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The LEGEND of HIRAM ABIF.

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

We have received the "Legend of Hiram Abif" from our esteemed Brother Carpenter, who, as indeed we confidently expected, handles the subject in a masterly manner, and our regret is proportionate that we cannot place his exposition before our readers, inasmuch as it might be considered by some that it comprises a portion of the esoteric revelations of the Order, and however incomprehensible such narratives may be to the ordinary reader, without the key which only Masons possess, it is still our duty to avoid even the appearance of evil, and to refrain from giving to the profane world any "hint of knowledge" which might be unworthily used. The entire lecture—for such it really is—we hope, however, will be given by Bro. Carpenter, before long, within the tyled precincts of a lodge of Freemasons. It may not be generally known to our readers that Bro. Carpenter is one of the first biblical commentators of the day. As the editor of Calmet's Dictionary of the Bible, and the author of "Scientia Biblica," "Calendarium Palestine," and numerous works of a similar character, he has won a high place in literature, so that any observations of his relating to Freemasonry—which is so intimately connected with the Sacred Scriptures—command our utmost consideration and respect. For nearly half a century Bro. Carpenter has devoted the powers of his accomplished mind to the social, educational, and religious advancement of the community, and we rejoice to find that his still vigorous intellect is now occupied in the elucidation of Masonic science and the development of the great truths symbolised in every branch of our sublime institution.

The following is a portion of the article, which will enable our readers to judge, however imperfectly, of the ability with which Bro. Carpenter enunciates his views:

"I retain *Abif* as one of the proper names of Hiram, the widow's son, and the honoured artificer of Solomon, for whose services in decorating the Temple and producing the exquisite beauty of its furniture he was indebted to the King of Tyre. Hiram Abif is the name by which he is known in Masonry; but by whatever name he is called, the story of his death is pregnant with in-

struction, and is eminently calculated to impress upon us a sense of the fidelity with which we should observe obligations we have voluntarily taken upon ourselves, and that under the most solemn conditions. Every true Mason must feel that a violation of these obligations would render him infamous—unfit to be received into any society in which honour and virtue are esteemed above all other things, including rank and fortune.

"The allegorical aim of Masonry is the reconstruction of Solomon's Temple: its real aim is the reconstitution of social unity by the alliance of reason and faith, and the re-establishment of the true hierarchy according to knowledge and truth, with initiation and examination for degrees. Nothing can be more beautiful, nothing greater, than its ideas and its tendencies."

Bro. Carpenter then proceeds to relate the legend of Hiram, with which our Masonic readers are familiar, and translates the explanation of its import as given by Lévy in his "Histoire de la Magie. A portion of this we append:—

"Solomon is the personification of knowledge and supreme wisdom. The temple is the realisation, and the figure of the hierarchical reign of truth and reason on the earth. Hiram is man arrived at empire, through knowledge and wisdom. He governs by justice and by order, rendering to each according to his works. Each degree of the order possesses a *word*, which denotes its intelligence. There is but one word for Hiram, but that word is pronounced in three different ways. In one way by the apprentices, which, so pronounced, signifies nature, and is explained by labour; in another way by the companions, with whom it signifies thought, explaining itself by study; in another way by the masters, and in their mouth it signifies truth, a word which explains itself by wisdom. This word is that which is used to signify GOD, whose real name is unspeakable and incommunicable.

"There are three degrees in the hierarchy, as there are three doors to the temple; there are three rays in light; and three forces in nature, which forces are symbolised by the rule which levels, the lever which lifts, and the mallet which closes.

"The rebellion of the brutal instincts against the hierarchal aristocracy of wisdom, arms itself with these three forces, which it turns aside from harmony. There are three rebel types; the rebel to nature, the rebel to knowledge, and the rebel to truth. They were symbolised in the hell of the ancients by the three heads of Cerberus. They are represented in the bible by Norah, Dathan, and Abiram; in the masonic legend they are designated by names which vary according to the rites. . . . Since the commencement of the labour of mind to build the temple of unity, Hiram has been many times killed, and as many times resuscitated. He is Adonis killed by the wild boar, Osiris assassinated by Typhon, Pythagoras proscribed, Orpheus torn to pieces by the Bacchantes, Moses abandoned in the caves of Mount Nebo, Jesus put to death by Caiaphas, Judas, and Pilate. The true Masons are those who persist in willing and persevering efforts to construct the Temple according to the example of Hiram."

"It is a real pleasure for us to speak favourably of Perry Davis's Pain Killer, known almost universally to be an excellent remedy for burns, bruises, sprains, and other injuries. It is invaluable for colds, coughs, rheumatism, neuralgia, and gout, as well as diarrhoea, cholera, and other summer complaints."—*Christian Advocate.*

Foreign Masonic Intelligence.

BOMBAY.

The R.W. Bro. George Taylor has sent home his resignation of the office of District Grand Master under the English Constitution. No better selection in his stead could be made than that of Bro. Gustavus S. Judge, who is a Mason of the highest standing in Bombay and greatly respected by the Fraternity.

MADRAS.

It is proposed to establish a Royal Arch Chapter, under the title of "Excelsior," in connection with the local Masonic Lodge at Ootacamund.

Obituary.

M. W. BROTHER ROBERT D. HOLMES, P. G. MASTER, NEW YORK.

We deeply regret having to announce the decease of this illustrious Mason, who departed this life, on the 12th ultimo, at his residence in Barrow-street, New York.

The late M. W. Bro. Holmes was an eminent member of the New York bar, in addition to which he presided with rare ability over the Masonic department of the *New York Dispatch* for more than fourteen years past, and we can bear personal testimony to the kindly Masonic spirit by which his editorship was animated. We had begun to look upon him as a friend—although thousands of miles separated us from each other—and none of our exchanges were more welcome than the *Dispatch*, enriched as it was by many contributions from his accomplished pen. The funeral of our lamented brother, which took place on the 16th ult., is described as the "most imposing Masonic demonstration ever witnessed in this city" (New York). Thousands of brethren attended in mourning to pay the last token of respect to their late Grand Master, and followed the remains, in procession to the cemetery at Greenwood. Among the distinguished Masons present were Bros. J. H. Anthon, D. G. M.; R. Macoy, P. D. G. M.; John W. Simons, P. G. M.; J. M. Austin, G. Sec.; M. J. Drummond, Daniel Sickles, and Rev. W. T. Anderson, G. Chaplain. There were eight pall-bearers, including two judges, and the Ivanhoe Commandery of Knights Templar formed the escort. At the grave R. W. Bro. Anthon delivered a beautiful oration, the concluding paragraph of which we give, regretting that our space will not admit of more:—

"We are here, brethren, to learn the lesson which this death teaches us. Here, at the coffin of our Grand Master, he warns us with a voice more eloquent, a greater energy of utterance than in life, that there be no dissensions among us. Here, at his coffin, let every heart be conscious that the time cometh when the wrong done to the living—the unkind thought, or word, or deed—can be atoned for only to the dead; when the ear shall be deaf to the prayer for forgiveness and reconciliation, and the tongue powerless to utter the word of pardon. Let no man incur to the living the debt that can only be paid to the dust. We have witnessed the solemn services of religion over the remains of our dead Master, the solemn and sweet voices of music in the arched and sculptured church, and now here we are again assembled, with the wind waiving about us, with the hills and woods as our temple, the voice of the boundless ocean echoing near us, to learn the same lesson of love to each other. Our Master has been taken from us; but while he lived he gained the love of his brethren, and that love gave smiles to his time of departure and flowers to his resting-place. So live that we may win such love, and die looking back on a life not lived in vain, and forward in the assured hope of an eternal rising."

As he concluded, the Worshipful Master deposited upon the coffin the symbolic sprig of evergreen, saying, as he did so, "Alas! my brother." The others followed, depositing the sprig, and uttering the same exclamation, and with the suitable Masonic sign, closed at once the solemn and imposing burial service of ROBERT D. HOLMES.

DR. BRUHNS, aided by other German doctors, is bringing out a life of Alexander von Humboldt.

## LEAVES FROM MY LIBRARY.

BY MARMADUKE MAKEPEACE.

(Continued from page 147.)

The following extract introduces us again to the Invisibles:—

The sky was dark and cloudy; and when Alaméde was in the middle of the morass, the paths of which were full of obstructions and danger, the rain began to fall in torrents. The earth sunk beneath him at every step; and his limbs, chilled by the damp vapour, lost their vigour and activity. Compelled to quit the road he had taken, and which the water now rendered impassable, he tried another, without knowing exactly whither it would lead him. He went by the side of the muddy channels—forced a passage through the briars—turned, returned, retrograded, and at last entirely lost himself.

He entered, at hazard, a narrow, deep defile, which was almost choked by elders and hawthorns. A heap of ruins stopped him; he attempted to clear this obstacle, but his foot caught in the stones and the roots of the trees, and losing his balance he fell.—He rolled from the top of the rubbish into a long dark cavity.

His head had struck against a stone, and he lay stunned by the fall. He had not lost his sensation, but his eyes were as if they had been bandaged; his spirits were in disorder; and whether it was allusion or reality, he thought he saw flitting lights pass before him; phantom forms seemed to be gliding behind the trees, while sad and hollow sounds, like the music of a funeral ceremony, fell on his ear.

He remained motionless for a short time. Suddenly a violent and loud blow, like that of a hammer striking iron, was heard: a sharp creaking followed it, and a strong current of air rushed over him: and coming to himself, he began clearly to distinguish the objects which surrounded him.

He was half buried in ruins, from which he slowly raised himself. On his left was some ruinous and mis-shapen brickwork, grown over with wild shrubs. On his right was a wall, in the middle of which, and at a short distance from him, was a low door. This door was violently struck by some powerful hand, and creaking on its hinges it slowly opened.—A singular sight met the eyes of the astonished page.

A long file of persons in black monastic-looking habits approached the secret entrance; their heads were enveloped in hoods, their loins girt with cords, and they all wore long beards. Bones and skulls were painted on their ample scapularies; they chanted a confused and inharmonious sort of hymn. Leaning on long pikes, they marched with measured steps. He could not doubt that they were either sorcerers or Capuchins.

A numerous body of knights followed them. Above their corslets they wore shirts of mail, after the fashion of the ancient Romans; a branch of consecrated olive was fastened in their steel casques, and a piece of dark gauze, falling over their raised vizors, concealed their features.

This strange procession passed in perfect order by Alaméde, who, concealed by the thick rushes, had not been observed. The door in the wall remained open; he saw beyond it a vaulted hall, which was lighted by large torches. The warriors and monks, as they passed rapidly along, took down several of these torches, and proceeding through other chambers, Alaméde lost sight of them. He could only guess, by the distant sound of their steps, at the vast extent of these subterranean passages.

Soon he could hear nothing more of them. Pale and tottering, he raised himself: he was still in pain, but his strength had returned, and his bruises were not of much importance. The rain fell with redoubled violence, and he ventured to seek an asylum beneath the mysterious vault.

He entered—the first hall was deserted. Here and there torches were burning; he seized one, and penetrated still further into the recesses. Passing a narrow corridor he crossed several rooms, and at length found himself in a large cavern, entirely hung round with black. Bucklers, lances, and swords, were heaped up there as in a magazine of arms in a fortress. A wreathed column, loaded with symbolical ornaments, Egyptian figures, and unknown hieroglyphics, rose in the middle. At the foot of it a scarlet mantle seemed to cover a coffin, and around it aromatic herbs were burning in chafing-dishes.

Two pictures decorated the chamber. One of them represented an armed chieftain in an antique chapel. Despair was painted in his features; a broken sceptre was lying at his feet; priests depriving him of his armour were preparing to put on him the habit of their order. The name of *Fernand Bozon* was inscribed on the frame. Below the painting was written—"People! he may live again—Vengeance!"

The other picture represented a female sitting beneath a royal canopy. Her noble appearance was that of a queen; her heavenly face was beautiful as an angel's; like the fabulous deities, she

combined grace and loveliness. Alaméde remained gazing in an extacy before this picture. A poignard, in an invisible hand, was represented as tracing upon the throne—"People! death to the usurper!" The same princess was seen obscurely in the distance, but all around her was changed; nuns were cutting off her long tresses, and a black veil, extended over her head, presented in characters of blood the following legend: "May this be the fate of Zenaira!" The page shuddered. At the same moment an awful voice, breaking the terrific silence, cried out to him from another part of the chamber, "Rash boy! what brings thee hither?"

The Orphan started back in considerable agitation. He trembled, and the torch shook in his hands. Behind the column appeared a figure, so much increased by the shade in which it was placed, that it seemed perfectly gigantic—it approached with a menacing air, like an apparition of vengeance. Its imposing attitude seemed to announce power; but whether it was of good or of evil, the power of angels or of demons, that of the living or of the dead, appeared entirely doubtful to the astonished youth.

It drew near him: the cloak which enveloped it was thrown off, when, to the surprise of Alaméde, he saw it was Ipsiboé—the strange, the inexplicable Ipsiboé.

Links of gold were twined within her hair, in which, at equal distances, were inserted antique medals: one of them of larger size, fixed in the centre of her forehead, presented a head with enormous ears, like those of Midas; and, to complete this singular head-dress, an artificial branch of blossoming myrtle hung from the top of her tresses.

She wore a tunic of blue silk, lined with grey fur, and adorned with peacocks' feathers. Fastened to her shoulders by ribbons and knots, a royal scarlet drapery with ample folds trained behind her on the ground; two scarves crossed bore at her side a sun and a moon figured in precious stones. Round this sumptuous dress floated a gauze veil spangled with silver, which was thrown carelessly over her, and which, by catching against the objects she passed, seemed to impede the walk and motions of this majestic woman.

An equipment so uncommon, ornaments of so magnificent a description, a splendour seemingly so much out of place, astonished the youth, and made him forget at once the terrors which had before occupied him. His fears were dissipated at once. The splendid apparel of the Lady of the Morass seemed all at once to have changed the scene. The terrific had disappeared, and had given place to the burlesque.

"Rash boy!" repeated Ipsiboé a second time, "what do you seek? what is it you require?"

But this angry apostrophe had little effect upon him; it was not in unison with the temper of Alaméde. The giddy page tried in vain, or perhaps did not try at all, to repress the bursts of his thoughtless mirth: he was carried away by his vivacity; and kneeling on the ground, he replied, with a theatrical air,

"Queen of these obscure dominions! I come to take a part in your revels, and to ask a place at your festive board. Admit, I beseech you, one actor more in your theatre of wonders. If one may judge by the costumes, the parts must be worth playing indeed."

"Extravagant, foolish youth!" replied the Lady of St. Chrisogone, with dignity, "What a place have you chosen for your misplaced jesting—here at your father's tomb!"

"My father's tomb!" repeated the Orphan.

At his feet stood the coffin or chest of lead, covered with a piece of scarlet stuff which only partially concealed it from his eyes.

"And against whom are your sarcasms levelled?" pursued Ipsiboé; "against her who has been a mother to you?"

The page, shocked, and feeling the force of her reproof, acknowledged his fault, and with downcast eyes remained silent.

"And yet you aspire one day," said she, "to become a knight! Know, Sir, that these are the first laws of chivalry—He who follows the path of honour respects the secrets of another, however curious his disposition may be: and never insults a female, however strange her conduct may seem. No; the golden spur is not for such as you. Man announces in his spring what the produce of his summer shall be. He never will attain glory if he does not possess the noble, instinctive feeling of virtue, which, without being taught, prompts him to the performance of all the sacred duties of his station. Shame to him whose frivolous temper studies nothing, and laughs at all things. He is a mere automaton—possessing only the form of a man, but wanting the nobility of a man's soul."

As she spoke, her large black eyes were fixed upon him with an expression of tenderness and regret more overwhelming than words. Her tone was soft and sad, her deportment calm and majestic.

"Oh, my benefactress, my mother!" cried the Orphan, "I am to blame; I feel that I am.—But you have said that he who gave me existence lies in this coffin; you knew him then—perhaps you loved him. By the sacred ashes of the father, pardon the error of the son."

His prayer was irresistible. Ipsiboé extended her arms to him, and all his faults were forgotten.

A distant noise was heard. The Lady of the Morass appeared disturbed. She hastened to a door of the cavern which opened upon the staircase, and shutting it again precipitately, she returned to the youth with evident agitation. "Imprudent boy!" said she, "do you know what perils you encounter in this sanctuary? The members of the Grand Order over which I preside are assembled at St. Chrisogone. These caverns are beneath my dwelling. The *Invisibles* are at this moment in the conference-hall; and the place in which we are standing is the chamber of trial and of initiation: it opens only to those who are affiliated in our mysteries. By our statutes, and those unchangeable laws which we are bound to obey, any profane one who shall enter these sacred precincts ought to be put to death upon the instant. No protector, no power could save his life."

"Is this so?—Feroocious laws! Infernal caverns!"

"Peace!" interrupted Ipsiboé; "silence! your voice will be heard."

Casting his eyes around, the Orphan pursued, with a bitterness of tone, "Then this mournful and magic paraphernalia—these barbarous rites and signs—this secret tribunal, from which there is no appeal—these deeds of blood and darkness—are the attributes of your Invisibles! These pretended reformers are but—"

He did not finish his speech; for a menacing gesture from Ipsiboé stopped him. She cried, with a loud and solemn voice,

"Child, yet scarcely out of your cradle! do you presume to judge of men? Blind one, who hast lived only in darkness, dare you censure the light? Worm, scarcely perceptible, you creep, and yet you defy the eagle of the high heavens!—Tremble! the thunder is above your head."

"Why shall I tremble?" asked Alaméde impetuously. "I, whom no human threats ever yet intimidated? Let the hidden thunder burst! let your Invisibles appear! Here, in this spot, whatever may be the peril, whatever assault may be offered, whatever sentence may be pronounced upon me—here, with unblenching front I stand, and no secret or nocturnal power shall make me lower my tone."

(To be continued.)

## DISTRICT GRAND LODGE OF SOUTH AUSTRALIA.

A Quarterly Communication was holden at the Earl of Zetland Hotel, Adelaide, on 5th January, 1870. Present: Bros. the R.W. Arthur Hardy, J.P., D.G. Master (in the chair); Henry E. Downer, S.M., Deputy D.G. Master; His Honour Judge Gwynne, D.G.S.W.; Charles R. Darton, D.G.J.W.; Horatio T. Whittell, M.D., J.P., P.D.D.G.M.; Frederic Wickstead, P.D.G.S.W.; John T. Sagar, P.D.G.J.W.; William H. Graham, P.D.G. Treas.; John R. Gurner, D.G. Reg.; Ralph E. Luey, D.G. Sec.; Aulay Macaulay, D.G.S.D.; John Rudall, D.C.J.D.; William Hill, D.G. Dir. Cer.; Joseph S. Cope, P.D.G. Org.; John C. Bray, D.G. Purs.; John Hamlin, P.D.G. Purs.; William Price, P.M. 649; A. E. Davies, M.D., J.P., P.M. 872; James Martin, J.P., W.M. 584; the W.M. and J.W. 842; S.W.'s 423, 583, and 584; J.W.'s 423 and 583; and several visiting brethren.

The lodge, having been received by the W.M. and brethren of Lodge of Friendship with customary honours, was opened in due form. The officers' roll was called, and the D.G. Chap., D.G. Swordbearer, D.G. Org., D.G. Stds, Bright and Ashwin, were excused. Bros. D.G. Supt. Works, D.G. Dir. Cer., D.G. Stds. Fuller, Hill, and Paltridge were fined for non-attendance. The minutes of the last meeting were read and confirmed.

The R.W. the D.M.G. then proceeded to invest the D.G.S.W., D.G.J.D., and Dir. Cer. with their respective jewels.

The report of the General Committee for the last three months was then read—

"Report of the General Committee.

"To the R.W. the D.G.M. and District Grand Lodge of South Australia.

"Your Committee have little to report of interest since the last meeting, except that—

"The Lodge of Concord, No. 677, and the Albert Lodge, No. 927, have surrendered their respect warrants to the D.D.G.M., all the members in both lodges having called off and been regularly admitted into the Lodge of Friendship, No. 423. This your committee think a step in the right direction, as it has long been the opinion of brothers taking a great interest in the Craft that the number of lodges in Adelaide was too great.

"They are informed that the Freemasons' Hall is so near completion that the trustees hope to ask the R.W. the D.G.M. to consecrate it some time in the month of February next.

"They particularly call your attention to the return of the board of management of the South Australian Masonic Benevolent Fund, and trust that the brethren will respond

to the claims made therein by immediately paying up arrears of subscriptions.

"They have taken care that the proper notices have been sent to the various lodges of the proposal to increase the quarterage payable to the district, and if you are favourable to the motion you will have to carry it this evening by the vote of two-thirds of the members present."

"HENRY E. DOWNER, D.D.G.M., Chairman.  
"FREDERIC WICKSTEED, P.D.G.S.W., Secretary.  
"January 5th, 1870."

Bro. WHITTELL, P.D.D.G.M., proposed, and Bro. SAGAR, P.D.G.J.W., seconded—That the report be received and adopted.

The report of the committee and the balance sheet of the South Australian Masonic Benevolent Fund were then read.

A vote of thanks was then accorded to the Lodge of Friendship for the reception of District Grand Lodge on this occasion. There being no further business before the lodge it was then closed in due form.

BE AS WE USED TO BE.

By MRS. L. A. CZARENCKI.

Oh! for the happy days of youth,  
Those pleasant smiling days,  
When we dreamed by the rippling brook  
Or read some quaint old lays;  
Or, seated in a stilly hour  
Within the shady dell,  
The world seemed a fairy haunt  
Where we could ever dwell!

Life had then a thrilling charm  
Teeming with real delight,  
And all looked good and true  
That met our ardent sight.  
How dear beyond all expression,  
How blissful, how sublime,  
Without one doubt or shadow,  
Was that sweet summer time!

We love to think o'er it fondly,  
It was so cloudless and fair,  
No sin disturbed the beauty  
Of hours so pure and rare.  
Ah! for one day of joyous youth,  
See those we used to see,  
Love as we once did proudly love,  
And be as we used to be!

THE R.W. BRO. EARL PERCY, S.G. Warden of England, and P.G.M. Northumberland, was installed as W.M. of the Westminster and Keystone Lodge, No. 10, at Freemasons' Hall, on the 6th inst., by R.W. Bro. W. B. Beach, M.P., P.G.M., Hants, in the presence of R.W. Bro. the Lord de Tabley, P.G.M. Cheshire, and a large number of distinguished brethren.

We are informed that a meeting of the Knights of the Holy Sepulchre will shortly be held, when the arrangements for the annual assembly in May will doubtless be made. There are several vacancies in the Order, which is restricted to Red Cross Knights, provided they are also Royal Arch Masons. The Prelates or Presiding Officers must be Past First Principals of R.A. Chapters.

ON Wednesday, the 30th inst., the members of the Royal Strand Theatre presented Bro. Arthur Swanborough with a very elegant clock of elaborate workmanship, as a testimony of the high regard and esteem for his courteous and kind attention, and the high estimation he is held in by every member of the company.

ROYAL ITALIAN OPERA, DRURY-LANE.—The auditorium of "Old Drury" is about to undergo a complete transformation to adapt it for the requirements of the new opera company, which, under the able direction of Mr George Wood and his powerful company, will be no mean rival to the Mapleson-Gye Company at Covent Garden. Plans and drawings have been prepared by Bros. Marsh, Nelson, and W. Harvey, architects, and the whole works placed in the hands of Bro. W. H. Bracher, who remodelled the house under the same architects for Mr. Mapleson, in the short space of five days after the destruction of Her Majesty's Theatre, 1868.

MYDDLETON HALL, ISLINGTON.—On Tuesday night last the above hall was attended by a fashionable audience to witness Bro. Farquharson's entertainment entitled "Reminiscences of the Antipodes." Bro. Farquharson is a gentleman who has visited the colonies, and is very happy in depicting the humorous side of character. The descriptive part of the entertainment was interspersed with appropriate songs and recitations, some of which gained much applause from the audience. Perhaps he was most successful in a *travestie* in "Blue Beard," and a California election speech, which latter was delivered in the high-flown language peculiar to candidates for the American Legislature. Bro. Farquharson laboured well for the success of his entertainment, and deserved the applause which followed its close.

We are requested to state that the meeting of the Mount Calvary Rose Croix Chapter is postponed from the 8th to Thursday, the 21st inst.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

*Neptune Lodge, No. 22.*—This lodge met at Radley's Hotel, on Thursday the 31st ult., at three p.m., Bro. Thomas White, W.M., in the chair. The lodge was duly opened, and the minutes of previous meeting having been confirmed, Bros. Restel and Berger were raised to the sublime degree, and Mr. Robert Buxton Ward was initiated into the ancient mysteries. Bro. Thomas Fairweather (late of Phoenix 173) was unanimously elected a joining member. The P.M.'s jewel of the lodge was presented to Bro. Pratt for delivery to Bro. Salter, I.P.M., who was unavoidably absent from London. A handsome jewel was presented to Bro. Edward Hughes, "as a mark of the respect and esteem of the members of the lodge for the very able and efficient manner he has discharged the duties of Secretary to the lodge for the last eight years." Bro. Partridge presented a Book of Constitutions (which had formerly belonged to the Castle Lodge) and a vote of thanks was moved by Bro. Thomas Clark, P.M., seconded by Bro. Wilcox, P.M., and carried unanimously. Sums of five guineas each to the Boys' and Girls' Schools, were voted from the lodge funds. Bro. Marshall, P.M., moved—"That two guineas be given to the Masonic Life Boat Fund," of which the W.M. is a committee-man. Bro. Wilcox proposed for initiation Mr. William Rose (son of a former member). Bro. Harcourt, P.M., reminded the brethren of Mrs. Holt (a widow of the late Tyler), a candidate for the benefits of the Royal Benevolent Institution for Aged Freemasons and their Widows, and solicited the brethren to forward to him all the votes they could possibly obtain, as he was anxious to know at an early moment what prospect Mrs. Holt had of succeeding. Nothing further being offered, the lodge was closed in due form and the brethren adjourned to banquet. The visitors were Bros. White, Strongman (45), Catherwood (55), Blow, London (108), Gluckstein (141), Browne (228), Francisco (W.A. 485), Heester (788), Heatlman (858).

*Temple Lodge, No. 101.*—The W. Bro. Frederick J. Cox, the highly esteemed Master of this excellent lodge, presided on Tuesday, at the Ship and Turtle Tavern, over an assemblage of fifty brethren, and admitted to the second degree Bros. T. Cox and Lake; he then conferred in a most able manner the sublime degree on Bro. Pettifer. A strenuous appeal from various brethren on behalf of the several Masonic Charities was well responded to, after which the lodge was closed in ancient and solemn form, and the brethren adjourned to one of Bro. Charles Painter's elegant banquets. After which the usual loyal and Masonic toasts were proposed and responded to, that of the Visitors by the Rev. and W. Bro. Shepherd, P.M. 343, and Provincial Grand Chaplain of Essex, in an excellent and appropriate oration. In the absence of the Wardens the W.M. was well supported by Bros. J. H. Wynne, P.M., as S.W., and W. J. Clarke, P.M. 554, as J.W., there were also present Bros. Bond, P.M., Treas.; Tanner, P.M., Sec.; Reynolds, S.D.; Prince, J.D.; and Alex. Yates, as I.G. During the evening several excellent songs were sung, several of them with the W. Bro. E. Farthing's accompaniment on the piano. The Past Masters in attendance, as usual in this lodge, were Bros. Henry (father of the lodge), E. Farthing, T. Beard, Hastelno, S. May, J. H. Wynne, and W. W. Wynne.

*Royal Alfred Lodge, No. 780.*—This flourishing lodge met on the 25th ult., at the Star and Garter Hotel, Kew-bridge, under the presidency of the W.M., Bro. G. A. Littlewood, who was supported by his Wardens Bros. Longhurst and Lloyd; J. Smith, P.M. and Treas.; H. G. Buss, P.M., Sec.; S. May, P.M., and a very large number of the members, together with the following visitors: Bros. F. Adlard (P.M. 7); B. P. Todd (P.M. 27); C. Spagnoletti (P.M. 795, P.P.J.G.W. Berks and Bucks); Thos. Durkin (72), Geo. States, P.M., G.S. Lo.; W. Barringer (266), Shepherd (545), James Terry, (W.M. 1278); Geo. Pymm (W.M. 749), B. Clegg (I.G. 87), S. Balcome (1278), John Child (34), Thos. Parker (34), F. J. Hunt (276.) The business of the evening consisted of two raisings (Bros. Tarling and Moorcroft), and one passing (Bro. Seward), and both ceremonies were rendered by the W.M. in a very effective and impressive manner. The sum of forty guineas was voted to the Girls' School, to complete the amount of fifty guineas required to make the W.M. of the lodge a V.P. for ever; Bro. Littlewood himself being a Steward for the forthcoming festival of the institution in May next. Two gentlemen were then proposed for initiation, and the lodge was closed. The brethren then sat down to a sumptuous repast, and after the usual loyal and Masonic toasts had been duly honoured, the W.M. rose and said, that a most pleasing duty had devolved upon him, inasmuch as he became the medium of presenting to Bro. Buss, the respected Secretary of the lodge, a testimonial which would in some measure evince the esteem and regard in which he was held by the brethren. (Cheers.) In Bro. Buss they had a Secretary who not only fulfilled admirably the duties of his post, but whose good and kindly qualities had made him in every sense of the word "a brother amongst them." Turning to Bro. Buss, the W.M. then addressed him personally, and presented the testimonial, which was beautifully engraved on vellum, and handsomely framed and which bore the following inscription:—

"Royal Alfred Lodge, No. 780.

"Pursuant to the recommendation of the Audit Committee, and in accordance with a resolution proposed by Bro. William Hale, P.M., seconded by Bro. Ammon Beasley, J.D., and unanimously adopted at the regular meeting of the lodge, holden at the Star and Garter Hotel, Kew-bridge, on Friday, the 24th September, 1869. This testimonial, together with a purse of twenty guineas, be presented to Bro. Henry Gustavus Buss, P.M., as a mark of the

high esteem in which he is held by all the brethren, and as a slight acknowledgment of his efficient and invaluable services as Secretary to the lodge since its formation in February 1859.

(Signed on behalf of the lodge.)

GEORGE ALFRED LITTLEWOOD, W.M.  
ALFRED HENRY LONGHURST, S.W.  
HENRY LLOYD, J.W."

The W.M. concluded by requesting Bro. Buss to accept it as a memento of their affection, and hoped that he might live long to continue a member of the lodge, and to receive the honour which was his due. (Loud applause.) Bro. S. May having added a few suitable remarks, Bro. Buss, on responding, said that he was hardly able to the W.M. and the lodge for their great kindness. He assured them that he should ever prize the testimonial as an evidence of the kindly manner in which he had ever been received, and more especially in remembrance of the present occasion, when he saw so many old friends around him whom he loved and respected. The worthy brother concluded by again tendering his warmest thanks to the brethren. Bros. J. Smith and Hilton also made some observations in confirmation of all that had been said in praise of Bro. Buss. The health of the W.M. was given and received with great fervour and suitably acknowledged; and the toast of the "Visitors" was responded to by Bro. G. S. States, P.M. G. Stewards' Lodge. After a delightful evening the brethren separated, returning to town with a full conviction that they had thoroughly enjoyed themselves at the "Star and Garter," Kew-bridge.

*Whittington Lodge, No. 862.*—The last meeting of this lodge for the season, was held at Anderson's Hotel, Fleet-street, on the 21st ult. Bro. J. Weaver, the very efficient W.M., was in his place, supported by his officers and a goodly muster of the brethren. During the evening Bros. Bullock and Sissons were passed, and Bros. Nioll and Oswalt raised. A banquet followed, to which about twenty-five brethren sat down, including Bros. Brett, Thompson, Quilty and Little, P.M.'s; Salisbury, J.W.; Jones, S.D.; Frickenhaus, J.D., and Seeley, D.C. Bro. Carpenter, P.M. 177, responded for the visitors, and a very happy evening was spent by the brethren. The lodge, we are informed, will hold a summer festival in July.

MIDDLESEX

UNBRIDGE.—*Royal Union Lodge, No. 382.*—The installation meeting of this lodge was held at the Belmont Masonic Hall, on the 21st ult., when the W.M.-elect, Bro. W. H. Coulton, was ably installed into the chair of K.S. by the W.M., Bro. T. A. Adams, P.G. Purst. The lodge was honoured upon this occasion with a visit from the newly-appointed Provincial Grand Master, Col. Burdett, who was received with every manifestation of respect, and who expressed his satisfaction to find that the lodge was in such prosperous condition. The brethren afterwards partook of an excellent banquet at the Railway Hotel.

TEDDINGTON.—*Burdett Lodge, No. 1293.*—An emergency meeting of this new lodge was held at the Clarence Hotel, on Saturday, the 12th ult., The W.M., Bro. Col. Burdett, P.G.M. Middlesex, was in the chair supported by his officers as follows: Bros. G. Kenning, P.G. Steward, S.W. R. Kenyon, J.W.; R. W. Little, P.G. Sec., Treas.; W. H. Hubbard, Sec.; Major H. W. Palmer, S.D.; D. R. Still, J.D.; M. Edwards Acting I.G.; H. G. Buss, P.G. Treas., D.C. Messrs. Arthur B. Donnithorne and Thomas E. Hobday, were duly initiated, after which the lodge was closed, and the brethren enjoyed a happy evening together at the festive board under the presidency of their genial and much respected P.G.M., Col. Burdett.

PROVINCIAL.

SCARBOROUGH.—*Old Globe Lodge, No. 200.*—This lodge held its regular meeting in the Masonic Hall, Globe-street, on Wednesday, the 16th ult., when the following officers, &c., were present:—Bros. R. H. Peacock, W.M.; D. Fletcher, S.W.; G. H. Walshaw, J.W.; H. C. Martin, P.M., P.P.G.D.C., Sec.; H. Grover, S.D.; H. McKimley, J.D.; W. Milner, I.G.; I. Ask, Tyler; H. F. Rooke, A.M., P.P.J.G.W.; J. W. Woodall, P.M., P.P.S.G.W.; H. A. Williamson, P.M.; J. F. Spurr, P.M.; W. Peacock, P.M.; J. Fisher, P.M.; S. H. Armitage, W.M., 1248, and a full lodge of brethren. The minutes were read and confirmed, £5 was voted out of the lodge funds to a distressed brother, and some minor business having been transacted, the next business on the notice was, to present to Bro. William Foster Rooke, P.M., P.Z., P.M. Mark Masters' Lodge, E.C. 95, and P.E.C., K.T. Encampment Geoffrey de Bouillion, a very handsome gold P.Z.'s jewel, and a beautifully illuminated address, engrossed on vellum with each of the P.M. or P.Z., &c. jewels nicely introduced in colours; also the jewels of J.W., S.W., and P.S. second and third chair. The W.M. of the lodge, Bro. R. H. Peacock rose and said: Brethren, I shall now ask Bro. Woodall, P.M., as the Senior P.M. of this lodge present, to present in the name of the subscribers, a gold P.Z.'s jewel, and an address to Bro. William Foster Rooke. Bro. Woodall in making the presentation said: Brethren, it now becomes my very pleasing duty to present to Bro. Rooke this very handsome gold P.Z.'s jewel, and beautifully illuminated address, as a slight recognition of his zeal and earnestness for the good of Masonry in this town; he has filled the offices of J.W., S.W., and W.M. in the Old Globe Lodge; he was the founder and first W.M. of the Star in the East Lodge of Mark Masters; P.J. P.G.W. of this province, (N. and E. Yorkshire,) and that of P.S., the first, second, and third chair in the Holy Royal Arch, and E.C. of the Geoffrey de Bouillion Encampment of Knights Templar. He has been regular in his attendance at every meeting, most able and willing to do everything to promote the general good of Masonry, and his working in the various degrees has at all time commanded the admiration of all present. I shall now, without fur-

ther comment, present this jewel and address to Bro. Rooke. (This was done amidst the loud and continued applause of the brethren present.) Previous to the address, &c., being presented, mine host, Bro. J. A. Chapman, brought in the "Loving Cup," a large silver one, filled with wine, and placed it on a pedestal near the W.M., who at the conclusion of Bro. Woodall's speech took the cup in his hand, and thus addressed the recipient of the presents: Worshipful and dear Sir and Brother, in the finishing of this very pleasing duty, I have deemed it right to mark the occasion with more than usual routine ceremony, for I feel assured that through the noble and zealous manner in which you have filled the office of Master of each of the four lodges under this roof, it will seldom be our lot to meet on such an auspicious occasion again. This, I am fully convinced, will be reverted to as a "Red Letter Day" by the Masons assembling here. The "Loving Cup" which I shall now pass round, will enable each brother present to follow me in drinking your health and wishing you long life and uninterrupted happiness, Bro. Rooke, your very good health.—On the conclusion of this part of the ceremony, Bro. Rooke rose, amidst great applause, returned the compliment, and made the following reply: W.M., Past Masters, Officers, and Brethren assembled here, in rising to return thanks for the very valuable presents just presented to me, I must state, that although I have frequently spoken in public before, I feel at a loss to find language equal to my feelings on this occasion, but I will first tell you, it is just ten years ago this very night, that I was initiated into Masonry in this lodge. Yes, ten years ago this night I received the light of Masonry, and so much was I impressed with the good of Masonry on that night, that I at once made up my mind to go heart and soul into it. This I have done, as far as my time, &c., would admit of, and in passing through the past ten years I have had very much to please me; for instance, we have our Royal Masonic Benevolent Institution for Decayed Freemasons' and the Widows of Freemasons, the Royal Masonic Institution for Boys, wherein 100 boys are clothed, fed, and well educated, (our own lodge having become since my time, a vice-president of this admirable institution.) Also the Royal Masonic Girl's School, where a similar number of girls receive the same advantages. Yes, brethren, when I know that over £12,000 have been subscribed in one day for one of these institutions, I say Masonry is good; when I read of the shipwrecked mariner on a foreign shore being welcomed, clothed, fed, and taken care of till sent home to his native land happy and comfortable, and when I hear tell of the warrior and foeman, staying his hand on the sign of Masonry being given; and, finally, when the very pirate in his bloody deed, has stayed his hand and that of his followers, for the same reason, I say, there is a feeling of true brotherly love in Masonry wherever our lot be cast. And now, brethren, allow me to state that I return you my heartfelt thanks for these valuable presents, which will ever be cherished by me as the most valued in my possession, knowing as I do, that they are the spontaneous gifts of my sincerest friends; and in conclusion, let me add, that if I have been useful to Masonry, it will be my constant aim to still continue to be. (Bro. Rooke took his seat amidst loud and prolonged applause.) This having concluded the business of the evening, the lodge was closed in due form, and the brethren retired to refreshment, when a pleasant, fraternal, and enjoyable evening was spent.

#### ROYAL ARCH. METROPOLITAN.

*Pythagorean Chapter, No. 79.*—An emergency meeting of this new chapter was held at the Ship Hotel, Greenwich, on Thursday, the 17th ult., when the following Companions were present: Comps. J. H. H. Doughney, M.E.Z.; R. Boney, II.; W. West Smith, J.; T. Parridge, S.E.; J. Griffin, S.N.; J. R. Nash, P.S.; J. Halsey, (P.Z. 507); T. Simpson, (P.Z. 77); H. J. Wright, (S.E. 72); C. I. Paton, (I, 84, 97, 101), &c. The Chapter having been opened by the Principals, the minutes of the consecration and installation meeting on the 3rd inst., were read and confirmed. The ballot was then taken for the following brethren for exaltation. Bros. Trill, (P.M. 79); Bumstead, (P.M. 548); J. W. Ward, (P.M. 79); J. Barratt, (S.W. 871); C. Nash, (J.W. 79); W. Myatt, (J.D. 871); H. Roberts, (J.D. 79); J. Tracey, (79); J. S. Burls, (S.W. 79); C. M. Munday, (I.G. 79); J. J. Forbes Frith, (205); A. Drew, (S.D. 890); H. Thompson, (79); J. W. Reed, (S.D. 871); J. Fitzgerald, (79.) As joining members: Comps. C. R. Young, (13); H. J. Wright, (S.E. 72); T. Simpson, (P.Z. 77); Chalmers Izett Paton, (I, 84, 97, 101), &c. The whole of the ballots being unanimous Bros. Trill, Bumstead, Tracey and Roberts, being in attendance, were duly exalted to the supreme degree of the Royal Arch in a very able and impressive manner by the M.E.Z., (Comp. J. H. H. Doughney,) assisted by Comps. R. Boney, II.; W. West Smith, J., and the rest of the Companions. A code of bye-laws was then read, and it was resolved that they be submitted to the Grand S.E., (Comp. Hervey,) for approval. Bro. Richard Waterhouse, Pythagorean Lodge, No. 70, was proposed for exaltation at the next convocation of the Chapter. Comps. R. Trill, was appointed 1st Asst. S., and E. Bumstead, was appointed 2nd Asst. S. Comp. Smith then asked the sanction of the M.E.Z. and the Chapter, for the formation of a Chapter of Instruction, to be called "The Pythagorean Chapter of Instruction." This request was acceded to with acclamation. The Chapter was then closed in due form, and the Companions repaired to an excellent banquet, for which this hotel is so noted, and the remainder of the evening was very pleasantly spent, and enlivened with a little harmony.

*Domestic Chapter, No. 177.*—This chapter met on the 25th ult. at Anderton's Hotel, Fleet-street. Comp. R. Wentworth Little, M.E.Z., opened the chapter, with the

assistance of the Principals and Past Principals, and having inducted his successor, Comp. J. Coutts, into the chair of Z., then installed Comps. W. J. Gilbert as H., and G. Wilson as J. The other officers being Comps. J. Smith, P.G.D.C., P.Z., Treas.; H. G. Buss, P.Z. E.; T. Cubitt, N.; J. R. Foulger, P.S.; J. W. Barrett and A. Hayward, Assistants; J. Weaver, Org. The new M.E.Z. then very ably exalted Bro. Harrison, S.D., 27 into the Order of the R. A. A P.Z.'s jewel was presented during the evening to Comp. Little, who expressed his thanks in suitable terms. The P.Z.'s present besides those already named were Comps. W. Carpenter, J. Brett, E. Sisson, C. A. Cottebrune, and C. B. Payne. Comp. G. S. States, P.Z., responded for the visitors, who were four in number. A most pleasant evening was spent, and the manner in which the new Z., Comp. Coutts, presided was such as might have been expected from so tried and trusty a Mason, it being well-known that during his two years tenure of the chair in the Egyptian Lodge, No. 27, he earned the goodwill and confidence of all his brethren.

#### PROVINCIAL.

*LIVERPOOL.—Chapter of Liverpool, No. 292.*—The regular meeting of this chapter was held at the Masonic Temple on the evening of Monday, the 4th inst., when a goodly number of companions met to do honour to the installation of their Principals. The chapter having been opened, the ceremony was conducted by Comps. Thos. Wylie, P.Z., with the assistance of Comps. Hamer, P.Z., Hess, P.Z., and Laidlaw, P.Z. The three Comps. elected at the previous chapter for the honours of the chairs were installed, Comp. J. Mercer Johnson, M.D., as M.E.Z.; Comp. R. Wylie, P.Z., as H.; and Comp. R. S. Williams as J. Afterwards, the officers were invested, in accordance with the previous election, as follows.—Comp. Pelham, P.S.; Comp. Hurtwick, S.E.; Comp. Dod, S.N.; and Comp. Thos. Wylie, P.Z., Treas. Comp. W. H. Ball was then elected and invested J. There being no further business for the consideration of the chapter it was duly closed, and the comps. adjourned to the Adelphi Hotel, where an excellent banquet awaited them, and under the presidency of their M.E.Z., a very agreeable and harmonious evening was spent.

#### SCOTLAND.

*INVERNESS.—St. Andrew's Royal Arch Chapter, No. 115.*—The Vernal Equinoctial festival of this Chapter was held on Tuesday, the 22nd ult., in Freemasons' Hall, which was tastefully decorated for the occasion. Three arches, covered with ever-greens extended across the hall, and a Masonic device by Mrs. Ellis, which was suspended from the "keystone" of the middle arch, was much admired. The following Companions were present, viz.: Comps. John Ellis, 1st Prin. Z.; J. Sharp, 2nd Prin. II.; G. Ballingall, 3rd Prin. J.; W. McKenzie, P.Z.; W. McKenzie, P.H.; J. Cook, P.J.; D. Fraser, Scribe E.; W. Martin, Scribe N.; F. Rennie, Treas.; J. Watson, 1st. Soj.; John Campbell, 3rd Soj.; L. Fotheringham, Janitor; J. Cowan, C. Macfarlane, and D. Noble. It was agreed by the Chapter, that the Companions should write to their lady friends to be present. The following ladies attended, viz.: Miss Ballingall, Mrs. Campbell, Miss Cook, Mrs. Cowan, Mrs. Ellis, Mrs. Elgin, Misses Elgin, Miss Forbes, Miss Fraser, Mrs. Martin, Misses McKenzie, Miss Munro, Mrs. Noble, Mrs. Rennie, and Mrs. Watson; and the result has been such a splendid success, that it is hoped that the ladies will again and again grace our festive meetings with their presence, and contribute, as they have done at this time, so very much to the social harmony and enjoyment which should distinguish all the meetings of the Order. The Masonic business of the Chapter having been disposed of, and the chapter closed in ancient form, the Companions joined the ladies and sat down to an excellent banquet, the M.E.Z. in the chair, and the Croupiers were 2nd Prin. Sharp, and 3rd Prin. Ballingall. The M.E.Z. gave the usual loyal toasts, followed by "The Supreme Grand Royal Arch Chapter of Scotland," and "Foreign Grand Chapters." Comp. D. Fraser, Scribe E., proposed "The Three Principals," of whom he spoke in high praise for their attention to the high duties of their offices, and the best interests of the Chapter, and as Companions who are deservedly held in the highest esteem for their personal worth as well as their Masonic abilities. The toast was received with all the honours. Comp. Ballingall, J., returned thanks in a very eloquent manner, and proposed "Success to No. 115," which was heartily responded to. Comp. Cowan proposed "The other Office-bearers of the Chapter," and Comp. Martin, Scribe N., acknowledged the toast. The other toasts were, "St. Mary's and St. John's Mason Lodges, Inverness," by Comp. Sharp, II.; "The Magistrates and Council of Inverness," by Comp. Ballingall, J.; "The Town and Trade of Inverness," by Comp. Watson; "The Press," by Scribe E.; Comp. Sharp proposed "The Ladies," for whom the Scribe E. replied, concluding, in the name of the unmarried, in the words of the daughter who expressed satisfaction with her father's explanation of Masonry:—

"I'm much obliged, I thank you from my heart,  
All you have said I have not understood;  
But Masonry, I'm sure is very good;  
And if to marry 'tis my lot in life,  
If you approve I'll be a Mason's wife."

At intervals during the proceedings there were songs and recitations by several ladies and Companions, which were excellently rendered, tending greatly to the enjoyment of the meeting. Dancing followed, and was kept up with great spirit till an early hour, when the party broke up. The whole proceedings were of a most interesting and gratifying character; and now that the admission of the ladies, for the first time, to the annual festival, has proved so very successful and enjoyable, the Companions resolve to renew, from time to time, the invitation to meet them on the Compass and Square within the Royal Arch.

#### The PUBLIC NIGHT of the CHAPTER of PRUDENT BRETHREN, No. 145.

The Public Night of the Chapter of Prudent Brethren was held at Freemasons' Hall, Great Queen-street, on the 31st ult., and attracted, we believe, the greatest gathering of Royal Arch Masons that was ever witnessed in the Metropolis. The chapter was opened in due form, about 60 Principals assisting in the ceremony, and the companions were then admitted to the number of nearly 200. Amongst those present we made a note of the following:—Comps. J. Boyd, Z. 145; G. J. Sharpe, H. 145; W. Carter, J. 145; G. S. States, P.Z., E. 145; J. Brett, P.Z. 177, 975; R. Wentworth Little, P.Z. 177, 975; N. Bradford, P.G.D.C.; A. Macdonald Ritchie, D.G. Sup., Madras; C. A. Cottebrune, P.Z.; Rev. W. Bramwell Smith, P.Z., P.G.R. Warwickshire; E. H. Patten, P.Z., P.G.S.B.; J. Bowes, P.Z. 129; W. Bartlett, Z. 187; J. Robinson, P.Z.; E. P. Albert, P.Z.; W. Carpenter, P.Z. 177; F. H. Gilbert, J. 534; T. Fenn, P.G.D.C.; Hyde Pullen, P.Z., P.G.D.C.; G. Bolton, P.Z.; F. Adlard, P.Z.; J. Coutts, Z. 382; W. Mann, P.Z.; E. Sisson, P.Z.; J. Dixon, P.Z.; Rev. C. J. Martyn, G. Chaplain; H. J. P. Dumas, H. 167; W. Pope, Z. 752; J. Stohwasser, P.Z.; A. A. Richards; A. A. Pendlebury, P.Z. 975; S. Mullens, 753; A. Eskell, P.Z. 188; G. Brown, P.Z. 169; J. Newton, E. Grant, W. Tavener, W. J. Meek, F. Bennoch (P.Z. 2), J. F. Berry, J. G. Manby, W. G. Hallett, W. J. Ferguson, J. Bracher, T. Smith (199), T. Littlecott, J. Slack, L. May, J. Harwood, T. Bull, J. W. Free, W. Jones (of Wigton), T. Gill, J. W. Barrett, J. Bulmer, T. K. Tippet, W. B. Crabb, J. Last, J. Self, C. G. Smith, W. H. Hubbard (P.Z. 975), Swinford Francis (P.Z. 8), J. Weaver, C. C. W. Griffiths, C. B. Payne, E. Stanton Jones, F. Hockley, T. Parker (507), G. Powell, W. Noak, W. H. Green, D. Samuels (P.Z. 188), W. West Smith (J. 619), J. C. Thomas, T. R. Nash, C. Coote, J. Cooper, T. R. Parker, G. Summers, J. G. Webb, A. Oberdoerffer, T. Winsland, J. Headon, D. W. Finney, S. Headon, J. Mortlock, E. Baxter (P.Z. 8), H. Moore, D. Forbes, F. G. Baker (P.Z. 753), W. Platt, F. Avrillon, L. Mercik, H. J. Perry, F. Ridley (of Bombay), E. Gotthiel, G. A. Henley, J. F. Creswick, W. J. Jones (145), Y. Rosenstock, R. A. Brown, J. B. Poole, T. Cubitt, J. Abrahams, J. J. Berry, G. Kenning, Newton Bridges, W. F. N. Quilty, E. Roberts, W. Bright, C. A. Long, W. Hilton, C. Willcox, E. Cronin, T. Cox, H. Roberts, C. W. Duke (40), E. Baldwin (H. 40), H. Massey (J. 619), W. Dodd (975), J. McKiernan, G. Wilson (J. 177), J. Bellerby, *cum multis aliis.*

Comp. GEORGE S. STATES, Scribe E., P.Z., 534 and 742, then read the summons convening the Convocation, after which Comp. R. WENTWORTH LITTLE, P.Z. 177 and 975, delivered the following oration upon Freemasonry, alluding more particularly to the Order of H.R.A.:

Companions, having been requested to deliver this evening an address upon Freemasonry in general, with especial reference to the Royal Arch Degree, I make the attempt with great pleasure but at the same time with great diffidence, surrounded as I find myself to be on the present occasion by so many members of the Order whose Masonic attainments and general knowledge far better qualify them for the fulfilment of the task. It would be useless to detain you, Companions, by any laboured, and possibly futile, effort to trace the history of the Masonic Fraternity through its successive developments in those ages of the past whose records are overlaid with romantic traditions and incredible legends. But it may be remarked generally that narratives which were accepted as authentic history by our forefathers are now in many instances considered not only inaccurate in detail but positively fabulous in substance. The inventive powers of imagination were no more confined to the poets and rhapsodists of ancient times, than we find to be the case in our own era, when it is well known that the most conflicting accounts of precisely the same event find credence in different quarters; those most highly tinged with romance, or what we now term most "sensational," being as a rule more readily received by the public. The historians of antiquity were, however, to a great extent destitute of the means which we now possess of sifting and analyzing the evidence relating to circumstances alleged to have transpired in the history of mankind; besides which they frequently gave a colour to certain events to suit the views of those despotic princes and potentates whose favor they desired to enjoy. To a love for the marvellous and a credulous enthusiasm, which are ever present in many minds, may also be ascribed many of those embellishments of history which are as purely fictional as the travels of Gulliver or the adventures of Robinson Crusoe. The genius of antiquity delighted in exalting heroes and kings to the rank of gods, thus investing their deeds of valour with a halo of romantic glory, while the deification of the elements of nature and of the good and evil passions of man gave an unbounded scope to imagination and warped the faculties of reason. The traditions of Freemasonry are, however, free from the gross improbability of many ancient legends; they possess a consistency and coherence which are the attributes of truth, and it cannot be denied that their import is reconcilable with all our conceptions of the history of mankind in every age of the world. Masonic traditions not only bear the impress of truth, but they develop by a series of symbolic revelations, all that is true and noble in our nature. In the degree of Entered Apprentice, Freemasonry unfolds to the neophyte the primary duties of man to his Maker, to his neighbour, and to himself. Emblematically, he enters upon a new state of existence, and is required to put off the old Adam of darkness, and to array himself in garments of light. The beauty of brotherly love—the surpassing sweetness of charity—is presented to his view, and around his soul are erected the impregnable ramparts of Temperance, Fortitude, Prudence, and Justice. In the second degree, he becomes a fellow-labourer in the temple of wisdom, and is taught to contemplate the works of the Creator with

becoming reverence and love. The claims of intellect and the supremacy of mind over matter are carefully inculcated, thus blending science with morality, and good fellowship with both. He then approaches the sanctum sanctorum where the last great lesson is imparted, and the last grand mystery of our mortal existence revealed. Then, indeed, will he prove the reality of Freemasonry, when the precepts he has heard, and the virtues he has acquired in his former progress can alone sustain his steps, and pour balm and consolation into his stricken spirit. The chief object of our institution can be thus readily traced in the three degrees of Craft Masonry, and it may be summed up briefly as the attainment of knowledge—that true knowledge which will enable us to realise our duties in this life, and to prepare for a more glorious hereafter. It may, however, be fairly said, that if the Master Mason's degree contains all that is really essential in our symbolical system, of what use is the Order of the Royal Arch? In entertaining this question, Companions, it may be proper to note that the Grand Lodge of England distinctly recognises the Royal Arch simply as the complement of Master Masonry, and that even in other countries, where certain degrees are interposed between the third and the Royal Arch, the latter is still regarded as the key-stone of the Masonic structure, and as comprising the very essence of Freemasonry. We must therefore combine the allegories, and endeavour to comprehend their relations to each other. The Master Mason's degree is manifestly incomplete, and the deficiency is supplied in the Chapter. The first teaches the inevitable mortality of man, while the second clearly reveals that from darkness and desolation the light of truth shall come forth to shine again, and rejoice the hearts of the faithful few who have laboured for the honour and glory of the Most High. The Royal Arch degree establishes the sublime idea that in the knowledge of God are comprehended peace on earth, and happiness hereafter; it conducts us beyond the very portals of the grave, and proves that from the ruined foundations of our earthly life, a celestial temple shall arise, rich in the brightness of the Divine presence, and irradiated for ever with the splendour of the Eternal Name. Nor are the practical lessons to be derived from a study of its traditional history less interesting or valuable than those of the preceding degrees. From the example of the men of old we are taught to work with trowel in hand, ever cementing and consolidating the spiritual edifice of Faith, Hope, and Charity, while the sword by our side typifies our readiness to encounter the enemies of truth, and resist the attacks of the lawless Samaritans who wilfully disturb our peace. But I must not trespass further upon your time, although the observations I have made present but a faint outline of the ineffable sublimity of Royal Arch Masonry. It is for us, Companions, to apply its teachings to our lives, and to model our conduct upon the principles it unfolds. As the poet says—

“So live, that—when thy summons comes to join  
The innumerable caravans that move  
To the pale realms of shade, where each shall take  
His chamber in the silent halls of Death—  
Thou go not like the quarry-slave at night  
Scourged to his dungeon; but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.”

Thus, by a contemplation, not only of death, our certain destiny, but of the mysterious future which follows—the life which is to come—we shall be the better enabled to perform our duties in this world, and to enjoy that heritage of immortality which awaits us in the mansions of eternal bliss.

The first clause of the first section was then worked by Comp. E. GOTTHIEL, [S.N., 1056; the second clause of the first section by Comp. W. WEST SMITH, J. 79; and the third clause of the first section by Comp. W. GREEN, 1st A., 619.

Comp. JAMES BRETT, P.Z., 177 and 975, then most fluently and correctly delivered the address and charge of the first section and illustrated the symbolism of the Royal Arch jewel and Platonic bodies, the warmest applause being accorded to his magnificent working.

Comp. F. H. GILBERT, J. 534, gave the historical lecture, and was followed by Comp. BRETT, who recited the closing address and charge to the third chair, and also the exordium to the chair of II.

Comp. G. J. SHARPE, H., 145, delivered the symbolical lecture; after which Comp. BRETT again came forward and gave the closing address and charge to the second chair, also an illustration of the trowel, ribbon, the four principal banners and ensigns.

Comp. JOHN BOYD, M.E.Z. 145, P.Z. 534, in a very able manner explained the traditional ceremonies and mystical part of the Royal Arch degree, when Comp. BRETT concluded with the interesting history of the Rod of the Patriarch Moses.

The M.E.Z., Comp. JOHN BOYD then addressed the companions present, thanking them for their attendance, and bespeaking their support to a movement in contemplation which had for its object the special advancement of Royal Arch Masonry.

The M.E.Z. having enquired whether any Companion wished to say anything, Comp. W. CARPENTER rose and said, he felt much as he should think one would feel who rose to invite them to a meal of chaff, after they had partaken of a well-spread table, or to offer them a handful of dross after they had been laden with nuggets of fine gold. But apart from the striking contrast that must be presented between anything he could say and the beautiful addresses they had listened to that evening—addresses pregnant alike with beauty and instruction—there was one consideration, which, but for the duty that had been laid upon him, would have compelled him to retain his seat in silence, and leave to some one else that which he had now to attempt, and which but for a consciousness of inability would have been a very pleasant task. Comp. Carpenter then

continued:—One of our poets has said, “Who'd govern freemen should himself be free,” evidently intimating that no man is fit to sit in judgment on another who is not at least on an equality with him. If this is true of ruling men, it is also true of criticising them, for who that is himself ignorant on a subject is fit to pronounce a judgment upon the capabilities of another for the handling of it, or to enter upon a critical examination of anything he may say or do in relation to it? But although this is accepted as a sound canon of criticism, it must not be taken without exceptions. There are criticisms which we feel ourselves compelled to indulge in, whether we will or no, and whether we be competent to set ourselves up as critics or no. These criticisms may not be very definite, nor very satisfactory to others, but for ourselves they suffice, and, as I have said, we have them forced upon us, without the exercise of any volition on our own part. If, for example, we stand before the paintings of great masters, or the work of an accomplished sculptor; or if we listen to the composition of a great musical composer, such as Handel or Beethoven, ignorant though we may be of the principles and rules of art, pictorial and musical, we find certain impressions made upon us, bearing some relation or proportion to the artistic work we are looking upon or giving ear to. That love and perception of the true and beautiful which we all possess, in a greater or lesser degree, impart a critical faculty to our feelings, and they pass a judgment upon the composition, if our judgment itself do not. I feel myself in the position of one of these ignorant critics this evening. I rise to say something upon a subject on which I am by far too uninformed, too ignorant, to pass a critical judgment; but without being capable of analysing the feelings by which I have been swayed, I know that I have been beyond measure gratified, and that the gratification arises from a sort of instinctive perception of the truth and beauty of what I have seen and heard. So far, and no further—that is this ground, and no higher one, do I venture to give a sort of reason for standing before you, just now. Companions, our great dramatist has said, there are “tongues in trees, books in the running streams, sermons in stones, and good in everything.” If that is beautifully true of the sublime teachings of nature, it is true, also, of the sublime teachings of Masonry, both Craft and Arch. And as it is with nature, so it is with Masonry. The more we look into the wonderful works of the G.A.O.T.U., and the more we look into the wonderful symbols of Masonry, the more do we discover to wonder at and admire, until we are forced to exclaim, Oh wonderful wisdom and power divine! and then, oh wonderful Masons—oh wonderful Masonry! To-night, Companions, we have had unveiled to us the arcana of Royal Arch Masonry, and we have all felt that it is indeed wonderful, wonderful that in these palpable symbols, which externally are not very significant, such profound and beautiful truths should lie hidden, until they are diligently searched for; and which to most of us, perhaps, would remain hidden, were they not drawn forth and expounded and illustrated by those who, like our Companion Brett, have bestowed upon them long and laborious study. You all remember, no doubt, the extraordinary vision of the prophet Ezekiel, by the river Chebar, in which he saw those wonderful cherubic symbols, each having four faces—those of a lion, a man, an ox and an eagle, and which were accompanied by an equally wonderful symbol, representing four wheels, having one likeness, and their appearance and their work as it were a wheel in the middle of a wheel; and they were animated by the spirit of the cherubim, joining whithersoever they went, moving on the earth or rising up into the heavens. No, it seems to me that these Masonic symbols of ours have to-night been animated by the intelligent spirit of their able expositor, who has infused into them life, and imparted to them a power of speech, which we should never have heard, perhaps, but for having been present. There are men who can look upon a magnificent landscape, and see nothing more than the form and colours of the objects of which it consists, although the divine faculty within feels that there is something beyond and above these. So there are Masons, so-called, who see nothing beyond the outward and visible form in the most pregnant and beautiful of Masonic symbols; who never think of those deep and precious truths they are intended to teach, and to impress upon us. But that cannot be so with any who have been here to-night. However apathetic we may hitherto have been, however indolent in our Masonic researches and studies, however imperfectly acquainted with the vast stores of knowledge and wisdom comprised in our symbolic rites and ceremonies, we can remain so no longer. We cannot have listened to the beautiful expositions of truth and the eloquent dissertations on its usefulness, without having had some impression made upon us, some impression which will remain and germinate, and stimulate us to study; and if so, we shall feel that we owe a large debt of gratitude to those who have brought us together, and provided for us such a feast of fat things, as that of which we have so bountifully partaken to-night. Feeling this, and with the assurance that you all feel as I do, I have great pleasure in moving that “the thanks of the visitors be given to the companions who have so ably unveiled the arcana of Royal Arch Masonry this evening, and to the Chapter of Prudent Brethren for affording them the opportunity of listening to so instructive and beautiful a series of Masonic teachings.”

The proposition was seconded by the Ex-Comp. the Rev. W. BRAMWELL SMITH, P.G.C. and P.G.R., Warwickshire, who expressed, on behalf of the Provincial companions, the intense gratification with which they had witnessed the proceedings of the evening. It is unnecessary to add that the resolution was carried by acclamation.

The chapter was then closed, when Comp. BRETT delivered a very beautiful closing address, the language of which deserves to be written in letters of gold, as a com-

plete exemplification of those principles which are at once the foundation and the glory of Freemasonry.

A more useful undertaking can scarcely be imagined than that which was so influentially supported on the 31st ult., and we congratulate the Chapter of Prudent Brethren—especially its efficient officers—upon the successful initiative they have taken in so important a movement.

#### ORDERS OF CHIVALRY. KNIGHTS TEMPLAR.

*The Loyal Brunswick Encampment.*—The regular quarterly convocation of the Loyal Brunswick Encampment of Knights Templar took place at St. George's Hall, Stonehouse, on Thursday last. A large number of Sir Knights assembled, and amongst whom were Dr. Dowse, P.E.C., R. R. Rodd, P.E.C., P.G.S.B., J. Thomas, P.E.C., J. Matthew (Tavistock), P.E.C., I. Watts, P.E.C., E. T. Arnold, J. S. Bayly, Col. Fitzgerald, G. Hilson, F. R. Tomes, Dr. Metham, Col. J. Elliott, R.M. and R.V., Major Rundle, 52nd Regiment, Dr. Kerswell (St. Germans), J. G. Clare, R. Lose, E. C. (Veteran Encampment), V. Bird, P.E.C., and Davis, Harvey, Hifley, Port, the P.G.C. The Rev. John Huyshe was unavoidably absent upon important business in London connected with the Masonic Orphan Boys' School. The duties of the absent E.C. John Sadler were ably performed by I. Watts, P.E.C., assisted by R. R. Rodd, P.E.C., P.G.S.B., who received and installed companions Dr. Blake and C. Leigh, R.N., Sir Knight J. G. Clase also rejoined the Encampment. The interesting ceremony was then performed of installing and saluting Sir Knight Dr. L. P. Metham as E.C. of the Loyal Brunswick Encampment. The new Sir Knight, after suitably acknowledging the compliment, appointed the following Sir Knights as his officers:—Captain G. S. Shanks, P.E.C., P.G.S.B., and T. S. Bayly, 1st and 2nd Captain of Columns; Col. Fitzgerald, Prelate; G. Hilson, Registrar and Chancellor; J. Watts, P.E.C., Treasurer; Major Rundle, 52nd Regiment, Expert; F. R. Tomes, Captain of Lines; R. R. Rodd, P.E.C., P.G.S.B., Almoner; Dr. J. S. Tucker and C. Leigh, R.N., Standard Bearers. After the business was over, the Sir Knights adjourned to the Globe Hotel, where the annual gathering has for many years taken place, and sat down to a banquet of the most *recherché* description. The E.C. gave the usual loyal and Templar's toasts, which were duly responded to, especially the one, “Success to the flourishing and prosperous Loyal Brunswick Encampment.”—*The Western Daily Mercury.*

**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 doctors' bills.” Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & CO., Homœopathic Chemists, London.—[Advt.]

**MASONIC STATIONERY** is supplied advantageously by Bro. T. BEEDLE, High-street, Weston-super-Mare, Somerset, who executes Relief and Cameo stamping on his own premises. Bro. Beedle's Steel Pen is a really good pen, and he sends 12 dozen, per post, for twenty stamps.—[Advt.]

**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. 6d.—[Advt.]

**HOLLOWAY'S OINTMENT AND PILLS.**—Healing not Harmful.—No application has met with the same universal approbation for curing all external ailments as that which this unguent has received. Sores, deep ulcers, foetid discharges, burns, blistered surfaces, and many similar affections are at once soothed and on the road to soundness by Holloway's Ointment. With his Ointment and Pills the wealthy may save themselves much suffering, and the poor may help themselves to health, since these medicaments are reasonable in price, and can be purchased in every hamlet. They have effected cures of stiff, swelled legs, and lacerated limbs, and opened out the prospect of a happy future after hope of recovery had been given up.—[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. Kernott, 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. 1/2d., 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.

## TO SUBSCRIBERS. GOOD FRIDAY.

THE FREEMASON for the week ending April 16 will be published on THURSDAY Morning, the 14th. Advertisements for that number must reach the office before Noon on WEDNESDAY, the 13th.

### Births, Marriages, and Deaths.

#### DEATH.

MOORE.—On the 1st inst., at the Globe Tavern, Royal-hill, Greenwich, Bro. James Moore (P.M. 140, P.Z. 13), well respected by all who knew him.

## The Freemason,

SATURDAY, APRIL 9, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains. The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d. Annual Subscription, 12s. Subscriptions payable in advance. All communications, letters, &c., to be addressed to the EDITOR, 2, 3, and 4, Little Britain, E.C. The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

### MASONIC INSTRUCTION.

THE science of Freemasonry has never been better exemplified, nor the wealth of meaning veiled in its symbolism more clearly displayed than it was upon the last day in March, when several Companions of the Royal Arch Degree unfolded the hidden mysteries of the Order at Freemasons' Hall, to the largest assembly of Royal Arch Masons probably ever witnessed in England. We confess that we were rather incredulous as to the numbers expected by some more sanguine brethren, but the result must have surpassed even *their* anticipations, and we are certain it reflected great credit upon the promoters of the movement, by whose exertions so important a success was achieved. For the benefit of those of our readers who reside at a distance from the metropolis, it may be necessary to state that we allude to the "Public Night" of the "Chapter of Prudent Brethren," No. 145, when the lectures, addresses, and ceremonies of Royal Arch Masonry were rehearsed with a degree of perfection which commanded the approbation and applause of all present on the occasion.

Some years ago, such a demonstration—for in point of numbers, and talent it may fairly be so considered—would have been deemed simply impossible even in London. The apathy which then prevailed amongst the Craft generally was more especially observable in the Royal Arch Degree; the work was practically in the hands of a few members who installed Principals and exalted Companions after a very antiquated fashion, resting perfectly satisfied provided there was no perceptible hitch, and leaving quite unsounded the hidden depths of Masonic philosophy. We are, however, far from denying a due meed of praise even to those brethren, for if it had not been for their agency the ceremony itself might have been handed down to posterity so mutilated and deformed as to have borne little trace of its pristine beauty. But how much greater is the merit of those earnest

men by whose unceasing efforts a real revival has been effected! The ceremonies of Royal Arch Masonry are now not only better worked, but better understood; while the lectures, which develop such a series of important truths, have been rescued from positive neglect and oblivion solely by the perseverance and industry of a band of brethren at the head of whom must undoubtedly be placed Comp. JAMES BRETT. It must have been truly gratifying to that estimable brother to find that the good seed which he has sown has not fallen upon the waste and barren places, and if ever a thrill of pride be pardonable, it was assuredly so in his case, when he found himself supported by so many eminent Masons, assembled under the auspices of the Chapter of Prudent Brethren. Nor can the courtesy, the ability, and zeal of the First Principal of the Chapter, Comp. John Boyd, and his worthy officers be readily forgotten by those who had the pleasure of hearing the illustrations of Masonic science which were provided under their presidency. However, the unexampled success of the experiment is in itself a reward, and we must now look forward to the practical results which ought assuredly to follow.

In the first place, the Order requires a Chapter of Instruction which shall be as much an exemplar to Royal Arch Masons as the "Emulation Lodge of Improvement" is to the Craft. Why not have an "Emulation Chapter of Improvement," and hold it at Freemasons' Hall? There can be no difficulty now. We have, fortunately, in Comp. Brett, a Preceptor whose knowledge of the R.A. lectures is so comprehensive and complete that no better instructor can be found, or indeed desired. Let all who are interested in this question consider the benefit that must accrue to the Order from the promulgation of an orthodox ritual for the Royal Arch Degree, under the authority of the Supreme Grand Chapter of England, for every brother will readily admit that the vitality which now so powerfully pervades the English Craft must not only be maintained but strengthened and extended to the remotest limits of our Masonic empire.

The interest in the history and ceremonial observances of Freemasonry which is now so widely felt must be stimulated and nourished, by imparting a reality to our mystic rites, and by thoroughly interpreting both what they suggest and what they signify. It is more peculiarly the province of Royal Arch Masons to persevere in the elucidation of truth, as within the sacred precincts of the Chapter they preserve memorials of Him who is the Father of Wisdom, Truth, and Knowledge. A thorough study of the arcana of Freemasonry will prove not merely a task but a pleasure, and will well repay the time and attention it requires.

Symbols have ever been used by mankind as the visible expressions of intangible ideas and abstract principles, so that the man who is comparatively unacquainted with symbolism, is ignorant of many pages in the great book of the world's history. The mythologies of ancient Egypt, Persia, India, and Greece teem with countless ex-

amples of this occult science, which are incomprehensible to the uninitiated. But we have said enough to show the necessity for the *immediate* formation of an authoritative Chapter of Instruction, and we invite our readers to co-operate in the movement which has been so auspiciously inaugurated by the Companions of the "Prudent Brethren" Chapter.

The result is no longer doubtful, as the great meeting on Thursday week amply demonstrated. Let us therefore strengthen the hands of those zealous workmen by whose exquisite skill the temple has been restored to its original glory. All honour to the true sons of light, by whom the pall of darkness has been removed, never again, we hope, to overshadow the labours of English Royal Arch Masons, or to veil the splendour of a sublime institution which is founded upon the Knowledge of God, and cemented by deeds of charity and kindness to all mankind.

### Multum in Parvo, or Masonic Notes and Queries.

#### THE "RED CROSS" ORDER.

It seems to me very clear that the above Order has produced quite as unequivocal evidence of its connection with Freemasonry during the latter part of the last century as any other of the chivalric degrees that claim protection under the wing of the Craft.

It also is certain that H.R.H. the Duke of Sussex was chief of this Order, and that its meetings were held subsequent to the "Union" by virtue of the "Articles of 1813."

The present "Red Cross of Rome and Constantine" is the *revived* original Masonic Order of the last century, consisting at its revival of one or more of the members of the old body and others created by such as "Knights Grand Cross."

W. J. HUGHAN.

I should not have again presented myself to your readers until you had been able to favour us with a perusal of the report alluded to by R. W. L. at page 151, but his communication at page 163 induces me to submit a few remarks upon the evidences there offered in reply to my enquiry whether there are any documents of more than a few years age, which ally the Masonic Red Cross Order with the name of Constantine?

What is the first proof offered? The *Histoire des Francs-Maçons*, published in 1838. This book, which has attained the venerable age of 32 years, probably refers to the same, or a similar, Masonic Order of Red Cross, and at once raises a doubt whether the Order is not one of those many French masonic inventions to which the name of "*Ecosais*" was so freely given. We know that Scotland was at one time regarded by Continental brethren as a kind of masonic fairy-land, and that the Scottish system became, as a well-known writer significantly observes, "the foundation of those innumerable ramifications into which an excellent and naturally simple institution has been very uselessly extended."

R. W. L. says the Order has been conferred from "time immemorial" in Scottish encampments of Templars. How can this be true, when it is pretty conclusively shown that there was no encampment in Scotland before 1800? And if it belonged to Scotland of time immemorial, would not this be strong evidence that it was not founded in England by Giustiniani? The learned Abbé, however, could not find it anywhere. We have his own testimony, only, that he *was* a Grand Cross of the original Order, and it may be worth enquiry whether his assertion is in any way corroborated. It may be interesting to those who take an antiquarian view of the subject to learn that the Roll of Grand Crosses, for something like six centuries, is said to be still in existence. If every Grand Cross could, and did, found a branch of the Order, knights would indeed be "as plenty as black-

berries." Why does R. W. L. say that the most conclusive evidence is "only to be found in the rituals of the Order"? Surely these may be of modern composition, and can be no proofs of the statements they contain.

Does the pencil memoranda on the box at Freemasons' Hall, "MSS. of the degree was borrowed but never returned," mean that there were *no documents* at all relating to the Red Cross degree, found in the box? If there were any such, what is their date? Can any opinion be formed of the date of the pencil memoranda? They were probably written by an official whose handwriting is known in the office, and whose period of service there can consequently be ascertained. It is clear that when the writing was endorsed the degree was *only to be had in Scotland*, and if it there belonged to the Masonic Templars we have strong evidence that it was invented since 1800.

The summons, dated 1810, does not identify itself with the Constantinian Order. The seal attached to it is probably that which is common to the "high degrees"; perhaps R. W. L. will describe it heraldically? I hope he will excuse me if I do *not* confess that the question of the identity of the Red Cross Masonic Order with the Constantinian name is "settled" by a quotation from a book 32 years old, and the discovery of a box from which, as far as we are at present informed, the documents are missing. We are dealing with an Order which makes a distinct claim upon an ancient and noble (foreign) public institution, yet existing, and which makes that claim in terms no less measured than that it "*is the only legitimate representative of the Order in the world.*" The honour of the Masonic fraternity is somewhat involved in such a statement as this, and I think we are entitled to say, and to repeat, where are any reasonable proofs? The Abbe Giustiniani was the author of a book on the Chivalric Orders of Christendom in which he made great blunders as to the Constantinian Order; he, however, does not explain the powers of the Knights Grand Cross to found the Order in the manner he is said to have done in England, and, still more remarkable, he does not say one word about his own performance in that respect in this our own fair land. Bishop Eusebius wrote a book too, and, unfortunately, his Right Reverence was afflicted with a similar reticence.

Poor Francis II., of Naples, appears to be quite left out in the cold; verily may he say, "This was the most unkindest cut of all."

LUPUS.

#### "LUPUS" AND THE "RED CROSS."

In common with many members of the "Red Cross of Rome and Constantine," I am highly pleased to see the interest Bro. "Lupus" is taking in the inquiry respecting the Masonic claims of the above degree, and I trust the esteemed Grand Recorder of the Order (Bro. R. W. Little) will soon be able to publish, or otherwise make known the evidence at present in the hands of only a few, which abundantly confirms what has been written on the history of the degree in connection with Freemasonry.

The discovery of "Red Cross documents" at the Freemasons' Hall, which have been so handsomely returned to the present chief of the Order, Lord Kenlis, by the M.W. the Grand Master, is after all not the only evidence in favour of the existence of this degree before the "Union" of A.D. 1813, as conclusive information on this important point was previously given in the History of the "Red Cross" by Bro. Little, and which now can be procured bound up with the statutes at a small outlay.

W. J. HUGHAN.

#### DOCUMENTS FOUND AT FREEMASONS' HALL.

At page 163 "R. W. L." tells us of the discovery of documents, amongst others are Templar, Kadosh Harodim, and Rosierucian; and there appears "to be a note, 'Ne plus ultra,' should be conferred by the Grand Master in person," &c. What is the general nature and date of these documents? Have they been given up to the institutions to which they appear to relate? Is the "Grand Master" referred to the Grand Master of the Craft? And if so,

may this be taken as settling the question of whether the Grand Lodge of England ever recognised the degrees above mentioned?

LUPUS.

#### BROS. "LEO" AND W. J. HUGHAN ON MOTHER KILWINNING.

Bro. Hughan is making two bites of a cherry. Although I might be the first to use the *exact words*, "all the others being offshoots from it," yet it is simply the *old idea*. If "all these derived their *existence* from the Mother Lodge," of course they were "offshoots" from it. Then, again, these immediate offshoots might in process of time be themselves the parents of other offshoots, so that although Kilwinning was not the immediate parent or "mother" of these last, yet as the grandmother, she could call them her children—as they all came originally from her, and had her blood in their veins. Consequently, if the Kilwinning idea were true (which, however, it is not), all Scottish lodges could claim her as their mother, grandmother, or great-grandmother, as the case might be; just as the Jews, e.g., say, "We be Abraham's children." However, as we are agreed the idea is a dream, we need say little more about it.

Now as to "Mother Kilwinning's" daughters. I care little, so far, how many she had *after 1717*. The great point is how many she had before that date? I know only *one*, so if she had no more she would be equal with Mary's Chapel. And we must get a list of other mother lodges, and see if any others had daughters as well as them. The origin of the Canongate Kilwinning in 1677, looks more like a branch establishment than an entirely independent lodge. The candidates are entered "in name and behalf of the lodge of Kilwinning," see your contemporary, January 23rd 1869.

LEO.

#### HISTORY OF MOTHER KILWINNING.

It is to be regretted this work is not to be had in book form; let us hope to see it soon.

CIPES.

#### AFFILIATION TO OTHER LODGES.

The modes of affiliation vary in different jurisdictions. In Scotland the usual mode of affiliation is that after a brother has been regularly proposed and seconded, having previously signed an application somewhat similar to the petition for entrance, the lodge members then ballot for him, and if found clear, he is then introduced into the lodge, and the R.W.M. requests him to advance to the altar, when he is there obligated to observe the laws of the Grand Lodge, and the bye-laws of the lodge after so doing. He is then invested with the clothing of the lodge which is mostly different in colour, the various lodges adopting colours of their own, and a short address delivered to him.

CHALMERS I. PATON.

#### THE HEREDITARY GRAND MASTER OF SCOTLAND (pages 151 and 163).

In reply to Bro. Warner, permit me to observe that if either *he* or the Dep. G.M. of Scotland can *prove* that any St. Clair of Rosslyn was ever "Grand Master" of the Scottish Masons before A.D. 1736, we shall most gladly admit it. With our present light we don't believe it; nevertheless we shall always be most happy to receive more light. It is rather curious, however, that Bro. Hughan (p. 163) is equally sceptical with ourselves. I have read of a grant from King James VI. to Patrick Coipland of Udancht constituting him "Wardane and Justice" of the "airt and craft of Masonrie" within the shires of Aberdeen, Banff, and Kincardine, with full powers to him "in all respectis as any uther Wardane." His father held the office before him. Ergo, is Coipland another "Hereditary Grand Master?" This grant is dated from Holyrood, in 1590.

LEO.

"Warner" feelingly alludes to "the disgraceful and unfounded attacks" upon the Hereditary Grand Mastership of Scotland; we sympathise deeply with him, having no doubt he will be able to show that they are really "unfounded."

LEGEND.

History relates the following:—"William Earl of Orkney and Caithness, was the first of his family who held the office of Grand Master Mason of Scotland. The office was granted by James II. of Scotland, to him and to his heirs and successors in the Barony of Roslin, on account of the attention which he had paid to the interests of the Order."

CHALMERS I. PATON.

#### BRO. BUCHAN AND THE 812TH ANNIVERSARY LATELY HELD IN GLASGOW.

Allow me to inform Bro. "Edinburgh" that I did take action in this matter, with the idea that prevention was better than cure. However, my objection was over-ruled; and supposing that I had attended this pretended "812th Anniversary," and as "Edinburgh" suggests entered my "protest," what then? Will "Edinburgh" say how he would have made that serve any practical purpose, or how he would have followed it up? A committee was appointed in 1868 to examine into the history of the lodge, and in your contemporary for October 3rd, 1868 (page 277), will be found an interesting account of the meeting at which "the Report of the Historical Committee was read." This Report completely showed up the falsehood of the Malcolm Canmore pretensions, and as I fondly hoped would have settled them for ever; but, no! On went "811th Anniversary" upon the next festival tickets; down came Bro. Buchan upon the pretension in the Glasgow papers, and by giving a sketch of the early history of the city, showed the evident absurdity of the idea. Down came the lodge upon him, demanding him to retract his statements, or else —. Bro. Buchan refused to retract, unless any mistake could be pointed out (all as recorded in your contemporary for January 16th, 1869, pages 56 and 57). Then a Masonic court-martial was the order, I being accused of lowering the status and dignity of the lodge; and for this I was to be made an example of for the edification of all Masonic students who dared to interfere with such sacred matters as Masonic legends or charters! Said "court-martial" was held upon February 4th, 1869, but the only result was smoke! One man with truth upon his side may fearlessly face an army; and such were my feelings then. More, the truth will yet have to be adopted, although, to satisfy what seems to be a law of history, it has to pass through the fire first.

W. P. BUCHAN.

Perhaps the following will answer Bro. "Edinburgh," as taken from your contemporary's report of the lodge meeting held on the 7th December, 1869 (December 18th, page 495). "In reference to the coming festival of the lodge, Bro. Buchan observed that it might be judicious for the Committee to consider the advisability of discontinuing the further propagation of the idea contained in the title '812th Anniversary,' seeing said idea was in reality groundless. Bro. Baird (R.W.M.), in reply, stated that '812th Anniversary' would be put upon the festival tickets in conformity, with past usage, until it was proved to be wrong. The reply was satisfactory to the majority of the brethren."

LEO.

#### BRO. BUCHAN AND THE 1717 THEORY (page 164).

Bro. Buchan admits that the Lodge of Kilwinning was in existence in 1677, but not that it "granted a charter" then. There were some Kilwinning Masons in the Canongate meeting as a lodge, who had some mutual relations with their brethren in Kilwinning, but although the Kilwinning records show this agreement, I know of no formal charter of erection as we now understand the term. However, we allow that Masonic meetings were held in and after 1677, as well as before that time; but the query is—What was done then? To which I answer, that, similar to other trades, they had their bit of apron-washing, then a pay-off, and a good drink; but as to practising, &c., the degrees, doctrines, rituals, and ceremonies of our *speculative* Freemasonry, they did not do so before 1717.

The old Masons had their friendly society,

and they admitted non-operatives, all being eligible for admission to the annual dinner or ball as the case might be. Such was the case with the "squaremen," no *men* admitted unless they were Bro. Squaremen. Speaking on this subject lately to an old operative Mason, he informed me that when he first joined his trade he went through the ceremony of being brothered, but said ceremony was different from being made a Freemason, as he afterwards found. This agrees with Bro. Haye's interesting remarks at page 164. I back up his desire for an account of the London trades; I have long wished for it, and said so. There was a book mentioned as forthcoming, viz., "Toulmin Smith's English Guilds," but I have not heard of its being out yet. I am not aware that the "operative stone-masons' marks" are entitled to all the credit of being the parent of "the present system of trade marks." Other bodies used "marks," or stamps, or signs as well as Masons. We have been writing far too much as if the Masons were everything.

W. P. BUCHAN.

No less than sixteen Freemason lodges claim date prior to 1717, and to having continued to work in a similar way as they at present do. These lodges hold charters of the Grand Lodge of Scotland.

EDINBURGH.

FREEMASONS 600 YEARS BEFORE THE CHRISTIAN ERA.

Sir Charles Lemon, in his address in 1846 to the Provincial Grand Lodge of Cornwall, observes: "It happened last year that, travelling in Poland, he was induced to visit a very ancient Jewish temple, built 600 years before Christ, and which is preserved in the same state in which it was originally built and ornamented; here he discovered Masonic emblems now used by the Fraternity. He was introduced to the chief rabbi, whom he found to be a worthy Freemason. A late writer remarks that in investigating the subject of the discipline of the secret, as it was called by the Fathers of the Church, who were Masons, he discovered conclusive evidence that no less than eighteen of these holy men belonged to the Fraternity. They had their signs and symbols; and St. Chrysostom, who lived in the fifth century, alludes to our mysteries, which, he says, 'the initiated will know what I mean.'"—*Jewish Chronicle*.

In a work printed by Mathew Lowne in 1623, entitled "The Imperial History; From the first foundation of the Roman Mōarchy to this present tyme, by Ed. Grymestone, Sariant at Armes." I have noticed that the headings of many of the chapters have the following ornament printed under them—three (or five-pointed stars, arranged as in the above sketch. This ornament first appears at the heading of the Life of Claudius, as follows:—

THE LIFE OF CLADIUS THE FIRST OF THAT NAME,  
AND FIFT ROMANE EMPEROUR.  
(\*)  
THE ARGUMENT.

The ornament next appears under the name of Marcus Antonius Pius, then under those of Opilius Macrinus, Heliogabalus, Maximus Pupienus and Clodius Bubblianus, and Gordianus. From this reign the ornament heads nearly every chapter, and the history itself is closed with the same ornament in 1622 in the reign of Ferdinand the Second. I think it probable that the printer was one of the Craft, and I should be glad to have your opinion, or that of some of your correspondents, on this point. In many of the tail pieces a *Death's Head* is a salient ornament, and half of a classical portico on a raised pedestal appears in some of the initial vignettes.

FIVE POINTS.

TRADE TOUCHES, MARKS AND SYMBOLS  
(page 164).

I perused with much pleasure the valuable remarks of Bro. A. O. Haye, and sorry we have so little from him now. Like many others, we deeply regret the cause which led to his long silence, and nothing would afford us more pleasure than to hear of that cause being entirely removed, and he amongst us again better than ever.

LEO.

Original Correspondence.

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

(To the Editor of The Freemason.)

SIR,—I shall have great pleasure, if it be of interest to yourself or readers, to submit to your inspection my diploma of Loge des Philadelphes, diploma of Perseverante Amitie, Orient of Paris, and certificate by Grand Lodge of my being joining member of No. 754, Tottenham, "High Cross," &c., which, however, I have not attended for two years. May I ask if the querist is a brother?

Yours fraternally,

CH. BRADLAUGH.

Sunderland Villa, Park, Tottenham, N.

THE "PUBLIC NIGHT."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I was present at the especial convocation of the Chapter of Prudent Brethren (No. 145), on Thursday evening in last week.

At the conclusion of the elaborate but correct working, a richly-deserved vote of thanks was very ably proposed, seconded, and carried amidst hearty cheers. From selfish motives I was anxious to add a word of support, but my willing service was not needed. I shall, therefore, Mr. Editor, esteem it a favour if you will allow me, on behalf of several companions from the North, publicly to give expression to a feeling of sincere gratitude for the great treat afforded us.

Depend upon it, Mr. Editor, if such "public nights" were of more frequent occurrence they would go far to secure what we so very much need—"Uniformity of Ritual."

Yours fraternally,

P. Z., &c., &c.

BENEVOLENT INSTITUTION FOR  
WIDOWS OF FREEMASONS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Allow me to avail myself of a little space in your valuable paper to solicit aid from the subscribers to the above institution for Mrs. Kitty White, of Bodmin. A more deserving case I do not know, nor one more generally supported by past and present Provincial Grand Officers, and other distinguished Freemasons.

The deceased, Bro. W. J. White, was a member of our province for 36 years, and was well-known and respected throughout the county as a most indefatigable and useful member of the Order. Bro. White not only acted as Hon. Sec. to the One-and-All Lodge, Bodmin (No. 330), for 34 years, but was an active Mason in the province, and as an old and diligent Past Master, was so much valued that he was appointed Grand Deacon and then Grand Warden of the province.

What can I say more? His widow is now in ill-health, is quite unprovided for, and seeks election as an annuitant in May 1870. As Bro. White freely gave his services, and was a subscribing member of his mother lodge from his initiation to his decease, we hope his afflicted widow will be kindly remembered by the fraternity. We have no annuity fund for widows in Cornwall, or Mrs. White would not have to seek assistance. Our fund is only for decayed Masons.

W. J. HUGHAN,  
Prov. G. Sec., Cornwall.

THE "MASONIC TOBACCO-BOX" AND THE  
PERTH DRUMMONDS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—At page 117 of THE FREEMASON, date March 5th, Bro. Swete alludes to a John, Earl of Perth in 1670, also to a James Drummond who became Earl of Mounsfort some years after. Now these are mistakes, as the following list will show:—

James Drummond, first Earl in 1605. He was succeeded by his brother, John, 2nd Earl, in 1611. This John died in 1662, and was succeeded by his son, James, 3rd Earl of Perth, who died in 1675. This James had two sons, James and John; John, the younger, was General of the Ordnance and Principal Secretary of State for Scotland; he was raised to the peerage, on the 20th April, 1685, by the title of Viscount Melfort, and afterwards made Earl of Melfort in 1686. He had been previously married—viz., on 30th April, 1670—to Sophia Lundin, and had three sons and three daughters by said marriage. On the revival of the Order of the Thistle, in 1687, Lord Melfort was constituted a Knight Companion thereof. He was outlawed in 1694. James (eldest son of James, 3rd Earl) became 4th Earl of Perth in 1675, he died in 1716; his eldest son, James Lord Drummond, attended King James VII. to Ireland in 1690.

So much for the pedigree of the Drummonds,

I shall append some further remarks. As to the coat of arms depicted upon this tobacco-box, I beg to acknowledge that Bro. Swete has very kindly presented me with a photograph of it and also of the Masonic emblems. The arms have been intended for those of a Drummond, but the shield and helmet do not correspond. It is, and yet it is not, the arms of the Drummond. Had it been intended for a younger son, the shield ought to have borne some mark of cadency, which it does not. The esquire's helmet above the Earl's shield do not quite correspond, consequently had this coat of arms been engraved for any Drummond at the time of the date "1670" we would have expected it to be correctly charged. No cadet of Drummond had any right to these arms. Altogether, therefore, I incline to believe that this engraving was not cut in 1670, but that its true age is nearer 1770. It may have been done at any time, but I see nothing to prove its age to be 1670, and the style, although old-looking, will suit the 18th century.

As to the Masonic emblems, they are also older looking than the present century, yet in all my Masonic reading I can find nothing to support their age as being older than last century, and, more or less as the case may be, after 1716. It seems to me, as has been already expressed in THE FREEMASON, that their true age is nearer 1770 than 1670. In short, it seems to me that even supposing this box was received from some of the Drummonds who followed the Pretender (who was defeated in 1746, not "1745") in 1745-46, the engraving of the coat of arms and Masonic emblems may be due to the party who afterwards received said box. Bro. Swete says this box "was given by the Earl of Perth, at the defeat of the Pretender in 1745, to a relative who afterwards became the great-grandmother of the owner, Mrs. —." Very good, but that does not prove the emblems to be so old as 1717! Supposing the owner in 1745 was a Freemason, he might put certain Masonic emblems upon his goods if he so chose, and add any date he liked.

I have had shown to me an old box, 5 in. x 2 x 1 1/4, made of brass and copper and engraved. I was told it once belonged to Prince Charles Edward. Upon examining it I found depicted on top and bottom two most obscene scenes, which might serve for illustrations of the Mordaunt case, if what has been said were true. The name of "Serjt. Blerdrey" and "Cant. Geerey" were on it, also "Pr. C. S.," which latter initials were intended for Prince Charles Stuart! However, while the box and all else may be a century and a half old for aught I know to the contrary, the "Pr. C. S." is quite modern and was cut long after all the rest—simply an imposition added; relics of Prince Charlie and his friends being in some cases rather too plentiful, as vide Lord Lovat's cane, of which there are somehow more specimens than one!

I shall now give the remarks alluded to above, they are from Mackenzie's "Universal Biography," viz.:—James, fourth Earl of Perth, "was appointed Justice-General of Scotland by the Duke of York in 1682, and gained the confidence of that weak and hard-hearted bigot by the cruelty with which he persecuted the Covenanters. It was he, or his brother, General Drummond (John), another notorious persecutor, who brought into use the steel thumbscrew, which inflicted the most exquisite torment on the unhappy prisoners from whom it was sought to wring confession by torture. In 1684 he (James) was appointed Chancellor in the room of the Earl of Aberdeen, who was dismissed from office for resisting the proposal that husbands should be held responsible and punished for the absence of their wives from church. Two years later, in order to supplant Queensberry, the Treasurer, in the royal favour, Perth and his brother, Lord Melfort, apostatized from the Protestant religion, declaring that their conversion to the Romish faith was owing to the papers found in the strong-box of Charles II. On the expulsion of the Stewarts, Perth fled from his residence in abject terror, and took refuge on board a vessel which lay in the Frith of Forth. But he was pursued, discovered in the hold of the ship in woman's clothes, and dragged on shore and committed to jail amid the mingled execrations and threats of the mob. He was afterwards allowed to retire to the Continent, and terminated his miserable life in exile. His brother John, Lord Melfort, one of the most unprincipled and rapacious favourites of James VII., followed his master in his flight, was for a considerable time confidential minister at St. Germans, and contributed not a little to the total ruin of the Stewart cause. James showed his appreciation of the services of the Earl of Perth by conferring upon him after his flight the title of duke, which, however, was not recognised by the British government. The grandson of the titular duke, along with his brother, Lord John Drummond, joined Prince Charles Stewart in his attempt to regain the throne of his ancestors, and commanded the right wing of the Jacobite army at the battle of Prestonpans. On the march into England the duke was named general, but speedily resigned the appointment in consequence of a misunderstanding which



sprang up between him and Lord George Murray. After the ruin of Charles' cause, the duke, along with his brother and other leading Jacobites, embarked on board a French vessel for the Continent, but he had long been in bad health, and died on the voyage."

I must now conclude, and trust that Bro. Swete will excuse me saying that I can find nothing about his Masonic emblems which tends to support the idea of their antiquity being so much as "1670," but otherwise. Lastly, may I ask the name of the individual who is said to have received this box from "the Earl of Perth at the defeat of the Pretender in 1745"?

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

P.S. It will be observed that at beginning of quotation from Mackenzie's work I say—James, fourth earl, was appointed, &c.; but said work has it, "His (James, first earl's) grandson, the third earl, was appointed Justice-General," &c. Now, since writing my letter I have seen Dr. James Taylor, the author of the article, who, upon considering the matter, admitted that he thought the way I give it to be correct. He stated that he had been led astray by a new work on the Drummond family he had seen, which being got up in a most gorgeous and expensive manner, he had thought would likely be the most reliable. I have to thank him for his courtesy and candour in the matter. W. P. B.

THE DALY CASE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your impression of February 19th, you kindly gave me space for an earnest appeal to the Craft on behalf of the five orphan children of Bro. Bingham Daly (late of the Dalhousie Lodge), who have been left wholly unprovided for, with a mother hopelessly insane, now in Bethlehem Hospital.

I had hoped that the more than ordinarily painful nature of the case would have elicited a warm response, and I undertook to acknowledge all subscriptions in your columns: permit me now to do so:—

The solitary exponent of Masonic charity is Bro. James Green (Prov. G.A.D.C. of Middlesex, W.M. 788), 92, Chancery-lane, who has kindly given half-a-guinea.

Very fraternally yours,  
ANGELO J. LEWIS.  
Erskine Chambers, 36, Lincoln's Inn Fields.

THE PERTWEE CASE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your impression of March 19th, there appeared an appeal on behalf of the girl Jane Pertwee Pattison, signed N. Gluckstein, P.M., &c., who stated that the late Bro. Pattison was P.M. and P.G. Treasurer. It is but fair to the memory of our late esteemed brother, as well as to the interest of the child, that the brethren who exert themselves in the case should be informed that Bro. Pattison had also the honour of being P.Z. of 51, and P.M., E.C., Kt. Templars' Conclave (I believe) at Colchester. The early insertion of this will oblige, yours fraternally,

E. GOTTHEIL, P.M. 141.

ROYAL MASONIC INSTITUTION FOR BOYS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have a large number of proxies for the Girls' School which I require to exchange for Boys', as I am representing at the coming election, on the 18th April, the case of a son of the late lamented Bro. George Crabbe Sparkes, No. 54 on the list—need I add, a most deserving one.

I shall also be thankful to accept proxies from brethren who have promised to support this case, or from those who may not have promised to support other candidates.

Knowing your goodness of heart in the cause of charity, I trust you will give insertion to this in your now universally-read paper, in hopes it may meet the eyes of many and induce them to assist me in a good cause. Yours fraternally,

EDWARD CLARK,  
P.G.S. Works, Middlesex.  
19, Buckingham-street, Strand, W.C.  
[We can strongly recommend this case.—ED. F.]

DEAR SIR.—Will you allow me, through the medium of your widely-circulated paper, to ask for any spare votes that your readers may possess, on behalf of Henry Charles Eade, an orphan, without friends, and who is a candidate for the Boys' School. Brother Snell, Albemarle Street, W., P.M., No. 5, has 300 girls' votes which he is willing to exchange.

Yours fraternally,  
G. R. PORTAL, P.M., 10.  
Albury Rectory, Guildford,  
5th April, 1870.

ANTIQUITY OF FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Numerous engagements prevented my reading, as usual, the weekly issue of THE FREEMASON. Having half-an-hour to spare, I have perused the last few numbers and although I cannot say I have studied them, I am pleased to read the speech of a worthy brother, Chalmers Izett Paton, who certainly has thrown down the gauntlet. I refer to the speech reported in No. 52, page 3, of the report of a London lodge, in which Bro. C. I. Paton openly declared that "Freemasonry was in a flourishing condition in the year 1136 in the northern part of Great Britain." No answer in the negative has been given to this, nor do I think it possible for any one to do so. I certainly agree with him as to the declaration of this fact. But with all due deference to the brother I go a little beyond him, and say that it existed in Britain, although perhaps not in the northern part, of which he seems to be a native. It did exist in the northern part in the year 926, and surely the many learned men who belonged to it at that date, and also who have belonged to it since, cannot all be mistaken. I conclude by saying that so noble a declaration, not repudiated, must be held by the Craft as confirmatory and the truth.

Yours truly and fraternally,  
MONTRA.

MASONIC WORKING.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—May I venture to add a few words to what I wrote last week on the accuracy and propriety of working our ceremonies? Brother Gompertz complains, and very justly, of the occupation of the chair of K.S. by brothers who are obliged to vacate it when any of its higher duties have to be discharged, than which there can be but one thing more decisive as to their unfitness for that exalted position. If they are unable to discharge the only part of its duties that demand knowledge and judgment, what business have they there?

But if we must for a time (I say for a time, because the attention that is now being given to the subject, and the praiseworthy efforts that are made by competent brethren, whom I do not name, lest I should omit some who ought to be included, to discharge the duties of Preceptors in lodges of instruction), find the chairs of K.S. sometimes occupied by incompetent brethren in no way worthy to represent him who symbolises knowledge and wisdom, it is better that they should vacate it when the higher work has to be done, in favour of brothers who can do it properly, rather than that they should themselves boggle through it after a fashion which, if it do not render it absolutely ridiculous, deprives it of all significance, and, therefore, of its impressive teachings. The more I reflect on our ritual, the more I am struck with its significance and beauty, with the pregnancy of its language, and the appropriateness and agency of its symbolic terms of expression. But what does it become in the mouth of one who has no perception of all this—of one who finds in it nothing more nor deeper than the mere words he has to utter? Those who had the privilege of being present on the "public night" given by the Chapter of "Prudent Brethren" on the last day of March, could not fail to be struck and impressed by the sublime ceremonial of Royal Arch Masonry, as it was exemplified by Companions Brett, Boyd, Gottheil, West Smith, F. H. Gilbert, and Sharpe, nor to feel how much depends upon the competency of those to whom it is entrusted to deliver it (and what is true of Arch Masonry is equally true of Craft Masonry), to make it what it should be; or, rather, I should say, to show it as it is. The officiator must himself have a lively impression of its significance, for if his own feelings are languid, he can never inspire his hearers with any strong emotion, seeing that they have to take their impressions from him at secondhand. It is only when he has himself caught a due elevation of soul in the presence of the sublime ceremonial in which he is engaged that the words he utters will convey to others a feeling in accordance with its sublimity. Now, this is what I conceive we should all aim at. But it is not to be attained to without a careful and patient study of the meaning of every part of the doctrine and ritual of Masonry, so that its allegories and its symbols may be fully comprehended, and their appropriateness and beauty be perceived and felt, and the soul thus become animated through both the imagination and the judgment. As I have already intimated, I hope we are approaching the time when this will be the rule rather than the exception, so that Masonry may everywhere be found as a living spirit and not as a dead letter.

WILLIAM CARPENTER.

THE Annual Banquet of the Rosicrucian Society of England will be held at the Freemasons' Tavern on Thursday, the 14th inst., Ill. Fra. Col. Burdett, Hon. V.P., in the chair.

METROPOLITAN MASONIC MEETINGS

For the Week ending April 16, 1870.

MONDAY, APRIL 11.

- Lodge 5, St. George & Corner Stone, Freemasons' Hall.
- " 29, St. Albans, Albion Tavern, Aldersgate-st.
- " 193, Confidence, Anderton's Hotel, Fleet-street.
- " 222, St. Andrew's, London Tav., Bishopsgate-st.
- " 957, Leigh, Freemasons' Hall.
- Chap. 22, Mount Zion, Radley's Hotel, Blackfriars.
- K. T. Encampment, Frederick of Unity, London Tavern, Bishopsgate-street.
- Knights of Red + Plantagenet Conclave, Cannon-street Hotel.
- 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.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, APRIL 12.

- Lodge 96, Burlington, Albion Tav., Aldersgate-street.
- " 198, Percy, Ship and Turtle Tav., Leadenhall-st.
- " 211, St. Michael's, Albion Tav., Aldersgate-street.
- " 228, United Strength, St. John's Gate, Clerkenwell.
- " 235, Nine Muses, Clarendon Hotel, New Bond-st.
- " 548, Wellington, White Swan Tavern, Deptford.
- " 834, Ranelagh, Windsor Castle, Hammersmith.
- " 933, Doric, Anderton's Hotel, Fleet-street.
- 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.
- 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, APRIL 13.

- Committee Royal Masonic Benevolent Institution, at 3.
- Lodge 3, Fidelity, Freemasons' Hall.
- " 11, Enoch, Freemasons' Hall.
- " 13, Union Waterloo, Masonic Hall, Woolwich.
- " 15, Kent, Guildhall Coffee House, Gresham-street.
- " 87, Vitruvian, White Hart, Lambeth.
- " 147, Justice, White Swan Tavern, Deptford.
- " 212, Euphrates, George Hotel, Aldermanbury.
- " 238, Pilgrim, Ship and Turtle, Leadenhall-street.
- " 749, Belgrave, Anderton's Hotel, Fleet-street.
- " 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.
- " 820, Lily of Richmond, Greyhound, Richmond.
- " 1017, Montefiore, Freemasons' Hall.
- " 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
- " 1228, Beacontree, private rooms, Leytonstone.
- " 1260, Hervey, George Hotel, Walham Green.
- 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.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.

THURSDAY, APRIL 14.

- Quarterly General Court Girls' School, Freemasons' Hall, at 12.
- Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.
- " 91, Regularity, Freemasons' Hall.
- " 206, Friendship, Ship & Turtle, Leadenhall-street.
- " 263, Bank of England, Radley's Htl., Blackfriars.
- " 534, Polish National, Freemasons' Hall.
- " 657, Canonbury, Haxell's Hotel, West Strand.
- " 860, Dalhousie, Anderton's Hotel, Fleet-street.
- " 1076, Capper, Marine Hotel, Victoria Docks.
- " 1227, Upton, Spotted Dog Tavern, Upton.
- Chap. 73, Mount Lebanon, Bridge House Hotel, Southwark.
- " 206, Hope, Globe Hotel, Royal-hill, Greenwich.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Easton-road, 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.
- Burdett Counts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

## MEETINGS FOR NEXT WEEK—Continued.

FRIDAY, APRIL 15.  
[GOOD FRIDAY.]  
SATURDAY, APRIL 16.  
Audit Committee, Boys' School.  
Lodge 715, Panmure, George Hotel, Aldermanbury.  
Star Lodge of Instruction (1275), Marquis of Granby,  
New Cross-road, at 7.

## Advertisements.

COSMOPOLITAN  
MASONIC CALENDAR.

On the 1st JANUARY, 1871,  
Will be published, under the above title,  
A COMPREHENSIVE MASONIC  
CALENDAR,  
Materials for which are now being collected  
from Home and Foreign sources.

THIS Work will furnish Lists of Lodges in  
the United Kingdom, France, Germany, Italy, &c.,  
together with full particulars of every Grand Masonic  
body throughout the globe.

Grand Secretaries, Scribes, and Recorders of Grand  
Lodges, Chapters, Conclaves or Encampments, are  
solicited to forward information before the 1st October,  
1870, and fraternal assistance from every quarter will  
be gratefully accepted, in order to render the Calendar  
worthy of its name, and truly "Cosmopolitan."

Letters to be addressed to the Editor of the "COSMO-  
POLITAN MASONIC CALENDAR" (title registered).  
2, 3, & 4, LITTLE BRITAIN, LONDON, E.C.,  
ENGLAND.

## 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 respect-  
fully 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.

Royal Masonic Benevolent  
Institution for Widows of Freemasons.  
ELECTION, MAY 1870.

The favour of your Votes and Interest is earnestly  
solicited on behalf of  
Sarah Ann Thiselton,  
AGED 72.

THE Petitioner's late husband AUGUSTUS  
UNION THISELTON, was Secretary to the Royal  
Masonic Institution for Boys thirty-seven years, and was  
a Life Governor of the Masonic Institution; he was In-  
stituted in the Vitruvian Lodge, No. 87, Lambeth, in  
1823; joined the Lodge of Antiquity, No. 2, 1837, and  
continued a subscribing member until his death. Peti-  
tioner resides at 8, White-poste-terrace, near Gravesend.  
Bro. E. HARRIS, Collector to the Royal Masonic Insti-  
tution for Boys, 75, Nichols-square, Hackney-road, will  
thankfully receive Voting Papers.

ROYAL MASONIC  
INSTITUTION FOR BOYS.  
ELECTION, APRIL, 1870.

The favour of your Vote and Interest is earnestly  
solicited on behalf of  
WILLIAM PHILLIPS BARRETT,  
(No. 55 on the List of Candidates.)  
Whose father, JOHN BARRETT, was a member of the  
St. Augustine Lodge, Christchurch, New Zealand, No.  
609, he died in May, 1867, leaving his Widow and two  
children unprovided for.  
Proxies thankfully received by Bro. T. L. WELDON,  
925 C. 587, 3, Belle Vue Terrace, Seven Sister Road,  
London, N.

## Profitable Investments.

BARTLETT AND CHAPMAN'S  
INVESTMENT CIRCULAR FOR APRIL com-  
prises a comprehensive Review of the Investment Markets,  
indicating the safest and most profitable things to invest in,  
and the rates of interest paid by all Companies; as also  
a selection, by the investment of £1000, or any other  
sum, in which a considerable income may be secured and  
the sum invested be redeemed in eight years, leaving the  
income in perpetuity.  
36, Cornhill, E.C.

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BLACKFRIARS.

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MASONIC MEETINGS, and will be glad to submit his  
terms to Lodges about to move.  
N.B.—No charge for Lodge Rooms, except emergencies.

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MASON'S AVENUE, CITY.

THE above old-established Tavern will be  
OPENED in a few weeks, newly decorated, by  
Bro. CHARLES GOSDEN, late Manager of the Freemasons'  
Tavern Company. Every accommodation will be found  
for Lodges, Chapters, Mark, and other degrees for their  
meetings, dinners, suppers, &c., and every attention will  
be paid to their comfort and enjoyment by the new Pro-  
prietor. Due notice will be given of the date of opening.

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LONDON BRIDGE.

THIS Hotel has great facilities for MASONIC  
MEETINGS, Arbitrations, Public Dinners, Balls,  
&c., and is allowed to be in real domestic comfort one of  
the best in the Metropolis, possessing the advantage of a  
moderate scale of charges, which, with excellent cuisine,  
Wines of the first quality, and the care and attention  
shown to guests, justifies the preference accorded to it.  
Tariffs on application to

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CITY TERMINUS HOTEL,  
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of Pine Apple for Rum, Syrup of Grape for Brandy,  
Honey Cream for Gin; and many other useful articles  
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Finest Brands only, and manufactures Cigars from the  
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## THE FREEMASONS' LIFE BOAT.—

Committee Room: Bro. FOSTER'S,  
Railway Tavern, London Street, E.C.

## COMMITTEE.

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" S. Davis, 141, the <i>Pro- moter and Treasurer</i> .	" B. Salmon, 141.
" E. Gottheil, P.M. 141, <i>Hon. Sec.</i>	" J.S. Mortlock, P.M. 174.
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" J. Kennett, 141.	" Chas. Davis, 223.
	" Jas. Wyld, 511, <i>Prop.</i> <i>Lic. Vict. Guardian</i> .

The following Brethren who are not on the Committee  
have promised their support:—Bro. J. R. Stebbing, P.M.,  
P.G.D. England; Bro. Col. Malet de Carteret, P.G.M.  
Channel Islands; Bro. Prosser, P.M. 244, Jersey; Bro.  
Gardiner, W.M. 84, Guernsey; Bro. Ashley, P.M. 254,  
Coventry, P.G.J.W. Warwickshire; Bro. De Grute, Bir-  
mingham; Bro. Woolf, P.M. 223, Plymouth; and others.

The Committee meet at their Room on the first Thurs-  
day in every month, at 8 p.m. All subscriptions, together  
with the names of the donors, will be acknowledged in  
THE FREEMASON. In order to ensure success, it is hoped  
that every Brother will personally interest himself in the  
movement.

Bro. E. GOTTHEIL, P.M. 141, Hon. Sec.,  
120, Mile End Road, E.

A YOUNG LADY, residing in Clapham, is  
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BALSAMIC COUGH ELIXIR.  
OPiates, Narcotics, and Squills, are too often  
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Pulmonary Diseases. Instead of such fallacious remedies,  
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\* \* Invalids should read Crosby's Prize Treatise on  
"Diseases of the Lungs and Air-Vessels," a copy of which  
can be obtained gratis of any respectable Chemist.

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CHITIS, and NEURALGIA.—THE GREAT  
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cases. Caution.—The extraordinary medical reports on  
the efficiency of the Chlorodyne renders it of vital im-  
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