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OUR EXCHANGES.

The Landmark, New York.

This is another interesting addition to our list, No. 17, for 13th November, having duly reached us. Tales, poetry, sketches, and essays—well selected and replete with instruction—are comprised in this periodical. There is also an Odd Fellows' department.

The Craftsman, Hamilton, Ont., Canada.

This very handsome magazine for November is to hand. Its contents are varied, but all are good, and the arrangement is capital. We note that certain brethren in Quebec have seceded from the Grand Lodge of Canada and formed an independent Grand Lodge of their own, but, like our contemporary, until we know the whole, we refrain from comment.

The establishment of the Red Cross Order in Canada under Ill. Bros. Col. Moore and Douglas Harington is favourably noticed, and the editor promises to give "some remarks on the origin and history of the Order in a future number." Upon this subject we may observe that our valued contributor, "The Son of Salathiel," is now preparing for our columns his "Freemasonry in England," which will comprise an account of all the degrees now practised under regular authorities in this country. This may give our esteemed confrere of the *Craftsman* some information as to the Order of Rome and Constantine.

We heartily commend this magazine to our readers.

Die Bauhutte, Leipzig.

This weekly Masonic journal is edited by Bro. Findel, whose "History of Freemasonry" is well known, and whose connection with the German Union of Freemasons is also patent to most of our readers. With many of the objects of this association we have no sympathy, but at the same time we are pleased to admit that Bro. Findel himself is a learned and zealous Mason, and we believe him to be quite conscientious in his advocacy of extreme views.

We gladly note in the number for November 20th that the Hungarian lodges at Pesth, Temesvar, and Oedenburg contemplate establishing a Grand Orient for Hungary, an effort in which we wish them every success. Our readers will remember that we reported the opening of the last-named lodge, giving the Masonic pseudonym to the first W.M. Dr. Rosenbaum, who writes upon the subject to *Die Bauhutte*, is an active and well-informed member of the Craft, and we should not be surprised to hear that he has been chosen as the first Grand Master of Hungary. We are also happy to note that the German Masons have nobly assisted their Hungarian brethren in the work of forming lodges; and at the Temesvar lodge a brother from Missouri, U.S.A., one from the Grand Lodge of Ireland, and one from Verona, in Italy, lent their countenance and aid. At the Oedenburg lodge, as we have already stated, even more nationalities were represented. Bro. Carl Gross, Secretary of the German lodge "Zur Einigkeit," recited some very appropriate verses at the latter meeting.

Die Bauhutte for Nov. 27th is also full of news. The manifesto of the German lodge in Paris called "Concordia," on the principles of Freemasonry, is given at length, and there is a good article on the proposed Masonic Convention at Paris in opposition to the Ecumenical Council at Rome, by Bro. Hermann Hirsch, corresponding member of the German Union. The reports of lodge meetings are unusually copious—Kentucky, Berlin, Cothorn, Darmstadt, Dresden, Leipzig, and Worms being amongst the number.

We hope to notice all the papers and magazines we receive in due time, but the pressure on our space is now so great that for the present we must content ourselves with expressing the pleasure it affords us to learn the progress of the Craft in every part of the globe, through the medium of the many well-edited journals we are favoured with, and as with some of our distant friends Christmas will have arrived before they read these lines, we heartily wish them a pleasant time and that prosperity may attend them during the coming year.

Obituary.

BRO. THOMAS HENRY AMOS, M.W.G.M., LIBERIA.

Bro. Thomas Henry Amos, M.W. Grand Master of Masons for the Republic of Liberia, departed this life about *low twelve* on the 10th July, A.L. 5869, in the city of Monrovia, Republic of Liberia, in the forty-third year of his age.

Our lamented G.M. was a shining light in Masonry, and well deserved the respect and esteem accorded him by the Craft. He was made a Freemason in Philadelphia, U.S.A., and received, in order, the second and third degrees, as well as the chapteral degrees. His high opinion of Masonry evinced itself in his punctuality of attendance, and due obedience to all proper signs and summonses.

Bro. Amos applied himself so assiduously to the study of Masonic Jurisprudence that in a short time he was enabled to render great and invaluable service to the Craft in Liberia. He was twice elected to the honourable position of G.M., and had his life been spared he would have been returned to that post for the succeeding year.

A great man has fallen in Masonry, whose memory will always be respected, and whose loss is deeply regretted. We can comfort ourselves, however, with the belief that he has been transferred to the Celestial Lodge, where he will be able to work in greater peace and harmony under the immediate guidance of the G.A.O.T.U. A LIBERIAN M.M.

THE "DAILY NEWS" ON FREEMASONRY.

The bulk and growth of Freemasonry, the traditions of the Order, the meaning of its symbols, its undoubted antiquity and universality, its connexion with the secret societies of the dark ages, or with the mysteries of Greece, of Egypt, of Chaldea—all these subjects of inquiry are beyond the contemplation of the profane, and perhaps very seldom in the thoughts of the "free and accepted" themselves. The order as it exists in modern times has survived a good deal of ridicule, and has flourished without the prestige of persecution. There must be something more than a mere convivial frolic which brings together men of the most various classes, conditions, professions, opinions, and creeds—the clergyman, the lawyer, the doctor, the artist, the shopkeeper, the publican, the man-at-arms, the man of peace, the man of the world, the man of large estate, and the man of none—and unites them by a common bond of goodfellowship and a common vow of secrecy. Without pretending to know more of the "labours" of the Lodges than they are permitted to disclose, we know at least that the principles at the root of Freemasonry are Labour and Goodwill, and that nothing in the Liturgies or the symbols of the Order savours of sectarianism, inequality, or exclusive privilege. In some Continental countries, we believe, Freemasonry, under the pressure of the times and of surrounding circumstances, has become a refuge for political and revolutionary sympathies. But this is not the fault of Masonry; it is the result of the unjust suspicions in which Masonry was held by arbitrary Governments in Church and State. At the present time Freemasonry is anathematized by the dominant party in the Church of Rome. In England, however, where everything is possible and permitted except anarchy and persecution, Freemasonry has become a vast social communion, a grand neutral territory for the meeting of all sorts and conditions of men, of good-fellowship and good-will, and a vast fraternal organization of charity, which has its own schools and orphanages and other institutions of beneficence. When the Prince of Wales—of whom it must be said in simple justice that he is never wanting to good offices and good works, and that there is no pleasanter example to his countrymen of good fellowship and good company—is admitted a member of the United Grand Lodge of Freemasons of England, we feel that he is following the excellent traditions of his Royal House, and that if he should not be quite so scientific a Mason as the Duke of Sussex—for there is such a thing as "science" in the craft—he is certain to present a most agreeable and accomplished type of the Order as it exists and flourishes in England.

IMPROMPTU

Lines written by a young lady on the Skibbereen Bazaar, held on the 12th and 13th of August last, in aid of the funds for the erection of a Masonic Hall in that town, and presented by her, in the room, to the W.M. of Lodge 15.

One solitary bee ne'er filled a hive,
One coral insect never built an isle;
A toiling Hercules in vain would strive
The everlasting Pyramids to pile,
For as they frown amid the desert sands
They show the might of myriad human hands.

Joint labour can work miracles—we see
Proof of this holy truth on every side;
The lightning writes our thoughts, and thought is free;
We speed o'er earth 'gainst adverse wind and tide.
The present and the past alike can prove
The mighty power of unity and love.

Dear friends and helpers, we have met to-day
To raise a peaceful *Hall of Brotherhood*,
Beneath whose roof no discords shall have sway,
No strife political shall ere intrude.
The liberal man doth liberal things devise:
Let help be fully given—our Hall, D.V., shall rise.

Then let us meet in love and harmony,
Our conduct, brethren, always on the *square*,
The compass of our mind be clarity
Including all mankind in circle fair.
Our motto and our watchword, brethren, then
Be peace on earth—peace and good will to men.

BRO. ERNEST FRÖLICH, 30°, Knight of the Order of Vasa Ambassador Extraordinary from the Swedish Court, has paid a visit to the studio of Bro. S. Rosenthal, 33°, at 2, Red Lion-square, W.C., with whom he had a long conference on masonic matters.

CONSECRATION OF THE BAYON'S LODGE, No. 1286, MARKET RASEN.

On Thursday week, the above lodge was consecrated at the Corn Exchange, Market Raseen, with great success.

The lodge hall was beautifully decorated with banners and emblems of the Order, and at each end of the room was placed an illuminated star, which were very much admired. Large festoons of evergreens were hung round the room, and its appearance just before the ceremony commenced was brilliant in the extreme. Credit must be given to Bro. H. L. Simons, of Brigg, for his invaluable services on this occasion.

After the inauguration, the brethren adjourned to Bro. Atkins', S.W., the White Hart Hotel, where a sumptuous banquet was placed before them.

Bro. H. E. Turmour, W.M., in the chair.

Amongst those present we observed:—Bros. W. H. Smyth, D.P.G.M.; E. Locock, P.S.G.W., acting P.G.M.; W. H. Radley, P.J.G.W.; C. E. Lucas, P.G.S., acting P.G.C.; W. J. Bland, P.J.G.D.; F. Rainey, P.G.S. of W.; W. E. Howlett, P.G. Asst. D. of C.; T. G. Hessay, P.G. Purst.; A. Johnson, Jos. Laughton, T. J. Tomlinson, P.G. Stewards; G. Young, P.P.G.S. of W.; Jas. Fowler, P.P.G.S. of W.; J. E. Jacobson, P.P.G.D. of C., acting D.P.G.M.; C. Starmer, P.P.G.O.; E. Rainey, P.P.J.G.D., and several brethren from the Lodges of Harmony, Witham, Yarborough, Shakespeare, Lindsay, Franklin, and Ancholme, to the number of forty.

After the usual loyal and Craft toasts, the chairman gave "The Bishop and Clergy of the Diocese."

Bro. LUCAS, P.G.S., replied, thanking them for the honour of being called upon to respond to the toast, observing he was glad to say they lived in altered times, when it was thought no stigma to become a Mason, and referred to Bro. Larken, P.G.C., and thought if such men as he belonged to the Craft (a better man than whom could not be found), it showed that the Clergy might come more amongst them, and so much more would their influence be felt.

Bro. RADLEY, P.J.G.W., proposed "The Army, Navy and Volunteers," alluding to the Abyssinian war, as an instance of the great resources possessed by the English forces.

Bro. LOCOCK, P.S.G.W., responded for "The Army and Navy," and Bro. CHAMBERS, S.D., for "The Volunteers."

Bro. LUCAS, P.G.S., proposed "The M.W.G.M., the R.W.D.G. Master, and the Officers of the Grand Lodge of England," and said it gave him great pleasure to propose the toast, more especially, as that was the last time the Grand Master would occupy the high position he had held as Grand Master for twenty-six years, and assured the brethren that he would leave his high post with the respect of all, and with the reflection, that at no time during that long period have the prospects of Freemasonry looked so bright.

The CHAIRMAN next proposed "The health of Major Smyth, the D.P.G.M.," and, in feeling terms, expressed his pleasure in having the honour of proposing the toast.

Major SMYTH, D.P.G.M., returned thanks, and pointed out that his office was no sinecure, as he had recently formed three new lodges, besides attending several of various degrees. Considering the beautiful preparations which had been made for their reception, he doubted not, the new lodge would be worked in an efficient manner.

Major SMYTH, D.P.G.M., proposed "Prosperity to Bayon's Lodge, 1286." Bro. TURMOUR, W.M., returned thanks in his usual effective style.

Bro. JAVONS, J.W. and S., proposed "The P.G. Officers Past and Present." Bro. CAPT. LOCOCK responded.

Bro. FOWLER proposed, "The W. Masters and Officers of the Lodges in the Provinces," and made some appropriate remarks on their duties. Bro. ATKINS, S.W., briefly responded.

The concluding toasts were "The Masonic Charities," by Bro. RADLEY, in a neat speech; "The Visiting Brethren," by Bro. TURMOUR; "The Ladies," by Bro. MAKINS, J.D., and "All Poor and Distressed Masons throughout the World," by Bro. BANSBY, I.G.

Everything passed off pleasantly and satisfactorily, and the day will be remembered by the brethren who have brought into existence the Bayon's Lodge.

THAT was a thrilling scene in the English House of Lords, in 1798, when Bishop Hoadley rose to defend the institution of Freemasonry. A bill was offered for the suppression of all secret societies; an amendment had been made to except Masonry from the operation of the law. Bishop Hoadley gave utterance to a triumphant vindication of the Order, and pronounced a thrilling eulogium upon it. After showing the injustice of comparing Freemasonry with political societies, he gave as a peroration, an invocation to the Spirit of Truth. He fixed his eyes above, as though gazing at the Being he had invoked, turned his robes backward, as if to court her keenest gaze, and declared his solemn convictions, the result of long personal experience, of the purity, religious tendencies, and the moral and social advantages of genuine Masonry. The amendment was adopted.

LODGE "COMMERCIAL," No. 360, GLASGOW.

INSTALLATION OF OFFICE BEARERS.

On Wednesday, the 1st instant, the ceremony of installing the Office Bearers of this lodge for the ensuing year was performed in the hall of the lodge No. 19, Croy Place, by Bro. John Davidson, the retiring R.W.M. The following are the new office-bearers, viz.:—Bros. J. D. Porteous, R.W.M.; John Davidson, I.P.M.; Julius Brode, D.M.; R. E. Leefe, S.M.; A. Graham, S.W.; G. B. Adams, J.W.; Adolphe Schulze, Treas.; John Ure, Sec.; Rev. W. R. Gallacher, Chaplain; David Eglin, S.D.; James Wallace, P.M., J.D.; Allan McKenzie, P.M., Dir. of Cers.; J. M. Agnew, Dir. of Music; J. Naysmith, Bible Bearer; Charles Harry Fox, President of Stewards; George Gordon, J. McNee, Arch. Burnet, J. Riddel, and Alex. Burnet, Stewards; W. Ross, I.G.; John Cumming, Tyler.

ANNUAL FESTIVAL.

The eighteenth anniversary Festival of the lodge was held at Bro. Crauston's, Crown Hotel, George Square, on the evening of Friday, the 3rd instant, when about 40 gentlemen sat down to supper. On this occasion it was resolved that the reunion should not be exclusively of a Masonic character, and accordingly a few friends of members of the lodge were privileged to be present. The experiment, we are glad to say, was a thoroughly successful one, and might be imitated with advantage by other lodges.

Bro. J. D. Porteous, R.W.M., occupied the chair, and was supported by Bro. John Davidson, I.P.M., Rev. W. R. Gallacher, Chaplain; Allan McKenzie, P.M.; James Wallace, P.M.; George K. Ross, P. Sec., Gavin Park, P.M., of Lodge St. John, No. 3; H. K. Bromhead, Architect, Lodge Glas. Kilwinning, No. 4; Robert Walker, Chaplain, Lodge St. George, No. 333; F. Belton, Lessee Prince of Wales's Theatre;—Fitzroy, of the Theatre Royal. The duties of croupier were ably discharged by Bro. Julius Brode, D.M., supported by Bros. R. E. Leefe, S.M. G. B. Adams, J.W.; A. Schulze, Treas.; C. H. Fox, President of Stewards, &c.

The cloth having been drawn, the CHAIRMAN said: Mr. Croupier and Gentlemen, the first toast that obtains in all loyal assemblages—and none more loyal than an assemblage of Freemasons—is that of her Most Gracious Majesty the Queen, a lady who whether as a Sovereign, whether as a mother, whether as a wife, or whether as a woman, has been a bright and a shining example for her subjects to follow. We have all sympathized with our beloved Sovereign in the early days of her widowhood, when grief like a dark and impenetrable cloud threatened to eclipse the sun of her existence; when we could picture her exclaiming in the words of the Lady Constance—"Oh! if Thou teach me to believe this sorrow, teach Thou this sorrow how to make me die," and it is a matter of rejoicing to us all, gentlemen, to find that time has, though tardily, so far mitigated the poignancy of her sorrow as to enable her to appear once more among her faithful subjects. Gentlemen, "The Queen," may God bless her, give her long life, and fortify her in the discharge of her high and lofty duties. (The toast was honoured most enthusiastically, the entire company joining in the National Anthem.)

In proposing the next toast the CHAIRMAN said: Gentlemen, this is a toast which it is particularly gratifying to us as Freemasons to honour:—"Bro. H.R.H. the Prince of Wales, the Princess of Wales and family." During the present week we have received in the person of the Prince of Wales an accession to our ranks which will doubtless be to our signal advantage, not only as Masons but as subjects. Guided by the pure and lofty principles of our Order he must exercise much influence in extending the usefulness of the Order, and by the study and exercise of those principles he cannot fail to be a beneficent ruler. Of the Princess of Wales it needs not my penny whistle to pipe her praises. All of you who have seen her or have read of her, know that she is the impersonation of all that is good, pure and womanly; and come when that time may—as come it will in the ordinary course of things—when she is called upon to occupy with her husband the throne of these realms, I make bold to prophesy, gentlemen, that we will find no cause to regret having transplanted the Rose of Denmark to the garden of England. Of the family I would briefly remark that, judging from present appearances, whatever may be the fate of their Royal Highnesses as regards *laurels*, there can be no danger in their falling in the article of *olive branches*.

The next toast was that of "The Army, Navy, and Volunteers," in proposing which the CHAIRMAN remarked that he could have wished this toast had fallen into the hands of a more advanced student of history than himself, so that the gallant deeds of our Army and Navy might have been rehearsed in a manner worthy of the theme. He consoled himself, however, with the reflection that those present who were students of history knew

more of the subject than he could tell them, and that those who were *not* students of history had still a delightful branch of study open to them. He remarked that although our Island forms only a small speck in the map of Europe, we had still been able to hold our own against the nations of the world; that we had acquired through enterprise, and hold by power, moral as well as physical, a dominion upon which it has been said the sun never sets; that for this proud position we are mainly indebted to our Army and Navy, which protect our commerce, and enable our merchants to carry out their enterprises in safety and in peace. The Volunteers had never yet, thank heaven, had an opportunity of showing what they are made of, but he had no doubt if ever they should be called into active service they would not be found behind their brethren of the regulars in point of discipline and the sterling quality of pluck, and that one thing we could say without reservation, that they exhibit the home-bred quality of patriotism in its most useful form, in quietly and unobtrusively giving their time and talents to the service of their country without fee and without reward.

This toast was acknowledged by Bro. McCASH in suitable terms, in course of which he remarked that although at present unattached, he did not wish to be looked upon as a deserter, as should occasion require he would be proud and happy to rejoin the ranks in the defence of our hearths and homes.

The next toast, viz., "The Grand Lodges of England, Scotland and Ireland," was proposed by the Croupier, and in doing so, he took occasion to explain for the benefit of the strangers present, the peculiar constitution of the Order, and the jurisdiction exercised by the several Grand bodies. The toast was suitably responded to by Bro. James Wallace, one of the Grand Stewards of the G.L. of Scotland. The remaining toasts were "The Provincial Grand Lodge," by the Chairman, responded to also by Bro. Wallace; "The Commercial Lodge," proposed by Bro. Gavin Park, and acknowledged by the Chairman; "The Past Masters of the Lodge Commercial," by Bro. Robert Walker, and responded to by the I.P.M.; "Our Civic Rulers," by Bro. Allan MacKenzie; "The Fine Arts," by Bro. W. B. Paterson, and responded to by Bro. H. K. Bromhead; "Music and the Drama," by Bro. John Davidson, and acknowledged in a speech of much interest and eloquence by Bro. F. Belton, and also *more suo* by Bro. Fitzroy; "The Press," proposed by the Rev. Bro. Gallacher, and responded to by Mr. J. Stewart, of the *N. B. Daily Mail* newspaper; "The Strangers," by Bro. W. B. Paterson, and acknowledged by Mr. Heron, one of the uninitiated, who expressed himself as much gratified in being privileged to be present at so happy a meeting; "The Chairman," proposed by Bro. Gavin Park, and duly responded to; "The Ladies," by Bro. Leefe, replied to by Bro. Adams; "The Croupier," by Bro. Davidson, and acknowledged by Bro. Brode; "Happy to meet," &c., from the chair brought to a close a most harmonious evening.

Immediately previous to the last toast, Bro. J. D. Porteous took occasion to present to Bro. Wallace, as a mark of his gratitude for Masonic services rendered, a pair of gold spectacles suitably inscribed. This act being quite unexpected by Bro. Wallace, as well as the rest of the company, created quite a pleasant "sensation," and formed not the least agreeable feature of the evening's entertainment.

Bro. Wallace returned thanks in a feeling speech. The various toasts were illustrated by suitable music by the director of music, Bro. J. M. Agnew, who also accompanied the various songs which were sung throughout the evening.

WE have inspected with the utmost gratification the portrait of our esteemed Grand Master the Earl of Zetland, by Bro. S. Rosenthal, which was on view in the Grand Officers' room at Freemasons' Hall, on Wednesday week. It is an admirable likeness of our great Chief, and we are happy to say elicited the commendations of H.R.H. the Prince of Wales, the Duke of St. Alban's, Earl De Grey and Ripon, and other distinguished members of the Craft.

RESTRICTIONS.—When the Temple at Jerusalem was completed, King Solomon, being desirous to transmit the society under the ancient restrictions, as a blessing to future ages, decreed that whenever they should assemble in their lodges to discourse upon, and improve themselves in, the arts and sciences, and whatever else should be deemed proper topics to increase their knowledge, they should likewise instruct each other in secrecy and prudence, morality and good-fellowship; and for these purposes he established certain peculiar rules and customs to be invariably observed in their conversation, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social, and religious duty, lest, while they were highly honoured by being employed in raising a temple to the great Jehovah, they should neglect to secure themselves a happy admittance into the celestial lodge, of which the Temple was only to be a type.

CONSECRATION OF THE "ROCK LODGE,"
No. 1289.

On Friday, the 3rd December, the above lodge was consecrated at Rock Ferry, Cheshire, by Bro. Capt. Cope, P.G.S.B. of England, and S.G.W. for Cheshire, who, in the absence of Lord de Tabley, R.W.P.G.M., performed the ceremony as acting Prov. G.M., in his usual highly efficient and impressive manner.

The proceedings commenced at 3 p.m. in the Albert-rooms, the Craft Lodge being opened by Bro. R. Gracie, W.M., 477, assisted by Bro. A. B. Golborne, W.M., 537, and Bro. J. M. Paster, P.M., 203, as Wardens; after which the following Provincial officers entered: Bros. Capt. Cope, acting R.W. P.G.M.; Rev. Tauner, P.P.G.C., Cheshire; H. Bulley, P.J.G.W.; E. H. Griffiths, P.G. Sec.; W. Bulley, P.P.J.G.D.; Thos. Platt, P.P.J.G.D.; J. Harold, P.G.P.; J. Hampson, P.J.G.D.; and F. K. Stevenson, P.M., H. J. Jones, H. M. Barclay, Thos. Leighton, Prov. G. Stewards. Amongst other distinguished brethren the following were present as visitors: Bro. C. J. Banister, P.G.S.B. of England; J. G. Shanks, Capt. R.M., H.M.S. Resistance, P.P.G.S.B. of Devon; John Bowes, P.P.G.D.C., W. Lan., and P.P.G.R. Cumberland and Westmorland; R. Wilson, P.M., 241; J. W. Baker, P.M., 220; J. Dodd, P.M., 600 and 1018; Tysitio Johnson, P.M., 1013; R. Gracie, W.M., 477; H. Davis, W.M., 605; A. B. Golborne, W.M., 537; C. H. Hill, W.M., 1276; &c. &c.

The acting R.W.P.G.M. having concluded the consecration, Bro. Edward Friend, P.M., 1013, was presented for installation, the ceremony being beautifully performed by Bro. H. Bulley, P.J.G.W. of Cheshire.

Bro. Friend then appointed and invested his officers as follows:—Bro. F. K. Stevenson, P.M., 537, P.G. Steward, S.W.; Bro. R. H. Moore, J.W.; (Treasurership vacant till next meeting); Bro. F. L. Bolton, Sec.; Bro. Simon Lewis, S.D.; Bro. Urwick Cooke, J.D.; Bro. P. W. Oakshott (by proxy), I.G.; W. Robinson, Tyler; after which the lodge was closed in due form.

The brethren afterwards sat down to an excellent banquet at the Woodside Hotel, Birkenhead, and the usual loyal and Masonic toasts having been drunk, Bro. Cope, acting P.G.M., proposed the health of the W.M. in very flattering terms. Bro. Friend briefly responded, and other toasts followed, amongst which that of the musical brethren who had so kindly and ably rendered their services at the lodge ceremonies was especially honoured. Bro. Welch, who presided as Organist, was most happy in his selection of lodge music, the composer of which, Bro. J. C. Baker, with Bros. Wilson, P.M., J. W. Baker, P.M., Haswell, and Thomason, gave it in fine style; and during diaper, glees, &c., added greatly to the pleasure of all present.

BRO. HENRY PARKER'S CONCERT.

With such a well-selected programme as Bro. Henry Parker had issued, added to his renown as a most brilliant executant, a large and approving audience was but a necessary consequence. His execution of Chopin's fantasia in C sharp minor, with a transcription "Lucia," by Liszt, was very fine, and the performance of a transcription "Ring on, sweet Angelus," and a fantasia "Bonnie Scotland," both composed by himself, to which he added a marvellously played "Sweet Home," with variations, were well deserving of the appreciation they created, and of the position Bro. Henry Parker holds as one of the finest executants of the present time. Nothing could be more animated than the performance of Mendelssohn's splendid trio in C minor. Miss Susanna Cole, sang in her usual charmingly finished manner—and as a renowned "Lucy Ashton" can sing. An effective rendering of Donizetti's "In questo semiplice," was given by Miss Lucy Franklein, and was clamorously encored. Misses Clara and Rosamunda Doria, both sang well, and rendered in a pretty manner Mendelssohn's beautiful duet "Why listen to the Carols," Miss Clara Doria, gave with much expression "I Vespri Siciliani," by Verdi. Mr. George Perren suffered the usual penalties of an encore for singing "When first the Bells," and expiated himself by giving in a most charming manner "Come into the garden, Maude;" nor will soon be forgotten his sweet rendering of Shield's sweet song "The Thorn," for which he declined an encore. An exquisite solo on the violoncello was performed by M. Paque, who was enthusiastically recalled. M. Pollitzer gave a very spirited execution of his fantasia for the violin, "La Faronta," but we have heard him play much better. Mozart's aria, "Non piu andria," was well sung by Mr. Wallworth. The pretty trio, "I'm not the Queen," from Balfie's, Rose of Castile, was charmingly rendered by Miss Susanna Cole, Miss Lucy Franklein, and Mr. George Perren. Many of the songs were accompanied, and the concert most ably conducted by Bro. Wilhelm Ganz.

ITINERENT MASONIC BEGGARS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Like Bro. P.M., 57, Hull, I think it is time something should be done to stop the imposition practised by a lot of fellows going about the country seeking relief as Poor and Distressed Masons. Enclosed I hand you copy of a letter written a month ago, with the pith of Bro. Wright's reply. I have not asked Bro. Wright's permission, or would have been glad to give it entire:—

To the W.M., Trafalgar Lodge, No 971, Bailey, Yorkshire.

November 4th, 1869.

Dear Sir and Brother,—At the regular meeting of the Lodge of Harmony, No. 298, held last evening, the Almoner for the district, Bro. Wm. Davies, P.M., reported that one Francis Joseph Herman, had called upon him asking for relief, representing himself as a member of the Trafalgar Lodge, 971, Bailey, over which you have the honour to preside.

He also stated that he had relieved him, but had learnt since doing so that the same person had deceived Bro. Hime, of Manchester, from whom he had received funds to take him direct to Glasgow, to which place he said he was going; instead of which he evidently came to Rochdale on the same or next day.

Bro. Davies also reported that he had written to you to know if the representations made by P. J. H., "that he is a member of your lodge, &c.," were correct, but that he had not yet received a reply. Would you kindly say, per return, if you have any such name upon your books, or ever had, and, if so, whether you know or have reason to think, he is the person referred to, or if some one has been making an improper use of his name.

With kind and fraternal regard,

I am, dear Sir and Brother, yours faithfully,
W. ASHWORTH, P.M., Hon. Sec., 291.

In reply to the above letter, Bro. Wright, W.M., of the Trafalgar Lodge, No. 971, writes:—"We have not, and never have had, any member of that name;" that he has had frequent applications for relief from parties he has good reason to believe are nothing but impostors.

Now, Sir, I should like to make a suggestion or two that I think would put an end to this sort of thing.

Let the brethren, one and all, refuse to relieve any one, but instead, if he should think him a proper object, refer applicants to the officer appointed for that purpose. Let the brethren in each town appoint an expert brother, well skilled in Masonry (if a R.A. and K.T., all the better), as Almoner, who shall be responsible for the proper discharge of the duties appertaining to that office; a receipt in Christian and surname to be taken for each amount paid, no matter how small.

Let him report daily, or weekly, with a copy of signature and other particulars as near as he can, to a head or central office, or place where the information will be registered by a paid officer, who will be in attendance and answer inquiries by letter, telegraph, or verbally, as may be required.

I would have a report sent weekly from the central office to each Almoner, containing a list and description of the applicant, with any other information that might be considered necessary by a committee to be formed for the purpose of carrying out the object set forth.

Get this system fairly at work, and we should have fewer impostors prowling about the country under the garb of Freemasonry.

I am, dear Sir and Brother,
Yours faithfully and fraternally,
W. ASHWORTH, P.M., 298.

A QUERY.

(To the Editor of The Freemason.)

SIR,—Would you or some of your numerous readers kindly inform me if the formal intimation on the summons of the amount due by a member is a request within the meaning of the following by-law:—

"Any member allowing his lodge dues to be twelve months in arrears, and neglecting to pay them to the Stewards or Treasurers, when requested, shall be adjudged to have withdrawn from the lodge, and shall not be deemed a member."

Yours fraternally,
E. A.

EASTERN STAR LODGE OF INSTRUCTION, No. 95, Royal Hotel, Mile End-road.—The ceremony of installation will be worked at the above Lodge of Instruction, by Bro. Bowran, W.M., of the Doric Lodge, No. 933, on Monday evening next, the 13th instant.

SCOTLAND.—CAMPBELLTOWN ST. JOHN'S, 141.—At the annual election of office-bearers for the year ending 30th November, the following brethren were elected to office:—Peter McNeill, R.W.M.; Wm. Harvey, P.M.; David McEachran, D.P.M.; Robert Alexander, S.W.; Gavin Thomson, J.W.; Thomas Cochran, Treasurer; Robert Jamieson, Secretary; Thomas Caldwell, S.D.; John Wardrop, J.D.; Thomas Harvey, T.S.; Archd. Blair, J.S.; William Galbraith, I.G.; John Ralston, Tyler.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Egyptian Lodge, No. 27.—On Thursday, the 2nd inst., the customary meeting of this lodge was held at Anderson's Hotel. Bro. W. H. Libbis, W.M., took the chair, and performed all the duties pertaining to his high office during the evening in an exemplary manner. Three candidates for the possession of Masonic secrets went through the formula which commits the earlier mysteries of the Order to their keeping. This being the night for election of Master for the coming year, the brethren proceeded to perform their duties in this respect, and unanimously elected Bro. J. B. Poole, the S.W., to that high and distinguished post. They then chose a Treasurer, and conferred honour on themselves and obtained confidence in their lodge by re-electing the worthy Brother, Benjamin Payne Todd, P.M., to guard their funds. Bro. Riley was re-elected Tyler. Three Guineas were voted from the Benevolent Fund to the widow of Bro. Rice, who was a well-known waiter at Freemasons' Tavern; and Bro. D. Jacobs, P.M., moved that a Five Guinea P.M. Jewel, be presented to Bro. Libbis on his year of office expiring. The motion was carried unanimously and a capital banquet, superintended by Bro. G. Smith, succeeded the labours of the evening. There was a good attendance of brethren, comprising many P.M.'s, among whom were Bros. Todd, Buss, Payne, Jacobs, Coutts, and Berri; and in the list of visitors were Bros. H. M. Levy (188), J. Greenland, A. Stacy, Marshall, Massey, and Keddel (158), P.P.S.G.W. for Kent; the last of whom being in London on business which was not concluded that day, sought, he said, a hotel to sleep at where a lodge was held, as he knew he could spend an evening pleasantly among his brethren, although they and he were strangers to each other.

Temple Lodge, No. 101.—The members of this numerous and influential lodge held their last meeting of the year at their lodge-room, Ship and Turtle, Leadenhall-street, when the W.M., Bro. Tanner, in his usual good style initiated Messrs. Beck and Pettifer into our mysteries, and admitted Bro. Thomas to the 2nd Degree. Bro. Fredk. J. Cox, S.W., was unanimously elected Master; Bro. Bond, P.M., Treasurer; and Bro. Vesper, P.M., 95, 180, 181, 538, 554, Tyler. A P.M. Jewel was proposed, in his usual happy manner, by the W. Bro. S. May, P.M., seconded by Bro. Alfred Day, P.M., and by acclamation voted for presentation to the W.M. at the next meeting (first Tuesday in February), as a testimonial of the high esteem in which the brethren hold the energy, ability, and gentlemanly efficiency displayed by him during his Mastership. The W.M. was most ably supported by his officers and the following P.M.'s, viz.: Henry, May, Hastelow, Farthing, Beard, W. W. Wynne, Day, and Clark. The visitors were the W. Bros. Jno. Mills, P.M. 49; Beaumont, of Lodge Kilwinning in the East; Joyce (1108), and Wm. Jones (1183). After business the brethren adjourned to the banquet room, in which Bro. Geo. Painter and his son served one of their recherche dinners, at the same time personally superintending the attendance on the comfort of the brethren, and after a most cordial and happy evening the brethren separated at 10 o'clock.

Lodge of Faith, No. 141.—The regular meeting of this lodge was held on Tuesday the 29th Nov., at Anderson's Hotel, Fleet-street, Bro. James Hill in the chair, assisted by the regular officers. There were present Bros. Hyde, I.P.M., Gottheil, P.M., Carter P.M., Stewart, P.M., Pope, P.M., Gluckstein, P.M., and a number of brethren making a full lodge. The visitors were Bros. Terry, P.M. 228, W.M., 1278, and P.G.J.G. for Herts, Thomas White, W.M.-elect 22, Pounce, Handy, and Draper, all of 72, and several others. After the usual preliminaries Bros. Dairy, Painter, and Mallett were passed to the second degree. The following gentlemen were then initiated in the ancient mysteries of our order: W. Scales, C. Amos, H. Iles, J. Malenior and T. Dampsy. Between 40 and 50 brethren then adjourned to partake of an excellent banquet. The proceedings of the evening were enlivened by music and song, and the brethren separated at an early hour, seemingly on the best of terms with themselves, each other, and the world at large.

Lodge of Prudent Brethren, No. 145.—The above lodge held its usual meeting at the Freemasons' Hall, Great Queen street, on Tuesday the 23rd ult. The W. Bro. H. P. Allender in the chair. T. Moore, S.W.; T. Walters, J.W.; J. Boyd, P.M. and Treasurer, G. S. States, P.M. and Secretary, and P.M.'s Carter, Watson, Brown, G. J. Sharpe, &c. The lodge was opened and the minutes confirmed. Mr. J. Moutt was initiated into the order. Bro. Hickman and Sawyer were passed to the second degree, and Bro. Besley was raised to the sublime degree of a M.M., the various ceremonies being excellently worked by the W.M. This being the night for election of W.M. for the ensuing year, Bro. T. Moore, S.W., was unanimously chosen. Bro. J. Boyd, Treasurer, and Hoare, Tyler. It was proposed, seconded, and carried unanimously that a Past Master's Jewel should be presented to Bro. Allender, the W.M., on his retirement from office, for his admirable working and excellent manner he had presided over the brethren the past year. The lodge was then closed and the brethren sat down to a very sumptuous banquet, provided in Bro. Gosden's best style. Grace was then beautifully sung by Bros. J. Coward, (Grand Organist), Theodore Distin, Carter, Lawler, &c. The usual loyal and masonic toasts were given, including H.R.H. the Prince of Wales. Bro. G. Sharpe, I.P.M. in a very eulogistic manner proposed the health of the W.M., who he stated had performed those duties to the entire satisfaction of every brother in the lodge. The W.M.

suitably returned thanks. Bro. Sharpe returned thanks for the Past Masters. The W.M. proposed the health of the W.M.-elect, and informed the brethren that their selection would do the lodge credit, he being eminently qualified to perform the duties of the chair. Bro. Moore in responding thanked the W.M. and the brethren for their kind expressions; he had only to follow the footsteps of his predecessor the W.M. and he hoped by that excellent example that he might give the brethren satisfaction. The visitors were Bro. Dicketts, W.M. 25, Spooner (Jordan Lodge), H. Sydney and several others. The brethren experienced a great musical treat by the singing of Bros. Coward, Distin, Carter, Lawler, and Bro. Harry Sydney, which was loudly applauded. A very agreeable evening was passed.

Israel Lodge, No. 205.—Numerous members of this efficient lodge attended the lodge-room, on emergency, at Radley's (Bro. Hart's), on Thursday the 2nd inst., when the W. Bro. P.M. Stanton Jones, in his old masterly manner initiated Mr. John Smith, and conferred the honor of M.M. on Bro. Kopenhagen. The W.M. *pro tem.* was well supported by P.M.'s J. Lazaurus, W. Littaur, and J. M. Harris; Bros. M. J. Emanuel, S.W.; H. M. Harris, J.W.; S. W. Turner, S.D.; Vanderboschen, J.D.; Hogard, I.G.; &c. The lodge being resumed to the first degree, the W.M. *pro tem.* then delivered the Charge to the initiate in a most impressive style. After other business, the W. Bro. A. M. Cohen, P.M., the indefatigable Secretary, in an eloquent speech advocated the cause of Bro. Saqui, P.M., as a candidate for the Annuity Fund, and obtained many new subscribers, in addition to numerous promises of support by proxies. The lodge was closed in solemn form and adjourned to the fourth Tuesday.

Finsbury Lodge, No. 861.—At the monthly meeting of this very happy lodge, on Friday, 26th November, the only business transacted was that of admitting to the second degree several brethren, the ceremony being conducted, as is so usual in this lodge, in a most superior manner.

Perfect Ashlar Lodge, No. 1178.—The ordinary December meeting of this lodge was held on the 2nd inst., at the Gregorian Arms, 96, Jamaica-road, Bermondsey. The W.M., Bro. James W. Avery, occupied K.S. chair, raised in his usual faultless style, Bros. J. Lambert, and J. A. Smith. He then passed Bros. F. Ware and G. J. Ellis to the F.C. degree. The customary banquet followed the working of the lodge, and the toasts, which were ably proposed and cordially responded to, intermingled with some capital harmony, made the reunion a pleasant one for both the members of the lodge and the visitors.

Star Lodge, No. 1275.—There was a further meeting of this lodge on Friday week, at the Marquis of Granby, New Cross-road. Bro. Joseph Smith, P.G.P., W.M., presided, and passed Bros. Hobson and Whiteman to the second degree. Subsequently he initiated Mr. A. Stevens only, the other candidate, Mr. Thos. Robt. Darke, being prevented by a serious accident from attending. The lodge then resolved on sending a letter of condolence to Mrs. Whittle on the death of her husband, who took an active part in the formation of this lodge. The W.M. afterwards closed the lodge, and headed his brethren at an admirable banquet which followed. The customary programme was observed, and the brethren had a very happy evening. Bros. W. Ough, G.P., (S.W., *pro tem.*); C. J. Hogg, J.W.; F. Walters, P.M., Secretary; H. Keeble, S.D.; R. Towner, J.D.; H. Crabtree, I.G.; and G. Pym, W.M. (No. 749), a visitor, were present during the evening.

PROVINCIAL.

MARGATE.—Union Lodge, No. 127.—At a meeting of this ancient lodge, held on Friday, the 3rd instant, Bro. Athelstan Harvey Boys, W.M., in the chair, after the general business of the lodge had been transacted, the brethren were favoured with a most interesting address delivered by Bro. H. W. Hemsworth, a member of the Board of General Purposes, in which he touched on Masonic literature, and the necessity for a public Masonic library for the instruction of the Craft, which ought to be formed on the most comprehensive and perfect scale; also on the universality of Masonry, concluding with a most amusing description of the different modes of working in various parts of the world. This address (delivered quite impromptu) was received with great satisfaction by the brethren, and a vote of thanks to Bro. Hemsworth for his able dissertation was cordially voted. Bro. Feakins, P.M., P. Prov. G.S.D. of the Province of Kent, in a neat speech then proposed, and Bro. Townsend P.M., seconded, a resolution that a Past Master's jewel be presented to the W.M. in recognition of his valuable services in the chair during the past year, and that the Treasurer be authorised to pay the sum of £5 from the funds of the lodge for such jewel, which was carried unanimously. The W.M. returned thanks, and the lodge being closed in due form, the brethren adjourned to refreshment.

LEICESTER.—St. John's Lodge, No. 279.—This lodge held its monthly meeting for the election of W.M. and other business at the Freemasons' Hall, on Wednesday, the 1st instant, the W.M. Bro. Kelly, D.P.G.M., in the chair. The first business, after the confirmation of the minutes, was to ballot for Bro. Henry Deane, of No. 1007, Loughborough, P. Prov. G. Reg., and Bro. John Holford, of No. 419, Cape Town, as joining members, which was unanimously in their favour. Bros. Davisthorpe and Mitts were then called to the pedestal, and satisfactorily responded to the examination in the first degree, after which they were passed to the second degree; and, on the completion of the ceremony, the W.M. gave the lecture on the tracing-board. Bros. J. E. Montague Finch, M.A., &c., and Byron Levi Atwood were then examined as F.C.'s, and a Master Masons' Lodge having been opened they were severally raised to that sublime degree. During the ceremonies the musical chants, &c., were impressively

given on the organ by Bro. Crow, P.G.O., assisted by Bro. Palmer and others. On the lodge being lowered to the first degree, the election of W.M. was proceeded with, which office has been held for the past two years by the Dep. P.G. Master, Bro. Kelly, who first presided over this lodge in the year 1841. A Past Senior Warden of the lodge, Bro. Gosling, and the present S.W., Bro. W. E. S. Stanley, M.R.C.S., were put in nomination, but on a ballot, the latter was elected by a large majority. The festival of St. John was fixed to be celebrated, and the installation to take place on the regular lodge night in January, in lieu of the 27th December. A gentleman having been proposed for initiation, and Bros. Geo. Fowler-Brewer, P.M., No. 779, and P.P.S.G.W., and J. R. Dobell, of No. 1007, having been proposed as joining members, the lodge was closed in harmony and the brethren adjourned to refreshment. Among the brethren present were W. Kelly, W.M. and D.P.G.M.; L. A. Clarke, I.P.M.; Weare, P.M. and Treas.; Stanley, S.W.; Stretton, J.W.; Crow, Sec. and Org.; Thorpe, S.D.; Widdowson, as I.G.; Palmer, McAllister, Dr. Pearce, J. E. Montague-Finch, M.A., Ride, Porter, Davisthorpe, Matts J. Wright Smith, and Byron L. Atwood. Visitors: Bros. Partridge and Baines, of No. 523, and C. W. Shaw of No. 557, Queens-town, Ireland. Several brethren had gone up from Leicestershire to be present at the important meeting of Grand Lodge on this evening.

LIVERPOOL.—Royal Victoria Lodge, No. 1013.—A regular meeting of this lodge was held at the Masonic Temple, Hope-street, Liverpool, on Wednesday, the 1st inst. The following officers were present:—Bros. J. B. Robinson, W.M.; T. K. Hughes, P.M.; Lowe, S.W.; Gawith, J.W.; Lewis, Treas.; Henley, S.D.; L'Estrange, J.D.; Kenyon, J.G.; Hughes, D.C.; Mawson and Teeling, Stewards. Amongst the visitors we observed Bros. Rowson, P.M., 203, P.G.S.; Wilson, P.M., 241; Chesworth, W.M., 724; Caine, S.W., 724; Lunt, P.M., 823; Haynes, S.W., 823; Goodacre, W.M., 1036; Wood, Treas. 1094; &c., &c. After the lodge was opened and the minutes of the previous meeting had been read and confirmed, a ballot was taken for Mr. George Maylor, who was declared duly elected and initiated into the mysteries of Freemasonry by the W.M., the working tools being explained by the J.W., and the charge delivered by the S.W. Bro. Payne, an F.A., was then examined, found proficient, and accordingly intrusted with a test of merit, and retired. The lodge was then opened in the second degree, when the W.M. invited Bro. Hughes, P.M., to take the chair and pass Bro. Payne to the second degree; which was done according to ancient custom, after which the W.M., Bro. Robinson, gave a long and instructive explanation of the tracing-board of this degree, which was attentively listened to by all present. We should be pleased to hear the tracing-boards explained more frequently in our lodges, for by them the brethren gain a vast amount of useful information. The lodge was then closed to the first degree, when the W.M., Bro. Robinson, with a few appropriate remarks, presented to the lodge a massive pair of Warden's columns, carved in oak, inlaid with ivory, and surmounted by two balls on which were delineated maps of the celestial and terrestrial globes. The following presentations were also made: by the S.W., Bro. Lowe, an elaborately chased sword for the use of the I.G.; by the J.W., Bro. Gawith, Gavel, handsomely carved in ivory and ebony; by Bro. Mawson, a beautiful crimson velvet cushion, to support the volume of the Sacred Law. The J.W. also presented to the lodge a snuff-box, and a cellaret containing six decanters. Bro. Hughes, P.M., on behalf of the brethren of the lodge, thanked the donors for their elegant and valuable presents. The W.M. then resumed the chair, when the usual business of the lodge was transacted, and two gentlemen were proposed for initiation at the next meeting. The lodge was, in due time, closed with solemn prayer and in perfect harmony.

SCARBOROUGH.—Denison Lodge, No. 1248.—An emergency meeting of this new and select lodge was held in the lodge room, at the Grand Hotel, on Thursday the 25th November. Present:—Bros. J. O. Surtees, P.G.R., W.M.; S. H. Hermitage, S.W.; J. Groves, J.W.; J. Donner, Sec.; J. E. Green, S.D.; W. H. Garnett, J.D.; H. C. Martin, P.M., I.G.; J. Verity, Tyler; and a goodly number of brethren. The lodge was opened at seven p.m.; some private business in connection with the lodge was transacted, including the disposal of twenty-five guineas, the product of a grand Masonic ball which took place in the above-named hotel in aid of the Masonic charities, and it was unanimously agreed that the sum should be presented to the Boys' School, as the first half of a vice-presidency, hoping that the remaining half would be raised in a similar manner next year. Bro. G. H. Walshaw explained the tracing-board in the first degree in a very able and efficient manner; the W.M. then explained it in the second degree in the same able and efficient style, both well-meriting the warm applause which they received. The W.M. then gave a very instructive and interesting lecture on Masonry, which was listened to with marked attention, and also received the same warm applause. The lodge was now closed, and the brethren spent a pleasant hour at the refreshment board.

SCOTLAND.

Lodge Hamilton, No. 233.—Bro. Robert Nisbet, of Lodge Hamilton, No. 233, has been appointed Senior Warden of the Provincial Grand Lodge of Freemasons for the Middle Ward of Lanarkshire.

Lodge Shamrock and Thistle, No. 275.—The annual general meeting for the election and installation of office-bearers for the ensuing year was held in the lodge-room, Bridgeton, the R.W.M. Bro. Wm. Phillips occupying the chair. The lodge was opened in the first degree, when the following brethren were elected:—Bros. Wm. Phillips, R.W.M.; Wm. Peden, D.M.; C. Cunningham, S.M.; D. Rowan, S.W.; Hugh Mathieson, J.W.; John Hay, Treas.;

Peter Balfour, Sec.; Rev. James Puller, Chap.; Wm. Semple, S.D.; W. T. Watson, J.D.; John McNeil, S.S.; A. Blair, J.S.; John Pinkerton, S.B.; Wm. Graham, I.G.; Robert Lavery, O.G. Bro. John Anderson, P.M., in an appropriate speech, installed the office bearers. The lodge was thereafter transferred to refreshment and placed under the care of the Junior Warden, when song, toast and sentiment alternating the harmony of the evening till high twelve, the lodge was called on to labour and closed. During the past twelve months a number of "stones" have been added to the building through the instrumentality of Bro. Wm. Phillips, whose untiring zeal and energy for the lodge has not gone unrewarded, having for the last three years been unanimously elected R.W.M.

Lodge Dunoon Argyll, No. 335.—The annual election of the office-bearers of the Dunoon Argyll Lodge, No. 335, took place on Friday week, in Mr. Clark's Temperance Hotel, when the following were elected:—J. Colegate, R.W.M.; R. Stirling, S.W.; John Mackenzie, J.W.; J. Martin, Sec.; A. McNeil, Treas.; W. Campbell, S.D.; A. Baird, J.D.; J. Lamont I.G.; H. McLean, Architect; D. Campbell, Chap.; A. Cameron, S.S.; Thomas Weir, J.S.; J. Campbell, B.B.; John McNeill, Tyler.

Caledonian Railway Lodge, No. 354.—This lodge held its annual meeting for the installation of the office-bearers on Tuesday, the 2nd ult., in St. Mark's Hall, 213, Buchanan's street, Glasgow. There was a very large turn out of members. The installation ceremony was conducted by Bro. McTaggart, M.A. and R.W.M. of St. Muigo Lodge, No. 27. The office-bearers elected and installed for the ensuing year are as follows:—Bros. W. J. Hamilton, R.W.M.; Jas. E. Wilson, P.M.; W. R. Thomson, D.M.; D. K. Speirs, S.M.; John Crichton, Senior Warden; Wm. Foster, Junior Warden; A. Carmichael, Treas.; P. Sanderson, Sec.; Rev. A. E. Wilson, Chap.; John Price, Architect; John Crawford, Senior Deacon; Andrew Mackay, Junior Deacon; Alex. Murie, Chief Steward; Robt. Fleming, and J. P. Prentice, Junior do.; John H. Goodes, P.G. Steward; A. Allison, Jeweller; D. Buchanan, Bible-bearer; David Martin, Director of Ceremonies; James Houston, Standard-bearer; Thomas Mabin, Banner do.; A. A. Smith, Director of Music; James Shaw, Inner Guard; W. F. Gemmell, Tyler; T. B. Sim, John S. Hunter, Robt. Wilson, R. Goodman, and Colin Moore, Committee. Immediately after the installation ceremonial, Bro. McTaggart delivered an excellent and eloquent address, especially for those newly-installed. All the members present were so delighted, that they passed a most hearty and enthusiastic vote of thanks to him. The lodge was then called from labour to refreshment, and a short time was spent in harmony, when the lodge was called from refreshment to labour, and closed in due form. The meeting was a particularly harmonious one.

THE ROYAL ARCH.

METROPOLITAN.

British Chapter, No. 8.—This chapter held its December convocation at Freemasons' Hall on the 3rd inst. under the presidency of Comps. Jabez Tepper, Z.; J. T. Griffith, M.D., H.; and Comp. J. B. Monckton, H.; when three candidates were exalted, viz., Bros. Swinford Francis, W.M., and J. Fenn, both of No. 8 (the British Lodge), and Bro. Edwin March, of the Shakespeare Lodge, No. 99. The M.E.Z. worked the pedestal, after which the annual election of officers took place, when the following Comps. were unanimously elected to the following offices: Comps. Dr. Griffith, M.E.Z.; Monckton, H.; F. Richardson, J.; A. A. Richards (a second time), P.S.; Stanley Robinson (a fourth time), E.; and Ciabatta, N.; Stohwasser, P.Z.; Edwin Baxter, P.Z., and Wilhelm Ganz were also in like manner re-elected Treas. and Dir. of the Ceremonies and Organist. The M.E.Z. announced with regret, the death of Comp. John Boydell Gibson, who had filled the 1st Principal's Chair for three consecutive years, and who had been an honorary member of the Chapter for some years. Comp. Massey Dawson gave notice of motion for next Chapter that the usual jewel be presented to the M.E.Z. on his retiring from the chair of First Principal. Afterwards upwards of twenty Comps. of the Chapter sat down to the sumptuous banquet usually provided for this Chapter at the Tavern. This Chapter has now 35 subscribing members, besides an honorary member.

Chapter of Prudent Brethren, No. 145.—The first meeting of this chapter, on Tuesday last, at Freemasons' Hall was a glorious success. Apart from the number of brethren exalted on the occasion, the way in which the work was done alone entitled the meeting to be termed successful. But the additional element of thirteen brethren coming forward at the earliest opportunity to be possessors of the rank of R.A. Comps., gave a completeness to the whole affair which does not frequently occur. Comps. J. Boyd, M.E.Z.; G. J. Sharpe, H.; and J. Carter, J.; with the assistance of Comps. States, Brett, Warrington, Pratt, Mercik and some others, opened the chapter, and afterwards exalted Bros. F. Summers, G. Summers, G. J. Mumford, H. J. Perry, G. Purkis, C. C. Butcher, E. H. Thielley, T. Bull, G. Wood, T. Lancaster, J. Sommers, J. G. Mamy, and H. C. L. Bebb. Comp. Brett took a variety of offices, as also did Comp. States. Comp. Pitt, P.S. was perfect in his work, and the different parts for the Z., H. and J. were also beautifully rendered. At the conclusion of the ceremony the Comps. adjourned to a most splendid banquet which was served, à la Russe, by Comp. C. Gosden, and an excellent entertainment followed. The toasts after banquet were proposed in capital taste by the Z., and after the introductory toasts had been disposed of Comp. Boyd rose and gave a sketch of his connection with the Prudent Brethren Lodge, which though in an impecunious state when he joined it, at length reached such a pitch of prosperity that the brethren determined to try and have

a chapter connected with it. The prayer of the petition was granted, and the chapter was consecrated in a very short time afterwards. A great deal of work had to be done, and great responsibility incurred. The burden of the work and responsibility fell on the shoulders of Comp. States, and from him he (the Z.) had derived most valuable assistance; so much so, indeed, that he (the Z.), had taken on himself that evening to show him if he possibly could that it was not only words which were sufficient acknowledgment. He should therefore beg of Comp. States, as the first S.E. of this Chapter, to accept from his hands personally the first P.Z. jewel of the Chapter, and he trusted that that Comp. might long live to wear it, and to wear it as this Chapter's Scribe. The following was the inscription on the jewel:—"Presented Dec. 7th, 1869, to Comp. George S. States, the first Scribe E., by Comp. John Boyd, the first M.E.Z., as a slight acknowledgment and appreciation of the valuable assistance rendered by him in forming the Chapter of Prudent Brethren, No. 145." Comp. States, who was deeply affected, said he was placed in a very great difficulty, and the greatest difficulty was to find words to express his gratitude in a way adequate to the kindness which had been shown by the M.E.Z. He was so much surprised by Comp. Boyd's kindness that he could not help asking himself what was it all for? He could find no other answer than, simply for doing his duty. He had merely assisted the M.E.Z. in carrying out this undertaking, therefore he did not think he was worthy of this mark of esteem or the words in which it had been expressed. He hoped that the efforts both of himself and the M.E.Z. would produce a good chapter, and that they might see it flourish (cheers). Comps. F. Binckes responded for "The Visitors;" Comps. Brett and R. Wentworth Little for "The Hon. Members;" Comp. Sharpe for the 2nd and 3rd Principals; and Comp. Last for "The Treasurer;" and the brethren shortly afterwards separated. Comps. Donald King and C. Sloman sang during the evening, and gave great satisfaction. Among the Comps. present we noticed, H. Muggeridge, H. G. Buss, R. Wentworth Little, G. Smeed, J. Coultis, H. M. Levy, J. Brett, C. Gosden, F. Gilbert, Warrington, and H. P. Allender. Comp. Allender presided at the harmonium, which greatly enhanced the effect of the proceedings.

Rose of Denmark Chapter, No. 975.—This chapter met at the Star and Garter Hotel, Kew Bridge, on Saturday the 4th inst. Comp. Pendlebury, M.E.Z., presided, and was supported by Comps. Terry, P.Z., as H.; Little, P.Z., as J.; Buss, P.Z., Treasurer; Tanner, N.; Price, P.S.; Dodd, 1st A.S.; Walford, 2nd A.S.; Quilty, D.C.; Tinkler, C.S.; Allman, Loughurst, Banks, Montagu, Smale, and Frickenhaus. Visitors: Comps. Newton, H., and Bellerby, E., of 174. During the evening Bros. W. H. Libbis, the respected W.M. of the Egyptian Lodge, No. 27, and C. Braid, the equally esteemed J.W. of the Urban Lodge, No. 1193, were exalted into this supreme degree. The elections for the ensuing year were terminated unanimously, as follows:—Comps. W. F. Smith, Z.; G. Powell, J.; R. W. Little, P.Z., E.; H. G. Buss, P.Z., Treasurer; T. Price, N.; W. Dodd, P.S.; J. Gilbert, Janitor. A P.Z.'s jewel was voted to Comp. Pendlebury, and several candidates were proposed, after which the chapter was closed, and the companions sat down to a banquet, most abundantly served by the excellent host, Comp. Banks, who spares no pains to ensure the comfort of his guests. The usual loyal and R.A. toasts were duly honored, and one or two songs were sung. It was a subject of regret to the Comps. that Comp. Braid was unable to give a sample of his great musical talent owing to there being no music at hand.

PROVINCIAL.

SCARBOROUGH.—*Old Globe Chapter, No. 200.*—This chapter met in the Masonic Hall, Globe-street, on Wednesday, the 1st December. The following Comps. were present: W. F. Rooke (J.P.), Z.; W. T. Farthing, H.; H. A. Williamson, J.; R. H. Peacock, E.; H. C. Martin, W.; S. H. Hermitage, P.S.; H. W. Garnett, 1st A.S.; J. E. Green, 2nd A.S.; J. A. Chapman, Treasurer; J. P. Spurr, P.Z.; Grover, W. Peacock, Groves, Walshaw, Fletcher; and Sleede, P.Z., No. 82, visitor. The chapter was opened at 8 p.m., the minutes were read and confirmed. Comps. Spurr, P.Z., proposed, and Williamson, J., seconded, Bro. Brown for exaltation at the next meeting. Some private business in connection with the chapter was transacted, after which it was closed in due form, and the companions spent a very pleasant hour at the refreshment board.

SCOTLAND.

RUTHERGLEN.—*Royal Arch Lodge, No. 116.*—The ordinary meeting of this lodge was held on Friday week last, Bro. Wm. Kirkwood, R.W.M., in the chair. The lodge was opened in the first degree. After initiating two brethren, and the nomination of office-bearers for the ensuing year was over, Bro. A. McTaggart, M.A., P.M., Lodge St. Mungo (27), in a pithy speech, and in the name of Bro. G. McComb, presented the lodge with three silver-mounted ebony mallets, bearing suitable inscriptions; and also in the name of Bros. Shields and Murray presented the lodge with a handsome velvet cushion and richly-ornamented altar. The R.W.M., in thanking the donors for their kind gifts to the lodge, expressed the pleasure he had in receiving such for the brethren's use during his term of office. The lodge was then called to harmony, and a splendid evening was thereafter spent in song, toast, and sentiment, till high twelve, when the lodge was closed.

M A R K M A S O N R Y .

METROPOLITAN.

Thistle Lodge, No. 8.—A numerously attended meeting of this Lodge of Mark Masters, was held on Friday, the 3rd December, at Freemasons' Tavern, at six, the W.M.,

Bro. Mann, taking the chair. The minutes of the last lodge meeting were confirmed, and the report of the Audit Committee, showing a balance in hand, received and adopted. Bro. Hoch was advanced to the degree of a Mark Master, at the conclusion of which ceremony the M.W.G.M. of Mark Masters was announced by the I.G. He was received by the officers and brethren with the usual honours accorded to his rank, and took his seat on the right of the W.M. Bro. Mann then left the chair, and P.M. Meggy installed the S.W., Bro. Lake, as W.M., in a most impressive manner, and on the brethren being again admitted, the W.M. was saluted in the customary form, and immediately proceeded to invest his officers in the following order:—Bros. Dawson, S.W.; G. King, jun., J.W.; Cottebrune, Sec.; J. Nunn, D.C.; Figg, Treas.; Goldsmith, M.O.; Batstone, S.O.; Kirk, J.O.; Morton Edwards, Reg. of Marks; Mortlock, J.D.; Hart, Org.; Baber, I.G., and Woodstock, T. Bro. P.M. Meggy addressed the newly-installed W.M., also the officers and brethren. The M.W.G.M. then rose and begged the Secretary to enter on the minutes, the great satisfaction with which he had witnessed the admirable manner the installation ceremony had been conducted, and wished prosperity to the lodge for the future. Bro. P.M. Meggy proposed, and Bro. P.M. Joshua Nunn seconded, that a P.M. jewel be presented by the lodge to the I.P.M., Bro. Mann. Bro. P.M. Nunn then proposed a vote of £1 ls. to the Mark Benevolent Fund, to be placed on Bro. Meggy's list, which was agreed to. There being no other business the lodge was closed, and the brethren adjourned to an excellent banquet. After the "Queen and Mark Masonry," the health of the M.W.G.M. was proposed in a very eulogistic style by Bro. P.M. Meggy, he having been called on to propose that toast. The M.W.G.M. returned thanks, and said it gave him very great pleasure to be with the Thistle Lodge this evening, and very great satisfaction to be able to say that the Thistle Lodge was one of the first to support Grand Mark Lodge; also to say that Bro. Meggy was one of those who supported the festival in aid of the Benevolent Fund, and who introduced the novelty of ladies being present, which had been a great success. He trusted that a still larger gathering would be the result of the conclusion arrived at by Grand Mark Lodge to have a second festival in June next. He hoped to see a good attendance of brethren, and that the experiment would be again successful, but on a larger scale. With regard to the subject of the Scotch Chapter, which many of the brethren present had heard discussed in Grand Mark Lodge, he had established relations of a most friendly character with the Supreme Grand Council of the 33°, and hoped that from the connection which existed between them and the other influential bodies, he would be able to make such arrangements as would tend to a settlement of the question, and help in a very great degree to recognise the position of the Mark degree. In conclusion he thanked the brethren for the very kind manner in which his health had been proposed. The health of Sir E. Lechmere, the Deputy G.M., was now proposed, with that of Bro. Mann and the rest of the Grand Officers. Bro. Mann returned thanks on behalf of the Grand Officers in a very pleasing speech, and gave a glowing account of the progress of Mark Masonry, not only in England but also in foreign countries. As Grand Registrar, he was enabled to state that with confidence, as he found that warrants were being continually brought to him in considerable numbers for signature. The M.W.G.M. in proposing the health of the newly-installed W.M., gave his testimony as to the very liberal manner in which he had supported the Charities. The W.M. then returned thanks in a short speech. Bro. P.M. Joshua Nunn, in proposing the Visitors, alluded to the courtesy of the M.W.G.M. in visiting the Thistle Lodge; he trusted that they might often have the pleasure of seeing him, and hoped that he would always have the same warm reception he had met with to-night; alluded to the kindness of Bro. Warr, who had preserved the cards, which would be a great help to the Registrar of Marks; also to Bro. Rosenthal's aid to the Mark Festival, not only as Steward himself, but also for the kind help of his many musical friends by giving their services, and that gratuitously, in so gratifying a manner. Bro. Warr returned thanks for himself and on behalf of the visitors; and Bro. Rosenthal hoped they would do all they could for the next festival. The W.M. then presented Bro. Mann with a P.M. jewel. Bro. P.M. Mann returned thanks. The newly-advanced Bro. Koch then returned thanks. The W.M. then proposed the "Past Masters of the Lodge." Bro. Binckes replied on behalf of the P.M.'s, and gave a sketch of the rise and progress of the Thistle Mark Lodge. In the absence of Bro. Sheen, he was the father of the lodge. He ended a most eloquent speech by an appeal to the brethren to support the charities, giving a most forcible instance of the good that may be done by a little timely help. Bro. Hart presided at the harmonium and piano, and Bros. Dyer, Mortlock, Henley, and others added to the harmony of the evening by some capital songs. Bros. Mortlock and Henley gave one of their clever whistling duets, which was listened to with great satisfaction. Bro. Sloman gave one of his improvisatorial sketches, which are so famous, introducing some clever hits on the lodge and brethren. The brethren then separated, bringing a most agreeable evening to a close.

INSTRUCTION.

Eastern Star Lodge of Instruction, No. 95., Royal Hotel, Mile-end road.—The 15 sections were worked at this well-conducted Lodge, on Monday, 29th ult. Bro. T. Austin, presided, and was assisted by Bros. Mortlock, Saqui, Barnes, Bowron, Yatton, Musto, Wainwright, Gottheil, J. D. Taylor, and others, every one of whom displayed talents very creditable to the Fraternity in the East. A number of brethren were present, in spite of the inclemency of the weather, and a very instructive and agree-

able evening was passed. After many and varied vicissitudes this lodge, which has been established upwards of five years, seems at length to assume the position to which it is justly entitled; it would long ere this have dropped into oblivion, had it not been for the indefatigable perseverance of Bro. C. C. Taylor, its Hon. Sec. The Lodge is held in a noble room, and Bro. Myers-cough the host is exerting himself to make the brethren in every way comfortable. Freemasons in the East would do well to pay frequent visits to this Lodge, where besides these material advantages, they may receive genuine masonic instruction imparted by the above-named brethren, several of whom make it a point to be present at each weekly meeting.

Temperance in the East Lodge of Instruction, No. 898.—The anniversary festival of this useful lodge took place at the George the Fourth tavern, East India-road, Poplar, on Wednesday, December 1st. At half-past six o'clock the lodge was opened in due form, the minutes of the last meeting were read and confirmed, a courteous acknowledgment of the receipt of five guineas by Bro. Farnfield, the Secretary of the Royal Benevolent Fund for male annuitants, was read, the cash account rendered, and a handsome balance shown in favour of the lodge, which then closed, and was adjourned until the following Wednesday. The members retired to the banqueting-room, where covers were laid for forty, but more than that number must have been present as a side table had to be extemporised for the convenience of the late arrivals. The dinner was served in Bro. Watcham's first-rate style; and, it needs scarcely be said, that the participators did ample justice to the good things with which the tables were laden. On the removal of the cloth, grace was said by the Lodge Chaplain, the Rev. Bro. Shaboe, and, the usual loyal and masonic toasts having been disposed of, Bro. Finch, P.M. 217, said he gladly availed himself of the privilege of proposing a toast which he well knew would be favourably received by all present, namely, the health of Bro. Deveson, the Worshipful Master The W.M., after returning thanks for the hilarious reception of the toast, placed his finger and thumb into his waistcoat pocket and pulled out—not a plum of juvenile historical notoriety—but a splendid diamond ring, of the value of six guineas, which sum had been quietly subscribed by the members of the lodge who have been receiving the painstaking instruction of the talented Preceptor. The event caused no little astonishment and delight to many who had not been entrusted with the secret. In very graceful terms the W.M. eulogized the patience, perseverance, and punctuality evinced by Bro. Finch, by coming each Wednesday evening from London, in every variety of weather, for the purpose of teaching them, and he hoped the recipient would live many years in prosperity and happiness to wear this very trifling mark of the great esteem in which he was held by the entire brethren. Bro. Finch expressed his delight at receiving this pledge of the lodge's kind regard for him, thanked them most heartily for their valuable present, and invited all newly-initiated brethren, together with the various officers up to the installing master, to apply to him whenever in doubt as to the correct mode of working. He had had the distinguished privilege of installing the last six successive Worshipful Masters of the Temperance in the East Lodge, and he hoped the G.A.O.T.U., would allow him to install six more. The next toast was to the health of the highly respected brother, the Rev. — Shaboe, the chaplain of the lodge and the Provincial Grand Chaplain for Suffolk, who expressed his happiness in being in the company of working men, particularly working masons; and he hoped to have many opportunities of associating with them, both in person and in purse. The "Visitors" were Bros. Luck (8), C. J. Osborne, P.M., Neptune (22), Webb (43), Nixon (55), Foye (65), Baird (89), Watkins (212), Hink (217), Williams (217), Findley (217), Gruchy (245), Downton (388), Crazer (554), Massey (1076). Bro. Osborne in responding to this toast thanked the W.M. for his eloquent proposal, as well as the members generally for its enthusiastic reception. Freemasonry, he said, was a particularly good investment for a young man on his embarking in the world; difficulties he would be sure to have to encounter, and some of them might be so great as to be almost insurmountable. Masonry, in its proper channel was, always ready to lend to the unfortunate a helping hand; and, when arrived at old age, with energies enfeebled, strength exhausted, one of the minutes of this night's proceedings would show that old and deserving Masons are not forgotten. The Boys' School at Tottenham was a honour to the Craft; and it was a subject for Masonic congratulation, that through the University examinations upholding the efficiency of the Masters, this institution would soon become second to none in the kingdom. The Girls' School at Wandsworth would well repay the time and trouble of a visit; the affable schoolmistress, Miss Davis, the majestic matron, Miss Jarwood, the commodious building, the fruitful grounds, and the rosy cheeks and happy countenances of the children (true indications of health and happiness), would immediately arouse the sympathy of the visitor, and induce him or her immediately to become a contributor to the funds of that praiseworthy institution. Bro. Marlett, S.W., and the entertainment committee, Bro. Drummond, J.W., and the Hon. Sec., to the "Finch Testimonial," Bro. Stuart, S.D., Bro. Scrutton, J.D., and Bro. Carter, I.G., all received the usual compliments offered on such happy occasions. The vocalism was chiefly of a nautical character, but, very well rendered by the Captains and those connected with the merchant navy, incidental to the locality of the lodge. "Poor Joe, the Marine," was well sung by Bro. Duncan; the W.M. set the table in a roar by the comicality of the west country ditty of "Old Tom Cobby," and "Simon the Cellarer" was well suited to Bro. Massey. The Tyler's toast wound up an evening's entertainment which will be long remembered for its conviviality and unanimity.

IMPORTANT NOTICE.

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

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Births, Marriages, and Deaths.

MARRIAGES.

BARKER—BLENKHORN.—On the 1st inst., at the Wesleyan Chapel, Queen-street, Huddersfield, by the Rev. J. G. Cox, Bro. John Barker (Secretary of the Mirfield Lodge, No. 1102), Architect, of Woodfield House, Mirfield, to Mary Jane Clough, granddaughter of Thomas Blenkhorn, Esq., Woodland House, Aspley, Huddersfield.

DEATHS.

ARMSTRONG.—On the 1st inst., at 21, Hope-place, Liverpool, aged 23, Anne Maude, second daughter of Bro. Thomas Armstrong, P.M. Lodge 155, and Prov. G.J.D., W.L.

MCGILLIVRAY.—On the 6th inst., at Seaton, Devon, Anne, daughter of the late Bro. Sir J. Easthorpe, Bart., P.G.W., and widow of Bro. Simon McGillivray, P.G.M. for Upper Canada.

Answers to Correspondents.

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

II BRAITHWAITE.—Officers or Past Officers of Grand Lodge or Provincial Grand Lodges are entitled to wear their collars as visitors to private lodges, but no other brethren can claim this privilege.

Reports of meetings of Lodge Union (No. 352), St. Helen's Lodge (531), Skiddaw Lodge (1062); Scotch Lodges Nos. 102, 332, and 459; also report of Installation of the Prov. G.M. of Hants and the Isle of Wight, and the continuation of Bro. Hughan's article, "Knight Templar Jottings," will appear in our next.

The Freemason,

SATURDAY, DECEMBER 11, 1869.

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

THE HIGH DEGREES.

MODERN Freemasonry is a complex organization; and yet the further we proceed, the grander will appear the simplicity and sublimity of the first "Three Degrees." We say this advisedly, having ourselves taken very many Masonic steps in various directions, and being therefore somewhat entitled, according to the views of certain brethren, to be written down an ass, like Dogberry.

Still, on the whole, we don't repent having entered into the different Orders, which like the peacock's brilliant caudal appendage form such a beautiful back-ground to the majestic figure of Freemasonry. In all these Orders we have found something which identifies them more or less with the by-gone worthies of the Craft; in all we have been impressed with a feeling akin to that which makes the heart overflow at the sound of music half-forgotten, but still dear as a memento of the loved and lost. And with the conviction that the "High Degrees," so-called, have some fellowship with our Ancient Craft, we have of late refused to open our columns to contributors who not only condemn, but would fain destroy these degrees. A more catholic spirit will rather induce us to examine, with the light we have obtained, the origin and objects of those Chivalric Orders which have undoubtedly existed for many years in England, and which now flourish here and in other civilised countries. The attacks to which we allude, are levelled especially at the claims of the "Ancient and Accepted Rite," which are described as "arrogant," "monstrous," and "irreconcilable with the Supreme Rights of our Craft Grand Lodges." There is just enough basis for these complaints in the peculiar doctrines of the Rite to warrant suspicions and animadversions.

In some parts of Europe—notably in France—the "Ancient and Accepted Rite" comprises the first three symbolic degrees, which are conferred in lodges under its jurisdiction.

This assumption of power and supremacy acts, of course, disadvantageously to the interests of the Grand Orient, or Blue Grand Lodge, and jealousies, dissensions, and un-masonic strife have been the natural result. In other territories, however, where the authority of the Symbolic Grand Lodges is firmly established, the pretensions of the "Ancient and Accepted Rite" are greatly modified, if not actually suppressed. For instance, in the United States, although the Rite is respectably and influentially supported, its chiefs do not dream of claiming jurisdiction over the Craft degrees, and if they did, it would provoke such a storm of indignation as would shatter the card-board temples of the "Sovereign Grand Inspectors General" for all time to come. One of our correspondents forcibly alludes to an alleged attempt on the part of some members of the English Supreme Grand Council 33° to retard the progress of another Chivalric Order, the "Red Cross," which has recently been

revived in England under extremely favorable auspices. If this be the case, we can only say that the effort reminds us of the old tale of the man with the cloak, against whom the wind beat fiercely in the vain endeavour to make him cast it off, as the Order in question has but prospered the more, and its members have clung more closely to their ideas in consequence of the opposition. It is also asserted that the Council of the 33° claim jurisdiction over the said Order; if so, they have never fairly stated their claim, and it is again said that they maintain their right to govern the Templars or any other body of Masons, when they are strong enough to insist upon their prerogatives. With respect to this point we are glad, however, to state that our correspondent must be in error, and we can prove it by the following sentences from the pen of Bro. Albert Pike, M.P.S. Grand Commander 33°, for the Southern Jurisdiction of the United States; and this explanation, we are of opinion, also effectually disposes of the misconception with reference to the Red Cross Order:—

"The Kadosh do not pretend that American Templars owe their authorities any allegiance. They simply say their Order was founded by the Templars; but it is a Masonic degree, called Kadosh, a Knight of the Temple, or of the Holy House of the Temple of Solomon. Of that Order the Grand Consistories are the Grand Princes, and the Supreme Council has the powers of the Grand Mastership, and the allegiance of Knights Kadosh, *as such*, is due to it and the Grand Commander. In American Templarism, the allegiance of the Templar, *as such*, is due to the authorities of that Order. If he is both Templar and Kadosh, he owes allegiance to the authorities of both Orders, as a member of each, and for the purposes of each; and between these allegiances there is no conflict whatever: nor does the ritual of the Scottish Rite claim that allegiance to the Supreme Council is superior to that due to any other Order by the same person. It only claims that paramount allegiance is due to the Supreme Council, *in respect to the degrees of the Order, that is*, that no other body can be recognised as having authority or administration in regard to those degrees. All attempts to show authority to the contrary of this are but fraudulent misrepresentations and perversions."

There ought to be no antagonism between Orders which profess to have kindred objects, and which are supposed to be swayed by similar principles. We go further, we say *there must not be*—and if the degrees which are at present unrecognised in England cannot speedily arrive at a definite alliance between themselves, it will be the most remarkable proof of their inanity ever furnished. Since we commenced writing this article a little bird has whispered into our ears that the Supreme Grand Council, 33°, have thought fit to recognise the Mark Grand Lodge—a governing body which has hitherto been scouted by every Masonic authority. *Mirabile dictu*—the "Sovereign Grands" have entered into a bond with a degree which, as at present worked in England, is an anachronism, and which one of the leading men of the 33° informed us, not so long ago, was an infringement, an encroachment, on the "happy hunting grounds" of the Ancient and Accepted Rite. What next? Methinks we see the lion and the lamb drinking together out of the same fountain, or the cat and the mice at play on the same hearth-rug. Let our readers ponder the following extract from the laws of the Supreme Grand Council of England, and they will then perceive that light, yea, an exceeding great light, has dawned upon the opaque understandings of those "bulls of Bashan." "This council does not interfere with or militate against the authority of the Grand Lodge governing the three symbolic degrees, but distinctly recognises such authority, admitting none to the higher degrees unless previously raised as M.M. in some regularly-constituted lodge. It does

not interfere with either the Supreme Grand Chapter or the Royal Arch, or the Grand Conclave of Knights Templar; and although not recognising these degrees as part of the ancient system, it does not forbid any of its members belonging to them." The planets be praised! they will not prohibit their members from joining Royal Arch Masonry, Knight Templary, or Knight Errantry—while for the symbolic degrees they profess profound reverence. We should rather think they did, more especially as some of the nine are good and worthy men, who have held, or now hold, high positions in that ancient Craft from which we all derive our status in Masonry, and for which, all banter aside, we believe all Masons entertain the deepest respect and veneration.

Englishmen generally have the credit of possessing common sense, and English Masons have their fair average of the national characteristics we have therefore the less hesitation in saying that while we shall jealously guard the glorious structure of Craft Masonry from insidious advances—no matter from what quarter—we are prepared to concede the fullest, the most ample liberty to all brethren who desire to pursue the study of those degrees which are beyond the scope of cosmopolitan Freemasonry.

They have a perfect right to do so; but, here let us pause—the latitude which we grant, and we speak in the name of the eighty thousand Masons of England, must not be construed as a cession of the supreme rights of "pure and ancient Freemasonry," which consists of the "three degrees and no more," in which is included, so far as England is concerned, the Supreme Order of the Holy Royal Arch. With this stipulation, we wish well to all those Orders which rest their foundations on the solid rock of Master Masonry.

While they pursue that course, they cannot harm our ancient Craft—nay, in some instances they tend to beautify and adorn it—but, we must first see them exercise the Masonic virtues of Unity, Peace, and Concord, before we shall be thoroughly satisfied of their utility and importance. One step in advance has been taken, as we have already indicated—the Ancient and Accepted Rite has shaken hands with the Mark, and it is also said to be ready to embrace the Red Cross; this is the true feeling, this is the real *plus ultra*, the *ultima thule*, of the *Hautes Grades*, and we are glad to recognise in it that common sense, and that appreciation of the situation, which might be expected from men, who after all, are brethren. Truth is great, and must prevail, and we may sum up our opinion by saying that in all of the manifold degrees now worked in England, glimpses of Truth, revelations of Masonry, and expositions of Honour and Virtue, may be obtained by all who seek them in a spirit of Faith.

Our candid advice to the brethren, after an impartial review of all the rites connected with Freemasonry, may, however, be expressed in a paraphrase of certain well-known words, "Be a High Degree Mason if you will, but above all things be a Craft Mason."

We may conclude by saying that we shall revert to this subject, if need be, on a future occasion; and we take the opportunity of stating that the many kind expressions of praise for our labours that have been received from friends in all parts of the globe, have placed us so thoroughly *en rapport* with our readers that we do not fear enunciating our opinions on any subject, in much the same style that we should use if conversing with an individual brother. This is a great point, and one on which we pride ourselves, and while such confidence is manifested in our honesty as a journalist, we shall continue to advocate the best interests of the Craft without fear, favour, or affection.

Multum in Parbo, or Masonic Notes and Queries.

"AT HOME AND ABROAD."

I would like most fraternally to recommend the article by the title as above, to the serious attention of the Order (*vide THE FREEMASON*, page 250). The writer grapples with some of the humiliating facts in Masonry most manfully, and without any apology, for none is needed—fearlessly alludes to the state of Masonry in some parts of the Continent. Masonry, did I say!—Anti-Masonry *really*, although falsely termed Masonry. One thing is certain, that wherever members are admitted into lodges who disbelieve in the existence of God, and future rewards and punishments, their reception is in opposition to the landmarks of the Craft for centuries, and is in direct contravention of our most cherished charges and Constitutions from the fourteenth century to the present time.

The fact of Atheists being permitted to cross the threshold of Masonic Lodges is sheer desecration, actually removing both candidates and consenting parties outside the sacred precincts of the Fraternity, and certainly places them at once and for ever under the ban of the Craft universal. That such has been done cannot, I fear, be doubted, and therefore it is for the Grand Lodges, who resolutely condemn such proceedings, to sever all official connections with any authorities who permit of such a prostitution of our glorious principles by lodges under their control, and thus by timely legislation to demonstrate to the world—what we know full well—that "Freemasonry is founded upon a sincere belief in the Great Architect of the Universe," that it is not a political society, and is especially to promote the welfare of our fellow-creatures, not only in this world, but also in that which is to come. W. J. HUGHAN.

"LEO" AND THE TEMPLARS (pp. 227 and 251).

Admitting I am not a Templar, it does not therefore follow either that I am ignorant of its history, its pretensions, or of its workings, for by taking a little trouble I can easily post myself up upon many points. I am perfectly aware that there were no Masonic Templars in the 12th or 14th centuries; these worthies rose in the 18th, and whether in Scotland or elsewhere the adoption of the title "Templars" by the "Scottish Templars," or by any society calling itself Templars, in the 18th or 19th centuries, was simply assuming the name of a long defunct body, with which they neither had any historical connection nor family resemblance. "Cipes" tells us that the Scottish Templars "are not a Masonic Order," yet, he adds, "the Order of Knights Templar in Scotland, indeed, consists chiefly of Freemasons!" I perfectly believe that last admission, and I saw a gentleman to-day who is a Scottish Templar, and also a recipient or member of several other similar Masonic degrees or "orders," and he asserts that they are all Masonic, and I add they are all less than a century and a half old; and I defy "Cipes" to prove his "Scottish Templars" to be even so old. If the society calling itself "The Religious and Military Order of the Temple in Scotland" has admitted as members men who were not Freemasons, I simply look upon that as a dodge; further, I should like to know when, where, and who they were that were so admitted? Further, I have read the "statutes of the Religious and Military (!) Order of the Temple, as established in Scotland, with an historical notice; Edinburgh, printed by authority of the Grand Conclave, A.D. 1843, A.O. 725," and have simply to say that even taking this pretended "historical notice" *per se*, it is simply a piece of "grand" humbug, and they would be considerably nearer the truth to say A.O. 25. However, if I be wrong "Cipes" has only to bring forward evidence, and when I am proved to be wrong I shall admit it. LEO.

BRO. HUGHAN AND THE MAIMED, ETC. (p. 251).

Bro. "Cipes" had better take care and not strain his "ancient landmarks" too far, for we have no "landmarks" in speculative Freemasonry

older than 1717, and what we adopted from operative Masonry then must only be used in so far as they will accord with the spirit and necessities of our new institution. Consequently, while the old operative Mason required one hand for the mallet and another for the chisel, a speculative Mason may be able to do all his needful work with a good head and a good heart. And Mr. Kavanagh, with a good head, good eyes, and tongue, may—even without his other limbs—make a better Mason and overseer than many men who have arms and legs but no head to look after them. LEO.

ANCIENT AND MODERN MYSTERIES.

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

(Continued from page 246.)

The philosophy of the ancient world has left its impress upon every subsequent era, and the genius of secrecy and silence has ruled the minds of men throughout the many changes and chances of time. Whether this is to be attributable to the undoubted utility of reticence in many relations of life, or to the imitative faculty which induces us to follow the example of our predecessors, I will not pretend to determine; but few will gainsay the statement that to intellectual men there is a world beyond the actual present—a universe of the past, in which shapes forgotten by the mass of mankind are re-invested with substance and reality, and play their part in moulding the thought and directing the actions of thinkers in every generation.

"The dead, but sceptred sovereigns who still rule our spirits from their urns," are no shadowy visions to those who retrace the mystical page of history, nor is their influence so unreal as utilitarians profess to believe. No true Freemason can fail to connect our truly ancient order with those occult associations whose very records are lost, and whose secrets have perished in the darkness with which they were originally surrounded. It cannot be denied that many links in the chain are missing—it cannot be concealed that there is an obvious incongruity between the simple rules of the operative society of Masons and the profound symbolism of those earlier associations—but it may be fairly maintained that the *real tenets* of such an institution as Freemasonry would never be revealed on parchment or paper during the mediæval ages, when ignorance and superstition held sway, and persecution was the inevitable reward of knowledge. Great efforts have been made of late to disprove all that is generally credited as to the antiquity of the Craft. I am content to accept it as it is, and to recognise its grandeur as a mighty power for good—an eternal guarantee of peace and unity amongst all nations.

Nevertheless it is but right to avow that I have been privileged to peruse documents which go far to prove the peculiar character of our Order, and fortunately those documents are in proper hands, and will never more, I trust, be relegated to the obscurity in which they were long hidden. One of these is 500 years old, and is neither a charter of Cologne nor a Henry the 6th manuscript—but at any rate, it proves something more than the mere incorporation of a Masons' company. To resume, among other supposed precursors of Freemasonry, the *Collegia artificum*, or College of Architects at Rome, may be mentioned. The American Encyclopædia, indeed, assigns to this Order the origin of modern Freemasonry, and recites in regular gradation, the various classes of architects and builders who continued the sodality down to the time of the travelling Freemasons who built the many wonderful cathedrals, castles, and palaces during the middle ages.

One of these bodies was styled "Brothers of the Bridge," because they devoted themselves more especially to the task of constructing bridges and other useful structures for the use of travellers. These brethren flourished in France, and among other bridges they built one called the "Bridge of the Holy Spirit," over the Rhone. They were accustomed to wear a small pickaxe on the breast as the jewel or token of the order, and Ramsay, the great philosophic Masonic scholiast, affirmed, so far back as 1741, that these brethren united themselves with the Knights of St. John of Jerusalem, and he also asserted that they could establish a direct connection with the old Roman artificers. It is instructive, in any case, to notice the coincidences between the customs of such associations and those of the Masonic order. Another kindred society is that of the Strasburg Craftsmen, who worked under words and signs peculiar to themselves, and were received into the fraternity with certain symbolic ceremonies in which were veiled the secrets of architecture.

The construction of Cologne cathedral was effected under the auspices of a sodality similarly united by well-concerted and thoroughly understood formulas.

(To be continued.)

Original Correspondence.

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

MASONIC LANDMARKS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As most of your readers no doubt take an interest in whatever bears upon the subject of Masonic Landmarks, the following quotations from the Burgh Records extracts lately given by Bro. W. P. Buchan will be both interesting and useful, viz. :—

“From ancient laws and customs of the Burghs of Scotland, 1124—1424 edited by Professor Innes.
‘Leges Burgorum.

xv.

De servo alicuius veniente in burgo

Si homo alicuius baronis vel militis vel cuiuscunque servus venerit in burgo et emerit ibi burgagium et manserit in burgagio suo per unum annum et diem unum sine calumpnia domini sui vel eius ballivi semper erit liber sicut burgensis et libertate burgi gaudebit

Of a thryll at cummys to burgh

Gif ony mannis thryll barounis or knychtis cummys to burgh and byis a borowage and duellis in his borowage a tuelmoneth and a day foroutyn challenge of his lorde or of his bailye he sall be evir mare fre as a burges wythin that kyngis burgh and ioyse the freedom of that burgh.

Regiam Maiestatem.

Lib. II. c. ix.

‘Quibus modis de servitute ad libertatem pervenitur.

Pluribus autem modis potest quis in villenagium positus ad libertatem produci Si natus servus cuius cunque fuerit servus quiete per unum annum et unum diem in aliqua villa privilegiata sicut in burgo domini regis manserit scilicet in eorum communia vel gilda tanquam burgensis sine calumpnia domini sui vel alterius nomine suo scilicet ballivi suo ipso facto a iugo servitutis liberabitur

Be what way ane man may come fra servitude to libertie.

Divers and sundrie waies ane bond man may be made free Gif ane nativie bondman, whais bond that ever he be, remaine quietlie the space of ane year and ane day, in anie privileged town (sic as the king's burgh in their communitie or gild) and is not challenged be his maister, nor be naue in his name, sic as his baillie or steward, in that case he sal be free and delivered fra bondage.

“Act xv. of the Leges Burgorum is as old as the time of William the Conqueror, consequently, it is a pretty venerable ‘landmark,’ and, according to it, our ‘free-born’ idea is wrong; it should be simply ‘free,’ and in Scotland what is called the j—t of free-born should be j—t of freedom. I respectfully suggest to my American brethren, both white men and black freed-men, to note this.—W. P. BUCHAN.”

I give the above quotations believing they may be read with interest by many of your American readers, especially under present circumstances there. Many men and brethren in America whose colour happens to be black have lately been freed by the Sovereign power of the United States, consequently being now free-men—if their character, &c., be good—they are quite entitled to be Free-masons; and surely men who consider themselves to be highly civilised are not going to continue to be less liberal or charitable than their forefathers of seven or eight centuries ago!

I am, yours fraternally,
NEMO.

THE POWERS OF A GRAND MASTER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—“Cipes” states in No. 38, page 233, that the Grand Master has not the power to prevent questions from being brought before the Grand Lodge, or of preventing the fair discussion of it; he also remarks that, “It is the privilege of every brother to protest when he thinks necessary to do so, and the Grand Master has no more power than any other member of the craft to shut his mouth, and to refuse him the privilege of protesting.”

I can inform “Cipes” (whether he is right or wrong) that it is only within the last month that both his statements were nullified in the Grand Lodge of Scotland, in so far that the Grand Master refused to allow a question to be brought in by a member which the Grand Master would not receive (signed by upwards of three hundred brethren) nor allow to be read, although it were done by the brother presenting it.

There was a second protest from a Lodge; this was also refused a reading, although demanded by the R.W.M. of said Lodge. What does “Cipes” say to this?

I hold that no body, of men if their cause is good, need be afraid of any protest; it matters not whether the society be secret, social, moral, religious, or political.

I further hold that no body can refuse to enter dissent of any member or protest of a member, but must engross it in their minutes.

If “Cipes” statements are correct, then I say that the Grand Lodge before mentioned *does* resemble the order of the Jesuits.

If Grand Lodge wilfully neglects the laws they have made—not only for the guidance of the Craft, but they also are bound to obey, all having solemnly declared to support the same—if they break their O.B., then what becomes of that part of the declaration, where the candidate is bound to abide by the laws of the Grand Lodge so long as she retains the ancient landmarks of the Order?

I must state, with all due respect to the Grand Master, who I revere as the head of the Order, that he stated in Grand Lodge, if any brother had any complaint to make or grievance that he requested redress for, he would willingly receive the communication, and give it his utmost consideration.

I have no doubt he will find, as expressed by his predecessor, the office no *bed of roses*.

From the foregoing you will observe that the conduct of Grand Lodge has been *despotic*.

Yours fraternally,
J. B.

“RES NON VERBA” AND “CIPES.”

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—“*Res Non Verba*” in his letter to you, published in THE FREEMASON of 20th November, says that I have “introduced a number of unseemly and unmasonic personalities, irrelevant to the subject” into my letter, which appeared in your paper of 13th November last. He then says: “I decline all further consideration of the subject with such an ungentlemanly opponent.” This is an easy way to get out of a controversy in which a man feels that he is getting the worst of it. I deny, however, that I have used any ungentlemanly or unmasonic personalities, and I refer the point to your consideration and that of your readers. I have expressed opinions in which others may differ from me, but I hope I have done so in a manner becoming a Freemason and a gentleman. I have not so far forgotten myself as to speak of Bro. D. M. Lyon, or any other brother Mason, without styling him Brother, as your correspondent “*Res Non Verba*” does when he speaks of Bro. D. M. Lyon as “David Murray Lyon.”

The friendly societies which “*Res Non Verba*” speaks of—the Odd Fellows, Rechabites, Foresters, Good Templars, &c.—are, in my opinion, illegal, because they require an oath of secrecy from their members; but for this they would be legal.

I remain, yours fraternally,
CIPES.

JURISDICTION OF GRAND LODGES AND THE GRAND ORIENT OF FRANCE.

(To the Editor of The Freemason.)

Under the first clause of the above caption, a writer signing himself “Delta” in your paper dated Oct. 30, treats your readers to some original ideas, and a few deceptions as well, for which they should be duly thankful. He begins by announcing, as a species of test, that “no more can two distinct *civil* governments exist in the same territory than can two *Masonic* governments;” and thereupon discourses ament the “invasion” of the territory of the Grand Lodge of Louisiana.

If this writer had been pleased to remember a little of the history of Freemasonry in England even, without going into that of any other country, he would not have manufactured so silly a text from which to suspend his discourse. He would have known that from 1739 to 1813, or for seventy-five years, two Masonic governments did exist in England—two Grand Lodges, complete in all their appointments, and, for much of that time, with noblemen as Grand Masters; and, notwithstanding this fact, England survived, there was no political revolt whatever proceeding from this infraction of the “impossible” in Freemasonry, and the world at large revolved on its axis as it did before and has done since the union of these respective Masonic governments, which had place in the latter year.

“Delta” might just as well say that but one form of the Christian church government can have place in the kingdom of England, or any other kingdom or country, as to say that but one form of Masonic government can possibly exist therein. Men are Freemasons not as they are Englishmen, Frenchmen, or Germans by birth and education, but as they are religionists at the present day, and that is from choice, not compulsion; and in their choice of a Masonic rite they should be as free from restraint as they would be in their choice of a form of religious worship. England would be just as great and glorious as she is to-day were the Masonic society blotted from her face. Would this be the case if her civil laws were wiped out? Her *civil* government is her glory and her crown. Her Masonic government is—what? Anything? Nothing; leastwise nothing which it would hurt her, to the slightest extent, to lose, were it lost to-morrow, or divided into a dozen rival forms.

It may be of some value to a Grand Lodge in any

country that there should be none other in that country, but such a condition can be of no value to Freemasonry, *per se*. It would no doubt be of value to the Established Church of England were there no other form of church government in that kingdom, and no other form of Christian worship than that recognised by it; but there is no more necessity for the latter condition than the former, or *vice versa*, so far as the individual Churchman or Freemason may require. If I ask a man what makes him a Freemason, and he knows how to answer, he will reply, “My obligation.” If I ask a man what makes him a Christian, he will most probably reply, “My creed.” The one does not answer: “My Grand Lodge,” nor the other, “My church government.” This extravagant idea about the absolute necessity for one Grand Lodge being dominant in any one state or nation is the veriest twaddle, and should be frowned down by every man gifted with common sense. For England it is possible the present form of Masonic government is the best; yet no one knows, as no other has ever been tried—the rival Grand Lodges, of which the present is the issue having existed with scarcely any difference in their manners and customs. Other European countries do not regard English Freemasonry, that is the English style, satisfactorily, as witness how they have changed it in Germany and France. In the latter country a lodge can be organised in any rite of half-a-dozen which its charter members may chose to adopt, although that which is known as the French Rite is generally preferred. This keeps the power in the hands of the Grand Orient, as it, being ready to charter a lodge in any Rite, there can be no excuse for brethren to seek for authority to do so of a Grand Lodge in any other country, consequently there is no such thing as “invasion of territory” known to the Grand Orient of France. She properly regards Masonic rites as Christianity regards Christian denominations—means, simply, various to obtain the same end, and tend to the same purpose—fraternisation of the human race. The minds of men are various as their faces, and change, diversity, is agreeable to the majority of mankind. This fact is witnessed in the various Christian sects which at the present day prosper and multiply. One form of Christian worship, blindly believed in and universally supported, led, in the 16th century, to an outburst of popular feeling which culminated in the Protestant Reformation; and, since that time, will it be said the Christian church has been less effective in civilising mankind? One form of Masonry in England and America is fast leading to abuses—centralisation, dogmatism, taxation at pleasure by Grand Lodges, or rather by the few who control these bodies, diversion of money from its legitimate Masonic purpose: the latter more particularly in the United States, with a great disregard for the highest Masonic idea, *universal fraternity*, encouraged by these State Grand Lodges, which, like the Church of Rome, would have all Masonry bend to their behests. As the 16th century saw a revolution in Christianity, it is possible the 19th century may yet see a revolution in Masonry. Nothing but the fact that men can be Masons or not, as they please, has prevented such a revolution as yet. Could men have been Christians or not, as they pleased, in the 16th century, I believe we should not have had the Protestant Reformation.

Had the Grand Lodge of Louisiana recognised the American black man as a candidate for Masonry, Bro. Eugene Chassaignac would not have had occasion to recognise the Supreme Council of Louisiana upon the basis of the G. O. of France, as he did, or on any other basis. There is no more right to decide that the colored man of Louisiana or elsewhere, to-day, in the United States of America should be denied the advantages Freemasonry may confer upon him, than there is to decide he should be denied the advantages Christian civilization should confer upon him; nor because that body which sets itself up as supreme in the one case does so deny him, that there should not be another body created that would not so deny him. The Grand Orient of France so long as there was no change, looking to the adoption of the black man in New Orleans as a candidate for Masonry, did not see any necessity for a second Masonic authority being set up in that city, differing in no degree from the first in its principles and ethics, and hence did not recognise the Supreme Council up to 1868. So soon, however, as it was plainly shown that no Masonic organization in Louisiana would receive the black man—though, under the laws of the nation, a citizen of that State—except that of which Bro. E. Chassaignac was chief, the Grand Orient of France, true to its principles of “Liberty, Equality, Fraternity,” at once recognized that body, and in June last endorsed anew its recognition, on the face of the protest of Louisiana's and New York's Grand Lodges, and their threats of suspension of correspondence with and non-recognition of that Grand Orient.

“Delta” endeavours to deceive your readers by the sophistry he puts into the last paragraphs of his letter. Let the Grand Lodge of Louisiana enact, as a constitutional provision, that men of every race and color known to the world may be candidates for Masonry within its lodges, by virtue of their manhood

only, and, like Othello's, Bro. E. Chassignac's occupation will be gone. It is to this complexion that the Grand Lodge of Louisiana must come at last, if it desires to rule Freemasonry in that State.

Fraternally yours,
J. FLETCHER BRENNAN,
Editor of the *American Freemason*.
Cincinnati, O. (U.S.A.), Nov. 16, 1869.

THE RESOLUTIONS RELATING TO THE GRAND MASTERSHIP.

(To the Editor of *The Freemason*.)

STR.—Along with many hundreds of your readers, members of Grand Lodge unable to be present at the meeting, I anxiously awaited on Saturday morning the arrival of THE FREEMASON, in order to read the transactions of Wednesday, and ascertain the fate of the resolutions limiting the duration of the Grand Mastership to a certain number of years. I must acknowledge myself to having been very agreeably surprised on reading the result, for I fully expected one of the resolutions would have been carried; but for them to have been lost by three to two is to me a source of extreme gratification. I cordially agree with the remarks made by Bro. Williamson, that it would have been a perfectly suicidal course to carry such a stringent resolution. It would have opened the door for all kinds of cliques and parties. We should, in my opinion, soon have had the Duke of this wish with a party from one province, the Marquis of that with a party from another province, and so on down to an ordinary tradesman with a party from perhaps the city, all striving for one object, namely, the Grand Mastership of our ancient Order—the possession of rank alone—neither party caring much if they possessed not the necessary qualifications for the proper discharge of the duties of that dignified office; and the election ending, not in the selection of the best man, but in favour of him who could bring together the largest number of followers. What a noble spectacle for a united Grand Lodge! And yet it is easy to conceive such a state of things taking place, let it once be understood that no brother, however well qualified, could hold the office for more than a certain limited time. There would, in that case, be no special inducement to efficiently discharge the duties of the office, the object sought for being then attained, namely, the privilege of being a Past Grand Master; while under our present system there is every inducement to be attentive to the duties of the position, the brother holding it knowing full well he may at any election be rejected, and another put in his stead, should he be inattentive to his duties. I am firmly of opinion that the exceedingly large number present fairly represented the views of the respective provinces upon the several resolutions, and I think it conclusively shows that the brethren would rather be ruled over for an indefinite period by one man who rules wisely and well, than at short intervals have the turmoil, strife, and ill-will incidental to a party contest, and most probably only an indifferently ruler selected.

I remain, yours respectfully,
December 6th, 1869. PRUDENCE.

FREEMASONRY AND THE LAWS OF THE LAND.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I read with almost incredulous wonder the letter of Bro. E. Gottheil, in THE FREEMASON of 27th November, in which he finds fault with my recent article on "Freemasonry and the Laws of the Land;" alleging, if I can make out what he means, that there is something in that article of a sectarian tendency, and therefore inconsistent with the principles of Freemasonry. He objects in particular to my speaking of "Christian Orders of Freemasonry." I think he has misquoted me, and if he would look again at the article, he would find that I acknowledge the very principles of Freemasonry which he is so anxious to uphold. I know well that a Freemason is required to acknowledge no religious truth except the existence of God, and the resurrection of the dead. A Mahometan or a Parsee may be a Freemason as well as a Christian, and I know that there are many such. In this country, where the members of lodges are Christians, the book of the law exhibited is the Bible. In another country it may be the Koran. The book of the law must be exhibited; this recognition of a supreme authority must be made; but I never heard of a lodge distinguished by the religious creed of its members, and I suppose no lodge was ever constituted on any such principle. As to a *Christian Order* of Freemasons, or a Jewish Order, or a Mahometan Order, it is not even to be thought of; it is utterly out of the question. There is one ancient and honourable order of *Free and Accepted Masons*, and there is not, nor can there ever be, any other. Your correspondent, Bro. E. Gottheil, in his zeal against sectarianism and for the maintenance of the ancient landmarks of the Order, has rushed into print, it seems to me, without due consideration of the subject, and has needlessly placed himself in imaginary antagonism with one as much opposed to sectarianism and as anxious to maintain the ancient landmarks as himself.

I remain, yours fraternally,
CIPES.

THE ROSICRUCIAN.

A Tale of Cologne.

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Continued from page 230.

III.—THE ROSIE CROSS.

A year had passed over the head of the student of Cologne. It had been a year full of changes. First, the old man who had so long been dependent on the children of his son for every comfort of a helpless existence, died. When death enters a house, he seldom departs contented with one prey. He took also the tender mother—the strong-minded but gentle hearted matron, who had filled the place of both parents towards Basil and Margareta in their fatherless youth. The student had now only his sister to cheer his desolate home, and little joy was there in the young girl's heart, or brightness on her face, for she was still in the shadow of past sorrow, her first grief, too, and heavily it weighed on sweet Margareta.

Have we forgotten Isilda—the beautiful—the beloved? No change had taken place in her. She was now the betrothed of Basil Wolgemuth; loving him with a depth and steadfastness far beyond the first fresh love of girlhood and romance. And Basil himself, was he still the same? Let us see.

The student was sitting, as we first beheld him, in the room more peculiarly his own; it looked the same as in former days; and the Fire, the brilliant and beautiful Fire, which Basil loved to have as a companion for his solitary hours, burned brightly as ever. He kept continually feeding it with new brands, and often looked up from his book to gaze at it. If the blaze grew dim for a moment it seemed as if his powers of intellect and comprehension grew dim with it. Basil was dull and cheerless without his beloved Fire; he needed its genial warmth, its inspiring brightness,—even in the summer time he could not study without it—and so it had been from his childhood.

There was a change in the young man, more than the one short year added to his age could have effected. He looked like a man who had thought much—suffered much. An expression of pain constantly hovered over his features, like a cloud, and the lines of his beautiful mouth were contracted with a look very different to his beaming smile of old. He read intently; and at intervals laid down the book, and fixed his eyes vacantly on the fire, absorbed in thought.

A light knock at the door broke in upon the student's meditations, and a stranger entered. He was a man of middle age; tall, spare, and meagre. His face was calm, and his bearing dignified, while on his noble forehead, which bore not a single wrinkle, unmistakable intellect sat enthroned: but at times there was a wildness in his eyes, and a sudden kindling of his features which almost belied his serene deportment. He advanced towards the young man, who arose and greeted him with deep respect.

"Michael Meyer need not stay to ask admittance of Basil Wolgemuth, I trust?" said the stranger, in tones of mingled gentleness and conscious dignity.

"My master," answered Basil, meekly, "thou art ever most welcome; all that is mine is thine also."

"I thank thee, gentle scholar," returned the other, simply, with a slight inclination of the head, as he suffered the young man to take from him his outer garment, and sat down on the chair which Basil offered. The student himself continued standing until his guest pointed to a low stool, where Basil placed himself at a little distance from his master.

"And now let us talk," said Michael Meyer, "for it is a week since I have seen thee. What hast thou learnt meanwhile?"

"Much, oh, master!" answered Basil; "I have been studying thy book," and he pointed to the open page.

"That is good for thee;" and a gleam of pleasure illuminated Michael's sallow features, as he added, "and is not ours a glorious belief? Wilt thou ever regret that thou hast become one of us, one of the brethren of the Rosie Cross?"

"Never, honoured master mine," cried the student, "but I have yet so much to learn, before I am worthy even to kiss the hem of thy garment; and I am so young."

"It may be that a young heart is purer than one which has longer mingled with the world, and in consequence it has less evil to conquer. Therefore, it is well with thee. Thou hast not yet travelled out of sight of the home which thy spirit left at birth; the memory of that pristine existence dimly remains with thee still. Therefore, also, it is well with thee, Basil."

"Master, if I could only think, if I could only revive within me that higher life—but I fear it is hard."

"It is hard, my son; for it is a struggle of matter against spirit: a striving of man's love for the delights of sense, in opposition to that inner and purer life to which we ought to aspire. He perceives not this, and therefore shuts out from himself all higher and nobler things. Oh! didst thou but know the joys that are opened unto us, who mortify the body for the sake of

the soul; the glorious and beautiful world that is revealed to us—how we gain a life within life, a double existence, so that our mortal eyes are strengthened to behold the Invisible—our mortal frames are endowed with the powers of angels."

"It is glorious—glorious!" murmured the student's trembling lips, as he gazed on his master, whose whole countenance gleamed with wild enthusiasm.

"It is indeed glorious," continued Michael Meyer, "to be as a god to mankind; to bear in this mortal frame the gifts of healing; to know that riches for which men toil, and pine, and slay one another,—that these are at our will in such abundance that they seem to us like dust. And more than all, to have the power of holding communion with those good spirits, which God created as He created man, more beautiful, and yet less perfect, for they must remain as first made, while man may rise through various stages of existence, higher and higher, until he reach the footstool of Divinity itself."

"Hast thou ever seen those glorious beings?" asked Basil, his eye glancing doubtfully around, and his voice sinking into a low whisper.

"I have," answered Michael Meyer. "But no more of this. To attain this state of perfection, thou must needs deaden thyself to all human pleasures; thou must forsake the grossness of an appetite pampered with the flesh of beasts and the fruit of the poison-vine. As thou readest in my book, the soul must retire within itself—must shut out all human feelings, all human love."

A dark shadow came over the young student's face.

"Must one attain all this, oh, father, to be a follower of Christian Rosencreutz?"

"All this, and more. Does thy heart fail thee?" said Michael, sternly.

Basil cast down his eyes.

"No my noble master, no! but mortal will is feeble, and the steep is hard to climb."

"Then lie down, and perish at its foot, Basil Wolgemuth," said the Rosicrucian, and then added, with a regretful tone, "After thou hast journeyed half-way, I had not thought thy heart would have failed thee, my son."

"It has not failed me," cried the student, earnestly. "The holy Virgin is my witness that I have followed implicitly all thy precepts. No food, save what nature rigorously requires, has passed these lips; I strive to keep my heart as pure as this earthly frame, yet still I seem further than ever from that blessed state when the soul is free from all mortal longings, and the eyes are purged to behold the Invisible."

"Wait, my son; wait, and faint not; the time will surely come at last; and when it does, oh what joy for thee! Thou wilt count as nothing the pleasures of taste, when thou mayest banquet on celestial food; thou wilt scorn all earthly loveliness, when thy soul may bask in the smile of immortal beauty. This, indeed, is an aim worthy of man's aspiring."

Basil answered not, and Michael Meyer continued—

"And not with the invisible dwellers in the elements may we hold commune, but with the dead; with the purified spirits of those who trod the earth before our day—the noble, the wise, the virtuous—now swept into the ocean of the past. Is this nothing, Basil Wolgemuth?"

"To behold the lost; to have the dead restored;" said the student, with moist eyes, and tremulous lips; "that would, indeed, be blessed! Oh, master, I follow thee, teach me, guide me, as thou wilt," and he knelt at the feet of the Rosicrucian, kissing his hands and his garments with deep emotion.

"Thou art worthy to become one of us, my son, my brother, for thou wilt, ere long, equal the wisest of us," answered Michael Meyer, as he raised Basil from the earth. "Go on in that noble path; thou hast little need of me, for thine own soul is thy best teacher, and now farewell, for this night I leave Cologne; my work is accomplished, and, moreover, I have added another to the brethren of the Rosie Cross."

"And hast thou no word—no parting admonition for me, oh, my father?"

"None, save this:—Strive ever after the highest; content thyself with nothing below perfection; be humble in thine own eyes; and oh! more than all, keep thy heart and hand from evil; sin clouds the soul's aspirations; and the highest life is a life of holiness. With thy noble intellect and ardent mind, keep an unspotted heart! and so fare thee well, my son."

Thus Michael Meyer, the Rosicrucian, parted from Basil Wolgemuth.

* After the death of Christian Rosencreutz, their founder, the sect of the Rosicrucians kept their doctrines secret for 120 years. Michael Meyer, an alchemist and physician, was the first to reveal their secrets, by a book entitled *Themis Aurea, hoc est de legibus Fraternitatis Rosæ Crucis*, which he published at Cologne, in 1615.

(To be continued.)

ERRATA.—In the concluding paragraph of our report of the assembly of the Premier Conclave on 29th ult., the name of "Bro. James Weaver" was inadvertently substituted for that of *Sir Knight H. Parker*, as being the musical director.

CONSECRATION OF THE NEW KENLIS LODGE AT EGREMONT.

Tuesday week was another red-letter day in the annals of Freemasonry in West Cumberland, that day having been appointed for the consecration of a new Lodge at Egremont, which, in honour of Lord Kenlis, of Underley-hall, the Right Worshipful Grand Master of the Province, has been constituted under the name and title of "The Kenlis Lodge," No. 1267. The new lodge has adopted for its "local habitation" the house of Bro. Sandwith, the "Cat" Inn, Egremont, at which place the ceremony of consecration, the installation of Worshipful Master, &c., took place on the day above named. Lord Kenlis was expected to have been present, but in his lordship's unavoidable absence, the Deputy Provincial Grand Master, Bro. Whitwell, M.P., Kendal, presided, and officiated as consecrator. A goodly number of brethren from Whitehaven and other parts of the Western Division of the county, honoured the new lodge with their presence on the occasion, among others the following, viz., Bros. the Rev. James Simpson, Prov. G.S.; P. Quinn, P.M., 119; G. W. Kenworthy, P.M., 119; C. Morton, P.M., 872; J. McKelvie, P.M., 119; H. Cook, P.M., 119; E. G. Hughes, P.M., 872; J. Spittal, W.M., 872; Wm. White, W.M., 119; J. Robertson, W.M.-elect, 872; R. Foster, J.W., 872; T. C. Windross, S.D., 119; J. Brindle, J.D., 872; the Rev. Herbert Puxley, 1002, P. Prov. G.C.; the Rev. W. Williams, Sec. 1002, and on this occasion Consecration Chaplain; Henry F. Faithful, P. Prov. G.W.; G. Harker, 872; J. Rothery, 119; T. Atkinson, 872; W. Curtis, 872; J. Morton, 872; Jos. Crisp, 97; John Bethwaite, 962; N. Topping, 962; Weeks, 872; Rd. Robinson, 1002; W. Cowie, 119; J. W. Hunter, 962; Parker Glover, T. Mandle, 371; W. B. Renwick, 119; J. Little, 119; W. B. Clarke, 119; John Sandwith, 119; John Welsh, 119; John Cooke, 175; George Fitzgerald, 872. The Officers-elect of the "Kenlis" Lodge present were Bros. C. Morton, W.M.; John Edward Spencer Lawson, S.W.; Edward Chapman, J.W.; Jas. Muncaster, Secretary and Treasurer, Joseph Cook, S.D.; and John Sandwith, I.G.

On the arrival of the train from Whitehaven, &c., the visiting brethren proceeded to the Cat Inn, where they were very warmly received by the Egremont brethren, and entertained with very bounteous refreshment, after which the whole of the brethren were summoned to the Lodge Room, where the ceremony of consecration was proceeded with. Bro. Whitwell presided, and was assisted by the Rev. W. Williams as Chaplain, Bros. Richard Robinson, S.W.; John Spittal, J.W.; Edward G. Hughes, I.G.; and William White, Tyler. Bros. Cook, McKelvie, and Kenworthy, also took part in the ceremony. Bro. Lewthwaite, of Cockermouth, presided at the pianoforte, and Bros. Cook, Williams, Hughes, and Glover, gave their vocal services on the occasion. The usual anthem and other music were very effectively rendered, and the ceremony was performed throughout in a very imposing manner, especially the consecration of the new lodge with corn, wine, and oil, which part of the proceedings was conducted by Bros. Cook, McKelvie, and Kenworthy.

One of the most pleasing features of the consecration was the delivery of a very admirable oration, by Bro. the Rev. W. Williams, who kindly consented to its publication, at the earnest solicitation of the brethren. It was as follows:—

The pioneer of civilization who visited a distant land provoked the curiosity of the natives by casting something on the ground. His visit was soon forgotten, but ere long his influence was felt. The seed which he planted sprang up, and the people who could not comprehend his conduct reaped the fruits of his benevolence. To-day we are somewhat similarly engaged. Unknown to the outward world, we are here planting seed which, with the Divine blessing, will bear fruit in the social and moral well-being of this town and neighbourhood. With hearty good wishes we congratulate our local brethren on the success of their plans, and the realization of their hopes. May the lodge now to be consecrated ever be a sanctuary of Masonic virtue and a temple of Masonic truth. Set apart for sacred purposes, may it ever retain its sacred character, and be a habitation for worthy men meeting together for good. The history of our order encourages us to hope for success, and forbids us to be apprehensive of failure. Founded on strength, governed by wisdom, and adorned by beauty, this lodge should become the home of love, the centre of virtuous influence. The principles on which a lodge is established are no novelty. Masonry is not an experiment—it is a grand success. Soon after the world's birthday its principles began a struggle which must end in victory. Though selfishness has rejected them, though bigotry has condemned them, though intolerance has persecuted them, yet they have always triumphed, and shall gain a final victory over every foe. The history of Freemasonry is not a revelation of its secrets but a record of its success.

Silently and unknown to the outer world it has poured oil and wine into the wounds of suffering humanity. Like the stream which flows from its secret mountain home, and glides noiselessly through the vale till lost in the verdure and beauty which it spreads, Masonry has stolen gently on the world; it has its secret home, its secret channel, and virtue adorns its course while blessings tell its history. Who can say how much distress it has relieved, how much misery it has mitigated? If in every land hatred, selfishness, and bigotry are found, so in every age Freemasonry has endeavoured to check or to eradicate them. It has helped to hush the savage war-cry. It has shielded sufferers from the sword of the crusader, as well as from the scimeter of the Mahometan. It holds out a flag of truce beneath which love and reason may take the place of passion and madness; and differences become adjusted which unsettled might lead to war. It has ever summoned men from their minor differences to engage in a struggle for the welfare of mankind. It is a happy arrangement by which political and religious differences never disturb the harmony of our lodges. The brethren meet for the good and welfare of Masonry; and, as in the erection of the temple of old no discordant sound broke the silence in which the work progressed, so now the voice of prejudice or even of honest enthusiasm does not disturb the harmony which reigns. But while Masons lay these offerings on the Altar of Love, they are not called on to sacrifice truth or immolate conscience. Every good Mason should "strive by the purity of his own conduct, to demonstrate the superior excellence of the faith which he may possess." Some one has well said of Masonry "that its object is not to make our faith indefinite or our hope vague; but to widen our charity and to give it scope to expand in the exercise of a universal, an ungrudging, and a large-hearted benevolence." Faith and Hope should not be separated from Charity. They are the immovable jewels of all good Masons. They have placed Masonry high in the esteem of men whose position enabled them to form correct estimates of its influence on society. Monarchs, Statesmen, and Divines have recognised with approval the loyalty and benevolence which belong to our Order. The late Earl of Derby thus defended Freemasonry from the attack which intolerance had made upon it; "I have not the honour to belong to that society, but from all I have ever heard, I believe that a more loyal or more peaceable, a more charitable, a more universally benevolent class of men does not exist on the face of the earth." It is not possible to take a general view of our institution on this occasion. The other duties of the day make brevity a necessity. And my short and very limited acquaintance with Craft Masonry makes me painfully conscious of the imperfection which must attach to anything which I say. I will therefore very briefly speak of Freemasonry as an educational institution. Brethren have solved the educational question by becoming themselves educated. He who legitimately seeks to unravel the mysteries of Masonry does not long grope in darkness. Masonic light chases away his ignorance, and reveals to him what the "cowan" can never comprehend. And if he travels in the right direction, guided by the ancient landmarks, knowledge shall attend his footsteps, and discovery reward his industry. Masonry does not give a partial education. It addresses itself to every faculty of the mind and seeks to train and develop them in their relative proportions. Truth veiled, but not shrouded, in allegory delights the imagination, but as that exclusive faculty requires a corrective, truth also addresses the reason in the stern precepts of the sacred law. Nor is memory forgotten, for it is the Mason's storehouse in which are laid up treasures which time nor the "cowan" shall ever steal. Caution guards this store-house, and, should it hear an alarm, calls fear and fidelity to seal the lips, that the tongue may not offend. The education which Masonry imparts is suited to every kindred, tribe, and tongue. The principles of Freemasonry are not the offspring of one nation, or of one age. They are not, therefore, fettered by the prejudices of any nation, nor the peculiarities of any age. They teach us to blend in harmony the virtues of many nations, and to shun the vices which belong to all. The youngest brother can see preserved in our Order, the distinctive characteristics of the three nations which, more than any other, have influenced the world's history—the Hebrews' reverence for religion, the Greeks living for a cultivated intellect, and the Roman mind finding its expression in government and law. Unencumbered by national peculiarities, Masonry has not been stayed in its progress by difficulties of languages or varieties of dialects. Masonic secrets are not locked up in a dialect, nor Masonic lessons in a tongue. Masons of every nation can recognise a brother, and read a language which the stranger to Masonry can neither speak nor read. Being thus adapted to all countries, it has its votaries in every clime. In the deep recesses of central Africa, as well as along the classic shores of the Mediterranean, a Mason can discover brethren with whom he can interchange thoughts, and from whom he will receive kindness. Our venerable

institution does not divorce religion from education. It makes it a necessary part of it. He is imperfectly educated who is not educated for eternity. Brethren, Masonry reminds us that though the clods of the valley shall cover our mortal remains, our spirits shall live for ever. Every true Mason, therefore, is a candidate for eternal happiness. It reminds us that, when this earthly house which we inhabit shall be dissolved, there is a Grand Lodge above, designed by T.G.A.O.T.U., and prepared by Him as the home of his faithful children. We know that that lodge is strictly guarded. The unworthy shall never enter it; but none who rightly seek admittance shall knock in vain. We are reminded, too, that an omniscient eye ever rests upon us, that infallible wisdom rules above and around us, and that the tenderest love offers to shelter us beneath its wings. Our education is not purely speculative. We are taught how to work as operative Masons. The tools of a Master Mason tell us that the Lord's work should not be neglected. Brethren, T.G.A.O.T.U. has designed a great work in which every Mason should engage. We cannot yet see, even on his tracing board, the whole of that grand design. It contains many sections, and requires the whole of time for its completion. Our ancient brethren worked out the earlier sections in their working days, and to each of us is given in his day that section for the execution of which he is best qualified. It will be our wisdom to work out this grand design, to follow strictly the tracings of this plan; for when the noblest works devised by man shall have crumbled to decay, this building shall have its topstone laid on "with shoutings of grace." Grace unto it.

The ceremony of consecration having been concluded that of installing the Worshipful Master of the new lodge was proceeded with. Bro. Whitwell officiated as Installing Master, and Bro. Crowther Morton, the W.M. elect of 1267, was presented by three Past Masters elected for that purpose, viz., Bros. Cook, McKelvie, and Kenworthy. Having been properly inducted into the chair, proclamation was made by the Installing Master in the usual form, after which the brethren saluted the W.M., who then appointed and invested the several officers of the lodge already enumerated.

At the conclusion of the installation ceremony, the lodge was closed in due form, and the brethren separated for a short time.

THE BANQUET.

One o'clock was the hour appointed for dinner for the accommodation of brethren travelling by train, and at about that hour as many as could make it convenient to do so, proceeded to the Globe Assembly Rooms, where a first-class banquet was served in the well-known superior style of the worthy hostess of the Globe Hotel, Mrs. Roberts. The dinner and the excellence of the serving were alike the theme of universal commendation. The wines, too, were exceedingly good. Bro. C. Morton, W.M., presided, and was supported on the right and left by Bros. Whitwell, Cook, Puxley, Kenworthy, Faithful, and Williams, the latter of whom officiated as chaplain. The vice-chair was occupied by Bro. Chapman, and Bro. Hughes performed the duties of croupier. Bros. Lewthwaite and Cooper presided at the pianoforte, and Bros. Cook, Glover, Hughes, and others sang several capital songs, glees, &c., in the course of the entertainment.

After the usual loyal toasts, The CHAIRMAN proposed the health of the M.W.G.M. the Earl of Zetland—a nobleman who had reigned over the Masonic Craft for the last twenty-six years—a fact which would sufficiently answer the question, should it be put, whether he had done so in an able manner (cheers). The noble Earl had filled the chair of Grand Lodge in a way which had given satisfaction to every member of the Craft, and though he had now resigned the position of M.W.G.M., it was to be hoped that he would be spared for many years to afford them the pleasure of his presence among them from time to time, and to assist them with his excellent counsels. (Drank with Masonic honours).

Bro. WHITWELL, D.P.G.M., on rising to propose the next toast was received with loud applause. He said it was another of those toasts which came home to the hearts of Masons when they were assembled on occasions like the present; and as the health of the M.W.G.M. had called forth feelings of loyalty and reverence, so also would the toast which he had now the honour to submit to their notice—"The D.G.M. Earl de Grey and Ripon and the rest of the Officers of Grand Lodge" (cheers). The Earle de Grey and Ripon had always fulfilled the duties of his position in the most satisfactory manner, and was highly and worthily esteemed by all who knew him. When the Earl of Zetland could not attend Grand Lodge, his Deputy was never found wanting to take his place, and the absence of the Master was the only ground for feeling of regret at the cause of the Deputy appearing in his place (cheers). An announcement had been made within the last few days which they must all have heard with great pain—the retirement of the M.W.G.M., for he had sustained that position so nobly that no Government could

possibly out-rival his, nor could any throne next to that of the Queen possess a firmer hold than his had acquired in the hearts and affections of the Masons of England (cheers). The health, however, which he had to propose was that of the Earl de Grey and Ripon—a nobleman who had always been, whether at college or elsewhere, justly the envy of the great dons with whom he had come in contact, and he would tell them that among the great dons with whom he did come in contact none were greater than those whom he met as Officers of Grand Lodge (cheers). As yet they in Cumberland were not represented locally in Grand Lodge, and there was no one present therefore, he was afraid, to respond to the toast—none of them had passed the rubicon which separated them from the lower ranks and elevated them to the higher dais. Whether in course of time any of them might aspire to the proud position of an Officer of Grand Lodge it was not for him to say. He hoped some of them might; but in the meantime they would all join with him, he felt sure, in drinking long life and every success to those already in office, with regard to the exertions and endeavours and duties which they were called upon to fulfil (cheers).

Bro. COOK, P.M., 119 Whitehaven, proposed the next toast. He said they had already heard that there were many noblemen who had taken a high stand in favour of Masonry, and who had devoted their talents and wealth and influence to the promotion of its cause (hear hear), and he was glad to be able to say that among the foremost of such noblemen they found Lord Kenlis (cheers). His Lordship had manifested in a very practical manner, the great interest he felt in the welfare of Freemasonry in this Province, and was well deserving therefore of the distinguished position he now occupied among them (cheers). At the time of his installation, and also since, Lord Kenlis had shown that he was a Mason who deserved to be "well and worthily recommended"—one under whose auspices and through whose patronage and support the Masonic body could not but prosper (cheers). They all knew the efforts his Lordship had made "for the good and welfare of Freemasonry;" and he called upon them to show how they appreciated such a leader in a provincial point of view—how they valued his labours in the cause of the Craft—by drinking in the most hearty manner possible his Lordship's good health (cheers).

Bro. W. B. CLARKE, Barwickstead, on rising to propose the next toast—"the D.P.G.M., Brother Whitwell, and the rest of the Officers of the P.G.L."—was hailed with loud plaudits. He knew that when he had to speak of the virtues of Bro. Whitwell on the one hand, and on the other hand of the feeling of veneration with which those virtues were regarded by every member of the Masonic body in Westmorland and Cumberland, he must inevitably fall short of language equal to the occasion; but he took courage from knowledge of the fact that the brethren would in their own minds fill up the void (cheers). Some of them had been long acquainted with the D.P.G.M., and appreciated very highly the services he had rendered to the Craft, not least so on that occasion (hear, hear). The very beautiful way in which Bro. Whitwell had discharged that morning the duties pertaining to the consecration of this new lodge—the "Kenlis Lodge"—must have been deeply impressed and must remain long impressed upon the minds of all present; it ought to live in their minds, as it were, and to produce such fruit that, if any one of them ever arrived at that point of distinction to which Bro. Whitwell had attained, he might be able to follow the great example that had been set before them that day (cheers). Bro. Whitwell had obtained for himself in social life a position which it fell to the lot of few men to enjoy, and they ought indeed to feel proud that they had a gentleman connected with the Craft who occupied so high a position, and who could discharge the duties of that position in the very exact and beautiful manner in which Bro. Whitwell had discharged them that day (cheers). This being the first opportunity he had had of meeting the D.P.G.M., he could not allow it pass without congratulating him on the distinction he had acquired among the Masonic body, and it was at the same time his pleasing duty to propose that they should drink his very good health and also that of the rest of the Officers of the Provincial Grand Lodge (cheers).

The toast having been drunk with Masonic honours,

The DEPUTY PROVINCIAL GRAND MASTER responded. The only regret he felt in connection with the last toast was, that Bro. Clarke had spoken far too favourably of him. He assured them that he gloried in being a humble servant of his brethren, and it also delighted him to have the privilege of being associated with the rest of the Officers of the P.G.L., a body of gentlemen who occupied distinguished positions in the country, and who would do credit to any Lodge in the Kingdom. (Cheers). While acknowledging the compliment paid to those gentlemen and to himself, he assured the brethren that he was not insensible to the responsibility which devolved upon him when he was called upon

to perform such duties as he had had to discharge that day. They all had great duties to perform from time to time, but there was one duty which it was at all times incumbent upon them to fulfil, and that was to do all that in them lay to cherish and nourish those great principles of the order which they were called upon to propagate whenever an opportunity occurred to them for doing so. (Cheers). The principles he alluded to were of the holiest and most sacred character—principles that were calculated to make the world happy; therefore great was the dignity and responsibility attached to those who had the means of acquiring a knowledge of those principles. He trusted that the brethren generally recognised their responsibility, and that those especially who had been raised to a seat in the Provincial Grand Lodge would ever feel more and more conscious of the excellence of the principles they professed, and which they were bound to propagate—not only principles of a social character, but also and above all else, those of faith, hope, and charity. (Cheers). He thanked the brethren heartily for their expressions of esteem and respect towards the Officers of the Provincial Grand Lodge; they were greatly indebted to them for their manifestations of good will, which, however, they must bear in mind invested them with new responsibilities, and called upon them for fresh exertions, for increased endeavours to exercise aright the duties of the several positions they had the high privilege of occupying. (Cheers).

Bro. WHITWELL, after a brief pause, again rose, and proceeded to propose the next toast—a toast which he said they would all appreciate and which it afforded him the greatest possible pleasure to submit to their notice, viz., "Prosperity to the Kenlis Lodge 1267, coupled with the name of the newly-installed Master, Bro. Morton." (Cheers.) No language that he could command would be sufficient to express the fulness and sincerity of his hope and prayer that the reality of this toast might be fulfilled he had come among them that day with reminiscences of the town of Egremont many years ago. He had recollections of their old Castle and Church and Market Cross, but there was no such fellow-feeling as he now experienced—he had no idea that on a future occasion he should have the pleasure and the privilege of shaking hands with so many of the inhabitants of that place as brethren. Masonry had accomplished this change, by sowing the seeds of a new lodge upon ground which he hoped would prove fertile and abundantly productive of good fruit. (Cheers.) They had come together that day to lay the foundation of an older aristocracy than that which was associated with the ancient structures he had alluded to—they had come together to build up the first few stones of an institution whose object and purpose was that of uniting all in one common feeling, and an institution which if its builders acted as he hoped they all would, "on the square," would speedily extend its dimensions and commend itself to all around it as a glorious work. (Cheers.) This Kenlis Lodge was the third new tree that had been planted in the Province during the last year or two. There was first the Underley Lodge, next the Lodge at Silloth, and now the Egremont Lodge, which though last of the three he hoped would be in time not the least, but that on the contrary it would grow to the highest heights, and that from its branches would be derived a large amount of beneficence and happiness. He was glad that the new lodge at Egremont had been called after the name of their R.W.P.G.M., and trusted that in duty to Lord Kenlis, to themselves, and to the world, they would work hand and heart to secure for it that prosperity which formed the subject of the toast, and which he and they all sincerely wished it might attain. (Cheers.)

The toast was drunk with special honours, followed by the chorus "In the Grand Lodge Above."

Bro. MORTON, in responding urged that in building up the fabric whose foundation stone had been as it were that day laid they must be careful rather to select members who would be a credit to the lodge than to be led away with the idea of large numbers, and proceeded to offer some highly complimentary remarks in reference to the noble Lord whose name they had adopted as that of the Egremont Lodge. He also offered his special thanks to Bro. Whitwell for the very excellent way in which he had performed the ceremony of consecration. (Cheers).

Bro. MCKELVIE P.M., proposed the next toast—"The Officers of the Kenlis Lodge, 1267." He said it was a great honour to the brethren at Egremont that they had been able to found a lodge in so small a place, and he hoped, as all present would, that they might go on and prosper, and that brethren from other parts would often meet to wish them success in their efforts. (Cheers). The officers, like the Lodge, were as yet young in Masonry, with the exception of W.M. Bro. Morton; but he had no doubt they would speedily acquire more knowledge and experience, and the sooner they learnt and the more they learnt, so they would become more and more proud of their connection with the Craft. (Cheers).

Bro. CHAPMAN, J.W., returned thanks. In the course of an excellent speech he alluded to the disadvantage they were at in not being able to attend a lodge of instruction except at considerable cost and inconvenience, and expressed a hope that some of the brethren at Whitehaven would occasionally visit and instruct them, so that they might, after a while, pass muster tolerably well. They were very anxious to be as good in the working of their lodge as they could—still more so to avoid everything which might cast even a reflection of the blush of shame on the name of "Kenlis" (cheers).

Bro. HUGHES, P.M., gave the next toast "The Clerical Brethren of the Province." In doing so he made special reference to the oration which had been delivered at the consecration by Bro. Williams, which, he observed, must have gone to the hearts of all who heard it. The principles enunciated were excellent, and he hoped all the brethren would take them home and at all times fulfil the precepts of Bro. Williams's beautiful composition (cheers). They had also had Brother Puxley among them—a gentleman who had travelled over two-thirds of the globe, and had visited among other places those to which Freemasonry traced its origin (cheers). Had the Provincial Grand Secretary, Bro. the Rev. J. Simpson, not been obliged to leave them, he should have coupled his name with the toast, but has none of the clerical brethren were left, he would call upon an old Egremothian, Bro. Kenworthy, than whom there was not a better brother among them, to respond to the toast (cheers).

Bro. KENWORTHY, P.M., responded.

Bro. CHAPMAN proposed the health of the visitors generally, observing that the Kenlis Lodge would always be ready to welcome them and to extend to them the right hand of fellowship (cheers).

Bro. COOK, P.M., returned thanks.

The CHAIRMAN paid a well-merited compliment to the services of Bro. W. B. Clarke in the cause of Freemasonry at all times, and more particularly on this occasion, and proposed that they should drink his health—long life and happiness to him. (The toast was drunk with full Masonic honours.)

Bro. CLARKE responded in his usual felicitous manner, and the Chairman then concluded his toast list—"All Poor and Distressed Masons."

ST. PAUL says of some who had fallen from their religious state, Heb. iv., 2—"The word preached did not profit them, not being mixed with faith in them that heard it," or as the margin hath it, "because they were not united by faith to it." This may be offered as a reason why the moral doctrines of Masonry do not more powerfully impress the minds of many; because they have no thirst or desire for such pure and simple precepts. How often are our pearls cast before swine! Is it any wonder that they turn again and rend us?

LOVE.—Masonic love is the heavenly bond that unites mankind, and forms them all into one blessed family and fold under Christ, the shepherd, the Father of his people, and the source of all Christian graces and perfections. It removes all difficulties out of the path of Christian duty; it sweetens all the disappointments of a changing world; it takes away all bitterness, discontent, and sorrow, at the afflictive trials of the chastening rod; and thus prepares us for another and a better world.

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

BREAKFAST.—EPFS'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 ½ lb., ¼ lb., and 1 lb. tin-lined packets, labelled JAMES EPFS & Co., Homœopathic Chemists, London.—ADVT.

HOLLOWAY'S PILLS.—The Ready Remedy.—When winter sets in with all its attendants of cold, wet, fog and other inclemencies, the human constitution undergoes many trials, from some of which disease will spring with more or less certainty, unless the blood repelled from the surface of the body finds organs capable of receiving it, and secretions adapted to consume it. This preservative power is admirably displayed by proper doses of Holloway's Pills, which relieve the liver, kidneys, and bowels from undue congestion, by immediately augmenting their secretions, and by converting through those natural channels any surplus quantity of blood, from a situation where its continued presence must be mischievous, even if it fall short of creating actual disease.—ADVT.

METROPOLITAN MASONIC MEETINGS

For the Week ending December 18, 1869.

Lodges of Instruction meeting on Sunday are not inserted

Monday, December 13.

- Lodge No. 5, "St. George's," Freemasons' Hall.
 " 12, "Fortitude and Old Cumberland," Ship and Turtle Tavern, Leadenhall-street.
 " 29, "St. Alban's, Albion Tavern, Aldergate-st.
 " 59, "Royal Naval," Freemasons' Hall.
 " 193, "Confidence," Anderton's Hotel, Fleet-street.
 " 222, "St. Andrew's," London Tav., Bishopsgate-street.
 " 879, "Peckham," Maismore Arms, Peckham.
 " 957, "Leigh," Freemasons' Hall.
 Kent Mark Masters' Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
 Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
 Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
 Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

Tuesday, December 14.

- Lodge No. 96, "Burlington," Albion Tav., Aldersgate-st.
 " 166, "Union," London Tavern, Bishopsgate-st.
 " 180, "St. James' Union," Freemasons' Hall.
 " 198, "Percy," Ship and Turtle, Leadenhall-street.
 " 211, "St. Michael's," Albion Tavern, Aldersgate street.
 " 228, "United Strength," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
 " 235, "Nine Muses," Clarendon Hotel, Bond-st.
 " 548, "Wellington," White Swan, Deptford.
 " 834, "Ranelagh," Windsor Castle Hotel, Hammersmith.
 " 933, "Doric," Anderton's Hotel, Fleet-street.
 Chapter 185, "Jerusalem," Freemasons' Hall.
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
 Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

Wednesday, December 15.

- Lodge No. 30, "United Mariners," George, Aldermanbury.
 " 140, "St. George's," Trafalgar Hotel, Greenwich.
 " 174, "Sincerity," Guildhall Coffee House.
 " 700, "Nelson," Masonic Hall, Woolwich.
 " 969, "Maybury," Freemasons' Hall.
 " 1150, "Buckingham & Chandos," Freemasons' Hall.
 Chapter 619, "Beacon," Greyhound, Dulwich.
 Mark Lodge, "Bon Accord," Freemasons' Tavern.
 Pythagorean Lodge of Instruction, No. 79, Prince of Orange, Greenwich, at 8.
 United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
 Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
 Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
 Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

Thursday, December 16.

- Lodge No. 23, "Globe," Freemasons' Hall.
 " 49, "Gihon," Guildhall Coffee House, Gresham-street.
 " 169, "Temperance," White Swan, Deptford.
 " 179, "Manchester," Anderton's Hotel, Fleet-st.
 " 1056, "Victoria," George Hotel, Aldermanbury.
 " 1139, "South Norwood," Goat House Hotel, South Norwood.
 Mark Lodge, No. 7, "Carnarvon," Freemasons' Tavern.
 K.T. Encampment, 58, "Observance," 14, Bedford-row.
 Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.
 United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.
 St. George's Lodge of Instruction, No. 140, Globe Tavern, Royal-hill, Greenwich, at 8.

Friday, December 17.

- Lodge No. 6, "Friendship," Willis's Rooms, King-street, St. James's.
 " 201, "Jordan," Freemasons' Hall.
 " 813, "New Concord," Rosemary Branch Tavern, Hoxton.
 Chapter 176, "Caveac," Radley's Hotel, Blackfriars.
 K.T. Encampment, 85, "St. George's," 14, Bedford-row.
 Rose Croix Chapter, "Invicta," Masonic Hall, Woolwich.
 St. Luke's Lodge of Instruction, No. 144, Pier Hotel, Chelsea.
 Stability Lodge of Instruction, Guildhall Coffee House, at 6.
 Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
 United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.

Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
 Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
 Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

Saturday, December 18.

Mark Lodge, 22, "Southwark," Bridge House Hotel, Southwark.
 Star Lodge of Instruction, No. 1278, Marquis of Granby, New Cross-road, at 7.

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

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

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