The brethren present were Bros. William Pinnell, W.M.; Joseph Bennett, P.M. as S.W.; John Davies, J.W.; Dr. E. Long, as S.D.; John Gamble, J.D.; James Oliver, I.G.; Charles Partridge, Treas. and Sec.; Octavius Long, I.P.M.; John Carey, James Michael, E. Luce, &c., and James Miles, of the Neyland Lodge, as a visitor. The minutes of the last meeting having been read and unanimously confirmed, and the usual proclamations given, the W.M. called upon Bro. Gamble to fulfil a promise made to the lodge at the last meeting, which was to give a lecture on the tracing board, in the first degree, and which, we are pleased to say, he described at length in a very able and impressive manner. The brethren appreciated Bro. Gamble's description in the usual Masonic way. The Worshipful Master, after exhorting the brethren to put in a good appearance at the Provincial Grand Lodge, which is to be held at Berkeley Town Hall, on the 24th inst., to do honour to their R.W. Prov. G.M., Lord Sherborne, the lodge was then closed. The brethren adjourned to another room for refreshment, and the evening was spent in harmony and brotherly love.

#### YORKSHIRE (WEST).

**BRADFORD.**—*Lodge of Hope* (No. 302).—On the evening of Friday, the 26th ult., the brethren of this large and influential lodge gave, (on the suggestion of their W.M., who is thus doing what he can for the amusement and instruction of the friends of the lodge), an Amateur Concert, under the direction of their Organist, Bro. F. B. Atkinson, *Mus. Bac. Cantab.* The concert proved a great success, several of the songs being encored, the only regret expressed was that the concert was not longer, a pretty sure evidence that it was appreciated. The W.M. at the conclusion, invited the brethren and their lady friends to the lodgeroom—which for the nonce had been transformed into a very elegant refreshment-room—whilst the inner man was there being attended to, the chairs, &c. were removed from the concert-room, where an impromptu carpet dance was enjoyed exceedingly, the more so perhaps from being unexpected, the brethren and their fair friends keeping terpsichorean pleasures until the wee hours in the morning.

#### Royal Arch.

**CUMBERLAND AND WESTMORELAND.**  
**WIGTON.**—*St. John's Chapter* (No. 327).—The annual convocation of the companions of the above Chapter was held on Thursday, the 9th inst., at the Lion and Lamb. The chapter having been opened, and the minutes of previous convocation read and confirmed, the following com-

panions were duly installed Principal, Officers, as under: John Lemon, Z.; James Porter H.; John Gate, J.; Henry Bewes, Scribe E.; George Stanton, M.D., Scribe N.; Jno. Hewitson, P.S.; Hy. Dand, A.S.; J. Martin, Janitor. Brother George Carrick, Solicitor, being a candidate for exaltation, was balloted for and unanimously accepted, and was exalted by Comp. T. Routledge, P.Z.; There being no other business, the chapter was closed, according to ancient custom, at 7.30. There was a very numerous gathering of companions and amongst many others were Comps. G.G. Hayward, P.Z. 310; F. W. Hayward P.Z. 310; T. Richardson, P.Z.; Johnson, 310; Gardiner, &c.

#### Ancient and Accepted Rite.

#### GRAND TRIBUNAL OF THE 31°.

On Friday, the 10th inst., a sublime convocation of S.P's. R.S. 32°, was formed, in which Illustrious Bro. C. C. Poole was advanced to the 32°, and a Grand Tribunal of the Grand Inspector Inquisitor Commanders, 31°, was held at the new Masonic Hall, Golden-square, for the reception of Bro. Charles Hutton Gregory, into that illustrious degree. Afterwards a Grand Chapter of Grand Elected Knights K.H., 30°, was held, when the following Illustrious Brethren were present:—Chas. Jno. Vigne, 33°, M.P.S.G. Commander; Capt. N. G. Philips, 33°, M. Ill. Lieut. G. Commander; Col. A. W. Adair, 33°, Ill. G. Treas. Genl; Genl. H. Clerk, 33°, Ill. G. Chancellor; I. M. P. Montague, 33°, Ill. G. Sec. General; Rev. E. H. H. Vernon, 33°, Ill. G. Chaplain; Sir M. Costa, 33°, Ill. S.G.I.G.; Dr. R. Hamilton, 33°, Ill. S.G.I.G.; Hyde Pullen, 33°, Ill. S.G.I.G.; H. C. Vervon, 33°, Past M. Ill. Lieut. G. Com.; Raphael Costa, 32°; S. H. Clark, 32°; S. Rawson, 32°; Sir P. Mc C. De Colquhoun, 32°; C. Chandos Pole, 32°; Genl. Doherty, 31°; S. W. Boord, 31°; C. A. Newnham, 31°; C. Fendelow, 31°; H. S. Alpass, 31°; Rev. C. R. Davy, 31°; Lord Limerick, 31°; F. H. Woodforde, 31°; Emra Holmes, 31°; C. H. Gregory, 31°; H. Dubosc, 30°; Frederick Binckes, 30°; S. Rosenthal, 33°; G. R. Brockbank, 30°; J. L. Line, 30°; Dr. B. J. Hodge, 30°; Genl. Munbee, 30°; John Fletcher, 30°; P. H. Newnham, 30°; Vivian Webster, 30°; Capt. Astley Terry, 30°; G. A. Phayre, 30°; R. De M. Lawson, 30°; Willett L. Adye, 30°; Thos. B. Hamham, 30°; C. Whitney Griffiths, 30°; R. Loveland Loveland, 30°; Geo. Lambert, 30°; Thos. Wilson, 30°; J. Arelano Hall, 30°; John R. Molineux, 30°; T. Oxley Oxland, (32° Portugal,) 30°; W. Roebuck, 30°; Chas. Horsley, 30°; Jos. S. Starkey, 30°; and Samuel White 30°; &c., &c.

The following brethren were then introduced, and after having been fully instructed by Ill. Bro. Hyde Pullen, 33°, and with the usual ceremonies, which were performed with great solemnity, by Ill. Bro. Genl. Clerk, admitted to the degree of G.E.K.K.H. 30°.

Bros. Rev. B. A. Galland, Major G. A. Fleming, C. J. Burgess, and F. A. Philbrick, of the Metropolitan Chapter Rose ✠; Bro. E. A. H. Castleman, of the Weymouth Chapter Rose ✠; Bro. Jabez S. Gower, of the Mount Calvary Chapter Rose ✠; Bros. John Chandler, and George Homfray, of St. Peter and St. Paul Chapter Rose ✠; Bro. G. R. Irvine, of the Royal Naval Chapter Rose ✠; Bros. George Kenning, J. Moxon Clabon, and John Read, of the Invieta Chapter Rose ✠; Bro. John Baker, of the Talbot Chapter Rose ✠; Bro. William Hickman, of the Vigne Chapter Rose ✠; Bros. W. H. Prince, and Robert Butterworth, of the Huyshe Chapter Rose ✠.

An interesting circumstance in connection with this meeting was the installation of two distinguished Knights Rosa Crucis, who were affiliated to the A. and A. Rite, on the previous day, and who were now exalted to the 30°.

The Supreme Grand Council show great wisdom in recognising the old knight Templar degrees in this way, and affiliating the members of the Immemorial Encampments, where the degree of Knight Rose Crucis has been constantly conferred.

By so doing all jealousy on the part of the old encampments must be overcome, and we hope we may see the day when all the old encampments will have Rose Croix Chapters, under the A. and A. Rite, attached to and working in concert with them.

Masonry in the higher degrees will be benefited, and the generous concessions which have been made by the Supreme Council, are worthy of imitation elsewhere.

A vote of thanks was passed to the auditors, Ill. Bros. S. Rawson, 32°; G. Lambert, 30°; and Chas. Hutton Gregory, 30°; for their trouble in going over the accounts (the property in the hands of the Council amounting now to between £5,000 and £6,000, in consequence of the careful husbanding of the fund), and Ill. Bro. Rawson, in replying took occasion to compliment the Supreme Council on the admirable way in which he found the accounts were kept. At the conclusion of the other business, the Grand Chapter was closed, and the brethren afterwards banquetted together at the Pall Mall Hotel.

### Scotland.

SOCIAL MEETING OF THE "BAIRNS" OF MOTHER KILWINNING, No. 0:—The "Bairns" held their first meeting within the Glasgow St John's Hall, 213, Buchanan Street, on Friday evening last. The chair was ably filled by Br. Conn, P. M., supported on the right by Bros. Wyllie, P. G. S., Tweed, &c.; on the left by Bros. Jas. M. Millan, R. W. M. St John's 3 bis, and Adams. The croupier's chair was occupied by Br. J. A. Ferguson, supported right and left by Bros. J. Park, P. M. 3 bis; Dr Andrews, S. W. No. 0; Granger, 3 bis, &c. On the cloth being removed the following toasts were given from the chair and duly responded to:—"The Queen and the craft, "The Army, Navy, and Volunteers," "H.R.H. the Prince of Wales, Patron of Scottish Freemasonry," "The Grand Lodges of England, Ireland, and Scotland," "The Provincial Grand Lodge of Glasgow, and Success to the St John's 3 bis, acknowledged by R.W.M. Millan; "The Provincial Grand Lodge of Ayrshire," replied to by Br. Conn, P. M. An eloquent oration was delivered by Bro. Bell on "Masonry: Its antiquity and Present Utility." The evening was enlivened by the singing of Bros. R. B. Thomson, Park, and Granger. It was proposed, as this was the first meeting of the kind, that similar re-unions of the sons of Mother Kilwinning, residing in Glasgow and vicinity should be held annually. The toast of "Happy to meet but sorry to part, and happy to meet again," concluded the proceedings of the evening.

### CONSECRATION OF THE BALA LODGE (No. 1369.)

On Friday, May 3rd., the Right Worshipful Bro. Sir Watkin Williams Wynn, Bart, Provincial Grand Master of North Wales and Shropshire, held a Provincial Grand Lodge at Bala, for the purpose of consecrating the new Bala Lodge, 1369, at the Plascoch Hotel. Amongst the brethren who assembled were the following:—

Bros. Sir W. W. Wynn, Bart., M.P., Prov. G.M.; the Rev. E. H. Dymock, 1124, D. Prov. G.M.; R. Vaughan Williams, St. Asaph, Prov. G.S.W.; J. C. Wynn Edwards, Prov. G.J.W.; George Owen, P.M., 1124, Prov. G.D.C.; Robert Humphreys, W.M. 606, Prov. G.S.B.; D. P. Owen, Welchpool, P.M. 998, Prov. G.P.; Askew Roberts, Croeswylan Oswestry, 1124, Prov. G.S.

Visitors.—Bros. Charles Dutton, P. Prov. G.S.W., Cheshire; Edward Breese, 206, Prov. G.R., Herefordshire; Walter Theobalds, W.M. 605; Edward Jones, Sec. 605; Hugh Roberts, 605; Radcliffe, J.W. 605; Charles Stuley, S.D. 605; Sharpe, Sec. 823; Chapman, 823; Cottrell, S.D. 823; Holland, S.W. 823; W. Withy, W.M. 998; (Welchpool); Edward Davies, 477; Charles Leedham, P.M. 220; Bewley, 220; T. J. Hughes, 216; Joel Baxton, 1013; Welch, 1013; Busfield, 1299; J. C. Baker, 241; James

Williams, 292; Martin, P.M. 477; Edward Jones, 1072; and Morrow, 606.

From the Lodge of St. Oswald, Oswestry, 1124, (in addition to three of the Provincial Grand Officers previously mentioned, there were present Bros. W. H. Spaul, P.M. and Hon. Sec.; Alexandra Walker, S.D.; John Thomas, J.D. John Morris, I.G.; Dr. Burton, Steward; H. G. Weaver, W. Fletcher Rogers, W. Owen, J. Phillips, Walter Eddy, J. C. Edwards, and Robert Gressier.

The members of the new Bala Lodge included:—Bros. A. J. Ll. Price, 1167; W. Owen, 292; A. A. Passingham, R. O. Anwyl, C. R. W. Tottenham, W. Owen, John Jackson, P.M. 823; R. Woodcock, J. Harwood, Joseph T. Taylor, Charles John Walker, T. Jones, &c.

The Provincial Grand Master only arrived in London from the Continent on Thursday, but with his usual heartiness in the cause of Masonry, and good nature to his neighbours, the popular baronet at once made arrangements, for a special train from Bala to Ruabon on Friday evening, after the proceedings. Doubtless had this been more generally known, and had the opening of the Bala Lodge been more extensively advertised, there would have been a larger attendance of brethren of the Province. As it was, with the exception of the Lodge of St. Oswald, which was largely represented, there was a very scanty attendance, indeed, of North Wales and Shropshire Masons, the preponderance being from Cheshire and Lancashire.

Before the proceedings commenced the R.W. P. Grand Master, Sir Watkin, in thanking the brethren for their attendance, observed that the Bala was not a maritime or mercantile place; it contained no large manufactories; and they could never expect to see lodges there to the extent of other parts of the province; and he congratulated them on being so well represented at their consecration. He had fixed the day as late as he could, without seriously inconveniencing them—not out of any disrespect to their wishes, but because the chance of fine weather would be greater, and he was anxious to have a day when brethren from the busy centres of trade could the better enjoy their beautiful Welsh scenery. He was glad to see so many present, and trusted that Masonry would flourish in Bala—which was almost the very centre of North Wales—and extend, as it had done in other parts of the province.

The ceremony of consecration was then most impressively performed by Bro. Dr. Goldsbro', of London, who is a P.M. of the Welshpool Lodge, 998, and P.Prov.G.S.W. of the Province of North Wales and Shropshire.

The musical portion of the ceremony was under the direction of Bro. J. C. Baker, of 341; Bro. T. Welsh, 241, and 1013, presided at the harmonium.

At the close of the consecration the W.M. (Bro. John Jackson, P.M. 823) was installed first Master of the new lodge; and the following officers were installed:—Bros. John Houlding, S.W.; Capt. C. R. W. Tottenham, J.W.; William Owen, Treasurer, and J.D.; Henry Harwood, Secretary; Francis Parmeter, S.D.; Thomas Seaton, I.G.; Samuel Maccawley, Tyler.

### CONSECRATION OF A NEW LODGE AT JAMAICA.

On Monday, 1st April, the Westmoreland Lodge, No. 1377, was duly consecrated and dedicated.

The petitioners assembled at Morgan's Bridge, at the residence of Bro. Edmund Goodin, where they received the W. Master and Officers of the Friendly Lodge of Montego Bay, No. 383.

They moved in procession to Lincoln Pen, the new Lodge Room, where the usual ceremonial services were performed. The Consecration Prayer was delivered by the Rev. Bro. N. Lechmere Ellis, Chaplain. The warrant of Constitution was read by Bro. W. G. McLellan, Secretary. The elements of Consecration were severally strewed over the building, with the usual invocations, by the Wor. Bro. S. S. O. Jacobs. Suitable anthems were sung, and an

oration closed this portion of the day's proceedings.

Soon after, the Lodge being duly tyled, the business of installing the W. Bro. Z. Menell, M. D., in the Oriental Chair followed, and the Lodge was closed in ample form at 3 o'clock.

The Brethren then returned to Bro. Goodin's where, at 5 p.m. they sat down (in number two-score-and-one) to a splendid Banquet, which was presided over by the W. Master of the New Lodge. On his right, the Master, and on his left, the Chaplain of the sister Lodge. The Vice-Chair was ably filled by Bro. Geo. Ffrench, Sen. Warden elect. Bro. Bovill's truncheon being in proper position, pointed him out as pro. tem "Junior."

The Stewards were unremitting in their attention to visitors, the Brethren of the West coming up in every particular to their Seniors of 383.

The usual toasts were duly proposed and responded to.

On the whole the day's proceedings passed off very pleasantly—harmony prevailed throughout. The Brethren separated about 9 p.m. and closed the memorable 1st April, 1872.

### The TRANQUILITY and CONFIDENCE MASONIC CHARITABLE ASSOCIATION.

A desire of becoming Life Subscribers to one or more of the Masonic Charities has of late manifested itself amongst brethren, whose hearts are in the right place, but whose circumstances in life will not permit them to disburse the necessary amount in bulk, which would qualify them to become entitled to that enviable distinction. To meet this want, associations have sprung up in various directions, with the object of assisting in the attainment of these laudable aspirations. By the payment of a trifling weekly subscription, each member must in the course of a comparatively short space of time become Life Subscribers of any of the Institutions he may select.

Under the above name, a new society for a similar purpose is now in the course of formation by brethren of the Tranquility Lodge of Instruction, No. 185, and Confidence Lodge of Instruction, No. 193, under the able and energetic guidance of Bro. John Constable, the J.D. of the first named lodge.

A meeting will take place at the Railway Tavern, London-street, E.C., on the 22nd inst., at 8 p.m., at which brethren who may wish to become members will do well to attend. It is proposed to limit the number, so that each member should obtain his appropriation in rather less than five years. A movement of this kind cannot be too widely spread, and is well deserving encouragement and co-operation from every member of the Craft.

### THE GRAND LODGE OF HUNGARY.

The Grand Lodge of France has seven lodges in Hungary, namely, Lodge Fraternitas, held at Arad; Lo. Haladas, or Progress, held at Kassa; Lo. Kosmos, held at Oravieza; Lo. Hunyady, held at Temesvar; and three lodges, Humboldt, Mathias, Corvinus, and zur Abeit, held at Pesth.

These lodges, having expressed their desire to be formed and constituted an independent Masonic national power, the Grand Lodge of France, more regardful of the general interests of the Craft, than of those of its own peculiar jurisdiction, has taken a favourable view of this desire, which has resulted in the definite constitution of the Grand Lodge of Hungary.

On the 10th of October last, the executive committee of the Hungarian lodges, addressed to the Grand Lodge of France a letter, from which we quote the following lines:—

"Very Dear and Venerable Brethren,

"We have much pleasure in announcing to you that, having obtained from the Government the authorisation and recognition of the Grand Lodge of Hungary, we have summoned our lodges to meet in a constituent assembly on the 25th of November.

"In strict accordance with the instructions with which you have favoured us, we shall take

the earliest opportunity to lay before you the articles of constitution, the result of the elections, and all the decisions which have been arrived at, after due consideration, on the part of the constituent assembly. At the same time we shall submit to you our petition for the recognition of the Grand Lodge of Hungary, with a legally certified copy of the act of authorisation granted by the government. We feel assured that by acting thus strictly according to your instructions we shall obtain from the Grand Lodge of France the favourable reception of which you have already kindly given us an assurance and promise.

This constituent assembly, in point of fact, took place on the 25th of November last, and thus a definite existence and constitution was given to the Grand Lodge of Hungary. The following are the terms in which this New Masonic Body notifies its formation to the Grand Orient of France.

"Pesth, the 28th day of the 9th month, A.L. 000871, (A.D. 28th November, 1871.

I.T.N.O.T.G.A.O.T.U.

The Grand Lodge of Hungary, to the Grand Lodge of France. Greeting:—  
Very Dear and Venerable Brethren,

"Acting fully and conscientiously on your fraternal and prudent advice, for which we beg you to accept our warmest and most cordial thanks, the Executive Committee of the Hungarian lodges called a meeting of the constituent assembly of the Grand Lodge of Hungary for the 25th of this month. At this meeting the following lodges were represented:—The Grand Council of the 33°; The Council of the 30°, Corvin Matyas, held at Pesth; The Chapter of the 18°, Corvin Matyas, held at Pesth; The Chapter of the 18°, Haladas, held at Kassa; The Lodge Corvin Matyas, held at Pesth; the Lodge Humboldt, held at Pesth; the Lodge Zur Arbois, held at Pesth; the Lodge Haladas, held at Kassa; the Lodge Hunyady, held at Temisvar; the Lodge Fraternitas, held at Arad; the Lodge Egalitas, held at Verseiz; the Lodge Cosmos, held at Oravicza; the Lodge Concordia, held at Ersekujvar; the Lodge Vilagossag, held at Bereghszasz.

"Having stated that the government has given its consent for the creation of the Grand Lodge of Hungary, and that the Grand Lodge of France, by its circular of the 1st of July, 1871, induced the Hungarian lodges definitely to constitute the Grand Lodge of Hungary, by establishing a constitution, and by holding the requisite elections, the constituent assembly accepted *The constitution of the Grand Lodge of France*, of June 8th, 1865, as well as its "General Laws and Regulations," of the 14th June, 1867, and its internal arrangements of the 5th of June, 1868, with the exception of some slight matters, involving changes insignificant in character, necessitated by local circumstances, but without any alteration in principles: after which Brother Georges Joannovics, 33°, Secretary of State to the Minister of Public Worship and Instruction, Member of Parliament, has been unanimously appointed Grand Master. Afterwards the Executive Council, composed of 21 elected members, after having been constituted, proceeded to the election of its President, Vice-President, and Secretary."

The Executive Council is composed of the following:—

President: Bro. Count Theodore Csaky, 33°, Member of Parliament; Vice-President: Bro. Ernest de Simony, 18°, Member of Parliament; Secretary: Bro. Baron Sigismund Perenyi, 18°, Member of Parliament; Members: Bros. Peter d'Aerdt, 3°, Prefect; John de Bessé, 3°, President of the Financial Department; W. Besselheim, 18°, Librarian; Edmond d'Eder, 18°, Advocate; George Klapske, 33°, General, Member of Parliament; Augustus Kubinyi, 33°, Ex-Director of the Museum; Alexander Kultay, 3°, M.D.; Louis de Maderspach, 3°, C.E.; V. Mandello, 3°, M.D.; Emery de Németh, 18°, Chief Secretary to the Ministry of Commerce and Agriculture; Michael de Némény, 30°, Advocate; Alois Oppodj, 30°, Merchant; Ignace de Paulinus, 33°, Advocate; Jules Reiner, 30°, Advocate; Richard Treaday, 30°, Cashier of the Danube Steam Boat Company; Charles Thoma, 18°, Cashier to the Bude-Pesth Saving

Bank; Stephan Turr, 33°, General; Jules Zador, 18°, Chief Secretary at the Ministry of Justice.

The Grand Lodge of Hungary, thus duly and regularly constituted, by the above mentioned Lodges, its regulations arranged, and its elections of officers effected, it only remains, for us to beg you to recognise the Grand Lodge of Hungary, and to afford it an introduction into the Masonic family, obtaining its recognition by the Masonic authorities, with which you are in communication. At the same time, we request you to inform us for our government, which are those powers? Considering that by your Circular of the 1st of July, you have conferred upon us the honour of recognition and authorisation, we request you to receive Bro. Bécourt, member of your Executive Council, as our representative to your body, and by a similar nomination, to confer the same favour on General Georges Klapske, 33°, member of our Executive Council.

Very dear and Venerable Brethren,—

It is impossible for us to relinquish our dependence on the Grand Lodge of France, henceforth to occupy the independent position to which Hungarian Masonry is justly entitled, without once more expressing to you, in the name of all our brethren, our fraternal and respectful thanks for your effective and kind protection, to which we owe the accomplishment of our long-cherished hope: that is to say, the constitution of the Grand Lodge of Hungary, the realization of which we are most delighted now to be able to announce to you. The prompt recognition of the Grand Lodge of Hungary, far from having the effect of causing a separation between us, will serve only to strengthen the bonds of fraternal sympathy which exist between the two branches of Freemasonry, as between the two nations to which they respectively belong.

Believe, dear brethren, in the assurance of our lasting gratitude, as well as in the expression of our fraternal and devoted sentiments.

Geo. JOANNOVIC, 33°,

The Grand Master.

Count THEODORE CSAKY, 33°,

President of the Executive Council.

Baron SIGISMOND PERENYI, 18°,

Secretary of the Executive Council.

The Grand Orient of France has received this communication with the greatest satisfaction, and at its sitting of 23rd December last, declared that it recognised the Grand Lodge of Hungary as a regular and independent power. Bro. Bécourt was admitted as the official representative of this body in the Grand Lodge of France, and Bro. Genl. Klapske was appointed to represent French Masonry at the Grand Lodge of Hungary. Lastly it was decided to recommend the new Masonic Body to all authorised powers with which the Grand Lodge of France is in communication and alliance.

All Masons will rejoice at this result, which establishes in Europe a new Masonic centre, regular in its origin, and composed generally of men who have already given proofs of sincere attachment to our Institution.

CAMBRIDGE.

### Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

The Provincial Grand Lodge of Lincolnshire will be held at the Corn Exchange, Sleaford, under the auspices of St. Botolph's Lodge, No. 588, on Thursday, 30th inst.

The establishment of a Masonic Lodge, conducted upon Temperance principles, is contemplated. A meeting of brethren favourable to the movement, will be held at Spink's Hotel, Queen Square, Bloomsbury, on Friday next, 24th inst.

At a congregation held at Cambridge, on the 10th inst., the degree of Bachelor of Music was conferred on Bro. Edwin J. Crow, W.M. 279; Third Principal of the Chapter of Fortitude; and B. Prov. J.C. Delectus and Rudan L.

The installation of the Oriental Lodge, at Brindisi, under warrant from the G.L. of Italy,

took place on Friday, the 4th May, in the Capitulat Lodge Maric Pagano, at Lecce, by the very Venl. Bro. G. Libertini, 33°, delegate Inspector for the Masonic Province of Otranto, for the G.L. of Italy. The following brethren were invested as follows:—Bro. Alfred Hall, 18° "Royal Gloucester," 130, Southampton, "Zetland" 1157, Alexandria, under G.L. of England, and "Mario Pagano," Lecce under Grand Lodge of Italy, W.M.; E. Dionisi, "Guistizia a Ragione," Brindisi, G.L.L., S.W.; S. G. Cocoto, "Pythagoras," 417, Corfu, E.C., J.W.; I. M. Kirkman, "Union Lodge," 38, Chichester, E.C., Treas.; Edward Weston, "Mario Pagnano," G.L.L., Sect.: F. F. Archer, "St. John's," 919, Alexandria, E.C., S.D.; W. Harcourt, "St. Georges," 370, Chertsey, and "Truth," 944, Bombay, E.C., J.D.; Herbert Evans, "Balmain," 868, Australia, E.C., I.G.; H. W. White, 18°, "St. John's and St. Paul's," 349, Malta, E.C., I.G. The Oriental Lodge will commence active work in their new lodge room at Brindisi, early in June, on each Sunday evening, in English. The working will be precisely the same as in lodges under the G.L. of England.

The St. Andrew's Lodge of Mark Masters, Manchester, have received the following reply to an address of congratulation presented to H.R.H. the Prince of Wales. "General Sir William Knollys is desired by the Prince of Wales to acknowledge the receipt of an address from the Right Worshipful Master, Wardens, and brethren, of the St. Andrew's Lodge of Mark Masters, Manchester, and to return His Royal Highness's sincere thanks for their kind congratulations on his recovery from his severe illness. To C. FITZGERALD MYRER, Esq., Deputy Prov. G.M.M. and P.M."

22nd April, 1872.

"The Supreme Council of the 33° degree, Grand Orient of Spain," has summoned a congress of all the Spanish Masonic bodies, to be held at Madrid, on the 6th of July next, to have read and if approved to promulgate the new constitutions which are to rule the Spanish Freemasons, under only one authority as agreed before hand.

The consecration of the "Whitwell," Lodge of Mark Masters, No. 151, will take place at Maryport, on Thursday the 23rd inst., at high twelve. The ceremony of consecration will be performed by V.W. Bro. Fred. Binckes, Grand Secretary, and others. We are glad to see this degree making such steady and rapid progress in this province.

### METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, May 24, 1872.

The Editor will be glad to have notice from Secretaries of Lodges and Chapters of any change in place or time of meeting.

### SATURDAY, MAY 18.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.  
Stu Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dille, Preceptor.  
Sphinx Lodge of Instruction (1329), Stirling Castle, Cumberwell, at 7.30; Bros. Thomas and Worthington, Preceptors.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.  
Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy Square, at 8. Bro. Ash, P.M., Preceptor.

### MONDAY, MAY 10.

Lodge 1. Grand Master's, Freemasons' Hall.  
" 8, British, Freemasons' Hall.  
" 21, Emulation, Albion Tavern, Aldersgate-st.  
" 28, Felicity, London Tavern, Bishopsgate-st.  
" 72c, Panmure, Balham Hotel, Balham.  
" 1159, Marquis of Dalhousie, Freemasons' Hall.  
" 1201, Eclectic, Freemasons' Hall.  
Chapter 12, Prudence, Ship and Turtle Leadenhall-st.

Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gotthel, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street, (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Willey, P.M. 1155, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mottlock, Preceptor.  
 West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

TUESDAY, MAY 21.

Board of General Purposes, at 3.  
 Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.  
 " 95, Eastern Star, Ship and Turtle Tavern, Leadenhall-st.  
 " 195, Honour and Generosity, London Tavern, Bishopsgate-st.  
 " 194, St. Paul's, City Terminus Hotel, Cannon-st.  
 " 435, Salisbury, 71, Dean-st., Soho.  
 " 704, Camden, York and Albany, Gloucester-gate, Regents-park.  
 " 857, St. Mark's, Duke of Edinburgh Tavern, Brixton.  
 Chapter 19, Mount Sinai, Anderson's Hotel, Fleet-st.  
 " 167, St. John's, City Terminus Hotel, Cannon-st.  
 " 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 8. Bro. John Thomas, Preceptor.  
 Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel) at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's Wood Bro. F. G. Baker, Preceptor.  
 Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30. Bro. J. Saunders, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Johnson Lodge of Instruction, Ben Johnson, Goodman's-yard, at 8.  
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton, (W.M. 1227), Preceptor.  
 St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

WEDNESDAY, MAY 22.

General Committee Grand Lodge and Lodge of Benevolence, at 6.  
 Lodge 2, Antiquity, Freemasons' Hall.  
 " 212, Euphates, Masons' Hall, Basinghall-street.  
 " 507, United Pilgrims, Horns Tavern, Kennington-park.  
 " 753, Prince Frederick William, Knights of St. John Tavern, St. John's Wood.  
 " 754, High Cross, Seven Sisters Tavern, Page-green, Tottenham.  
 Pythagorean Lodge of Instruction (79), Prince of Orange Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, 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 7.30.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8. Bro. T. A. Adams, Preceptor.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham at 8; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerly, at 7.30. p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MAY 23.

House Committee Girls' School, at 4.  
 Lodge 34, Mount Moriah, Freemasons' Hall.  
 " 99, Shakespeare, Albion Tavern, Aldersgate-st.  
 Chapter 5, St George's, Freemasons' Hall.  
 " 657, Canonbury, Masons' Hall Tavern, Basinghall-st.  
 " 834, Andrew, Royal Sussex Hotel, Hammer-smith.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanation of R.A. Jewel and Solids, part sections.

Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.  
 Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; Bro. John Thomas, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
 Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.  
 Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

FRIDAY, MAY 24.

House Committee, Boys' School.  
 Lodge 197, Jerusalem, Freemasons' Hall.  
 " 861, Finsbury, Jolly Anglers, Bath-st., St. Lukes.  
 " 780, Royal Alfred, Star and Garter, Kew Bridge.  
 House Committee Boys' School, Freemason's Hall, at 4.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.

Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-st., at 8; Bro. W. Watson, Preceptor.  
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales'-road, N.W., at 8.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 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.  
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8. Bro. Howes, P.M., Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.  
 Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.  
 Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.  
 Royal Standard Lodge of Instruction (1298), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298.) Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
 Westbourne Lodge of Instruction (733) Horse and Groom, Winsley-street, Oxford-Street, at 8.



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From Lord FRANCIS CONYNHAM, Mount Charles, Donegal, 11th December, 1868.

"Lord Francis Conynham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Devonport, and has found it a most wonderful medicine, will be glad to have half a dozen bottles sent at once to the above address.

"Earl Russell communicated to the College of Physicians that he had received a dispatch from her Majesty's Consul at Manilla, to the effect that Cholera had been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See *Lancet*, Dec. 1, 1864.

From W. VESALIUS PRATTILOW, M.D. Hon F.R.C.S. England;

Formerly Lecturer on Anatomy and Physiology, at St. George's School of Medicine.

"I have no hesitation in stating, after a fair trial of Chlorodyne, that I have never met with any medicine so efficacious as an Anti-spasmodic and Sedative. I have used it in Consumption, Asthma, Diarrhoea, and other diseases, and am most perfectly satisfied with the result."

From Dr. THOMAS SANDFORD, Passage West, Cork.

"I will thank you to send me a further supply of Chlorodyne. It was the most efficacious remedy I ever used, affording relief in violent attacks of Spasms within a minute after being taken. One patient in particular, who has suffered for years with periodical attacks of Spasms of a most painful nature, and unable to obtain relief from other remedies, such as Opium, &c., finds nothing so prompt and efficacious as Chlorodyne."

From J. MCGUIGOR CROFT, M.D., M.R.C.P. London, late Staff Surgeon to H.M.F.

"Sir,—After prescribing Dr. J. Collis Browne's Chlorodyne for the last three years in severe cases of Neuralgia and Tic-Doloureux, I feel that I am in a position to testify to its valuable effects. Really, in some cases it acts like a charm, when all other means had failed. Without being asked for this report, I must come forward and state my candid opinion that it is a most valuable medicine, and I have recommended several Chemists in this neighbourhood not to be without it for prescriptions."

From Jno. E. GOULSTONE, M.D., late Principal Surgeon to the Steamship "Great Eastern."

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CAUTION.—Vice-Chancellor, Sir W. Page Wood stated that Dr. J. Collis Browne was undoubtedly the Inventor of CHLORODYNE; that the copy of the defendant, Dr. Ross, was deliberately copied, and in registered copy, had been sworn to.—See *Times*, 13th July, 1864.

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