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Foreign Masonic Intelligence.

HUNGARY.

[FROM A SPECIAL CORRESPONDENT.]

I have great pleasure in informing your readers that a new Masonic lodge has been opened at Oedenberg by sixteen brethren, having at their head M. Vogel Statt. These brethren comprise representatives of various nationalities, viz., Hungarians eleven, Germans two, Poles one, a Slavonian, and a Czech. We assembled about noon in the Hall which is our temporary temple, when the symbolic lodge was opened and the grand battery given.

Ten profanes, including three Magyar notables were then admitted members of the Order and were addressed by the Orator on the mission of Freemasonry.

I can give you but a faint outline of his discourse, but he reminded his audience that the advancement of liberal principles and free thought was chiefly due to the spread of Freemasonry.

He exhorted the new members to fulfil their duties as soldiers in the great army of Progress, and appealed to their generous sympathies to assist the efforts now being made to cast aside for ever the thrall of debasing superstition. He concluded by elevating the banner of the lodge, which bore the word "Unity" in the centre, and apostrophized it as the symbol of the future, when man rising superior to the passions of envy and hate should clasp his brother's hand in unchangeable friendship. The Orator's address was greatly applauded, and one of the neophytes expressed his profound sense of the serious nature of the obligations into which he had entered, and his willingness to aid the cause of Freemasonry, which was that of humanity. After the labours of the lodge had ceased the brethren enjoyed the hospitality of the chief municipal officer present, and the toast of "Fraternity with all Freemasons throughout the globe" was received with repeated acclamations.

OUR EXCHANGES.

The Craftsman and Canadian Masonic Record, October, 1869. T. & R. WHITE Publishers, Hamilton, Ontario.

We welcome with great pleasure this ably edited Magazine, which now for the first time appears in our sanctum.

It opens with the commencement of a pleasing tale, entitled "Masons and Masons," this is followed by an article on the Knights of Malta; then we find a reprint from our pages of Masonry in Prussia, by "Cryptonymus," and the remainder of the number is filled with equally interesting matter. We hope to see the "Craftsman" regularly in future.

The Voice of Masonry. Chicago, Ill. U. S., September and October.

This valuable periodical is, as usual, a pattern of neatness externally, while the intellectual banquet it provides is also worthy of its high reputation. Bro. Rob Morris continues his series of articles on the Holy Land, which are extremely interesting and instructive. We congratulate our brethren in Illinois upon the possession of such a worthy and efficient organ.

The Monde Maçonnique. Paris.

This journal now reaches us regularly, and is replete with information. Editor Beaumont criticises our remarks upon the suppression of the name of the G.A.O.T.U. in French Masonic documents, and he credits our article on a recent occurrence in Costa Rica to another source, but with all this we appreciate the ability with which the "Monde" is conducted, and look forward to its continued prosperity.

The Freimaurer-Zeitung. Leipzig.

We are glad to find that our Saxon brethren are supporting this useful periodical, which appears weekly. The number for October 9, records a meeting of the new lodge of the Three White Lilies, at Temesvar, Hungary, at which there were 26 members present. This looks well for the gallant Magyars, and we are gratified to learn that other lodges are being rapidly formed throughout His Apostolic Majesty's dominions. From the same source we glean that the Grand Lodge of Switzerland numbers 27 lodges, with 1694 members.

We want more of these reliable statistics to enable us to take a comprehensive view of the Craft as it really is, and not as we fancy it is.

From a calendar of the German lodges we reproduce the following which may prove useful to our travelling brethren, and will continue the list till completed:—

Logenkalender für den Monat October 1869.

ORT.	NAME.
Aachen	Beständigkeit und Eintracht
Altenburg	Archimedes z. d. 3 Reissbr.
Altona	Carl zum Felsen
Alzey	Carl zum neuen Lichte
Anklam	Julius z. d. 3 empfinds. Herzen
Annaberg	Zum treuen Bruderherzen
Arsowalde	Friedr. Wilh. z. Hoffnung
Arolsen	Georg z. wachsenden Palme
Aschersleben	3 Kleeblätter
Barmen	Lessing
Bauzen	Goldene Mauer
Bayreuth	Eleansis z. Verschwiegenheit
Beeskow	Euthanasia z. Unsterblichkeit
Berlin	Zur Verschwiegenheit Zu den 3 Seraphim Zur Eintracht Zum flammenden Stern Urania Pythagoras Friedrich Wilhelm Siegende Wahrheit Pegase Goldene Schiff Friedr. Wilh. z. Morgenröthe Pilgrim Beständigkeit Widder 3 goldene Schlüssel goldene Pflug
Bernburg	Alexius z. Beständigkeit
Bielefeld	Zur deutschen Treue
Birkenfeld	Zur Pflichttreue
Bochum	Drei Rosenknospen
Boitzenburg	Vesta z. d. 3 Thürmen
Bonn	Fredr. Wilh. z. eisernen Kreuz
Brandenburg a H. ..	Friedrich zur Tugend
Braunsberg	Bruno zum Doppelkreuz
Braunschweig	Karl zur gekrönten Säule
Bremen	Oelzweig
Bremerhaven	3 Anker
Breslau	Horus 3 Todtengerippe Friedr. z. gold Zepher Friedr. z. aufgehenden Sonne
Brieg	Janus
Bromberg	Hermine zum Nesselblatt
Bückeburg	Goldene Kette
Buzlau	Adamus zur heiligen Burg
Burg	Urania zur Eintracht
Bützow	Feste Burg an der Saale
Calbe a. S.	Leopold zur Treue
Carlsruhe	Zur Eintr. u. Standhaftigkeit
Cassel	Zum hellleuchtenden Stern
Celle	Blücher von Wahlstadt
Charlottenburg	Harmonie
Chemnitz	

(To be continued.)

PEABODY.

Soft be thy slumbers in the realms of shade,
Radiant thy dreams in that divine repose,
O thou whose kind and loving heart hath made
Millions rejoice amidst the phantom-woes
That brooded o'er their being. Like a rose
Which blossoms in the wilderness, thy name
Spreads fragrance o'er the barren wastes of life,
And high above the Age's sordid strife
Is blazoned now thine honourable fame.
That fame shall be to man a glorious dower,
A heritage of thoughts most pure and bright,
A presence that shall prove a blissful power
To scatter o'er thy grave, like rays of light,
While Honour, Truth, and Virtue shall endure,
The blessings of the friendless and the poor.

R. WENTWORTH LITTLE.

SONG,

Written by Bro. J. JEWELL, and sung by Br. FRED. CLARK at the Installation Banquet of the Antient Lodge, No. 1223, Oct. 14, 1869.

Most Worshipful Master, you've called upon me
To sing you a song, so of 1223
I'll add up my numbers, and multiply some,
And first in my rhymes you will find a new sum
(NEWSOM).
Then, Brothers assembled, join chorus with me,
May success e'er attend our Lodge 1223.

In alluding to sums there are some better known
By the name of their father, as soon can be shown—
There's Dick's son (DIXON) and John's son (JOHNSON)
and Tom's son (THOMPSON), forsooth,
While EDWARD'S a steady and well-governed youth.

"Antiquity's Pride" is a Freemason's toast,
And a (head) ED-MED-REVAL we surely can boast;
Though with (SOOT) SWRT-on the face, Dirt 'n' all
(DURTALL) on the head,
Some persons may say we've a BLACKMAN instead.

Though the Head may be turned there's no madness
in showing,
Like the "Man of the World," there's much done
by Bow-ing (BOWEN);
Keep in his good books, for they're up to the mark,
And ne'er be a FRED (afraid) of our wanting a CLARK.

Old Shakespere's wise sayings are ne'er known to fail,
Though in Hamlet he says that a cloud's like a whale.
"Very like to a Whale," old Polonius doth say,
But some folk take no heed on (EDEN) the man in the play.

Now pray don't imagine a PALMER am I
Of stale jokes or bad puns, or you'll cause me to sigh,
The author makes NEW-IN(G) this song you will see,
And though frightfully bad—why, you can't appal
he (A. PAWLEY).

If we get out of GEER-IN(G) our tackle or fether,
We've a SMITH with a bar that can weld us together;
If the Tong of a Buckle gets twisted or loose,
He'll be one (BEVON) to make straight when he's
wanted for use.

"Would I were a BIRD," you'd be pleased with my
song,
But whistle or sing if I've kept you too long;
I've piped out my best, and I hope that all you will
Believe that we've caged in our lodge the right
JEWEL(L).

I have tried in my song on each brother to pun,
But us all (USSELL) together will surely make one;
With Caution to guide us, and Wisdom to guard,
We may treasure her (TREASURER) precepts and find a
re-WARD(E).

THE BLOOD IN OLD AGE.—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution, Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Egyptian Lodge, No. 27.—The usual meeting of this old and flourishing lodge was held at Anderton's Hotel 4th inst. Present, W. H. Liobis, W.M.; J. B. Poole, S.W.; T. Sheppard, J.W.; Bro. Todd, P.M., and Treasurer; Bro. Buss, P.M., and Secretary; Payne, P.M., and W.S.; Jacobs, P.M.; Berri, P.M.; Coutts, P.M.; Palmer, S.D.; Harrison, J.D., and many other brethren. Visitors, Bro. Heath, P.M., 198; Bro. H. Levy, P.M., 188. The lodge voted £20 to be placed on the list of Bro. John Coutts, P.M., who is the steward representing this lodge at the forthcoming festival of the aged Freemasons and their widows. This sum will complete the amount necessary to make the lodge a Vice-President of the male branch of this Institution. The lodge having within the last three years given the necessary amounts to constitute the W.M. for the time being a V.P. of all the four Masonic Charities. The lodge after business adjourned to banquet after which the brethren were entertained by some excellent songs, by Bros. Jacobs, Skidmore, Hepburn, and several others. Bro. Levy, gave his inimitable recitation of Mrs. Brown at the Play, which created much mirth. There were three gentlemen proposed for initiation.

St. Thomas's Lodge, No. 142.—The first meeting of the season of this old lodge was held on Saturday, 6th inst., at Radley's Hotel, Blackfriars, Bro. F. T. Dubois, W.M., opened the lodge, supported by Bros. Bolton, S.W.; Gilbert, P.M., as J.W. (in the unavoidable absence of Bro. Valentine); W. Batty, P.M., Treasurer; Powell, P.M., as Secretary (in the unavoidable absence of Bro. Cockraft, P.M. Secretary); Clegg, S.D.; Frocarr, J.D.; Scarth, J.G.; Captain Innes, R.N. P.M.; Thistleton, P.M.; Huguenin, P.M., and many others. Visitors were Bros. Wells, 15; F. Walters, P.M. 73, W.M. 871; Mills, 299 and others. The minutes were read and unanimously confirmed. The work, which was most admirably done, consisted of the initiation of Mr. Roman, and the raising of Bro. Thompson to the third degree. Bro. F. Walters solicited and obtained the promise of the lodge votes for the support of the case of Bro. Saqui, who is a candidate for the Male Annuity Fund of the Royal Benevolent Institution for aged Freemasons. Banquet followed, dessert afterwards, coffee finishing one of those superior entertainments for which Bro. Hart is so justly famed. The usual toasts were given and received. Bro. F. Walters, P.M., responded for the visitors, and expressed the pleasure he felt at hearing such excellent working.

Lodge of Stability, No. 217.—The lodge met at Anderton's Hotel, Fleet-street (for the second time this session) on Wednesday, the 3rd instant, at five o'clock, p.m., Bro. Edward Hughes, W.M., in the chair. The lodge was opened in the first degree, and the minutes of last lodge were read and confirmed. The lodge was opened in the second degree, and Bros. Coley and Wilson were examined and entrusted. The lodge was then opened in the third degree, and those brethren were each raised to the sublime degree. The lodge was closed down to the second and first degrees, when the W.M., apologising for an oversight, announced the ballot for Mr. Thomas Freelove, which was at once proceeded with and resulted unanimously in that gentleman's favour. In accordance with notice given at last lodge, and announced on the summons, Bro. Sillifant, P.M., proposed "That a sum of two pounds be given from the lodge funds to the Royal Benevolent Institution for Aged Freemasons and their Widows, and placed on Bro. Taylor's list." Bro. Brodey, P.M. and Treas., seconded the motion which was carried *non con.* The W.M. then begged the co-operation of the brethren to found a mutual subscription fund, to enable all the members who would enrol themselves to become Life Subscribers to one or other of the Masonic Charities in the course of two years from the date of enrolment. The principle, the W.M. explained was to pay in, to a Treasurer to be elected, one shilling per week and when an amount of five Guineas had accumulated, to ballot for a brother's name, and give him the choice of the charity connected with the Craft to which he would desire to have the subscription sent. It had only at present been casually brought before two of the Past Masters and two other members, but having been well received, and thought to be of benefit to the members, it was now brought forward for consideration. Bro. Taylor, P.M. and H.S., cordially supported the idea, and hoped all would give in their names; as the more numerous the society, the sooner subscriptions would be at the service of the members, and in addition to placing them on the lists of the charities, would also bring the lodge into a good position, and elevate its status in the Craft. Bro. Brodey, P.M. and Treasurer, was much pleased to see such a beneficial movement, and pledged himself to further the fund to the utmost of his ability. Bro. Sillifant, P.M., spoke strongly in favour of this matter, and was followed by Bro. Samuels, P.M., Bro. James, S.W., and others. The W.M., stated that he had already ten names down, and requested those who felt interested in it to present the affair during the ensuing month, so that by December 7th, a goodly list and a fair amount of cash to start with might be ready. He suggested Bro. Taylor's name as Secretary and Treasurer, he having kindly consented to give his time and attention if the brethren pleased to accept his services. Nothing further being offered for the good of Freemasonry in general, or of Stability, 217, in particular, the lodge was closed in due form and with solemn prayer. The brethren adjourned to banquet, and

in replying to the toast of "The Visitors," Bro. Read W.M., Merchant Navy, 781, warmly thanked the brethren for their hospitality, and congratulated the lodge on the excellent working of the Master and Officers, the harmony which pervaded all their proceedings, and the step in advance they had now made to further the interests of the charities, and advance the position of their own members. The visitors were Bros. Read, W.M., Merchant Navy, 781; Richardson and Clements, Parmure, 715; Christian, Sydney, 829; and Kidd, St. John's.

Zetland Lodge, No. 511.—At the installation meeting of this lodge, held at Anderton's, on Wednesday evening last week, Bro. D. Durrant, W.M., presiding, Bros. Green and Radcliffe were raised; Bro. Garrod was passed, and Messrs. R. L. Wildman, C. Milbourne, W. Herdman, and C. J. F. Theurer, were initiated. The W.M. installed in admirable style, Bro. W. Adams Davy as Master of the lodge for the ensuing year, and Bro. Davy, appointed and invested as his officers, Bros. Durrant, I.P.M.; H. I. Birch, S.W.; H. Edwards, J.W.; A. Barfield, P.M., Treasurer; W. H. Andrew, P.M., Secretary; Geo. Read, S.D.; William Game, J.D.; James Austin, I.G.; G. A. Herlan, first Steward; P. E. Lack, second Steward, and W. Radford, Tyler. A P.M. Jewel was presented to Bro. Durrant, for his excellent presidency over the lodge during the year, and Bro. F. Walters, 73, solicited the assistance of this lodge in the case of a Hebrew brother who is a candidate on the list for the next election of the Benevolent Fund. The W.M. and Brethren promised their aid, and then closed the lodge. A sumptuous banquet followed, supplied by Bros. Clemow, and superintended by Bro. Smith, and on the drawing of the cloth the W.M. proposed the usual toasts which were duly responded to, though in very few words, and Bro. J. P. Walliker, P. H. Jones, and R. Schofield, added some charming melody to the many other amusements of the evening.

PROVINCIAL.

LEICESTER.—St. John's Lodge, No. 279.—The usual monthly gathering of the brethren of this lodge took place on Wednesday, the 3rd inst., at the Freemasons' Hall, Halford-street, and at which a large number of brethren were present, both members of the lodge and of the John of Gaunt Lodge, 523. The officers of the lodge present were, Bro. W. Kelly, D.P.G.M., W.M.; Stanley, P.J.G.D., S.W.; Stratton, P.P.G. Reg., J.W.; Crow, P.G.O., Sec. and Org.; Weare, P.M. and P.P.S.G.D., Treas.; Hart, P.G. Steward; I.G.; while amongst the numerous visitors were Bros. Drevitt, 23, Chatham and Toller, P.G. Reg., W.M.; Buzzard, P.G.P., S.W.; Sculthorpe, J.W.; Rev. Dr. Hayercroft, P.G. Steward, S.D.; and Partridge, J.D. of 523, the last of whom most efficiently performed the duties of office in the unavoidable absence of the Deacon of 279. The lodge having been opened in the first and second degrees, Bro. Levi Lincoln Atwood passed an examination as a Fellow Craft, after which a Master Mason's Lodge having been opened he was duly raised to that sublime degree. During the ceremonies, Bro. Crow most efficiently performed at the instrument, and gave the musical chants. The lodge having been lowered to the first degree, a ballot was taken for Messrs. Joseph Hooley Matts and George Edmund Davisthorpe, who were severally initiated, as was also Mr. Richmond Augustus Barber elected at a former lodge. Several propositions having been brought forward for initiations, joining &c., the lodge was closed and the brethren adjourned to refreshment, and spent an hour or two very pleasantly.

ADONOR.—The Adair Lodge, No. 536.—This lodge, (which was opened on the 12th December, 1852, and named in compliment to the R.W. P.G. Master, Bro. Sir R. A. S. Adair, by whom it was constituted and consecrated 13th July following, when Bro. Newson Garrett, the first Worshipful Master, was installed into the chair of K.S. by Bro. C. T. Townsend, Prov. S.G. Warlen of Suffolk) was for a time in a very satisfactory and flourishing state, but by the removal of some of its best working members and other circumstances it has not of late been so prosperous. Fortunately, however, by a recent infusion of new blood we hope soon to see it amongst the best working lodges in the province. The last meeting was held on Friday the 5th inst., at the Lion Hotel, when the brethren met to raise to the sublime degree of M.M. Bro. Taylor, and elect officers for the ensuing year. At the request of the W.M., the chair was taken by Bro. Townsend, who visited the lodge on this occasion. The lodge having been opened by Bro. Townsend, assisted by Bro. Bunniss, the S.W., and Bro. N. Garrett the J.W., the minutes of the last regular lodge and a lodge of emergency were read and confirmed. The lodge afterwards opened in the second degree, when Bro. Taylor having been asked and satisfactorily answered the questions leading to the third degree was intrusted and retired, and the lodge was opened in the M.M. degree. Bro. Taylor having been regularly admitted was raised to the degree of M.M. The important duties of S.D. having been very efficiently performed by Bro. W. Hayward, one of the founders of the lodge, to whom the brethren are very much indebted for the untiring zeal he has always shewn for the good of Masonry and this lodge in particular, and to whom the brethren are greatly indebted for the immense amount of time and labour he has bestowed in order to render the Adair what, with a little more energy on the part of its members, it must ultimately attain. The lodge having been closed in the M. Mason's and F.C. degrees, the brethren proceeded to the election of a W.M. and Treasurer, when Bro. George Harper, of Fairfield House, Saxmannham was unanimously elected the representative of K.S., and Bro. Hayward Treasurer. Four gentlemen were proposed for initiation, and as there is a Brother to be passed and raised the officers have plenty of work in prospective. There being no other business before the lodge it was closed in

harmony and the brethren retired. The next meeting will be held in January for installation of W.M., and such other business as may come before it.

COCKERMOUTH.—Skiddaw Lodge, No. 1002.—The usual monthly meeting of the above lodge was held on Tuesday, 2nd inst., in the Masonic Temple, Bro. Robinson, W.M., in the chair, when it was resolved to forward £3 3s. to Bro. Woodhouse, as a subscription to the Masonic Life Boat Fund. There being no business, the W.M. favoured the brethren with the explanation of a first tracing-board. There were present Bros. Faithfull P.M.; Shilton, P.M. as S.W.; E. Thwaites, Past J.W. as J.W.; Pearson, Treas.; Williams, Sec.; Lewthwaite, Brown, Allison and J. Dodds, visitors; Bro. Potts, Tyler.

WARRINGTON.—Gilbert Greenall Lodge, No. 1250.—The regular monthly meeting of this flourishing lodge was held on Monday evening last, at the Masonic Rooms. In the unavoidable absence of the W.M., R.W. Bro. Greenall, Past Senior Grand Warden of England, the chair of K.S. was occupied by Bro. John Bowes, P.M., Past Prov. G. Reg. C. and W., who was supported by Bros. W. Mossop, S.W.; W. Woods, J.W.; W. Richardson, S.D.; W. S. Hawkins, J.D.; D. W. Finney (W.M. 148) Hon. Sec.; W. Pollitt, Edwin Roberts, Jas. Parry, W. Crompton, Peter Leigh, Henry Hault, Arthur Potter, Alfred W. Bruneritt, and Ephraim Auckland. Visitors, Bros. Edward Busher, P.G.S.B. of England, &c.; Robert Stevenson, P.M., 148; E. C. Cooper, W.M., 454; H. Syred, W. Savage and John Harding, 148. The lodge was duly opened, when Bro. Potter was passed, and Bros. Leigh and Hault were raised. At the conclusion of the business the lodge was closed according to ancient usage.

CHANNEL ISLANDS,

JERSEY,

Lodge "Césaire," (590.)

The regular monthly meeting of this lodge was held on Thursday, Oct. 28th, at the Masonic Temple. Soon after 6 o'clock, p.m. the lodge was opened by Bro. A. Viel, W.M., supported by Bros. G. J. Roussel, P.M., S.W.; J. Luce acting as J.W.; J. Oatley, I.P.M., A. Schmitt, P.M. Sec.; J. T. du Jardin, P.M.; Ed. D. Le Couteur, P.M.; Ph. Binet, P.M.; H. L. Manuel, P.M.; Ph. Starck, Rev. J. L. H. man, &c., &c. Amongst the visitors were Bros. Wm. Adams P.M. 214; P. W. Benham, P.M. 1003; J. O. Le Sueur, W.M. 491; R. Binet, P.M. 1003; J. Le Cronier M.D., D.P.G.M.; S. R. Dawe, W.M. 215; J. F. Draper, P.M. 243; G. Rogers, P.M. 1003; Wm. H. Long, P.M. 253; Jas. Moss, P.M. 215; F. J. Glenier, P.M. 328, &c., &c. The minutes of the previous meeting were read and confirmed. The Deputy Prov. G.M. was announced and received with every demonstration of joy and affection.

The lodge was opened in the second degree, when the usual questions were put to Bro. P. Picot, who, having been entrusted, retired for preparation. The lodge having been opened in the third degree, the candidates were duly received and raised to the degree of M.M. The lodge was then resumed in the first degree.

Ballots were successively taken for Messrs. Ph. Binet, jun., and Captain Isaac LeMaistre, candidates for initiation, which were in each case unanimously favourable, more than ample evidence having been afforded by the Secretary and other brethren, as to their character and conduct. Bro. Ph. Le Sueur, P.S.W., 591, was also balloted for, and unanimously admitted as a joining member.

Messrs. Ph. Binet, Thos. Howard, (previously approved) and J. LeMaistre, being in attendance, were duly admitted to the first degree with the customary ceremonies by the W.M. The neophytes expressed their intention to become subscribing members of the lodge.

At the request of the W.M. Bro. A. Schmitt delivered an admirable and eloquent address, full of instruction and generous ideas, which could not fail to penetrate the hearts of all his hearers. His words, expressive of sublimity, truth, descriptive of the excellencies of our institution and of its real tendency, enjoining on the brethren the duty of carrying out those principles before the world and in every station of life, were received with merited applause.

The Secretary then read several communications from the lodge of Rennes, which were ordered to be entered on the minutes.

Bro. P.M. du Jardin, brought before the lodge the sad case of the widow of late Bro. T. Gallichan, the architect of the Masonic Temple.

It was moved, seconded and carried: That the sum of £3 be voted towards her relief. Another case of distress was presented by Bro. J. O. Le Sueur, W.M. 491, who pleaded the cause of a widow surrounded by ten children, whom the late Bro. Popkin left unprovided and penniless. The lodge voted the sum of £2 to relieve this unexampled destitution.

The W.M. appointed Bro. J. W. Buesnel, Asst. Sec. A candidate was proposed for initiation, and the heavy business of the day being ended, the lodge was closed at 10 in perfect harmony.

THE ROYAL ARCH.

METROPOLITAN.

United Pilgrims Chapter, No. 507.—This Chapter met on Monday at the Horns, Kennington, and performed one exaltation. Comp. H. Garrod, P.Z. and S.E., installed Comp. Braudon, Z., and Comp. T. Parker, J. Comp. F. J. Lilley, M.D., being a Past First Principal was, of course, not installed, but simply placed in the II. chair. All the work was unexceptionably well done. Comp. J. W. Halsey, P.Z., was installed Treas.; Comp. H. Garrod, S.E., and Comp. Duun, P.S. Comp. Harrison, the I.P.Z., was pro-

sented with a P.Z. jewel. The chapter was closed, and an excellent banquet was partaken of. Comp. J. Nunn, P.Z., 720, and Comp. F. Walters, P.Z., 73, returned thanks for the visitors.

PROVINCIAL.

WARRINGTON.—*Chapter of Elias Ashmole, No. 148.*—A regular Convocation of this Chapter was holden on Monday last, the 8th inst., at the Chapter rooms, Sankey-street. The M.E.Z. Comp. John Bowes, was supported by Comps. Robert Stevenson, H.; D. W. Finney, J.; W. Mossop, Scribe E.; Syred, N.; W. Richardson, P.S.; Rev. H. P. Steadman, Rev. J. Nixon Porter, Jos. Maxfield, W. Woods, P. J. Edelman, W. Savage, W. Sharp and W. S. Hawkins. The Chapter was opened by the Principals, when the Companions were admitted, and the minutes of the previous meeting were read and confirmed. The ballot box was then sent round for Bros. Sharp, W. S. Hawkins and Jas. Hannah, which in each case was unanimously in favour. Bros. Sharp and W. S. Hawkins being present, were duly exalted by the M.E.Z. There being no further business, the Chapter was closed with the usual solemnities.

INSTRUCTION.

YARBOROUGH LODGE OF INSTRUCTION, No. 554.

(To the Editor of The Freemason.)

Sir.—On Tuesday evening, the 2nd inst., Bro. John G. Stevens gave a reading in aid of the fund for the relief of aged and decayed Freemasons, and the widows of Freemasons, in the lodge room, Green Dragon Tavern, Stepney, as announced in your issue of the 30th ult., and I am happy in being able to inform you that the reading proved highly successful in every respect. The room was nearly filled before the time announced for commencement—45 brethren being present during the evening—and the following lodges were represented by the presence of one or more members of each lodge; viz. the Merchant Navy, British Oak, Crystal Palace, Confidence, Camden, Sincerity, Industry, Jubilee, Perfect Ashlar, Upton, Victoria, Doric, and Yarrowburgh; all present being residents in the East of London, and not one brother resident West of the Royal Exchange graced the gathering by his presence, or evinced sympathy with the object.

It being the regular night of meeting, the lodge was opened in due form, and the minutes of the preceding meeting were read and confirmed; when the lodge was called from labour to refreshment, and at 7.45 the reading commenced amid the most marked silence of the auditory.

As you are aware the subjects chosen were C. Dickens' "Christmas Carol," and "Boots at the Holly Tree Inn." The "Carol" is, perhaps, the author's best and most successful effort to awaken the sympathies of the indifferent and the selfish of the well-to-do portions of society on behalf of their needy and struggling fellow-citizens; and it seems to me impossible to read or hear read its soul-stirring pages without being constrained, like "Scrooge," to throw aside our selfishness and apathy, to again mix freely with the world, and to feel that to do our best to render others happy is to sow seed from which we reap a rich harvest of the same blessed state for ourselves. Badly indeed must the story be read, and pitiable indeed the condition of the hearer or reader, if it misses the aim of its author; and Bro. Stevens entered fully into the spirit of the story, especially in the pathetic episode of "Bob Cratchet" and his poor, but—within themselves—happy family. "Tiny Tim," as usual, drawing more than a tiny tear from the eyes of most of those present. The reading throughout was listened to with the most profound silence and attention—the best of evidence that the reader had done justice to the author—and at the conclusion of the story, the audience manifested its satisfaction by a hearty round of applause. After a short interval, "Boots" was introduced and told his amusing and mirth provoking story of the "Baby Lovers," and their elopement, not forgetting his own vile conduct in deceiving and betraying those innocents. How deep-rooted the villainy of the fellow, when not even the promise of "£2,000 a-year, as their head-gardener" (!) could seduce him from his course of deception. May he remain a "Boots" to the end of his days, a fitting reward for his baseness.

At the conclusion of the reading the lodge was recalled to labour, and upon the dues being collected, were announced to amount to £6 1s. In addition to this liberal subscription, many brethren placed their names upon Bro. Roberts' list, as donors to the Institution. A very satisfactory result of an hour or two's sport in a rational manner, and free from any selfish purpose.

It being election night, Bro. Chadwick was unanimously elected W.M. for the ensuing fortnight, when, upon the motion of Bro. H. Wainwright, seconded by Bro. G. Roberts (W.M. 554), the thanks of the lodge were voted to Bro. Stevens, "for his able and pleasing reading." Bro. Wainwright in the course of his introductory speech, remarking that, as a rule, we chiefly knew Bro. Stevens as a rollicking individual, full of fun and humour; but his reading this evening proved that fun and feeling were not incompatible, and showed how intimately associated in the same breast may be the deepest pathos, and the most robustious fun.

Bro. Roberts then rose and said: We all know how ready and willing at all times Bro. Stevens was to do suit and service to the Craft, and aid the cause of charity in any direction, Masonic or otherwise, that this was not the first time Bro. S. had rendered a similar service for a like object, and we ought to mark our appreciation of such services by conferring upon him the only honour which we, as a lodge of instruction, had in our power to bestow, namely, an Honorary Membership of the Lodge; that we could freely accord to him, and as the chief value of the honour would lie in the spirit in which the award was made he, Bro. R., felt sure

that the motion he was about to make would be carried with unanimous acclamation; he therefore moved, "That, as a slight acknowledgment of the valuable services rendered to this lodge this evening, and on previous occasions, by Bro. Stevens, he be elected an Honorary Member of the lodge."

This was seconded by Bro. Barnes, and carried with entire unanimity.

Bro. Stevens, in a few but appropriate words, returned thanks for the warm support and kind attention given to him, and also for the honour of electing him an Honorary Member of the lodge and concluded by saying that he should always look back upon this evening as one of the happiest and proudest of his Masonic life.

Bro. Roberts again rose, and after thanking in his own name the brethren present who were not members of the lodge and expressing a hope that it would not be long ere they did become members, moved that the thanks of the lodge be given to those visitors who had so kindly and liberally responded to the appeal of the lodge. This was seconded by Bro. Scurr, and carried unanimously.

The lodge was then closed in due form, and the brethren dispersed highly gratified by the re-union and its results.

(On behalf of the Committee)

THOS. J. BARNES.

MARK MASONRY.

METROPOLITAN.

St. Mark's Lodge, No. 1.—At the regular meeting of this lodge presided over by Bro. T. Wescombe, W.M., on 1st inst., at the George, Aldermanbury, Bro. R. W. Little, P.M. and Sec. read the minutes and the immediate P.M. Bro. H. C. Levanter, advanced Bro. S. C. Davison, to the Mark Degree. The Audit Committee's report was approved, and the brethren sat down to a comfortable repast. The usual toasts were honored by the company, which though not large was enthusiastic and included besides the above mentioned brethren, J. G. Marsh, S.W., Rev. W. B. Church, J.W. and Chaplain, Carey, S.D., F. Walters, R. of M. T. Cubitt, Treas., and H. Massey.

PROVINCIAL.

LIVERPOOL.—*West Lancashire Lodge of Mark Masters, No. 65.*—The annual meeting of this lodge was held at the Masonic Temple, on Monday, November 1st. The lodge was opened in due form by the W.M., Bro. Joseph Kellett Smith, M.D., assisted by his officers and P.M.'s, viz., William J. Lunt, S.W.; Peter M. Larsen, J.W.; Chas. Leatham, I.M.P. and Past G.S.; Bro. I. R. Goepel, Treasurer, P.M. and Past G.S.O.; Bro. Hamer, Registrar, P.M., and Past G.M.O.; Bro. May, P.M. and Grand S.; Thos. Clark, Hon. Sec.; R. Williams, S.O.; James Taylor, J.O.; H. Burrows, I.G., &c., &c. The minutes of the last regular meeting were read and confirmed. The ballot was then taken for Bro. Alexander Gray, of Craft Lodge, 249, the result being unanimous in his favour. Bro. Gray being in attendance was admitted and duly advanced to the degree of Mark M.M. An installation was proceeded with, and Bro. Lunt, S.W., who had been unanimously elected at the last regular meeting, was presented by Bro. Hamer and Goepel, and installed in accordance with ancient custom by the W.M., Bro. Smith, who performed the ceremony in a very imposing and pleasing manner. Bro. Lunt, W.M., then invested his officers, P. M. Larsen, S.W.; Thos. Clark, J.W.; Thos. D. Price, Sec.; R. Williams, M.O.; J. Taylor, S.O.; G. Ladmore, J.O.; Henry Burrows, S.D.; Joseph Wood, J.D.; W. Barr, I.G. The Treasurer then presented his accounts, which were audited, and showed the lodge to be in a very flourishing state. A vote of thanks was accorded to the Treasurer, Bro. Goepel, and after two candidates being proposed the lodge was then closed and the brethren partook of a very excellent banquet, provided by Bro. J. Ball, the House Steward of the Temple. The usual loyal and Masonic toasts were given, which met with an enthusiastic response and closed the proceedings of a very pleasant evening at an early hour.

RELIGIOUS AND MILITARY ORDER OF THE TEMPLE.

SCOTLAND.

PRIORY OF THE LOTHIANS.—*Installation of H.I.H. the Prince Rhodocanakis.*—A special meeting of this Priory was held on the 20th ult., when Comp. the Prince Rhodocanakis was received into the Order in due and ancient form. There were present Sir Knts. Capt W. H. Ramsay, Venerable Prior Grand Secretary to the Chapter General; H. Y. D. Copland, Marshal; Wm. Mann, Capt. Aylmer, Lt. Mackersey, Dr. Cairns, Dr. Dickson, Dr. McCowen, Wm. Hay, and many others. Comp. Charles Fitzgerald Matier, was also installed a Knight of our venerable Order.

EMULATION LODGE OF IMPROVEMENT, under the sanction of the Lodge of Unions, 256. The annual festival of the lodge will take place at Freemasons' Hall, on Friday, November 26th, 1869, on which occasion Bro. Sir Daniel Gooch, Bart., M.P., G.M., Berks and Bucks, will preside. The lodge will be, as usual, opened at 7 p.m. precisely, when the second section will be worked. Tickets for the Banquet may be had of the Stewards, or of the Secretary, at 2s. 6d. each. C. A. Murton, Sec.

FAITH LODGE OF INSTRUCTION, No. 141.—The annual festival of this Lodge of Instruction will be held at its place of meeting, Bro. Fisher's Restaurant, Metropolitan Railway, Victoria Station, on Tuesday, the 7th December. Bro. Cottebrune will be in the chair, and no doubt will be supported by a large and influential assemblage of brethren. Tickets to be obtained of Bro. Fisher.

Obituary.

THE R.W. BRO. THE REV. EDWARD CHALONER OGLE, M.A.,

Provincial Grand Master for Northumberland.

We have to record the decease of this lamented brother, who expired at his residence, Kirkley Hall, near Newcastle-on-Tyne, on Sunday, the 7th inst. Bro. Ogle was a Mason of more than fifty years' standing, having been initiated in the Apollo University Lodge, No. 357, Oxford, on the 10th of March, 1819. On the 2nd December, 1842, he joined the Northern Counties Lodge, No. 406, Newcastle-on-Tyne, of which he continued a member to the time of his death.

On the 10th February, 1848, Bro. Ogle was appointed Provincial Grand Master for Northumberland, the duties of which high office he fulfilled with great zeal and ability. It is understood that Earl Percy will succeed to the post thus vacated.

ENCOUNTER BETWEEN A BARONET AND A VALET.

On Saturday morning, a young man, a valet in the service of Mr. J. Fawcett, of the Bailey, Durham, was charged before the Durham borough magistrates with having assaulted and beaten Sir Hedworth Williamson, on the previous evening. It appears that Mr. Fawcett and Sir Hedworth were present at a masonic dinner at Chester-le-Street on Friday afternoon, and the defendant accompanied them to that place. On the conclusion of the dinner proceedings, defendant's master requested the valet to secure the surplus wines; which in unction, it would appear, he carried out, to a certain extent, in the most effectual manner; for he—doubtless with the same object as Margery of old, viz: to keep out the cold—swallowed a fair portion of it. The wine was of the choicest quality, and, consequently, it very soon had such a powerful effect on the said "Jeames," that he almost immediately began to manifest outward visible indications of the inward and invisible state of his inner man, and he was in such a helpless condition by the time fixed for his master's return home, that he had to be lifted on to his usual perch on the "dickey." A sharp drive of six miles in a pelting rain—although it had the effect of making the obfuscated flunkey a little steadier on his legs—had not, it seemed, assisted in the least in clearing his muddled brain, for his first act in the discharge of his usual functions, on reaching *terra firma* at his master's residence in the Bailey, was to deal Mr. Fawcett's noble, but plethoric guest a tremendous blow in the pit of the stomach, which, it is hardly necessary to state, sent Sir Hedworth reeling in a doubled up position for a considerable distance. This conduct on the part of a menial was too much even for such a good-natured baronet as Sir Hedworth to calmly brook; and the honourable baronet, who, it is whispered, is not altogether ignorant of the manly art, at once, on recovering his equilibrium, closed with his assailant. After a violent and somewhat protracted struggle, with varying results, Sir Hedworth "grassed"—or rather "flagged"—his man in gallant style with what is known to the initiated as a well-timed "bobby's twister." The pugnacious valet having been thus spread-eagled on the broad of the back in his master's passage, his more accomplished and powerful opponent at once threw himself on the prostrate flunkey, and held him in that position till the arrival of a policeman, who very considerably accommodated the valet with a night's lodging in the city lock-up. On the following morning, as already stated, the valet was placed before the Borough Bench, and presented a very seedy appearance after his night's incarceration. No one, however, appeared to prosecute, and defendant, after the above facts had been deposed to by the apprehending officer, and after a twenty minutes' search for a complainant, was discharged from custody, no doubt a wiser but a sadder man.—*Northern Daily Express.*

THE COUNTESS PERCY, the wife of the Earl of Percy, P.S.G.W. of England, was safely delivered of twins, both girls, at Alwick Castle on Sunday morning. Both mother and children are doing remarkably well.

BREAKFAST.—Epps's COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in 4 lb., 1 lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & CO., Homœopathic Chemists, London.—ADV.

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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.

M.M.—Masonic Lodge Music, by Baker, of Liverpool. Sold by Geo. Kenning, London.

The Freemason,

SATURDAY, NOVEMBER 13, 1869.

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

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Annual Subscription, 12s. Subscriptions payable in advance. All communications, letters, &c., to be addressed to the Editor, 3 & 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.

MASONRY AND MYSTICISM.

GIVEN a cosy arm chair by a glowing sea-coal fire on a bleak winter's evening, and there is no enjoyment we relish better than a dreamy glimpse into the weird world of magic. Start not, gentle reader, we use the word philosophically, and stripped of its vulgar surroundings it comprehends all that is strangely spiritual, intangible, and shadowy in human existence. Every man possesses in thought a dominion of his own, peopled with shapes more or less unsubstantial—Eidolons that glimmer into being like the struggling rays of dawn, and vanish suddenly again into the impalpable gloom of night.

To what extent these phantasma affect our external life few can tell, as much depends upon the character of the scenes in which we mingle daily, but it is evident that men of intellect whose faculties are most in harmony with the beautiful in nature retain those vague impressions longer than others.

We are not speaking now of poets, whose

psychological studies naturally lead them in this direction; we are content to take the ordinary earnest thinker, whose visions at times reach back to the dim and sombre past, and we will ask him whether there is not a secret charm in those manifestations which link the spirit with all that has gone before, is now, and shall be hereafter? This commune with unrealities—this dalliance in the fairy-land of thought—has given birth to mysticism, the philosophy of occult and wondrous gifts, the culmination of all that can delight and yet appal the daring soul. Some minds can fitly interpret these perceptions through the medium of splendid imagery; others invest them in the obscurest shrouds of thought, recording their impressions in language at once perplexing and alluring.

It may fairly be said that all nations have had their eras of mysticism, but Germany has ever maintained a pre-eminence in this respect since the impulse given to religious thought by the Reformers in the sixteenth century. From the wild theories and confused speculations of the alchemists and natural philosophers who flourished at an earlier period, it seems but an easy transition to the ecstatic reveries of a Jacob Behmen or a Swedenborg. But these enthusiasts, notwithstanding their dreams of the supernatural and impossible, left a visible mark on the literature of their age, and have impregnated the ideas of metaphysicians even to our own times. The ethical lore of Kant, the analytical acumen of Schlegel, and the profound philosophy of Goethe are more or less tinged with this mystical spirit, and it is needless to add that its influence permeates indefinitely the works of their admirers and disciples. Unquestionably one of the greatest developments of mysticism ever witnessed was Rosicrucianism, whose involved and complicated symbolism is itself a study worthy the labours of a race of hieroglyphic-interpreters. The key to the mystery will, however, be found in the analogy existing between the rites of the brethren of the Rosy Cross and the ceremonies practised in Freemasonry at the present day. The ancient Rosicrucians were essentially immaterialists—they looked beyond the visible world to the shores of the Infinite. They revered moral truth, and taught men to love virtue for its own sake. In the deep recesses of their hermetic science, the solemn secrets of nature were unveiled to those whose patience and perseverance entitled them to the boon. The problems of life, death, and eternity were ever present to their view, and their doctrines were consequently imbued with a purer theology than that of the schools. But after a time a schism arose in the fraternity; revealed religion was cast aside by a section which, on account of the greater noise they made in the world, has often been confounded with the true philosophers, more especially as the latter were then known as the Brotherhood of the Aurea Crucis, or Golden Rosy Cross, and occupied themselves chiefly in the contemplation of things ideal and divine. There is fortunately extant in manuscript the alphabet of these devout followers of the cross, for such it proves them to have been. As it is a rare and valuable work, we append its full title: "*The simple A.B.C., or the doctrine of the Brethren of the Rosy Cross, intended for the daily use of scholars who study in the school of the Holy Spirit, plainly delineated in emblematical figures for those who apply themselves to the knowledge of the light of nature and theology.*"

This alone is sufficient to prove that the real objects of Rosicrucianism were far different from

those blatantly published by the sceptical seceders from the true community. The aspect, however, in which the point is interesting to Freemasons, is in reference to its bearings on the ritual of Masonic degrees. In this respect it will be found that the brethren of the Golden Rosy Cross possessed the entire secrets of all the grades of Freemasonry, besides a great many more peculiar to themselves. Even the technical language used in communicating the esoteric knowledge of the science is in many respects the same, the symbols equally illustrate profound truths, and silently teach the most sublime virtues. The Rosicrucian philosopher took the lamp of Reason and examined his own heart; or to use the exact words left on record, he said, "O man know thyself, for in thee lies concealed the treasure of all wisdom."

It is in its affinity to this glorious circle of thought that Freemasonry resembles Rosicrucianism, and for our own part we shall never be content to accept the theory that our comprehensive Craft is merely the out-growth of a mechanical association. Evidences to the contrary multiply the more we seek them, but we must seek them in the right direction. In the romances of Chaucer, the sonnets of Petrarch, the divine comedy of Dante, we shall find them. In the songs of the Minnesingers and the chants of the Crusaders, traces will appear. Amidst the subtleties of mediæval divines, and the enigmas of scholars, glimpses of this philosophic light can be discerned. From the New Atlantis of Bacon to the Cosmos of Humboldt we may follow its luminous course with undeviating steps, guided on the right hand by Faith and on the left by Reason. For example, the philosopher of Verulam introduces us to the House of Solomon, situate in the favoured isle Bensalem, which is peace. From their towers of observation, as well as from their caverned retreats, the associates of the king survey nature in her various aspects—in cloud or in sunshine, in storm or in calm. Here we have prefigured in profound allegory, those high hills and lowly vales to which Freemasons repair for communion and labour.

A stronger illustration will be found in Andrea's "*Speculum lapidum*," which was adopted by Ashmole as the text-book of his occult philosophy. It is well-known that Ashmole was admitted into the society of Freemasons at Warrington, in 1646, at which time, according to Dr. Plot's History of Staffordshire, the Masonic fraternity possessed peculiar secrets. It is also well-known that Ashmole was initiated into the mysteries of Rosicrucian philosophy by a brother of the Rosy Cross named William Backhouse, and that he learned Hebrew in order to comprehend them thoroughly. To this celebrated antiquary we are therefore inclined to ascribe the credit of consolidating the edifice of Speculative Freemasonry. By him were gathered together those scattered elements of thought which, when collected and combined, established on a solid basis the wondrous system of morality now practised by the Craft throughout the universe. Mysticism has contributed to this great result, and we may in a future article indicate how closely it is allied to those degrees which form part of the system of the Ancient and Accepted Rite.

For the present we must pause—we do not enunciate our opinions dogmatically, or wish them to be considered as *ex cathedra*. It is a subject for study and investigation, but we have said enough to justify us in the belief we expressed some weeks ago, that Freemasonry is to be regarded as "a glorious allegory of the present life, and eternal prospects of man."

Multum in Parbo, or Masonic Notes and Queries.

BELFASTIENSIS AND DEGREES IN MASONRY.

I do not think that under the Constitution of Ireland any of the degrees are worked between the 18° and 30°, and very few between the 4° and 18°. The practice in Ireland and elsewhere seems to be to curtail the degrees of the Ancient and Accepted Rite practically, because they are so numerous, and, after all, so unnecessarily lengthy and discursive, that to do justice to all, Freemasons would have to neglect the Craft, thus giving a preference to so-called, instead of "pure and ancient Masonry."

WILLIAM JAMES HUGHAN.

ANCIENT FREEMASONRY.

Bro. Buchan, page 207 of THE FREEMASON, declares that the Revival of 1717 "was in reality the first establishment of Speculative Freemasonry as an institution; consequently said Freemasonry is now just one hundred and fifty-two years old."

I think this is too strong a way to characterise the "Revival." Without doubt, that period witnessed the institution of the first Grand Lodge in the world, but it must be remembered that before that date there were lodges in existence that had no connection with Operative Masonry as a means of livelihood, e.g., the old lodges at York, &c., &c.

I cannot agree, either, with any statement which represents the Masonry before the eighteenth century to be, as respects its esoteric character, the same as other operative societies.

W. J. HUGHAN.

BELGIAN CONSTITUTIONS OF A.D. 1722.

Bro. Yarker must excuse my saying so, but I have shown him that no Belgian Constitutions were published in 1722 containing any reference to the *hautes grades*. The first constitutions of the Freemasons printed was in A.D. 1722, of which Bro. Spencer, the well-known Masonic publisher, has the only copy known at the present time. The next edition of the constitutions was published by the Grand Lodge of England, A.D. 1723.

The former is exclusively of an operative character, and the next issue of 1728, by Cole, partakes of the same character.

These three are the earliest editions of the constitutions known, and certainly none other has been produced, so far as I know, by any one. Bro. Yarker speaks of the learned Mason, Dr. Leeson, having seen a copy of the constitutions, published at Brussels A.D. 1722, at Bro. Spencer's Masonic Depot, which contains an enactment respecting the Knights Kadosh, and other degrees belonging to the Ancient and Accepted Rite, and in which work it is declared such law was contained in the 37th clause of the constitutions "approved by the English Grand Lodge on St. John's Day," 1720. The latter statement is decidedly an error, as no such law has ever been passed by the Grand Lodge of England. Until A.D. 1813, no more than the three Craft degrees, including the Past Master, have been recognised by that body, and after that date, the Royal Arch only was included within its authority. Consequently the statement that the Grand Lodge of England A.D. 1720, recognised or made rules for the Knights Kadosh or any other such degrees, I declare emphatically to be an error.

I have written to Bro. Spencer, who has kindly answered my query very readily, and states most positively that he never had such a work as Dr. Leeson mentions; that the work the learned brother saw was Roberts' Constitutions of A.D. 1722, which is wholly operative, and that the constitutions which he (Bro. Spencer) sold to an American brother (said to contain this Belgian Constitutions among the lot) were simply Anderson's, of A.D. 1723 and 1738.

Bro. Spencer also informs me that Bro. Yarker is in error respecting his selling any earlier editions of the Constitutions than 1723, although Dr. Leeson did offer to purchase the copy referred to of 1722 (wholly operative), which Bro. Spencer refused to part with, but which I hope he will soon reprint, as it is a very curious and valuable work.

W. J. HUGHAN.

BELGIUM.

In 1721 the Grand Lodge of England constituted the first Masonic lodge in Belgium at Mons, under the title of Perfect Union. In 1785 there were sixteen lodges established throughout the kingdom. At this period the lodges were composed of the *élite* of the nation; but, as the sentiments of the brotherhood had become very liberal and patriotic, in May 1786, the Emperor Joseph II. abolished all the lodges in Belgium except three. Most of them, however, continued their meetings in secret. During the French revolution all the lodges were interdicted, and not until 1798 did they resume operations, but with limited opportunities. In 1814 these lodges declared themselves independent of the G. Orient of France, and in 1817 organized a Grand Lodge for Belgium and the Netherlands. After the separation of Belgium from the Netherlands in 1830, the latter desired to be entirely independent of the other, which was mutually agreed to. In 1835 most of the lodges placed themselves under the protection of King Leopold. In 1817 the Supreme Council of the Ancient and Accepted Scottish Rite was established at Brussels, while the Grand Orient, located also at Brussels, has exclusive control over the symbolic degrees. The two bodies maintain towards each other brotherly intercourse, so that the members of the Grand Orient having the high degrees are considered on that account members of the Supreme Council.—*Macoy*,

CONSTANTINIAN ORDER OF THE KNIGHTS OF SAINT GEORGE.

Knowing from a work printed in Paris during the year 1600, in 8vo, and entitled "Histoire des Anciens Ducs et autres Souverains de l'Archipel, avec une Description de l'Isle de Chio, ou Scio, par Son Altesse Royale *Monseigneur le Prince François Rhodocanaki-Justiniani,† fils du Seigneur Démétrius, l'un des Seigneurs de la dite Isle, et d'Helene Palaeologue, descendante des Empereurs de Constantinople, &c., &c.," that the wife of H.R.H. Prince Francis Rhodocanakis, Duke, &c., &c., was a Giustiniani, I applied to the representative of the family, at present in England, with the object of getting the wished for information for "Enquirer" (page 189). Our brother answers me with his usual courtesy, as follows, and beyond some other memoranda, previously obtained, which I append in the way of notes to this, it is all the information I can give to "Enquirer":—

"My dear Sir and Brother,—In reply to your note, I beg to say that there were, and still are, two Houses of the name of Giustiniani—one of Venice, whose arms are *Gules* an eagle with two heads displayed, crowned, armed and membered *Or*, charged on the breast with an oval shield *Azure*, a fesse of the *Second*; and another of Genoa, whose arms are *Gules* a tower *Proper*, on a chief *Or*, an eagle displayed *Sable*. Both families sprang from one and the same ancestor, but were entirely separated by the lapse of time and were related between themselves only through marriages. Princess Dorothea Giustiniani, the wife of my ancestor Francis (b. 1560, m. 1589, d. 1640), belonged to the family of Genoa. I do not know to which family Sebastianus belonged; judging from his christian name, most likely to that of Venice, like the Abbé Bernardus Giustiniani, the author of the book entitled "Historio Chronologico della vera origine di tuti gl'ordini equestri e religioni, Cavalleresche, &c.," (Venetia, 1672 in 4to, and 1692 in folio.) and from whom, although related, we do not descend, but from the Princes Giustiniani of Genoa, and from whom also descends the Princess Maria-Cecilia Giustiniani, Countess of Newburgh, Viscountess Kinaird, and Baroness Livingstone of Flacraig, in the peerage of Scotland."

[For likely information as to Sebastian, the Prince here refers my correspondent to the late Count Pompeo Litta's magnificent, though by no means correct, work, entitled "Famiglie Celebri, Italiane," published at Milano during the years 1819 to 1865, in 9 vols. folio, of which there is a copy in the British Museum, and the library of the Athenæum Club, London.]

"Prince Andreas Giustiniani of the House of Genoa, married in 1740 my great-grandfather's youngest sister, the Princess Esmeralda Rhodocanaki, and died at our island of Chio, leaving a numerous issue.

"Believe me to remain, with much esteem and regard,
Yours faithfully and fraternally,
RHODOCANAKIS.
Park Bank House, Higher Broughton."

The Giustiniani theory can end in nothing. The so-called "Johannes Andreas Angelus Flavius Comnenus" was a mere papal puppet set up by the Holy Father, Innocent XII. (Antonio Pignatelli), with the intention of giving a colourable sale to his favourite, Duke Francis Farnese of Parma.†
JOHN YARKER, Jun.
43, Chorlton-road, Manchester.

* The family of Rhodocanakis are the direct lineal male representatives of the family of Ducas, the most ancient and illustrious of the Byzantine, or Roman Empire. I may commence the pedigree with Flavius Eutropius, who married Claudia [only daughter of Crispus, the younger brother of the Roman Emperors Marcus Aurelius Claudius II. (r. A.D. 268-270), and of Marcus Aurelius Claudius Quintilius (r. A.D. 270-270), his brother, who descended from Dardanus and the ancient kings of Troy], by whom he had two sons, Flavius Valerius Constantinus, surnamed Chlorus, the father of Constantine the Great (first Christian Emperor of the Roman Empire), and Flavius Claudius Constantinus, which latter by his wife Julia Theodora was father of Constantinus surnamed Ducas, from the rank of Duke of Constantinople which he received, A.D. 335, from his first cousin, in male descent, Constantine the Great, as the following paragraph testifies—"Si quis enim replicare annales, et sursum nititur versus origines rerum curet, sic reperiet. Ducarum Gentem e Constantini Magni Domo propagatam; author siquidem huius nominis, qui socium se Constantino Magno adiunxit e Roma vetera in novam migranti proxima illi consanguinitate adnotus fuisse dicitur, utpote patruelis eius, cuius praetor caeteram virtutem commendatione necessitudinis, dignitas Ducis Constantinopoleos illi collata est, ex qua in totam familiam Ducarum appellatio hunc usque in diem est propagata," &c., &c. (Vide Nicephori Caesaris Bryennii, Comentariorum de Rebus Byzantinis. Parisiis, 1661, in folio; page 8-9). This Constantinus Ducas of the 4th century was the direct ancestor of Andronicus Ducas, the Protovestarius, and father by his wife, Anna Dalassena, of Constantinus Ducas and his brother Nicephorus Ducas (b. A.D. 869, m. 890, d. 929) who became the founder of the Royal and Imperial House of Rhodocanaki, and was Duke or Governor of the Island of Rhodes during the reign of the Emperor [Leo VI.] surnamed the Philosopher, and of his brother Alexander (r. A.D. 886-915). After the death of the last named Emperor in 913, the elder brother, Constantinus Ducas, who was Magnus Domesticus, and defended for many years the Asiatic frontiers of the Empire, was invited by the principal inhabitants of Constantinople, headed by the Patriarch Nicholas, to come to Constantinople and seize the Crown, which Constantinus VII, Porphyrogenitus, then a child of seven years, was unable to hold. Constantinus came in haste, accompanied by his son Gregoras, his nephew Michael, and his most distinguished officers, entered the city at night by a postern gate, assembled his followers in the house of his father-in-law, Nicholas Iberitzes, and before day-break at the head of them, and of an immense populace, bearing lighted torches and proclaiming him Emperor, presented himself at the gates of the Circus; repulsed on this side he enforced the gate Chale, and penetrated the interior Court of the palace. John Elladas, one of the seven tutors or guardians of Constantine VII, (whose only surviving descendant, Anna, married in 1668, H.L.H. Prince Pantoleon Rhodocanakis), was here commanding a company of household troops; a fight takes place, the horse of Constantinus slips on the pavement, and a soldier cuts off the head of Constantinus and carries it to the Emperor. Nicephorus Ducas, having learned the death of his elder brother, and of his own eldest son Michael, with a host of his relatives; and at the same time that his interests at Constantinople were assailed by the Tutors, who plundered his estates and procured his deprivation of the title of Magister, he revolted, gained over the troops under his command, and assuming the title and habiliments of Emperor, crossed over into Bulgaria to assert his claims. He refused the offers of the Emperor's Tutors, and assisted by his friend Simeon King of Bulgaria, (r. A.D. 888-927), besieged Constantinople. That capital again owed its salvation to its high walls, the numerous machines of war which defended them, and the bravery of the garrison. Nicephorus, despairing to take it either by assault or by famine, accepted the proposal of the Tutors to come to terms. He received the high and invidious title of *Pavleus*, or King (*Βασιλεύς*) of the Island of Rhodes, for himself and his descendants, with permission to cut coin with his effigy, &c., &c. A few days after this, Simeon, King of Bulgaria, departed, and Nicephorus left for his new kingdom, both laden with presents and honours. On his return to Rhodes, Nicephorus Ducas, in order to distinguish himself from the other branches of his family, added after his family name that of *Rhodocanakis*; being a composition of the words *Rhodoc* and *Anaks*, King of Rhodes. (*Rhodoc-anaks, Rhodocanaks, Rhodocanakis*)—and to his escutcheon, which was *Azure*, charged with a cross *Argent*, dividing the field into four quarters, added the insignia granted in A.D. 538 to the Isle of Rhodes by the Emperor Justinianus the Great, *Azure*, an inverted imperial diadem *Proper*, containing roses *Argent*, and surmounted by an oval circle of six mullets *Or*. It may be mentioned that the elder branch of the House of Ducas is now extinct, but from it descended the Emperors Constantinus XI., Ducas (R. 1059-1067), Michael VII., Andronicus I., and Constantinus XII., Ducas (R. 1071-1078), and lastly Alexius V., Ducas (r. 1204, and dethroned by the Crusaders.) From the second branch of the Ducas family descend the Kings and Emperors, who, as above, assumed the name of Rhodocanakis, and who are too numerous to mention; and from the third and last (now

extinct) the Emperors who assumed the name of Vatzes and later also that of Lascaris; and who were Johannes III., Lucas Vatzes (R. 1222-1255), Theodorus II. Ducas Vatzes Lascaris (R. 1255-1259), and Joannes IV., Ducas Vatzes Lascaris (R. 1259-1260). The title *Royal Highness* was always prefixed before the titles and names of the various members male or female of the Rhodocanikian House up to the year of Grace 1636, when by the death of His Imperial Highness Prince Theodorus Paleologus (b. 1573, m. 1593), sixth titular Emperor (Theodorus IV.) of the Byzantine Empire, being the great-great-grandson of Thomas Paleologus, Porphyrogenitus, Despot of Achaia, and brother and heir to Constantinus XIII., Paleologus, last Emperor (reigned A.D. 1448-1453) of Constantinople, his title, rights, and claims were inherited as a matter of course by his only child and heiress, Theodora Paleologina (b. 1594, m. 1614, d. 1665), the wife of His Royal Highness Prince Demetrius Rhodocanikian (b. 1592, m. 1614, d. 1664), from whom the present Prince Demetrius is sixth in lineal descent: which branch by way of distinguishing themselves from the younger branches of their house, dropped the title of Royal Highness and assumed instead that of *Imperial Highness*, and for this reason this illustrious family is described in some historical works as "Royal," in others "Imperial," and sometimes with both appellations, its head being the Titular Emperor of the Byzantine Empire, in the same way as the exiled Royal House of Bourbon are titular Kings of France, Spain, Two Sicilies, &c.; and many other examples might be adduced.

† He assumed the family name of his wife after his own, two years after his marriage; and he dropped it a few years afterward, having ascertained that her only brother, and consequently the inheritor of the titles and name of Justiniani, had not been killed in battle, as reported. (See Notes and Queries III., s. 7, April 1st, 1865, p. 267).

‡ The Prince informs me that Innocent XII. set up Commenus "to revenge himself, as was always the practice of the Popes from the time of the separation of the two churches (Eastern and Western) about the middle of the ninth century, upon our House, (with which I may say, *en passant*, his own became allied by marriage in 1419, and in 1589), to promote his interests and to oblige his favourite, Francis Farnese, Duke of Parma, &c., &c., by concocting and confirming the illegal and imaginary sale of the most Ancient Order in Christendom. For he as well as his predecessors to the Papal throne knew that the dignity belonged to our House, which would have been under their special favour and protection had they abjured the religion of their forefathers and become Catholics. This was always the policy of the Popes, although with some (Paulus III. [Alexandrus Farnesius, R.A.D. 1534-1549], Clemens VIII. [Hippolytus Aldobrandinus, R. 1592-1605], Paulus V. [Camillus Borghesius, R. 1605-1621], Clemens IX. [Julius Rospigliosus, R. 1667-1669], Benedictus XIII. [Petrus-Franciscus Ursinus, R. 1724-1730], Clemens XII. [Laurentius Corzinus, R. 1730-1740], &c., &c.) we were very intimately connected, ancestors of mine having married relatives of their own.

DEATH OF DE BURGH ADAMS, ESQ.

Not only will the members of the Craft, but many of the citizens of Auckland outside that body, regret to learn the sudden decease in London of Mr. De Burgh Adams, Principal Purveyor to Her Majesty's Forces, and that, too, the more especially as Mr. Adams was about to retire from the service to come out with his family and settle in this province. His decease took place suddenly, on the 20th March last, through the breaking of a blood vessel.

Mr. Adams held high rank as a Mason. He was Provincial Grand Master of Freemasons in New Zealand, and did very much during his residence here to cause the institution of Masonry to be esteemed and respected. Nor was his Christian charity confined, as many have cause to know, to the poorer members of that body and their families. A genial, kindly man, he stood high in the esteem and affection of all those with whom he was brought in friendly contact.

Extract from *New Zealand Herald*, dated Auckland, 26th May, 1869:—

De Burgh Adams Lodge, New Plymouth, 7th July, 1869. Mrs. Adams, Cork.

DEAR MADAM,—I have been deputed by the Officers and brethren of the Lodge over which I have the honour to preside to communicate to you the heartfelt sorrow which the early decease of their late Provincial Grand Master, their honoured friend and kind benefactor has occasioned them, and to express their deep sympathy with you in your heavy bereavement.

Believe me, dear madam, that the memory of the departed will long be cherished by the lodge which bears his honoured name, and which was watched over by him with such tender and affectionate solicitude.

With the earnest hope and trust that the Great Architect of the Universe may comfort and sustain you in your sad affliction, I remain, dear madam, yours very respectfully and truly,

(Signed),
R. C. HAMMERTON, P.M., W.M.,
De Burgh Adams Lodge.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d. and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 2s. 10d.—ADVT.

Original Correspondence.

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

THE MASONIC LIFE BOAT FUND.

(To the Editor of *The Freemason*.)

SIR.—As Bro. O'Neal Haye states in his letter in *THE FREEMASON* of last week that he was Secretary to the above Fund, perhaps he would kindly state through the same medium, who the Treasurer is and whom the Committee are. My lodge having subscribed £3 3s. to the same, we all feel interested therein.

HIRAM.

BROS. W. J. HUGHAN AND W. P. BUCHAN, OR "THE TUG O' WAR."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Although, as shown at page 207 and elsewhere, Bros. Buchan and Hughan agree upon many points regarding the institution of Speculative Masonry, still they have managed to come to a dead lock, taking exactly opposite sides upon the following matters, viz. :—

BRO. BUCHAN.

Speculative Freemasonry was not practised among the operative Lodges before 1717.

The making Masons before 1717 being merely similar to the making or brothing of Smiths, Carpenters, Shoe-makers, &c., which brothing or apron-washing was practised pretty generally by all Crafts both before, and long after 1717.

It is something refreshing in these times to perceive our Masonic students coming to the point at last, and all I shall say is—Go it! for

I've bet my money on the bob-tail horse;
Who will bet on the bay!

I am, yours fraternally,
MORE POWER.

MORE POWER.

RES NON VERBA & THE GOOD TEMPLARS.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER.—In *THE FREEMASON* of 23rd October, there is a letter signed "Res Non Verba," finding fault with my letter which you published on 16th October, concerning so-called Order of Good Templars. From the signature "Res Non Verba"—Things, not Words—I infer that the letter of the writer disputes my right to object to the assumption of the name of Templars by the American association which it has been attempted to introduce into this country. Names, however, are not unimportant, and it is evident that the name of Good Templars has been assumed with reference to that of Knights Templars. Of all the orders affiliated to Freemasonry the order of Knights Templar is the most select, one black ball being sufficient for the rejection of a candidate in many encampments. The high character of the order is well known to all who know anything of such matters, and your correspondent makes a most unjustifiable insinuation when he says that "probably if a few of the Knights Templar were to join the order of Good Templars, it would be for their benefit, and would tend to improve the order in public estimation." If your correspondent is, as would seem from his letter, himself a Knight Templar, he ought to know that he has means of redressing anything contrary to good morals, or the rules of the order, in which all that belongs to good morals is included, without the aid of an order of Good Templars or of any Tectotal Association whatever. He assures us that he has been "a total abstainer from all intoxicating liquors from birth." It would seem, therefore, that he entered the tectotal ranks before he was able to form an opinion for himself, unless he were more precocious than the most of mankind. He does not say how many years it is since he was a sucking tectotalter, and we are therefore left to conjecture as to his present stage of advancement.

For my own part, I am almost a total abstainer in practice, but this is of no consequence as to the present question. I deny the right of "Res Non Verba" to insinuate anything disparaging to the reputation of the Knights Templar, and in contradiction to him I assert that the assumption of the name of Good Templars by a mere tectotal association is an insult to that honourable order. The Good Templars evidently seek to derive some advantage from the resemblance of their name to that of the Knights Templar, whilst they throw discredit on that order by the very name itself, and by their pretension of superior virtue.

Your correspondent, "Res Non Verba," denies my statement that the Order of Good Templars, having its secrets and oaths, is "in contradiction of the law against secret societies." He maintains this position

by saying that the Act of Parliament passed on the 12th of July, 1799, was passed "for the more effectual suppression of societies from seditious and treasonable purposes," and that nothing contained in it would prevent any society from having secrets for legitimate purposes, "only not taking oaths from its members to keep them inviolate," adducing as examples of societies acting on such principles, the Odd Fellows, the Foresters, the Druids, and the Rechabites. The following extracts from the Act of Parliament in question, 39, George III., cap. 79, will probably be deemed by most readers a sufficient answer on this point:—

"Act of Parliament, 39 George III., cap. 99, section 1, Preamble, and suppression of certain existing treasonable societies, utterly suppressed and prohibited."*

"SECTION II.—And being it further enacted, "That from and after the passing of this Act, all and every the said societies, and also every other society now established, or hereafter to be established, the members whereof shall, according to the rules thereof, or to any provision or agreement for that purpose, be required or admitted to take any unlawful oath or engagement, which shall be an unlawful oath or engagement within the intent and meaning of an Act, 37 Geo. III., cap. 123, &c., &c., shall be deemed and taken to be unlawful combinations and confederacies; and every person who from and after the passing of this Act, shall become a member of any such society . . . shall be deemed guilty of an unlawful combination and confederacy.

"SECTION III.—Provided always nevertheless, this Act not to extend to declarations approved by two Justices, registered with the Clerk of Peace, and approbation confirmed at next General Quarter Session.

"SECTION IV.—Not to be retrospective.

"SECTION V.—And whereas certain Societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Freemasons, the meetings whereof have been in great measure directed to Charitable Purposes; be it therefore enacted, That nothing in this Act shall extend to the meetings of any such Society or Lodge which shall, before the passing of this Act, have been usually holden under the said denomination, and in conformity to the Rules prevailing among the said Societies of Freemasons.

"SECTION VI.—Provided always, That this exemption shall not extend to any such Society, unless two of the members composing the same shall certify upon oath (which oath any Justice of the Peace or other Magistrate is hereby empowered to administer) that such Society or Lodge has, before the passing of this Act, been usually held under the denomination of a Lodge of Freemasons, and in conformity to the Rules prevailing among the Societies or Lodges of Freemasons in this kingdom; which Certificate, duly attested by the Magistrate before whom the same shall be sworn, and subscribed by the Persons so certifying, shall, within the space of Two Calendar Months after the passing of this Act, be deposited with the Clerk of the Peace for the County, Stewartry, Riding, Division, Shire, or Place where such Society or Lodge hath been usually held: Provided also, That this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its Meetings, and the names and descriptions of all and every the Members thereof, be registered with such Clerk of the Peace as aforesaid within Two Months after the passing of this Act, and also on or before the Twenty-fifth day of March in every succeeding year."

It is no desire on my part to discuss anything but Freemasonry in the columns of *THE FREEMASON*, but when a society adopts a name affecting the reputation of any order affiliated to Freemasonry, surely it is but right and proper they should know of it.

The Scottish Templars claim to be the original Knights Templars, and have affiliated themselves to Freemasons merely in order to enjoy the protection afforded by law. England, I believe, has recently adopted, or is about to adopt, the Scottish mode of working. The Scottish Knights Templar are in general almost total abstainers in practice, yet probably few tectotalters coming forward to express their particular views and to urge them as the perfection of virtue, would pass the ballot. They might be rejected as troublesome enthusiasts, bent chiefly on an object not approved by many as good and virtuous as themselves, but also in many cases because their notions of virtue seem to be limited to one particular part of the moral law, other parts being neglected.

I have the honour to be, yours fraternally,

CIPES.

* "37 George III., cap. 123, section 1.—Persons taking or administering, or being present at or consenting to, any oath or engagement, purporting or intended to bind the person taking the same to engage in any mutinous or seditious purpose or to disturb the public peace, or to be of any association, society or confederacy, formed for any such purposes or to obey the orders or commands of any committee or body of men not now lawfully constituted, or of any leader or commander, or other person not having authority by law for that purpose . . . may be transported for any term of years not exceeding seven years."

ANCIENT AND MODERN MYSTERIES.

By Bro. Robert Wentworth Little,
President of the London Literary Union, Editor of
"The Rosicrucian," &c.

(Continued from page 202.)

From the religious rites of the Egyptians we come to those of the Persians, which afford another proof, if one were necessary, that the genius of antiquity delighted in mystery.

Dark and secret, as the subterranean vaults and forest recesses in which they dwelt, were the doctrines promulgated by the sages of the East. Their theology was veiled in hieroglyphics and allegorical figures. Their philosophy was involved in a circle of symbols. All the sublime wisdom of Asia, however, was concentrated and displayed in the cave of Mithras, which represented the world, and contained expressive emblems of the various elements of nature. Porphyry, a celebrated ancient philosopher, thus writes concerning them:—"The most ancient of the human race, before they were sufficiently skilled in architecture to erect temples consecrated cells and caverns to the Deity;" and adds that, "whosoever men acknowledged Mithras as the supreme divinity they performed the sacred rites in caverns."

These subterranean retreats, which were afterwards so common in Persia, were devoted to the worship of Mithras, the Father of the Universe, and from that Deity denominated *Mithratic Caves*. In those caves they kept a portion of the sacred fire, constantly and fervently glowing, it being considered a radiant image of celestial purity, never to be extinguished, nor even suffered to grow feeble in its rays. But the caverns were not only the temples of religion, they were also the solemn schools of the occult sciences. Porphyry describes the cave of Zoroaster as one "adorned with flowers and watered with fountains, consecrated to the honour of Mithras, the Parent of the Universe;" that in this cave, which represented the world, were many geometrical symbols, which shadowed forth the various elements and climates, arranged with the most perfect symmetry, and properly disposed at certain distances around it. The sun was figured by a sphere of gold, or some resplendent gem of immense value suspended from the roof, which, glittering in gold azure, not inappropriately represented the heavens. The learned Celsus informs us that in the rites of Mithras the Persians proved by symbols the two-fold nature of the stars—the fixed and the planetary; and by the doctrine of metempsychosis, which was first taught in Persia, they endeavoured to show the passage of the soul through the celestial bodies. The Mithratic priests illustrated this doctrine by erecting in their caves a high ladder, with seven gates or steps corresponding to the number of the planets, and the candidate for initiation into the mysteries was compelled to pass through seven dark and winding caverns. This was called "ascending the ladder of perfection."

Each round of the ladder was said to be of metal of increasing purity, and was dignified with the name of one of the planets. The symbolism of this sacred ladder has been explained as follows:—

1. Lead.....Saturn ...First World.
2. Quicksilver...Mercury...World of Pre-Existence.
3. Copper.....Venus.....Heaven.
4. TinJupiter ...Middle World.
5. IronMarsWorld of Births.
6. SilverMoonMansion of the Blessed.
7. Gold.....SunTruth.

Truth was therefore the object of the search in the Mithratic, as in all other, mysteries practised by the ancient world.

But the most celebrated and most important of these religious rites were those instituted at Eleusis, a town of Attica, in Greece. The chief priest was termed the Hierophant—or the revealer of sacred things and his assistants were the *Daduchus* or torch-bearer, the *Ceryx* or herald, and the *Ho epi homo* or altar-server. The mysteries were of two kinds—the greater and lesser. The latter were merely preparatory, and consisted of a nine-days' lustration and purification preceded by sacrifices. The herald opened the ceremonies of initiation into the greater mysteries by the proclamation, "Retire, O ye profane."

The aspirant was presented naked; he was then clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, "Have you eaten bread?" The reply to which was, "No, I have drunk the sacred mixture; I have been fed from the basket of Ceres; I have laboured; I have been placed in the *calathus*, and in the *cystus*."

He was then invested with the sacred tunic, which he was to wear until it fell in pieces. The priests having left him in the utter darkness of the vestibule, the scene which followed is thus described by the poet Claudius, in his *Rape of Proserpine*.—"Now I see the shrines shake upon their tottering bases, and lightnings announcing the Deity's approach shed a vivid glare around—Now a long warring is heard from the depths of the earth, and

the Cecropian temple re-echoes, and Eleusis raises her holy torches, the snakes of Triptolemus hiss, and lift their scaly necks, rubbed by their curved yokes. So afar, the three-fold Hecate bursts forth." A similar description is given in the *Travels of Anacharsis*.

The aspirant encountered enormous difficulties in his progress. Nonnus states—"There are eighty degrees of labours from less to greater, and when the candidate has gone through them he is initiated. These labours are—to pass through fire, to endure cold, hunger and thirst, to undergo much journeyings, and—in a word—every toil of this nature." Pythagoras nearly lost his life in undergoing these severe tests, and many aspirants succumbed to the terrible trials. Finally the aspirant emerged from darkness into the region of eternal joy, where dazzling light shone around. The sight of this divine splendour was called in the mysteries *Autopsia*, and the initiate then took the name of *Epoptai*.
(To be continued.)

PRESENTATION TO BRO. THE REV.
S. G. MORRISON, DUBLIN.

A large number of the brethren of the Order in Dublin met on the evening of the 2nd inst., in the new Masonic Hall, Molesworth-street, for the purpose of presenting an address and testimonial to Brother the Rev. S. G. Morrison, Past Grand Chaplain, as a mark of the very high esteem in which he is deservedly held by the Freemasons of Dublin. The reverend gentleman has long been a member of Lodge No 245, the greater number of the brethren of which were present to do him honour on the occasion. This was the first presentation made in the new Masonic Hall, and it could hardly have been made to a more deserving brother. For several years the Rev. Mr. Morrison has been attached to the Masonic body, and proved himself worthy of the confidence reposed in him by the Craft.

Bro. Alderman MANNING, G.D. of C, presided, and amongst the other brethren present were Ed. Purden, Lord Mayor Elect, Vice-Chairman; John Byrne, T.C.; Rev. L. A. Le Pan; &c., &c.

Bro. FLYNN, Hon. Secretary, H.K.T. (245), then read the address as follows:—

"To Right Worshipful and Rev. Brother S. G. Morrison, Past Grand Chaplain of Grand Lodge in Ireland.

"DEAR REV. SIR AND BROTHER,—The pleasing duty has been delegated to us by some members of the Masonic body of presenting you with the accompanying artistically-painted and richly finished portrait; the likeness is life-size, and is that of yourself, and also with a purse of sovereigns. The brethren with whom we are co-operating have been desirous of marking in some way—though not commensurate with their wishes or your deserts—their appreciation of the paternal and kindly feelings which have characterised your association with them for a number of years. They are sensible that this small tribute but indifferently represents the great esteem in which they hold your Masonic worth, as one who at all times and seasons was ever ready to stand forth and urge with an eloquence and felicitousness peculiarly your own whatever tended to promote the well-being, efficiency, usefulness, and honor of our Order. They cannot omit to here record the great respect and admiration they entertain of your high abilities, and how willingly and powerfully you have ever employed these gifts in forwarding the interests of our Masonic Orphan Schools, or any movement having for its tendency the alleviation of a brother's troubles. They recognised in you, during the period in which you officiated as a grand officer, one who was superior to the interests of any section or party, and who discharged the duties of your position with an earnest and unprejudiced zeal, calculated to maintain in its purity and splendour the essential attributes of Masonry—a zeal which was enhanced by your geniality of temperament and singleness of purpose. We trust when the time comes at which it shall please the Great Architect of the Universe to call you from the sphere of your labours in His vineyard here to another and better world, that those cherished lineaments which, in the flesh, shone so benignantly and kindly around the domestic and friendly board may, by the limner's aid, be the means of perpetuating the evidence of our fraternal love and regard, and of your paternal affection and merit. Wishing you and your family all the comfort and happiness possible in this world, we beg to sign ourselves on behalf of the brethren subscribing, yours very truly and fraternally—Joseph Manning, G.D.C., Chairman; Edward Purdon, H.K.T., 245, Vice-Chairman; Philip R. Patman, H.K.T., 153; Henry Fildling, P.M., 100; A. Fitzpatrick, H.K.T., 245, Treasurer; James Flynn, H.K.T., 245, Hon. Secretary."

The CHAIRMAN then handed over the address

and accompanying presentation to the Rev. S. G. Morrison, who read the following reply:—

"DEAR BRETHREN,—Your address is indeed beautiful—beautiful in my esteem—not so much for the elegant style in which it is written and illuminated, as for the evidence it affords me of the goodwill you entertain towards myself. I would be insincere were I to take exception to your allusions to my Masonic life. When admitted into the Craft I laboured to make myself acquainted with the literature, traditions, principles, and objects of the Order, not only for my own interest, but that I might truthfully represent them to others. You give me credit for success, and I can honestly accept the compliment. As one of your Grand Officers I gave what little time I could command to discharge my duties. When, however, increased professional duties devolved on me I resigned my office, having held it for seven years. The high honour was done me on the occasion of my resignation, by an unanimous vote of the Grand Lodge of Ireland, of requesting my continuance as its Grand Chaplain. You do me but justice when you give me credit for taking a deep interest in our schools. I have not failed to advocate their claims as opportunity offered, and to an extent, I believe, which tended to add considerably to the number of their supporters and their funds. You have been pleased to mention my temperament as 'genial.' I suppose you mean by this that I joy in your joys and smile upon your occasional scenes and seasons of recreation. I do so. I do so, for it is my nature; I do so, for it is my duty. The same God-born spirit which sighs at scenes of sadness and melts at scenes of woe 'rejoices with them that rejoice.' However reprehensible may be 'the loud laugh that speaks the vacant mind,' no law condemns the 'mirth' that blends with inspired 'trembling.' Your gifts, brothers, are accepted gratefully—I know they represent substantial proof of your regard. As an expression of paternal love, the artistically-executed portrait with which you present me shall ever be prized and preserved. The man making experiences of time have wrinkled the brow and thinned and blanched the hair; but the gifted artist has caused a still young soul to look out of dimming eyes, and on the throne of a furrowed forehead to seat a yet cheerful heart. I am proud of this presentation and its surroundings, and accompaniments. I see upon the subscription list the revered name of our noble chief, his Grace the Duke of Leinster, and our esteemed Grand Senior Warden, Lord Athlumney, and of many others high in the honors of the Craft; and to possess the friendship and confidence of such men would make any one proud. Brethren, I thank you; your love thus manifested is my guerdon for the past; to retain that love shall be the effort of the future.—I am, brethren, yours fraternally.

"S. G. MORRISON, P. Grand Chaplain, G.L.I., Grand Chaplain, R.A.C., H.K.T., 245, P.M., 245, 126, Chaplain 245, 100, 120, 171."

The presentation consisted of a very handsomely finished portrait, three-quarter size, of the Rev. Mr. Morrison, richly framed, and admirably executed by Mr. J. Hoskell. The likeness was very striking, and the painting reflected great credit on the skill of the artist. There was also a gift of a purse of sovereigns, the amount subscribed being very much in excess of the sum anticipated to defray the expenses. The address, which was very handsomely framed, was engrossed and illuminated by Mr. Charles L. O'Brien in a manner that reflected much credit on his taste and skill. In the centre, at the top, was displayed the well-known intersecting triangles having on their right a representation of the Grand Chaplain's insignia, and on the left that emblem which has for its motto "*Aude vite tace*." In the centre, under the heading, is placed the peculiar cross whose motto is "*Dieu le veut*." At the lower part of the Address, at either end, stand two pillars, suggestive of the stability of the Order; and between these is neatly grouped an original design of the artist's symbolising the Sacred Writings.

The brethren afterwards adjourned to the dining-hall, where a sumptuous supper had been prepared.

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METROPOLITAN MASONIC MEETINGS

For the Week ending November 20, 1869.

Monday, November 15.

- Lodge No. 8, "British," Freemasons' Hall.
 " 21, "Emulation," Albion Tav., Aldersgate-st.
 " 58, "Felicity," London Tav., Bishopsgate-st.
 " 185, "Tranquillity," Radley's Hotel, Blackfriars.
 " 720, "Panmure," Balham Hotel, Balham.
 " 862, "Whittington," Anderton's Hotel, Fleet-st.
 " 901, "City of London," Guildhall Coffee House, Gresham-street.
 " 1201, "Eclectic," Freemasons' Hall.
 Chapter 12, "Prudence," Ship & Turtle Tavern, Leadenhall-street.
 Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
 Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
 Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
 Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

Tuesday, November 16.

- Board of General Purposes, Freemasons' Hall, at 3.
 Lodge No. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
 " 95, "Eastern Star," Ship and Turtle Tavern, Leadenhall-street.
 " 162, "Cadogan," Freemasons' Hall.
 " 165, "Honour and Generosity," London Tavern, Bishopsgate-street.
 " 194, "St. Paul's," Terminus Hotel, Cannon-st.
 " 435, "Salisbury," 71, Dean-street, Soho.
 " 704, "Camden," York & Albany, Regent's-park.
 " 857, "St. Mark's," Horn's Tavern, Kennington.
 " 917, "Cosmopolitan," Terminus Htl., Cannon-st.
 Chapter 19, "Mount Sinai," Anderton's Hotel, Fleet-st.
 " 186, "Industry," Freemasons' Hall.
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
 Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.
 Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

Wednesday, November 17.

- General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 7 precisely.
 Lodge No. 30, "United Mariners," George, Aldermanbury.
 " 140, "St. George's," Trafalgar Hotel, Greenwich.
 " 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
 " 190, "Oak," Radley's Hotel, Blackfriars.
 " 700, "Nelson," Masonic Hall, Woolwich.
 " 1150, "Buckingham & Chandos," Freemasons' Hall.
 United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town road, at 8; Bro. J. N. Frost, Preceptor.
 Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
 Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

Thursday, November 18.

- House Committee, Girls' School, at 4.
 Lodge No. 23, "Globe," Freemasons' Hall.
 " 49, "Gihon," Guildhall Coffee House, Gresham-street.
 " 55, "Constitutional," Terminus Hotel, Cannon-street.
 " 63, "St. Mary's," Freemasons' Hall.
 " 169, "Temperance," White Swan, Deptford.
 " 179, "Manchester," Anderton's Hotel, Fleet-st.
 " 1139, "South Norwood," Goat House Hotel, South Norwood.
 Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
 United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

Friday, November 19.

- House Committee, Boys' School.
 Lodge No. 143, "Middlesex," Albion Tavern, Aldersgate-street.
 " 201, "Jordan," Freemasons' Hall.
 " 813, "New Concord," Rosemary Branch Tavern, Hoxton.
 " 975, "Rose of Denmark," White Hart Hotel, Barnes.
 " 1118, "University," Freemasons' Hall.
 Chapter 5, "St. George's," Freemasons' Hall.
 " 92, "Maira," London Tavern, Bishopsgate-street.
 Knights Templar Encampment, No. 47, "Kemeys Tynte," Masonic Hall, William-street, Woolwich.
 Stability Lodge of Instruction, Guildhall Coffee House, at 6.
 Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
 United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington at 7.
 Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.

Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
 Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

Saturday, November 20.

Lodge No. 715, "Panmure," George Hotel, Aldermanbury.

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