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MASONIC HISTORIANS.—No. I.

Bro. FINDEL.

By WILLIAM JAMES HUGHAN.

(Continued from page 13.)

Bro. Findel observes that we may not be led astray in our enquiries into the history of the society of Freemasons we need only bear in mind what the English Grand Lodge, the mother of all lodges, happened to meet with in the year 1717, and immediately appropriated. This was the bequest of some ancient Lodges of Architecture, a simple rite, the three fundamental laws of brotherly love, relief and truth, and the so-called ancient Gothic constitutions still existing as documents, all which bear no remoter date than that of the 12th century.

What we wish to understand, says our learned author, is this—(a) Whether the Roman Building Corporations were *directly* continued or succeeded by those in Gaul and Brittany of later date; (b) Whether there exists sufficient historical proof to justify the tracing back the Fraternity of Masons to the Building Corporations of Rome? Both these questions must be answered in the negative, and so Bro. Findel entirely objects to the views so ably propounded by Bro. Dr. E. Rebold in his valuable history, and previously supported by Bros. Dr. Krause, A. Lawrie, and other excellent Masons. "The history of Freemasonry is wholly and entirely gathered from documents (constitutions and customs) belonging to corporations formed in the middle ages, and not from any Roman Corporations whatever. The connecting link between the Roman Colleges and the Mediæval Building Corporations, according to the works of Krause and Rebold, was the assembly of English Masons at York, the Roman Eboracum, in 926, which is a mere tradition not an historical fact, and the Athelstan Constitution or Charter of York, which never existed. Besides this, the Roman Colleges in Brittany perished during the devastating invasions of the Scots and Saxons."

To our mind the subject requires much thoughtful examination to decide respecting

these rival claims, and although we incline to Bro. Findel's views on this matter, we cannot deny the fact that there is a powerful array of talent supporting the other side. Masonic students will do well to carefully examine both Bro. Findel's work and the capital translation of Dr. Rebold's by Bro. J. F. Brennan (114, Main-street, Cincinnati, U.S.), *before finally* adopting either opinion as the more historical or probably true.

The older we become the greater folly it appears to rush hastily to conclusions respecting the origin and character of Freemasonry.

We may say that the "father of historical criticism," Bro. Dr. G. Kloss, gave it as his well-grounded conviction that the present Fraternity of Masons had its immediate origin from the ancient company of Stonecutters and the Building Corporations connected with it.

The account of the "Old Charters" is amplified in the second edition by Bro. Findel, and forms a very useful and interesting compilation.

A fuller account may be found in the "Constitutions of the Freemasons" we lately published, should our readers desire to further examine the subject (a copy of which it is probable will shortly be published in THE FREEMASON for the benefit of brethren who have been unable to procure the work itself, from so few copies being issued). The study of our old constitutions must always prove of real interest to Masons.

Bro. Findel has wisely introduced several excerpts from Bro. D. M. Lyon's exhaustive articles on Masonry in Scotland, and especially at page 107, he has treated us to an excellent sketch of the Craft in early days in North Britain. Bro. Lyon declares that there is no record extant, Masonic or profane, from which can be drawn any conclusion, further than that in their organisation the members of the Ancient Building Associations of Scotland were leagued together for the protection of their common rights, much after the manner of the trades' unionists of modern times. Bro. Lyon's authority is also mentioned to decide the fact of no more than three degrees having been worked at Kilwinning, and by the Grand Lodge of Scotland; and consequently that the statement that certain high degrees originated at Kilwinning, under the "old mother's wing," is a decided fabrication; for the "Kilwinning brethren have assured us, that they have never gone further than the *Three-step Masons*, neither has the Grand Lodge of Scotland, from its institution in 1736 to the present time, ever wavered in its devoted and *exclusive* attachment to Craft Masonry of *three degrees* and no more.

We cannot follow Bro. Findel through his work as we would like; we have neither the time nor the ability to do him justice. Suffice it to say, that the mass of information presented entirely prevents an adequate idea being given of the work, for every country and Grand Lodge have attention, and every point of interest, historical or ritualistic, receives elucidation and careful examination.

On the vexed subject of the "Hautes Grades," Bro. Findel speaks in a most emphatic manner, and though in some cases certainly too much in the spirit of opposition, yet the glaring mis-statements reiterated from time to time, notwithstanding their evident absurdity, respecting the origin of these Rites, do, after all deserve an unsparing investigation and fearless denouncement.

Bro. Findel states, that before "Ramsay's mischievous speech in 1740, no document

can be produced to certify there existed any so-called high degrees on any spot of the earth whatever." It will be for those who deny this sweeping assertion to afford the evidence said to be wanting, and then we will be among the first to acknowledge the existence of the "Hautes Grades," *before* or within 23 years after the Revival of Freemasonry, A.D. 1717. Until then we shall be simple enough to prefer evidence to the *ipse dixit* of any party or Rite.

We intend soon referring to a few errors that have crept into the work, and shall then conclude our hasty and imperfect sketch of Bro. Findel's History of Freemasonry, which is written to make known the truth, that "The long contemplated separation of the Freemasons from the Operative Guilds, was carried into effect early in the eighteenth century, and the institution made rapid strides towards complete and perfect transformation. From the materials, slowly, surely, and regularly prepared, far back in the twilight of the Middle Ages, and carefully cherished and handed down to posterity by the Old Building Associations of Germany and England, arose a new and beautiful creation. Modern Freemasonry was now to be taught as a spiritualising art, and the Fraternity of Operative Masons was exalted to a Brotherhood of Symbolic Builders, who in place of visible, perishable temples, are engaged in the erection of that one invisible, eternal temple of the heart and mind."

(To be continued.)

ROYAL MASONIC INSTITUTION FOR GIRLS.

The Quarterly General Court of the Governors and Subscribers of the above-named Institution was held on Thursday, in the Board Room, Freemasons' Hall, Bro. JOHN UDALL, V.P., in the chair. There were also present, Bros. J. Creaton, Thos. W. White, W. Farnfield, John Symonds, H. Muggerridge, S. Rosenthal, H. Massey, and E. H. Patten, Secretary.

Bro. PATTEN read the minutes of the different committees which had sat since the Quarterly Court in October last, which were put and confirmed, and several children were placed on the list for election in April.

The motion with regard to Bro. S. Rosenthal's painting of the late Treasurer, Bro. Benj. Bond Cabbell, having been improperly worded in the advertisement of this meeting, it stood over till next Court, a properly drawn notice to be given before hand.

A vote of thanks to the chairman concluded the proceedings.

[It was mentioned at this meeting that the painting above alluded to is a beautiful specimen of the art, and that the likeness of the late Treasurer is extraordinarily faithful.]

EARL DE GREY AND RIPON has consented to preside at the annual distribution of prizes of the Birkbeck Literary and Scientific Institution, on the 9th February.

THE installation of Bro. W. H. Cave, Provincial Grand Registrar, as W.M. of the Newbury Lodge, will take place at the Mansion House, Newbury, on Friday, the 28th, when the Provincial Grand Master, Sir D. Gooch, Bart., M.P., will be amongst the visitors present.

THERE has been found in the library of the Hartley Institution a copy of the first edition of *Paradise Regained*, and *Samson Agonistes*, which were licensed in 1670, exactly 200 years ago. The following is a copy of the title page, viz. :—"Paradise Regained. A Poem. In 4 books, to which is added *Samson Agonistes*. The author John Milton, London: Printed by F. M., for John Starkey, at the Mitre, in Fleet-street, near Temple Bar, 1671."

ANCIENT AND MODERN
MYSTERIES.

BY BRO. ROBERT WENTWORTH LITTLE,
President of the London Literary Union, Editor of "The
Rosicrucian," &c.

(Continued from page 14.)

Although somewhat digressive, the extracts which I have given relative to the religious ceremonies of the Chinese are not, I conceive, entirely irrelevant to the subject of "Ancient and Modern Mysteries," but as I desire to direct attention chiefly to those societies whose rites were practised in secret, it will be well to revert to the consideration of those mechanical sodalities whose origin has been so clearly and succinctly traced by Bro. A. G. Mackey, in the article which I have quoted.

Every student is aware that other associations existed whose members cultivated occult science and the philosophy of symbolism, and whose metaphysical theories were also mingled with religious speculations, even from the commencement of the Christian era. Of these I need only mention the Gnostics, more especially as their peculiar doctrines are believed to have been perpetuated in the order of Knights Templar. The following extract from the "British Cyclopædia" will doubtless be found interesting. It refers, in the first instance, to the Roman Colleges, and deduces the origin of modern Freemasonry most unmistakeably from the operative associations:—

"If we remember that the Romans were pre-eminently an architectural race (like most conquering nations, who have already attained a considerable degree of civilisation), and that the sciences and arts connected with architecture, include a vast range, and are intimately connected with the other attainments of an advanced civilisation, we shall easily comprehend that the colleges of architects must have been of great importance.

"As the *collegia* were established in those early times when states were formed after the model of a family, and the religious and political constitution confusedly mingled, they had, besides their character of a society of artificers, that of a civil and religious institution. This character was retained by the *collegia*, particularly the *collegium* of architects, to the end of the Roman empire, and transplanted into the corporations of architects of the middle ages, already mentioned, because the constant mingling of religion in law, politics, and science, by no means ceased in the middle ages; on the contrary, in some particulars, a still closer union was effected. As the Roman *collegia* held their meetings with closed doors, nothing was more natural than that they should become, in times of violent political agitation, the place of political parties and religious mysteries, secret worship, and doctrines of all sorts.

"The Roman emperors of the first centuries limited the *collegia* as much as possible, but the later governments favoured them so much the more. In the *corpus juris* are contained several lists of the mechanic arts, legally existing, and free from taxation, in the third and fourth centuries, among which we find those of architects, ship-builders, machine-builders, builders of *ballista*, painters, sculptors, workers in marble, masons, stone-cutters, carpenters, &c. There was no town at all important, no province ever so distant, were some of the *collegia*, just mentioned, did not exist, to the downfall of the Western and Eastern empires, with their peculiar constitutions, and having more or less of a political and a religious character. The corporations of artificers whose occupations were connected with architecture, were called upon, by imperial orders, to come from all parts of the empire to assist in the building of large cities, palaces, churches, &c. Similar artificers also accompanied each Roman legion. Such corporations also existed in Britain (where the Romans, during their conquests, built a great deal), both for the legions there stationed and

in the cities. The same was the case in Spain, France, on the Rhine, and on the Danube. It is true that these *collegia* vanished in Britain, with most of their works, when the Picts, Scots, and Saxons devastated the country; but in France, Spain, Italy, and in the Greek empire, they continued to flourish, and from these countries the Christian Saxon rulers of Britain, particularly Alfred and Athelstan, induced a number of artificers and architects to come to this country, in order to build their castles, churches, and convents.

"Although these foreign artists, and the few who had survived the ravages of the barbarous tribes, were Christians, and though most of their leaders or directors were clergymen, yet the corporations which they formed had no other constitutions than those transmitted to them from the Roman colleges, which were spread over all Christian Europe, and the character of which is still to be learned from the *corpus juris Romani*. As the members of these corporations of architects of the tenth century belonged to different nations, and at the same time publicly or secretly to sects widely differing in their tenets, and often condemned as heretical; in short, as they were very different in faith, customs, and manner of living, they could not be induced either to come to this country, and to remain here, without receiving from the pope and king satisfactory liberties and letters of protection, especially jurisdiction over their own bodies and the right of settling their own wages. They then united, under written constitutions, founded upon the ancient constitution of the Roman and Greek colleges, and the provisions of the civil law. The different tenets of the members, the scientific occupation or elevated views of their leading architects and clergymen, naturally gave rise to a more liberal spirit of toleration, a purer view of religion, and stricter morals, than were common in those times of civil feud and religious persecution. The lofty notions of Vitruvius (their constant manual), in regard to the dignity of an architect, may have contributed to ennoble their character. Their religious tenets being often objects of suspicion to the orthodox, they were obliged to keep them secret. Secrecy, moreover, was the character of all the corporations of the middle ages, and down to the most recent times, the corporations of mechanics on the continent had what they called secrets of the craft—certain words, or sometimes absurd ceremonies—by which they pretended to know each other. To this we must add, that the corporations of architects, in the middle ages, were descended from the times of antiquity, so that their societies had received, in the times when Rome adored all gods, and listened to all philosophical systems, impressions derived from the Greek philosophical schools, particularly the Stoic, united with some fragments of the Greek and Egyptian mysteries, and subsequently modified by notions acquired in the early times of Christianity, particularly from the Gnostics, which led to certain doctrines and sacred ceremonies, clothed, according to the spirit of the time, in symbols, and constituting their esoteric mysteries. The watchful eye of the popes induced them to keep these doctrines closely concealed, in connexion with the real secrets of their art and its subsidiary branches, their rude chemistry, their metallurgy and natural philosophy, and to preserve their knowledge in forms otherwise foreign to it, if they wished to escape persecution.

"It is by no means improbable that, in these barbarous ages, their secret doctrines may have degenerated, and become mixed with corrupt notions, as was the case with the society of Templars.

(To be continued).

THE Prince and Princess of Wales have signified their intention of being present at the Honourable Artillery Company's Regimental Ball, on Feb. 9th..

DAILY NEWSPAPERS.—According to the *Printers' Register*—the organ of the printing trade—there are now 97 newspapers issued daily in Great Britain and Ireland, distributed as follows:—In London, 11 morning and 7 evening; in the provinces, 52; in Scotland, 10; in Ireland, 14; in Wales, 2; in the Channel Islands, 1.

LEAVES FROM MY LIBRARY.

BY MARMADUKE MAKEPEACE.

I make no apology for presenting myself before the readers of THE FREEMASON. I am too old a bird to believe in dedications or prefaces, which may be regarded as so much literary dead-weight. *In medias res* I plunge, and here I am.

Stay—just one moment, for like a lady, I claim the privilege of speaking twice—second thoughts are best, let me make my bow and I have done.

Having returned to England, after a few years' absence, I look around for my beloved bookshelves, the contents whereof I had left as a particular charge to a friend, but alas, my friend is no more, and I regret to say my books have for the most part disappeared. This I lament, not only for my own sake—many of the volumes being old favorites, sanctified and consecrated by the midnight oil—but also, because I desired to avail myself of their erudition in support of my old and esteemed friend, the Editor of THE FREEMASON.

I may be pardoned for stating here that I rejoice in the success of this thoroughly Masonic paper, and being now in possession of all its back numbers, I may add that it is my desire to comply with the request contained in the first impression—a memorable date, my brethren, believe me, the 13th March, 1869—namely, by forwarding "suitable extracts from books in my possession," in the hope that the same may be found acceptable to the readers of the Journal. Let me premise, by saying that these extracts will by no means be confined to Masonic subjects the fact is, I shall take a walk round my library, pull out a book, make an extract and send it off to my good friend, the editor, to answer for itself. To paraphrase the poet's words, "I hate a Mason who's all Mason," let us have an *olla podrida*, an *omnium gatherum* of literary facts and fancies; let us make our great Masonic organ something more than a mere record of festive meetings, however jovial they may be; and for my part I avow, *sub rosa*, that I dearly love the gatherings of "Ye antient Masons."

What I do in a literary sense, however, is but by way of example, as from the scanty materials now at my disposal, I am in the position of the man who, when returning thanks, explains pathetically that "there is little left for him to say." There are many brethren, however, owners of splendid libraries, Masonic or otherwise, who might render a boon to their brother Masons by sending choice extracts from rare works in their possession. The first bit I find is an exposition of "Geometry," which although Masonic is not to be found either in the Masonic ritual or lectures as practised now; it was certainly known in the time of my grandfathers—both honest Masons—but though at present obsolete, I think it deserves preservation:—

Geometry is the science of extension in all its several parts and relations of points, lines, superficies and solids. It may be divided into four classes:—

1st. Rectilinear, which treats of right lines, their multipliers, combinations, and proportions.

2nd. Curvilinear, which treats in the same manner of circles, their divisions and intersections, as free or combined with right lines.

3rd. Trigonometry, or the properties of triangular figures.

4th. Conic Sections, or the investigation of the properties and the relative proportions resulting from the formation of conical bodies.

Hence also flow the branches of mixed and practical mathematics, among the former of which

we reckon mechanics, optics, and hydrostatics, or the systems of motion, light and fluids. The latter comprise almost all the arts which embellish civilised life.

Music is the science of universal harmony, though as an art it is confined to the production, proportion, and combination of sounds, with respect to which it is precisely what arithmetic is to numbers, or geometry to extension. The first great division of music is poetry, as distinguished from other productions of rhetoric by a system of measures. It consists of two branches:—

1st. Prosody, or the knowledge of the measure (i. e., the number of feet in a verse) and the time and syllables allotted to each foot.

2nd. Rhythm, or the means of varying and combining the prosody in such a manner that the several parts may form one harmonious composition.

The second division of music is mechanical; that is, such as producing sounds by given modulations of voice or instruments, proportions, arranges and combines them in powerful and enchanting melody.

The ancients considered music in its more enlarged sense, as the mother of every science and the nurse of every virtue. Observing that the laws of perfect harmony alike pervaded and combined the principles of moral and intellectual knowledge, the operations of abstract science and the laws of material essence; and hence those unerring principles by which the system of the universe is governed, were by them denominated the music of the spheres, a designation which naturally leads our minds from every subordinate subject of scientific enquiry to the last and most distinguished number—the science of Astronomy, by which we are initiated into the great mysteries of the created universe, the laws which the heavenly bodies observe in their relative motions, and particularly those of the planetary system of which we form a part. In the first great branch of this glorious study, we consider the form, divisions, revolutions, and other phenomena of the earth which we inhabit and its attendant moon. Hence we learn to reason, partly from analogy, partly from observation, on the distances, revolutions, and characteristic differences of its sister planets. The fixed stars, in their slowly changing courses, their probable forms and uses, their divisions into constellations, illustrative of ancient or mythological story, demand our next attention, till the excursive mind, expatiating through the wonders of the unbounded universe, feeling and acknowledging the weakness of its greatest energy and the imperfection of its high attainments, seeks repose in the contemplation of its Father and its God.

One of the principal symbols of Geometry is the Triangle, generally denominated Pythagorean, because it served as a main illustration of that philosopher's system. This emblem powerfully elucidates the mystic relation between numerical and geometrical symbols. It is composed of ten points, so arranged as to form one greater equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing unity, is called a Monad, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form or number are respectively generated. The next two points are denominated a Duad, representing the No. 2, and answers to the geometrical line, which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the Triad, representing the No. 3, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness.

This relation is proved by the consideration that no rectilinear surface can have less than three points of extension. The four points at the base, denoting the No. 4, bear a similar relation to a solid, wherein are combined the three principles of length, breadth and thickness, inasmuch as no solid can have less than four extreme points of boundary. And for as much as all other abstract ideas of the point, line and superficies are analytically derived from, and synthetically included in, that of a solid body.

The Pythagoreans affirmed the Tetractys, or No. 4, to be the sum and completion of all things, and the rather, also, because in its progressive generation is completed the duad number TEN—the recurring series by which arithmetical calculation is effected. The Pythagorean philosophers, therefore, considered the No. 4: First, as containing a duad, which is the sum of all numbers; secondly, as completing an entire or perfect triangle; thirdly, as comprising the four great principles, both of arithmetic and geometry; fourthly, as representing in its several parts the four elements of fire, air, water and earth, and, collectively, the whole system of the universe; lastly, as separately typifying the four eternal principles of existence, generation, emanation and creation; and hence, collectively, denoting the Great Architect of the Universe. Wherefore, to swear by the Tetractys was the most sacred and inviolable oath.

(To be continued.)

Foreign Masonic Intelligence.

MADRAS.

CEREMONY OF CONSTITUTING, DEDICATING, AND CONSECRATING THE "COROMANDEL" CHAPTER OF THE HOLY ROSE CROIX OF H. R. D. M. AT MADRAS.

The brethren met at the "Coromandel" Chapter Rooms, Madras, on the 3rd November, 1869, at 6 P.M.

M. W. Sov. Colonel A. J. GREENLAW, 31°, addressed the Brethren as follows:—

Brethren,—You are all aware of the very pleasing duty that has called us here this evening—to establish the Ineffable Degrees in Madras. Some years back the 18° was worked by two of the Lodges in Madras, I think in "Perfect Unanimity" and "Pilgrims of Light," but without, as far as I can discover, any warrant from a Supreme Grand Council of the 33°. The degree has now long ceased to be worked in Madras. On my arrival from Burmah, where I had Inaugurated the "Leeson" Chapter under a warrant from the Supreme Grand Council 33° for England and Wales, I made every inquiry regarding these Chapters, and found that even the working had been incorrect. A large number of worthy brethren, yourselves included, signed a petition for a Rose Croix Chapter, and requested me to use my influence to obtain a warrant from the Supreme Grand Council 33° for England and Wales, with the view to the establishing of this high degree in Madras. I therefore made the necessary application, forwarding the petition to the Grand Secretary General H. E. in London, at the same time soliciting that if the warrant be granted he would lose no time in forwarding the same. I also informed him that from the Social and Masonic character of those desiring the degree, I felt sure the names sent would meet with the approval of the Supreme Grand Council and that the "Coromandel" Chapter promised with such worthy brethren to be a great success. The Grand Secretary General, who is now the Grand Treasurer General, a brother ever ready to assist brethren in such cases, to the utmost of his power, has forwarded to me a dispensation empowering me to open and establish the "Coromandel" Chapter, stating that the Supreme Grand Council will forward the warrant a twelve-month hence if the Chapter be carried on to the approval of the Council and to the satisfaction of those who join. This dispensation empowers me to confer the degrees from the 4th to 18th inclusive upon a sufficient number of worthy and qualified brethren, dispensing with the usual rites and ceremonies, so as to enable me to constitute, dedicate, and consecrate the "Coromandel" Chapter of the Holy Rose Croix of H.R.D.M. This dispensation is necessary owing to the difficulty that must exist of obtaining a sufficient number of Perfected Princes to inaugurate this high degree out of England. It is, you will, I think, allow, a great day in the annals of Freemasonry in Madras, that we are now in a position to establish the Ineffable Degrees under the authority of a lawful and properly acknowledged Supreme Grand Council of the 33° of the Ancient and Accepted Rite—the Supreme Grand Council of the Sovereign Grand Inspectors General of the 33° for England and Wales. Those now present upon whom I am about to confer this very high degree I have selected solely from their social and Masonic position and character; brethren who are well-known to the Masons of Madras as magnates and rulers in the Craft; who have worked well, and whose zeal and fidelity are an earnest of their future endeavours for the success of this new degree; and who have expressed their willingness to do their best to carry on the Chapter satisfactorily and in such way as would meet with the entire approval of our Supreme Grand Council. It is, therefore, with confidence and after much consideration that I have made my selection. Ill. Bro. A. W. O. Saunders, 18°, who aided me in establishing the "Leeson" Chapter in Rangoon, is most opportunely passing through Madras, and has again kindly come to my assistance; this, with the help of Ill. Bros. Joseph and

Coulthrup, enables me to confer the degrees upon you with the usual rites and ceremonies, and which I shall now proceed to do. Ill. Bro. Saunders will first read out the dispensation giving me authority to open the "Coromandel" Chapter.

Ill. Bro. SAUNDERS then read out the dispensation from the Supreme Grand Council of the Sovereign Grand Inspectors General of the 33rd degree of the Ancient and Accepted Rite for England and Wales, empowering Col. A. J. Greenlaw, 31° to form the "Coromandel" Chapter of the Holy Rose Croix of H.R.D.M. 18° in Madras, and appointing Bro. Colonel Greenlaw, 31°, to be the first Most Wise Sovereign of the same.

Ill. Bro. Colonel GREENLAW, 31°, then conferred in the usual manner the degrees 4° to 17° inclusive on the following brethren:—W. Bros. Scharlieb, W. Fraser, T. J. Greatorex, J. McL. Miller, J. S. Branson, J. Mills, W. Joyes; Bros. J. Grose, J. B. Cardozo, and W. H. Bartlett; W. Axelby as serving Brother.

The M.W. Sov. then, assisted by Ill. Bro. A. W. O. Saunders, conferred upon these brethren the 18° in full form.

M.W. SOVEREIGN: I shall now constitute this "Coromandel" Chapter of the Rose Croix of H.R.D.M. by nominating and appointing its officers for the ensuing year, viz. :—

Ill. Bro. Scharlieb.....High Prelate.
W. Fraser.....1st General.

I purpose appointing Bro. J. Miller as 2nd General, but he being on duty, his investiture will take place at our next conclave.

Ill. Bro. T. J. Greatorex...Raphael.
" J. McL. Miller...Grand Marshal.
" J. Grose.....Treasurer.
" J. B. Cardozo.....Recorder.
" J. S. Branson.....Capt. of the G.
" J. Mills.....Herald.
" W. Joyes.....Almoner.
" W. H. Bartlett...Organist.
Bro. Axelby (S. B.).....Equerry.

I now declare this "Coromandel" Chapter of the Holy Rose Croix of H.R.D.M. duly constituted.

Ex. and P. Princes, You will now assist me to consecrate this "Coromandel" Chapter. Let us pray.

Almighty God in Heaven, Creator and Sovereign Ruler of all things, deign from Thy Celestial Temple of Glory and Perfection to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this and at all times wisdom in all our designs, strength of mind in all our difficulties, and beauty of harmony in all our communications; enable us to put into force in all our actions those three great fundamental principles of our Holy Order,—Faith, Hope, and Charity—so that we may be led to that which we seek, and by the new and better covenant attain to that perfection which shall gain us, thine unworthy servants, admission to those mansions of glory where Thou art, to be with Thee and our Great Emmanuel for ever. Amen.

M.W. SOVEREIGN: By virtue of the power in me vested by the Supreme Grand Council of the Sovereign Grand Inspectors General of the 33° for England and Wales, I now constitute you a regular Chapter of Sovereign Princes of the Holy Rose Croix of H.R.D.M. From henceforth you are authorized and empowered to open and hold a lodge of perfection and to confer the degrees from the 4th to 14th inclusive; to open and hold a Council of Princes of Jerusalem and confer the 15th, 16th, and 17th degrees, and to open and hold a Royal Chapter of the Rose Croix of H.R.D.M., or Knights of the White Eagle and Pelican, and further to do and perform all such things as thereunto may appertain: conforming strictly in all your doings to the Statutes, Laws, and Regulations of the Supreme Grand Council of the 33° for England and Wales, and the dependencies of Great Britain. And may our Great Emmanuel be with, guide, and direct you, in all the purposes of your holy work to His Glory. Amen.

I hereby solemnly dedicate this "Coromandel" Chapter of the Holy Rose Croix of H.R.D.M., holding under the Supreme Grand Council of the Sovereign Grand Inspectors General 33° for England and Wales, to our Great Emmanuel, to

whom be all glory, honour, power, and might, now and for ever. Amen.

May the blessing of God descend and rest upon this "Coromandel" Chapter; upon all its members, upon our Most Puissant Sovereign Grand Commander and the exalted Princes of his Council, and upon all Sovereign Princes of the Rose Croix throughout the world. May the felicity of all be eternal, and may only such as endeavour to fulfil the whole law of God and faithfully pledge each other their fidelity and friendship in fraternal affection be received in the recesses of this Holy Sanctuary. Amen. Ex. and P. Herald, you will now proclaim this "Coromandel" Chapter properly constituted and dedicated.

Ex. and P. HERALD: As directed by our M.W. Sov., I hereby proclaim this "Coromandel" Chapter of the Holy Rose Croix H.R.D.M. holding under the Supreme Grand Council for England and Wales, duly constituted and dedicated.

M.W. SOVEREIGN: Ex. and P. Princes, you will now assist me to consecrate this "Coromandel" Chapter. Let us pray.

Almighty, Eternal, and Omnipotent God, who has promised to hear those who call upon Thee and to be in the midst of those who assemble in Thy name, we each and all implore Thee to look down upon us at this time, to be with us now, blessing us abundantly in this our present undertaking. Sanctify and bless us Thine, unworthy children, and grant Thy favour to this Chapter now to be consecrated to Thy glory. We ask this in the name of our Great Emmanuel. Amen.

The brethren then passed round the Chapter. The M.W. Sov. sprinkled corn. The Prelate read: "And he rained down manna for them to eat, and had given them the corn of Heaven."

The procession again passed round the Chapter. The M.W. Sov. poured out wine. The Prelate read: "He gave them wine, wine that maketh glad the heart of man."

Again the procession passed round. The M.W. Sov. poured oil. The Prelate read: "The Priest shall take some of the log of oil, and shall pour it into the palm of his left hand, and shall sprinkle of the oil with his finger seven times before the Lord."

The M.W. SOVEREIGN then threw some salt with flour, saying—"Let your speech be always with grace, seasoned with salt, that you may know how to answer every man."

M.W. SOVEREIGN: I hereby invoke the sacred name of Him who is the Word, to whom be honour and glory, now and for ever. Amen.

In the name of God, I hereby declare this Chapter of the Holy Rose Croix of H.R.D.M. styled the "Coromandel" Chapter, duly consecrated to all the purposes of the Ancient and Accepted Rite of Freemasonry, and may the blessing of our Lord rest upon it. Amen.

Glory to God in the highest. Peace on earth. Goodwill towards men.

Response—As it was in the beginning, is now, and ever shall be, world without end. Amen.

The M.W. SOVEREIGN concluded the ceremony with Pax Vobiscum.

The M.W. SOVEREIGN then addressed the brethren:—

III. Companions, the establishment of this high degree of the Rose Croix of H.R.D.M. in Madras under lawful authority is now a fact. The success of the chapter must now rest with you whom I have chosen to form the chapter and to be its first officers—chosen solely in the belief that you are the most likely to ensure that success.

I need not say that I have the utmost confidence in each of you; that confidence is formed from your well-known zeal, ability, and earnestness in Masonry, and I feel sure that you will assist me and cordially unite for the good of this new Rose Croix Chapter, and that you will ere long be ready to assist in perfecting brethren in the most efficient manner, with credit to our "Coromandel" Chapter.

For my own sake, too, I trust to your best endeavours, for of course as the founder of the chapter in Madras, its want of success would be attributed to me. With such brethren, so many worthy Masons, success ought to be, and I feel confident, will be certain.

There is much that I hope for in the opening of this high degree. I trust that it will go far to extend brotherly love, and that the communion of so

many high Masons from each lodge will conduce to a more intimate union of all the Masons in Madras. This is very much needed, and you who are now so intimately associated in the bonds of fraternal affection will, I hope, exert yourselves to create a more brotherly feeling in and between the different lodges.

Let me enforce upon each of you, that you are bound to be most particular as to whom you admit to this Princely Order, to have especial regard to their social and Masonic bearing, and that none be received but those who are free from every vestige of unfriendly feeling towards every member of the Order, and particularly of this chapter. More necessary is it that every candidate for this high honour have a sacred regard for our holy religion. Those only should be deemed eligible who reverence the Almighty Father and God of all, and our Great Emmanuel, and who are ever ready and determined to obey the divine command He gave to "LOVE ONE ANOTHER," for this is the fulfilling of the law.

In conclusion, let me beg of each of you seriously to contemplate the duties you have imposed on yourselves in regard to your feelings towards your fellow man, and how very sacredly you are bound one to the other in this degree, and further that you should feel yourselves more than ever solemnly obligated to live godly lives. Let the world see by your correct and modest demeanour that as members of this high degree you bring credit to it and to Masonry. Let the world learn and believe that to be a Prince Rose Croix is to be the surety that you are a good and a religious man.

Let then your light so shine before men, that they seeing your good works, may glorify our God; and remember that to whom much is given much will be required of.

May our Great Emmanuel bless and strengthen us in all our lawful undertakings, and be with us all, now and ever. Amen.

The 3rd point was then observed with all solemnity, and the chapter was closed, the brethren retiring highly pleased with the degree, at 8 p.m.—*Masonic Record of Western India.*

TRINIDAD.

(From a Correspondent.)

OBITUARY.

The R.W. Bro. Daniel Hart, D.G. Master for Trinidad, died here on the 2nd December, 1869.

Before his death he was called upon to abjure Freemasonry by the Romish priest who attended his sick bed, and sad to relate human nature gave way in the presence of the spiritual terrors which the emissary of superstition conjured to view, the result being that the dying man forgot all the precepts of honor, and foreswore the Craft!

Not upon his head be the evil—may he rest in peace—but for the wretched instigator of perjury, what abyss is deep enough to cover his infamy and shame?

CANADA.

MASONIC FUNERAL SOLEMNITIES.

(From a Special Correspondent.)

On Wednesday, the 15th December, 1869, the solemn duty of committing to the grave all that was mortal of a departed brother, was performed by the St. George's Lodge, No. 440 on the registry of England.

At 10 A.M. the brethren assembled at the British Masonic Chambers, No. 359, Notre Dame-street, when the lodge was duly opened by the W. Brother W. E. Coquillotte, the Master, assisted by Bros. Monk, P.M.; W. Brodie, as S.W.; H. D. Le Capplain, J.W.; S. Goltman, Treas.; G. A. Sargison, Sec.; W. Leslie, as S.D.; W. Moss, J.D.; Rev. W. B. Curran, Chaplain; Rev. W. Duane, Chaplain, G. Bishop, D.C.; J. A. Brown, Org.; G. T. Dorion, I.G.; R. Noxon, Tyler; and a very large number of brethren both members and visitors. The melancholy occasion which gave rise to this assembly, was the regretted decease of Brother Pierre Crevier, Notary Public of St. Martin, Isle Jesus.

The W. Master having called upon the Sec. to read the dispensation granted by Lord Zetland, M.W.G.M., empowering the lodge to conduct Masonic funerals, and having enjoined upon the brethren strict adherence to the injunctions therein contained, proceeded to state that the late Bro. Crevier was a member of the

lodge prior to its reorganization in 1856; that the said brother departed this life on the 6th inst.; that the Roman Catholic cure of St. Martin had for reasons alleged to be of an ecclesiastical character, refused the body interment in consecrated ground; that this unforeseen and discreditable proceeding on his part had greatly distressed the family of the deceased, who has a last resource resolved to seek the intervention of Bro. Crevier's mother lodge. The W.M. further stated that it was well-known that the lamented defunct had always borne the character of an honourable citizen and a good Mason, and it was therefore only their duty as brethren to exhibit on the present melancholy occasion, those divine principles of the brotherhood, charity and goodwill, which could never be better exercised than in paying proper respect to the memory of the dead, by the performance of the last sad offices around the bier and at the tomb of a departed brother. At the conclusion of the W. Brother's impressive address the brethren were marshalled in procession and proceeded to the residence of the deceased, where the solemn Masonic service for the dead was recited in accordance with ancient usage. The procession was then reformed in due order, preceding the remains with all reverence and respect to the Anglican Church, where the glorious and hope-inspiring church service was read by the Rev. Bro. Duane, assisted by the Rev. Bro. W. B. Curran. From thence the cortege directed its steps to the last resting-place of man, and the brethren, assembled in due form around the grave, severally paid the final tribute of respect to departed merit, agreeably to the constitutions of the fraternity. They then slowly retired and retraced their steps to the lodge room, when the W. Master again addressed them, concluding by closing the lodge in harmony and brotherly love, the solemn proceeding of the day having evidently produced a sacred feeling of awe amongst all present.

It only remains to add that the treatment accorded to the ashes of this poor brother is another evidence of the undying hatred of popery to our ancient Order. A sacerdotal depotism of the direst kind prevails wherever this arrogant and unchristian church holds sway, and its resentment and fury pursue its victims even beyond the grave. On the other hand, the conduct of the St. George's Lodge was most praiseworthy, notwithstanding the bitterly cold weather, and the distance from Montreal to St. Martin (twelve miles) the brethren mustered well, and two Christian clergymen cheerfully volunteered to accompany their brethren in the performance of the last sad duties that man can render to his fellow.

It need not be asked which proceedings are most in accordance with those sublime and comprehensive precepts—"Love God, and love your neighbour."

HOLLOWAY'S PILLS.—Stomachic Ailments.—At this season these pills will be found most efficacious in strengthening debilitated constitutions and removing all taints from the system before its exposure to the many terrible trials of winter. A fair trial should be given to this admirable medicine by person of nervous habit who usually suffer much from a disordered digestion, and by all afflicted with bilious complaints, squeamish stomach or torpid kidney. Holloway's Pills are wonderfully efficacious in coughs, colds, asthma, shortness of breath and palpitation of the heart, all of which they immediately relieve, and when properly taken generally cure. The remedial power of these pills are not superficial or temporary, but complete and permanent. They possess the inestimable merit of never doing harm to the feeblest frame.—[Advt.]

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kemott, M.D., L.S.A. Lond., says: "I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says: "I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles."—For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy. In bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries' Hall, London. Caution—Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Lodge La Tolerance, No. 538.—The Installation Meeting of this distinguished lodge was held on Thursday evening, the 6th of January inst., at the Freemasons' Hall. In the temporary absence of the W.M., the lodge was opened by Bro. Lindus, (W.M. Stanhope Lodge, 1269), who was assisted by Bros. Jas. Kench, J.W. and W.M.-elect; T. E. Hardy, J.D.; J. Hart, G. Shaw, M. Watson, Sly, Steadman, Trot, E. Wilson, P.M.; Theodore Funk, Smythe, &c., and several distinguished visitors among whom were, Bros. John Hervey, P.S.G.D., and Grand Secretary; C. A. Cottebrune, W.M. 1257, and P.M. 733 and 957; C. J. Watson, P.M. 11; John Steward, J.D., Camden Lodge; A. C. Thicke 225; W. J. Thicke 1269; J. Liddiard 548, and J. Ricks 33. The lodge was opened in the first degree, and a ballot having been taken for Mr. Henry Flower, which was unanimous in his favour, he was introduced and initiated into the mysteries of Freemasonry. After the minutes of the last meeting had been read and confirmed, the lodge was opened in the second degree, and Bro. Theodore Funk was passed to the degree of F.C. Bro. W. J. Thicke of the Stanhope Lodge was also passed to the same degree. The lodge was then opened in the third degree, and Bro. Caravoglia was duly raised to the sublime degree of M.M. The I.P.M. then took the chair as Installing Master, and resumed the lodge to the second degree, when Bro. James Kench, the W.M.-elect was presented to him to receive the benefit of installation. The ceremony was then proceeded with, and a board of installed Masters having been opened Bro. Kench was regularly installed in the chair of K.S. The W.M. was then saluted and proclaimed in each degree, after which he appointed and invested the following officers, viz.:—Bros. T. E. Hardy, S.W.; Lindus, J.W.; G. Shaw, Treas.; J. Sly, Sec.; J. Hart, S.D.; Steward, J.D.; Smythe, I.G.; Watson, W.S., and Steadman, D.C. There being no further business the lodge was closed in solemn form, and the brethren retired to an excellent banquet, provided under superintendence of Bro. J. C. Downing, whose attention to the visitors and solicitude for their comfort, is worthy of all praise. The cloth having been removed, the W.M. proposed the first toast, of "The Queen and the Craft," in an eloquent speech in the course of which he said, that the toast, although always received in Masonic assemblies with the utmost enthusiasm was not strictly a Masonic toast as Her Majesty had not been initiated into our mysteries, but he would endeavour to render it one by adding to it "The Craft." This was followed by the toast of "The M.W.G.M., the Earl of Zetland," in proposing which the W.M. observed that it was with great regret that Masons had heard his lordship express his desire not to be put in nomination for the office of G.M. for the ensuing year. Lord Zetland had most ably presided over the destinies of the Craft for upwards of a quarter of a century, and during that length of time he had so discharged his duties as to win and retain the respect and esteem of every member of the Craft. It would be presumptuous in him (the W.M.) in the presence of the distinguished Masons he saw around him, to enlarge upon his many amiable qualities, suffice it to say that the brethren universally agree that a more just and upright Mason than the Earl of Zetland does not exist. This toast having been received with the utmost favour, the W.M. gave the next toast of "H.R.H. the Prince of Wales," and said His Royal Highness is now one of us, in fact he is our future G.M., and we cannot doubt that as he has shown skill and ability in discharging the present duties of his high station, he will when called upon to rule over the Craft, fulfil the duties of that distinguished position in a manner that will reflect lustre upon the Order and honour upon himself. The next toast was that of "The Right Honourable the Earl de Grey and Ripon, D.G.M., and the rest of the Grand Officers," in proposing this toast the W.M. after passing a high eulogium upon his lordship, and congratulating the Craft upon his nomination as G.M., proceeded to refer to the G. Officer present, and said the lodge was that evening honoured with the presence of Bro. John Hervey, the G.S., and he was sure the members would join with him in thanking him for the honour he had done them in visiting the lodge. He called upon the brethren to drink this toast coupled with the name of Bro. John Hervey. After the toast was drunk and the enthusiasm of the brethren had subsided, the Grand Secretary returned thanks in an able speech, in the course of which he said he had had the honour both as a Grand Officer and G.S., in acting with Lord Zetland for a period of 16 years, and he could bear his testimony to the amiable qualities of that nobleman. He had not yet had the opportunity of seeing Lord de Grey and Ripon in the position of G.M., but he had no doubt he would with his great administrative ability, acquit himself to the satisfaction of the brethren and in such a manner as to confer honour on the Craft. With regard to the Grand Officers, he could not add anything to what he had frequently said, that they one and all acted zealously and conscientiously to promote the interests of the Craft, and were entitled to the thanks of the brethren, as a slight recognition of their services. In the course of his very eloquent speech the G.S. said he had derived great satisfaction from the manner in which the ceremonies had been conducted that evening, and especially the installation ceremony which for so young a Mason as Bro. Wilson reflected great credit upon him. He was pleased to see that the W.M. had selected so many good working members for the officers of his lodge. Several of whom were members of the Emulation Lodge of Improvement, which he looked upon as almost his own lodge, having been con-

nected with it for nearly 25 years, and he had had opportunities of seeing them work there and knew they would make efficient officers. He referred particularly to Bro. Hardy, the S.W., Bro. Lindus, the J.W., Bro. Hart, the S.D., and Bro. Steward, the J.D. After complimenting the W.M. on the admirable manner in which he had discharged the duties of the chair, and making some few additional remarks the G.S. sat down amid general cheering.—The next toast was that of "The Initiate," to which Bro. Flower responded, in a becoming manner.—In returning thanks for the next toast of "The W. Master," the W.M. said it was a pardonable ambition to try and attain the summit of a profession in whatever pursuit in life we might be engaged. And if it be done fairly and honestly we always obtain the good-will and esteem of our fellow-men; we, in fact, gain a position which the loftiest autocrat in the world might well be proud of—that of a ruler over willing and loving subjects, whose first wish and thought is to contribute to the welfare and happiness of each other. Nevertheless, he was not insensible to the responsibilities of that position, and hoped as he had fulfilled the other offices in the lodge to the satisfaction of the brethren, that they would at the expiration of his year of office see no reason to regret the choice they had made. He need not assure the brethren that he was proud of being W.M. of the Lodge La Tolerance, it was his mother lodge. He was almost the first member initiated in it after its re-suscitation. Most of the brethren knew that this lodge previously, as its name denotes, was essentially a French lodge, the working was French, and the management was French, and although he could not speak from his own experience, it was evident that the working was not "comme il faut," or the lodge would not have been so near erasure as it had been. However, he hoped that the lodge had now obtained a new lease of life, and had new vigour imparted to it, so that having risen from its ashes like the Phoenix of old it would shine with renewed splendour and become one of the best lodges on the Grand Register. In conclusion the W.M. hoped that as their prosperity increased so the generous emotions of their hearts might expand, and their subscriptions to Masonic Charities flow in more abundantly. He then thanked the brethren once more for the manner in which the toast had been received, and resumed his seat. When the cheering had subsided, he proposed the toast of "The Visitors," to which Bros. C. A. Cottebrune and C. J. Watson, replied. The toast, "The Past Masters," was acknowledge by Bros. Boutry and Wilson, P.M.'s. The toast of the officers was responded to by Bros. Hardy and Lindus and the Tyler's toast terminated the proceedings. During the dessert some excellent vocal and instrumental music was given by the brethren, which greatly added to the enjoyment of a very delightful evening.

PROVINCIAL.

CROYDON, SURREY.—East Surrey Lodge of Concord, No. 463.—This lodge the largest in the county of Surrey held their usual meeting on Thursday, Jan. 6th, at the Greyhound Hotel, Croydon. Bro. Wm. Roebuck W.M., Prov. G.S.B., assisted by Bro. Dosell, S.W.; and Bro. E. A. Sacre, J.W., in his usual able manner initiated into our mysteries Messrs. Jones and Robson, and conferred the honour of M.M. on Bro. Goodson. The business being over the brethren adjourned to the large banquetting room, where a most sumptuous banquet had been provided by Bro. Budden. As usual at this hospitable lodge there were several visitors, including Bros. Rosenthal, P.M. (90), Dwarber, (55), Smith, Madras, &c.

ALDBOROUGH, SUFFOLK.—The Adair Lodge, No. 936.—This lodge assembled at their usual place of meeting on Friday, the 7th inst., for the purpose of installing into the chair of K.S. the worthy Brother elected at the last regular lodge. The lodge was opened by P.M., C. T. Townsend, P.P.S.G.W. of the province. The minutes of the last lodge were read and confirmed, after which three gentlemen were balloted for and accepted. Bro. Reading having passed the usual examination was intrusted and retired, and the lodge was opened in the second degree. Bro. Reading having been regularly admitted, was passed to the degree of a Fellow Craft, after which Bro. George Harper, of Fairfield House, Saxmundham, the W.M.-elect, was presented to a Board of Installed Masters, by P.M. Newson Garrett, P.P.G. Registrar of Suffolk, and having made the necessary promises, &c., the Fellow Crafts returned, and the lodge was opened in the third degree, when Bro. Harper was solemnly installed by P.M. Townsend, and proclaimed and saluted in ancient form. The newly-installed Master having closed the M.M. lodge, the Fellow Crafts were admitted, when the W.M. was again proclaimed and saluted, and the lodge was closed in the second degree. The entered apprentice having been admitted, the newly installed W.M. was proclaimed and saluted for the third and last time, and appointed his officers for the ensuing year, viz., Bros. Hayward, S.W.; Capt. James, J.W.; Bunness, S.D.; Taylor, J.D.; Butcher, I.G. Brother Harper then in a most impressive manner initiated the three gentlemen, who had that evening been accepted, he also presented to them the working tools and delivered the charge. Upon the motion of Bro. P.M. Garrett, seconded by Bro. James, Bro. C. T. Townsend, was elected an honorary member of the Adair, as an acknowledgement of the services rendered to the lodge since its formation. A brother was elected a joining member. Proclamation having been made, and no other business offered, the lodge was closed in harmony. The manner in which the business was done by the new officers, augurs well for the well-fare and success, the credit and popularity of the "Adair."

COCKERMOUTH.—Skiddaw Lodge, No. 1002.—The meeting of the above lodge was held on Tuesday evening, 4th inst., Bro. R. Robinson, W.M., in the chair. There were also present Bros. Faithfull, P.M., and P.P.J.G.W.; Shilton, P.M., and P.P.G.S.B.; Pearson, Prov. G.S.D.;

E. Thwaites, P.J.W.; Williams, Sec.; Evening, S.D.; W. Taylor, R. Brown, W. H. Lewthwaite, and Potts, Tyler. The W.M. intimated that he had obtained coloured drawings of the Boys' and the Girls' schools, and received a receipt for the same. Bro. Robinson who has proved himself a most indefatigable W.M., favoured the brethren present with the lecture in explanation of the second tracing board. Nothing further remaining to be done for the good or welfare of Freemasonry in general, or Skiddaw Lodge in particular, the lodge was closed according to ancient custom.

LANCASTER.—Rowley Lodge, No. 1051.—The regular meeting of this lodge was held on Monday, the 3rd inst., at the Masonic Rooms, Athenæum, Lancaster. Present: Bro. W. Hall, L.R.C.P., W.M.; W. Bro. Dr. Moore, F.L.S., Prov. G. Supt. of Wks., as I.P.M. and Sec.; Bro. John Hatch, W.M. 281, as S.W.; W. Bro. Edward Storey, I.P.M. 281, as J.W.; Bro. Wilson Barker, Treas.; Bro. C. E. Dodson, S.D.; Bro. James Conlan, as J.D.; Bro. Taylor, I.G.; Bro. Watson, Tyler. The lodge was opened, minutes confirmed, and regular business proceeded with. A ballot was taken for Bro. the Rev. F. A. Cave B. Cave, M.A., P.P.G.S.W. Oxon, and P.M. 357, as a joining member, and the Rev. Brother was declared to be duly elected. W. Bro. Dr. Moore, as Steward to the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, and in accordance with notice given at the last meeting of the lodge, proposed that the sum of Ten Guineas be given from the lodge funds to that charity; the resolution was seconded by the Treasurer, with the stipulation that it should be contributed in such a manner as to confer a Life Governorship on the Steward representing the lodge at the coming festival on the 26th instant. The labours of the evening being ended, the lodge was closed in due form.

SCOTLAND.

GLASGOW.—Clyde Lodge, No. 408.—The monthly meeting of this lodge was held within the Masonic Hall, 170, Buchanan-street, on Friday, 7th instant. The following office-bearers that were elected on the 29th ult., were installed into their respective offices, viz.:—Bros. John Buchanan, R.W.M.; Thomas Gordon, D.M.; John Boyle, S.M.; William Lindsay, S.W.; Duncan Downie, J.W.; Robert Burns Thomson, Chaplain; William Stuart Williamson, S.D.; James Morton, J.D.; William McEvan, Treasurer; Archibald McPherson, Secretary; John Campbell, Architect; John F. W. Templeton, Jeweller; William Harper, B.B.; William Bannerman, S.B.; Richard O. Grant, P.G.S.; John C. Frater, S.S.; Daniel H. N. White, J.S.; James Caldwell, I.G.; Thomas P. Mullen, Tyler. This lodge has a Benevolent Fund connected; out of which they have paid upwards of twenty-six pounds during the last twelve months. The brethren were installed by Bro. Thomas M. Campbell, in his usual impressive manner; he afterwards addressed the Master explaining to him the duties of his office, and also the other office-bearers, and delivered a very able and eloquent address to the brethren. Showing them the benefits to be obtained from small beginnings, pressing on the members to rival each other in supporting the principal round in the Masonic ladder. On the Junior Warden calling the lodge to harmony, and the usual toasts being given, the compliments of the season were passed, when the S.W. returned the gavel in the West and closed the lodge.

ROYAL ARCH.

METROPOLITAN.

Mount Lebanon Chapter, No. 73.—An emergency meeting of this chapter was held on Monday, January 10th, at the Bridge House Hotel, Southwark. The chapter was opened by Comps. A. C. Loewenstark, M.E.Z.; J. Brett, P.Z. as II.; F. Walters, P.Z. as J. Ballots were unanimous in favor of the admission of all the candidates, but few were able to attend. Those who were present were Bros. E. Harris, P.M. and Treasurer, 73, (Collector for the Boys); G. J. Loc, 73; and J. T. Moss, W.M.-elect, 169, (who when installed, will represent his lodge as its Steward at all the Masonic Charities, and become a Life Governor of them all). The ceremony was well and ably done. The chapter was closed, but meets again on Saturday. Present besides those named, F. Walters, P.Z.; M. A. Loewenstark, Treasurer; G. J. Cutbush, J. H. Butten, A. P. Stedman, T. D. Barnard. Visitors: F. D. Woodland, P.S., 169; F. Lacey, M.E.Z., 176; F. Brett, P.Z., 177; W. Noak, II., 206.

LOEWENTHAL'S CHOCOLATINE.—For some time past we have used this very agreeable beverage, and apart from its medicinal qualities, of which the faculty highly approves, we can bear strong testimony to its being one of the purest and most delicious extractions from the cocoa-bean that we have ever tasted. It dissolves easily in hot water, and can be safely recommended not only for invalids and children, but for all who desire a delicate and nutritious substitute for tea or coffee. The wholesale depôt is at 70, Fenchurch-street, but the Chocolatine can be obtained in canisters from 9d. each, at the establishments of all respectable grocers, chemists, druggists or Italian warehousemen.

TO CONSUMPTIVES.—A grateful father is desirous of sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—[Advt.]

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J. G. FINDEL.

Leipzig, 21st December, 1869.

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EAST INDIES:

Allahabad: Messrs. WYMAN BROS.

Byenlla: Bro. GEO. BEASE.

Central Provinces: Bro. F. J. JORDAN.

Kurrachee: Bro. G. C. BRAYSON.

Madras: Mr. CALEB FOSTER.

Mhow: Bro. COWASJEE NUSSERWANJEE.

Poona: Bro. W. WELLS.

GALATA: IPSICK KHAN, Perché-Bajar.

LIBERIA: Bro. HENRY D. BROWN, Monrovia.

PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Maçon*.

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

Births, Marriages, and Deaths.

BIRTH.

DYKE.—January 10th, at Alexandra-villa, Fairfield, the Wife of Bro. G. Dyke, S.W., Temple Lodge, 1094, Liverpool, of a son.

Answers to Correspondents.

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

COCKERMOUTH.—Yes; unless he forfeits his rank by mis-conduct during his year of office.

Full reports of the interesting proceedings on the re-opening of St. Mary's Church, Rufford; the presentation to the Grand Chaplain of England; the Masonic Ball at Liverpool; and accounts of meetings of the following lodges and chapters, next week: Lion and Lamb, 192, London; Union, 127, Margate; St. John's, 279, Leicester; Sincerity, 292, Liverpool; Harmony, 298, Rochdale; Hibernia, 597, Holyhead; Gilbert Greenall, 1250, Warrington; Rock Ferry, 1289, Cheshire; Caveac Chapter 176, London; King Edwin Chapter, 660, Malton; &c.

The Freemason,

SATURDAY, JANUARY 15, 1870.

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

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

A PLEA FOR THE AGED.

A REVERENCE for old age is one of the most beautiful feelings of our nature, and it is one which at once commends itself to every right thinking mind. In ancient times, as every schoolboy knows, the highest honours in many states, were reserved exclusively for those who had grown grey in years and wisdom. No man could be elected a senator in Sparta until he had attained his sixtieth year, and no citizen under the age of thirty was allowed a vote in its legislative assemblies. We believe that in no society existing at the present day is so much true respect paid to age and experience as in the Masonic Fraternity, and nothing more delights the hearts of the brethren generally, than to see labouring in their midst those patriarchs of the Craft who have worked well and wisely in the past, and who still continue in the decline of life to guide and assist their lodges in the pursuit of knowledge and virtue. But for some, unfortunately, old age signifies poverty, affliction and sorrow; for some the approach of life's wintry days wears a terrible aspect, when the strong hand and the eagle eye, the stalwart form and the active brain, are alike weakened and dulled beneath the strokes of time and care.

For the aged poor, existence can have no charm; for them all is gloom, unbrightened by a single ray of comfort, ungladdened by a single spark of hope.

Can anything more saddening than such a prospect be imagined? or can any spectacle more heart-rending appeal to the sympathies of the human breast? Heaven be praised, it is not all darkness. There are many kind hearts in the world, and many willing hands to "raise up them that fall," and to cherish those who are bowed down by want and infirmities. In this great country, notwithstanding its prosperity and wealth, we have a vast number of helpless poor, many of whom have waged a grim warfare with poverty and disease during their whole lives, while there are others who at no remote period, enjoyed the comforts of affluence that are now grovelling in the lowest depths of desolation and despair.

To alleviate this unutterable woe—to remove the intolerable burden of want so far as our poor old brethren are concerned—edsuch are the objects of the Royal Masonic Benevolent Institution, which has already accomplished an incalculable amount of good in this direction, and is destined, we trust, to achieve much more in the future.

But the advantages of this admirable

institution are not confined solely to aged Masons themselves. The widows of deserving brethren are also provided for—thus clearly evincing, that if the fair sex are excluded from the labours of the Craft, they are not debarred from participating in its more tangible benefits. It may not be amiss to give a slight sketch of the origin of this beneficent institution.

Bro. Robert Crucefix, Past Grand Deacon, a most zealous Mason, was the first to suggest the propriety of founding an asylum for the reception of brethren in their old age. The project was, however, opposed by some who fancied it would operate to the disadvantage of the Masonic Schools, and by others on the plea that it tended to make Freemasonry a benefit society. But the humanity and justice of the scheme were so apparent, that it eventually commended itself to the support of the Craft, and it is pleasing to record that even those who disapproved of the asylum on technical grounds, established concurrently the system of granting annuities to aged and distressed Freemasons. His late Royal Highness the Duke of Sussex, was the chief promoter of the latter institution, which he suggested in 1842, and in May, 1843, the first election took place, when fifteen brethren were elected annuitants on the fund. Since that period, owing to the munificent subscriptions received, no less than two hundred and ninety-eight poor brethren have been succoured in their hour of penury and distress through the medium of this excellent charity.

In 1850, the amalgamation of the Asylum and Annuity Funds was effected under the auspices of the present Most Worshipful Grand Master, the Earl of Zetland, who has, happily, been spared to witness the entire success of the united institutions. In 1849, under the same noble sanction, a branch for granting annuities to the widows of deserving Masons was also added, and in May, 1851, the first election was held, when five were chosen as the first recipients of the annual grants. The progress of this branch is indicated by the fact that no less than one hundred and nineteen widows have experienced its benefits, of which number sixty-nine were living at the last election in May, 1869, there being also seven widows receiving half the amount of their deceased husbands' pensions for three years, in accordance with one of the laws of the Institution. During the eight-and-twenty years of its existence this great Masonic Charity has had the advantage of Bro. William Farnfield's services as Secretary, and the utmost credit is due to him and to the Committee of Management for the care with which they have husbanded the resources at their disposal. In Bro. James Terry, who is otherwise favourably known for his Masonic acquirements, the Institution has likewise an efficient and zealous officer; and in every sense of the word the "Royal Masonic Benevolent Institution" deserves the warmest support of the Craft. Forty-three thousand and fifty-four pounds paid away to our indigent and aged brethren, and to

the widows of those who have gone from our sight into the valley of the shadow of death! This is a practical commentary on the principles of the Order; this is a sublime fulfilment of the solemn engagements into which we entered at our initiation. And let it be distinctly understood that no man is worthy of the name of a brother who does not assist in this holy work; no man can truly call himself a Freemason who can witness unmoved the distress of those who possess a peculiar claim upon his benevolence and aid.

For a contribution of five shillings annually a vote at each election may be secured, and shall it be said that this small amount cannot be spared from the income of every member of the Craft in England?

The approaching Festival of the Institution, which will be held under the presidency of Sir Daniel Gooch, *M.P.*, on the 26th instant, will afford an admirable opportunity for all who wish to subscribe, and as, at this season of the year, the triple evils of age, cold, and poverty are more severely felt, let us hope that the response will be such as to bring joy to many a troubled heart, and light to many a darkened spirit. Let each one feel that it is not only his duty but his privilege to afford relief and consolation to his fellow-creatures in the hour of their affliction; and more especially that we are bound to assist those who have knelt with us before the self-same shrine, who were partakers in the same vows, and sharers of the same hope; those who in the past contributed to do unto others what it is now their anxious desire should be done unto them.

On the subject of Uniformity of Working, a letter from our esteemed correspondent, Bro. Stevens, will be found in another column of this impression. It announces the commencement of active measures to give effect to the motion which was so enthusiastically carried at the last Quarterly Communication of Grand Lodge. A preliminary meeting of the supporters of the motion is to be held in London during the first week of February (Wednesday, the 2nd of February is suggested), at which the names to be submitted to Grand Lodge in March are to be selected. We cordially hope that brethren of all ranks will give in their adherence to the pioneers in this great movement, which, if successful, must of necessity prove of great advantage to the Order of Freemasonry, and the perfecting of which cannot but redound to the credit and honour of all who may take an active part in it.

CONSECRATION OF A NEW LODGE AT EXETER.

The ceremony of consecrating a new lodge for Exeter, "Semper Fidelis," No. 1254, took place on January 3rd, at the Masonic Hall, when the founder of the lodge, Bro. Henry Lewis Brewster, P. Prov. Grand Registrar, Devon, was installed in ancient form as W. Master for the year.

The ceremony was performed by the Very Worshipful Bro. William Cann, P.P.G. Treas., Devon.

The W. Master, Bro. Brewster, appointed and invested the following officers:—Bros. Samuel Jones, P.P.M.; H. W. Hooper, S.W.; Jethro Tucker, J.W.; J. H. Warren, Treas.; Walter Hugo, Sec.; James Stile, S.D.; Frederick Horspool, J.D.; Pelly Hooper, I.G.

Multum in Parbo, or Masonic Notes and Queries.

BRO. "W. J. HUGHAN" AND "FRIENDLY SOCIETIES." (p. 273.)

Bro. Hughan says we take no "oaths," speaking as an "Odd Fellow." I beg to distinctly state they take a solemn declaration to keep the secrets of their Order from the neutral world. The Druids also do the same. When I was admitted a member of the Foresters, in a London Court, I took a solemn declaration not to betray the secrets. I cannot see any difference between an oath and a solemn declaration, but this may be a distinction without a difference.—CIPES.

BRO. "LEO" AND THE SCOTTISH TEMPLARS. (p. 7.)

Bro. Leo's accusation is unmasonic, to say the least of it; he wishes to raise "a little smoke," and charge me with what I have charged him as a line of argument. Perhaps he and all other readers will again read page 273 of THE FREEMASON, in which I show the ridiculousness of any one giving opinions of orders to which they do not belong. I again repeat, I am ready to dispose of the infatuation of those who fancy themselves acquainted with any order attached to Freemasonry that they do not belong to.—CIPES.

BRO. "LEO" AND THE MAIMED.

A Freemason cannot uphold the recognised modes of recognition, if he cannot give them to any brother of whatever nation or clime. The confession of Bro. Leo that the maimed are unable to understand a foreign brother ought to settle it in the minds of every intelligent Freemason that the maimed are ineligible as members of the Craft. On this I shall not again reply.—CIPES.

BROS. "LEO," "CIPES," AND THE "LANDMARKS" OF FREEMASONRY.

I have nowhere alluded to the Landmarks of Freemasonry as to the fixing of an exact date, nor yet have I thrown up the sponge, never having entered the arena as to a settlement of dates in Speculative Freemasonry. I shall, however, at the proper time and in a straightforward manner, give my opinions to the Craft regarding the Landmarks of the Order, due notice of which I will send to THE FREEMASON. CIPES.

LODGE MINUTES.—CANONGATE KILWINNING.

This lodge 1715-45 was a Jacobite Club; according to Rebold, the present Royal Order of Scotland originated with them. The publication of the lodge minutes and those of H.R.M. and R.S.Y.C.S.S. would be most interesting, and I would beg, through your pages, to point this out to Bro. D. M. Lyon and others.

JOHN YARKER.

WILLIAM PRESTON AND "ANTIQUARIUS."

Would Bro. "Antiquarius" favour country Masons with a fair copy of Bro. Preston's certificate, through the medium of THE FREEMASON. No doubt Bro. Preston had *two*, and probably three, Craft certificates, as he was connected in his eventful Masonic life with three Grand Lodges. W. J. HUGHAN.

"ST. JOHN THE BAPTIST" AND "CIPES."

Bro. "Cipes" asks a question—"What would we think of a Freemason calling himself a Christian, saying in a Grand Lodge assembled that the teachings of St. John the Baptist were not worth a fig?" It is a question so simple that any member of the Craft, even those that may be termed unintelligent could answer with ease, that the Freemason who said so was guilty of a gross violation of Masonic teaching and principle, and ought at once to have been demanded by the Master of the Lodge to retract his words and apologize, and on his refusing to do so, to have been at once expelled the Order. How disgraceful it must have been to the Grand Master to permit this, and to all the members present to listen to such a thing and not to have checked it.—M.M. 78, 419.

Original Correspondence.

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

UNIFORMITY OF WORKING.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is of course in the recollection of the numerous brethren interested in the proposed endeavour to assimilate the several modes of working in our various lodges, that at the last Quarterly Communication of Grand Lodge the following motion, proposed by myself and seconded by Brother J. R. Stebbing, of Southampton, was carried, viz. :—

"That with a view to securing greater uniformity of working and observance of the 'same usages and customs' throughout the several lodges held under the authority of the Grand Lodge of England, a Committee of Past Masters be appointed to enquire into the merits of the respective systems of working now in practice, and to report to Grand Lodge thereon, with such recommendations as they may think necessary to prevent deviation from the established mode, such deviations being, according to the Constitutions of Freemasonry, improper and not to be justified or countenanced."

In consideration of the very important business before Grand Lodge on the occasion referred to, it was deemed advisable not to encroach on the limited time at disposal by then appointing the Committee of Past Masters, but to defer the same until the ensuing meeting of Grand Lodge, and after the minutes of the meeting in December shall have been confirmed.

It is the earnest desire of the brethren who have associated themselves in this matter that the Committee to be appointed shall comprise members of the Craft, both metropolitan and provincial, having ability and experience as Past Masters, and energy and willingness to promote whatever Grand Lodge may resolve in respect of the report and recommendations to be submitted. They appeal with confidence for the support of brethren of all ranks, as well Officers and Past Officers of Grand Lodge and Provincial Grand Lodges, as Past Masters and Preceptors of private lodges, and as the most ready means of ascertaining who amongst them would desire to serve on the proposed committee, and to prevent any possibility of a selection which might be deemed invidious, it is intended to hold a preliminary meeting in the first week of February, at which the list to be submitted to Grand Lodge in March shall be prepared. To this meeting, which will be held in London (probably on Wednesday, the 2nd February), will be summoned those brethren who will kindly address to me a notification of their willingness to attend. I shall also be happy to receive the names of those brethren who, although unable to be present at the preliminary meeting, would nevertheless serve on the committee if selected.

There can be no doubt that the proposed enquiry and the preparation of the subsequent report is a business of considerable magnitude, as well as of great importance; that the subject of revision will have to be approached with great caution; and that much anxious attention and some valuable time must be given by those who seek to do Freemasonry the great service which success in this endeavour will certainly confer. But, nevertheless, we hope that the undoubted zeal and acknowledged ability of many eminent members of the Craft will bring together such a strong and important committee that the task before them, difficult as it may now appear, may not be rendered impossible by their despondency, but by perseverance in the good cause ultimately result in securing, if not all the desired good, still some amount of improvement sufficiently important to fully reward their labours.

I have, in conclusion, to ask that brethren desirous of taking part in this work will be good enough to forward their names and addresses to me not later than the 26th inst., and care shall be taken to in-

form them of date and place of meeting with all subsequent convenient speed.

I have the honour to be,

Yours truly and fraternally,

JAMES STEVENS,

P.M. and P.Z., S.W. 1216.

Clapham Common, Jan. 10, 1870.

JURISDICTION OF GRAND LODGES.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Please say to "J. Fletcher Brennan" that I did remember that two Grand Lodges existed in England, and I also remembered that there was a continual controversy between them, which was terminated *only by merging them into one*. I do not desire a better illustration of the necessity of exclusive Grand Lodge jurisdiction over the same Rite in the same territory.

So far as he represents me as holding that *different Rites* should be under the same government, he does not find any warrant for so doing. So far as he thinks *no Masonic* government is necessary, the history of the institution is against him. Men, as Masons, require government as well as they require it as citizens. One necessity has produced *civil* government; the other, *Masonic* government.

Two civil governments in the same territory would produce civil dissensions, resulting in civil war; two Masonic governments of the same Rite and grade, equally produce dissensions and strife among Masons. Two civil governments, one under the House of York and the other under the House of Lancaster, could have peacefully governed the people of England, as well as the two Grand Lodges the Masons of England. I do say that but *one* church government of the same church can have place in the same territory, and so say common sense and history. The government of a church of one sect is of no consequence to that of another sect. But let an attempt be made to establish a government of the same sect in territory already occupied by that sect, and witness the result!

The different sects are analogous to the different Rites; one sect knows nothing of another sect—one rite knows nothing of another rite.

Would the "established Church of England" recognize and fraternize with an *independent* church, though professing the same tenets? The government of that church is exclusive in England, in the same sense that Grand Lodge jurisdiction is exclusive. I thank "J. Fletcher Brennan" for *this* illustration, also.

The Grand Lodge of Louisiana has declared as *effectively* as if it were a part of her constitution, that "men of every race and color may be candidates for Masonry within its lodges;" but it also concedes the right of a member of a lodge to use the black ballot without question, and if it should practically result that any particular class of men are excluded, no other organization in Louisiana will for that reason be recognised as Masonic by the fraternity, "J. Fletcher Brennan," *et rei omne genus*, to the contrary notwithstanding.

He errs in saying that the Grand Orient of France "endorsed anew its recognition" of Chassaignac's Supreme Council in June last. It reasserted in the strongest terms the doctrine that no man should be excluded from Masonry on account of race, colour, or religion; but at the same time, one Grand Master stated that the protest of the Grand Lodge of New York was receiving the most careful consideration; and I venture the prediction that the Grand Orient of France, while asserting the doctrine above stated to its fullest extent, will withdraw its recognition of that spurious council, on the ground of exclusive Grand Lodge jurisdiction.

DELTA.

THE CASE OF BROTHER WILLIAMS.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—On reading in your columns to-day an account of the monthly meeting of the members of "Lodge of Temperance in the East, No. 898," I confess to being considerably surprised at what has "elicited" from "the black visiting brother (Williams), hailing from Lodge No. 217," who "shipped for a voyage immediately after his initiation and payment of his private and Grand Lodge dues; upon his return to England, during the summer recess of his lodge, being desirous to receive his second and third degrees in this country, the W.M. of the 'Lodge Temperance in the East, 898,' most kindly acceded to the applicant's request, and he became a Master Mason. But the strange part of the business is, that his Mother Lodge repudiates and disowns him (!) while Grand Lodge books show three months' quarterage and initiation fees registered for him; when he tendered his back dues, they were rejected."

As a Mason, holding the welfare of the Craft near at heart and jealous of anything which might tend

to throw a spot upon the escutcheon of its deservedly world-wide fame, I should very much like to know why "his back dues" were "rejected," and why Bro. Williams should be "repudiated and disowned" by his "Mother Lodge?" and would such proceedings meet with the approbation of Grand Lodge? I very much doubt it, but shall be grateful to any brother who will set me right on the subject; and I think you will agree with me that this matter, affecting as it does every person who, whilst following the sea as a profession still may desire to become a Mason, is in this water-girt and great shipping country of ours, a somewhat important one.

I can hardly believe that any Masonic Lodge can tolerate such arbitrary bye-laws as to warrant the commission of such an apparently unkind and unbrotherly act; and if even such bye-laws are in force in Lodge No. 217, I think in our black Bro. Williams's case, the members of said lodge might without any very great taxation of their brotherly love and charity, have made an exception in an exceptional case.

If, as you hint, the color of his skin is the "present objection" or cause of his Mother Lodge "repudiating and disowning him," then the color of his money ought to have been a primary "objection" also, and Bro. Williams, might have found a lodge more eager to welcome a brother amongst them (although black) than to accept his "yellow sovereigns."

Whilst trusting to your editorial impartiality to insert this letter (in the event of no more able pen being wielded in defence of the great principle of Masonic equality), I sincerely hope in the interest of our noble order that some explanation will be forthcoming which may give a satisfactory elucidation of what now appears simply a very unjust, and as I before said, unbrotherly act.

Although a perfect stranger to Lodge No. 898, I cannot conclude without congratulating the members on the kindness of their feelings as shown by their treatment of their West Indian brother, as well as by the individual courtesy of the W.M. in "acceding" to Bro. Williams' request.

I beg to enclose my name and address, &c., but with your kind permission will subscribe myself

Yours fraternally,

A WHITE-SKINNED BROTHER.

A "RE-ECHO."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The want of manliness displayed in the letter of "Re-Echo," at page 20, is very conspicuous. He has neither the courage nor ability to attack my *statements*, or else he has tried before and been foiled, and now as a last resort he attacks myself. Poor fellow! he seems not to be aware of what is so transparent to others, viz., that personal attacks are only a sign of weakness on the part of the individual making them. It is perfectly true, as "Re-echo" states, that in a contest for the chair of my lodge in December, 1868, I was defeated by my opponent; but "Re-Echo" is wrong in insinuating, as he most un-Masonically does, that since the said defeat I had taken "a spite at everything Masonic," for it so happens that six months before, viz., in May 1868, I had shown up certain things that were untrue and the promulgation of which was an imposition upon the Craft at large, as under the circumstances I considered myself bound as an honest man to do, and possibly "Re-Echo" may have been amongst the number of those who had their "revenge" so far by voting against me.

But I take this opportunity of returning my most sincere thanks to my opponents upon that occasion; they may have meant it for evil, but it has turned out for good to me, at least, it left my hands free to follow up my Masonic researches and enabled me to get posted up in many things which had it been otherwise I could hardly have been able to manage; more, the truth will tell best in the end.

Apologising for the space taken up by the foregoing remarks, and trusting that this paltry school-boy practice of making personal attacks upon writers, instead of attacking their writings, will be discontinued.

I remain yours fraternally,

LEO.

P.S. It may also be imagined that "Leo" showed bad feeling by refraining from attending the lodge after the election in December, 1868, but such was not the case, as not only has he attended almost every meeting, but also taken part in the working of the ceremonies, most of the candidates receiving either one or more of the degrees at his hands; in fact the practice for some time back has been that when more than one degree was to be given, the S.W. gave the one, and "Leo" gave the other, or others, just as was necessary. In short "Leo" loves and respects his lodge, and we hope the lodge respects him, even although he does find it necessary to tell them that some of their ideas are mistakes.

LEO.

TOASTING THE PRINCE OF WALES.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER.—In reply to a letter from a "Provincial Brother," in your paper of the 1st inst., I beg to state that H.R.H. the Prince of Wales having been elected a *Past Grand Master* of England, is, I think, entitled to be toasted as a Mason, and placed *second* on the list. In fact, *irrespective of Masonry* this is the place which has been usually assigned to His Royal Highness by the English, Irish, and Scotch lodges *previous* to the above honour being conferred by the "Grand Lodge." And as loyalty is one of the characteristics of our noble order, I think it would be unwise to depart from the universal practice.

I should be very glad, indeed, to have your opinion on the subject.

I am, yours fraternally,

W.M., 642.

BROTHER STEWART'S PROPOSITION.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER.—I see an advertisement of the Governors, &c., of the Royal Masonic Institution for Boys, that it is intended to propose that no child shall be eligible unless his father *shall be*, or have been, a Life Governor or Subscribing Member, to the extent of 5 guineas. Now, sir, I should think that Bro. Stewart would withdraw such a motion, as it is entirely making what I hope it never will be, a *paying benefit*. How can poor brothers pay 5 guineas? and I believe that the institution was entirely erected for the orphans of *poor* and distressed brothers, not they they should be forced to *pay*. I hope some abler pen than mine will cry out against this motion.

Yours fraternally,

JUSTICE.

THE POWERS OF A GRAND MASTER.

(To the Editor of *The Freemason*.)

SIR AND BROTHER,—THE FREEMASON of Jan. 1st contains a letter from "Cipes," respecting certain arbitrary acts, &c., of the Grand Master and Grand Lodge of Scotland. Is the Grand Master and Grand Lodge free from a similar charge? The Masons of the Isle of Wight think they are not. I would wish to lay before your readers the manner in which the Provincial Grand Lodge of the Isle of Wight has been treated by the Grand Master. I would first premise that three of the lodges in the Isle of Wight were established in the last century, and that at the Union of Lodges in 1813, the Isle of Wight had its own Prov. Grand Lodge. Last year, without consulting the wishes either of the Masons in the Isle of Wight, or of those in Hampshire, the Grand Master amalgamated the two provinces. This measure is most distasteful, both to the Masons of the island and to those of Hampshire. It is known that strong remonstrances were made privately on the subject, but without avail, and the matter was done quietly, a patent being issued to a Grand Master to preside over the amalgamated provinces without any one knowing such a thing had been done. A petition was sent up signed by all the Masons in the island, which was not listened to. Another petition, signed by all the Masters and Wardens of the island was then sent up to Grand Lodge, most respectfully addressed, but urging that the Grand Master had no legal right to abolish a Grand Lodge. At the same time distinctly acknowledging his prerogative to appoint a Prov. Grand Master.

The Board of General Purposes declined to bring the petition before Grand Lodge, on the plea that it was interfering with the prerogative of Grand Master—the very thing that the petitioners had guarded themselves against! It was considered, in fact, that though the Grand Master had a right to appoint whom he pleased as P.G.M., yet he had no right to sweep away a P.G.L., any more than he had a right to erase a private lodge.

The result is that great discontent is felt in Hampshire, and the island Masons are in a state of rebellion; all with the exception of a very few, refusing to attend the P.G. Lodge of Hampshire, and those that went going as visitors.

I would submit that this is a very unsatisfactory state of things. Prov. G. Lodge, is, I suppose, or is not, part of the ancient landmarks; if it is part, has the Grand Master power to erase a P.G.L.? The constitutions say he has not, (vide Grand Lodge, paragraph 16,) as we are informed that this must be taken to mean *all* lodges. It is very important that the Constitutions do not lay down clearer laws on the subject of P.G. Lodges, for not a word is said as to their erasure, &c.

It will thus be seen that an important petition addressed to Grand Lodge has been quietly shelved by the Board of General Purposes.

Now it is said that the Board of General Purposes does not give satisfaction to the general body of Masons; that it is all cliqueism, not to say toadyism, to the Grand Master. I cannot say

whether this charge is true or not, but venture to affirm that in this instance, a most important matter was prevented by the Board from coming before the Grand Lodge for consideration, and the petitioners were "snubbed," as "Cipes" would say, in a most off-hand manner.

Brethren who attended Grand Lodge last December, may remember Bro. Stebbing's motion. In his speech he impressed upon brethren the desirability of getting "fresh blood" in the Grand Lodge, which could only be obtained by having a change of Grand Masters every few years. I think if any of your readers will take the trouble to refer back to old calendars, they will find that Bro. Stebbing is right; the same names occur year after year, and those of men said to be devoted to the interests of "the powers that be," individually voted against Bro. Stebbing's motion, but with the knowledge I now possess of how matters are conducted at Grand Lodge, I shall certainly support him with my vote next March. It would appear that on one occasion when Bro. Stebbing, some years ago, brought on the same motion, the Grand Master left the chair, saying he had been insulted! Had I known this, I should certainly have voted last time with Bro. Stebbing, as such an act reduces the yearly election of a Grand Master to a solemn farce. Bro. Stebbing, I believe, has only to persevere, and his efforts will be rewarded by success; witness the large minority on his side last December. It should also be remembered that Grand Lodge favours are not distributed to country Masons, except in very small proportion. Now, is this fair? I would not for a moment argue that country Masons generally work as hard as London Masons, but I say there are an immense number of hard-working, zealous Masons to be found in the country who never get the least notice, while it is notorious that men get the highest promotion in Grand Lodge, who are not entitled to that position from the work they have done as regards Masonry.

Fearing I have trespassed too much on your space for correspondence.

I am, Sir and Brother, yours fraternally,
M. M.

ROSICRUCIAN SOCIETY OF ENGLAND.

At a meeting of the Council held at the Freemasons' Tavern, London, on Thursday, April 8th, 1869, it was resolved, that Capt. Irwin, 30th, of Bristol, be permitted (in conjunction with others), to form a college at Bristol in connection with this society, such college to be under Frater Irwin's immediate charge as Chief Adept, the number of members to be limited, with a proviso that the Council may at any time remove such restriction and extend the number thus limited.

A quarterly meeting of the Provincial College at Bristol and neighbouring counties, was held at Weston-super-Mare, on Wednesday, December 29th, 1869, under the presidency of Frater Irwin, Chief Adept. The notice convening the meeting was read by Frater Benjn. Cox, 18th, Provincial Secretary General, and after the business as per agenda paper had been disposed of by the members of the College, the following aspirants to the grade of Zelator were approved, viz.:—Bros. Rev. Robert Charles Lathom Browne, 18th, the Rectory, W.S.-Mare; John Townsend, 18th, Commander Royal Navy, W.S.-Mare; William Henry Davis, M.A., 18th, Solicitor and Registrar of C. Court, W.S.-Mare; F. Vizard, 18th, Wine Merchant, W.S.-Mare; Thos. Clarke, 18th, Publisher and Proprietor of the W.S.-Mare Gazette, W.S.-Mare; E. Gregory, 18th, Town Commissioner, W.S.-Mare; Henry Wiltshire, Lieut., Vol. Engineer Corps, Bristol; Sidney Jones, 18th, Outfitter, &c., W.S.-Mare; Thos. Beedle, Stationer, &c., W.S.-Mare; and William Thomas Male, Nailsea, Bristol, of whom the following, being present, received the Rite of Perfection—Bros. J. Townsend, W. H. Davies, T. Clarke, E. Gregory, S. Jones, T. Beedle, and W. T. Male.

This being the obligatory meeting, the Chief Adept appointed the following Fraters to various offices in the College, Frater Major General G. B. Mumbree, 18th, Past Celebrant to the office of Suffragan; Frater Townsend, Celebrant; Frater Davis, Treasurer General; Frater B. Cox, Provincial Secretary General; Frater T. Clarke, C. of Novices; Frater Jones, 1st Ancient; Frater Beedle, 2nd, Ancient; Frater Gregory, Organist; Frater Male, Acolyte. It was resolved on the recommendation of Frater Irwin, Chief Adept of the College, to establish a Rosicrucian library and museum in connection with this Provincial College, and the Chief Adept and Provincial Secretary General, kindly offered to take charge of any Masonic or Rosicrucian papers, books, coins, or other gifts to the society, until a proper receptacle be provided for the same. Other business of importance was deferred until the next quarterly meeting, to be held at Bristol in March 1870.

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: "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 only in tin-lined packets, labelled JAMES EPPS & Co., Homeopathic Chemists, London. —[Advt.]

THE CRUSADES AND SECRET SOCIETIES.

The era of the Crusades was also the era of secret societies. Beginning with the Knights of the Temple, whose mode of reception was generally in secret, and the ceremonies attending the installation of the Grand Master and the Grand Officers, likewise of a secret character; we find the Rosicrucians and the literary guild of the Troubadours rising among many others. The Templars, however, apart from their secrecy of receptions and installations, do not appear to have possessed what is called "secrets" in the usual acceptation of the word. In their secrecy they intended simply to impress forcibly upon the minds of the aspirants the sacred and inviolable character of the Order. The utter nonsense alleged against them at the time of their destruction is so evident that it is almost an insult to common sense to critically discuss it. The Rosicrucians and Troubadours, however, were decidedly secret societies. The origin of the first is stated to have taken place during a Saladin truce when certain eminent Musselmans and Christian Doctors formed a society for imparting to each other the secrets of medicine which they possessed. The age being one in which both sects firmly believed in the influence of spirits, the possibility of finding the philosopher's stone and the elixir of life, rendered necessary certain preparatory stages of instruction, which finally produced what is now known as the nine degrees of the Sun. The Christian members upon their return to Europe introduced the Rosicrucian system into the colleges, and Albertus Magnus and Aponi seem in Padua to have given much attention to the propagation of the mysteries. The Musselmans on their part were not backward in sowing the seed in their schools, and in consequence we find by the Saracen conquest of Spain, the two great necromantic countries were Spain and Italy. Paracelsus derived many of his peculiar doctrines from the Rosicrucians, and we know in later days an English Astunole gave out that he was one of the elect. Astunole's connexion with the Rosicrucians led a writer in *Chambers's Encyclopaedia* to fancy that he was the founder of Freemasonry as now speculatively practised. We think, however, from what Astunole has written that at least the first two degrees were in existence before his time; he makes no mention of a third, which evidently appears to have been of a later date. The principles of the first and second degrees can be understood by the whole world, but the historical references in the third and partly in the second are an unwritten book to the Chinese and Hindoos. Whether Astunole revised the two first degrees, and gave them their present form of ritual, we do not enter upon the question of.

There is little doubt that the Troubadours were a secret society, and Rosette appears to think that their purpose was to destroy the power of the Pope. He assumes that the Templars belonged to this confederacy, but his reasons are not given, nor do we think it probable from their steadfast and bold espousal of the Papal cause. We have abundant evidence in the Troubadour remains of their contempt for priestcraft, and the literary guild, whether represented by the Troubadours or by Dante, Boccaccio or Chaucer, does not fail to hold monk and nun up to contempt. The influence of the singers upon public affairs of the middle ages is notorious, and paved the way for the Reformation. It is said that the reformation in Scotland owed more to the satire of Sir David Lindsay of the Mount, than to the fiery vituperation of Knox. The one ploughed the ground, the other sowed the seed.

The Building Fraternity, however, appears more prominent in the era of the Crusades, and there can exist no doubt that some great revival took place in it at this time. Rude wooden structures gave place to noble palaces, the stable-like church to the gorgeous cathedral, strict principles were introduced, and the hap-hazard, happy-go-lucky style of architecture gave place to an uniform plan. We do not place so much faith in the traditions of the Order as to its then secrecy. We are more inclined to believe that it was *then* secret, from the spirit of the times and the jealousy of imparting to those who had not gone through the same ordeal, that peculiar knowledge which was only to be acquired by long study and probation. Whether the Masons had the same ritual which we now possess we cannot for a moment admit, but that they had secret modes of recognition, certain received doctrines, and a code of laws governing the whole Fraternity we cannot deny. An after age brought in the purely speculative element with its rituals, but adopting the ancient landmarks, laws, and modes of recognition.—*From a Paper by Anthony O'Neal Haye, on "The Representatives of the Crusaders."*

The Rosicrucian.

A TALE OF COLOGNE.

(Reprinted from the Dublin University Magazine.)

VII.—THE HOPE DECEIVED.

Fearfully did morning dawn on the eyes of the murderer. He had regained his chamber unobserved, and there he crouched in its most gloomy nook. His frenzy had passed away, and left the freezing coldness of despair. The darkness was terrible to him, and yet when the light of morning came he shrank from it in horror, and buried his face in his garments to shut out the fearful glare. All day he remained motionless. Margareta's loud weeping came to him from within. From her brother's bolted door, she thought he had departed on one of his usual rambles, and Basil heard his name repeated often, mingled with Isilda's—for the last had been as a sister to Margareta, and deep was the sorrow of the gentle girl.

Basil heard his sister's sobs; but they fell idly on his stony ears. Many sounds rose up from the street—the widow's cry, the orphan's moan, and the despairing lament of the houseless and homeless—but all were nothing to him. He kept the same immovable attitude until daylight waned, and then he rose up and lit the Fire on his hearth.

Brighter and brighter grew the blaze, and wilder gleamed the eyes of the student. He swayed his body to and fro with low murmuring, and then he passionately invoked the Salamandrine.

"The sacrifice is complete—I am now half divine—I have no bond to earth—my soul is free. Why delayest thou, O spirit? Come, teach me; let me know the past. Give me wisdom—I thirst!—I thirst! Let me become as a god in knowledge!"

But the vision came not—there was no voice.

"Spirit of Fire! art thou deaf to me still? I have done all—I have torn myself from earth—I have become what men would loathe. Hear me—answer me, or I die!" groaned the student.

Wreaths of dusky vapour overshadowed the Fire, and from them proceeded a melancholy voice.

"O mortal, sin has entered thine heart; blood is on thy hand, and the polluted can have no fellowship with the pure. Thine eyes may behold us no more for ever!"

A fearful shudder passed through the student's frame.

"It is false! Cursed spirits, ye have deceived me!"

"It is not we who have deceived thee, but thine own soul," answered the Salamandrine. "We are not evil; unseen, we would have watched over thee thy whole life through. It was thou who didst long after what is permitted but to few—to hold commune with the invisible. To do this, with safety, man must keep a heart pure as fearless, and such was not thine. Thou didst seek us—we allured not thee. Blame not us, therefore, but thy own weakness. Thou hast sinned, and henceforth we are invisible to thee!"

"Woe, woe!" cried Basil, in agony; "have I then lost all? Beautiful spirit, guide of my life, have mercy!—forsake me not!"

"I do not forsake thee, O poor mortal!" answered the voice, sadly. "It is thou who art no longer able to behold me. We mourn over the sinner, but it is his own guilt which darkens his eyes, and shuts out our beauty from him; we are unchanged."

"Have I lost all?" repeated the student, in tones of thrilling despair.

"Have I lost all those godlike powers so bitterly won? And must I behold thee no more, beneficent spirit?"

"No more—no more," replied the mournful accents of the Salamandrine, and a faint chorus, like the sighing of the wind, echoed plaintively—

"No more, O poor mortal, no more!"

The vapour swept away from the Fire, and the student was left with his despair. He fell on his face and wept.

VIII.—THE END OF ALL.

Two days after the terrible Fire, some who loved and pitied the desolate Margareta, forcibly entered the student's room. They found Basil dead. He lay on the floor, his marble face upturned to their horror-stricken view. There might have been agony in the last fearful moment, for the hands were tightly pressed upon the heart; but all was calmness now. The features had settled into their stilly and eternal repose. How the spirit parted, none knew, save Him who gave it, and who had now reclaimed His gift. The book of Michael Meyer lay beside the student, and firmly grasped in the stiffened fingers, was a long tress of woman's hair. More than this all was mystery.

Many years after, when the memory of the student of Cologne had long been forgotten, an aged nun died in a convent, not far from the city. It was Margareta, the only sister of Basil Wolgemuth, the Rosicrucian.

FINIS.

ANNUAL FESTIVAL OF THE LEWIS LODGE, No. 872, WHITEHAVEN.

The annual Festival of this Lodge took place at Whitehaven, on Friday, 31st ult., for the installation of Bro. James Robinson as W.M.; also to celebrate the Feast of St. John the Evangelist.

THE INSTALLATION.

Four o'clock p.m. was the hour fixed for this ceremony, and shortly after that time the lodge was opened by Bro. Spittall, W.M., 872, for the past year, assisted by his officers, Walter Bros. Whittle, S.D.; Robert Foster, J.W.; Ellis, S.D.; Brindle, J.D.; Gill, I.G.; Fitzgerald, Tyler.

The lodge was opened in due form up to and inclusive of the third degree, after which Bro. James Robertson was presented by Bro. Kenworthy, P.M., for installation, to Bro. Crowther Morton, who officiated as Installing Master, there being present at the same time, P.M.'s Gibson, Cook, and McKelvie.

After the usual introductory formularies had been gone through (Bro. Cooper, P.P.G. Organist, presiding at the harmonium) the ceremony of installation was performed by Bro. Morton in his well-known careful and exact manner, and Bro. Spittall having transferred to Bro. Robertson, the special insignia of his office, he ascended the throne, and the brethren gave him the customary salutes, in procession, and afterwards the symbolic honours pertaining to the three first degrees.

The installation ceremony being concluded, the newly-elected W.M. proceeded to appoint his officers for year 1870 as follows, viz:—Bros. Robt. Foster, S.W.; Ellis, J.W.; Gill, S.D.; Captain Thompson, J.D.; Atkinson, I.G.; Spittall, P.M., Treas.; Kenworthy, P.M., Proxy Secretary. Bro. Fitzgerald was unanimously re-elected by the brethren as Tyler.

As the several officers were appointed and instructed as to their duties by the Installing Master, and invested by him with their official insignia, they were conducted to their respective chairs by Bro. Kenworthy, and after some routine business had been disposed of, the lodge was closed in due form.

THE FESTIVAL.

The dinner, in celebration of the annual festival, took place in the Banquet Hall soon after the close of the lodge. Once more Mrs. Todhunter, of the Albion Hotel, was the caterer, and once more she won the laurels which have been so frequently and worthily awarded to her for the choice and sumptuous repasts she provides. Bro. William Gibson, P.M., presided, and was supported right and left by Bros. Kenworthy, Morton, Cook, Spittall, W. White, Robertson, H. Atkinson, &c. Bro. Robert Foster, S.W., discharged the duties of the chair of honour in the West, supported by Bros. W. Whittle, P.S.W., E. Tyson, Capt. Thompson, J.D., &c. In the body of the hall there were Bros. Drs. Henri and Horan, E. Atter, Cooper, Hunter, Welsh, Gill, and others.

Bro. COOPER presided at the pianoforte, and Bros. Kenworthy, Gibson, Cook, and Glover, sang several songs and duets in the course of the evening, in very excellent style.

The dinner cloth having been withdrawn and grace said,

The CHAIRMAN proceeded to invite attention to the toast list. In the first place he reminded the brethren that they were assembled together to celebrate the festival of one of the principal Saints of the Order—St. John the Evangelist, whose distinguished characteristic was that of love. One of the highest duties of Masons consisted in being happy themselves and in communicating happiness to others; therefore, on an occasion like the present to promote love and harmony ought to be the object of all present. He would do his best—he knew he would be well supported. The chairman then gave the usual loyal and Masonic toasts, after which

Bro. CROWTHER MORTON, P.M., had the honour of submitting toast No. 5. He said the nobleman whose health he was about to propose was well-known to most of those present. They had had him among them on a comparatively recent occasion, and the admirable manner in which he then conducted himself, whether in the lodge or at the banquet table, would not speedily be forgotten. Of course the brethren understood to whom he was alluding—(hear, hear)—their R.W. Provincial Grand Master, Lord Kenlis. (Applause.) It was a great day for Masonry in this and the adjoining county when his lordship was installed as W.M. of the Kirkby Lonsdale Lodge; and when he was installed as R.W.P.G.M. for Cumberland and Westmorland there was such a meeting as was never before held in this province, and such a one as might possibly never be held again—at all events, for some time to come. Bro. Morton noticed the great interest which Lord Kenlis takes in everything pertaining to the good and welfare of Freemasonry, and spoke of his lordship in highly eulogistic terms as a liberal supporter of Masonic Charities. There was not another nobleman in the two counties better qualified to fill the

office to which Lord Kenlis had been appointed. He started at a good time, when he was young—he had plenty of time, plenty of wealth, and long might he live to perform the duties of his high office, and long might the brethren live to acknowledge and be proud of him as their Provincial head. (Applause.)

Bro. COOK, P.M., (Barrow), said he had great pleasure in proposing the next toast—"The D.P.G.M. Bro. Whitwell and, the rest of the officers of the P.G.L." (Applause.) Bro. Whitwell (he observed) was a gentleman who at his initiation showed that he thoroughly appreciated Freemasonry, and whose conduct from that time forward proved that he still held the principles of the Craft in the highest esteem. He had zealously supported Lord Kenlis in everything his lordship had done for the good of the cause, and there were several brethren present who would have a lively recollection of the beautiful manner in which Bro. Whitwell performed the ceremony of consecration of the "Kenlis" Lodge a few weeks ago, at Egremont. (Applause.)

Bro. SPITTALL, P.M., as Superintendent of Works in the Provincial Grand Lodge, responded to the toast.

The CHAIRMAN here departed from the printed toast list to suggest to the brethren a few solemn thoughts which had occurred to him as being appropriate to the season, and especially to the day—the last day of another year. He made a touching allusion to the death of brethren who fulfilled their duties as Masons, and used to join them and enter into the spirit of their meetings—Bros. Davies, Thompson, Fisher, and last, though not least, Bro. Teather, of whom he spoke as the highest Masonic luminary in the North of England. He held that the brethren were well occupied at that time in enjoying themselves reasonably and rationally in social joy and harmony, but let them turn their thoughts for a while to their departed brethren—those whose task here was finished, and who had gone to realise the attainment of the summit of all their holiest aspirations, and their brightest and most cheering hopes in the Grand Lodge above. Let those who survived drink in silence to the memory of those who were no more, and while they meditated on their virtues let them learn a lesson which might incite them to endeavour to copy their excellencies as far as it was in their power to do so. "The Memory of Departed Brethren."—(Drunk in silence.)

The CHAIRMAN, after a pause, again rose and said he had very great pleasure in proposing the next toast on the official list—a toast which might justly be called the toast of the evening. A brother who had been long known as an excellent Mason had been selected by the members of Lodge 872 to preside over them during the ensuing year, and from his own personal knowledge he felt certain that the selection was a very excellent one, and that Bro. Robinson—(Applause)—would so fulfil the duties of his office as to win the confidence and esteem of all the brethren. (Applause.) He had entered upon those duties that evening under the very best auspices, the ceremony of installation having been most successfully performed by Bros. Morton and Kenworthy. (Applause.) Where there were two Installing Masters of such high repute, the brethren might rest assured Bro. Robertson was well prepared to discharge, as he should be, the duties of his position as W.M. (Hear, hear.) In his presence he could not say all he would have done otherwise; but from his heart of hearts he wished Bro. Robinson health and prosperity, and that in the discharge of his duties he would not only have the support of the brethren, but also their esteem for the admirable manner in which he knew he would preside over them. (Applause.)

Bro. ROBERTSON, in acknowledging the compliment, assured the brethren that he felt the honour they had conferred upon him, and also that he was fully sensible of the responsibilities of the position to which he had been elected. Relying on the kind forbearance of the brethren and the assistance he hoped to have from his officers, on the one hand, and endeavouring himself, on the other, to follow the example of those who had passed the chair before him, he trusted that he would be able to give satisfaction to Lodge 872 and the brethren generally. He might not be wholly successful, but if he did fall short in any respect, the brethren he hoped would attribute it not to intention—not to the heart, but to error of judgment. (Applause.)

Bro. SPITTALL proposed the health of the W.M. of the older or mother Lodge, Bro. White, a gentleman who was a true and hard working Mason and was held among his brethren in the highest esteem. He was now presiding over Lodge 119 in a way which gave every possible satisfaction, and having rendered him personally very great services during his year of office as W.M. of 872, he had special pleasure in drinking his health. (Applause.)

Bro. WHITE, in responding, said he was proud of his position, the duties of which he hoped to be able to discharge in a creditable manner. (Applause.)

Bro. MORTON enlarged on the importance of good Officers, and spoke in eulogistic terms of those

who had been appointed by W.M. Robertson that day.

The VICE-CHAIRMAN and Bro. Capt. THOMPSON responded, and the former proposed the next toast—"Bro. Gibson and the Past Masters of Lodge 119." He urged the desirability of unity and good feeling between the two Lodges at Whitehaven, and complimented the P.M.'s of 119 on their presence on this occasion as an earnest of their reciprocity in the principles he had enunciated.

The CHAIRMAN acknowledged the compliment. Lodge 119 was the oldest Lodge in the Province, and to be not only a member but a Past Master of it, he considered a very great honour. It was scarcely possible for any man to perform higher duties than those pertaining to Freemasonry, the principles of which he hoped he should always support, because they were founded on truth and eminently calculated to promote the well being of his fellow-men. (Applause.)

Bros. KENWORTHY and COOK also responded to the toast.

Bro. KENWORTHY next proposed the health of "Bro. Spittall and the rest of the Past Masters of Lodge 872." The toast was drunk with full honours, and Bros. SPITTALL and MORTON returned thanks.

Bro. Dr. HORAN proposed the next toast—"The Visiting Brethren," which was warmly received and drunk with enthusiasm.

Bros. COOK and HUNTER acknowledged the compliment.

Bro. ATTER next gave the health of "The Ladies," on whose behalf Bro. EDWARD TYSON responded in gallant terms; and the CHAIRMAN gave the song "The Ladies, God bless them."

After one or two other toasts of a personally complimentary character, the CHAIRMAN gave the last of the evening—"All Poor and Distressed Masons," and the company then broke up, all being agreed that this annual festival had been celebrated in a most agreeable and happy manner.

METROPOLITAN MASONIC MEETINGS

For the Week ending January 22, 1870.

MONDAY, JAN. 17.

Quarterly Meeting Boys' School, Freemasons' Hall, at 12. Lodge 1, "Grand Masters," Freemasons' Hall.
 " 21, "Emulation," Albion Tav., Aldersgate-street.
 " 58, "Felicity," London Tav., Bishopsgate-street.
 " 185, "Tranquillity," Radley's Hotel, Blackfriars.
 " 720, "Panmure, Balham Hotel, Balham.
 " 862, "Whittington," Anderton's Hotel, Fleet-st.
 " 901, "City of London," Guildhall Coffee House, Gresham-street.
 " 1201, "Eclectic," Freemasons' Hall.
 Chap. 12, "Prudence," Ship & Turtle, Leadenhall-st.
 Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

TUESDAY, JAN. 18.

Board of General Purposes, Freemasons' Hall, at 3.
 Lodge 73, "Mount Lebanon," Bridge House Hotel, Southwark.
 " 95, "Eastern Star," Ship & Turtle, Leadenhall-st.
 " 162, "Cadogan," Freemasons' Hall.
 " 165, "Honour and Generosity," London Tavern, Bishopsgate-street.
 " 194, "St. Paul's," Terminus Hotel, Cannon-street.
 " 435, "Salisbury," 71, Dean-street, Soho.
 " 704, "Camden," York & Albany, Regent's-park.
 " 857, "St. Mark's," Horns' Tavern, Kennington.
 Chap. 19, "Mount Sinai," Anderton's, Fleet-street.
 " 167, "St. John's," Radley's, Blackfriars.
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor, 382
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
 Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JAN. 19.

General Committee Grand Chapter, Freemasons' Hall, 3.
 Lodge of Benevolence, ditto, at 7 precisely.
 Grand Stewards' Lodge.
 Lodge 10, "United Mariners," George Hotel, Aldermanbury.
 " 140, "St. George's," Trafalgar Hotel, Greenwich.
 " 174, "Sincerity," Guildhall Tavern, Gresham-st.
 " 190, "Oak," Freemasons' Hall.
 " 619, "Beardon," Greyhound Tavern, Dulwich.
 " 700, "Nelson," Masonic Hall, Woolwich.
 " 969, "Maybury," Freemasons' Hall.
 Chap. 10, "Westminster & Keystone," Freemasons' Hall

MEETINGS FOR NEXT WEEK—(Continued.)

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
 Confidence Lodge of Instruction (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; Bro. C. H. Pedler, Preceptor.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, JAN. 20.

House Committee Girls' School, at 4.
 Lodge 23, "Globe," Freemasons' Hall.
 " 55, "Constitutional," Terminus Hotel, Cannon-st.
 " 63, "St. Mary's," Freemasons'-hall.
 " 169, "Temperance," White Swan, Deptford.
 " 179, "Manchester," Anderton's, Fleet-street.
 " 1139, "South Norwood," South Norwood Hall, South Norwood.
 " 1278, "Burdett Coutts," Approach Tav., Approach-road, Victoria-park.
 K.T. Encampment, "Observance," 14, Bedford-row.
 Fidelity Lodge of Instruction (3), Yorkshire Grey, London-street, Fitzroy-square, at 8; Bro. T. A. Adams, Preceptor.
 Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JAN. 21.

House Committee Boys' School.
 Lodge 6, "Friendship," Willis's Rooms, St. James's.
 " 143, "Middlesex," Albion Tav., Aldersgate-street.
 " 197, "Jerusalem," Freemasons' Hall.
 " 201, "Jordan," Freemasons' Hall.
 " 813, "New Concord," Rosemary Branch, Hoxton.
 " 975, "Rose of Denmark," White Hart, Barnes.
 K.T. Encampment, "Kemys Tynte," Masonic Hall, Woolwich.
 St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
 Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.
 Unions 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 Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, JAN. 22.

Consecration of Provincial Grand Lodge of Middlesex at Teddington.
 Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.

The New Vade Mecum (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.]

EPILEPSY OR FITS.—A sure cure for this distressing complaint is now made known in a Treatise (of 48 octavo pages) on Foreign and native Herbal Preparations, published by Prof. O. PHELPS BROWN. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any chemist.—Persons desiring a copy may address Prof. O. PHELPS BROWN, No. 2, King-street, Covent Garden, London, enclosing stamp; six copies, three stamps.—[Advt.]

Advertisements.

Masonic Institution for Boys.

MRS. HARRIET WHITE,

Widow of the late Bro. William White, of the Royal Union Lodge, Cheltenham.

BEGS to return her most sincere thanks to all those kind friends who supported her Son, WILLIAM HERBERT WHITE, at the recent Election in October, thereby raising the number of Votes recorded in his favour from 282 to 738. She most earnestly and respectfully solicits a continuance of their support NEXT APRIL, when she hopes her Son may be elected.

The case is well-known to Bro. the Rev. C. J. MARTYN, V.P., Grand Chaplain, Long Melford Rectory, Suffolk, by whom proxies will be gratefully received.

NEW CONCORD LODGE OF INSTRUCTION.

THE NINTH

Anniversary Supper

Of the above Lodge will take place at BRO. GABB'S, ROSEMARY BRANCH TAVERN, HOXTON, On Wednesday, January 19th, 1870.

BRO. WILSON, P.M. (813), in the Chair.

STEWARDS.

Bro. ATKINS	Bro. HART
" BARTLETT	" JAMES
" BLYTH	" MAIN
" DENT	" MAIDWELL
" DOTTRIDGE	" PRICE
" DENNY	" PEDLER
" FORBES	" SALISBURY
" GUY	" WHEELER
" HILL	" WILSON
Bro. SPRAY, Hon. Secretary, 24, Southgate Road, E.	

The Lodge will be opened on this occasion at Seven p.m.

N.B.—ALL TICKETS NOT RETURNED BY JANUARY 15TH, WILL BE CHARGED AND MUST BE PAID FOR.

Supper at 8 o'clock precisely. Tickets 4s. each.

"RADLEY'S," BLACKFRIARS.

BRO. JOHN HART begs to inform the Craft he has several open days in each month for MASONIC MEETINGS, and will be glad to submit his terms to Lodges about to move.

N.B.—No charge for Lodge Rooms, except emergencies.

Bro. HENRY SMITH, POULTERER & GAME SALESMAN, 3, 4, & 5, LEADENHALL MARKET, E.C.,

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Royal Masonic Sheet Calendar for 1870.

THIS Calendar contains a great deal of useful information, and as it has been projected for the Sole Benefit of the Masonic Charities, the Stewards and others are earnestly invited to make it known among their friends.

Subscribers of 10/6 each on Bro. Hemsworth's list to any of the Charities will receive a Calendar annually for life, but the right of returning subscriptions is reserved.

Published for the Proprietor (Bro. H. W. HEMSWORTH, P.M. & W.M., Oak Lodge, 190), by Bro. JOHN HOGG, at 14, York-street, Covent-garden. Sold at the Offices of the different Charities, Freemasons' Hall, and to Masonic News-vendors, by Bro. GEORGE KENNING, 2, 3, and 4, Little Britain.

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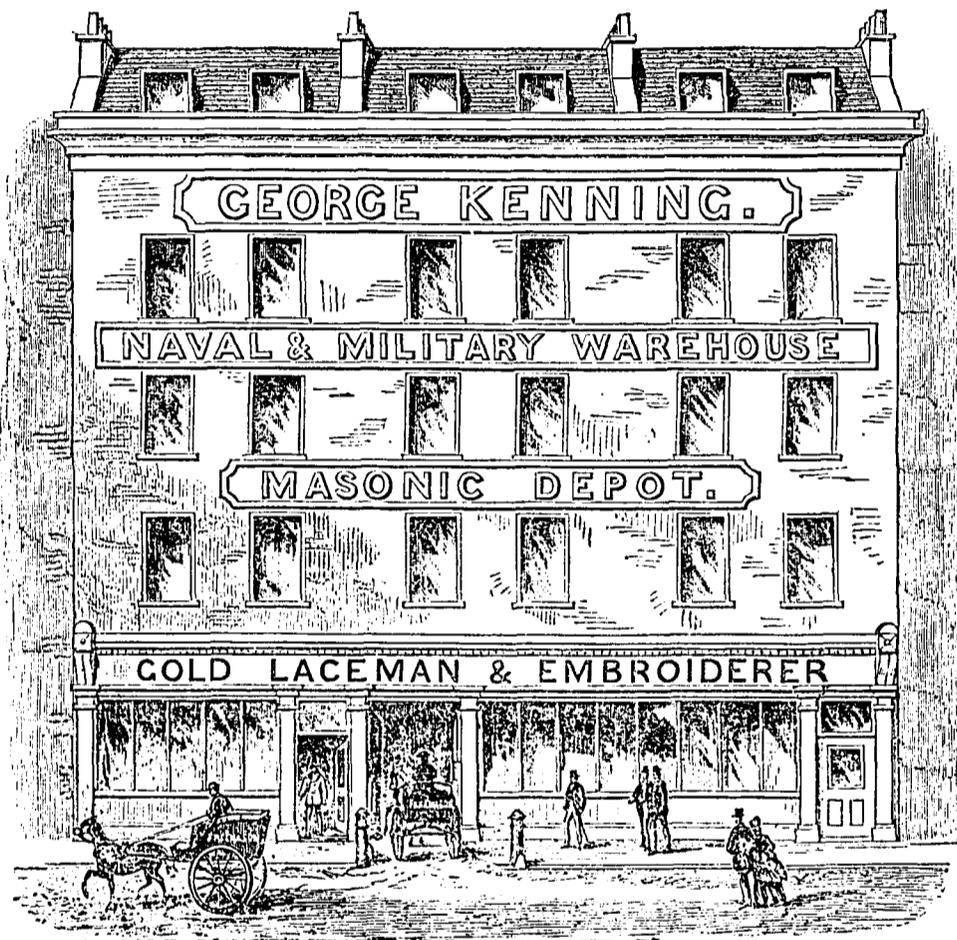
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Minute ...	0	8	6	Receipt ...	0	9	6	Signature ...	0	12	6
Receipt ...	0	9	6	Texts of Scripture ...	0	4	0	Minute ...	0	10	6
Treasurer ...	0	8	6	Treasurer ...	0	8	6	Receipt ...	0	11	6
Steward ...	0	4	6	Steward ...	0	4	6	Treasurer ...	0	10	6
Constitutions, G.L. ...	0	2	6	Regulations, G.C. ...	0	2	6	Steward ...	0	4	6
								Regulation ...	0	2	6
MARK.				KNIGHTS TEMPLAR.				RED CROSS OF CONSTANTINE.			
Signature ...	0	10	6	Declaration ...	0	10	6	Signature ...	0	12	6
Minute ...	0	8	6	Signature ...	0	10	6	Minute ...	0	9	6
Receipt ...	0	9	6	Minute ...	0	8	6	Receipt ...	0	8	6
Treasurer ...	0	8	6	Receipt ...	0	9	6	Treasurer ...	0	9	6
Steward ...	0	4	6	Treasurer ...	0	8	6	Steward ...	0	4	6
Constitutions ...	0	2	6	Steward ...	0	4	6	Statutes ...	0	1	6
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