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ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee held its usual monthly meeting at Freemasons' Hall, Great Queen-street, on Thursday, the 23rd inst., Bro. Major J. Creaton, P.G.D., V.P., in the chair. There were also present: Bros. B. Head, P.G.D., V.P.; E. H. Patten, P.G.S.B., Sec.; W. Farnfield, P.A.G.S.; B. Baker, P.G.D.; W. Young, P.G.S.B.; J. R. Sheen, F. Walters, J. Terry, Cox, White, and others.

The minutes of the last meeting were read and verified, and the minutes of the House Committee were read for information. Five pounds was voted to one of the girls who had greatly distinguished herself at her studies. It was announced that the legacy of £100, free of legacy duty, was received from the trustees of the late Miss Sarah Dowsett, and paid into the funds of the Institution. The notice of motion to present the medical officer with one hundred guineas was withdrawn, as it was found to be distasteful to his feelings—he declined to receive any pecuniary reward. One candidate from Lodge 74 was accepted. It was stated that the sickness in the school has abated—no fresh cases occurring, and but one patient in the infirmary. A vote of thanks to the chairman brought the meeting to a close.

THE Byzantine Conclave of the Red Cross of Rome and Constantine, No. 44, Leicester, will be consecrated on Thursday, 2nd March, by the Illus. Sir Kt. the Intendant-General for Lancashire.

FREEMASONRY in IRELAND.

BY BRO WILLIAM JAMES HUGHAN.

(Continued from page 99.)

13. The Grand Lodge is to meet at High Noon on every St. John the Evangelist's Day, in order to proclaim the new or recognize the old, Grand Master, Deputy Grand Master, and the other Grand Officers; and also on every St. John the Baptist's Day, unless the said Festivals happen to be on a Sunday, in which case the Public Meeting shall be on the Monday evening following, and all the Brethren of every regular Lodge have a right to attend the Meetings of the Grand Lodge on every St. John's Day, but neither petitions nor appeals shall be heard on these occasions, nor shall any other business be transacted but the *Ancient Ceremonies of the Day and the Collection of Charity*.

14. In the Grand Lodge every Member shall keep in his seat, and not move about so as to disturb the assembly; and at the third stroke of the Grand Masters Hammer, as well as whenever the Grand Master, or his Representative in the Chair, shall think fit to rise and call to Order, there shall be a general Silence, at which time any Member wantonly disturbing the order of the Meeting, shall be publicly reprimanded.

15. Every brother that speaks in Grand Lodge shall rise and address himself in a proper manner to the Chair, nor shall anyone presume to interrupt him, unless by a special motion to order, or that the Grand Master, or his Representative in the Chair, finding him wandering from the question under consideration, shall of himself think fit to reduce him to order, and then the Member Speaking shall sit down, but after he has again been set right by the Chair, he may again proceed if he pleases.

16. No Brother is to speak more than once on the same subject unless to explain himself, or when called upon by the chair, and if any Member is twice called to Order at any one Assembly, for transgressing these Rules, and is guilty of a third offence of the same nature, he shall be peremptorily ordered by the Chair to quit the Grand Lodge for that night.

17. If any Brother shall use indecent or improper Language, or act indecorously towards a Brother in the Grand Lodge, he shall be placed under such disapprobation or censure as the Members may think commensurate to the transgression, even to the extent of exclusion, if his conduct shall be thought such as to justify that measure.

18. No motion for a new Regulation, nor for the alteration of an old one shall be made in the Grand Lodge, until it has been first handed up to the Chair in writing, and after having been perused by the Grand Master or his Representative it may be publicly moved, and if seconded, it shall be audibly read by the Secretary, committed to the consideration of the whole assembly, and decided upon at the next meeting of the Grand Lodge.

19. The Grand Lodge will not permit the private sale or transfer of a warrant, under penalty of the Warrant being cancelled, and the parties concerned in such private sale or transfer, excluded, nor will it permit the removal thereof from the place where it was granted to be held at, without special leave obtained on a Memorial to the Grand Lodge for such removal; but when it has been well authenticated that a warrant has been lost or destroyed by accident or fatality, a duplicate thereof shall be granted without any charge, save such as is usually paid to the Deputy Grand Secretary on granting a new warrant.

20. No petition of Charity shall be received in the Grand Lodge unless delivered at the Grand Master's Chair, and recommended by at least three Members of said Lodge.

21. Any Brother who has already or shall hereafter receive Charity out of the Funds of the Grand Lodge, shall never be returned, nor deemed to be qualified to sit as a member thereof on any account whatsoever, unless he shall have repaid into the Funds of the Order the full sum or sums of money that have been advanced to him.

22. On the exclusion of any member from the Order by the Grand Lodge, Notice thereof shall be sent to the several Lodges by the Grand Secretary, and the like Notice if he should be restored.

23. No Masonic Transaction is to be inserted in a Newspaper by any Brother, without permission of the Grand Lodge, under penalty of the severest censure for the first offence, and if repeated, he shall be excluded.

24. All the Lodges of Ireland are bound by the General Regulations of the Fraternity, and every Brother whatsoever, who shall not act amenably to the Rules, Orders and Regulations of the Craft, shall be fined as the Grand Lodge shall think proper, and shall not be suffered to sit in that, or any other Lodge, until the fine be paid,

and such submission made as the Grand Lodge shall think fit to receive.

SECTION THE 2ND.
OF THE GRAND OFFICERS, THEIR
ATTENDANTS, &c., &c.

1799 p 86 1. The Grand Lodge elects the Grand Master.

2. Application shall be made to the Grand Master by the Deputy Grand Master, or by some Brother whom the Grand Lodge may appoint in case of his failure, at least two months before St. John the Evangelist's Day, in every year, in order to inquire whether he will do the Fraternity the Honour of continuing in his office another year, or of nominating his Successor; and if the Grand Master or the person whom he shall think proper to succeed him, shall be out of town, the Deputy Grand Master shall write to either or both concerning the same, the copies of which Letters as well as the answers, shall be transcribed into the transaction Book of the Grand Lodge.

3. If the present Grand Master shall consent to continue another year in office, the Grand Secretary shall thrice proclaim him aloud "Grand Master of Masons," and all the Members of the Grand Lodge shall salute him in due form according to the ancient and laudable custom of the Craft.

4. If the Grand Master does not agree to preside over the Fraternity another year, he may nominate his successor, who if approved of by the Grand Lodge, and there present, shall be proclaimed, saluted and congratulated as the Grand Master Elect, and installed by the late Grand Master when convenient, according to ancient usage; but if the nomination is not approved of, the Grand Master's Lodge shall be called upon to recommend a Candidate for the Office of Grand Master.

5. If the Brother whom the present Grand Master shall nominate for his Successor, or whom the Grand Lodge shall elect as above, be out of town, and has returned his answer that he will accept the Office of Grand Master, he shall be proclaimed, and may receive the usual honours, homage and congratulations, by proxy, but the Grand Installation is not to be performed until the new Grand Master is present, nor is any other Officer but the Grand Master alone, allowed to be saluted by proxy.

6. The new Grand Master when Installed, shall as his inherent right, nominate and appoint his Deputy Grand Master, who shall also be proclaimed, saluted and congratulated in due form.

7. If the Grand Master should die during his government, or by sickness, or by being beyond sea, or in any other manner be rendered incapable of discharging his Office, the Deputy Grand Master, or in his absence the Senior Grand Warden, or in his absence the Junior Grand Warden, or in his absence any three Masters of Lodges shall assemble at the Grand Lodge immediately, in order to advise together upon the emergency, and shall send back two of their number to invite the last Grand Master to resume his Office, which now of course reverts to him, and if he refuses then the next last, and so backward, but if no former Grand Master be found, the Deputy Grand Master shall act as principal till a new Grand Master is chosen by the Grand Lodge, and if there be no Deputy, nor former Deputy to be found, the present Senior Grand Warden, or in his absence the Junior Grand Warden shall act as Grand Master till the next Election, and in case no Brother of the above description be found willing to take the chair, it shall be filled according to the 3d Regulation of the Grand Lodge, section the 1st.

8. If the Deputy Grand Master be sick, or necessarily absent, the present Senior Grand Warden supplies his place, and the Junior acts as Senior, as in the first section of the Grand Lodge Regulations, but he that is chosen Deputy at the Installation, cannot be dismissed from his situation unless the cause be submitted to the Grand Lodge, for if the Grand Master is obstructed or dissatisfied in his Government by any act of his Deputy, he may call a Grand Lodge on purpose to lay the case before them for their advice and concurrence, and if they cannot reconcile the Grand Master with his Deputy, they are to allow him to appoint another Deputy Grand Master, so that harmony and peace may be preserved in the Order.

9. The Grand Master or his Deputy shall have authority to command the Treasurer or Secretary to attend him, with their Clerks and Books, in order to see how matters go on, and to know what is expedient to be done on any emergency.

(To be continued)

THE M.W.G. Mark Master has granted warrants for the Portal Lodge, Dewsbury; the Holmesdale Lodge, Ramsgate; and the Science Lodge, Wincanton, Somerset.

THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE I.

Having occasionally heard through various channels that there were in existence female Masons in American territory, I resolved a short time since to secure, if possible, some authoritative information respecting the mysterious craft in order to dispel the doubts of myself and several Masonic associates. By the courtesy of an intimate friend just returned from the New World, I have been furnished with materials which enable me to give very copious and interesting particulars appertaining to the sisterly community.

I may premise that Free and Accepted Masons in this country and elsewhere, after having perused the several articles which form my paper upon the subject, will readily understand that their ceremonies, lectures, &c., have not been violated, being totally different from those established by the female order.

It can excite but little surprise that an attempt should have been made by the fair daughters of Eve to organise a secret society among themselves, and no one will possibly show any determination to deprive them of the privilege of holding now and then a secret council, especially if the result of this communion is morally and physically advantageous.

However faithful the members may have heretofore been to the obligations imposed upon them at their initiation into the sisterhood, I should certainly not advocate their claims for admission into any lodge of Accepted Masons, but would strenuously oppose any endeavour to overcome the objections urged against their participation of the privileges enjoyed by the Craft. I do not think it necessary that I should enter into any explanation as to the reasons which prompt me to exhibit this solicitude for the interests of the Brotherhood; nor have I any desire to argue the question often mooted in social gatherings, viz., "Why females should not be entrusted with the same knowledge as that imparted to every Mason?" If the explanation were given unreservedly, I feel convinced that I should incur the lasting displeasure of all the ladies, besides being subjected to an unlimited torrent of reproaches.

The historical essay upon the foundation, &c., of certain secret institutions, as published in the "Manual of the Order of the Eastern Star," is sufficiently interesting to warrant its production in these columns:—

"Secret societies imitating Freemasonry for the admission of females as members were (says the author) first organized in France during the early part of the eighteenth century, and still exist there, and in other parts of Europe, as a distinctive rite. By the term Adoptive Masonry is implied that system of forms, ceremonies, and explanatory lectures which is communicated to certain classes of ladies who, from their relationship by blood or marriage to Master Masons in good standing, are entitled to the respect and attention of the entire Fraternity. These ladies are said to be adopted into the Masonic communion because the system of forms, ceremonies, and lectures above referred to enables them to express their wishes, and gives satisfactory evidence of their claims in a manner that no stranger to the Masonic family can do. To the organizations thus established for the initiation of females the French have given the name of 'Adoptive Masonry,' *Maçonnerie d'Adoption*, and the lodges are called *Loges d'Adoption*, or 'Adoptive Lodges,' because every lodge of females was obliged to be adopted by, and under the guardianship of, some regular Masonic lodge. One of the first of these societies was the 'Order of Perfect Happiness,' for so we may be permitted to translate the name of '*Félicitaires*,' which they adopted. This society assumed a nautical character in its emblems and its vocabulary. It was divided into the four degrees of 'Cabin Boy,' 'Master,' 'Commodore,' and 'Vice-Admiral.' What little information we have been enabled to obtain from a very brief notice of its ritual leads us to believe that it was not of a character to merit countenance. It did not long retain its existence, for two years after its formation it gave place to the 'Knights and Heroines of the Anchor,' which was, however, but

a refinement of the original society, and preserved its formula of initiation and nearly all its ceremonies. In 1747, one Beauchaine, the Master of one of the Parisian lodges, instituted a new society, which he called '*L'Ordre des Fendeurs*,' or the Order of Wood Cutters. This institution borrowed its principal ceremonies from the society of the Carbonari, or Coal Burners, which had been previously established in Italy. The place of meeting of the Wood Cutters was called the 'Wood Yard,' and was supposed to represent a forest; the presiding officer was called 'Father Master,' and the male and female members were styled 'Cousins.' This society became at once exceedingly popular, and the most distinguished ladies and gentlemen of France united themselves to it. It was consequently the cause of the institution of many similar societies, such as the Order of the Hatchet, of Fidelity, &c. In consequence of the increasing popularity of the numerous secret associations which, in their external characters and mysterious rites, attempted an imitation of Freemasonry—differing, however, from that Institution, of which they were, perhaps, the rivals for public favour, by the admission of female members—the Grand Orient of France, in 1774, established a new rite, called the 'Rite of Adoption,' which was placed under the control of the Grand Orient. Rules and regulations were thenceforth provided for the government of these lodges of Adoption, one of which was that no men should be permitted to attend them except regular Freemasons, and that each lodge should be placed under the charge, and held under the sanction and warrant of some regularly constituted Masonic lodge, whose Master or, in his absence, his Deputy should be the presiding officer, assisted by a female president or mistress. Under these regulations a Lodge of Adoption was opened in Paris in 1775, under the patronage of the Lodge of St. Anthony, and in which the Duchess of Bourbon presided, and was installed as Grand Mistress of the Adoptive Right. Many systems of Adoptive Masonry have from time to time been introduced in the United States with varied success, none of which, however, seem to possess the elements of permanency, except the Order of the Eastern Star, which was established in this country during the year 1778. The success of this order, therefore, corresponds in its beneficence and usefulness with the extent of Freemasonry. Its obligations are based upon the honour of the female sex, and framed upon the principles of equality and justice; that whatever benefits are due by the Masonic Fraternity to the wives, widows, daughters, and sisters of Masons, corresponding benefits are due from them to the members of the Masonic Fraternity. The theory of the Order of the Eastern Star is founded upon the Holy Writings. Five prominent female characters, illustrating as many Masonic virtues, are selected, adopted, and placed under Masonic protection. The selections are:—

1. Jephthah's daughter, illustrating respect to the binding force of a vow.
2. Ruth, illustrating devotion to religious principles.
3. Esther, illustrating fidelity to kindred and friends.
4. Martha, illustrating undeviating faith in the hour of trial.
5. Electra, illustrating patience and submission under wrongs.

"These are all Masonic virtues, and have nowhere in history more brilliant exemplars than in the five characters illustrated in the lectures of the Order of the Eastern Star.

"The honourable and exalted purposes had in view in its dissemination can have no opposition worthy the name. Its effects in winning to the advocacy of Masonry the virtuous, intelligent, and influential lady members of our families are truly encouraging, and stimulate its friends to persevere in a general promulgation of the system. According to the tenets of the Order of the Eastern Star, Adoptive Masonry stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not in the whole of the ceremonies of this rite a single point with which the most ascetic moralist could find fault. On the contrary, all is pure, all is beautiful; it is among the brightest jewels which spangles the records of Masonry. As the Adoptive privileges of the lady entirely depend upon the good standing and affiliation of the brother through whom she is introduced, this system will be a strong inducement, it is thought, to keep a brother, otherwise inclined to err, within the bounds of morality. A general diffusion of this rite will tend to supersede the other so-called female degrees as being, at the best, but trivial and henceforth superfluous and useless."

I purpose giving in my next article the prescribed rules and other matters calculated to engage the attention of all interested in the subject under discussion.

C. S.

BRO. HUGHAN AND THE BIBLE QUESTION.

(To the Editor of The Freemason.)

I trust that few readers of your paper will disagree with me that Bro. W. J. Hughan stands among the foremost in unearthing and bringing to light information derived from authentic sources. Among other productions from his prolific pen, the Fraternity are particularly indebted to our worthy brother for his contribution to the "Kingston Annual, 1871"—a history of the G.L. of York. Until very recently the said G.L. was regarded by many almost as a myth. Those who undertook to write about it vied with each other, not to enlighten, but to befog. All the information they gave was that it began in the days of Athelstan, and ended, "the Lord knows when." Bro. Findel threw some light on the subject, but Bro. Hughan exposed the whole to daylight. I therefore always take pleasure in reading Bro. Hughan's contributions, and have always relied on the correctness of his quotations, and generally approve of his inferences and conclusions. In your issue of January 7th, Bro. Hughan clearly proved by many citations from old Constitutions, &c., that the bricklayer and stone-worker associations of the middle ages were, and had to be, Roman Catholics. I do not object to his proofs—nay, I even thank him for it, and earnestly wish that either Bro. Hughan or some enterprising brother would furnish the Masonic world with a complete set of all the old documents and allusions appertaining to the old building guilds now scattered in the English libraries, so that brethren residing at a distance from their place of deposit might have an opportunity of judging for themselves the amount of actual value the information derived from them could be to our Freemasonry. But while thanking Bro. Hughan even for the fragmentary extracts, I must most respectfully dissent from his motives for furnishing them, and the conclusions they lead him to. Bro. Hughan appears to labour under the impression that those who would approve the removal of the Bible from the lodge were ignorant of the fact which his citations prove. Now, the only persons who expressed an opinion touching the removal of the Bible were Bro. Buchan and myself; but as Bro. Buchan and myself never disputed the Christianity of the Operative Masons, the information of Bro. Hughan, as far as the retention of the Bible is concerned, is superfluous. The question is not what religious belief was necessary in order to be an Operative, but a Speculative Mason; nor do I care whether Anderson copied the charges *verbatim*, or whether he composed them himself. The charges as printed by Anderson in 1723 were then received with applause, and they are still printed in our Constitutions. The question is, Are those charges consistent with the retention of sectarianism, even the Bible, in our assemblies? My opinion is, that the charges are as inconsistent with our practice as the American declaration, that "all men were born free and equal," was with their Constitution when it legalised human slavery. Bro. Hughan justly objects to the Scotch practice of pretending to cosmopolitanism, and when the candidate had crossed the threshold of the lodge, to find out, that Scotch cosmopolitanism "is all my eye;" in short, Bro. Hughan objects to it because such practice is neither more nor less than cheating; and if my worthy brother had only followed up his own logic, he would have found that the Scotch practice and his own conclusions are very much alike. The man who cheats another out of a pound inflicts a greater loss on his victim than the one who cheats to the extent of a shilling; but in the eye of justice the offence is equal.

Before, however, proceeding with my argument, I beg to premise that if a stranger were for the first time to fall into a company of Christians, and listen to the constant repetition of such phrases as "Christian charity," "Christian goodness," "Christian mercy," "Christian civilisation," &c., he might be led to imagine that Christianity possesses a code of ethics peculiar to itself, and that goodness, mercy, charity, &c.,

are synonymous with Christianity; but if the same stranger had taken up a Hallam, Macaulay, or even an ecclesiastical historian, and learned that the most goodly divines, both Protestant and Catholic, of the 16th and 17th centuries, zealously advocated persecution, and even the burning of heretics, as a Christian duty, the stranger, after having read all this, might be excused for not being able to reconcile Christian pretension with Christian practice. It is needless here to go into details of the wholesale slaughter of Protestants by Catholics, and *vice versa* in Holland, France, and other places on the Continent, or of similar tragedies enacted in England and in Scotland by Episcopalians, Presbyterians, &c., even in the latter half of the last century. Now, in 1717 there happened to live in London two very remarkable men—both were Calvinists and Doctors of Divinity. One of whom, being a Scotch Presbyterian, doubtless heard, even when a child, horrible stories related of *Claverhouse and lambs* and others against his co-religionists. The other, being a son of a French Huguenot, who, with his father, were driven out of France at the time of the revocation of the edict of Nantes, doubtless had similar tales instilled into his mind of the suffering of his forefathers for conscience sake. Being both educated men, they no doubt were aware that the fault did not altogether rest with the persecutors, because they knew that if their ancestors had had the power they would have persecuted their opponents with the same zeal. Such reflections must undoubtedly have sickened them of all kind of religious persecution, and these two men, Bros. Anderson and Desaguliers, happening to be initiated into the Society of Masons, conceived the design of so improving the society as to make it the means of obliterating all hatred on account of religious differences. From that time dates our Freemasonry. The charges and constitutions drawn up by those brethren were then received with applause, and the charges are still printed in our constitutions and form the corner-stone of our Masonry. And to show how significant the principle of Masonic universality was deemed by the founders of our Masonry—in the very first charge given in their publication, they go on to say: "Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all agree." Mark, *only charged to adhere to that religion in which all agree*; and continue: "Thus Masonry is the centre of union, and the means of conciliating persons that might otherwise have remained at a perpetual distance;" and in the sixth charge, the idea of the *universal religion* is again alluded to.

I shall not at present attempt to enter into an examination of the Masonic ritual at or before Anderson's time; suffice it to say, that from the catechisms given by Bros. Findell and Steinbrenner, and from the hints scattered in homœopathic doses in Oliver's "Symbol of Glory," and other works, I am warranted in saying that there was a time when Christianity was distinctively alluded to in the lodge; but at the same time the Bible was not even used for obligating candidates. The three lights were also variously explained—thus: "The three windows in a cathedral," "the sun, Master, and square," and the "Father, Son, and Holy Ghost."

About or before 1730 the Bible, square, and compasses were alluded to; but the "great lights" were entirely omitted (Steinbrenner, p. 148-9). According to Oliver, Martin Clare, about 1732, revised the ritual, and first introduced quotations from the Old and New Testament. The old rituals were no doubt in conflict with the broad principles of universality laid down in the charges. The substitution of the Bible as the "Great Light" for that of the Trinity was not exactly "the universal religion," but was at least "the religion in which all (at that time) agreed." "The Bible," was neither offensive to the conscience of the Jew or Christian, to Trinitarians or Unitarians, but dove-tailed alike with the opinions of all. There are some, however, who, "if you give them an inch will take an ell," and they have repeatedly been trying to make the presence of the Bible

an excuse for Christianizing Masonry. Nor was the Bible the only cause of sectarian inroads into Masonry, the Grand Lodge in 1717 was organised on the Baptist's Day. Zealots afterwards made it obligatory on Masons to observe as Masonic festivals the days of both the Baptist and the Evangelist, the two saints which are not mentioned in any of the old charters, and which even Anderson, though he made every prominent man from Adam down to Herod, Rabis, Shammai, and Hillel, &c., into Grand Masters and Grand Wardens, never mentioned the Saints John as Grand Patrons, Grand Masters or even as Masons. Later scribblers, however, turned the two saints into full-pledged Masons with all the Masonic honours attached. The simple truth probably is: the Masons met on the Baptist's Day, because the custom in the middle ages was for the working people to enjoy themselves on that day. In Hone's "Year Book" (p. 985-6), Bro. Hughan may find an account of a turn-out in procession by "The brethren and sisters" on Saint John's Day. In Hone's "Every Day Book" (vol. ii., page 870), an article headed "Cow Mass" describes a similar scene to have taken place in 1789 in Dunkirk. It was the custom, not of Masons *only*, to walk in procession on the 24th of June, but of the guilds in general; and even now the Sheriff of London is elected by the Livery on Midsummer's Day. This simple coincidence—this meeting on St. John's Day—afterwards gave rise to the wildest speculations. Ramsay discovered through that the connection of Masons with Knight Templars, which caused Christian degrees to be manipulated by the thousand. Bro. Mackey, of Charleston, South Carolina, attributes the Masonic observance of that day to the Masonic philosophers of antiquity observing the solstices. So first with the introduction of saints, and next of the Bible, not only Masonic history became corrupted, but the ritual also kept pace with the corruption. Hutchinson's imagination ran wild with the idea that the third degree was Christian; Dunckerly introduced the saints as Masonic parallels; Oliver almost swore that he believed in the Saint John's legend. Bro. Paton pins his faith on Oliver's authority, and writes an article to THE FREEMASON on the connection of St. John the Evangelist with Masonry; and even the clear-sighted Bro. Hughan is led astray by supposing that because the bricklayers of old had to be Christians, we therefore must also somehow acknowledge Christianity in our lodges. I shall not enter into the corruptions of the Masonic idea prevailing in Prussia, Sweden, and Denmark, nor will I enlarge on the double-dealing practice of Scotland and America; but most state that in 1813 the Grand Lodge of England saw the labyrinth of inconsistency into which Masonry was then plunged, and wisely made necessary alterations. Saints ceased to be Masonic patrons, &c., and other improvements were made. The Bible was however left in the lodge for the very same reason that it was first introduced, viz., because no one objected to it; quotations from or allusions to the Bible were permitted, because no one objected to them. Be it remembered that in 1813 the "Encyclopædia Britannica" of that day denounced as infidels those who believed the world to be older than 6000 years. Professors in Oxford taught the same thing then. Now, however, both the "Encyclopædia" and the Oxford professors deny the Biblical account of the creation. This part of the Bible ceased to be the universal belief even in England. The long lecture of the "Six Days," with the Miltonian poetry of "Grace in her step and heaven in her eye," was very suitable for 1813, but is not suitable for the ideas of 1871; and if the Grand Lodge of England does not wish to drive the best educated and scientific professors from active participation in the Masonic work, that part ought better to be omitted.

But I beg to remind our brother of another fact. The Duke of Sussex initiated a Mahommedan, and for obvious reasons the Bible was removed and the Koran substituted. Here, then, for three successive lodge meetings the lodge was without a Bible; but will any one deny that the lodge

then was just, perfect, and regular? Now, if the lodge could then be perfect without a Bible, why can it not always be so? Ah! but the Koran was there. But is not the Book of Constitutions of more importance to Bro. Hughan than the Koran? On the same occasion, the Duke could not have exhorted the candidate to put his faith in the Bible, nor could he have alluded in similar strains to the Koran, hence the ceremony must have been altered, so as to give no offence to either Christian or Mahommedan. But we will now suppose that the said Mahommedan brother was afterwards elected Master of the lodge, would any one insist when initiating a Christian Candidate for the Mahommedan W.M. to exhort the said candidate to believe in the Bible? Most assuredly not. Now, we will go still further, and suppose that one or more Mahommedan brethren object to the Bible being in the lodge—such a case may really occur in those Provincial Grand Lodges under the Grand Lodge of England existing in Turkey and East Indies—the Christians, on the other hand, would for similar reasons object to the Koran. Now, is it not better to remove both than to break up the harmony of the lodge? And if Masons are faithful to their own professions and their own charges, they need no more be accused of disbelief in the Bible, because they consent to its removal, than Anderson and Desaguliers could be charged with anti-Trinitarianism because they allowed the Trinity to be ignored in the lodge. And now comes the question: If we admit disbelievers in the inspiration of the Bible, why should we favour the conscience of a Mahommedan and despise that of a Deist? Must a Deist naturally be a bad man? Can he not be admitted into Masonry; or does our "charity to all mankind" stop with the believer with God with Mahomet, and reject the believer in God without Mahomet? These are my ideas of universality. If Anderson's charges mean anything, they mean just what they say: Masonry is "the religion in which all agree," and when they cease to agree concession must be made to the progressive change of religious ideas, which takes place whether we like it or not. In that sense *only* the metaphor can be realised. "Our lodge is as long as from east to west, as broad as from north to south," &c., and the Masonic teaching of charity to all mankind attains its true significance and become a reality instead of a sham.

In conclusion, I beg to state that I believe that if we are guided by the moral precepts contained in the Bible, we cannot materially err, and have no conscientious objection to the presence of the Bible in the lodge; but the moral precepts taught in the Bible would make me feel ashamed at sanctioning or even tolerating the *Fesuitism* practiced in Scotch and American lodges, and would induce me to sanction and even advocate the removal of the Bible if its presence is made an excuse for violating justice, "even in its most minute point." I have therefore a right to caution and inform those who are constantly clamoring for the Bible, that whereas the Bible can only remain in the lodge as long as it continues to be "the religion in which all agree," and whereas opinions are gradually changing, even among the highest dignitaries of the Church, regarding the inspiration of this or that part of the Bible. It is therefore the duty of every just-minded brother to abstain in the lodge or in Masonic assemblies from ventilating certain doctrines or details drawn from the Bible *in which all do not agree*. And if these men should persist in their unmasonic conduct, it must eventually terminate either in a disrapture or in an entire change in the whole Masonic system. We must either expunge from the charges and ritual all allusions to Masonic universality, or the very firm believers in the Bible, but who also believe that God is more pleased with those who practice the moral teaching thereof than with the mere clamorers who violate them. Yea, even these—even Bro. Hughan himself—may yet be driven to advocate the removal of the Bible; and they could no more be blamed or accused of what is called infidelity than Messrs. Anderson and Desaguliers could be charged

with anti-Trinitarianism, because they sanctioned the ignoring of the dogma of the Trinity in Masonic assemblies.

JACOB NORTON.

Boston, U.S., Jan. 24th, 1870.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Lodge of Emulation, No. 21.—The regular meeting of this old and well-known lodge was held at the Albion Tavern, Aldersgate-street, on Monday, the 20th instant. The lodge was opened by the W.M., Bro. Thomas Davies Sewell, supported by his officers and Past Masters. The minutes of the previous meeting were read and unanimously confirmed. Bro. George James Hillstead (169) was admitted a joining member, and Bros. J. C. Button and J. W. G. Brüggmann were passed to the second degree. The work was beautifully rendered by the W.M. The ballot was unanimous in favour of the W.M. being the Grand Steward to represent the lodge at the Grand Festival, and Bros. T. S. Howell and F. W. Blake were elected absent members. The lodge was then closed, and the usual superior banquet and dessert followed. Amongst the visitors we noticed Bros. Dr. T. S. Barringer, P. Prov. S.G.W. Herts; F. Walters, W.M. 1309; Littel, P.M. 860; &c.

Lodge of Justice, No. 147.—On Wednesday, the 8th inst., at the White Swan Tavern, Deptford, this old lodge held its usual meeting. The lodge was opened by the W.M., Bro. James Whiffen, and there were present during the evening: Bros. H. Sadler, S.W.; H. Bartlett, J.W.; J. Lightfoot, P.M., Treas.; G. Chapman, P.M., Sec.; C. G. Dilley, S.D.; J. Roper, J.D.; G. Bolton, J. Bavin, J. Cavell, R. G. Batt, J. Percival, and N. Wingfield, P.M.'s; F. Golding Shelton, C. Porter, Guest, Church, &c. Visitors: Bros. T. Whiffen, 548; M. J. Simmons, 871; &c. The work (done in an admirable manner by Bro. J. Percival, I.P.M.) was passing Bro. Tyler to the second degree, and initiating Mr. John Partington into Freemasonry, after which the W.M. resumed the chair and closed the lodge.

Universal Lodge, No. 181.—The usual monthly meeting of this ancient lodge took place on Thursday, the 16th inst., at Freemasons' Hall, under the presidency of Bro. Alfred Layton, W.M., assisted by Bros. Donne, S.W.; Read, J.W.; Stanton, S.D.; Norfolk, J.D.; Drew Wood, I.G.; and Beale, Sec. The minutes of the previous lodge were read and confirmed. Bros. E. J. Layton, Lilly, Smith, and Hawkins were passed to the degree of F.C. Bro. Drummond, after examination, was raised to the sublime degree of M.M., the ceremony being well performed by the W.M. It having been announced that Bro. D. Wood had consented to stand as Steward for the Boys' School, and Bro. Donne for the Girls' School, the lodge voted from its charity fund two donations of £5 5s. to be added to each Steward's list—a similar sum having been added to the W.M.'s list on the occasion of his having served the office of Steward for the Aged Freemasons' Institution. All business being completed, the members partook of an excellent banquet at the Tavern. The W.M. proposed "The Health of the Queen," which was drank in the toast of "The Crown and Craft."—"The W.M.G.M. and the Grand Officers" was then proposed, the W.M. observing that, as good Masons, our allegiance, next to that to the sovereign of the realm, is always given to the head ruler of Freemasonry, the Grand Master. Our lodges would never have been kept in such good order had they not been cared for and nourished by Grand Lodge and the eminent body of P.M.'s by whom it is largely composed.—The toast of "The Visitors" was ably replied to by Bros. Low, P.M. 3, and Yates, 101.—Bro. the Rev. W. T. Jones proposed "The Health of the W.M.," who, in reply said: In offering you my thanks, I own the position, which, by your suffrage, I now fill, has long been my aim; and I have diligently worked all minor offices having it in view. And yet I felt so much the importance of that position that, when the time came to occupy this chair, I confess I should have hesitated to occupy it had I not known that the hand of brotherly friendship was always extended to assist and encourage every earnest Mason; and I looked back upon a long line of eminent P.M.'s of this lodge on whom I could rely as a friend for help and assistance, if required.—The toast of "The P.M.'s" was replied to by Bro. Beale, P.M. and Sec., who is also father of the lodge. The toast of "The Officers" brought the meeting to a conclusion.

Nelson Lodge, No. 700.—The usual monthly meeting of this lodge was held at the Masonic Hall, William-street, Woolwich, on Wednesday, the 15th inst., presided over by their respected W.M., Bro. W. D. May, assisted by his P.M. and officers. The lodge was opened in due form, and with solemn prayer. The minutes of the former meeting were read and confirmed. The Treasurer's account was also read, and being in a very satisfactory state, was approved. Mr. J. Drake was duly initiated; Bros. Sadler, Lovelock, and Waters were passed to the second degree; and Bro. Chambers was raised to the third. The resignation of a brother was tendered and received, and a gentleman was proposed for initiation. All Masonic business having ended, the lodge was duly closed, and the brethren adjourned to the Freemasons' Hotel, where they enjoyed a very pleasant evening.

Cosmopolitan Lodge, No. 917.—This flourishing lodge met on Tuesday, the 14th inst., at the City Terminus Hotel, Cannon-street. Bro. S. Basilico, W.M., presided,

and there were also present: Bros. G. F. Gibson, J.W.; J. B. Deporter, P.M., Treas.; L. Stean, P.M., Sec.; J. Cooke, S.D.; F. Lovell Keays, J.D.; F. W. Jones, I.G.; E. J. Stillwell, P.M.; D. Anderson; &c. The lodge was opened in due form, the minutes of the former meeting were read and confirmed, and the W.M., in an able manner, initiated separately Messrs. Taylor and Lewis into the Order. Bro. L. Stean, in his usual finished style, raised Bro. D. Anderson to the third degree. Bro. S. Basilico, W.M., having resumed the chair, and closed the lodge, the usual superior banquet and dessert followed.

Leigh Lodge, No. 957.—At the Freemasons' Hall, on Monday, the 13th inst., this prosperous lodge held its usual monthly meeting, Bro. James Frost Creswick, W.M., in the chair. He was supported by Bros. F. Harvey, S.W.; W. Mitchell, J.W.; E. L. Cockerell, P.M., Treas.; C. A. Cottebrune, P.M., Sec.; C. Keeso, S.D.; J. Weddell, J.D.; J. Diprose, I.G.; M. Ederheim, I.P.M., D.C.; R. H. Whiteman, P.M.; E. Hampden, J. C. F. Wootton, F. Mosely, J. Hanks, &c. The visitors were: Bros. F. Binckes, P.G.S.; W. Pound, P.M. 16; G. F. Henly, 186; E. Lewis, 198; L. Pam, 482; P. Berghelm, 826; F. Walters, W.M. 1309; C. Braid, W.M. 1196; &c. The lodge was opened, and the minutes of the previous meeting were read and confirmed. The W.M. raised Bros. J. C. F. Wootton and A. Hirschfeld to the third degree, and initiated separately Messrs. James Collins, Craven, Proctor, Cobham, and Arthur Wootton into Freemasonry—all being pleased and gratified at the very impressive and painstaking manner in which the work was given from the chair. The lodge was then closed, and a first-class banquet was served, Bro. M. Ederheim, P.M., D.C., being indefatigable in his exertions to make every one comfortable. The cloth having been withdrawn, the usual toasts were given, the pleasures of the evening being materially increased by the superior singing of the W.M., Bro. Henly, and others. Bro. M. Ederheim gave some solos on the violin, which pleased all, and proved how proficient he is as a musician. Bro. C. Braid played on the piano. Altogether the evening was most enjoyably and well spent.

PROVINCIAL.

RINGWOOD, HANTS.—Lodge of Unity, No. 132.—The ordinary meeting of this lodge was held on the 9th inst. The lodge having been duly opened by the W.M., the ballot was taken for Messrs. F. Ayles and J. Chiswell, which, proving unanimous, the candidates were duly initiated by Bro. Fletcher, P.M. 622. The charge was delivered by Bro. Garrett Horder, and the lecture was given by Bro. Reade, S.W. A banquet afterwards took place with the usual Masonic toasts. The Lodge voted five guineas to the Boys' School, to be added to Bro. Rebeck's list.

SCARBOROUGH.—Old Globe Lodge, No. 200.—This lodge held its regular meeting in the Masonic Hall, Globe-street, on Wednesday, the 15th inst. The W.M., Bro. David Fletcher, was at his post supported by his officers, and Bros. R. H. Peacock, W. Peacock, J. F. Spurr, W. F. Rooke, and H. A. Williamson, P.M.'s, with a goodly number of members. After the confirmation of the minutes, a ballot took place for three gentlemen for initiation, the same proving unanimous, they were separately admitted and initiated in due form. One brother was raised to the 2nd degree, and one raised to the sublime degree of a M.M. The new organ, a very good one, was used during the evening with excellent effect. One gentleman was proposed for initiation at the next meeting. It was also proposed and agreed, that the annual Masonic concert, in aid of the charities, take place during the forthcoming spring. The lodge was now closed in due form, and the brethren retired to refreshment; the usual toasts were given and responded to, that of the W.M. being drank with all honours, and Bro. Fletcher acknowledged the compliment in very courteous and fraternal language. The W.M., in giving "The Newly Initiated," coupling with it the name of Bro. Powley, the son of an esteemed Mason, said it was always one of the most pleasing duties to admit amongst us men of well-known integrity and good social standing. Bro. Powley, in returning thanks, stated that he should strive to be an efficient Mason, that he had for some time made up his mind to join the Old Globe, and from what he had seen that evening he was very much pleased; he sincerely hoped to be a useful member of the order, and begged to thank the brethren for having admitted him amongst them. At low twelve the brethren retired after spending a most agreeable evening.

BRIGHTON.—Royal York Lodge, No. 315.—This lodge met on Tuesday, the 7th inst., at the Royal Pavilion; Bro. James Curtis, W.M., presiding. The business of the evening consisted in raising, to the third degree, Bro. Packham, and this ceremony was most impressingly performed by the W.M. Bro. Stride, S.W., was unanimously elected W.M. for the year ensuing. Bro. Hugh Saunders, P.M., P.P.G.D. Sussex, was unanimously re-elected Treasurer, and Bro. W. Awcock, Tyler. The General Purposes Committee brought up the annual statement of accounts, which showed the lodge to be in a very prosperous condition, and also that during the past year much had been done for the Masonic charities; indeed in this respect, both from the lodge funds and from the brethren generally, this lodge stands pre-eminent in the province of Sussex, for its noble support of the charities, the members evidently believing that "It helps him who gives as well as him who receives." During the evening the brethren present were: Bros. J. Curtis, W.M.; Stride, S.W.; D. Cunningham, J.W.; Sandeman, S.D.; Nell, I.G.; Ebberall, Sec.; Robinson, P.M.; W. Hudson, P.M., P.P.G.D. Sussex; Marchant, P.M., P.G.A.D. of C. Sussex; W. Bennett; W. Challen, P.M. 315, 1141, P.P.G.S.B. Sussex; Emery, G. R. Lockyer, Slatter. Visitors: Bro. T. J. Sabine, P.M. 73, &c., &c. The

installation meeting of the lodge will be held on Tuesday, 7th March, when a very large gathering is expected to do honour to the new W.M., who is most widely known and highly respected.

LEICESTER.—John of Gaunt Lodge, No. 523.—A monthly meeting of this lodge was held at the Freemasons' Hall on Thursday, the 16th inst. Owing to an accident, the W.M. was unable to be present, and the chair was occupied by the I.P.M., Bro. Geo. Toller, jun., the Prov. G.M. and a goodly number of members and visitors being present. Amongst the latter, in addition to the W.M. and several members of St. John's Lodge, were Bro. John Pemberton, W.M. of the Neptune Lodge, No. 1264, Liverpool, and Bro. White, of Ballymena, Ireland. Bro. W. J. Hughan, P.M. 131, Truro, and Prov. G. Sec. for Cornwall, was, on ballot, unanimously elected an honorary member, and Dr. George Clifton, of Leicester, and Mr. Reuben Vincent Barrow, of The Grange, Bermondsey (he being generally in Leicester-shire), as candidates for initiation; the former of those gentlemen was then initiated by the Prov. G.M., and the latter by Bro. Toller, I.P.M., assisted by Bro. Johnson, P.M. and P.P.G.O., on the organ. A candidate for the second degree was absent. Business being concluded, the lodge was closed and the brethren adjourned to refreshment.

KENT.—Sydney Lodge, No. 829.—This excellent working lodge held its annual meeting at the Black Horse, Sidcup, on the 9th inst. Bro. T. Smith, W.M., presided, assisted by the Past Masters and officers. The lodge was duly opened, and the minutes of the former meetings read and unanimously confirmed. The ballot was taken for two gentlemen for initiation, also for a joining member, which proved unanimous in their favour. Mr. Strong being in attendance, was duly received into Freemasonry. The lodge was opened in the second degree, and Bro. Paget, P.M., presented Bro. W. A. Thompson to Bro. Smith to receive from him the benefit of installation, which ceremony was proceeded with, the lodge being opened in the several degrees. Bro. Thompson having been placed in the chair of K.S. according to ancient custom, was proclaimed and saluted accordingly. He was then pleased to appoint the following brethren officers for the ensuing year:—Bros. Borer, S.W.; Pot- tier, J.W.; Henderson, P.M., Sec.; Hamelton, S.D.; Christian, J.D.; Gates, I.G.; Hastings, D.C.; Gearing, W.S.; Peen, Tyler, who, with Bro. G. Snow, re-elected Treasurer, were invested with their collars, &c., by the Installing Master, Bro. Smith, who then delivered in a very impressive manner the usual addresses, which closed the installation ceremony. Messrs. A. Lubbeck and Dr. Chatterton, candidates for initiation, were duly received into the first degree of Freemasonry. The W.M. then stated that he had a very pleasing duty to perform, which was to present to Bro. Smith, P.M., the P.M.'s jewel voted to him at the last meeting of the lodge for the very efficient manner he performed his duties as W.M. for the past year. Bro. Smith acknowledged the gift in very suitable terms. He was also presented by Bro. Hastings with a jewel from those brethren who he had had the honour of initiating during his year of office; for which he also expressed his thanks, at the same time trusting they might be spared to enjoy each other's society for years. Nothing further being offered for the good of Freemasonry, the lodge was closed, and the brethren partook of an excellent banquet, provided by Bro. Watkins, the worthy host. After the cloth was removed, the usual loyal and Masonic toasts were given and responded to, when the brethren separated in perfect harmony, after enjoying a very pleasant evening. The Visitors were Bros. Russell, P.M. 77; Dr. Grey, 13, 700; Pook, P.M. 193; Tinkler, W.M. 299; Shrubsole, P.M. 503; Sisley, P.M. 700, 1076; Richards, 79; Cleaver, P.M. 186; Tongue, P.M. 913; Wain, 913; Knight, S.W. 1107; Sherwin, Org. 1107; and several others.

STOCKTON-ON-TEES.—Lodge of Philanthropy, No. 940.—We are glad to observe that in this locality Freemasonry is flourishing, and this is particularly the case with the Lodge of Philanthropy, for which, thanks to the careful and zealous manner in which its interests are watched over by the officials whose exertions towards maintaining a high standard of Masonic excellence are worthy of high praise. The ancient borough of Stockton, which stands on the banks of the Tees, boasts two lodges—the Tees, No. 509, held at the Mason's Lodge Room, Masons' Court, and the one whose name precedes this notice. The former was removed hither from the Metropolis many years ago, but the latter has been in existence only about eight years, yet in point of numbers, influence, and position, may, without arrogance, claim the lead. Within the last year or two it has raised a new hall, which, for extent, appearance, and adaptability, is a credit to the Fraternity, and a noble tribute to the zeal of its originators. Since the new hall was, a few months ago, dedicated to Masonic purposes, a club has been commenced, and we are happy to say is well patronised; a lodge of instruction opened, and a lodge of Mark Masons (the Percy Lodge) instituted. The celebration of the annual festival and installation of W.M. took place on Thursday, the 16th inst. The lodge was opened at one o'clock, when there was attendance of the brethren, including Bros. A. C. Knowles, P.M., P.P.S.G.D.; W. Best, P.M., Past Provincial Grand J.W.; E. Cass, P.M.; J. H. Jackson, P.M., P.P.S.G.D.; Thos. Nelson, P.M., P.P. S.G.D., &c. After some formal business had been disposed, to two candidates (Messrs. W. Ashton and J. Fowler) were balloted for, and being elected were duly initiated. The lodge then proceeded to the installation of Bro. John Trotter as W.M. for the ensuing year, the ceremony being performed in an highly impressive manner by Bro. Anthony Crasby Knowles, who was the first W.M. of the lodge, and to whom the lodge is deeply indebted for the attention and devotion he has unceasingly shown for

its true interests. The following officers were then appointed and invested:—Bros. J. F. Mann, S.W.; J. Broome, J.W.; J. Huntan, Treas.; I. H. Hant, Sec.; Guy Herbert, S.D.; Thos. Walton, J.D.; J. Usher, W. J. Watson, R. S. Happer and R. Dickenson, Stewards; J. Inverhalm, Tyler. At the close of the lodge, the brethren sat down in the banqueting-hall to an excellent repast. The usual loyal, Masonic, and complimentary toasts were drank, interspersed with some capital vocalism by various members of the company. The proceedings were throughout of a most enjoyable character.

WEST INDIES.

Turk's Islands Forth Lodge, No. 647.—The regular annual meeting of this lodge was held at the Masonic Hall, on Tuesday, the 27th ult.,—St. John the Evangelist's Day—the business being the installation of Bro. the Hon. C. R. Hinson, M.L.C., P.M., S.W., and W.M.-elect for the ensuing year. There was a goodly number of brethren and visitors present to do honour to the occasion, and after installation the W.M. invested the following brethren as his officers for the year, viz.: Bros. W. C. Moxey, I.P.M.; John T. Astwood, S.W.; James Maclear, J.W.; Rev. Isaac Pegg, M.A., Chap.; J. W. Darrell, Treas.; Jos. A. Gardiner, Sec. (re-appointed); J. W. Wilbourn, S.D.; M. Victoria, J.D.; Henry Kennedy, I.G.; Jas. Astwood and T. J. Godet, Stewards (re-appointed); A. Francis, S.B., Tyler. Bro. Secretary having read a dispensation from Grand Lodge, authorizing the formation of public processions, &c., the lodge was called off, formed in procession, and marched to the Baptist church, where the newly-appointed Chaplain delivered a most excellent and impressive discourse from 2nd chap. Luke, 14 verse; after which the brethren returned to their hall, closed the lodge down in due form with the usual solemnities, and separated, but again met together at a later hour and spent a most enjoyable evening.

ROYAL ARCH.

WEST LANCASHIRE.—Rowley Chapter, No. 1051.—The regular meeting of this chapter was held at the Masonic Rooms Athenæum, Lancaster, on the 20th inst. There were present: Comps. Bagnall, M.E.Z.; Dr. Moore, P.Z.; as H.; Hall, J.; Mercer, E.; Whimpray, N.; Simpson, P.S.; Barker, Treas.; W. Hall, W. Heald, R. Taylor, J. Watson. The chapter was opened, and general business transacted. The ballot was taken for two brethren as candidates for exaltation, who were unanimously elected. The Companions then proceeded to the election of the Principals and Officers for the ensuing year, which resulted as follows: Comps. T. Mason, Z; Hall, H.; Mercer, J.; Whimpray, E.; James M. Moore, N.; W. Barker, Treas.; E. Simpson, P.; R. Taylor, Janitor. The installations will take place at the end of March next, and will be conducted by Comp. J. D. Moore, P.Z.

MARK MASONRY.

Carnarvon Lodge, No. 119.—This lodge was consecrated by the very Worshipful Bro. Capt. F. C. Irwin (Past Grand Master Overseer), Deputy Prov. G. Mark Master-designate of Somerset, on Thursday, the 19th inst., at the White Hart, Brislington. There was a good muster of brethren present, and the ceremony was performed by Bro. Irwin in a most admirable manner, for which he received a unanimous vote of thanks. At the conclusion of the consecration ceremony, a lodge of Installed Masters was opened, and Bro. Irwin installed Bro. Dr. Samuel Bryant as the first W.M. of this new lodge. On the brethren being readmitted, they gave the customary salute, and the W.M. appointed the following brethren as his officers for the ensuing year:—Bros. E. T. Inskip, S.W.; W. S. Gillard, J.W.; Rev. R. H. Briggsby, Chaplain; J. Macfarelan, S.O.; R. C. Else, I.O.; A. W. Butter, S.D.; Major J. W. Vizard, J.D.; C. H. Whereat, I.G.; F. G. Irwin, Treas.; B. Cox, Sec. A vote of by-laws was approved, and Bro. Gillard presented a petition for a new lodge, to be held at Wincanton, asking this lodge to recommend the same, which was unanimously approved. Votes of thanks were given to the visiting brethren, and several propositions for advancement at the next meeting were made, after which the W.M. closed the lodge in ancient form, and the brethren adjourned to a banquet, which had been provided by Host Marks. On the removal of the removal of the cloth, the W.M. proposed the health of the G.M. Bro. Portal, and the P.G.M. the Earl of Carnarvon, the D.P.G.M.-designate, Bro. Irvine, together with the various toasts of the evening in his terse but telling style, making him the right man in the right place.

ROYAL ARK MASONRY.

A meeting of the brethren of the order was held at Freemasons' Hall, Great Queen-street, W.C., on Monday, the 20th inst. A special lodge was opened, according to ancient custom and with solemn prayer, for the purpose of elevating candidates, by Bro. Morton Edwards, G.C., assisted by Bros. M. Emanuel, as J.; Capt. T. B. Payne, as S.; A. D. Loewenstark, as Deacon; M. A. Loewenstark, G.S., as acting Scribe. Visitor: Bro. Nickelson, Grand Treasurer of the Royal Ark Mariners, America. The following brethren were properly prepared and elevated in due form to the ancient and hon. degree of a Royal Ark Mariner:—Bros. John Coles Fourdriner, P.G. Steward, P.P.G.S.W. Shropshire, P.Z., P.M. Antiquity, No. 2; John Lee, Grand Masters Lodge, No. 1; H. W. Binckes, Kent Mark Lodge; F. W. Koch, Thistle Mark Lodge. Bro. Capt. Nicholson gave, for the information of the brethren, some illustrations of the manner in

which this degree is worked in America—especially the explanation of the three points and the steps—which was listened to with great interest, and gave universal satisfaction. The rest of the working appeared to be nearly identical, which, considering that this is the first time, at any rate since the order has been re-organised here, that the working of the two countries, England and America, have been compared, is very satisfactory, and shows the care that has been taken by the authorities of the order not to lose sight of the landmarks, and to restore, without impairing, the beauty of the ceremonies of this degree of Universal Masonry. On the retiring of some of the brethren, an assemblage of Commanders was then duly formed, and Bros. J. B. Payne and M. Emanuel were enthroned as Commanders, and expressed themselves very pleased with the ceremony which was performed by Bro. Morton Edwards, G.C., assisted by Bros. A. D. Loewenstark and Nickelson. The assembly of Commanders was then closed, the brethren re-admitted, who saluted the newly-enthroned Commanders, and this special lodge of Royal Ark Mariners adjourned till Monday, the 27th, when there will be another meeting for the purpose of elevating candidates, and conferring the degree of Commander at 7 o'clock at Masons' Hall, Masons' Avenue, Basinghall-street, E.C.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

Mount Calvary Encampment.—An emergency meeting of this encampment was held at Freemasons' Tavern, on the 13th inst., for the purpose of installing Comp. E. H. G. Dalton as a Knight of the Order, prior to his leaving England for Demerara. E. Sir Kt. Binckes presided as E.C., supported by Sir Kts. Rosenthal, Dewar, Paas, Roebuck, Baxter, Trewatha, &c. The ceremony was exceedingly well rendered, and gave great satisfaction to the newly-installed companion. The encampment was then closed.

ANCIENT AND ACCEPTED RITE.

METROPOLITAN.

Mount Calvary Chapter Rose Croix H.R.D.M.—A meeting of this chapter was held on the 10th inst., at Freemasons' Tavern, and among the brethren present we noticed the esteemed M.W.S., Bro. D. M. Dewar; Bros. W. Paas, P.M.W.S.; G. Cockle, 30°, H.P.; F. Binckes, 30°, F.G.; S. Rosenthal, 33°, S.G.; J. Hervey, 30°; W. Hyde Pullen, 33°; J. Stohwasser, W. Roebuck, R. W. Little, W. Fish, C. J. Morgan, and E. Kimber. There was also one visitor. An important matter was discussed by the members, and a decision arrived at, after which the chapter was closed, and the brethren sat down to an excellent banquet. Great amusement was caused, as usual, by the versatile talents of Bro. Kimber, and the evening was spent in a most pleasant manner by all present.

PROVINCIAL.

Rochdale Chapter.—The annual convocation of this chapter was held in the Masonic Rooms, Rochdale, on Saturday last, the 18th inst., Bro. William Roberts, P.M.W. Sov., in the chair, in the unavoidable absence of the Most Wise Sov. Bro. John Barker. The chapter was opened at 3.30, in the presence of illustrious and distinguished princes of the order, who honoured the chapter by accepting an invitation to be present. The minutes of the previous convocation having been read and confirmed, the muster-roll called, and other business transacted, Bro. John Fothergill, Red Cross Knight of Babylon and Knight of the East and West, was received, regularly exalted, and admitted a member of the Order according to ancient rites and ceremonies. After the ceremony, which was very efficiently performed by the respective officers, Bro. Prince, 1st Gen., was installed M.W.S. of the chapter for the ensuing twelve months, and appointed as his officers the following: Bros. Richard Hankinson, H.P.; James Holroyd, 1st Gen.; William Ashworth, 2nd Gen.; Robert Butterworth, Grand Marshal; John Fothergill, Raphael; Robert Whitworth, Chancellor; William Roberts, P.M.W.S., Herald; William Briggs, Organist; and Benjamin Toulson, Captain of Guard. The ceremony being ended, the convocation was closed, after having disposed of several matters which had been brought before the members, when several members formed themselves into a convocation of the Holy Order of K.H., &c.

HOLY ORDER of K.H. and GRAND ELECTED KNIGHTS, or NE PLUS ULTRA.

INAGURATION OF THE ROCHDALE CHAPTER.

The inaugural ceremony of this convocation was held in the Masonic Rooms, Ann-street, Rochdale, on Saturday last, the 18th inst. The convocation was formed at 6.30, when the Chancellor *pro tem.* read a letter that he had received, dated "33, Golden-square, London, Feb. 16th," and signed "J. M. P. Montagu, 33°, Gd. Sec. Gen.," also several letters and telegrams that had been sent to him and other brethren in reference thereto. He also read a circular which had been very freely circulated throughout the country, of which the following is a

Copy.

33, Golden-square, London, Feb. 16th, 1871.
Dear Sir and Brother,—The following circular, pur-

porting to call a convocation to be held on Saturday, the 18th inst., for the purpose of conferring the degrees of Knight Kadosh 30th and 32nd, having just reached us,
Masonic Temple, Ann-street, Rochdale,
Feb. 11th, 1871.

Holy Order of Kadosh and 30th and 32nd degrees,
Dear Sir Knight,—By command of the Royal Commander of the Holy Order of Kadosh and 30th and 32nd Degrees, a convocation will be held in the above Temple on Saturday next, the 18th inst., at six o'clock prompt, to create all Sir Knights who may present themselves, and are found worthy of that distinction.

We shall be happy to receive your name as a candidate on this occasion.

Yours fraternally,

WILLIAM ASHWORTH.

Chancellor *pro tem.*

All letters to be addressed 21, Ann-street.

We think it our duty to warn you against this illegal attempt to bestow degrees that we alone have a right to grant, according to our warrant and the Statutes of the A. and A. Rite (see Ancient Constitution), and to remind you that according to your O.B. you cannot even visit this or any other illegal body.

I remain, dear Sir and Brother,

Fraternally yours.

J. M. MONTAGUE, 33°.

G. Sec. Gen.

It was then agreed unanimously to proceed with the ceremony. The Supreme Grand Council having no authority whatever to assume to themselves alone the right to grant or confer these degrees, or to interfere with those who have had these rites handed down to them as having been conferred from time immemorial, the ceremony was therefore proceeded with, and several members of the Order of Rose Croix, &c., duly admitted by ancient rites and ceremonies to the degrees, &c.

The officers were then appointed, invested, and installed for the ensuing twelve months, and the chapter was closed in due form, and with hearty good wishes for the Supreme Grand Council and other sister chapters.

The brethren afterwards adjourned to a banquet, provided by Bro. Butterworth, of the Golden Fleece Hotel, in his usual *richerché* style, which was most heartily discussed and enjoyed. The cloth having been removed, the usual loyal and Masonic toasts were duly proposed and responded to by the several brethren. The visitors and the sister chapters were severally responded to by the distinguished visitors.

Masonic Miscellanea.

THE fifteen sections will be worked on Thursday evening, March 2nd, at the Fidelity Lodge of Instruction, which now meets at the "Goat and Compasses," corner of Fitzroy-street, Euston-road. Bro. T. A. Adams, P.M., P.Z., P.G.P., will take the chair. A large muster of the brethren is anticipated—the room in which the Lodge of Instruction is held being capable of accommodating at least seventy.

THE following conclaves of the Red Cross Order have been recently established:—Orient Conclave, No. 45, Bloomsbury, Pennsylvania, Sir Kt. Christian Frederick Knapp, M.P.S.; Constantine Conclave, No. 46, Reading, Pennsylvania, Sir Kt. John C. A. Hoffeditz, M.P.S.; Trinity Conclave, No. 47, Harrisbury, Pennsylvania, Sir Kt. William H. Egle, M.D., M.P.S.; Mary Conclave, No. 48, Allentown, Pennsylvania, Sir Kt. Dewees J. Martin, M.P.S.; and the Macdonald Conclave, No. 49, Millbrook, Ontario, Canada, Sir Kt. James Might, M.P.S. The order is also about to be introduced into the Southern States of America.

WE are requested to state that at the present time there is only one body of Royal Ark Mariners in complete working order, and that is the Grand Lodge of Royal Ark Mariners, which up to this date has chartered twelve lodges, and receiving fresh applications every week, and already issued warrants and certificates both in England and abroad, while the Grand Mark Lodge has not even conferred the degree upon a single brother. Negotiations are pending between the the Grand Lodge of Royal Ark Mariners and the Mark Grand Lodge, with a view to attaching the Royal Ark Mariner to the Mark Degree much in the same way as the Royal Arch is to the Craft. The G. Commander has appointed Bro. Loewenstark as Grand Scribe, and all communications on any subject connected with the Order of Royal Ark Mariners must be addressed to him at the office, Devereux Court, Temple, W.C.

TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

It is well known that the Fraternity of Freemasons is a large and constantly increasing body, mainly composed of the influential and educated classes of society; and as

The Freemason

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Births, Marriages, and Deaths.

MARRIAGE.

HARPER—MACNAUGHT.—On the 14th inst., at Spiers-bridge, Thornliebank, Renfrewshire, by the Rev. Andrew Wield, Bro. William Harper, M.M. Lodge Clyde, 408, to Agnes Barr, eldest daughter of Bro. Robert Macnaught, M.M. Lodge St. Mary, 117.

DEATH.

WOLLOWICZ.—On 20th inst., at the Royal Victoria Hospital, Netley, Bro. Cyprian Count Wollowicz, of Lodge and Chapter 394, Southampton, Army Medical Staff, aged 32.

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

The Freemason,

SATURDAY, FEBRUARY 25, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains. The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance). All communications, letters, &c., to be addressed to the Editor, 2, 3, and 4, Little Britain, E.C. The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

BUSINESS to be TRANSACTED in GRAND LODGE.

THE agenda paper for the next Quarterly Communication of the Grand Lodge is uncommonly light, and the subjects to be considered will not, we imagine, lead to any protracted discussion. The first business to which it is necessary to allude, will be the "Election of M.W. Grand Master," and this derives interest from the fact that Lord de Grey is at the present time absent from the kingdom, as we intimated last week, and will consequently not be able to witness the hearty unanimity with which his election as Grand Master for the second time will be carried in Grand Lodge; but although the exigencies of the public service may occasionally preclude his Lordship from attending the duties of Freemasonry, we are well assured that the interests of the Fraternity will not suffer, because in Lord Carnarvon the Grand Master possesses a Deputy who can worthily represent him whenever he may

be required to preside over the legislative assemblies of the Craft. The next business will be the "election," or we should say, rather, the "re-election of a Grand Treasurer," there being not the faintest scintilla of doubt that the present highly-esteemed Treasurer, Brother Samuel Tomkins, will be re-chosen by acclamation. Upon many occasions Brother Tomkins has come forward, and with ready generosity advanced large sums, when voted by Grand Lodge, to various charitable funds, without waiting for the formal confirmation of the votes; in fact, he always seems to remember the truth and efficacy of the old adage, "*Bis dat qui cito dat*," in cases of urgent distress and calamity.

A communication by the Grand Secretary will follow, announcing that—

"The melancholy intelligence has been received from W. Bro. N. T. W. Smalldenburg, Representative at the G. Lodge of the Netherlands, of the lamented death of Her Royal Highness Princess Louisa Augusta, Consort of His Royal Highness Prince Frederick, Grand Master of the Grand Lodge of the Netherlands.

The Prince Frederick is, we believe, one of the oldest Masons living. He has certainly been Grand Master of the Dutch Grand Lodge between fifty and sixty years, and we are doubtful whether even the Duke of Leinster, Grand Master of Ireland, long as His Grace has held that high position, can bear away the palm of seniority from the Grand Master of the Netherlands. The deceased Princess was sister to the Emperor of Germany, who, as most of our readers will remember, was profoundly affected by the intelligence of her decease.

Another announcement will be made—

"That a memorial has been presented to the M.W. Grand Master by the Lodge of Benevolence praying permission for the meetings of the Lodge of Benevolence to take place at *six* instead of *seven* o'clock as heretofore; his Lordship has been pleased to comply therewith, and has directed that on and after Wednesday, 22nd day of March next, the meetings of the Lodge of Benevolence shall take place at *six* o'clock."

This change will be greatly appreciated by the members of the Lodge of Benevolence, as it has frequently happened under the present system, owing sometimes to the large number of petitions to be considered, but oftener to the diffuse statements of oratorical brethren, that the working members—those who really desire to do justice to all the cases on the list—have been detained till past eleven o'clock, a pleasure scarcely to be desired, especially on a cold winter's night. The Report of the Lodge of Benevolence, with recommendations for grants to two deserving petitioners, will next be read for approval, and then follows the report of the Board of General Purposes, which, upon this occasion, is simply a statement of the Grand Lodge accounts, which seem to be in a very healthy condition—the balance in the Grand Treasurer's hands amounting to the respectable sum of £3,695 12s. 3d., and in the hands of the Grand Secretary, for petty cash, £75. The Official Auditors' report of receipts and disbursements during the

past year will also be read, and thus every brother will have an opportunity of ascertaining how carefully and how well the funds of the Order are administered.

"Proposed motions" come next. The first is by Bro. Joseph Rapkin Stebbing, P.G.D.: "That a subscription of fifty pounds be given towards the fund for providing a Masonic life-boat." Now, we have so strenuously advocated the cause which Bro. Stebbing proposes to assist, that it seems almost a work of supererogation to state that we most cordially support the grant of the extremely moderate sum of £50 in aid of so noble an object. The brethren will bear in mind, likewise, that the proposition no longer emanates from any impecunious individual, but from one of the most talented and respected members of the dais; and they will also remember that the present Committee of the "Masonic Life Boat Fund" have published in these columns full details of every shilling contributed in support of the movement. We know that there are "two Richmonds in the field," but both are "honourable men," and whether the money, which we feel confident *will* be voted by Grand Lodge, be handed over to Bro. Davis or to Bro. Carpenter, we are equally satisfied that it will eventually find its way into the coffers of the "National Life Boat Society." The Craft has given liberally to the "Sick and Wounded" Fund and other benevolent institutions to which the Franco-German war has given birth, and it cannot be possible that the claims of a charity which almost daily preserves the lives of some of our brethren will be utterly ignored by the Freemasons of England.

The second notice of motion is by Bro. John Savage, P.G.D.:—

"That at page 10 of the laws relating to the Fund of Benevolence, in law 16, after the words in the lines 9, 10, and 11, 'shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence,' be added the words, 'except in cases of recommendations to the Grand Lodge.'"

The object of this addition is to prevent the recurrence of a very serious delay in the relief of petitioners who may be recommended to Grand Lodge for large sums of money. At present a man who has rendered eminent services to the Craft—although those services may be practically recognised by a generous grant at the Lodge of Benevolence—is nevertheless compelled to wait several months before he can obtain the money, simply because the recommendation for the amount may have been made at the monthly meeting immediately preceding the Quarterly Communication, inasmuch as it cannot be submitted to the Grand Lodge until after confirmation by the Lodge of Benevolence. Bro. Savage proposes to remedy this defect in the law, which was doubtless overlooked during the recent revision of the laws affecting the Fund of Benevolence; and we anticipate a cheerful acquiescence on the part of Grand Lodge in the amendment which he intends to submit to the meeting.

The consideration of this question will be the last subject to occupy the attention of the brethren, and it argues a very happy state of affairs when we see that there are no difficulties to be adjusted, no dissensions to be quelled, and that the great English Craft continues to advance in prosperity—its progress being unimpeded by the snares of schism, and free from the shadows of discord or discontent.

Multum in Parbo, or Masonic Notes and Queries.

"Hele" is a word still of common use in Sussex, and its meaning is, as stated by Bro. W. Carpenter, "to cover or hide."

"Cowan," I am inclined to think, means a "smith," or worker in iron. I. Kings, vi. 7 may perhaps tend to illustrate the Masonic use of the word.

"Gow" (Gael) is a smith, and in Sir W. Scott's "Fair Maid of Perth" we have the word as a surname.

W. DE ST. CROIX.

COWAN.

The following remarks, as showing the difference of opinion respecting this word, may not be out of place. The first is by the author of the Masonic Ritual of Freemasonry, page 69 (America 1835), who has endeavoured to explain the origin of this word, and I subjoin his words, although they are at variance with my own opinions:—"The origin of this word is French, and was written *chouan*, and the *h* was omitted in English without aspirating it, agreeably to cockney pronunciation. The Chouans were loyalists during the French revolution, and the most determined and inveterate enemies of the Charitables—Robespierre, Billaud, Varennes, Callot d'Herbois, the Duke of Orleans, and all the rest of their bloodthirsty gang. The Chouans were worse than cavesdroppers to the Masons, who originated the revolution. They were a party connected with the several parties of armed royalists, who were of course opposed to the Masons, and the most inveterate of them, the Chouans. Hence, probably, all opposers of Masons were afterwards designated by the term Chouan, pronouncing the *ch* like *k*."

So much for that definition; and before proceeding to our next, we may notice that in the lectures used at the revival of Masonry in 1717, the following curious punishment was inflicted on a detected Cowan:—"To be placed under the eaves of the house in rainy weather till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment:—"On le met sous une gouttière une pompe ou une fontaine, jusqu'à ce qu'il soit mouillé depuis la tête jusqu'aux pieds." Hence a listener is called an cavesdropper.

From the affair of Jephtha, an Ephraimite was termed a Cowan. In Egypt *cohen* was the title of a priest or prince, and a term of honour. Bryant, speaking of the Harpies, says they were priests of the sun, and as *cohen* was the name of a dog as well as a priest, they are termed by Apollonius "the dogs of Jove." Now, St. John cautions the Christian brethren that "without are dogs" (*κυνες*), cowans, or listeners (Rev. xxii., 15); and St. Paul exhorts the Christians "to beware of dogs, because they were evil-workers (Phil. iii., 2). Now, *κυων*, a dog, or evil-worker, is the Masonic cowan. The above priests, or metaphorical dogs,

were also called Cercyonians, or *Cer-cowans*, because they were lawless in their behaviour towards strangers. I throw out this hint for the consideration of the brethren, although aware that others have adopted very different opinions on the etymology of the word.

A writer in the *F. Q. R.* thus explains the word. "I trace it," says he "to the Greek verb *ακουω*, to hear or listen to, from which it is but *parce' detorta*, and we have high authority for so importing words from one language to another.

Our illustrious Brother Sir Walter Scott, makes one of his characters in "Rob Roy" say—"She does not value a cawmil mair as a *cowan*, and ye may tell MacCullum More that Allan Inverach said sae."

C. G. FORSYTH.

ANCIENT AND MODERN MASONRY IN INDIA.

"Explore the rock-cut temples and monasteries of India, and then inspect the great railway works of the nineteenth century—the excavations of Adjunta and Ellora, and the excavations of the Bhore Ghaut tunnel. In both the patient labour of man—the might of the many-handed multitude—is proclaimed by gigantic results. The actual workmen—the hewers, the carvers, the diggers—were probably well-nigh the same. They wore the same clothes, they ate the same food, they toiled in the same way; perhaps they were moved by the same common impulses, knowing as little and caring as little about what they were making. But how different the directing minds—how different the languages in which the work of men's hands addresses itself to the imagination—how different are the sentiments which they inspire! The extremes of mysticism and utilitarianism are there to be seen in striking contrast."—From "India Ancient and Modern," by William Simpson.

The remark about the natives of India caring little about what they were making will apply in many cases to natives of our own island just as well—e.g., I have been told by a "sculptor" that all he cared about in his work was simply to get it taken off his hands, and get the money for it. Small chance of any great artistic improvement wherever that spirit prevails or holds sway. Yet, who is to blame? W. P. B.

"ONE WHO SEEKS LIGHT."

The following address, delivered at the anniversary meeting of the Rosicrucian Society of England, on the 1st February, 1868, by Bro. Robert Wentworth Little (S.M.), then Master-General, will give you some information on the subject:—

"Brethren,—I am penetrated with a sense of my inability to address you this evening in a manner sufficiently worthy of the solemn and august truths developed in the study of Rosicrucian philosophy; for, although our thoughts may flash bright and beautiful as sunbeams, it is but seldom that we can invest them in language of a corresponding splendour, and the kindled glory of our conceptions is therefore lost, perchance, for ever. To the fitting contemplation of our mysteries we must bring minds divested of the cares and griefs of life—unfettered by the chains of custom—and free from the storms of passion and prejudice which darken and desolate the souls of men. The grandest heights that faith reveals, the most luminous regions of thought and intellect are, however, to be attained by a steady devotion to the cause of truth, and an unwavering progress in the paths of science. In general terms we may announce that the primary object of Rosicrucianism is to elucidate the mysteries that encompass us in life, and to reverently raise the veil from those that await us in the dreaded dominions of death—looming

like awful shadows through the profound abysses of the infinite and the eternal. It is by calm meditation on such ennobling themes that the soul is prepared for its wondrous destiny in the radiant future, when the celestial essence of man shall be filled with glory from the fountain-waters of light and wisdom. It is no chimera of the imagination to believe that the rolling mists of error which obscure our spiritual vision will vanish before the resistless advent of knowledge; it is no vague dream that the mind of man may be purified and perfected by an humble recognition of the power of the Supreme, and a pervading sense of His love and beneficence. To attain this object we invite our aspirants—prescribing, by certain laws, the direction of their course, and guiding them through the arcana of the unknown. By regulated steps they are led from the dawn to the meridian of day. The talismans with which we entrust them are unalterable precepts of virtue; we tell them, in the language of a great thinker, that 'the truth of nature is a part of the truth of God—to him who does not search it out, darkness; to him who does, infinity!' We call upon them to bear aloft the torch of hope across the night of life. We proclaim that despair must be banished from our dwelling-places, for 'a bold heart may command anything'; and that the lamp of reason should never be extinguished by the spectral shades of doubt. The symbols with which our neophytes are familiar, as well as those which are known only to the advanced adept, equally demonstrate the existence of an All-Powerful and All-Sustaining Being, and alike impress upon us the necessity of religious faith. Our mystic lore is evolved from the ideal of Divine philosophy, our principles are indestructible as the great universe itself. Our studies tend not to the deification of matter, but to the exaltation of reason as the principal agent in the intellectual organisation of man. Our investigations are not, however, restricted merely to the moral aspect of nature—we glean from the fields of the physical world abundant food for thought, dedicating our efforts to the service of truth, and advancing hopefully in the spheres of duty allotted to us in the actual present. This, my brethren, is the true alchemy of life; this—the magic by which we remove mountains of ignorance and vice; this—the real 'elixir vitæ' from the springs of light and beauty; this—the revelation of the sublimest faculties of the soul. Nourished by lofty musings and divine imaginings, the faith to which we aspire will waft our spirits into the inner circles of wisdom—yea, beyond the lampless shores of death our feeble steps shall be upheld by the mighty strength of love, and supported by the unquenchable fire of universal intelligence. Such are the elementary principles of our philosophy, and such are the results that will inevitably follow a devout adherence to our laws. Thus, in the serene tranquillity of thought the soul is unconsciously elevated above the things of earth, and in the interpretation of the mystic symbols of antiquity, its ethereal sympathies are naturally awakened.

"Follow, then, my brethren, in the track of those enlightened sages whose names are hung, like constellations in the heaven of fame, beginning with the Chaldean shepherds of old, who drew lessons from the shining stars, or with those later adepts who, adopting the theories of Platonist or Pythagorean, used numerals or geometrical figures as a medium to instruct and guide mankind in the hidden ways of truth. Through the successive developments of occult and cabalistic science, let us trace their perpetual progress—let us mount with them the mysterious ladder, and learn the doctrines of nature, and the wondrous principles that govern the material and immaterial universe. But approach not the temple of light with darkened soul or impure thought—rather would I counsel you to recede in silence than to advance incautiously to the consummation of our holy rites.

"There are many things incomprehensible to untutored minds; our impressions in youth and childhood differ considerably from those which we experience in riper manhood; and it is so with our neophytes—placed in the vestibule of knowledge—should they attempt to enter the sacred

penetralia too hastily or rashly, the influence of its revelations would be unfelt, and the spirituality of its solemnities unheeded by the unprepared mind of the thoughtless aspirant. But to him unto whom is vouchsafed the 'divine afflatus'—to him who not only feels the desire to know, but possesses courage to overcome the difficulties that beset his path—to him I say, Persevere! And although at first thy course may lie through barren fields and unprofitable herbage, soon shalt thou arrive at richer pastures and diviner fruits. Let no misgivings haunt thy soul, but press onward; bear with thee, like the memorable phylactery of the ancients, an unshaken trust in that great and glorious Name, which is associated with the mystery of our regeneration; bear with thee to the shrine of truth the tribute of an humble heart and a purified perception. From the dross of sensual life eliminate the gold of intellectual existence; and from the countless systems of human learning extract the atoms of true and heavenly wisdom.

Above all, as faith is the foundation of our hope, examine closely the book of nature, and find therein the clearest evidence of the teachings contained in the unerring Book of God. Inspired by such noble aims, and directed by such majestic impulses, thy passage through the labyrinth of life shall be a march of triumph, when, unlike the Cæsars of old, the captives in thy train shall be vanquished ignorance and sin, and the laurels on thy brow shall be the unfading wreath of immortality and joy!"

Original Correspondence.

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

(To the Editor of The Freemason.)

SIR AND BROTHER,—On Saturday night, 18th inst., there was a meeting of the lodges in the Aberdeen province, called by circular and advertisement by order of the P.G.M., anent the report of committee for a proposed new Masonic Hall. From 60 to 70 brethren were present, and the lodge was opened in due form in the First Degree; the R.W.P.G.M., Dr. Beveridge, in the chair. I was very much surprised to see on this occasion, in open lodge, that there were not over a dozen aprons worn by the brethren, including all the office bearers? Is this a common practice in England, or in other parts of Scotland? I always thought that in open lodge every brother, without exception, had to be clothed. Was I wrong? or is this a loose way of working?

Yours fraternally,
LANDMARK.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Can you or some of your readers, who may be experienced in such matters, inform me of the proper Masonic course to pursue towards a Treasurer who, after repeated requests by the W.M., refuses or neglects to pay the Lodge Bills, or render an account of the way he has disposed of the year's funds that have been entrusted to him for such purpose? A reply through your valuable paper will greatly oblige,

Dear Sir and Brother,

Yours fraternally,
A COUNTRY P.M.

MASONIC RELIEF COMMITTEE.

(To the Editor of The Freemason.)

DEAR SIR,—You were kind enough to insert a notice of the formation of the Leeds Relief Committee. As a proof of the usefulness of such a Committee, and as a warning to the charitably disposed brethren, allow me to call attention to the first case that came before us. I may state that we are in weekly communication with similar Societies, and will also be glad to hear from any one interested in the subject.

A foreigner, named L. G., applied to our Almoner for relief, and on looking over the Manchester report, found he had received there 45s. He was given 7s. 6d., and told to meet the Committee on Friday. Next day another report arrived from Manchester stating L. G. and a companion had been found out to be gross impostors. Singularly the Liverpool report also warned us of them, they having found them out. The Committee, of course, refused the application of L. G., and it was amusing how rapidly he disappeared on finding we had heard of him from other towns.

This shows, at once, the advantage of the Committee, for had this man gone to the W.M.'s of all the lodges in the town, he would no doubt have

been well, though unworthily, relieved. As it is very clear that L. G. and his companion are going about the country, I hope your readers will be on their guard.

I am, dear Sir and Brother,

Yours fraternally,
J. PARKER CROSSBY, M.D.,
Hon Sec.

Masonic Hall, Leeds, Feb. 18, 1871.

(To the Editor of The Freemason.)

SIR,—It must be very gratifying to all true lovers of our ancient mysteries to find there has been, of late years, a wonderful advance of the science and practice of Freemasonry. Frequently do the Masonic journals chronicle the consecration of a new lodge or chapter; but pleasing as such announcements are, they lack the interest that such events as laying of a foundation-stone, or the dedication of a building to be used solely for Masonic purposes, can give. Such occurrences as the latter show a healthy state of Masonic being, and also that the brethren have sufficient faith in the cause to contribute some part of their substance towards its support. It further exhibits a commendable desire for independence and freedom from hotel control. With such recommendations the possession of a purely Masonic building is an acquisition of which the brethren of any locality may justly be proud, and on which they are to be congratulated. Most of our important towns have their Masonic Temple or Freemasons' Hall, and with such examples before us as Glasgow, which is to have "a noble Freemasons' Hall, worthy of the name and city." Bristol, Birmingham, Halifax, and others, that I could name, will it be believed that here, in this town of Liverpool, the second town in the United Kingdom, the commercial metropolis of England—I may almost say, the world—in a town with the large number of nearly 40 Masonic bodies, we have not, by any means, a hall "worthy of the name and city." True we have a Masonic Temple, such as it is, and well it is for the credit of the Craft that this "Temple" hides its diminished head in a third-rate street, down a long reach of dingy gardens, and considerably below the level of the road.

Some years ago the brethren, being wishful to free themselves from extraneous control, purchased the building and freehold of the present Temple as a nucleus for a suitable hall when time and circumstances would permit the collection of funds; meanwhile to fit the building for its new purpose, it was altered and enlarged till it became a sort of patch-work puzzle. As this house contains but one lodge room (and that on the ground floor) a good deal of ingenuity has been expended in making the engagements of the different Masonic bodies who use the hall dovetail into one another; add to this, that the other rooms, one of which is occasionally extemporized into a lodge room, are small, inconvenient, and totally inadequate to their purpose, you may naturally be surprised that amongst the number, wealth, and social position of the Fraternity here, such a disreputable state of things should be allowed to continue.

Two years ago we were congratulating ourselves on a speedy relief from our difficulties; a Building and other Committees had long had the business in hand; an elaborate and comprehensive set of plans were prepared by a well-known architect, a P.M. of one of the most influential lodges in the town and a gentleman thoroughly qualified, both by professional and Masonic knowledge to conduct the work. Estimates and quantities were drawn out, funds to a large amount promised, a bazaar arranged to be held in St. George's Hall, and in fact all was going on swimmingly; the plans were highly approved, and the cost, under £7000, thought very reasonable. But alas! that it should be said, jealousy was allowed to creep into the Councils; a certain lot of junior members of the Committee thought possibly their ideas were not received with the deference they imagined was their due, but whatever the cause they managed to pack the next meeting, and, in a very short space of time, completely upset all the previous business. To say the least, this was very shabby treatment of the older brethren, men who had been Masons longer than some of the discontented ones had been in existence. So much for what can be done by a clique. With the exception of issuing a report as to what they proposed carrying out, which was a marvel of indifferent grammar and vagueness of detail, this "select" Committee has done nothing, and we are now in precisely the same condition as before, with the exception that then there was a chance of the settlement of this important question, now there seems to be none.

"In the multitude of counsellors there is safety," still it remains a fact "that too many cooks spoil the broth." The multitude, while comparatively united, promised a speedy settlement, split up into factions they only spoiled and wasted the opportunity.

At the present, the state of Masonic accomoda-

tion in this town is a scandal and a disgrace to the Craft, and in this respect we have certainly become a bye-word to our neighbours. Many there are amongst us who deeply feel that this is the case, but who would still gladly unite to further the good cause, if all would consent to forego jealousies and cliqueism, and so work with "that love and harmony which should at all times characterize Freemasons."

That such a desirable consummation may be attained is very earnestly to be hoped for, and meanwhile I beg leave to remain,

Yours very fraternally,

J. DEACON.

TYRANNY ON TRIAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Our zealous Bro. Delfraisse gave us something very good last week; but, alas! it was too good for the practices of the age. We may cite King William for trial, and even pronounce against the red-handed monster the most severe judgment; but it is well-known among the Fraternity that the executive power falls far short of what would be done by the legislative. Freemasonry, like the Established Church of the present day, is not practical enough to grapple with things as they are—it must be content to rail at a distance. It is merely a speculative thing, holding up to view a sublime system of morality; but boasting no grand conclave of living exemplars who attain to such a lofty standard. Nor can the system vaunt a power or privilege to hurl the full penalties of broken vows against dastardly delinquents, whether king or subject. In short, Freemasonry is a pretty picture, beheld by a multitude of spectators, of whom Freemasons themselves are the nearest. Grand Lodge pays almost unconditional court to princes; and while that is the case, it will naturally wink at their doings. The more noble-minded, then, must dream out the lovely dream of Freemasonry themselves, and be contented to pity those whom its beauteous emblems cannot reach, finding the needed consolation in their hearts' most solemn call.

Yours, &c.,

A. CUTHBERTSON.

MASONIC FESTIVITIES.

OLD CONCORD BALL.

It is our pleasure to record the 31st annual ball of the above lodge, which took place on Wednesday, 15th inst., at the Freemasons' Tavern, Great Queen-street. With some regret we observe the event as occurring too late for our last week's publication, the more especially do we feel disappointment as we have the happiness to notice it as the most successful and brilliant that has as yet transpired in connection with the Old Concord Lodge. Our pleasure and satisfaction is undoubtedly increased when we contemplate the laudable object of its energy and enterprise, and thus associate it with its ostensible purpose, which is to aid and assist such benevolent and charitable institutions as may at this present most deservedly claim our consideration and support. The magnificent and appropriately arranged suite of rooms were opened for the occasion, and a truly distinguished company assembled.

Opening merrily and cheerfully, with a select and well-organised band, under the control of Bro. Marriott, the dancing commenced at nine o'clock. The programme, although excellently defined, could not possibly do justice to the execution and the music, which was of the most select and popular order. The first part of the entertainment having been thus far successfully attained, an intimation that supper was waiting drew the distinguished company to their seats, and where a well arranged and sumptuous repast was provided. Then came the customary loyal toasts, after which Bro. Emmens, P.M., who was received with great applause, proposed the health of the Chairman (Bro. Holland), and in doing so, said he was sure the Chairman and Stewards were proud to see such a large and brilliant company present, and continued by referring to the object for which recreation, pleasure, and unity had been combined in perspective of the most laudable and praiseworthy result.

The Chairman then proposed in a brief, but highly amusing speech, the health of "The Ladies," which was responded to by Bro. Dott-ridge, Hon. Sec., who, upon rising, was greeted with loud and prolonged cheers, after thanking

the company most appropriately for the manner in which they had received the toast, spoke in the most cogent and respectful style on behalf of the ladies.

Dancing re-commenced of the most animated character, and the ladies, who were most magnificently attired, threw a lustre on the scene which lasted until a late, or rather early, hour in the morning.

It would be impossible to say sufficient in praise of the Stewards, who were Bros. King, P.M.; Gurton, P.M.; Watson, Lawson, Masterman, and Dottridge, Hon. Sec., for the excellent arrangements made for the comforts of those present, and especially we mention Bro. Dottridge, whose anxiety and care greatly added to the enjoyment of all. Bro. Frampton fulfilled the position of M.C. in an able manner, and we must conclude by stating that the band was excellent, and the whole proceedings passed off with the entire satisfaction of all assembled.

ROBERT BURNS LODGE OF INSTRUCTION.

The Annual Banquet of this old and well-known Lodge of Instruction took place on Friday evening, the 17th inst., at the Union Tavern, Air-street, Regent-street, W., when the brethren sat down to an excellent dinner provided by Bro. J. Smith, the proprietor.

The banquet was under the presidency of Bro. Thos. Arnold, the W.M. of the mother lodge, and he was ably supported by Bros. Wm. Watson, P.M. 25; Welch, P.M. 25; Herbert Dicketts, P.M. 25; John Boyd, P.M., P.Z. 145; George States, P.G.S.; C. A. Long, I.P.M. and Sec.; the officers of the mother lodge, and a numerous company of brethren.

On the cloth being removed, the usual loyal and Masonic toasts were duly honoured.

The toast of the evening was then proposed by Bro. Wm. Watson, in his usual felicitous manner, tracing the progress of the Robert Burns Lodge of Instruction, interspersing his speech with many interesting facts anent his experience as President and its chief instructor, and "Prosperity to the Robert Burns Lodge of Instruction" was drank with great enthusiasm.

The toast of "Prosperity to the Robert Burns Lodge, Root and Branch," was then proposed by Bro. C. A. Long, I.P.M., who coupled with it the name of the W.M., Bro. Thomas Arnold. This having been drank with *ecclat*, the W.M. responded in an excellent speech.

On the Treasurer, Bro. Welch, responding to the toast of his health, he informed the brethren that the Robert Burns Lodge of Instruction stood better in respect to the Masonic charities than many mother lodges. This was received with becoming pleasure by the brethren; and the Secretary, Bro. C. A. Long, in acknowledging the high compliment paid him in the manner in which his health had been proposed and received, stated that during the five years he had held the office of Secretary handsome contributions had been made to the three Masonic charities, and that although the lodge was not a very numerous one, still the small contributions of the members, when carefully handled, did really good service to the objects that Masons hold most dear.

Bro. Grant responded to the toast of "The Visitors," of whom a goodly number were present.

The "Officers of the Lodge" having been given was suitably acknowledged by Bros. Wingham, S.W. and E. W. Long, J.W.

The toast of "The Stewards" was given and ably responded to by Bro. Herbert Dicketts, who, in well-chosen language, thanked the brethren for having so well supported the annual banquet.

The Tyler's toast closed the business of the evening, which was enlivened by songs and by some excellent music by Bro. Wingham, jun., and the brethren separated after spending a most enjoyable evening.

BRIGHTON.

The annual ball, held under the auspices of the members of the Royal York Lodge, No. 315, took place on Thursday, 26th January, in the magnificent suite of rooms at the Royal Pavilion. On the occasion the company numbered about 250, and their enjoyment was attended to by a list of stewards, comprising Bros. J. Curtis, W.M.; Stride, S.W.; Dr. Cunningham, J.W. 315, P.M. 811, and Past Prov. S.G.W. Sussex; C. Sandeman, S.D.; Pearson, J.D.; Ebberall, Sec.; Slatter, Dir. of Cer.; Nell, I.G.; W. Marchant, P.M., P.G.A. Dir. of Cer.; John Robinson, P.M.; W. Hudson, P.M., P.P.G.D. Sussex; Staples, Emery; Devin, Prov. G. Org. Sussex; Foot, A. Cowley, H. Nye, Chart, W. Steer, W. Bennett, Buckman; C. Hudson, Hon. Sec. to the Ball Committee; Byerley, Smith, Carden, Geer; Hugh Saunders, Treas. and P.M. 315,

P.P.G.D. Sussex; &c. The rooms were decorated with rare hothouse plants, shrubs, and flowers—colour and form being most tastefully intermingled. The well-known local firm of Balchin and Nell, florists, had charge of this department, and right well they executed their task. The bands were supplied by Bro. Devin, and the selection of pieces played, as well as the manner of their execution, left nothing to be desired. Dancing was kept up till a late hour in the morning, two of the rooms being occupied for the purpose, viz., the music room and the saloon. In the drawing rooms the card tables were well occupied by those whose dancing days were over. Supper was served *à la Ecossaise* in the noble banqueting-room, Bro. A. Cowley being the contractor, and he gave universal satisfaction by the manner in which the manner in which the tables were supplied with all the good things the most fastidious could wish for. The table decorations were of a light and tasteful character, just sufficient to please the eye and not heavy enough to impede the view down the length of tables. The surplus, after paying all expenses, will be handed over to some Masonic charity, and it is expected that twenty guineas will be about the amount. During the evening Bro. C. Laws, of London, handed to the W.M., Bro. James Curtis, a donation of ten guineas. Many of the brethren wore their various jewels and collars of present or past office. The arrangements during the evening for the comfort and enjoyment of the guests were admirably carried out by the following brethren, who acted as Masters of the Ceremonies: Bros. Curtis, Marchant, Staples, Eberall, Slatter, and Robinson. To the Committee of Stewards great praise is due for the careful and excellent manner in which the tickets were issued, and by the strict rules laid down continued to keep out a class of persons, both ladies and gentlemen, whose presence, at least at a former ball, occasioned much unpleasantness and annoyance. This year the company was most select, and doubtless next year the ball will be attended in much larger numbers. There is no reason, in a town of the size and importance of Brighton, why the Freemasons subscribing to lodges—whose number cannot be less than 400—should not combine, and the result would be, instead of a company numbering 250, at least a thousand would be present, thereby realising a much larger sum for the Masonic Charities. To the brethren of the Royal York Lodge, No. 319, great credit is due for having kept the annual ball alive for the past seven years.

LEEDS.

The annual ball of the Philanthropic Lodge, No. 304, Bro. Mason, W.M., took place on Thursday, the 16th inst. Dancing went on in the supper room, and the noble lodge room was used as a promenade, seldom presenting a more gay and brilliant appearance. Under the able direction of Bro. Kay, P.M., as M.C., a most successful and pleasant evening was spent. The Goderich Lodge, No. 1211, Bro. Crowe, W.M., have also lately had their ball in the rooms, and the Excelsior (1042), Bro. Allison, W.M., have had their's at the Great Northern Hotel.

TORQUAY.

A grand Masonic ball, under the auspices of the Torquay Lodge of St. John, No. 328, took place at the Bath saloon, Torquay, on Friday evening, the 17th inst. The smaller of the two rooms was used, as it was thought the attendance would not be sufficient to fill the other, but the larger might well have been taken. The room itself was beautifully decorated, including, of course, Masonic emblems, chiefly with ivy and artificial roses; and, with the numerous and tastefully-displayed lights, which were reflected in huge mirrors, presented a splendid appearance. This was under the superintendence of Bro. T. Oliver. In one of the large window recesses a quadrille band played indifferently well, though their selections were good. In two adjoining rooms excellent supper and refreshments were laid, served by Mr. Rolfe, and were well patronized by those present. In fine, the ball was a thorough success, and will, no doubt, answer its object.

THEATRICAL.

DRURY-LANE THEATRE.—On Monday "Amy Robsart" will be revived. It is sure to be well received and have a long run.

THE HAYMARKET.—This theatre flourishes with the "Palace of Truth," "Uncle's Will," "Poor Soldier," and "Family Jars," having a crowded house every evening.

THE ADELPHI.—Miss Julia Daly, the popular American actress, has made her appearance here (after an absence of eight years) in "Our American Cousin," resuming her original character of *Pamela*. The sensational drama of "Deadman's Point" is still performed, and is a great success.

MASONIC CURIOSITIES.—VIII.

Under this heading the worthy and gifted Bro. W. James Hughan has gratified the readers of THE FREEMASON by contributing to its columns a series of curious, interesting, and instructive articles, which all must hope may be long continued ere the stores of valuable material at his disposal become exhausted.

As a small contribution, I venture to send as "Masonic Curiosities" copies of two certificates in my possession. The first (which is briefly described in my little "History of Freemasonry" in this province) is written on parchment 7½ inches by 4 inches, and is as follows:—

"Universis quorum Interest Attestamur Fratrem Gulielmum Licquorich fuisse Societate dictæ Masomæ Secundum regulas initiatum in Cætu Numero 91, et in Regno Angliæ, et Sicut Decet unum ex nostris ut mihi ex Testimonio Cætus ad quem pertinebat probatum est cum omni morum honestate Se gessit Datum Londini Sigillo Cætus Nostri Majoris et Subscriptione nostra munitum die Decimo Septembris Anno Domini 1764, et primitiis Societates 5764. Laurentio Dermott, Sec. M. Cætus."

"I do hereby certify that Brother William Licquorich is a regular Registered free Mason in the Lodge No. 91, in the Kingdom of England, and has during his stay amongst them behaved himself as became an honest and worthy Brother, as appears by the Lodge certificate to me.

(L.S.) "Given under my hand and the seal of the Grand Lodge in London the Tenth day of September, 1764, and in the year of Masonry 5764.

"LAU. DERMOTT, G.S."

Lodge No. 91 was held in Leicester. The date of its foundation is not known. At the Union in 1813 it was numbered 114, and soon afterwards became extinct. The certificate is the beautiful handwriting of the well-known Laurence Dermott, the author of "Ahiman Rezon," and for many years the Grand Secretary and most active leader amongst the (so-called) *Ancient Masons*. The seal, which is impressed on a wafer, bears as a device the square and compasses, surmounted by a dagger, surrounded by the inscription—"Virtue and silence. Grand Lodge of London." It will be seen that the title here claimed by that schismatic body was not that of the Grand Lodge of *England*, but of *London* merely.

The second document (which, like the former, is given *verbatim et literatim*) is a private lodge certificate on parchment, and is as follows:—

"And the darkness comprehended it not. In the East a place of Light where reigns Reason, Silence, and Peace.

"We, the Master, Wardens, and Secretary of Lodge No. 156 from the Grand Constitution of England, held in the King's (or 8) Regiment of Foot, Do hereby Certify and attest to all Men Lightened by the Truth, and spread over the Face of the Earth, that the Bearer hereof, our worthy Brother Robert Daniel, have been by our Lodge Entered an Apprentice, past a Fellow-Craft, and in Due time rais'd to that Sublime Degree of Master Mason, and he may without Demur or hesitation be admitted or incorporated into any lawfull warranted Body wheresoever met, Congregated, or Conven'd; he having to the utmost of his Power strenuously supported and Contributed to the advancement of Masonry with zeal and vigour, he paying all just Dues and Demands to the Grand [Lodge].

(L.S.) *Ne Variature.*

"Given under our hands and Seal of our Lodge at Salisbury, the 24 Day of October, 1785; A.L. 5785.

"PHILIP BOCKIN, Secretary." "SAML. NEWSON, Mr. PETER DEACON, S.W. JOHN BEAILY, J.W.

A wax impression of the lodge seal is attached to the margin of the certificate by a light blue ribbon; but it is too much broken and rubbed to be deciphered. As a *literary* production this certificate is about on a par with others of the period.

Leicester. WILLIAM KELLY.

A MASONIC TOUR.

(Continued from page 101.)

Philadelphia is on the Delaware, which river falls into the Atlantic, and has a great trade. Numerous steamers and ships trade to England and otherwise, &c. "Washington Hotel," comfortable, 2½ (10s.) per diem; others more and less moderate. People kind; plain, but not at all quakerish. White servants at many hotels (women servants 3 dollars a week with board, &c.).

Left for Washington 19th, passing Baltimore (great trade and shipping port), Wilmington, and other large cities and towns—Susquehanna, very large river, &c.; reached Washington 10 p.m., 138 miles; fare, 5 dollars (about 2d. a mile). The capital is large; not populous; no trade; negroes appear to outnumber white population; black servants everywhere. The streets are wide—fine buildings numerous. The Treasury (Ionic), Post Office (Corinthian), Home Office (Doric), President's, or "White House" (Ionic), are very fine; but the "Capitol" excels any I have ever seen. It is (like the others) of white marble, or limestone (after the style of the Pantheon, Rome). The grand Corinthian columns, splendid (senate) halls, sculpture, paintings, &c., are amazingly grand. Length, 752; width, 324; height, 288. The building cost 24,33,844 dollars; stands on 153,112 square feet, enclosed space being 22½ acres.

All the public buildings are open free to the public; no guards; no police to bar the way; no servants to pester or beg for fees as in our places of interest. The President's house is open; no guards or fees asked for or expected by the attendants in waiting; same remark applies to the opera, theatres, hotels, &c., in America. What a lesson for our people! Well, to Masons again: On 19th I visited Chapter Lafayette, No. 5; very strict attention. There were about 100 companions present; no particular work—being installation night. The hall and room where we met were, as also the fittings, &c., excellent. Ex. Comps. D. S. Jones, P.Z., and J. E. Mason, Scribe E., kind good fellows.

On 21st I visited Lodge B. B. French, No. 15; W.M. was unwell; there was no work. There were about 60 members present; the hall, furniture, fittings, organ, &c., all of the best, reflect great credit on the Masons of Washington; 26 lodges. Had the pleasure of meeting Bros. Fitzki, Bell, Strachan, Warrick and others; by all kindly treated. Met a coloured Bro. —, belonging to Lodge Eurika, No. 5, which works under an English warrant; several similar in U.S., not recognised by the white brethren.

On Sunday (20th) attended divine service in Metropolitan Church, partly to see the President. General Grant occupies a plain pew or bench (No. 73) like any private person. No show; no escort, &c.; comes and goes like any citizen. No distinction for any one in U.S. The Rev Dr. Newmas delivered a most eloquent and powerful sermon on "Peace." His opening prayer and sermon were clearly, forcibly, and unmistakably a lesson to all present to make, keep, and preserve the peace. The present European struggle—the late American war, with all its horrors—were alluded to with all the fire of language. This, with the remarks of many of the congregation then present—travellers and others, I since met with—all prove the bulk of Americans abhor of war, and will never draw the sword on England—or as they say here, "the old country"—except in self-defence. Here and elsewhere all wish for an amicable settlement of the Alabama question. May God grant it; for in language, religion, old associations, &c., we are one and the same people. There is a great love for the English and "the old country" as far as I have travelled.

At Philadelphia a man hearing me speak, excused himself, saying his "Father was English. He was proud of England, though he had never seen it." Choking, and scarcely able to contain himself, he begged me to take a glass with him for old association sake, when he drank prosperity to England. A lady, Mrs. —, travelling with me in a steamboat, recently told me she admired and loved old England. She said this feeling is largely shared in U.S.; but here in the South very much so. I hope we shall soon settle the Alabama claims, &c., and so keep friends with our kindred here in the New World. I visited Mount Vernon, and saw the tomb of Washington, &c., an account of which may interest you. Left Washington 10 o'clock on the 20th November, 1870, and steamed down the Potomac, a fine wide, but low-banked, river; touched at Alexandria, the city where Washington got his first commission. Passed forts Foot and Washington, the latter, Maryland side of river, is a strong, heavily-armed place, with some immense 15-inch guns in position.

(To be continued.)

AN APPEAL TO THE CRAFT.

We have been requested to publish the following appeal:—

The Just and Lawful Lodge Leopold zur Treue, Or. Carlsruhe, to all the Honourable F.A.L. Lodges of Free and Accepted Masons on the face of the globe. Greeting:—

Carlsruhe, Dec. 1870.

Right Worshipful M., Worshipful Officers, and honourable, dearly-beloved Brethren,—It is perhaps that a single lodge, relying upon the rapidity of modern communication, deeply impressed by the feelings of lively compassion and encouraged by the firm and joyful trust in the helping hand of brotherly love, undertakes to call out to the whole Masonic fraternity of the globe: T.M.J.S.O.T.W.!

What would be the meaning of that brotherly chain, which surrounds the globe; what the sublime consciousness of human community, this fundamental column of Masonry, if we could hesitate to call out the assistance of every brother in so great a misfortune. Only the combined help of all may be capable to re-establish the material existence of our unfortunate brethren.

The neighbouring towns of Kehl and Strasburg have undergone heavy damages during the siege and the defence of the forts of Strasburg, which took place in August and September of the present year. Whole streets have been entirely changed into ruins by fire and balls, and among those poor inhabitants, who have been hardly struck by the destruction of their houses and other property, there are about forty Freemasons, whose damages have been estimated at two and a quarter millions of francs.

The gifts of love tendered by our great German country, liberally as they were given, have scarcely been able to calm the misery of those poor creatures who have lost their homes and their daily bread. The lodges of Germany, though heavily taxed in every possible direction by the evils of the war, have already done their utmost for their unhappy brethren, and will not cease in their efforts, but their means are too feeble for such enormous damages—their assistance is disappearing like a drop in the ocean.

Therefore, D. B., we beg you heartily to reach your helping hand to these unfortunate brothers of Strasburg who belong to the Lodge of the United Brethren in the east of this town, and those of Kehl, who form part of our sister lodge, "Allfather of the Free Thought," in the East of Lahr, that they might be able to re-establish themselves, and that the truth may be confirmed again that the great fraternal chain of Freemasonry allows no one of her worthy and innocently distressed members to sink into ruin.

The present occasion, sad as it is, presents us, notwithstanding the great satisfaction to exchange our brotherly salutations with you, D.B., and to thank you cordially from the depth of our hearts for all you will have the kindness to do for our poor, intensely suffering brethren of Kehl and Strasburg.

Besides this, we beg to mention that we shall receive the most moderate gift with thanks, being a dear proof to us of your fraternal benevolence.

You will receive this circular-letter through the friendly mediation of your M.W. Grand Lodge, which we have requested to collect your donations and to forward them to the subscribed Baronet Cornberg, Carlsruhe, Grand Duchy of Baden, Germany.

If any lodge should wish to send her gift directly, she will please to do so by forwarding their remittance to the above-named receiver.

All editors of Masonic newspapers are requested to kindly insert this circular in a prominent place, and permit us to publish receipt of all the moneys and the use we made thereof.

We again send you, greeting, beloved brother of all rites, zones, and landmarks, I.O.S.N.,

And remain, in true brotherly love, yours,

O. BAR. CORNBURG,

Master of the Lodge.

Bro. RANSFORD, P.G. Organist, announces that his Annual Evening Concert will take place on Tuesday, the 28th inst., at St. James's Hall.

TIC DOLOREUX, Neuralgia, Rheumatism, Lumbago, and all singular complaints, cured by Dr. Gee's Anodyne (embrocation). Price, 2s. 9d., or sent for 3s. It has never yet failed. Read testimonials and judge for yourselves. Agents, T. Barton and Co., 269, Strand, W.C. [Adv.]

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." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacao, a very light, thin, evening beverage.—[Adv.]

SCOTLAND.

ANNIVERSARY OF THE LODGE NEPTUNE KILWINNING, ARDROSSAN, No. 442.

The seventh anniversary of this prosperous and most efficiently-conducted lodge was celebrated in the Town-hall, on the evening of Friday, the 10th inst., under the presidency of its new Master, Bro. Francis Goodwin, and amid the hearty congratulations of the Past Prov. Grand Master and the representatives of several sister lodges. The festivities of the occasion were inaugurated by a torch-light procession—an ancient custom of the Craft which has now nearly become obsolete, but which the sons of Neptune still enter into with considerable spirit. After the transaction of private business, a procession was formed in the lodge-room, whence the brethren, headed by a large instrumental band, and accompanied by a large concourse of spectators, marched along the principal streets of the town en route to the Assembly-rooms. Here the decorations by Mr. Thomas Phillips were of a chaste, yet most effective, style, Masonic banners and mystic emblems, interspersed with evergreens, being so arranged as to give the hall quite an enchanting appearance—an effect which was heightened by the taste displayed by Mrs. Hugh Boyd in the service of fruits, &c., usual to the lodge on such occasions.

On the lodge being opened, deputations were received from Mother Kilwinning, headed by Bro. Robert Wylie; St. John Kilwinning, Kilmarnock, No. 22, Bro. Thomas Brown; St. Andrew, Irvine, No. 149, Bro. John Sloan; Thistle and Rose, Stevenson, No. 169, Bro. Thomas Lambie; Blair, Dalry, No. 290, Bro. Graham; St. Clement, Riccarton, No. 202, Bro. Alexander; and Royal Arch, West Kilbride, No. 314, Bro. George Robertson. A number of brethren of St. John Royal Arch, Saltcoats and Ardrossan, No. 320, headed by Bro. Robert Boyd, were also present. In this his maiden effort to conduct the proceedings at the anniversary communication of Neptune Kilwinning, the R.W. Bro. Goodwin had the most effective support that it was in the power of his constituents to render. Surrounding him on the dais were Bros. Robertson, Past Master; John Barr, Provost of Ardrossan; John Craig, Acting Depute Master; Captain M'Dermid, Acting Substitute Master; Walter Hooks, Treasurer; Robert Anderson, Secretary; David Goodwin, of the Ardrossan Foundry; and William Wylie, Chaplain. Bro. William Reed upheld the dignity of the western potentate; the G.M.'s protege in the south was personified by Bro. William Marshall; Bros. Caldwell Anderson and Edwin Robertson were the deacons; and Bros. Robert Guthrie, William Cowan, and William Ross were the stewards (the wines and liquors being supplied by Bro. James White)—while the approaches to the sanctum were placed under the ever-vigilant guardianship of Bros. Hugh Hamilton and Henry Barr. Unavoidable causes interposed to prevent the attendance of Bros. Hugh Boyd, Robert Fullarton, Councillor James Goodwin, and other leading members of the lodge.

The R.W.M. having, in a few well-chosen prefatory remarks, reviewed the lodge's labours during the year just ended, and given, a fraternal welcome to the visitors in their united capacity, proceeded to the discharge of the other duties of his office.

After the deputations were severally toasted, the usual compliments were paid to the office-bearers of the presiding lodge.

The Past Provincial Grand Master (Bro. R. Wylie) gave "The Health of the Master, Bro. Goodwin," whom he congratulated upon his advancement to the chief post in the lodge of which he was one of the originators, and for several years its highly efficient Treasurer; and concluded with a few words of congratulation and encouragement to the members generally upon the flourishing condition of their lodge.

The "Past Master" was proposed by Bro. John Mackay, of Kilmarnock St. John's, who passed a high eulogium upon Bro. James Robertson, whose services to Neptune Kilwinning during his six years' Mastership were of a character that would justify his being regarded as being one of the best Ayrshire Craftsmen. It is worthy of mention that Bro. Robertson's retirement from the chair proceeded from a conviction that the frequent re-election of a Master shut out from that honourable office many brethren whose past services and Masonic qualifications richly entitled them to the highest honour the lodge could bestow upon its members. The recent presentation of a gold medal to Bro. Robertson, and his being entertained at supper by the lodge on the occasion of his declining re-election to the chair, testify to the respect in which he is held by the brethren, and their gratitude to him for his signally successful career as their first R.W.M. His son, Bro. John Robertson, whose services in the Secretaryship were recognised by the lodge presenting him with a valuable set of Masonic jewels, has also retired after a six

years' tenure of office, during which period upwards of 360 intrants had been added to the lodge roll.

Bro. Provost Barr's health was given by the Master, who thanked the chief magistrate for the warm interest he continued to take in Neptune Kilwinning, and in Freemasonry generally.

Several other toasts were given, the intervals between each being filled up by contributions of vocal and instrumental music, Bro. James Currie, of Neptune Kilwinning, conductor of psalmody in St. Marnock Church, Kilmarnock, presiding with exquisite taste at the harmonium, which had been kindly placed at the service of the lodge by Bro. Picken.

This was one of the most delightful reunions ever held under the auspices of No. 442, and is an augury of a bright future under the sway of the worthy, enterprising, and highly-popular brother who now presides in the orient.

The 19th Annual Festival of the Glasgow St. Clair Lodge, 362, was held at the Tontine Hotel, on Thursday, 16th inst., at 7 o'clock. Bro. G. Thallow, R.W.M., occupied the chair, and was supported by Bros. Wm. Gibson, S.W.; J. G. Stewart, Acting J.W.; Wm. Dobbie, P.M.; J. M. Threshie, Treas.; J. McGeachy, Chap.; Wm. Law, S.D.; W. Bainum, J. Robertson, and about 50 brethren sat down to supper, which was admirably served by Bro. Nimmo. Upon the removal of the cloth, the Chairman proposed the usual Masonic toasts, which were received and responded to, as they always are, with great heartiness. The harmony of the evening was well sustained by song, toast, and sentiment.

NORTH-EASTERN MASONIC CHARITABLE ASSOCIATION.

We have received a copy of the report of the above Institution, and reprint it for the information of our readers, and congratulate the brethren who have so ably carried out the objects of the Society:—

Bro. J. J. Wilson, P.M. 813, 1237, President; Bro. John Bellerby, P.M. 65, 1227, Vice-President; Bro. John Newton, P.M. 174, Treasurer; Bros. J. L. Mather (P.M. 65, W.M. 1227), John Wright (P.M. 781, 1259), W. H. Main (P.M. 813), Benjn. Picking (P.M. 13, 1227), D. Forbes (S.W. 65), Chas. Lacey (P.M. 174), John Hart (P.M. 813), Louis Stein (P.M. 212), James Bond (P.M. 101, 861), Robert Goddard (P.M. 65, Sec. 1227), David Roberts (P.M. 754), Thomas Bartlett (W.M. 813), N. Wingfield (P.M. 169, 1155), Committee; Bro. J. Terry, P.M. 228, 1278, Hon. Secretary.

REPORT.

The Committee in submitting their first report, have to congratulate the members upon the great success which has attended the establishment of this Association—a success far beyond their most sanguine expectations.

The number of members enrolled in this Association has been 116, and the total amount of their contributions £269 9s. 6d.; and as the result of your Committee's first year's labours, 26 members have obtained Life Governorships of the Masonic Charities.

Of these 26 members, five have chosen the Royal Masonic Institution for Girls; three the Royal Masonic Institution for Boys; sixteen the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons; the other two have not yet made their selection.

Your Committee regret to report the decease of one of the founders of the Association, who had obtained a Life Governorship; this has been transferred to another member, and the amount subscribed has been repaid to the widow without deduction.

Of the 26 members who have obtained Life Governorships, 12 have accepted the position of Steward, so that in addition to their own Life Governorships, procured through the medium of this Association, it may fairly be assumed they will each take in, at least, £30 more; thus making a total of over £480, and the Committee venture to think that but for this Association this sum would not have been collected. It may be inferred therefore that the establishment of this Association will materially tend to benefit the Institutions of the Order far beyond the amount contributed by its members.

The Committee would earnestly invite those who are not already Life Governors of the Masonic Institutions, either to join this or establish kindred Associations, feeling confident that there is ample room for many more in London and elsewhere; and from their experience of the successful working of this Association, cordially recommend them to all who are desirous of obtaining a Life Governorship, so that there may not be a brother but will

be able to say he is a Governor if not of all, at least one, of our noble Institutions.

In conclusion, your Committee feel it is but justice to state that very much of the success of the past year is attributable to the energy and untiring zeal of the Hon. Secretary, Bro. James Terry, and they cordially recommend that the unqualified thanks are due from the members to him for his valuable services, as also for the correct and admirable manner in which the whole of the books and accounts have been kept.

JOHN J. WILSON, President.
JOHN BELLERBY, Vice-President.
J. NEWTON, Treasurer.
W. H. MAIN.
GEO. FREDK. COOK.

London, 12th January, 1871.

P o e t r y .

THE MASONIC LOADSTONE—CHARITY.

A SONG FOR MUSIC.

By Bro. T. BURDETT YEOMAN, Lodge 715.

Come, come, thou holy, hallow'd spirit,
Full of every gracious merit,
Kindling every heart to goodness,
Uprooting always things of sadness;
Never permitting toil, trouble, or care
To dwell in our midst, our comforts to share.
Chorus—Always true and ever free
Is Masonic charity.

Thou art the soul of all our actions,
The real loadstone of our attractions,
Sweetly beaming and brightly shining,
Cheering hearts by your silver lining.
Thus, gentle spirit and faithful friend,
Be our companion till life shall end.
Chorus—Being true and ever free
Is Masonic charity.

Holiest 'mongst the glorious three,
Guardian over our mystery,
Loyal to the core, never failing
To dispel gloom wherever hailing;
Warming the heart and cheering the mind
By casting dull care always behind.
Chorus—Ever willing, ever free
Is Masonic charity.

In first, in second, and third degree
The "aspirants" lead up to charity.
Brighter it shines the higher he goes
He'll find Faith, Hope, and Charity grows,
Oh! virtue sublime, life-giving power,
Distil on us this heavenly shower.
Chorus—For a Mason must be free,
The "Mystic Tie" is charity.

Brother, whence come thou, and in distress,
Show us the sign, thy way to confess.
If worthy found with our mystic key,
Thy wants are fed from our treasury;
Within the compass and on the square
Our secrets unlocked for you to share.
Chorus—Being willing and ever free
To help, to aid in charity.

Then charge your glasses, a bumper fill,
The fiat's gone forth, a Mason's will,
Is "Do unto others as ye would
They should do unto you" all they could
Our Masonic loadstone to unfold—
'Tis the "Mystic Tie" which makes us bold,
Chorus—Our Grand Architect to see
In Masonic charity.

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

"SOME months since my wife was suffering with a bad cough and severe pains in the chest, and totally unable to attend to her ordinary duties. She was advised to try your Vegetable Pain Killer, and after a few doses was restored to perfect health, which she still enjoys. I also use it for piles, from which I have long suffered severely, and one dose invariably gives me relief.—JAMES BRADSHAW, Hopwood-st., Lpool, Dec. 1867.—To P. D. & Son."

METROPOLITAN MASONIC MEETINGS

For the Week ending March 4, 1871.

MONDAY, FEB. 27.

Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.
,, 26, Castle of Harmony, Willis's, St. James's.
,, 28, Old King's Arms, Freemasons' Hall.
,, 79, Pythagorean, Ship Hotel, Greenwich.
,, 183, Unity, London Tavern, Bishopsgate-street.
,, 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
,, 902, Burgoyne, Anderton's Hotel, Fleet-street.
,, 905, De Grey and Ripon, Angel Htl., Gt. Ilford.
Chap. 188, Joppa, Albion Tavern, Aldersgate-street.
Red Cross Conclave, Premier, Freemasons' Tavern.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30; Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, FEB. 28.

Lodge 14, Tuscan, Freemasons' Hall.
,, 92, Moira, London Tavern, Bishopsgate-street.
,, 141, Faith, Anderton's Hotel, Fleet-street.
,, 145, Prudent Brethren, Freemasons' Hall.
,, 186, Industry, Freemasons' Hall.
,, 205, Israel, Radley's Hotel, Blackfriars.
,, 259, Prince of Wales, Willis's Rooms, St. James's.
,, 1196, Urban, Old Jerusalem Tav., St. John's Gate.
Chap. 7, Royal York, Freemasons' Hall.
,, 29, St. Alban's, Albion Tav., Aldersgate-street.
,, 180, St. James's, Union, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, MARCH 1.

Quarterly Communication, at 6 for 7.
Lodge 511, Zetland, Anderton's Hotel, Fleet-street.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MARCH 2.

Lodge 10, Westminster & Keystone, Freemasons' Hall.
,, 27, Egyptian, Anderton's Hotel, Fleet-street.
,, 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.
,, 136, Good Report, Terminus Hotel, Cannon-street.
,, 192, Lion and Lamb, Terminus Hotel, Cannon-st.
,, 227, Ionic, Ship & Turtle Tav., Leadenhall-st.
,, 231, St. Andrew's, Freemasons' Hall.
,, 538, La Tolerance, Freemasons' Hall.
,, 554, Yarborough, Green Dragon, Stepney.
,, 822, Victoria Rifles, Freemasons' Hall.
Chap. 2, St. James's, Freemasons' Hall.
,, 174, Sincerity, Guildhall Coffee House.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
Burdett Coult's Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MARCH 3.

Lodge 706, Florence Nightingale, Masonic Hall, Woolwich.
,, 890, Hornsey, Anderton's Hotel, Fleet-street.
,, 1275, Star, Marquis of Granby, New Cross-road.
,, 1305, St. Marylebone, Eyre Arms, St. John's Wood.

Chap. 3, Fidelity; London Tav., Bishopsgate-street.
8, British, Freemasons' Hall.
Red Cross Conclave, Triennial Festival of G. Conclave.
Robert Burns Lodge of Instruction, Union Tavern, Air-
street, Regent-street, at 7.30; Bro. W. Watson,
Preceptor.
Stability Lodge of Instruction, Guildhall Tavern, 33,
Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s,
Freemasons' Hall, at 7.
Domestic Chapter of Instruction, Metropolitan Railway,
Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of
Orange, Greenwich-road, at 8; Comp. W. West
Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-
street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edin-
burgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl.,
Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile
end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion,
Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-
road, Deptford, at 8.
Royal Standard Lodge of Instruction, Marquess Tavern,
Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MARCH 4.

General Committee Boys' School, Freemasons' Hall, at 4.
Lodge 142, St. Thomas's, Radley's, Blackfriars.
Chap. 975, Rose of Denmark, White Hart, Barnes.
Star Lodge of Instruction (1275), Marquis of Granby,
New Cross-road, at 7.
Sphinx Lodge of Instruction, Stirling Castle, Camber-
well, at 7; Bro. Thomas, P.M., Preceptor.

THE BEST FIRST.—Turner's Tamarind Cough
Emulsion for the Throat and Bronchia, 13½d. and 2/9
per bot.—All wholesale houses in London and Liverpool,
and any respectable Chemist.—[Advt.]

HOLLOWAY'S OINTMENT.—Scald heads, ring-
worm, and all the cutaneous disorders peculiar to children, are
permanently removed by the use of this healing and renovating
Ointment. Mothers of families should never be without it, for it
may be applied at all times without danger of any kind, as it is
composed entirely of pure balsams, and should it not do good, it
cannot possibly do harm. The parts affected should be first
fomented with warm water, and then the Ointment should be rubbed
in briskly, except where is any tendency towards irritability or
excoriation. In that case, the painful spot should be gently lubri-
cated with the Ointment twice every day, and the surrounding skin
only should be rubbed therewith.

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates
Narcotics, and Squills are too often invoked to give relief in Coughs,
Colds, and all Pulmonary diseases. Instead of such fallacious
remedies, which yield momentary relief at the expense of enfeebling
the digestive organs and thus increasing that debility which lies
at the root of the malady, modern science points to Crosby's Balsamic
Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke,
Scarborough, author of the "Anti-Lancet," says: "I have repeat-
edly observed how very rapidly and invariably it subdued cough,
Pain, and irritation of the chest in cases of pulmonary consumption,
and I can, with the greatest confidence, recommend it as a most valu-
able adjunct to an otherwise strengthening treatment for this disease."
—This medicine, which is free from opium and squills, not only
allays the local irritation, but improves digestion and strengthens the
constitution. Hence it is used with the most signal success in
Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweat,
of Consumption, Quinsy, and all affections of the throat and chest.
Sold by all respectable Chemists and Patent Medicine Dealers in
bottles at 1s. 6d., 4s. 6d. and 11s. each, and wholesale by JAS. M.
Crosby, Chemist, Scarborough. * * * 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.—[Advt.]

A M.M. in embarrassed circumstances would be
glad of immediate EMPLOYMENT as CLERK, or in any
light capacity where he could make himself generally useful.—
M. 13, Harman-street, Kingsland.

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us during the process of our analysis."—*Medical Press.*

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HILL SHERRY, as their speciality, pure, elegant and recherché,
and worthy of a place on any gentleman's table.

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SHERRY..... 22s. 26s. 30s. 36s. 42s. 48s. to 84s.

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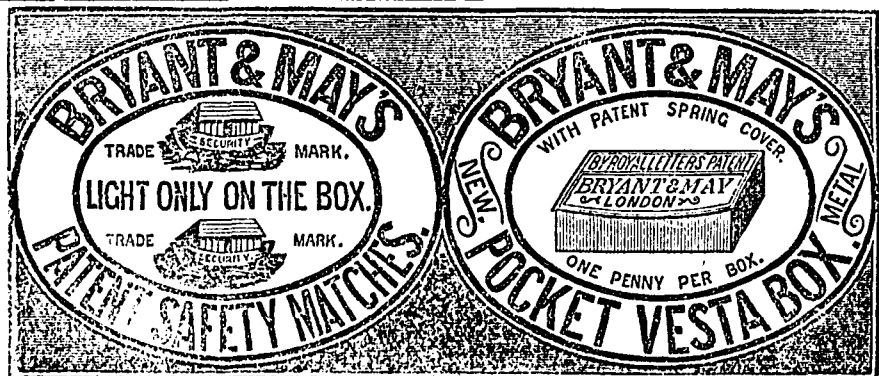
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ity, 20s. per gallon: the softest and most fascinating Whiskey for
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Sample Bottles may be had.

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hill (opposite Royal Exchange), request the favour of a visit to
these old-established cellars, containing a large stock of the finest old
Wines of every country, some curious and rare, to please the most
critical connoisseurs. Descriptive list free. C. W. and Co. appoint
Agents, with first-class references, in towns where not represented.



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in its effects, is here avoided; a soft bandage being
worn round the body, while the requisite resisting power
is supplied by the MOC-MAIN PAD and PATENT
LEVER, fitting with so much ease and closeness that it
cannot be detected, and may be worn during sleep. A
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