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THE DUTIES, POWERS, PRIVILEGES, AND RESPONSIBILITIES OF THE MASTER OF A LODGE.

By CIPES.

The Master of a Lodge holds a relation to the lodge similar to that which the Grand Master holds to the whole Masonic body of the country. He has similar powers and prerogatives, subordinate of course to the Grand Lodge and the Grand Master. The Master is elected annually from the body of the Craft, but generally after having served for a year or two in some of the minor offices. According to strict rule, indeed, no one should be elected to the office of Master who has not first filled the office of Warden, although this rule is sometimes dispensed with. The Master may be re-elected year after year, and this may often take place. In Scotland, the Master of a Lodge is always styled the Right Worshipful Master; the installation service is somewhat similar to what is known in Royal Arch Masonry, and in the lodges of other countries, as that of a Past Master. On entering upon the duties of his office, the Right Worshipful is installed according to the rules laid down by the Grand Lodge of Scotland, in the following manner.

The lodge having been opened in the first degree—Entered Apprentices being allowed to be present—and the tenets, &c., of the lodge placed before the retiring Right Worshipful Master, who presides at the installation of the Master-Elect, desires him to step forward to the altar, and addresses him as follows:—

BROTHER.—Having been elected by the members of your lodge to the office of Right Worshipful Master, I have much pleasure in installing you therein; but previous to your installation it is requisite that you assent to some of the charges and regulations which point out the duty of a Master of a lodge:

1. You agree to be a good man and true, and strictly to obey the moral law.
2. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.
3. You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the Supreme Legislature.
4. You agree to pay a proper respect to the Civil Magistrate; to work diligently, live in credit, and act honourably with all men.
5. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Grand Lodge assembled, in every case consistent with the constitutions of the Order; and that you will not, in Scotland, practise or recognise in connection with Lodges of St. John's Masonry, any degrees except those of Apprentice, Fellow-Craft, and Master-Mason.
6. You agree to avoid private quarrels, and to guard against all intemperance and excess.
7. You agree to be cautious in your behaviour, courteous to your brethren, and faithful to your lodge.

8. You promise to respect true and faithful brethren, and to discountenance all impostors and dissenters from the original plan of the institution.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art of Masonry, so far as your influence and ability can extend.

10. You admit that it is not in the power of any man, or body of men, to make alteration or innovation in Freemasonry.

11. You promise to submit to the M.W. the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every regulation of the Grand Lodge that is not subversive of the principles of Masonry.

12. You admit that no lodge can be constituted without a charter from a Grand Lodge, or other Supreme Body entitled to grant them, nor any countenance given to an irregular lodge, or to any person clandestinely initiated therein; and that no procession, consecration, or other ceremonial of Masons, clothed with the badges of the Order, can take place without the special licence of the Grand Lodge, or of the Provincial Grand Master of the District, or (in his absence) of his Depute or Substitute.

13. You admit that no person can be regularly made a Mason, or admitted a Mason of any lodge, without previous notice and due inquiry into his character.

14. You promise that no visitors shall be received into your lodge without due examination, or producing proper vouchers of initiation in a regular lodge.

The presiding Brother then addresses the Master Elect thus:—

Do you now, Brother, cheerfully submit to these several Charges and Regulations of the Grand Lodge of Free and Accepted Masons of Scotland, and promise to support them, as all good Masters have done?

The Master-Elect having signified his assent, the presiding Brother then proceeds as follows:—

Then, Brother, in consequence of the recommendation I have received of you, and your cheerful conformity to the Charges and Regulations rehearsed, and since it is the will and pleasure of the brethren of this lodge that you become Master thereof for the usual time, as they confide in your known good behaviour, and think you a fit and proper person to discharge the duties of the said office, I must inform you that you are not only to walk uprightly before God and man, and strictly to follow the rules and constitutions of Freemasonry in general, but also to adhere to the bye-laws of this lodge in particular.

You will now step forward to the Altar and take the oath *de fidei*, viz.:—

"I in the presence of the G. A. of the U., do solemnly promise to perform the duties of the office of R.W. Master, faithfully, zealously, and impartially, to the best of my ability, during the ensuing twelve months, unless a successor shall have been previously appointed and installed in my stead. That while in the chair, I will not permit or suffer any deviation from the ancient customs and landmarks of the Order recognised by the Grand Lodge of Scotland, nor administer, or cause to be administered, any ceremony contrary to, or subversive of our Constitutions. That I will maintain pure and unadulterated the genuine tenets of the Order. That I will observe, and as far as lies in my power, strictly enforce, those Charges and Regulations to which I have now given my assent, and otherwise conscientiously perform my duty as Master of the Craft. So help me God!"

Brother,—You have been elected Master of this lodge. I invest you with this jewel belonging to that office. It consists of the *Square* and *Compasses*, an *arc* of a circle, and a star, representing the *Sun*. The *Square* denotes in a moral sense that you are to regulate your actions by rule and line, and to harmonize your conduct by the principles of morality and virtue; and the *compasses*, that although you have been called to the high position of Right Worshipful Master of this lodge you are not to rule tyrannically, but to behave courteously to the brethren: As the *Compasses* on the arc of a circle indicate that it is the duty of every Master to lay down plans for his workmen, so they teach that however exalted be your station in society you have certain duties to perform to those who are not so fortunate as yourself, and for the fulfilment of which you must one day give an account to the All-seeing Eye, on which, typified by the sun or star on the jewel, you ought at all times to place your reliance. The *Holy Bible*, which is never shut in a lodge, teaches us to love God; and unless our motives be founded on that love, and our actions spring from it, all the morality in the world is of no avail.

The Right Worshipful Master having been installed, his duties at once commence. All

documents, deeds, and the whole property of the lodge are under the immediate charge of the R.W. Master, and ought to be delivered to him on his installation that he may look after them, and see that every office-bearer has the books and paraphernalia pertaining to his office. He is responsible for them, and bound to hand them over to his successor in the same condition in which he found them; due allowance, however, being made for their use during his term of office, and for any change which may have been made either by a law of the Grand Lodge or by enactment of the lodge itself duly assembled. It is the chief duty of the Right Worshipful Master to direct, govern, and instruct his brethren in all their various parts in the different departments of lodge duties. He opens and closes the lodge, he initiates all candidates on admission into the lodge; he presides in all meetings of the lodge, he represents the lodge in the Grand Lodge assembled. It is his duty also to attend all Committee Meetings of Grand Lodge and meetings of the Benevolent Fund, if in the metropolitan district; to head all deputations from the lodge on visitation to other lodges; to represent the lodge at the annual meeting of St. Andrew's Festival, in the Grand Lodge; to head it at all ceremonials, at the laying of foundation-stone, key-stones of bridges, cope-stones of buildings; to preside at any funeral lodge, and at the interment of any brother who may have given written notice of a desire to be buried with the honours of the Craft. The Master also conducts the ceremonial of installation in his lodge, and the consecration of any hall or lodge-room for the meetings of the lodge, if its place of meeting should be changed during his term of office. It may also become his right and duty to preside in Grand Lodge, at its quarterly meetings, in the absence of the Grand Master and other qualified office-bearers. This right is determined by his number on the roll, the Master having the first number being entitled to preside.

The powers of a Right Worshipful Master may be described as resembling those of the chairman of any well-regulated society; with this important difference, however, that his brethren, if they should happen to have any fault to find with him, are not entitled to become his judges, but must refer the case *simpliciter* to the Grand Lodge, or Provincial Grand Lodge, who alone have the power to dispose of it. No lodge can try a case as to the conduct of the Master of a lodge; it belongs to the Provincial or Grand Lodge alone to do so.

The powers of a Master of a lodge are regulated by the same landmarks which govern a Grand Master; but those of a Master of a lodge are of course inferior to those of the Grand Master. He may order anything to be done which is in keeping with the rules of the Order, and this he may do without the possibility of a challenge, except by complaint to the Grand Lodge, as already mentioned. No special meeting of the lodge can be called without his consent, although the regular meetings necessarily take place according to the bye-laws at their proper times, and for these no exercise of his authority is required. According to strict rule, a special meeting ought only to be summoned by the authority of the R.W. Master to the Secretary in writing; but in practice, this rule is often dispensed with, and given merely verbally, and the lodge is convened accordingly, which may do well enough so long as it passes unchallenged, although it may be doubted what the result would be if the legality of the meeting were called in question. There is no question, however, that any meeting, except a regular meeting held in accordance with the bye-laws, held without the authority of the Master, is illegal, informal, and unauthoritative; and any member of the brotherhood who takes part in convening such a meeting, or knowingly attends it, is liable to such punishment as the lodge when duly constituted may see fit to impose.

It is one of the privileges and rights of the R.W. Master of a lodge, that he has a seat in the Grand Lodge, and is *de facto* one of its members. On resignation of his office, also, he becomes a Past Master, and is entitled to be so styled, having many honours, without the actual

labour of a R.W. Master. In the absence of the R.W. Master he takes the chair of the lodge, and for the time being has all the rights and privileges of the Master. The Past Master who has last held the chair, is entitled to occupy it in the absence of the Master; but after him the other Past Masters take it according to the order of seniority. In many lodges, when Past Masters have died or left the country, or have become too old ordinarily to attend the lodge, or for other reasons, one is elected who has filled the chair, and the title of Past Master is conferred on him. He is then the Past-Master of the lodge for working purposes. He is entitled to a seat on the left hand of the R.W. Master at all lodge meetings, and to wear a jewel of Past Master on his left breast. To him also the W.M. Master always addresses himself before opening or closing the lodge, to recapitulate the duties of the R.W. Master.

The responsibilities of a R.W. Master are great. To him belongs the care of all the property belonging to the lodge; he is also responsible for the instruction of all its members; he must see that they are taught the genuine principles of the Order, and that no one is allowed to introduce any innovation, that no discussions on politics are held in the lodge, and that nothing takes place contrary to the peace and harmony of the Brotherhood; finally, he is bound to transmit Freemasonry to his successors in the entirety in which he received it. These responsibilities arise necessarily from his relation to the Order and to the lodge which has called him to preside over it. They are fully recognised in all lodges, and their recognition is absolutely necessary to the welfare of the Craft.

The Master of a lodge has no despotic authority. He must observe the ancient landmarks, and the laws of the Grand Lodge and of the lodge itself. Complaint against his conduct may be made to the Grand Lodge, as already mentioned, and such a complaint will, of course, be duly considered there. The judgment pronounced upon it in Grand Lodge is final, the Grand Lodge being the Supreme Court of Freemasonry, and is binding both upon the Master and the lodge. The Master of a lodge is not entitled to overrule the lodge and to give effect to his own opinions or his personal feelings, contrary to the general judgment of the lodge in any question that comes before it. Every question properly brought before the lodge must be fairly discussed, and it is the Master's duty to see that it is so; also that the vote is fairly taken, and the mind of the brethren satisfactorily ascertained. Should the brethren in the minority not be satisfied, the Master of the lodge can in no case forbid or prevent an appeal to the Grand Lodge, if within the period of a month. He must respect and maintain the liberty and brotherly equality of the members of the lodge; and it is his duty to see that in all its meetings they enjoy to the utmost extent their privileges as Freemasons, conforming himself to the landmarks, laws, and bye-laws by which he ought strictly to regulate himself in all his conduct. Deference may possibly be paid and even unduly paid to the opinions or decisions of a Master of high rank and social position, but this is a mere incidental circumstance, and has nothing to do with the question of a Master's duties and prerogatives. It affects chiefly the lodge itself, and not the general well-being of the Order. It is, to a certain extent, natural and right that the qualifications which led to the election of a brother to the office of Master of a Lodge should also lead to the accordance of a certain amount of deference to his judgment. If in any case the members of a lodge err in this respect, the consequence of the error mainly affect themselves, as the fault itself is their own; and although the character and usefulness of the lodge may be impaired, it is probably only for a short time, and the evil may be afterwards redressed without great difficulty, and without appeal to the Grand Lodge. It is natural that deference should be paid to men of high social position, even within the lodge, notwithstanding the acknowledged equality of brotherhood, which is the pride of every Freemason; and it is right that high respect should always be accorded to the opinion of a brother, whether

in the position of Master of a Lodge or not, who is notable for his high scientific attainments and mental culture. All this does not in the least degree interfere with the principles of Freemasonry, nor with the liberty and equality of the members of the Order, but is what may belong to the most democratic form of government, and what alone can give to such a form of government a consistency with the maintenance of order in the community, give it stability, and make it advantageous to the welfare of society.

The R.W. Master of a lodge is entitled at all times to reverence from the members of the lodge. Even in opposing him as to any particular question, they must be respectful in the highest degree, accord him all his titles of honour, and in their whole speech and behaviour show that they give him all the honour which these titles imply. There is no exception to this rule, not even in the case of a complaint being made against the Master to the Grand Lodge. His official dignity must all the while be fully recognised, and a constant respect to official dignity is necessary to the comfort and prosperity of every lodge. An undue regard to dignities which are not Masonic is injurious, but a proper respect to official dignity is always advantageous. Every brother when out of the lodge is entitled to all the honour proper in general society to his rank and social position; within the lodge he ought to be regarded merely as a brother, but there is the more reason that Masonic distinctions conferred by the brethren themselves should be constantly borne in mind. CIPES.

CONSECRATION OF THE STABILITY CHAPTER, No. 217.

This new Chapter was constituted and consecrated on Wednesday, the 15th instant, at Anderson's Hotel, Fleet street. Comp. Henry Muggeridge, P.G.S.B., presided as Consecrating Principal, and was supported by Comps. W. R. G. Key, P.Z., 7, as H.; Rev. D. Shaboo, Z., 554, as J.; R. Wentworth Little, P.Z., 177; J. Sheppard, P.Z., 195; G. A. Taylor, P.Z., 22, M.E.Z. Designate; Wm. B. Heath, H. Designate; E. Sillifant, J. Designate; D. H. Fielder, J., 22; G. Kenning, F. Steib, R. A. Wright, T. B. Yeoman, H. Birdseye, J. Gale, J. Millikin, and J. Stoner, all of 22. The musical arrangements were conducted efficiently by Comp. T. Burdett Yeoman.

The Chapter having been opened and the Companions admitted, the Presiding Officer addressed the brethren on the nature of the meeting. The Chaplain then offered up Prayer. The acting S.E., Comp. Little, addressed the Presiding Officer, who desired him to read the Charter, which was done accordingly. The Presiding Officer then enquired if the Companions approved of the Officers named in the Charter, after which a solemn voluntary was performed on the harmonium.

The Presiding Officer (Comp. Henry Muggeridge) then delivered a splendid Oration.

An Anthem having been sung, the acting S.E. presented the Principals to the Presiding Officer, who placed them on his left.

The first portion of the "Dedication Prayer" was delivered, and was followed by the Sanctus, "Glory be to thee, O Lord," when the Presiding Officer gave the Invocation.

Three P.Z.'s, Comps. Little, Heath, and Sheppard then carried the Corn, Wine, and Oil three times round the Chapter. The Rev. D. Shaboo, acting as Chaplain, swung the censer three times round the Chapter, during solemn Music, and the second portion of the "Dedication Prayer," was given by the Presiding Officer, who then dedicated and constituted the Chapter.

The Ceremony was concluded with the well-known Anthem, commencing

"The spacious firmament on high."

Comp. Muggeridge then in a very able manner installed the three Principals into their respective chairs, and upon the companions being re-admitted, a vote of thanks was unanimously awarded to that E. Companion for the impressive and able manner in which he performed the various ceremonies.

The Chapter was then closed, and about a dozen Companions adjourned to the banquet under the presidency of the three Principals, Comps. Taylor, Heath, and Sillifant, and a very enjoyable evening was spent.

Comp. Shaboo proposed, "Prosperity to the Chapter," which was heartily responded to, and all the usual toasts were duly honoured.

We understand that the superb furniture and fittings of the Chapter were manufactured by Comp. Kenning, upon whose taste and judgment they reflect great credit.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

New Concord Lodge, No. 813.—This flourishing lodge held its usual meeting at the Rosemary Branch Tavern, Hoxton, on Friday, the 17th inst. Bro. John Hart, W.M., presided, supported by Bros. Bartlett, S.W.; Atkins, J.W.; Salisbury, S.D.; Blyth, J.D.; Wilson, I.P.M.; Boyd, P.M.; Main, P.M. and Hon. Sec.; Sinclair, D.C.; Davitt, Org.; Absell, I.G. The lodge was opened in due form, the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Rhein, who was unanimously approved. The lodge was then opened in the second degree, and Bro. Cain being a candidate for the third degree, answered the usual questions and retired. The lodge was then opened in the third degree, and Bro. Cain was raised to the sublime degree of a M.M. The lodge was then resumed to the first degree, and Bros. Taylor, Gabb and Hofbauer, being candidates for the second degree, answered the necessary questions and retired, and the lodge being resumed to the second degree, they were severally passed to the degree of F.C. The lodge was again resumed to the first degree, and Mr. Phillips being in attendance, (having been unanimously elected at the previous lodge meeting,) was regularly initiated into the mysteries and privileges of Ancient Freemasonry. Mr. Gallant was proposed and seconded to be initiated, and unanimously approved subject to the ballot next lodge night. The lodge was then closed with solemn prayer, and adjourned to an excellent supper, prepared in Bro. Gabb's usual style, and to which the brethren did ample justice. After the removal of the cloth, the usual Masonic toasts were given, the toast of the visitors being acknowledged by Bros. Bagley, 60, W. Hughes, 101, and Cook, who each expressed their gratitude to the W.M., for the manner in which he had introduced their names, and also for the very admirable manner in which he had performed the whole of the ceremonies. The evening was enlivened by some excellent singing by Bros. Taylor, Hill and Blyth, under the auspices of the Organist, Bro. Davitt, who contributed much to the hilarity of the meeting. The next meeting of this lodge will take place on Friday, January 21st, 1870.

Royal Albert Lodge, No. 907.—This lodge assembled on Monday, at the Freemasons' Hall, under the presidency of the W.M., Bro. Henry J. Lewis, who was supported by all his officers, namely, Bros. J. M. Vaughan, S.W.; T. Morton, J.W.; A. E. T. Worley, S.D. and Sec.; C. Vidler, J.D., and J. Dennis, I.G. There was also a goodly array of the P.M.'s, including, Bros. J. Smith, Treas.; T. Lewis, P.G. Purst.; W. H. Farnfield, C. Chard, and J. A. Farnfield. The visitors were Bros. Boston, 90, and Turner, 186. The lodge having been duly opened, a ballot was taken for Mr. J. Pratt, and this proving unanimous, that gentleman was admitted and received the benefits of initiation. Bros. Stevenson, T. Griffiths, and R. J. Webber having shown the requisite amount of proficiency to entitle them to be passed to a F.C.'s degree, the lodge was opened in that degree, and these brethren were advanced to that grade. The other business having been transacted, the lodge was closed in due form, and the brethren adjourned to the banquet table, where after the usual introductory toasts had been disposed of, the W.M. gave the "Masonic Charities," announcing that he had undertaken to represent the Royal Albert Lodge at the forthcoming festival of the Masonic Benevolent Institution, and asking the brethren to support him by their subscriptions. The W.M. nobly headed the list with ten guineas, to be divided between the male and female annuitants. Bro. Turner, of 183, following with five guineas to the females. After the paper had been handed to all the brethren, subscriptions to the amount of nearly £10 were announced.

PROVINCIAL.

ARUNDEL.—Howard Lodge, No. 56.—This ancient lodge (revived about twelve years ago, after being in abeyance for a long time) evinced the most healthful vitality on Thursday last week, when, after an initiation in the presence of a goodly number of brethren, the installation ceremony was effectively and instructively performed by the Rev. Bro. George Ross, P.M. and P.G.C., who placed in the chair, according to ancient custom, Bro. G. Light, the W.M.-elect. Bros. Purnell and Adams, P.M.'s, assisted in the ceremony. The newly-installed Master afterwards invested his officers, as follow: Bros. G. Price, I.P.M.; G. S. Evershed, S.W.; Stoner, J.W.; G. Sparks, S.D.; Collius, J.D.; Gardner, Tyler; &c. After the different charges had been most impressively delivered by the installing Master (much to the gratification and instruction of many of the brethren), and the lodge had been closed, the brethren assembled at the Norfolk Hotel, where a most excellent banquet was provided by Bro. Garwood in his best style. The usual toasts were duly honoured, and an evening was spent in the utmost harmony, whilst much interesting conversation was introduced on the grand principles of Freemasonry. A more pleasant day (excepting weather) it was allowed by all the brethren could not have been spent.

SUNDERLAND.—St. John's Lodge, No. 80.—The annual meeting for the purpose of installing the W.M. and officers for the ensuing twelve months was held in the lodge room at the Queen's Hotel, Fawcett-street, Sunderland, on Tuesday, December 14th, when 108 members and visitors attended to greet the W.M.-elect. The ceremony of installation was beautifully gone through by Bro. S. J. Wade (who has for the past two years been W.M.), and he having placed Bro. Robert Dixon in the chair of K.S., that brother appointed and invested the following officers, viz., Bros. S. J. Wade, I.P.M.; M. Werner, S.D.; J. Wilson, J.D.; T. Godfrinson, Treas.; K. Hodson, Sec.; J. Davison,

S.D.; T. W. Graham, J.D.; John Bell, I.G.; T. Halliday, Tyler; and Bros. W. Beattie, H. J. Turnbull, and R. Geisick, Stewards. This old and prosperous lodge will shortly remove from its present quarters to the new Masonic Hall in Toward-road, now fast approaching completion.

SCARBOROUGH.—*Old Globe Lodge, No. 200.*—This old established lodge held its regular meeting at the lodge-room, Old Globe Inn, Globe-street, on Wednesday, the 15th inst., when the following brethren were present:—Bros. W. Peacock, W.M.; R. H. Peacock, S.W.; D. Fletcher, J.W.; J. W. Woodall, J.P., P.M., P.S., P.G.W., Treasurer; J. F. Spurr, P.M.; H. C. Martin, P.M., P.P. G.D.C., Sec.; G. H. Walshaw, S.D.; J. Parker, J.D.; G. Ruddock, I.G.; J. Ash, Tyler; Chapman, Inskip, Grover, Houlgate, Harvey, Garnett, Hardgrove, Milner, Land, Allen, Jay, Westlake, Armitage, Mervin, Verity, and Williamson, P.M.; Visitors, Bros. Wingfield (306), W. H. Smyth, (P.M. 712), D.P.G.M., Lincoln; Prince, late of 200, and Sloman, P.P.G.O., Organist, 1248. The lodge was opened at 7.30 p.m., and the minutes were read and confirmed. Bro. Jay passed an examination in the 2nd degree, and retired, and was re-admitted and raised to the sublime degree of a Master Mason, in that most solemn and impressive manner, for which the Old Globe Lodge, has earned a reputation in the Craft; in fact the P.M.'s of this lodge never allow the 3rd degree to subside into a mere prosaic rendering of sublime language. Bro. Fletcher, J.W., explained the tracing board and working tools in a very efficient manner. The lodge was now worked down to the 1st degree. The election of the W.M. and Treasurer was the next business of the lodge, when Bro. Richard Hopper Peacock, S.W., was unanimously elected to fill the high and important office of W.M., and in making this announcement we feel bound to say that the election was founded on the real worth and personal merits of this very deserving mason, in confirmation of which we beg to give a brief outline of his merits as a citizen of Scarborough. He has for many years been one of the working churchwardens of this borough, and from the Reverend Vicar to the poorest person, he is justly esteemed as one thoroughly acquainted with all the duties, and never found to lag in the performance thereof. As Hon. Secretary of the National Schools here, numbering about 400 scholars, he is also to be found organizing subscriptions for its benefit, in the summer getting up a trip into the country, free of expense for every scholar whose age admits of going, organizing games and amusements for the children, looking after their refreshment, and getting them all safe home, &c. In the penny savings' bank organized for the savings of the poor, we again find him as managing and general Secretary, in fact where usefulness without gain is required his valuable services are always at command. And last, certainly not least, in helping in the arrangements of concerts, &c., in aid of the Masonic charities, he has ever been untiring and remarkably useful. Thus we hail this worthy man as the W.M.-elect of the Old Globe Lodge. Bro. J. W. Woodall, P.M., &c., was re-elected Treasurer for the sixth time, an office he has always filled with great credit to himself and high satisfaction to the lodge. Hearty good wishes were expressed by the visitors for the welfare of the lodge, when it was closed in due form, and the brethren spent the remainder of the evening at the refreshment board, in their usual fraternal manner. The usual toasts were given, and cordially responded to. The health of the W.M.-elect was most enthusiastically received, and drank with due honours. The healths of the W.M. and officers were drunk, to all of whom high tributes of esteem were accorded. The healths of the visitors, coupling with it the name of Bro. Dr. Sloman, Organist 1248. In returning thanks, Bro. Sloman stated in true fraternal and Masonic language, that he should at all times be most happy to render every assistance in his power with his music, or otherwise, to the members of the lodge. Some excellent songs were sung, and warmly applauded, and the Tyler's toast brought this very enjoyable evening to a close.

BERWICK-ON-TWEED.—*Lodge St. David, No. 393.*—This lodge held its annual election of office-bearers last Tuesday, when Bro. John S. Macgregor was elected as Master. His appointments are—Bros. G. Moor, S.W.; R. Holmes, J.W.; John Richardson, Sec.; J. Richardson, S.D.; R. Anderson, J.D.; P. G. Muir, W. Gray, and J. Davidson, Stewards; A. Marshall, I.G. The brethren elected Bro. Hopper, Treas., and re-elected Bro. Turnbull, Tyler. The well-known qualities and forgiving disposition of Bro. J. S. Macgregor are much esteemed by the Masonic Craft all along the east coast both in England and Scotland, and the choice the lodge has made may be looked upon as a wise one. Great things may be expected in the workings and prosperity of this lodge.

SCOTLAND.

FISHERROW.—*Lodge St. John, No. 112.*—This lodge which has been for a number of years very silent as to Masonic workings, met on the evening of Monday 30th November, for the election and installation of office-bearers, and in consequence of a number of brethren expressing a desire to be present at the Festival of Saint Andrew, held by the Grand Lodge, which met on the same evening, determined to postpone their own Festival until Thursday evening the 16th inst. When a large number of the Craft assembled within the Musselburgh Arms Hotel, Musselburgh, where a magnificent dinner was prepared, and about thirty members of the lodge sat down to it. The cloth being removed, the lodge was then opened, and called to refreshment. The Right Worshipful Master, Bro. David Thompson, occupied the Chair, and was supported right and left by Bro. W. Mann, Senior Grand Warden of the Grand Lodge of Scotland, and by Bro. Wm. Officer, R.W.M. No. 1, and Junior Grand Deacon, Grand Lodge of Scotland; Bro. A. J. Stewart, Grand Clerk of the Grand Lodge of

Scotland; and Bro. Murdoch Mackenzie, Chief Grand Marshal of the Grand Lodge of Scotland; and a number of the other office-bearers and members of the Grand Lodge of Scotland, as also a number of the R.W. Masters of lodges in the surrounding districts. The Wardens of the Lodge, Bro. Thomas Carse and Bro. E. F. Edwards, occupied their own chairs. The lodge was visited during the evening by deputations from the following sister Lodges, Nos. 1, 160, 226, 291, 345, 349, 392, and 429. The R.W. Master proposed a number of routine toasts, which were replied to in a suitable manner. During the evening Bro. W. Mann, Senior Grand Warden of the Grand Lodge of Scotland, in an effective speech, proposed the health of the R.W. Master and prosperity of the Lodge St. John. Referring to its very old date, he said that he hoped all would study those excellent principles which Freemasonry had taught for many centuries, that each member would follow them out in every-day life, and continue in the adherence of them, as had been done by those in days gone by. He was certain from the excellent principles of the R.W. Master and his well known energy, that the management of the Craft and the Lodge in that district might be safely left to him. The R.W. Master replied in a neat speech, saying, that he and his office-bearers would endeavour to the utmost of their power to promote the welfare of Freemasonry in general, and of the lodge over which he had the honour to preside in particular. The healths of the Wardens was proposed by Bro. Paterson, R.W.M., No. 160, and responded to in appropriate terms. A number of toasts and sentiments followed, and the evening's harmony was enlivened by numerous songs from the brethren. The lodge was then called from refreshment to labour, and closed in ample form, after an excellent evening spent in harmony, which promised much for the lodge's future success.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

Cornubian Conclave.—A meeting of the Cornubian Encampment of Knights Templar was held on Thursday, the 9th inst., when a godly number of the Knights assembled, in honour of the installation of Frederick Martin Williams, Esq., M.P., as Eminent Commander. We understand this Eminent Sir Knight, (Past Grand Hospitaller of England,) appointed Sir Knts William Tregay, 1st Captain, and William Tweedy, 2nd Captain. We are unable, however, to give the list of Officers, as our correspondent was unavoidably absent. The banquet was held at the Red Lion Hotel, and was a great success. The name of the E.C. being quite sufficient to ensure that result.

RED CROSS OF ROME & CONSTANTINE.

St. George's Conclave, No. 18.—Another highly successful assembly of this new conclave was held at the Palmerston Arms Grosvenor-park, Camberwell, on Wednesday the 8th inst., when four-and-twenty Knights were present, amongst whom were Sir Kts. R. Wentworth Little, G.R., who presided; H. Thompson, M.P.S.; J. Thomas, V.E.; W. H. Wright, S.G.; E. Sillifant, H.P.; C. Marshall, Treas.; E. Shaughnessy, Rec.; T. Wingham, Prefect; T. Wingham, jun. Org.; Roberts, G. Kenning, J.G. Marsh, G.A.; J. Dyer, Raynham W. Stewart, G.A.H.; R. Kenyon, V.E., 15; W. H. Hubbard, G.T. Rec., 15; and others whose names we are unable to recall. Bros. E. Hughes, W.M., 217, E. Dodson, and G. Catherwood being in attendance were regularly installed as Knights of the Order. Sir Knights R. W. Stewart and R. Kenyon were advanced to the rank of V.E., and Sir Kt. Stewart was afterwards admitted to the Princely grade, these gentlemen being about to hold the posts of M.P.S. and V.E. respectively in the St. Andrew's Conclave, No. 15, the inauguration of which is fixed for the 23rd inst. The conclave having been closed a pleasant evening was spent, the usual loyal and chivalric toasts were duly honoured, and several good songs were well rendered by Sir Kts. Dyer, Dodson, and Kenning, accompanied by Sir Kt. T. Wingham, jun., on the harmonium.

THE ANCIENT AND ACCEPTED RITE.

IRSWICK.—*Victoria Chapter of Rose Croix.*—A meeting of the members of the Victoria Chapter of Rose Croix was held on the 13th inst., under the presidency of the M.W.S. Rev. R. N. Sanderson, 36°, sixteen brethren were present. The Chapter on this occasion was honoured by the presence of the following distinguished members of the Supreme Grand Council, viz., The Most Puissant Sovereign Grand Commander, Chas. Jno Vigne, P.G. Commander of Dorset; Lieut. Grand Commander, Henry Chas. Vernon, P.G. Commander of Worcestershire; Grand Treasurer General Capt. Natl. George Philips, P.G. Commander of Suffolk and Cambridge; and Ill. Bro. J. M. P. Montague. There were also present, Bro. John Bowater, of All Soul's Chapter, Weymouth. The Chapter having been opened in ancient form, the members of the S.G. Council were received under the Arch of Steel. The minutes of the last meeting were read and confirmed. Bro. George Steel Golding having passed the degrees up to the 17th, was admitted in due form, and received the Honour of Knighthood from the Most Puissant Sov. Grand Commander, and was afterwards invested and proclaimed The Illustrious Bro. John Emma Holmes, 31°, was balloted for, and elected a member of the Victoria Chapter. Bro. Chas. Thomas Townsend was elected M.W. Sovereign for the ensuing year. A ballot having been taken for Treasurer, Bro. G. S. Golding, was unanimously elected. A code of by-laws was passed by the brethren. Alms having been collected, the M.P. S. Grand Commander congratulated the members of the Chapter upon the manner the whole of the ceremony and business of the Chapter had been conducted. He said

that he was much delighted with the precision of the work, which proved the officers of the Victoria had been well drilled. The beauty of the room, and the admirable arrangement of the whole had highly pleased the members of the Supreme Grand Council, and was far beyond anything he had ever before seen, everything appeared to be so perfectly in order. He had never heard a better code of by-laws than those that had just been passed by the members of the Chapter, and he believed they would pass the S.G. Council as the best. The Ill. Bro. concluded by thanking the members of the Victoria Chapter, in the name of the S.G. Council, for the way in which the whole arrangements had been carried out, and for the kind reception he had then and before received, and hoped he might experience the pleasure many times to come. There being no other business before the Chapter it was solemnly closed.

METROPOLITAN MASONIC MEETINGS

For the Week ending January 1, 1870.

Monday, December 27.

- Lodge No. 79, "Pythagorean," Ship & Turtle, Greenwich
- " 831, "British Oak," Bank of Friendship Tavern, Bancroft-road, Mile End.
- " 902, "Burgoyne" Anderton's Hotel, Fleet street.
- Chapter 188, "Joppa," Albion Tavern, Aldersgate street.
- Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
- Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
- Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
- Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gotthel, Preceptor.

Tuesday, December 28.

- Lodge No. 92, "Moirs," London Tavern, Bishopsgate-street.
- " 186, "Industry," Freemasons' Hall.
- " 205, "Israel," Radley's Hotel, Blackfriars.
- " 1158, "Southern Star," Montpelier Tav., Walworth.
- Chapter 7, "Royal York of Perseverance," Freemasons' Hall.
- " 29, "St. Alban's," Albion Tavern, Aldersgate-st.
- Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

Wednesday, December 29.

- Lodge No. 898, "Temperance in the East," Private Assembly Rooms, 6, Newby-place, Poplar.
- Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.
- United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
- Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

Thursday, December 30.

- General Committee, Girls' School, Freemasons' Hall, at 4.
- Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
- United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction, No. 140, Globe Tavern, Royal-hill, Greenwich, at 8.

Friday, December 31.

- St. Luke's Lodge of Instruction, No. 144, Pier Hotel, Chelsea
- Stability Lodge of Instruction, Guildhall Coffee House, at 6.
- Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Metropolitan Lodge of Instruction, George Hotel, Aldermanbury at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
- Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
- Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

Saturday, January 1.

- General Committee, Boys' School, Freemasons' Hall, at 4.
- Star Lodge of Instruction, No. 1278, Marquis of Granby, New Cross-road, at 7.

WE are informed that the M.W. Bro. the Prince of Wales, P.G.M., has consented to preside at the 72nd Anniversary Festival of the Royal Masonic Institution for Boys; the precise date of the meeting (which will take place in March) to be fixed by his Royal Highness hereafter.

IMPORTANT NOTICE.

We have great pleasure in announcing that we have decided to publish THE FREEMASON—commencing with Volume III., January 1st, 1870—on toned paper, and with old-faced type, similar to that used by the Pall Mall Gazette and other high-class publications.

The size will also be permanently enlarged to Sixteen Pages, and, with other improvements contemplated, THE FREEMASON will then be the leading weekly organ of the Craft throughout the globe.

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And all Booksellers and Newsagents in England, Ireland, and Scotland.

Births, Marriages, and Deaths.

BIRTH.

FRIEND—On the 20th inst., at New Ferry, Cheshire, the wife of Bro. Edward Friend (P.M. 1013, W.M. 1289), of a daughter.

DEATH.

HEDGMAN.—On the 12th inst., at Elm Bank, Barnes, Bro. William Hedgman, P.G.S. (Lodge of Antiquity), late of Lincoln College, Oxford, B.A., in his 27th year.

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

Multum in Parvo, or Masonic Notes and Queries.

Mr. Chambers, in his *Cyclopedia*, says: "Free and Accepted Masons are an eminent society or body of men, so called either from some extraordinary knowledge of masonry, or buildings, which they were supposed to be masters of, or because the first founders of this society were of this profession."

In the present time we, as "Masons," are not operative. We are a body, composed of all sects and denominations. We are bound together by a secret and mystic tie. The result is, true friendship and charity in its fullest extent. Even in the ordinary occurrences of life is not secrecy essential? And it ought to be more rigid in excluding those whose character would not bear the strictest investigation. It is very easy to be admitted into the Order, but not, unfortunately, to be so easily excluded. It, therefore, behoves all Masons never to introduce any one whose character is such that the least taint would bring discredit on our ancient and excellent institution.

(Copied by) JAMES BALLANTINE,
P.S.W. "Strong Man," & P.S. "Mount Libanus."

Reports of meetings of Lodges Humber (57), Three Grand Principles (208), Industry (361), Panmure (720), Whittington (862); and other communications received too late for insertion this week, will appear in our next.

The Freemason,

SATURDAY, DECEMBER 25, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

ST. JOHN'S DAY.

It is well-known that when modern or speculative Freemasonry arose like the dawn of moral and intellectual light from the chaotic elements of the operative system, many of the ancient customs were retained, and many of the traditions cherished in the past were incorporated in the ritual adopted by the revivalists of 1717. All the old Masonic documents now in existence, quaint as they are in language and obscure in style, will yet prove with singular unanimity that the Craftsmen of old were professors of the Christian religion. Hence we find, notwithstanding the new-born universality of the institution, at the date of the formation of the Grand Lodge of England, several usages apparently of a sectarian character still prevailed; amongst others, the dedication of lodges to the "Holy Saint Johns," and the celebration of the St. Johns' anniversaries on the 24th June and the 27th December.

The Master of every English Lodge was formerly installed upon one or other of these red-letter days, and even to the present time there are in England many lodges which preserve the traditional veneration for the so-called "patron-saint" by holding their annual festivals upon St. Johns' day. We are well aware that in London the memory of such a celebration has almost died out, but inasmuch as Freemasons in other lands, and notably our Transatlantic brethren, still cling to the ancient system, it may be well to recall the doings of our fathers, and to show that we are not insensible to the proceedings of the Craft, where-soever dispersed or under whatever auspices they may choose to assemble. There cannot be a doubt that the custom of meeting at a stated period, such as one of the days dedicated to St. John, was a salutary one; it is pleasant to know that our distant friends are engaged in the same good cause at the same time with ourselves. It forms an appreciable link in the mystic chain of brotherhood, and causes our thoughts to wander beyond the narrow circle of home and country to the comprehensive sphere of our world-wide fraternity. Still we are bound to recognise, and in a certain sense, applaud the motive which induced the Grand Lodge of England in 1813 to abolish the celebration of the St. Johns' Days, and the curious plea of an ingenious brother, that this honour was paid to the saints, "not as Christians, but as eminent Masons; not as teachers of a religious sect, but as bright exemplars of all those virtues which Masons are taught to reverence and practise," would scarcely pass muster in this advanced age of Masonic scepticism. The origin of the dedication of Masonic lodges to St. John the Baptist, and St. John the Evangelist, is attributed to the circumstances narrated in the following legend:—

"From the building of the first temple at Jerusalem, to the Babylonish captivity, Freemasons' lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubabel, the builder of the second temple; and from that time to the final destruction of the temple by

Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality, and at a general meeting of the craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years (being upwards of ninety), yet having been in the early part of his life initiated into Masonry, he would take upon himself that office! he thereby completed by his learning what the other St. John had completed by his zeal, and thus drew what Freemasons term a line parallel; ever since which Freemasons' lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist."

In Scotland, the Symbolic or Craft degrees are styled "St. John's Masonry;" in Ireland, every brother hails from the "Holy Lodge of St. John;" in Sweden, the "blue" degrees are under the same titular distinction, and one of the higher degrees of the Swedish rite confers upon its possessor the appellation of "Favourite Brother of St. John," while, as we intimated before, American Masons sedulously cherish the old traditions, and dedicate all their lodges to the "St. Johns" whom they consider the "two great parallel lines in Freemasonry." However, at this season of the year no matter what our faith may be, we may safely accept these personages as types of the great covenant into which every member of the Masonic fraternity has entered. Let us regard the Baptist as the type of that moral purity which we should all strive to attain, and view the Evangelist as an exemplar of the love and kindness we should entertain towards our fellow-creatures. Let us remember that another year is about to close, fraught, it may be, with memories of hours mis-spent, of opportunities wasted, or of derelictions from the line of duty; let us at this solemn period review our conduct and principles, let us determine to retrieve the past, by practising the precepts of the Craft, and by evincing to the world that our professions of faith, hope, and charity may be ripened into glorious fruit. Unity amongst the brethren—let that be our prayer—whether they bow the knee before our own altars, or worship the Great Spirit of the Universe after a different fashion—with their conscientious belief we do not, and dare not interfere, but in heart, in soul we are or ought to be one. Living as we do in an age of progress, when each year almost blots out the footsteps of its predecessor, we have, as Freemasons, especial cause to be thankful that however forms have changed, however ceremonies have altered, the great essential objects of our Craft remain unimpaired by the hand of time—and why? because they are in unison with the eternal laws of truth; because they are based upon the foundation of justice and mercy, and are practically developed by acts of charity and goodwill. While the Order is found advancing in this sublime path, all the malice of enemies, or the sneers of sceptics, can effect nothing against its stability, but when we forget the virtues of which the two Saint Johns may be regarded as types, we may fairly tremble for the duration of our venerable institution.

HONOUR TO WHOM HONOUR IS DUE.—In our report last week of Union Lodge, No. 332, Glasgow, we ought to have stated that the R.W.M., D.M., and S.M. were installed by Bro. Thomas Steward, R.W.M. Thistle and Rose Lodge, 73, and the other office-bearers by Bro. Balfour, P.M. Union Lodge, No. 332.

Original Correspondence.

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

FREEMASONRY AND THE PAPACY.

(To the Editor of The Freemason.)

DEAR SIR,—It is a well known that the Papacy as a general rule has ever been adverse to any principle which will not succumb to its dicta, hence Freemasonry has repeatedly had manifest marks of St. Peter's disapprobation, and in some cases his strongest anathemas. The Ecumenical Council includes it amongst the greatest impediments to the progress of the Papacy, and though frequently cursed, it appears, like the Phoenix, to rise from its own ashes, refreshed and clothed with additional strength and vitality. Wherever it has a footing it saps the foundations of slavery, stands foremost to liberate the captive, aims at the overthrow of despotism, is a friend to civil and religious liberty, a sworn opponent to persecution on account of religious or political differences of opinion, encourages philanthropy and brotherly love; it practises heaven-born charity, which, like its sister mercy, blesses him that gives as well as he who receives.

The brethren of France, true to their dignified character, repel the censures of the Papacy, and very properly so; the sentiment of the brethren has been elicited in the answers to a circular letter from the Grand Orient of France, the whole of which will be collected and printed in one volume for circulation amongst the Fraternity.

The Convention Extraordinary, intended to be held on the 8th inst., at Paris, has not taken place; for various reasons it was not thought advisable, but the subject will be one for the Grand Orient to discuss at its next regular meeting.

The Orient will not be true to the honourable character for which we give it credit, if it does not make a bold and unmistakable stand against any innovation, nor will Napoleon be true to those who do him and the Empire honour if he falls short of giving them his gracious countenance and support. The opinions of 201 Lodges, 24 Chapters, and 7 Councils, have been sent in response to the circular. Some not attaching sufficient importance to the Popish manifesto to induce them to meet, others would wait the issue of the Council at Rome, and not a few of the brethren now sitting in that council, who know and admire the principles of the Order, will exert an influence to check a fruitless attempt to tread under foot an institution that Pope Pius dares to assail, without violating a sacred obligation binding on him as long as he shall live.

From a communication received from the Secretary of the Grand Orient—this side of the Channel—there is little doubt but that the honour of the Grand Orient will neither be sullied by cowardice, nor will they be insensible of their rights, and how to maintain them. Napoleon will add lustre to his name by giving it his utmost countenance, and the eagle wing of France will encourage the march of progress by assisting it in every way, whilst every true Mason throughout the globe with additional inspiration will wish well to our glorious Craft.

WM. DAVLEN, P.M. 158, Sheerness.
1, Ivica Cottages, Luton-road, Chatham.

BRO. FINCH, P.M. (217).

(To the Editor of The Freemason.)

SIR AND BROTHER,—When a student has attained the summit of his ambition in acquiring a certain amount of Masonic knowledge, I am at a loss to discover why it should be "presumption and egotism" on his part to announce his own capabilities of teaching and willingness to share with his brethren the fruits of his labours. Because there are said to be uneasy minds whose possessors never heard such and such remarks drop from A, B, or C, is that a reason why D should not "let his light so shine before men that they may see his good works," &c.? I have known Bro. Finch, P.M. (217), many years as a painstaking, persevering, and successful teacher, and a true Mason would never envy him the possession of his honourable presents, namely, gold watch, purse of sovereigns, and diamond ring.

A pupil in any art or science, when in doubt as to the correct mode of working, instinctively applies to his preceptor for guidance. Bro. Finch kindly invites his Masonic pupils to do the very same, but there he stops. He did not say at the Temperance Festival on the 1st inst., neither did your reporter represent him to have said, "he would give them the correct working," as mis-quoted by P.M., 217, in your last week's number. It would be absurd to attempt it, because impossible to achieve, in our present diversified tutelage. Each and every eminent teacher, both in and out of Masonry, uses his own particular dogma, and, until the forthcoming Grand Council places its veto upon antiquated and useless systems, and legalises modern and appropriate substitutes, Doctors in Masonry will continue to differ.

I remain, Sir and Brother,
Yours fraternally,
P.M. NEPTUNE, 22.

ANCIENT AND MODERN MYSTERIES.

By BRO. ROBERT WENTWORTH LITTLE,

President of the London Literary Union, Editor of "The Rosicrucian," &c.

(Continued from page 273.)

"Numa, on ascending the throne, found the citizens divided into various nationalities, derived from the Romans, the Sabines and the inhabitants of neighbouring smaller and weaker towns, who by choice or by compulsion, had removed their residence to the banks of the Tiber. Hence resulted a disseverance of sentiment and feeling, and a constant tendency to disunion. Now, the object of Numa was to obliterate these contending elements and to establish a perfect identity of national feeling so that, to use the language of Plutarch, 'the distribution of the people might become a harmonious mingling of all with all.'

"For this purpose he established one common religion, and divided the citizens into curias and tribes, each curia and tribe being composed of an admixture indifferently of Romans, Sabines and the other denizens of Rome.

"Directed by the same political sagacity, he distributed the artisans into various guilds or corporations, under the name of *Collegia*, or 'Colleges.' To each collegium was assigned the artisans of a particular profession, and each had its own regulations, both secular and religious. These colleges grew with the growth of the republic, and although Numa had originally established but nine, namely, the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and a ninth composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished or sought to be abolished, by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterwards they were revived and new ones established by a law of the tribune Clodius, which repealed the *Senatus Consultum*. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power.

"And now let us inquire into the form and organization of these Colleges, and in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists.

"The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensable was this rule that the expression *tres faciunt collegium*, 'three make a college,' became a maxim of the civil law. So rigid too was the application of this rule, that the body of Consuls, although calling each other 'colleagues,' and possessing and exercising all collegiate rights, were, because they consisted only of two members, never legally recognised as a college. The reader will very readily be struck with the identity of this regulation of the Colleges and that of Freemasonry, which with equal rigor requires three Masons to constitute a lodge. The college and the lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. This, then, is the first analogy between the lodges of Freemasons and the Roman Colleges.

"These colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic lodge. Each college was presided over by a chief or president, whose title of *Magister* is exactly translated by the English word 'Master.' The next officers were the *Decuriones*. They were analogous to the Masonic 'Wardens,' for each *Decurio* presided over a section or division of the college, just as in the most ancient English and in the present Continental ritual we find the lodge divided into two sections or 'columns,' over each of which one of the Wardens presided, through whom the commands of the Master were extended to 'the brethren of his column.' There was also in the Colleges a *Scriba* or 'Secretary,' who recorded its proceedings; a *thesaurarius* or 'Treasurer,' who had charge of the common chest, a *tabularius*, or keeper of the archives, equivalent to the modern 'Archivist,' and lastly, as these Colleges combined a peculiar religious worship with their operative labors, there was in each of them a *sacerdos*, or priest, who conducted the religious ceremonies, and was thus exactly equivalent to the 'Chaplain' of a Masonic lodge. In all this we find another analogy between these ancient institutions and our Masonic bodies.

"Another analogy will be found in the distribution or division of classes in the Roman Colleges. As the Masonic lodges have their Master Masons, their Fellow Crafts, and their Apprentices, so the Colleges had their *Seniores*, 'Elders' or chief men of the trade, and their journeymen and apprentices. The members did not, it is true, like the Freemasons call themselves 'brothers,' because this term, first adopted in the guilds or corporations of the Middle Ages, is

the offspring of a Christian sentiment, but as Krause remarks, these colleges were in general conducted after the pattern or model of a family, and hence the appellation of *brother* would now and then be found among the family appellations.

"The partly religious character of the Roman Colleges of Artificers constitute a very peculiar analogy between them and the Masonic lodges. The history of these colleges shows that an ecclesiastical character was bestowed upon them at the very time of their organization by Numa. Many of the workshops of these artificers were erected in the vicinity of temples, and their *curia* or place of meeting, was generally in some way connected with a temple. The deity to whom such temple was consecrated, was peculiarly worshipped by the members of the adjacent college, and became the patron god of their trade or art. In time when the pagan religion was abolished and the religious character of these colleges was changed, the pagan gods gave way, through the influences of the new religion, to Christian saints, one of whom was always adopted as the patron of the modern guilds, which in the middle ages took the place of the Roman Colleges, and hence the Freemasons derive the dedication of their lodges to Saint John, from a similar custom among the corporation of Builders.

"These colleges held secret meetings, in which the business transacted consisted of the initiations of neophytes into their fraternity, and of mystical and esoteric instructions to their apprentices and journeymen. They were, in this respect, secret societies like the Masonic lodges.

"There were monthly or other periodical contributions by the members for the support of the college, by which means a common fund was accumulated for the maintenance of indigent members or the relief of destitute strangers belonging to the same society.

"They were permitted by the government to frame a constitution and to enact laws and regulations for their own government. These privileges were gradually enlarged and their provisions extended, so that in the latter days of the empire the Colleges of Architects especially, were invested with extraordinary powers in reference to the control of builders. Even the distinction so well known in Masonic jurisprudence between 'legally constituted' and 'clandestine lodges' seems to find a similitude or analogy here. For the Colleges which had been established by lawful authority and were therefore entitled to the enjoyment of the privileges accorded to those institutions, were said to be *collegia licita*, or 'lawful colleges,' while those which were voluntary associations, not authorized by the express decree of the Senate or the Emperor, were called *collegia illicita*, or 'unlawful colleges.' The terms *licita*, and *illicita* were exactly equivalent in their import to the *legally constituted* and the *clandestine* Lodges of Freemasonry.

"In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the art of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be *cooptatus in collegium*. Now, the verb *cooptare*, almost exclusively employed by the Romans to signify an election into a College, comes from the Greek *optomai*, 'to see, to behold.' This same word gives origin in Greek to *epoptes*, a spectator or beholder, one who has attained to the last degree in the *Eleusinian mysteries*, in other words, an initiate. So that without much stretch of etymological ingenuity we might say that *cooptatus in collegium* meant 'to be initiated into a College.' This is at least singular. But the more general interpretation of *cooptatus* is, 'admitted or accepted in a fraternity,' and so 'made free of all the privileges of the guild or corporation.' And hence the idea is the same as that conveyed among the Masons by the title 'free and accepted.'

"Finally, it is said by Krause that these colleges of work men made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic institutions. The statement cannot be doubted, for as the organization of the Colleges partook, as has already been shown, of a religious character, and as it is admitted, then all the religion of paganism was eminently and almost entirely symbolic, it must follow that any association which was based upon or cultivated the religious or mythological sentiment, must cultivate also the principle of symbolism.

"I have thus briefly but succinctly shown that in the form, the organization, the mode of government, and the usages of the Roman Colleges, there is an analogy between them and the modern Masonic lodges, which is evidently more than accidental. It may be that long after the dissolution of the Colleges, Freemasonry in the establishment of its lodges, designedly adopted the collegiate organization as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but inevitable growth of a succession of associations arising out of

each other, at the head of which stands the Roman Colleges.

"This problem can only be determined by an investigation of the history of these colleges, and of the other similar institutions which finally succeeded them in the progress of Architecture in Europe."

GRAND CONCLAVE OF KNIGHTS TEMPLAR.

DECEMBER 10, 1869.

Present: the M.E. and S.G.M. Sir Knight Wm. Stuart, and the D.G.M. Rev. J. Huyshe.

Provincial Grand Commanders—Sir Knight C. J. Vigne, for Dorsetshire; Sir Knight H. C. Vernon, Worcestershire; Sir Knight, Captain N. G. Phillips, Suffolk and Cambridge; and Sir Knight W. J. Meymott.

Past Provincial G. Commanders—Sir Knight S. Rawson, China; and Sir Knight, Captain Clerke, West Indies.

Deputy P. G. Commanders—Sir Knight R. J. Spiers, Oxford; Sir Knight T. F. Halsey, Herts; Sir Knight W. Blenkin, Surrey; and Sir Knight R. Cope, Cheshire.

Grand Officers—Sir Knight Earl of Limerick, Grand Prior; Sir Knight Colonel Peard, Grand Sub-Prior; Sir Knight Rev. E. Moore, G. Prelate; Sir Knight Major-General Doherty, 1st Grand Captain; Sir Knight Sir M. Costa, for the 2nd Grand Captain; Sir Knight Sir P. Colquhoun, LL.D., Q.C., Grand Chancellor; Sir Knight W. Tinkler, G. Vice-Chancellor; Sir Knight J. Tepper, G. Treasurer; Sir Knight C. Goodlen, for the G. Chamberlain; Sir Knight C. Fendelow, Grand Hospitaller; Sir Knight J. L. Sim, G. Director of Ceremonies; Sir Knight J. Starkey, Assistant G. Director of Ceremonies; Sir Knight J. Taylor, G. Provost; Sir Knight Rev. Spencer Stanhope, for the G. Almoner; Sir Knight G. Lambert, G. Warden of Regalia; Sir Knight J. Dyer, for the 1st G. Expert; Sir Knight J. Hart, for the 2nd G. Expert; Sir Knight A. Horsfall, for the 1st G. Standard Bearer; Sir Knight J. Hastie, for the 2nd G. Standard Bearer; Sir Knight J. S. Gower, for the 3rd G. Standard Bearer; Sir Knight, Captain Phayre, 1st G. Aide-de-Camp; Sir Knight Hutton L. Lindsay, for the 2nd G. Aide-de-Camp; Sir Knight M. O. Sim, for the 1st G. Capt. of Lines; Sir Knight T. Williams, for the 2nd G. Capt. of Lines; Sir Knight W. R. Mabey, 1st G. Herald; Sir Knight J. Starkey, for the G. Organist; Sir Knight W. S. Webster, for the G. Sword Bearer; Sir Knight E. Walker, for the G. Master's Banner Bearer.

Visitors—Sir Knight John Creig, St. John's Commandery, Philadelphia, Representative from the Grand Commandery of Pennsylvania. Sir Knight Lieut. Col. P. Burlett, 728, Ireland, a Commissioner under the Hiberno-Anglo Convention, Sir Knight Capt. Geo. Barlow, P.G. Aide-de-Camp.

The Grand Conclave was opened in ample form, the muster roll was called, and the minutes of the last G. Conclave were read by the G.V.C. and formally confirmed.

The presentation of Sir Knight J. L. Sim, by the Grand Chancellor, on his appointment to the office of Grand Director of Ceremonies took place.

The newly-appointed Provincial Grand Commander for Madras, A. Macdonald Ritchie, B.A., attended and did homage on his appointment.

The Grand Chancellor then read the following report of the Committee:—

MOST EMINENT AND SUPREME GRAND MASTER,

The Committee of Grand Conclave has the honour to report that the progress of the Order, since last May, has been steady and satisfactory, but marked by no salient event out of the common course of business; indeed, the Order now works so regularly, that the Committee has had rarely any but routine business to transact.

It has pleased you, Sir, to appoint Sir Knight Arthur Macdonald Ritchie, B.A. Registrar of Her Majesty's High Court at Madras, to rule that Province as its Grand Commander, vice Colonel Macdonald deceased, and as Sir Knight Ritchie is at present in England, he attends to do his homage. The Very Eminent Knight Colonel Greenlaw, Provincial Grand Commander of British Burmah, now at Madras, will act as his Deputy.

The Very Eminent Knight Benjamin Bond Cabbell has, on account of his advanced age, resigned the Provincial Grand Commandery of Norfolk. That Province is therefore, for the present, in the charge of your Grand Chancellor, awaiting your pleasure.

A Warrant having been issued, as notified in the last report, constituting an Encampment in the University and town of Cambridge, the members have, by resolution, requested that their Province should be amalgamated with Suffolk, under the Very Eminent Provincial Grand Commander Captain Philips, to which petition you have been graciously pleased to assent.

You have also been pleased to constitute South Wales a Province, and place it under the command of the Provincial Grand Commander Theodore Mansel Talbot.

The King Baldwin Encampment of Belleville, in the Dominion of Canada, has been reported as revived; and a Warrant has been granted for a new Encampment at

Ballarat, in the Province of Melbourne and Victoria, named the St. George.

It is very satisfactory to your Committee to be in a position to report that the diligence, intelligence, and strict adherence of your Grand Vice-Chancellor to the rules established by your Committee and Grand Conclave, have led to an improvement in the funds, notwithstanding which your Committee finds, with so limited an exchequer, great difficulty in making the income meet the expenditure.

The Grand Treasurer reports the gross balance on the General Account to be £274 16s. 9d., less £156 13s. 4d., to the credit of the Almoners' Fund.

Motions for benevolences from this Fund in favour of Sir Knights Philpott, Oates, and Drouet, will be formally moved, pursuant to notice to that effect.

By Order of the Committee of Grand Conclave,

‡ P. MAC C. DE COLQUHOUN, Grand Chancellor.

Sir Knight M. Costa proposed, and Sir Knight G. Lambert seconded, that the report be received and adopted.

The Grand Treasurer, Sir Knight Tepper, then moved the several grants from the Benevolent Fund, which were seconded and passed.

The D.G.M. then proposed the re-election of Sir Knight Wm. Stuart, as G. Master.

Sir Knight Meymott seconded the proposition.

Sir Knight the Earl of Limerick, suggested that the election should be carried by acclamation.

The D.G.M. formally enquired if any other Knight was proposed.

Sir Knight Wm. Stuart was thereupon re-elected Grand Master by acclamation, and thanked the Grand Conclave.

The Grand Treasurer gave notice of motion for the next Grand Conclave for an alteration in the amount of dues and fees.

The Grand Almoner collected the alms. Grand Conclave was closed in ample form.

The Rev. J. Huyshe as Grand Prior then opened a Priory of the Order of Malta, under the Banner of the Faith and Fidelity Encampment.

The following Knights then received the Mediterranean Pass and the Order of Malta.

| | |
|-----------------------|-----------------------|
| H. W. Williams ... | Palestine Encampment. |
| J. Dyer ... | Temple Crossing. |
| F. W. Ramsay ... | Faith and Fidelity. |
| G. Kepping ... | Kemeys Tynte. |
| A. A. Czarniecki ... | |
| T. H. Edmunds ... | |
| T. Harrison ... | |
| T. W. Beard ... | |
| S. L. Foster ... | Howe and Beauceant. |
| J. T. Agg Gardner ... | Coteswold. |
| G. A. F. Norris ... | St. George's. |
| (G.V.C. China). | |
| E. J. Leveson ... | United. |
| J. S. Aufrey ... | Calpe. |
| J. Keene ... | Pembroke. |
| W. S. Webster ... | Observance. |

The Grand Master then opened the Grand Priory of the Order of Malta in ample form.

The minutes of the last Grand Priory were read and confirmed.

The report of the Committee was read as follows:—

MOST EMINENT AND SUPREME SIR,

Your Committee begs to report that the state of this Order is satisfactory, but no circumstance has arisen which calls for special remark.

By Order of the Committee of Grand Priory,

‡ P. MAC C. DE COLQUHOUN, Grand Chancellor.

A formal motion was made for the reception and adoption of the report.

The Grand Priory was closed in ample form.

The Banquet took place at the Freemasons' Tavern, G.M. in the chair, supported by the D.G.M.

It is due to the Grand Director of Ceremonies, Sir Knight J. L. Sim, to state that he discharged his somewhat onerous duties in a very able and creditable manner.

It was incidentally mentioned by Sir Knight Tepper, Grand Treasurer, that H.R.H. the Prince of Wales is expected to join the Order after he has been received into Royal Arch Masonry.

THE *diamond* star of intellect; the *ruby* flush of valour; the *snowy pearl* of innocence; the *sapphire* light of truth—these are the jewels sought of a lofty soul.

COD LIVER OIL: ITS VARIETIES AND USES.—To all who have the misfortune either to be afflicted with pulmonary complaints or rheumatic disorders themselves, or who have friends or relations similarly visited, this little work will be especially valuable. It shows in what cases Cod Liver Oil is serviceable, how it is to be applied, and what are its virtues. It then describes the different qualities of the article that are vended, and gives the particulars in which its purity and impurity consist. Medical testimony is added to strengthen the author's positions, which are laid down clearly and precisely. Any person wishing to possess the book can have it forwarded to him by post on sending his address and a postage stamp to Mr. Scamau, 116, Lower Thames-street, London.

PROVINCE OF DURHAM.

PRESENTATION TO BRO. G. H. CROOKES, PROV. G.S.

An interesting gathering of Freemasons took place at Bro. Ramshaws, Palatine Hotel, Sunderland, on Friday evening, December 17th, for the purpose of presenting a testimonial to Bro. Crookes, recognising in some degree the able and efficient manner in which he has performed for upwards of thirteen years the duties of Prov. Grand Secretary. Prior to the presentation Bro. Crookes was entertained to dinner. There was a large gathering of Masters, Past Masters and members of the four lodges in Sunderland. Gateshead and Bishop Auckland were also represented. The chair was very ably filled by Bro. Matthew Allison, W.M., No. 97 (Palatine), and the vice-chair by Bro. John Bell, I.G., No. 80 (St. John's). The chairman of the testimonial committee, Bro. John Trehwitt, P.M., No. 949 (Williamson), was prevented from taking part in these pleasing proceedings by severe domestic afflictions.

The cloth having been drawn, the CHAIRMAN gave in succession the following three toasts, which were duly honoured, viz., "Her Most Gracious Majesty the Queen;" "Bro. H.R.H. the Prince of Wales, and the Royal Family;" and "The Right Hon. the Earl of Zetland, the M.W. the G.M. of England, and all Masonic powers."

The VICE-CHAIRMAN in giving the toast of the "Army, Navy, Militia, and Volunteer Forces," after referring in glowing terms to the many glorious deeds of both the Army and Navy, said it gave him extreme pleasure to witness the good feeling that now existed between the soldiers and the civil guardians of the peace. He could well remember the time when quite a different feeling existed, the soldiers frequently coming into collision with the police. The present friendly feeling was strikingly shown a week ago, when the efficient band of the borough police force played out a detachment of the 40th Regiment that had been for some months stationed here and had received orders to proceed to Ireland, and played in a detachment of the 12th that had come here to relieve the 40th. Bro. Bell at some length referred to the usefulness of the Militia and Volunteer forces, and coupled with the toast the name of Bro. A. Clay.

Bro. Councillor CLAY, J.W., No. 07 (Palatine), said although he had now ceased to hold a commission in the Militia he had much pleasure in responding to the toast. The Army and Navy would, if again called into action, practically show their foes that they were made of the same good stuff as of old, and would give as good account of the enemy as they had hitherto done. Although the wooden walls of old England were fast becoming superseded by huge armour-clad casemated batteries, the same hearts of oak manned them as did our fleets in the olden times. The Militia was very little known to most people, it was an old constitutional defence force, and supplied the regular army with many well-trained men. The Volunteers spoke for themselves in the time and money they spent in preparing themselves to be ready to defend our homes if ever called on; should that time come they would not be found wanting, and he trusted their motto would ever be "Defence, not Defiance," and that of the Royal Naval Reserve "Ready, aye Ready."

The CHAIRMAN in proposing "The Mayor and Corporation of Sunderland," referred to the very efficient manner in which that body performed its various duties, and trusted that they would be successful in their present endeavours to prove to the officials in London that this river was not a creek of the Tyne, and that a town of 100,000 inhabitants, the largest in the county, was of too much importance to have its Post Office, Telegraph and Inland Revenue Offices put into a bye-street. There was, he continued, no more energetic man in the Corporation than Bro. Weiner, and he coupled his name with the toast.

Bro. Councillor WEINER, S.W., No. 80, (St. John's), was sorry the Chairman had not coupled with the toast the name of an older and more experienced member, Bro. Councillor Potts (P.M., No. 94, Phoenix), and he trusted on the next Aldermanic vacancy Bro. Potts' ability would be appreciated by the members of the Town Council and that he would receive the gown. Bro. Weiner spoke very strongly and feelingly of the shabby way in which the Post Office officials were endeavouring to treat this important Port, while they were going to spend £15,000 in a neighbouring town. The Corporation, backed as they were by the feelings of the whole town, would have no stone unturned to prevent the perpetration of such a piece of injustice.

The Chairman then called upon Bro. S. J. WADE, P.M., No. 80, (St. John's), to make the presentation, which he did as follows:—

Bro. Chairman, Vice-Chairman, and Brethren, the constant worker who toils with brain and hand is the true worshipper of the G.A.O.T.U., and in no organization, society, or confederacy is this more

seen than in the Craft where all men meet on the same level—peer and peasant, rich and poor, learned and unlearned in our lodges meet and commingle. No one has done more for the Craft than the friend and brother who is to-night our guest, and you will agree with me that there is a true philosophy of life for those who win their way with manly stroke. We meet with in our brother every good and manly feeling, there is a genuine good ring in all his actions; we may say of him as has been said of the inhabitants of the Emerald Isle—there is that kindness, cheerfulness, courtesy and manly bearing that we all admire, and which are distinguishing characteristics of every good Mason. In every society much depends upon the Secretary, and when I tell you that since Bro. Crookes was first appointed Prov. G.S., the number of lodges in the province has increased from 12 to 19. The opening of all these additional lodges, except one (when he was abroad), he attended, as well as the opening of two R.A. Chapters, and that he has been present on every important occasion in the province during the past 13 years, as well as in other provinces, I need not tell you the time and money it has cost him. Oft called upon by our Pr.-v. G.M. for his advice, of the value of that advice and of the ability he has brought to bear in the discharge of the important duties of his office, we need no further evidence than his recent appointment for the 14th time. This brilliant assemblage also testifies to the great satisfaction he has given for so long, and how he is respected for his work's sake. A man is a good Mason who knows himself, who can subdue his passions and his will, who stands fast in the liberty that makes him free; such a man is our brother. I have great pleasure, Bro. Crookes, in presenting you, in the name of the subscribers, with this watch and chain; may the watch be a faithful monitor of the moments as they pass, and every time you look upon it may your heart speak faithfully to its maker. I have also pleasure in handing to you the jewel and clothing of a Prov. G.S., and trust that for many years to come you will live to wear them spotless, and when the bright colour of this ribbon shall become faded and the gold tarnished with age, you will still be spared to give us your advice and assistance. I am sure that no act of yours will dim the brightness of this Jewel, and am convinced that in whatever work your hand may be engaged or your brain may dictate, your actions will be nothing but honourable; you will do nothing to sully the clothing we have pleasure in seeing you wear. I further beg your acceptance of this little trinket (a ring) as a present for your only child, whom, I hope, will be a green spot in your life's old age, and a help and assistance in your declining years. May you live long and enjoy every happiness, and when summoned to the Grand Lodge above may we all meet you there and again enjoy your society. Bro. Wade concluded by proposing the health of Bro. Crookes in the following words,

Fill high: for whatsoever the liquor may be
The glasses the brim should run o'er,
Let every true brother take it from me
If he never drank a bumper before.

The toast was received and responded to most enthusiastically and with continued rounds of cheering.

Bro. CROOKES on rising to respond received a complete ovation. After the applause had somewhat subsided he proceeded, with considerable emotion, to say: It has been frequently remarked that out of the fulness of the heart the mouth speaketh, but at times the heart is so full and overflowing that the mouth cannot find words to give utterance to the feelings. Such, brethren, is my case on the present occasion. I never felt so bashful and so timid as I now do, and my earnest wish is that I may ever continue to prove myself worthy of those adornments you have now presented me with, and which, should I live to be as old as Methusalem, I shall always feel great pride in wearing, and will never forget your great kindness. Succeeding as Prov. G.S. an old and esteemed brother, the late Alderman Crosby—at the time of my appointment a young man and a young Mason, the W.M.-elect of St. John's Lodge, although I had only been three years initiated—I from the first endeavoured to satisfactorily fulfil the duties of the office, but without ever expecting that for fourteen times I should receive the appointment from our respected Prov. G.M. No one can but feel proud in holding office under a Prov. G.M. who is second to none in the kingdom, and who is the friend and confidential adviser in Masonic matters of the Grand Master of England. I have ever felt a pride, wherever I might be, in being connected with a province that stands so high in the Masonic world and has contributed so nobly to the different Masonic charities. Much of the praise you have bestowed upon me is due to the harmonious working of the province under the rule of Bro. Fawcett, and to his prompt attention to all matters connected therewith which it has been my duty as Secretary from time to time to bring

before his notice. It has ever been with me a work of love to meet brethren, and if my humble efforts to promote the welfare of the Craft have met with your approval it is more than I could hope for, and if at times in attending lodges and other meetings I have neglected the real business of life, I have been amply repaid by the help I have often had from others, and am more than a hundred-fold repaid by your kindness on the present occasion. So long as I live, even should time change the colour of these ornaments, I will endeavour to merit a continuance of the good opinion you have conceived of me, and when this apron is worn out with constant wearing, may I still enjoy your good and kind wishes; and when the G.A.O.T.U. summonses us from this sublunary abode, may we meet above when time shall be no more. You will excuse me saying more, but every time I refer to this beautiful watch I shall remember your kindness, and before sitting down I must say how specially thankful I am that you have remembered a very near and dear relative—my only child. My mother is now, I am sorry to say, in the "sere and yellow leaf," but her grand-daughter (along with myself), will long remember this evening with pleasure, and think of their old Masonic friends, and constantly pray the G.A.O.T.U. to spare you all for many years to come in health, strength, happiness, and prosperity.

Bro. MARK DOUGLASS, P.M., No. 80, (St. John's), proposed "The Testimonial Committee," and expressed the great delight he felt in being present. He coupled with the toast the name of Bro. Hudson, the Secretary of the Committee.

Bro. ROBERT HUDSON, S.W., No. 949, (Williamson), expressed the pleasure he felt at all times in assisting any movement in connection with the Craft, and he felt a special pleasure on this occasion, the recipient being so well worthy of the testimonial.

The CHAIRMAN proposed "The Visitors" from a distance, coupling Br. Garthorne's name with the toast.

Bro. MICHAEL GARTHORNE, No. 1121, (Wear Valley Lodge, Bishop Auckland), spoke of the pleasure he always felt in meeting Bro. Crookes. He knew him well, both as a Mason and a sportsman, and in both he was very good.

Other toasts followed, and the proceedings were agreeably varied by the singing of different brethren. Altogether it was one of the pleasantest reunions there has been in Sunderland for a long time, and that is a great deal in a town so noted for frequent large and harmonious gatherings of the Fraternity.

The New Wade Moccum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

BREAKFAST.—Epps's COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homoeopathic preparation of cocoa has never been surpassed by any experimentalist. 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 doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in 1 lb., 1/2 lb. and 1 lb. tin-lined packets, labelled JAMES EPPS & CO., Homoeopathic Chemists, London.—ADVT.

HOLLOWAY'S OINTMENT AND PILLS.—Colds, Coughs, Shortness of Breath.—These corrective remedies are infallible for those pectoral complaints, which neglected, often end in asthma, bronchitis, or consumption. The Ointment well rubbed upon the chest and back, penetrates the skin, is carried directly to the lungs, whence it expels all impurities. All the blood in the body constantly passes through the lungs, and there the circulation is subjected to the searching, soothing, and purifying effects of this incomparable unguent, which should be aided by judicious doses of the pills, and assisted by a plain, well regulated diet to be found fully explained in the "directions for use" which are alike intelligible to the learned and the simple.—[ADVT.]

THE BLOOD IN OLD AGE.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1/2d., 2s. 9d., 4s. 6d.—Caution, Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT.

THE NECESSITY OF A GOOD MASTER.

FROM THE GERMAN.

It is a question of great importance for the Order of Freemasonry to have excellent Masters; if Masonry shall not vanish entirely, if the educated man shall not pass us with contemptuous sneer, then cast out, without regard to person, usage, vanity, age or independence, all such spiritless, unuseful and pensionable Masters, and choose men of intelligence and eloquence; men of truly moral worth and capacity, to conduct a meeting, to exhort, to exalt, and to excite interest for our Order. A Master of a Lodge must have a fountain of spiritual intellect; he need not have, in the profane world, an important position, but he must be able to talk to mind and heart; he must possess poetical fancy, in order to give the Masonic Ritual that working, fanciful expression of life, which is necessary to make the dead clay a living, breathing being. There are plenty of educated men in the Masonic who keep away entirely from the meetings, for the above-named reason.

But there are yet lodges which have at present smart Masters; and it is easily to be seen that there the educated people are the best lodge members, as the intellect will attract intelligence. In Prussia, where Freemasonry enjoys a temporary special protection; in Saxony, where the intellect of olden times is blooming yet; in some of the free Hanse towns, Bremen, Hamburg, Lubec, Frankfort-on-the-Main, where once important men sowed the seed in lodges, whose healthful fruit is gathered yet—there you find intelligent, educated and worthy Masters, by whose writings much good has come into publicity. Around a good Master you will find assembled always the intelligent powers, and the dead clay becomes a living being.

But, I am sorry to say, this is not the case in most lodges. Most of the lodges sicken and die away because they have incompetent officers. The solemn and time-honoured usages of Freemasonry dwindle down in the hands of such people to a solemn play, which thinking people cannot find taste in. Instead, now, that the lodge should teach and awake sparks of moral and virtuous intelligence in the hearts of their members, the deep thinking man passes by sneering; and the middle class of society admires the dead clay as a communicated secret, which they dare not touch, thinking that there is hid behind it the image of Isis, as a promise of higher degree. Or they find their good humour and comfort in the lodge-room, talk to old friends, rest from every-day toil and care, make a nice nap, and the solemn notes of our ceremonies pass their ear like a bell sounding on a quiet Sunday morning in the country, far, far off in the distance.

The Masters of Lodges complain generally, where the attending and visiting of lodges is not influenced by motives from outside, about the cooling down of the Masonic zeal, as after the few first years of new and unimpaired hope the visit diminishes, many an educated man staying away already after the first couple of times, and the large mass of regular attendants are so-called passive members; that is, men who come at the regular hour, and either with a strange solemnity put on their regalia and wait with silent awe the call to open the lodge, or sit down with good ease and talk about the day's news; but those are never able to open their mouths in the lodge, not even to take the place of an absent officer; they become alive and stirring at the lodge-table, without having courage enough to give a toast.

If I visit a lodge, I expect that, like the preacher in the pulpit, the Master shall have prepared himself; or if absent, put other capable men in his place to represent the Masonic spirit. The lodge shall be my Masonic church, where I associate as man with man, and not as believers with those of the same creed, to be exalted and stirred up to better exercise of that noblest of principles, Humanity. I expect in a lodge, by the communion with brethren, by the solemn usage of ancient symbolic ceremonies, by the eloquent word of the orator, to be inspired with higher and purer joy and will to do good, in which I cannot be instructed in the outside world, where I would be disturbed by material influences. These, for the hour spent in my lodge, shall put me in a society of men who have left before the tyled door all small matters of life, as it is our design to be in the same relation to God, as our first parents were before their fall—pure and without soil.

From such a visit to a lodge, I will take home with me something real—a fresher moral power, a purer love, a more ready charity, a purer, better joy of good and human nature. But does it meet my expectation if I enter a lodge-room, and am forced to hear, for hours in succession, old stories of Masonry, antiquated catechising full of stupidity, even very often city and village news and letters to no purpose; or to listen when a young clerk or mechanic is requested to repeat a forced written composition about some Masonic matter. Do I find real interest in it, when I see initiating, passing, and raising where all solemnity is getting lost, because no one knows his ritual. Everywhere is confusion, and each one is getting more confused by being dreadfully afraid of hurting his dignity by a wrongly-pronounced word. A more select choice of officers would be more profitable and forcible to the fame and honour of a lodge.

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