

THE
FREEMASON:

A WEEKLY JOURNAL OF

Freemasonry, Literature, Science, and Art.

VOL. III.

PUBLISHED WITH THE SANCTION OF

THE RT. HON. THE EARL DE GREY & RIPON, KT.,

M.W. Grand Master of England;

THE RIGHT HON. THE EARL OF ROSSLYN,

M.W. the Grand Master Mason of Scotland;

AND THE GRAND MASTERS OF MANY FOREIGN LODGES.

London: Bro. GEORGE KENNING, Little Britain, E.C.
1870.

INDEX.

VOL. III.

A	D	Freemasonry and Politics
A Beautiful Extract 153	Dedication of Lodge at George Town, Demerara 291	Foreign Masonic Intelligence—
A Council of Rites for England 97	" Masonic Hall at Birmingham 217	Bombay 169
A Freemason's Case 627	Destructive Fire Uittwa 394	Canada 27, 477
A Masonic Prayer 20	District G. Lodge of Bombay 9, 597, 674	Constantinople 46
A New Masonic Province, 54	" " Australia 171	Danubian Principalities 146
A Tattooed Freemason 486	" " Malta 232	Germany 146
Advice to Travellers on the Continent 9	" " Turkey 9	Holland 46
Affiliation of Earl Zetland in Lodge I, Edinburgh 394	" " G. Chapter of Bengal 9	Hungary 146
" of H. R. H. Prince of Wales in Lodge I, Edinburgh 525	Dublin—Masonic Female Orphan School 651	Ireland 478
Aid to the Sick and Wounded 423, 453, 467	E	Madras 27, 169
Albany Lodge, Grahamstown, Correspondence, 517, 533	Earl de Grey at Rotherham 46	Portugal 146
Allegories of Masonry 572	Early History of Wheel Carriages 193	Spain 146
Ancient and Accepted Rite 117	Editorial—	Trinidad 27
Ancient and Modern Mysteries, by the Son of Salathiel, 10, 14, 26, 37, 74, 85, 98, 110, 122, 133, 157, 231, 277	A Council of Rites 234	Turkey 146
Ancient and Primitive Rite of Misraim 683	A Glimpse Around 342	Funeral of Lady Hesketh 121
Anniversary of St. John's Lodge, Glasgow 9	A New Masonic Province 54	" Bro. Walker 209
Annual Communication of Grand Lodge of Canada, 412, 423, 447	A Plea for the Aged 30	" Bro. Blair 340
Annual Festival of Lewes Lodge, Whitehaven 35	Antiquity of the Craft 410	
" Fête Masonic Institution for Boys 355	A Masonic Life-Boat 270, 640	G
" Masonic Ball at Pendleton 677	A Retrospect 114	Glasgow Masonic Choir 477
" Provincial Festival at Glasgow 14	A Step in the Right Direction 74	Grand Chapter of England 65, 223, 375, 565, 577
Answers to Correspondents, 6, 18, 30, 66, 78, 90, 120, 150, 161, 174, 186, 198, 210, 220, 240, 258, 300, 318, 330, 366, 390, 402, 414, 426, 438, 450, 464, 480, 496, 528, 544, 560, 576, 624, 640, 650, 672	An Olive Branch 162	" " Nova Scotia 398
Antiquity of Freemasonry 309	At Home and Abroad 7	" " Scotland 305
Antiquity of Freemasonry, by Bro. Buchan, 417, 425, 442	Bro. Boord 19	" " Commandery of Michigan 336
An Appeal 411	Business to be Transacted in Grand Lodge, 102, 258, 624, 318	" " Lodge of England 115, 207, 275, 435, 638, 653, 451, 461, 627
B	Education 624	" " Ireland 316
Biography—Col. J. E. McLeod Moore 658	English Freemasonry 318	" " Scotland 368, 580
Births, Marriages, and Deaths, 6, 18, 30, 42, 54, 66, 78, 126, 138, 150, 162, 174, 186, 198, 210, 220, 258, 270, 282, 318, 330, 343, 354, 366, 378, 390, 402, 414, 426, 438, 450, 464, 480, 496, 512, 528, 544, 576, 592, 624, 650, 672, 684, 673	Freemasonry and Judaism 66	" " Iowa 452
Board of Benevolence, 49, 89, 211, 253, 411, 462, 525, 609	" in Canada 496	" " Mark Masters v. Scribe R.A. 315
Brett Testimonial Banquet 73, 93	From Refreshment to Labour 114	" " Mariners 333
	Grand Lodge Notes 414	" " New York 388, 595
	Help to the Victims of War 529	" " Quebec 307
	H. R. H. Prince Rhodocanakis 390	
	L'Union fait la Force 297	H
	Masonic Hall at New York 174, 512	Historical Sketch of St. David, by Bro. Paton 459
	" Instruction 294	
	" Progress 378	I
	" Reform 18	Initiation under the G.L. of Scotland, by Bro. Iughan 433
	" Rites 464	Inauguration of Prov. G.L. of Middlesex 55
	Masonry in America 138	Installation of Earl de Grey and Ripon as Grand Master 220, 241
	Masons and Anti-Masons 90	Installation of Earl Ferrers 329
	Modern Philosophy 673	" " Percy 532
	On Earth Peace, Goodwill toward Men 426	" " Prov. G. Master for Leicestershire and Rutland 86
	Penalties of Greatness 560	" " Prov. G. Master for Lancashire East 588
	Political Masonry 210	" " District G. Master of Bombay 406
	Postponement of Grand Festival 150	" " H. R. H. Prince of Wales as Patron of Scottish Freemasons 525
	Royal Masonic Institution for Boys 222	" " Prov. G. Mark Master, Lancashire 563
	" " " Girls 354	Instruction—
	Swedish Masonry 306	Lodge of Emulation Festival 643
	Temperance 480, 608	Metropolitan Lodge 495, 532
	The Ancient and Accepted Rite 576	Consecration of Royal Standard Lodge 101, 262
	" Ark Mariners' Degree 402, 476	Lodge 141, Faith 547
	" Canadian Difficulty 544	" 177, Domestic 281
	" English Masonic Charities 656	" 190, Aberdeen 671
	" Earl of Dalhousie and the Scottish Craft 438	" 193, Confidence 184
	" Fortunes of War 198	" 507, United Pilgrims 646
	" Grand Lodge of Quebec 330	" 548, Wellington 591
	" Lesson of a Life 126	" 749, Belgrave 671
	" Grand Master Elect of England 42	" 860, Dalhousie 607
	" Mark Degree 246	" 862, Whittington 5
	" New Grand Officers 592	" 879, Peckham 591
	" Status of Prov. G. Masters 6	" 1269, Stanhope 646
	" The New Year 459	" 1275, Star 112
	True Fraternity 528	" 1287, Burdett Coutts 671
	Truth 31	" 1298, Royal Standard Chapter 79, Pythagorean 138, 145, 184, 292
	Uniformity of Working 306	" " 177, Domestic 484, 509, 591
	War 683	R.A. Chapter of Improvement 341
	1870 685	Is Freemasonry Sectarian? 145
	Encyclopaedia Metropolitana	J
	F	Jacob Norton and P. G. Master of America 80
	Fashionable Wedding at Sheffield 344	Jottings from Masonic Journals 193, 213, 237, 249, 262, 275, 285, 297, 309, 317, 371, 381, 395, 406, 454, 469, 484, 501, 581
	Father, as a Title of Honour 289	
	Festival of Emulation Lodge of Improvement 743	
	Freemasonry and the Laws of the Land 533	
	Freemasonry and the King of Prussia 434	
	Freemasonry and the Papacy 573	
	I	
	" War 423, 460	
	" in Egypt 285, 612	
	" in France 298	
	" in Italy 627	
	" in England, by the Son of Salathiel, 205, 301, 337, 349, 361, 421, 445, 475, 507, 555, 571, 635	
C		
Cardinal Cullen 231		
Centenary Lodge 195, Bournemouth 927		
Centenary Lodge 122, Perth 208		
Consecration of Semper Fidelis Lodge 1254		
" Brent 1284		
" Finsbury Park 1288		
" Burdett 1293		
" Gooch 1295		
" Brislington 1297		
" Royal Standard 1298		
" Pembroke 1299		
" De Warren 1302		
" Olive Union 1304		
" St. John Wapping 1306		
" Acacia 1309		
" Fermor 1313		
" Acacia 1314	234, 442	
" Asaph 1319	594	
" Emblematic 1321	911	
" Lebanon 1329	532	
" King Harold 1327	571	
" Granite 1321	414	
" Sphinx 1329	513	
" Unity 1332	874	
" Pythagorean Chapter 79	123	
" De Tabley 605	599	
" Andrew 833	531	
" Denison 1248	911	
" Hervey 1260	293	
" Chapter 134, Scotland 334	334	
" Gwent Conclave, Red Cross 391	391	
" Masonic Hall in Australia 317	317	
" Mark Masters Lodge, 111 301	301	
" " " 113 972	972	
" " " 109 377	377	
" " " 144 377	377	
" Palestine, Rose Croix Chapter 016	016	
" R. Standard Lodge of Instruction 071	071	

- Liverpool 53, 139
London 185
Mount Calvary 316, 532
Prescot 668
Rochdale 145, 495
Scarboro' 17
Prov. G. Conclave Suffolk and Cambridgeshire 269
- Red Cross of Rome and Constantine.*
- Premier Conclave 125, 281, 441, 639
2, London 41, 479, 607
6, " 316, 575
8, Jersey 479
15, London 3, 185, 495
18, " 89, 339
19, Birmingham 219, 383
21, Montreal 185
22, Hamilton 185
23, Pontypool 364
26, Toronto 430
27, Canada 430
28, Bombay 430
Canada 262
Grand Council 292, 607
Knights Holy Sepulchre 237, 441
- Ancient and Accepted Rite—
Palestine Chapter 646
Ipswich 219
Bournemouth 646
Newcastle-on-Tyne 113
- Manchester Freemasons' Club 21
Masonic Archaeological Institution 99, 297
" Curiosities 289, 313, 373, 421, 603, 620, 660, 667
" Ball at Liverpool 44
" Bro. Adams' 98
" at New Zealand 478
" at Prescott 21
" at Pendleton 677
" at Motherwell 137
" at Sheerness 113
" in Australia 581
" Appointments 546
" Assembly at Aberdeen 644
" Boys' School, Ireland 127, 454, 493
" Girls' " 651
" Fête at Roslin 394
" Funeral 63
" Historians, by Bro. Hughan, I, 13, 25, 61, 507,
523, 540, 571, 643
" Life Boat 186, 231, 286, 389, 344, 441, 515, 573,
651, 675
" Miscellanea 596, 611, 642, 659
" Picnic at Gilsland 354
" Trials 62
- Masonry in America 374, 388, 403, 512, 424
" Buenos Ayres 278
" Leicestershire, by Bro. Hughan 491
" New South Wales 515
- Metropolitan Masonic Meetings II, 22, 34, 47, 59, 65,
82, 89, 101, 113, 125, 137, 153, 166, 177, 185, 197, 213,
217, 238, 251, 263, 269, 287, 299, 311, 335, 347, 359,
370, 383, 395, 400, 413, 431, 443, 455, 469, 485, 501,
518, 533, 549, 565, 581, 598, 723, 623, 645, 622, 603, 677
- Multum in Parvo, or Masonic Notes and Queries—
A Batch of Queries 673
Abracadabra 343
A Closing Charge 91
Adoptive Masonry 127
A Good Regulation 199
A Hundred Years of Age 295
A Jewish Legend 199
A Masonic Truth 139
A Temperance Lodge 235, 259, 270
Affiliation to other Lodges 175, 211, 223, 235, 245
Affiliation, and Bro. Paton 187, 211
Aid to the Sick and Wounded 451
Allegiance to Grand Lodge 92
Allegory 578
American Freshmen 127
" Masonic Jurisprudence 103
Ancient Cathedrals 379
" Masonic MSS. 103
Antiquity of Freemasonry 391
Another Discovery in Palestine 211
Ark Mariners Degree 91, 127, 330, 545
Armorial Bearings 197
Asiatic Brethren 129
Attributes of the Lord 343
Bradlaugh 169
Bro. Ballantyne and Bro. Chambers Cyclopaedia 19
" Chalmers 191
" Pipes and the Maimed 7, 43, 91
" " and St. John the Baptist 43, 91
" Forsyth 626
" Greathead, and the Centenarian 307
" Buchan, and 812th Anniversary 163, 175
" " and the Bible 391
" " on Freemasonry 673
" " and 1717 Theory 164, 175, 187, 199,
211, 223, 271, 259
" Gotthiel, and the Laws of the Land 673
" Hughan, and the Origin of Freemasonry 319,
343
" " and his Writings 427
" Leo, and his Challenge to Bro. Hughan 823
" " and Mother Lodge Kilwinning 151, 163, 175
" " on Labour and Refreshment 283
" Little, and the Mark 139
" Rusticus, and St. John the Baptist 55, 103
" " on Masonic Procedure 55
" Stonehouse 657
" Tennyson 451
" Yarker, and the High Grades 283
- Catenarian Arch 391
Charles Edward Stewart 79
Chief Point 392
Chivalric Orders 91
Chronological Table of English Architecture 139
Coloured Lodges in San Francisco 79
Constantine and the Labarum 199
Council of the Emperors of the East and West 307
Cathedrals of Scotland 439
Craft Emblems 67
Case for an Opinion 391
Cubical Stone 391
Curiosities of Judaism 379
Dalchos Oration 465
Date of Mother Kilwinning 114, 127, 139
Day's Work 392
Decorations 392
Degrees 392
Deuchar Chraters 307, 319
Degree of Master 465
Dickens 295
Diurnal Progress 403
Documents Found at Freemasons Hall 175
Dress 392
Duplication 415
Dr. Desaguliers 43
Earl of Rosslyn 320
Elements 439
English Gilds 187, 199
" Hedgerows 331
Entered Apprentice 439
Explanation by Bro. Hughan 465
Five Points 176, 235
Fees 439
Finch's Circular 481
Flowers 259
Freemasonry and Religion 481
" and the Religions of the World 330
" and the Son of Salathiel 367, 379, 451
" 600 Years before the Christian Era 176
" v. Exclusive Masonry 561
- Germany 103
Golden Candlestick 439
Gothic Architecture and Freemasons 211
Grand Lodge of Scotland 379
Grand Masters Prior to 1717 187, 211, 235
Gratuitous Initiations 67
Hammer 465
Harodim 513
Harpocrates 465
Hecatomb 235
Henry VI. Manuscript 367, 379, 391
Hereditary Grand Master of Scotland 151
Hospitality 513
How Did Solomon die 379
Initiation of the Blind 626
Installation in the Adair Lodge 43
Installation of H.R.H. Prince of Wales 545
Ireland 7
Irish R.A. Masons 199
Is Pius IX. a Freemason? 163, 625
Jews in the Middle Ages 403
Jottings from Masonic Journals 235
Kadosh Degree 79, 91
King's College Chapel, Cambridge 320
Knights of Malta in Scotland 343
" of Patmos 128
" Templar 354, 609
Phythias 19
Landmarks before 1717 7, 19
Laws and Regulations 403
Lodge of Perfection 427
Lewis 79
Lodges of Instruction 427
Lodge Etiquette 343
Loose System of Conducting Masonry in Scot-
land 367
Loyal Brunswick Lodge 91
Mark Masonry 79, 545, 561
Mary's Chapel Records 545
Masonic Appeal 513
" Argument 427
" Drawbacks 139
" Emblems 91, 199, 247
" Jurisdiction 319
" Manuscripts 673
" Marks on Ancient Buildings 187
" Notes 320
" Poetry 367
" Revival 114
" Sophistry 403
" Tobacco Box 127, 164
Master Mason and Constitution 67
" and St. John the Baptist 43
Miniature Jewels 371
Modern Cassandras 219
Montra, and the Doings of Grand Lodge in
Scotland 67
National Monument in Dr. Chambers 187
Nine Muses 79
Old Masonic Works 114
Oliver's Landmarks 609
Oneness of Truth 259
Operative Masonry 271, 283
Order of St. John 331
Origin of Freemasonry 641, 657
Oriental Orders 91
Palestine 545
Prince Rhodocanakis 391, 415
Princely Order of Red Cross 91
Prestonian Lectures 91
Pretty Fellows and Freemasons in 1709 114, 127
Province of Middlesex 199
Provincial Grand Lodge of Russia 199
- Quarterly Review 593
Queries 155, 199, 513, 582, 593, 673
Red Cross of Constantine 91
Red Cross Sword of Babylon 223
Remember 354
Render an Account of Thy Stewardship 513
Rise and Progress of Speculative Masonry 151
Robert Burns a R.A. Mason 7
Rosicrucian Society in England, 151, 164, 199, 211,
657
Rough and Perfect Ashlars 7
Royal Arch Masonry 19
" Ark Warrant 151
Sacred Numbers 187
St. Clair Charters 331, 367
St. George 187, 199
St. John's Day 19
St. John's Gate 283, 295, 355
Scotch Masons 164, 259, 403, 427
Scottish Templars 7, 43
Select Lodges 641
Sir Christopher Wren 92
Solomon and Freemasonry 199, 561
Something Wrong in the Province of Ayrshire 343
Speculative Masonry 642
Strasburg Cathedral 465
Symbolic Language 91
Systems of Working 79
Suspension Subject to Appeal 92
Symbolic Characters of Masonic Law 91
" A. and A. Rite 92
The Apron 545, 561, 578, 593, 609, 625, 641, 657,
673
" Ark Mariners' Degree 235, 579
" Bible in the Lodge 403
" Blue Blanket 529
" Canterbury Lodge 427
" Dundee Luge 319
" Elias de Derham Lodge 530
" Good Templars in Scotland 235
" Hereditary G. Master of Scotland 151, 163,
164, 175, 187, 211, 271, 256
" Landmarks of Speculative Masonry 7
" Manningham Letter 139
" Master of a Lodge 19
" Mark Degree 257, 391
" Mormons and Masonic Symbols 427
" Order of St. John 223
" Powers of a Grand Master 43
" Purple 514, 530, 545, 562, 579, 594, 611, 659,
676, 686
" " Rectangular Review " on Freemasonry 658,
676
" Red Cross Order 151, 163, 174, 175, 187, 222,
247, 258, 270, 283, 379, 390, 513, 567
" Schism 465, 573
" Scottish Templars 336
" 1717 Theory 331, 343, 367, 415, 439, 451, 513,
561, 578, 626
" 17th and 29th Century Schoolmen 529
" Handicraftman and the Artist 481
" Knights Templars in Ireland 513, 529
" Templars and the Craft 657, 673
Templar Precedency 497, 513
Three Classes of Masons 139
Trade Marks 164, 176
Varieties of Freemasonry 451
War and Masonry 379
Warkworth and Alnwick Lodge 579, 593, 609
The Revival of 1717 307
" Side Degrees 579
" Status of D. Prov. G. Masters 611
" 1717 Theory 272, 321, 322, 332, 380, 440, 467, 659
" Templars 7, 103
" Voice of Distress 497
" Warkworth Lodge 594
" War Victims 675
" York Lodge 151
Toulmin-Smiths' English Gilds 235
Two Great Men 92
Value of a Diploma 626
William Preston 19, 43, 67
- N
- Narrow escape of Freemasons' Hall 579
Notable Rosicrucian Works 49
Nothing to be Gained 277
- O
- Obituary—
Abrahams, Bro. J. 685
Blair, Bro. Stephen 338, 353
Boys, Bro. John Harvey 283
Brastrup, Bro., G.M. for Denmark 338
Chambers, Bro. Capt. Carr
Crew, Bro. Francis 217
Dewhurst, Bro. W. 476
Fox, Bro. William 685
French, Bro. Benjamin Brown 455
Greenlaw, Bro. Col. 562
Hall, Bro. Thomas Henry 668
Heff, Bro. W. H. 397
Holmes, Robert D. 169
Howe, Earl 254
Keddell, Bro. John S. 610
Kennedy, Hugh 60
Lawrie, Bro. W. A. 546
Law, Bro. Charles S. 217
Mann, Bro. John 459

Index.

<p>Moore, Charles Alfred 181 Morton, Bro. Henry 547 Nelson, Bro. Robert N. 127 Sloman, Bro. Charles 500 Stevens, Bro. Henry 103 Udall, Bro. John 610 Wescombe, Bro. Thomas 283 White, Bro. W. 61</p> <p>Occult Science 55 Oration by Bro. John P. Little 453, 467, 476, 499 Origin of Masonry, by Bro. Buchan 366, 652 Order of the Temple and Hospital 250 Oriental Traditions—King David 401</p> <p>Original Correspondence— A Belief in God 286, 357, 404, 452 A Correction 642 A Distressing Case 128 A Jewish Legend 187 A Masonic Relic 212 A Pressing Enquiry 248 A Re-echo 21 A Spurious Grand Lodge 309 A Step in the Right Direction 236, 287 A Query 2, 105, 212, 286, 309, 392, 393, 493, 514, 579, 594, 611, 627, 659, 676 An Appeal 93, 105, 128, 153, 165, 199, 296, 514, 530, 531, 546 An 812 Anniversary at Glasgow 20, 189 Admission of Non-Residents 380 Affiliation 212, 336 Albany Lodge, Graham's Town 593 Antiquity of Freemasonry 177, 188, 199, 273, 322, 333, 344, 399, 392, 417, 483 Ardrossan Neptune Kilwinning 357 Ark Mariners' Degree 286, 308, 309, 321 As to refusal to pass and raise a Brother 128 Board of Benevolence 332, 578 " Installed Masters 57 Bradlaugh 176 Brett Testimonial 104 Bro. Buchan 344, 370 By-Laws of Lodges and Provinces 497, 626 Chapter of Prudent Brethren 117, 128 " Work 498 Congratulatory Letter 2 Constantine the Great 189, 199, 224 Date of Mother Kilwinning Lodge 152 Domestic Lodge 106, 117 Election of W. Master 451 Elias de Derham Lodge 482 Encyclopedia Metropolitana 642, 659 Expulsion of Members 44, 57 Festival of R.M.I. for Boys 57, 68, 105 Fire at Constantinople 308 Findel's Freemasonry 308 Freemasons' Lifeboat 129, 140 Freemasonry in India 296 From Refreshment to Labour 530 George Tedder Fund 687 Glasgow St. John's Lodge 309 Grand Officers 260, 272, 287 Grand Masters of Ireland 199 Genuine and Spurious Charity 272 Halim Pacha 236 Has the Craft Deteriorated? 105 Hear Me Once More 321, 332 Hear the Other Side 224, 260 Help to the Sick and Wounded 380, 404 Henry Price 68, 105, 358 Henry VI. Manuscript 404 Hiram Abiff 68, 80, 92, 104, 128, 140, 200, 224, 225, 236, 466, 482, 498 Honorary Members 57 Is Freemasonry Sectarian? 357, 369, 440 Jews and Christians 92, 93 Jurisdiction of Grand Lodges 129, 498, 593 Labour and Refreshment 212, 236, 273 Life of Earl Howe 296 Lodge of St. John Melrose 212, 260, 273 Mark Masonry 68, 103 Masonic Archaeological Institute 642 " Charities 867 " Credulity 93 " Lifeboats 651, 667 " Monument 688 " Tobacco-box 44, 57, 117, 129, 176, 177, 188 " Universality 428 Masonry in Jersey 429 Masonry in Buenos Ayres 498 Oxford Ritual 44 Portrait of the Grand Master 2 Presentation to Bro. Murton 659 Prince Charles and Scottish Templars 226 Prince Rhodocanakis 359, 370, 380, 392, 404, 405, 416, 430, 452 Proposed Motion of Bro. Stewart 190 Province of Cornwall 393, 405 Prov. G. Master of E. Lancashire 358, 370, 381 Publication of Lodge Work 627 Questionable Doings 531 Reporting Meetings 393 Relief in Scotland 514 Relation of St. John to Freemasonry 579 Royal Arch Masonry 3, 57 " Masonic Benevolent Institute 81, 165, 177, 286 " " Institute for Boys 177 " Phoenix Lodge, No. 911 404 Scotch Masonry 393, 405, 416, 429, 439, 453 " Masons 152 Solomon's Temple 211 Something Wrong 308, 332 The Asylum for Idiots 687 The 1717 Theory 688</p>	<p>The Ark Mariners' Degree 296 " Bread and Butter Theory 286 " Badge of Freemasonry 81 " Daly Case 177 " Eighth Landmark 261 " Forms for Grand Lodge 57 " G. Master and the G. Master-Elect 139 " G. Orient of France 478 " Installation of Earl de Grey 248, 260 " Legend of Joshua 248, 261, 272, 287, 308 " Masonic Arch at Reading 370 " " Lifeboat 152, 165, 189, 199, 200, 212, 248, 659 " Pertwee Case 177 " Powers of a Grand Master 2 " " Public " Night 177 " Recent Royal Visit to Reading 357 " Sphinx 514 " Symbolism of Members 261 " York Lodge 128, 139 Templar Commanderies 416, 429, 466, 482 True Freemasonry as an Example 141 Uniformity of Working 44, 67, 92, 103, 107, 139, 140, 164, 165, 177, 188, 225, 498, 514 Universality of Freemasonry 44, 530, 562 Utility of Correspondence 225 Wants 296 Our Exchanges 9, 690</p> <p style="text-align: center;">P</p> <p>Past Masters, Scotch v. English 603 Petition of Glasgow St. John Lodge 662 Peace 81 Photography and Freemasonry 213 Poetry— A Song 298, 335 A Husband's Love 377 A Hymn 394 A Plea for the Sufferers at Uittwa 431 A Rub for the Rusty 485 Are Maconnes Gudder Men than Odhers 443 Be as we used to be 171 Brighter Days in Store 46 Cleveland 335 Fading Flowers 515 Faith, Hope, and Charity 443 Female Confidence in Masonry 443 Freemasons' Welcome to H.R.H. Prince of Wales 565 In Memoriam 311, 645 Legend of Jubal 287 Lines Addressed to a Bride 499 " " Earl de Grey 241 " " Lodge 308, Ireland 370 " " " 402, " 329 " " Wives and Sisters of Freemasons 395 " on the Dead Year 645 " " Death of Bro. J. Udall 49 " " Retirement of Earl Zetland 645 Lewis 469 Masonic Alphabet 499 " Charity 182 " Maxim 549 Opening Hymn 182, 549 O Ye who are Bound by our Mystic Tie 344 Plead before thy Father's Throne 278 Reflections on the All-seeing Eye 485 So mote it be 145 Stormbeaten 344 Stanzas 406 Star in the East 515 Strike for the Just and True 13 The Craft and the Queen 581 " First Great Light 394 " Future Life 549 " Lament of our Unemployed Mark Master Masons 311 " Lord's Prayer of a Freemason 533 " Mither Lodge 298 " Mystic Tie 485 " Rusty Mason 409 " Red + Knight 431 " Road we Travel on 595 " Sacred Cord 515 " Tear-Cup 359 We're a' John Thamsom's Bairns 77 Presentation to an Officer of Lodge 1225 147 " Creswick, Bro. 364 " Garnett, Bro. 440 " Hales, Bro. 369 " Luty, Bro. 564 " Macmillan, Bro. 580 " Martyn, Bro. the Rev. C. J. 41 " Moore, Comp. Dr. 220 " Wittey, Bro. 147 " Worley, Bro. 418 Province of Aberdeen 249 " of Hampshire 53 Provincial Grand Chapter Lanarkshire 339 " Grand Lodge Berks and Bucks 280 " " Cornwall 158, 362 " " Devon 208, 353, 574, 589 " " Durham 557 " " Glasgow 493 " " Hampshire and Isle of Wight 386 " " Jersey 532 " " Lancaster 207 " " Lancashire, East 588 " " Lancashire, West 45, 516</p>	<p>Provincial Grand Lodge of Lincolnshire 573 " Leicestershire and Rutland 86, 468 " Lincoln 217 " Kent 314, 382 " Middlesex 55, 231 " Middleward, Scotland 249 " Norfolk 604 " Northamptonshire and Hunting-donshire 261 " Northumberland 492 " Somerset 147, 406 " Staffordshire 492 " Suffolk 338 " Westmorland and Cumberland 620 " West Yorkshire 557 " Wilts 460 " Wigton and Kircudbright 644 " Worcestershire 314 " Chapter of Yorkshire 350 " K. T. Encampment, Lancashire 344 " Mark Lodge of Lancashire, (S.C.) 401</p> <p style="text-align: center;">R</p> <p>Red Cross Order 216, 497 Relation of St. John to Freemasonry 637 Restoration of St. Mary's, Church, Rufford 45 Reviews— A. B. C. Freight List 595 Annual Report, R. M. B. Institution 303 Bards and Authors of Cleveland 572 British Mechanic 446 Catalogue of Designs 193 City and Suburb 560 Directory for the P. G. L. of Cornwall 303 Freemasons' Calendar for 1870 8 " Calendar for Oxfordshire 146 Freemasonry in Relation to Civil Authority 475, 491 Freemasonry, by Bro. Fox 434 Furness, Past and Present 325, 459 Gardener's Magazine 446 Hints on Spectacles 459 Hogg's Secret Code for Letters 325 Impl. Constantinian Order of St. George 524 International Exhibitions Pamphlet 289 King Solomon's Temple 579 Kingston Masonic Annual 560 Masonic Lectures, by Bro. Col. Greenlaw 446 Mason's Home Book 447 My Last Love 434 New Work, by Bro. Tweddell 313 Plain Words 313 Prov. Grand Lodge of Leicestershire and Rutland 475, 508 Stories for the Fireside 193 The British Workman 651 " Church Record 289 " Council Monitor 193 " English Nation identified with the Lost House of Israel 253 " History of Gilds 205, 229, 241, 277 " Family Friend 313 " Henry Price Controversy 434 " Maxwell Drewitt 651 " New Music 651 " Rosicrucians; their Rites and Mysteries 229 " Wimbeldon Annual 361 Remarkable Archaeological Discovery 99 Reminiscences of Worcestershire Freemasonry 302 Rite of Memphis 288 Royal Ark Mariners' 213, 219, 163, 546, 559, 292, 319, 320 " Bank of Ireland 499 " Masonic Benevolent Institution, 58, 497, 500, 529, 577, 658 " Masonic Institution for Boys, 13, 41, 123, 160, 529, 577, 637, 657 " Masonic Institution for Girls 9, 25, 232, 244, 415, 479, 509, 547, 609, 657 Rosicrucian Society 33, 58, 211, 353, 529 Rulers of Freemasonry holding Correct Opinions 377</p> <p style="text-align: center;">S</p> <p>Solomon's Temple, by Bro. Carpenter, 539 Solomon, the Raven, and the Worm, 621 Suggestions on Granting Masonic Relief, by Bro. Paton 619 Supreme Grand Council, Knights K. H. 250</p> <p style="text-align: center;">T</p> <p>The Cabbala, by Bro. Carpenter, 385 " Canadian Difficulty 69 " City Masonic Club 677 " Council of Rites, by Bro. Yarker, 121 " Badge of Freemasonry, and the Golden Flecc 40 " Belgian Clergy Demonstration 365 " Book of Egypt 328 " Crusades and Secret Societies 33 " Gift Life Boats of National Life Boat Institution 359 " Good Samaritan 423 " Jewels of the Lodge 20, Knights Templar 386 " Legend of Hiram Abiff 169, 181 " " Joshua, and the Solar and Lunar Miracle 207</p>
--	--	---

Index.

The Pope a Freemason	310	The St. Clair Charters	418		
„ Mark Degree, by a Scotch Past Master	422	„ Mark Degree, by Bro. Hughan	445	Y	
„ Masonic Student	556	„ „ „ by A Scottish Mark Master	459, 555	Vanitas Vanitatum	301
„ Basis of Masonic Science	556	„ Templars	134		
„ Prince of Wales at Edinburgh	462	„ Viceroy of Egypt and the Freemasons	118		
„ „ „ Reading	326, 344				
„ Red Cross Order	193, 216, 497				
„ „ „ and Masonic Chivalric Degrees	193	U		W	
„ „ „ Relation of St. John the Baptist to Freemasonry	69, 637	Uniformity of Working	62	War Notes, by the Editor	451
„ Rhodocanakis Controversy	415	Union between Unrecognised Degrees	353	West Lancashire Masonic Relief Committee	352
„ Rosicrucian : a Tale of Cologne	10, 22, 33				

TABLE OF CONTENTS.

	PAGE
MASONIC HISTORIANS, No. 1.—Bro. Findel	1
FREEMASONRY AND PAPACY	1
ORIGINAL CORRESPONDENCE—	
The Powers of a Grand Master	2
A Query	2
Royal Arch Masonry	3
RED CROSS OF ROME AND CONSTANTINE—	
Inauguration of St. Andrew's Conclave, No. 15	3
OPENING OF A NEW MARK MASTERS' LODGE AT STOWMARKET	3
THE CRAFT—	
Metropolitan and Provincial	4
INSTRUCTION—	
Metropolitan	5
ROYAL ARCH—	
Metropolitan and Provincial	5
MARK MASONRY—	
Metropolitan and Provincial	5
BIRTHS, MARRIAGES, AND DEATHS... ..	6
THE NEW YEAR	6 and 7
AT HOME AND ABROAD	7
MULTUM IN PARVO	7
REVIEWS—	
The Freemason's Calendar for 1870	8
DISTRICT GRAND CHAPTER OF ROYAL ARCH MASONS IN BENGAL	8
DISTRICT GRAND LODGE OF BOMBAY	8
ROYAL MASONIC INSTITUTION FOR GIRLS	9
ANNIVERSARY OF ST. JOHN'S LODGE, GLASGOW	9
ADVICE TO TRAVELLERS ON THE CONTINENT	9
ANCIENT AND MODERN MYSTERIES	10
THE ROSICRUCIAN: A TALE OF COLOGNE	10 and 11
MASONIC MEETINGS FOR NEXT WEEK	11

MASONIC HISTORIANS.—No. 1.

Bro. FINDEL.

By WILLIAM JAMES HUGHAN.

ALTHOUGH many thousands of volumes have been published on Freemasonry—several of which have been termed Histories of the Craft—it is a fact that to write a really impartial and universal work on the Order has not been practicable until the last few years, when the Rev. Dr. George Oliver, Dr. E. Rebold, and J. G. Findel, with commendable zeal and patience collected the scattered records, documents, and traditions of the Order and presented them to the Masonic public in a most readable and interesting form. The Brotherhood are much indebted to Bro. J. Fletcher Brennan (Editor of the well-known Magazine, "The American Freemason"), and Bro. D. Murray Lyon, (the historian of "Mother Lodge, Kilwinning," &c.), for faithful translations of the two last-named works into most excellent English.

It has, however, been reserved for Bro. Findel, of Leipzig, to approach the nearest to perfection as a Masonic historian, and we congratulate the Craft most thoroughly on the completion of so exhaustive and laborious an undertaking as the second German, English, and French editions of the "History of Freemasonry," by that learned Mason.

Of course we do not consider Bro. Findel's History to be perfect in every respect, for with all the improvements of the second edition, under Bro. Lyons' most efficient supervision, several departments are still defective, while other divisions of the subject have not the prominence given them that their importance requires. These drawbacks are but the necessary consequence of attending the examination of so extensive an inquiry, and the wonder is not that there are some errors, but that so few objections can possibly be brought against either the view or the accuracy of the historian. We feel persuaded that no one versed in Masonic literature, could rise from the perusal of Bro. Findel's large and interesting volume without confirming our verdict, and acknowledging the work

to be the best, the fullest, and most accurate History of Freemasonry extant. The plan of the work is on a gigantic scale, as the author attempts nothing less than to chronicle the progress and vicissitudes of Freemasonry throughout the universe, from the earliest times to the present day. Hence to review it as its merits and general excellence deserve, would be like re-writing it. We cannot, though, refrain from glancing at a few, out of the many divisions of the subject so skilfully treated by our friend Bro. Findel, and seek to induce our readers to become as familiar with his History as we are, by procuring copies for themselves. The preface by Bro. Lyon first attracts our attention, and pleases us amazingly. Within four pages this accomplished author states the grounds upon which Bro. Findel is entitled to the first rank as a Masonic Historian, and as the writer of the preface also revised the work, and moreover is familiar with Masonic bibliography, he is well entitled to give an opinion. After alluding to the apocryphal character of many of the so-called Histories of the Craft, published during the last century, ("which are so thoroughly saturated with superstition as to render them valueless for the purposes to which historical records are usually applied,") and stating that the digestion of the facts so patiently accumulated by diligent searchers after truth "by a mind not less distinguished for its enthusiasm for Freemasonry, than for its love of truth, its keenness of perception, and its judicial impartiality, has in this instance led to the production of a volume in every respect worthy of recognition as the History of Freemasonry *par excellence*." Bro. Lyon observes that in saying this much it is far from his intention to "depreciate the labours of those brethren who have successfully traced the history of particular sections of the Craft universal. We admire their works, and honour them for their labours, and while endorsing this sentiment, the author will be the first to acknowledge the value of their contributions as auxiliaries to the development of the *grand design*, the completion of which it is our privilege thus imperfectly to herald."

Through an unconquerable disposition to eliminate from Freemasonry all that does not pertain to the three Craft degrees, Bro. Findel has been at considerable pains to trace the source whence have sprung what are known as the "high degrees," but which in reality are entirely different Orders, whose chief claim for identification with Freemasonry lies in their having made lodge membership a *sine qua non* to reception in the Chapter, Conclave or Consistory, but we must leave the capital preface in order to take a hasty view of the work itself, and premise that the author thoroughly accepts, what is now being generally admitted, viz.:—the operative *origin* of the Society. So that "originating from the Fraternity of operative Masons, the Craft has borrowed its emblems and symbols from the building corporations, to impart to its members moral truths, and the rules of the Royal Art. Speculative Masonry embraces all things fit to build up man in wisdom, strength and beauty."

(To be continued).

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.—[Adv.]

FREEMASONRY AND PAPACY.

"The Church is even greater than Heaven itself."—Pope Pius IX.

Rivarol said of the great Mirabeau, that he was capable of doing "anything for money, even a good action." The Papacy is incapable of doing a good action even for money. It, for it is only an indefinite it, sets truth at defiance, ignores its own written history, and is the best novelist the world has produced. Its natural proclivities are to the bad; its best results, failures. In extermination, where it has the power, it is unequalled; it turns the fairest spots of earth, into wildernesses; its favourite plants are thistles; its best food, tares; its noblest utterances, curses. It hates whatever is noble and good; it assimilates readiest with the base and evil. It dethrones truth, and raises up the idol of falsehood. It has now, in a manner, renounced God, and become Jehovah unto itself; It is greater than Heaven itself!!

Freemasonry is the pioneer of truth in dark places; the light of civilization in barbaric lands. Her watchword is charity, and her hope is in God. She vaunteth not herself, but humbly attempts to remove our earthly vices by precept and example. She sheds a halo of glory around her children, and she points out to them the true paths of science and virtue. She is of the Light—therefore is she hated of the Papacy.

In the old heathen days, the Romans had three supreme deities—Jove who ruled the skies, Neptune the seas, and Pluto the infernal regions. There was, moreover, a host of other gods and goddesses, who found a local habitation in the Pantheon. The Papacy stepped in, kicked out the old gods, and in their steads raised the Calendar of Saints, who, in their lives do not appear to have been more reputable beings than Hercules and Company. Venus gave place to the Virgin Mary. The Pontifex Maximus, the Pope of Ancient Rome, never thought to dethrone Jove. Our amiable and wise Papa Pio Nono, however, has resolved to put an end to Jehovah. He resolves that he shall be acknowledged to be greater than God himself. The great trinity of deities is now to be the Pope, the Devil, and God. Verily this is a wondrous age.

The Papacy we may look upon, according to human reason, as being in its last stage of dotage, "Sans everything." Sense has left it. It is but a wreck of the past, a ruined mind in a ruined body; a church sitting uneasily upon the points of bayonets, amid the wreck of the former mistress of the world; a worn-out lion, impotent to strike, but yet mumbling forth curses from between its toothless jaws. The will is still strong to destroy, but the eye is dim and the claws are broken. Heavily it draws its breath, and the end is not far off. With its expiring breath it denounces Freemasonry, curses its devotees who attend Masonic balls; even on one occasion refused Masonic Charity!!

Freemasonry is daily growing in strength and stature; her children are found in every land, and in every land find a welcome and a home. Founded on truth, the waves of error but beat upon rocks to fall back broken on the sea of sin. The great and noble are leaving Rome, and the great and noble are joining Freemasonry.

Papacy is the stagnant pool from which arise poisonous exhalation, deadly to life, and producing a desert out of a garden of roses.

Freemasonry is the broad flowing river upon whose banks rise the goodly towns, and whose waters bear rich argosies to other nations.

The one worships the Creature, and the other the Creator.

A little bird whispers from Rome that if the dogma of the Papal infallibility is carried, Pius has a fresh thunderbolt forged for our unfortunate Masonic heads. The light is to be quenched on our altars, and the water to dry up in our cisterns. The sooner we melt our jewels into monstrosities, and convert our scarves into stoles the better. Yet there may be some Papistic careless individual among us who echoes the sentiment of this writer, "Diabolus curat?" Very much so. A. O. H.

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

Original Correspondence.

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

THE POWERS OF A GRAND MASTER.
(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The letter of "J.B." of date 11th December, calls attention to facts of great importance as to the conduct of the Grand Lodge of Scotland. They do not, however, in the least degree affect the views expressed in my article, to which he refers, and which appeared in the columns of *THE FREEMASON*, as to the powers of a Grand Master. However much a Grand Master may have exceeded his powers, and however much a Grand Lodge may have submitted to him, the question as to his legitimate powers remains the same, and Freemasons are only the more imperatively called to consider it, that they may vindicate their rights, and put an end to an assumption of despotic authority inconsistent with them. In my article on the Powers of a Grand Master, I showed the extent and limits of his powers, in accordance with the Landmarks and Laws of the Order; and no facts, such as those stated or referred to by your correspondent "J.B.," can change my opinion on this subject.

I believe it to be true, however, as your correspondent states, that at the last quarterly communication of the Grand Lodge of Scotland in November, the Grand Master refused to allow a question to be brought in by a member, although the proposal to introduce it was supported by the signatures of upwards of three hundred brethren. I am sorry to add, that when the brother who attempted to introduce this question began to speak, another brother, who had brought a dog with him into the Grand Lodge, teased the dog so as to cause it to bark, that the speaker might be annoyed and interrupted by the noise. This most unbrotherly and un-Masonic conduct was not checked by the Grand Master, who certainly would not have exceeded his prerogative in checking it, and even, if necessary, in causing both the dog and its master to be turned out of the lodge.

I believe it is also true, as "J.B." states, that a protest from a lodge was rejected by the Grand Master, who would not permit it to be read, and would not even hear it, although the protest was that of a lodge perfectly unanimous, and consisting of about 800 members, and the Master of the lodge, supported by his two Wardens, appeared to present it. When he attempted to do so, he was at once put to silence by the Grand Master, who exclaimed "Sit down, sir," and declared that he would not permit a protest either to be read or received.

The object was one of importance. It related to the appointment of a dignified office-bearer, against whom a complaint had been made in due form, some time previously, on account of alleged grave transgressions not only of Masonic law, but of the laws of the land, and of the moral law. The office-bearer of Grand Lodge was, in fact, accused of crimes well-known to nearly the whole of the Masonic Fraternity throughout Scotland and England. It is not wonderful that members of the Grand Lodge should object to the continuance in office of a brother charged with grave offences, nor that lodges subordinate to Grand Lodge, and brethren throughout Scotland should express their disapprobation of it. It is wonderful, on the contrary, that he should be shielded and protected by the Grand Lodge and the Grand Master, that he should be re-elected to his office, as he has recently been, and that all attempts to bring the subject fairly under the consideration of the Grand Lodge should be frustrated by the exercise of an absolute and despotic authority on the part of the Grand Master. I take it for granted that the Grand Master could not have acted as he has done, in suppressing the expression of the opinions and feelings of the brethren, who feel the existence of such charges against a high office-bearer to be a reproach to the Order, unless he were supported by a majority of those present in the Grand Lodge at the time. This is not a pleasant consideration, however, in reference to the present condition of the Masonic body in Scotland. That the Freemasons of Scotland, generally, abhor such crimes as have been laid to the charge of the brother in question, cannot for a moment be doubted. But there is something far wrong when their expression of their feelings on this subject is prevented in the Grand Lodge, and when, as if in contempt of it, the brother accused is re-elected to his office, and maintained in all its honours. The fault, however, is not in the Masonic body generally, but in the Grand Lodge itself, which does not fairly represent the brotherhood, notwithstanding the power that it has over it, and in its own meetings is governed by a mere clique, the proceedings of which may be preconcerted, as has, indeed, been the case.

Nothing can be more contrary to the principles of Freemasonry than this countenance given by the Grand Lodge of Scotland to violations of the moral law and of the law of the land, such as have been

already mentioned. I say, the countenance given to them, because, even if the accused brother be perfectly innocent, the accusation has been made and no investigation has taken place, but every attempt to procure an investigation has been resisted. This may be the only method by which it is possible to screen a guilty man; but it is not thus that an innocent man would wish his case to be treated, and it is not thus that Freemasons can wish such a case to be treated, deeply concerning, as it does, the honour of their Order. We are bound as Freemasons to the strictest observance of the moral law and of the law of the land; it behoves us to see to it that the voice of the whole brotherhood be ever heard in support of both. What then is to be said, or what is to be thought of the Grand Lodge of Scotland by its actings signifies or seems to signify approval of conduct by which both are grossly violated? And this must be admitted to be the case, when a brother accused of such violation of both divine and moral law, is screened from the very investigation of the charges brought against him; and whilst they are still uninvestigated, is re-appointed to an important and dignified office, as one in whom the Grand Lodge has the most perfect confidence, whom it delights to honour, and whose name, as enrolled in its list of office-bearers, it thinks honourable to itself. I have read in the Sermon on the Mount (Matthew, v., 19) these words—"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Here, the teaching men to break a commandment is represented as even worse than the breaking of it. A man may, under the pressure of temptation, break a commandment, but to teach men so is a more deliberate thing, and for which even the excuse of temptation cannot be pleaded.

But to take another view of the subject, which also is suggested by the letter of your correspondent "J.B.," the assertion of a despotic authority by the Grand Master is utterly contrary to the landmarks and to the very first principles of Freemasonry. We meet in a lodge or Grand Lodge as brethren, bound, indeed, to pay high respect to those whom we have elected to high office, and especially to the Master, or the Most Worshipful Grand Master, whom we are bound to obey in all things proper to their office, and to support in their exercise of authority so long as they keep within the limits of the authority conferred upon them by the laws of the Order. Liberty and order, brotherly equality and reverence for constituted authority are beautifully enjoined in the Masonic system. But if a Master or a Grand Master exceeds his powers, forgets what is due to his brethren and acts in contravention of the laws, and even of the ancient landmarks, it is no longer the duty of brethren to obey, but it is their duty to use all suitable means for putting a stop to such usurpation and unmasonic despotism. In a lodge an appeal ought to be made to the Grand Lodge; in the Grand Lodge itself a protest ought to be made, and if, in an unwarrantable exercise of arbitrary power a Most Worshipful Grand Master should refuse to receive or permit such protest, and should be for the moment countenanced in this by subservient brethren constituting the majority of the meeting, yet I believe his success can be only temporary, and that the discussion of the subject amongst Freemasons throughout all parts of the country will soon bring him to a better sense of his responsibilities and duties, of the extent and limit of the authority which he really possesses, and of the purposes for which it is to be exercised. He will certainly be brought to know that he is not in a position like that of the Emperor of Russia, or of the General of the Order of Jesuits, but rather like that of a Constitutional Sovereign, or the President of a Republic. It is a question of time merely, but it certainly cannot be a long time till the principles of Freemasonry are vindicated, and the rights of the brethren established.

"J.B." asks—"If the Grand Lodge wilfully neglect 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?" It is a very serious question, but one which I have no hesitation in answering. The obligation of obedience ceases, for there are mutual obligations, and the disregard of obligation on the one side necessarily annuls it on the other. Lodges subordinate to the Grand Lodge and individual members of the Grand Lodge are entitled to renounce their allegiance to the Grand Lodge. This is not, however, to be hastily done, and not until all proper means of redress have been used, and used in vain. No lodge and no brother could be warranted in renouncing allegiance to the Grand Lodge because of a single act of unmasonic despotism or violation of a landmark, however great for the time being the wrong done. It is only if such conduct is

persevered in on the part of the Grand Lodge, and if redress perseveringly sought by proper means is sought in vain, so that further effort to procure it seems hopeless, that this extreme step may with propriety be taken. Circumstances may be imagined in which it ought to be taken as the only means left of vindicating Masonic principles rights and privileges, the only means of maintaining the honour of the Order, and of exhibiting its principles to the outer world in their purity and excellence. Such circumstances, however, I would fain think, are not likely to arise; and they are perhaps less likely to arise in the present than in any former age, the means of communication being so abundant throughout the country, and, indeed, through the whole world, and general opinion more easily expressed than heretofore, being more likely to produce a speedy and salutary effect even on those who hold the highest positions.

Of this I think the members of the Grand Lodge of Scotland and the Most Worshipful Grand Master may rest assured, that honourable men do not enter the Brotherhood to be slaves, they will not submit to be snubbed and put to silence, when they attempt to exercise their unquestionable Masonic privileges in introducing questions or making protests. Let it be but understood that such are the rules on which a Lodge or Grand Lodge is conducted, and the very men whom we would wish to see joining the Brotherhood will refuse to do so. The only candidates for admission would be the meanest of lackeys and footmen, or those who are worthy to associate with them. Such is not, however, the character of Freemasons in general; they are free men, peaceable, obedient to the laws, and zealous to maintain them; loving order, but also loving liberty, and resolute to maintain their rights, whilst they seek not to exceed them in anything, and are ready to pay due respect to all constituted authority whether within their own body or in the nation to which they belong.

I remain, dear Sir and Brother,
Yours fraternally,
CIPES.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I wish you most fraternally a happy new year, and while congratulating you on your past success, I also welcome the announcement that *THE FREEMASON* for 1870 is to be greatly improved, both in paper and printing. At the same time I sincerely trust, that the improvement will extend to the "tone and type" of certain correspondents; most especially do I hope this will be the case with "Leo." At present he evidently considers his name as entitling him to roar down every one. I look upon his writings as decidedly unmasonic, and for these reasons, he is far too personal, expresses himself not only in an unfraternal, but at times even an abusive manner; he also interferes with business that does not concern him, vide his letter headed "Gross Intolerance"; and above all, in his misguided zeal he is working incalculable mischief by endeavouring to throw doubt and discredit on our ancient landmarks.

His letters hitherto have destroyed, as far as I am concerned, nearly all the pleasure and interest I should otherwise have derived from the journal of our Craft, and I do pray that with a new year, he may become both more polite and more discreet.

Having thus expressed my feelings on the subject, I shall not again trouble you on the same matter, so if "Leo," as is possible, takes offence and growls, it will draw no answer from

Yours fraternally,
ECHO.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER.—Two weeks ago I wrote you a letter, urging that if a portrait of our M.W.G.M. be painted for the Grand Lodge of England, the selection of the artist should not be a "hole-and-corner" affair, but be entrusted to a competent committee, so that an artist of well-known fame, might be chosen to delineate for posterity, a likeness of our G.M. worthy of the Craft, of the man, the place, and of art itself. Are these conditions at present fulfilled? By not acting on my former letter much valuable time has been lost. But still there remains the opportunity for *THE FREEMASON* using whatever influence it has in a worthy cause.

Yours fraternally,
P. 18.

[Reply next week.]—ED. F.

A QUERY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Should Freemasons at their festivals, toast H.R.H. the Prince of Wales as a Mason; if so, where should his name appear on the toast-list?

A PROVINCIAL BROTHER.
[Reply next week.]—ED. F.

ROYAL ARCH MASONRY.

(To the Editor of The Freemason.)

MR. EDITOR,—Is not uniformity in the ritual of the Royal Arch equally as desirable as in Craft Masonry, and should not both when speaking of matters of history render them correct?

The writer attends a Chapter of Instruction, which he believes to be the longest established of any one now meeting in London, and where two of the most esteemed and popular Royal Arch Preceptors, of great ability and kindness, deviate from each other in the ritual, which has caused most of the oldest and most accomplished members to discontinue their attendance, and I feel sure it must be a matter of regret to every well-disposed Mason, and furnish good argument for "Uniformity in the Ritual."

And as the entire ritual of Masonry is founded on Biblical history, I humbly submit the task is by no means difficult, if we only bring unprejudiced minds, and "a little logic" to our aid, and refer to the bible for ourselves. For instance, if we are told, the first, or Holy Lodge was holden A.L. 2515, two years after the Exodus of the children of Israel from their Egyptian bondage, and we find (Exodus, chap. 12, ver. 3, that they left Egypt on the 15th day of the 1st month, A.L. 2513), and (Exodus, chap. 40, ver. 17, the Tabernacle was consecrated in the 1st day in the 1st month. A.L. 2514.), then it must be fourteen days less than twelve months, and not two years after the Exodus, and Bishop Patrick in his commentary holds this view, and he is held to be correct by other commentators.

Again, one Preceptor says, the ribbon worn by the companions "is composed of the principal colours with which the veils of the Temple and Tabernacle were interwoven, and another says "they were composed of two of the principal colours, and we find (Exodus chap. 36, ver. 35—"And he made a veil of blue and purple and scarlet") (2 Chron., chap. 3, ver. 14, He made the veil of blue and purple and crimson) so it appears correct to say they were composed of two of the principal colours, and we invest the three principals in blue, purple, and scarlet, and the jewel of office worn by principals and officers and also by past principals is suspended to a crimson collar. It would not be much trouble to read the last verse 2 book Chron. to enable us to render the proclamation of Cyrus, King of Persia, correct.

Again, one party will not speak of Hiram at all times as Hiram Abif, because the name does not appear in the Bible. This is an instance in the writer's opinion where to be half right is to be altogether wrong, for we read (2 Chron., chap. 4, verse 16)—"The pots also and the shovels and the fleshhooks, and all the instruments did Hiram his father make to King Solomon for the House of the Lord of bright brass." Now as Solomon was the son of David, how could Hiram be his father? Hiram is called father by the King of Tyre (2 Chron., chap. 2, verse 13), but according to the common acceptation of the word, Hiram was neither father of the one nor of the other.

Here, then, we require a biblical dictionary, and referring to Calmit's, we find the word "Hiram" signifies high intelligence, and referring to the word "Father" we find AB is the Hebrew root of the word father, and that the termination of the word alters its meaning from natural father to father or head, or chief of a people, a place, a profession, a society, &c. "Hiram was called father by the King of Tyre and even by King Solomon, because he was the principal of his workmen, and the chief director of their undertakings." But if we say Hiram the widow's son, we deprive the words of their symbolic meaning, and of all logical connection with our "system of morality veiled in allegory, illustrated by symbols." But the expressions, Hiram Abif, and Hiram his father, have the same symbolic meaning in this instance.

But worse than all, we are told, "Jehovah" is the "incomprehensible" name of God, it signifies "I am that I am," &c., but I ask how we know it is the name of God, or what it "signifies" if it is incomprehensible? The very language we use in connection with the word is taken from our most eminent divines and commentators, to show it is the most "comprehensible name of God" (see Calmit's Dictionary), "Patrick's Commentary" or D'Oyly and Mant's Bible with practical notes. I could adduce many other instances that require correcting, but I prefer to ask our acknowledged leaders, to "meet and agree" of their own accord, and not continue to lay themselves or their workings open to reasonable objection.

S. G. F.

Franklin was an observing and sensible man, and his conclusions were seldom incorrect. He said, "A newspaper and a Bible in every house, a good school in every district, all studied and appreciated as they merit, are the principal support of virtue, morality, and civil liberty."

RED CROSS OF ROME AND CON-
STANTINE.INAUGURATION OF SAINT ANDREW'S
CONCLAVE, No. 15.

The interesting ceremony of adding another branch to the ancient tree of chivalry, as represented by the Red Cross Order, took place on Thursday, the 23rd ult., when the St. Andrew's Conclave, was formally inaugurated at the Terminus Hotel, Cannon-street, under peculiarly favorable auspices. It may be mentioned that some time ago, about a dozen brethren in Edinburgh, were received into the Order by an English Inspector General, but owing to unfortunate differences amongst themselves to which it is unnecessary to allude at greater length, the projected formation of the St. Andrew's Conclave in the Scottish metropolis, was suspended by the Illustrious Chief of the Order, Lord Kenlis, who finally determined to issue the charter to several distinguished brethren in London, who were desirous of establishing a new conclave, under the leadership of Bro. Raynham W. Stewart who is ever foremost in every good work.

After two preliminary meetings, the inauguration was fixed for the 23rd ult., when the following Knights assembled to do honour to the occasion: V.E. Sir Knt. Raynham W. Stewart, 18°, G. A. Herald, M.P.S. Des.; R. Kenyon, V.E. Des.; F. Binckes, 30°, Captain Clifford Henry, 18°, W. H. Hubbard, G. Treas.; W. Jones, Sig. Rosenthal, 32°, and J. C. Dawson, founders; Col. F. Burdett, 32°, G.S. Gen., Ins. Gen. Middlesex; R. Wentworth Little, 18°, G.R. Ins. Gen., Surrey; J. G. Marsh, G.A. Ins. Gen., Essex; H. Parker, G.O.; G. Kenning, P. Sov., Premier Conclave; S. G. Foxall, P. Sov. (6); D. R. Still, V.E. (2); Ill. Sir Knt. John Hervey, G.H. Chancellor; and several other eminent members of the Order were unable to attend owing to prior engagements.

The conclave was opened by Sir Knt. Little, and the minutes of the preliminary meetings having been confirmed, Sir Knts. Stewart and Kenyon were inducted into their respective chairs as M.P.S., and V.E. Ballots were then taken for seven candidates named on the agenda paper, when the following six being in attendance, were most efficiently installed by the M.P.S., who upon this the first occasion of his presidency, showed clearly that he had studied the ritual, and was determined to render it with due solemnity.

Bro. Frederick Adolphus Philbrick, Q.C., of the Old Dundee Lodge, No. 18.

Bro. Simeon C. Hadley, W.M., Constitutional Lodge, No. 55.

Bro. Donald Dewar, 18°, of the Lodge of Antiquity, No. 20.

Bro. William Roebuck of the East Surrey Lodge of Concord, No. 463.

Bro. George Lambert 30°, P.G.W., Hert's, P.M., Percy Lodge, No. 198.

Bro. Jas. Percy Leith 18°, P.G.C. Bombay, P.S.W. Lodge of Antiquity, No. 1, and Treas. St. George's Lodge, No. 549, Bombay.

Upon the conclusion of the ceremony of installation the Knights filed out of the chamber, and re-entered in procession, preceded by Sir Knt. Binckes, as G. Marshal, for

THE INAUGURATION.

Sir Knt. LITTLE then took the chair, and was admirably assisted during the impressive ceremonial which followed, by Sir Knt. Marsh, as Prelate, and Sir Knt. Parker, as Organist. This important rite of dedication was concluded with the mystic libation as an emphatic pledge of adherence to those principles which are the strength and glory of the Order.

The following officers for the ensuing year were then appointed by the M.P.S., E. Sir Knt. Kenyon, V.E., named in the charter: F. Binckes, S.G.; W. Jones, J.G.; S. Rosenthal, H.P.; R. Kenyon, Treas.; W. H. Hubbard, Recorder; Capt. C. Henry, Prefect; J. C. Dawson, Herald; J. Gilbert, Sentinel. The conclave was closed, and the chevaliers adjourned to the banquet hall, where a sumptuous dinner was provided. Among other toasts that of "The newly-installed companions-in-arms" elicited great applause, and splendid speeches from Sir Knts. Philbrick and Leith, the last named gentleman who is a nephew of the esteemed Grand Treasurer of Grand Lodge, Bro. S. Tomkins, especially announcing his determination to form a conclave in Bombay.

Col. BURDETT responded for the visitors, and the health of the M.P.S. was enthusiastically drunk, upon the proposition of Sir Knt. Binckes, who expatiated in warm terms upon the many kindly qualities of Sir Knt. Stewart.

After a most pleasant evening, enlivened by the musical and vocal abilities of Sir Knts. Parker, Marsh, &c., the Knights separated.

OPENING of a NEW MARK MASTERS'
LODGE AT STOWMARKET.

On Wednesday the 15th inst., the opening and consecration of a new Lodge, No. 105, The "Freeman," took place at the Town Hall, Stowmarket. There was a large assembly of brethren from Ipswich, Norwich and other places. The lodge was opened at three o'clock by Bro. F. Binckes, Grand Secretary, G.L.M.M., assisted by Bro. Rev. R. N. Sanderson, P.M., 70, Grand Chaplain, G.L.M.M., as S.W., and Bro. Rev. J. J. Farnham, P.M. 90, as J.W., after advancing Bro. Spencer Freeman, (after whom the lodge is named) the consecration was commenced: Bro. A. J. Barber, 70, Provincial Grand Organist, Suffolk, presiding at the harmonium and leading the music. Bro. F. Binckes then beautifully conducted the ceremonies. Bro. Sanderson delivered a special oration for the occasion and also the consecration prayer. The three P.M.'s carrying the consecrating vessels were Bros. Binckes, Farnham and Townsend, and the censer with incense, in the after part of the ceremony, by Bro. Sanderson. The consecration having been completed the installation of Worshipful Master took place, when Bro. Fredk. Long, was duly installed into the chair as first Master of the lodge. He appointed his officers amongst whom were Bros. Geo. S. Golding, S.W.; F. Betts, J.W.; E. Warner, M.O.; C. H. Woods, S.O.; Spencer Freeman, Treasurer.

After several brethren had been proposed as candidates for advancement and joining members the lodge was closed in due form and the brethren adjourned to the Fox Hotel, where a sumptuous banquet had been prepared.

After the cloth was removed the Chairman gave the following toasts, which were duly honoured:—

"The Queen and Mark Masonry." "Bro. H.R.H. the Prince of Wales and Royal Family." "The M.W. the Grand Master and R.W. the D.G.M. of Mark Masons of England." "The Grand Chaplain of England, M.M.," responded to by the V.W. Bro. R. N. Sanderson in a very eloquent speech. "The Grand Secretary of England, M.M.," was most ably and at some length responded to by Bro. F. Binckes. "The Past and Present Grand Officers of M.M. England" was responded to by Bro. C. T. Townsend, P.G.S.D. England. Bro. Sanderson then gave "Success to the Freeman Lodge," to which Bro. Fredk. Long, the W.M., responded. "The W.M.'s and P.M.'s of other Lodges" was responded to by Bro. Farnham of the Sirius Lodge. Bro. Binckes then, in a flattering speech, proposed the health of Bro. Spencer Freeman, and alluded to the great services both him and his deceased brother had rendered to masonry. Bro. Freeman replied. The health of "the Visitors" was then given by the W.M., and responded to by Bro. Simpson, S.W., Walpole Lodge, Norwich, and Bro. Westgate, S.W., Albert Victor Lodge, Ipswich. Bro. Binckes responded to the "Masonic Charities," and a subscription was made at the table, conferring two votes on the W.M. of the Freeman Lodge, and handed over to Bro. Binckes. Bro. Farnham proposed "Success to the Albert Victor and Walpole Lodges," alluding very happily to the great aid both these lodges had rendered their Stowmarket brethren in forming the new lodge; Bros. Sanderson and G. C. Stevens responded, and, after the "Lodge Officers" had been proposed by Bro. Sanderson and responded very ably to by Bros. Golding and Betts, the Tyler's toast was given, and the happy party broke up.

In addition to those whose names appear above, there were a large number of brethren present, amongst them being Bros. A. M. F. Morgan, Hy, Mason, J. Dunsford, J. Marshall, from Norwich; Cuckow Oliver, J. A. Pettitt, Cresswell, Pettitt, jun., &c., from Ipswich.

It may be mentioned that the entire furniture of the lodge has been presented by various brethren who are anxious to further the interests of Mark Masonry in East Anglia.

The beautiful oration, delivered by Bro. Sanderson, he has consented to publish, at the request of Bro. Binckes, and the unanimous desire of all the Mark Masters who had the pleasure of hearing it.

ALTERATIONS IN STREET NOMENCLATURE.—The Metropolitan Board of Works has directed the following alterations to be made in metropolitan street names:—Balmain-street and Fryton-street, Hornsey-rise, to be re-named Orleans-road and Cromartie-road respectively; Blackstock-lane, Finsbury-park, Islington, to be re-named Blackstock-road; Gipsy-lane, Islington, to be re-named Mountgrove-road. The line of thoroughfare extending from New Blackfriars-road to the Mansion-house to be called Queen Victoria-street:

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Lodge of Israel, No. 205.—At the usual monthly meeting of this flourishing lodge, held on Tuesday, the 28th ult., the ever-courteous Bro. Chamberlin, the W.M., in his usual impressive and effective style initiated into our mysteries Messrs. Boalwright, Whitley, Richardson, Ward and Milton; and passed to the second degree Bros. Donald, Deacon, Richardson, and Collins; and conferred the honour of M.M. on Bros. Mawby and Betjemann; in his rather heavy duties he was most efficiently supported by his officers, namely: Bros. M. J. Emanuel, S.W.; H. M. Harris, J.W.; A. M. Cohen, P.M. Sec.; T. W. Turner, S.D.; Van Denbosch, J.D.; A. Hogard, I.G.; with P.M.'s J. Lazarus, C. Coote, S. W. Harris, O. H. Harris, W. Littaur, and Saqui, Organist. Bro. M. J. Emanuel was elected W.M., and Bro. Vesper, P.M. 95, Tyler for the ensuing year. It was proposed, seconded, and carried unanimously that a P.M. jewel of the value of ten guineas be presented to the W.M., as a memento of the very efficient and courteous manner in which he has so ably discharged the duties of his high office during the year. At the conclusion of the business the brethren adjourned to Bro. Hart's splendid banquetting room, where he supplied them with one of his excellent and elegant banquets, aided by a liberal supply of capital wine. As usual at this hospitable lodge there was a numerous attendance of visitors, including Bros. F. Walters, W.M. 871; H. M. Lurg, P.M. Joppa; a Brother from the Kensington Lodge, U.S., &c., &c.

Panmure Lodge, 720.—The usual monthly meeting of this suburban lodge, was held at the Railway Hotel, Balham, on Monday evening, the 20th ultimo. The W.M. Bro. John Baptist Wolpert, in the Chair, ably supported by his officers. Among the brethren were Bros. John Thomas, P.M., Treasurer; Young, S.W.; Huntley, J.W.; W. P. Moore, Sec.; Poore, J.D.; Payne, I.G.; Hodges, Withall, Lilley, Dr. Bringloe, Caines, Thornton, Easte, and others. The two last named Brethren after the usual interrogatories took their respective degrees, the former that of M.M. (the W.M. giving the traditional history), and the latter that of F.C. Refreshment followed labour, and a pleasant evening was brought to a close by the W.M. singing the Masonic refrain, "Happy to meet, sorry to part."

Whittington Lodge, No. 862.—A meeting of this lodge was held on Monday, the 20th instant, at Auderton's Hotel, Fleet-street, under the presidency of the W. Master, Bro. James Weaver, who was supported by Bros. S. S. Davis, S.W.; J. Salsbury, J.W.; J. Brett, P.M., Assist. G. Purst.; J. G. Thompson, P.M., Treas.; R. Wentworth Little, P.M., Sec.; W. F. N. Quilty, P.M.; D. J. Davis, P.M.; A. Frickenhaus, J.D.; W. F. Smith, P.M., 177, I.G., and about twenty other brethren, including the following visitors, Bros. R. Tanner, W.M., 177; F. Walters, W.M. 871; J. N. Defries, P.M., 185; Hatfield, 382; and a brother of a Lodge in Germany. The business of the evening was performed in a most painstaking and impressive manner by the W.M., who initiated Mr. F. Moll, passed Bro. L. Alut, and raised Bros. Schnegelsberg and Walthier. The new silver jewels for the officers were delivered to the brethren holding office, and a vote of thanks to Bro. Brett, was recorded on the minutes, for the trouble he had taken in the matter. Upon the proposition of Bro. Treasurer Thompson, various amendments in the By-laws of the Benevolent Fund were agreed to, and the lodge having been closed, the brethren adjourned to the banquetting room, under the gavel of the W.M., who presided at the festive board with the same success that had attended his exertions in the lodge. Bros. Walters and Defries responded for the visitors, and expressed themselves highly gratified at the cordial reception they had experienced from the lodge.

PROVINCIAL.

HULL.—Humber Lodge, No. 57.—This important lodge met on Monday, the 20th ult., for the election of officers. Bro. John Wilson, W.M., Prov. G.S.D., in the chair. There was a large attendance of members, and Bro. Wm. Needler was duly elected Worshipful Master for the ensuing year by a large majority. Bro. John Fountain, P.P.G. Sword Bearer, was elected Treasurer to the lodge. Bro. John Love Seaton, P.M., P.P.G.S.D., Treasurer to the Benevolent and Pension Fund; Bro. Wm. Day Keyworth, P.M., P.P.G. Sup. of Works, Treasurer to the Poor Box Fund and Almoner; and Bro. Wm. Johnson, Prov. Grand Tyler, Tyler. The installation took place, at the Masonic Hall, Osborne-street, on Monday the 27th ult., Bro. Wilson, W.M., P.G.S.D., in the chair. Present, Past Masters of the lodge:—John Walker, I.P.M., P.G. Sup. of Works; Michael Wrangles Clarke, P.P.G.J.D.; Wm. Banks Hay, P.P.G.D.C.; John Coatsworth, P.P.G.S.D.; William Day Keyworth, P.P.G. Sup. of Works; Robert Johnson Chaffer, P.P.G.D.C.; Bros. George Hardy, W.M. (250), and P.G.S.D.; James Todd, W.M. (1010); and a large attendance of brethren. The lodge was opened at four o'clock in due form and with solemn prayer, the minutes of the last regular lodge were read and confirmed, the W.M., Bro. Wilson, then stated that they had met that day according to ancient custom to install the W.M. for the ensuing year, and he called upon Bro. John Pearson Bell, J.D., P.M. (57), and D.P.G.M. for the Province to act as the Installing Master, when Bro. William Needler, the W.M.-elect was duly installed in a very impressive and able manner. He then appointed his officers as follows:—Bros. William Hearfield Bee, S.W.; Morris Haberland, J.W.; Henry Tooser, S.D.; Alfred Wheatly Ansell, J.D.; Jonathan West, I.G.;

William Johnson, Tyler; George Gawthorn, Asst. Tyler; James Walker, Henry Preston, and William Thornton, Stewards; George Dean Story, Organist; Jonathan Field, Asst. Organist; and Joseph Perry Blackwell, Sec. The W.M. then proposed, and P.M. Bro. Walker seconded a vote of thanks to the D.P.G.M., Dr. Bell, for the able and impressive manner in which he had performed the duties of installing master, and for his kindness on all occasions in assisting to promote the good and welfare of Freemasonry in the Province of North and East Yorkshire, which was carried unanimously. P.M. Dr. Bell in reply, said it always gave him the greatest pleasure to do all he could to further the interests of Freemasons in general and of this Province in particular, as an old Past Master of the Humber Lodge he felt great interest in its prosperity. P.M. Bro. W. D. Keyworth begged permission to call the attention of the brethren to the great loss the Craft generally and this lodge in particular had sustained in the lamented death of P.M. Bro. Bethel Jacobs, P.P.S.G.W.; his funeral would take place on Wednesday, the 29th inst., and he felt sure many of the brethren would attend to pay a last mark of respect to one who was so universally respected throughout the whole town. The D.P.G.M. also drew attention to our departed brother's amiable qualities, it was then proposed that a vote of condolence be forwarded from the lodge to his family, deeply sympathising with them in their sad bereavement; it was seconded and carried unanimously. The lodge then was closed in due form with solemn prayer. The brethren met again at six o'clock at Bro. John Wilson's, London Hotel, Queen-street, where a sumptuous banquet was prepared. The W.M., Bro. William Needler presided, supported by the W.M. of the Minerva (250), and the W.M. of the Kingston (1010), the I.P.M., Bro. Frederick John Wilson and several Past Masters of the Humber Lodge. After the cloth was removed the usual loyal and Masonic toasts were proposed and responded to in a way characteristic of Masons, the past and present state of the lodge was amply illustrated by the several speakers. It stood now one of the first Craft lodges in the Kingdom, with a Masonic Hall fitted with all the requirements of so large and important a lodge; its lodge-room, banquetting hall, library, preparing and other rooms, steward's pantry, cooking kitchen, and Tyler's residence, last, but not least, it had a funded property of nearly £4,000 for the benefit of its members. The immediate Past Master, Bro. John Wilson, was highly and deservedly complimented for the very able and efficient manner in which he had conducted the affairs of the lodge for the past year, he had been enabled to carry out some important and valuable alterations and improvements in decorating and ventilating the banquet hall; the lodge had, through his instrumentality, obtained a fine copy in oil of the portrait of Her Most Gracious Majesty the Queen, painted by Bro. John Chapman from a picture in Trinity House, at Hull, by Sant. The other Past Officers of the lodge also received a well-merited acknowledgement of their very efficient services. The newly-appointed officers have been selected for their worth and personal merit, and there is every reason to hope that the interests of the lodge will not suffer in their hands. At the annual gathering of the lodge there is one toast on the list rather out of the usual way, namely, "The Founders of the Humber Lodge," few if any now remain; it is generally drunk in solemn silence, but their memory is ever green, to them is due the unexampled prosperity of the lodge. Most of the speeches were full of the true Masonic spirit—brotherly love. After a delightful evening the brethren separated at an early hour, in peace and harmony.

WARRINGTON.—Lodge of Lights, No. 148.—This ancient Lodge celebrated its annual festival on St. John's Day. The installation of the W.M.-elect, Bro. William Smith, took place previous to the banquet, and was conducted by Bro. John Bowes, P.M., Past Prov. G. Reg. of Cumberland and Westmorland. We hope to give a full report in our next issue.

DEWSBURY.—Lodge of the Three Grand Principles, No. 208.—The regular monthly meeting of this lodge was held in the Masonic Hall, on Thursday, the 16th ult., there was a very good attendance of members, amongst those present were Bro. James France, W.M.; R. J. Critchley, S.W.; Albert H. Kirk, J.W.; John Wilson, J.D.; John Haigh, I.G.; James Hunter, I.P.M.; William Audsley, P.M., Treas.; Benj. Oates, P.M., Sec.; R. R. Nelson, P.M., and P.G. Sec.; L. A. Shepherd, P.M.; Henry Day, P.M.; John Spiking, P.M.; Chas. E. Rhodes, P.M.; John Rhodes, P.M.; B. Exley, P.M.; Benjamin Blakeley, P.M. (827); and Bro. Watts, E. T. Oates, James Cardwell, Paterson, Thornton, Wilkinson, Crowther, W. H. Rhodes, Radcliffe, Alfred Pike, and George Whitehouse; the visiting brethren were John Royle, P.M. (258); John Kirk, P.M. (521); Mark Newsome, P.M. (827); John Armitage, P.M. (827); W. Richardson, P.M. (827); Thos. Chadwick, Sam Hardcastle, and L. A. Custance. The minutes of the last regular lodge were read and confirmed. The principal business being the installation of Bro. James Cardwell, the W.M.-elect. A board of installed Masters being formed, the installation ceremony was performed by Bros. Henry Day, R. R. Nelson, and John Spiking, after closing the board of installed master and resumed into the 3rd degree, the M.M.'s were admitted, Bro. Cardwell was proclaimed the W.M. for the ensuing year, and the brethren saluted him. The lodge having been resumed to the 1st degree, the W.M. appointed the following officers—A. H. Kirk, S.W.; Richard Nowell Halliwell, J.W. (but from a severe domestic bereavement, the death of a child, Bro. Halliwell was not present to be invested; Benjamin Oates, P.M., re-appointed Secretary; Wm. Audsley, P.M., Treasurer invested; Thos. Wells, S.D.; Frank Aked, J.D.; Joseph Radcliffe, I.G.; and Bros. Watts, Paterson, Rhodes, and Thornton, Stewards; Albert Winch, Purveyor. The other business being that the Festival of St. John be celebrated on the 30th December. The Lodge

Committee was formed, and Bro. Henry Day elected a member of the Charity Committee. The lodge was closed in peace and harmony at 8.30 p.m., when the brethren assembled in the supper room, where a plentiful refreshment awaited them; after the cloth was removed, the usual loyal and Masonic toasts were proposed and heartily responded to; the following toasts were also given—"The W.M." by Bro. James France; "The Visitors," by Bro. Hinchliff, P.M.; "The Wardens," by the W.M.; "The Rest of the Officers," by Bro. Kirk; "The P.M.'s," by Bro. R. J. Critchley, and responded to by Bro. H. Day, &c., &c.

IPSWICH.—St. Luke's Lodge, No. 225.—Special meeting, 15th December, 1869. Present—Bros. J. Whitehead, P.M., as W.M.; J. Turner, P.M., as S.W.; C. Byford, J.W.; A. Barber, Sec.; T. Prentice, S.D.; W. Lewis, J.D.; Skinner, I.G.; C. Godball, as Tyler; C. Davy, P.M.; P. Whitehead, P.M.; G. Dance, and R. Dance. The lodge was opened with solemn prayer, and Bro. R. Dance, was afterwards passed to the degree of F.C. The ceremony, charge, working tools, and lecture on the tracing board being very ably given by J. Whitehead P.M. The lodge was then closed in harmony, and the brethren retired for refreshment; the evening being much enlivened with loyal and Masonic toasts, songs, recitations, &c., &c.

HYDE.—Industry Lodge, No. 361.—On Thursday afternoon, the 16th ultimo, the usual monthly meeting of this lodge, was held at the Norfolk Arms Hotel, the W.M. Bro. Beriah Cooper, in the chair, the minutes of the last meeting were read and confirmed, the lodge was severally opened in the 2nd and 3rd degrees. Bro. Cooper, then presented Bro. H. Molyneux, the Worshipful Master elect, before the lodge, to hear the ancient charges and regulations read by Bro. S. N. Brooks, Sec. After which all the brethren below the chair retired, and a Board of Installed Masters was declared, Bro. H. Molyneux was then duly installed as W.M. of the Lodge for the ensuing twelve months, in a very efficient and impressive manner, by Bro. Joseph Graham, P.M., Duke of Athol Lodge, No. 210 Denton. The brethren were then readmitted, and the W.M. appointed his officers, as follows:—Bros. F. Drinkwater, S.W.; John Beech, J.W.; Wm. Brooke, Treas.; Thos. Eyre Mason, Sec.; S. N. Brooks, S.D.; Samuel Coburn, J.D.; Wm. Berry, I.G., and Jesse Taylor, Tyler, all being regularly invested by Bro. Graham. Hearty good wishes were expressed by brethren from Lodges, Duke of Athol, 210; Minerva, 300; Loyalty, 320, and Clarendon, 1166. Nothing further being offered for the good of Freemasonry in general or of this lodge in particular, the lodge was closed in ancient form and with solemn prayer at 5.30 p.m. The brethren, upwards of 60 then prepared to celebrate the Festival of St. John the Evangelist, with a most sumptuous banquet, (served by the worthy Hostess in an excellent manner), the W.M. Bro. Molyneux, presiding. The usual Loyal and Masonic toasts were proposed and duly honoured. An efficient glee party, consisting of Bros. R. T. Bowden, P.M., M. Stafford, P.M., H. Heap, and others, greatly contributed to the pleasure of the evening by singing glees, songs, &c., all of which were well given. The proceedings terminated with the Tyler's toast, the brethren then retired having spent a most enjoyable evening.

LEICESTER.—John of Gaunt Lodge, No. 523.—This lodge held its usual monthly meeting at the Freemasons' Hall, Halford-street, on Thursday, the 16th instant, the work done being to pass Bros. J. F. Smith and Whitaker, and to initiate the Revs. W. Targett Fry, M.A., of St. Andrews', Leicester, and John Halford, M.A., of Wistow. Bro. F. J. Smith having given the necessary proofs of his proficiency in the first degree, was passed a Fellow Craft, and had the tracing-board explained to him by the W.M. The Rev. W. T. Fry was afterwards introduced and regularly initiated into the first degree, and on the conclusion of the ceremony the W.M. gave the lecture on the tracing board, and the D.P.G.M. the charge to the initiate. The Rev. J. Halford and Bro. Whitaker were unavoidably absent. A long discussion ensued on a report from the Committee, relative to a proposed repair and recommended extension of the Organ belonging to the Hall, after which the lodge was closed and the brethren adjourned to refreshment. In addition to the W.M., Bro. George Toller, jun., there were present P.M.'s Kelly, D.P.G.M.; Brewen, Rev. J. Spittal, Duff, and Johnson; Buzzard, S.W.; Sculthorpe, J.W.; Baines, Sec.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Atkins and Sargeant, S. and J. Stewards; Lewin, I.G.; Bembridge, Tyler; Mace, Moore, and F. J. Smith. Visitors, Bros. J. W. Fowke, 291, N.B., and E. J. Crow, Widdowson, J. W. Smith, Hart, and Byron L. Atwood, of St. John's Lodge, No. 279.

SEACOMBE, CHESHIRE.—Combermere Lodge, No. 605.—The usual monthly meeting of this lodge was held at the Hotel, Seacombe, on Thursday evening the 16th ult. The following officers and visitors attended—Bros. Henry Davies, W.M.; T. R. Shaw, S.W.; J. Sillitoe, J.W., P.G.S.; T. Leighton, S.D., P.G.S.; J. Howell, J.D.; W. Poulson, I.G.; W. Theobalds, Treas.; J. Horbury, P.M., Sec.; W. Buley, P.P.I.G.W., P.M.; R. Gracie, W.M. (Mersey Lodge); W. Wade, P.P.G.P., P.M.; J. Lea, P.M. (605). The lodge, having been opened in due form and harmony, and the minutes of the last meeting read and confirmed, was opened to the third degree, when Bro. J. Collum, after proper examination, was raised to the sublime degree of M.M. This being the night for the election of W.M. for ensuing year, the votes were taken; when Bro. T. R. Shaw, S.W., was elected to fill the chair of K.S. The lodge was then closed down, and the brethren retired for refreshment. After the cloth was drawn the W.M. gave the usual loyal and Masonic toasts; the toast the W.M.-elect having been received with great

approbation, and replied to by a neat and effective speech, when the brethren separated after spending a very enjoyable evening.

SOUTHPORT.—*Lodge of Unity, No. 613.*—The members of this lodge assembled on the 13th ult. at their lodge-room, which for beauty of design and true Masonic keeping stands second to none in West Lancashire, for the purpose of witnessing the installation of Bro. Arthur Mayhew into the office of W.M. for the ensuing year. Bro. Capt. Mott (of Liverpool), G.J.D.W.L., conducted the ceremony, and a large number of brethren were present, including several of those who had previously passed the chair. It was matter of much regret that Bro. Platt, the retiring W.M., was unavoidably absent owing to domestic affliction. Bro. G. B. Scholes, P.M., opened the lodge in the first degree, and after the usual transaction of business, Bro. Mott, in a very impressive manner, conducted the installation ceremony, and Bro. Mayhew was greeted in true Masonic style as the elected head of the fraternity for the coming year. The subordinate officers were then invested with their badges, and appropriately addressed by Capt. Mott. They are as follows:—Bros. W. Dodd, S.W.; T. Parker, J.W.; John Wainwright, S.D.; H. E. Cullingworth, J.D.; C. H. Brown, Treasurer; T. P. Griffiths, Secretary; Ellison, Organist; Hatch and Witham, Stewards; Bros. Cory, I.G.; Herrmann, Tyler. After the investiture was completed, Bro. Dodd, S.W., referred to the admirable manner in which Bro. Platt, the retiring W.M., had performed his duties, and stated that his fellow officers and the new members who had entered the Lodge during the last year had agreed to present to Bro. Platt a P.M.'s gold jewel, as a token of their appreciation of his zealous services on behalf of Freemasonry. In his unavoidable absence the formal presentation would be made on the next Lodge night. The Lodge having been closed in due order, and with solemn prayer, the brethren adjourned to the Palace Hotel, where the installation banquet was provided. Bro. Arthur Mayhew, the newly-elected W.M., occupied the chair, being supported on his right by Bros. Captain Mott, Horace Mayhew, Moss, and other visiting brethren, and on his left by Bros. P.M. Scholes, Coddington, Jeffries, and Robt. Sharrock. The vice-chair was occupied by Bro. Dodd, S.W.—At the conclusion of the repast.—The Chairman gave, in appropriate terms, the usual loyal toasts, The Queen, The Prince and Princess of Wales, and the rest of the Royal Family, which were received with acclamation and musical honours. The next toasts were, The Earl of Zetland, M.W.G.M., Eng.; Earl de Grey and Ripon, G.M. elect; and the Officers of the Grand Lodge; and Sir T. G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M., W.L., and the P.G. Officers. In proposing the latter toast, the Chairman said the Lodge of Unity was under deep obligation to the officers of the P.G.L. for having selected Southport as the place where their next annual gathering was to be held. (Cheers.) The toasts were duly honoured.—Bro. Captain Mott, in responding, said that Sir Thomas Hesketh was greatly interested in the growth of Freemasonry in this province. During the last thirteen years he had held high office in it; within that time many new lodges had been formed, and the number of brethren had greatly increased. He (the speaker) also referred in the highest terms to Lord Skelmersdale, D.G.M., who was a mason of the true type; and all the other officers were very zealous for the advancement of the noble principles on which the order was founded. Great honour had undoubtedly been conferred upon them in the selection of Southport for holding the Grand Lodge in October next, and he hoped that the result would not only be gratifying to all, but that it would be of special benefit to Lodge No. 613. (Cheers.) The Chairman next gave the health of Captain Mott, the installing officer, and expressed his personal obligation for having in a most beautiful and impressive manner installed him into the honourable position of W.M.—Bro. Captain Mott, G.J.D.W.L., thanked the chairman and the company for their hearty reception of his name. It had been very gratifying to him to be present both at the installation and at their festive board; and he directed the attention of those present to the claims of the West Lancashire Masonic Educational Institution, and pressed it very earnestly upon their liberal support.—Bro. C. H. Coddington, P.M., then gave the health of their newly installed W.M., Capt. Arthur Mayhew.—The Chairman, in responding, expressed his obligations to his brethren for their cordial reception of his name and his hearty thanks for the honour they had done him by placing him in the chair for the coming year. It would be his constant endeavour to act with great impartiality, and to preserve harmony and goodwill. (Hear.) He should be glad at all times to receive advice, and so far as possible to act upon it. His object would be to cement the lodge and to make it stronger than ever it had been. He should take a pride in making the year illustrious in the annals of 613, and especially in prospect of the approaching visit of the Provincial Grand Lodge.—The Chairman in giving the next toast—The health of Bro. James Platt, the retiring P.M.—expressed the deep regret that all must feel at his absence through domestic affliction, and referred to the very admirable and successful manner in which he had discharged his duties during the past year, a proof of which was exhibited by the handsome presentation about to be made to him.—The toast was, at the Chairman's suggestion, drunk in silence.—The next toast was the Past Masters of Lodge 613, and was responded to by Bro. Scholes, P.M., who said he was proud of the honour of Past Master, and thought it was one which should stimulate every young member to obtain, but recommended that they should not expect to get it by one or two steps only, but gradually work their way up from the bottom as he had done, by so doing they would find themselves the better Masons at the finish.—The Chairman then gave the Officers of the Lodge, coupling with it the name of Bro. W. Dodd,

S.W., of whom the Chairman spoke in very high terms.—Bro. Dodd, S.W., in responding, said it would not be regarded as egotism for him to say that he had done all in his power to aid the progress of Freemasonry: the more he studied its principles and read about it, the more he admired it, and he hoped that the officers and all the the brethren would so exert themselves that their Lodge would be second to none in West Lancashire. (Applause).—The remaining toasts were the Past Officers of the Lodge, the Auditors, the Visiting Brethren, and all Poor and Distressed Freemasons. All of which were cordially received and duly honoured.—The proceedings, which were varied by the singing of several songs by Bros. C. H. Brown, Orr, Johnson, Dodd, Jeffries, and Moss, were very interesting throughout, and terminated about ten o'clock.

LANCASTER.—*Rowley Lodge, No. 1051.*—A meeting of this lodge for the celebration of the festival of St. John the Evangelist, and Installation of the Worshipful Master, was held on Tuesday, the 21st December, at the Masonic Rooms, Athenaeum, Lancaster. Present, Bro. Dr. Moore, Prov. G. Sup. of Works, West Lancashire, as W.M., Installing Officer; Bro. Bagnell, I.P.M.; Bro. Hall, S.W.; Merceer, J.W.; R. B. Simpson, as S.D.; W. J. Sly, as J.D.; Taylor, I.G.; E. G. Paley Fenton, P.M., Armistead; W. Bro. Garnett Braithwaite, W.M., 859, Prov. G.S.W. Cambis; W. Bro. Edward Busher, P.M., 129, P.G.S.B. England; W. Bro. F. A. Cave; B. Cave, P.M. 357, P.P.G.S.W. Oxon; Bro. E. Storey, W.M. 281; Bro. J. Hatch, W.M. elect, 281; Bro. Sinclair, J.D., 1225; Bro. E. Airey, 281; Bro. E. Simpson, P.M. 281; Bro. J. H. Kearn, 314; Bros. Watson and Conlan. The lodge being opened and formal business disposed of, Bro. Hall, the W.M. elect, was presented to the Installing Officer, by W. Bro. Bagnell, and having paid the necessary attention and complied with the qualifications of the Master's Chair and ancient charges, was received in a board of Installed Masters, and installed in the chair of the lodge according to ancient custom. He was then duly proclaimed and saluted by the brethren, the working tools in each degree being presented by Bro. Bagnell. The W.M. then appointed and invested his officers, as follows:—Bro. T. Mason, I.P.M.; Bro. Dr. Mercer, S.W.; Bro. Colonel White, J.W.; Bro. Moore, P.M., Sec.; Bro. W. Barker, Treas.; Bro. Rev. A. Wright, M.A., S.D.; C. E. Dodson, J.D.; Dr. Armistead, I.G.; Taylor, Tyler. The ceremony of installation ended by the address to the W.M., Wardens, and brethren being delivered by the Installing Officer. Bro. Moore then gave notice that he should move that the sum of Ten Guineas be given from the lodge funds to the Royal Masonic Benevolent Institution for aged Freemasons and their Widows. A brother was then proposed as a joining member, and the labours of the day being ended, the lodge was closed in due form. The brethren adjourned to the house of Bro. Sly, where a banquet had been provided worthy of the occasion, and after the cloth was drawn, the usual loyal and Masonic toasts were proposed and received.

INSTRUCTION.

METROPOLITAN.

Peckham Lodge, No. 879.—The Ceremony of Installation was very ably worked on the 15th, by Bro. Barton: W.M., of the Strong Man Lodge. Several eminent brethren were present who expressed their gratification at the brilliant manner in which the ceremony was given. This lodge is making rapid strides in the development of Craft Masonry in all its purity. The brethren appear eager to acquire the knowledge our Preceptor, Bro. Rose is so anxious to impart. Since the removal of the lodge from the Edinburgh Castle, numerous brethren have availed themselves of its central position, and become joining members. The business of the evening being ended, the brethren sat down to a substantial supper prepared by our worthy host, Bro. Scatts. after the usual toasts had been honoured, Bro. Barton congratulated the lodge on its resuscitation and present prosperity in a very agreeable and effective discourse.

ROYAL ARCH.

METROPOLITAN.

Mount Lebanon Chapter, No. 73.—A convocation of this chapter was held at the Bridge House Hotel, on Tuesday, Comp. R. Watts, as Z.; J. W. Halsey, as H.; T. J. Sabine, J. Bros. Smith (73), Butten (73), and T. D. Barnard (700) were exalted. Comps. M. A. Loewenstark, C. A. Cottebrune, and J. Rosenthal were also present.

PROVINCIAL.

LIVERPOOL.—*Chapter of Friendship, No. 241.*—The regular monthly convocation of this chapter was held at the Masonic Temple, Hope-street, on the 27th ult., when in addition to the ordinary business of the chapter, the annual election of officers took place. In the absence from town of the M.E.Z., Comp. White, the duties of the first chair were admirably discharged by Comp. W. V. Hearne, P.Z., who was supported by Comps. Archer, H., and Wilson, J., in their respective chairs, a large number of companions being present. Six brethren, members of the Merchant's Lodge (241) were balloted for and elected, of whom the following, being present, were duly exalted to the supreme degree of the H.R.A.:—Bros. Samuel Peck, Joseph Bingham, Jenkin Williams, Thomas B. Bamford, and Morton Norman. The election of officers for the ensuing year then took place, the list of elected companions being as follows:—Comps. William Archer,

M.E.Z.; Robert Wilson H.; J. W. Baker, J.; John Lunt, S.E.; J. I. Knight, S.N.; Thos. K. Hughes, P.S. The installation of chiefs, &c., was arranged to take place on Monday, the 24th instant, when the annual banquet of the chapter will be held at the house of Comp. Cobham. The chapter was then closed in due and solemn form.

MARK MASONRY.

METROPOLITAN.

Southwark Mark Lodge, No. 22.—An emergency of this lodge was held on Tuesday at the Bridge House Hotel. Bro. Sabine advanced Bros. Smith (73), Butten (73), and Barnard (700). Bro. Walters was afterwards presented with a three guinea jewel and the lodge was then closed.

PROVINCIAL.

NORWICH.—*Walpole Lodge.*—On Monday evening the usual lodge meeting was held at the Masonic Hall, Bro. Captain L'Estrange, the W.M., presiding, assisted by Bros. Geo. E. Simpson, S.W., and Penrice, as J.W. Amongst those present were Bro. the Hon. F. Walpole, the R.W. the Prov. Grand Mark Master of Norfolk, and I.P.M. of the Walpole Lodge, and a numerous company of Mark Masters. The only visitor present being Bro. Frederick Long, W.M. of the Freeman M.M. Lodge 105, after transacting the business the brethren adjourned from labour to refreshment, and the evening was spent in peace and harmony.

SCARBOROUGH.—*Star in the East Lodge of Mark Masters, E.C., No. 95.*—This flourishing lodge held its regular meeting in the Masonic Hall, Globe-street, on Wednesday, the 22nd December. The following officers and brethren were present:—Bros. H. A. Williamson, W.M.; W. Peacock, S.W.; R. H. Peacock, J.W.; W. F. Rooke, J.P., P.M.; J. W. Woodall, J.P., P.M., G.M.O.; W. T. Farthing, I.P.M.; J. A. Chapman, Treasurer; H. E. Martin, Secretary; H. W. Garnett, S.O.; W. Pattison, M.O.; G. H. Walshaw, J.O.; J. Hardgrave, S.D.; J. Inskip, J.D.; A. Allen, I.G.; J. Verity, Tyler; Fisher, Fletcher, Smyth, and Grooves. The lodge was opened at half-past seven, and the minutes were read and confirmed. Bros. J. S. Cook and the Hon. Percy Stanhope were balloted for, and unanimously elected candidates for advancement, and the first-named being present he was admitted and advanced to the degree of a Mark Master in a very able and impressive manner. This being the first meeting since the installation and investment of officers, we have great pleasure in congratulating the lodge in having a first-class staff, and we predict they will keep the standard of this lodge in its heretofore very satisfactory working. The lodge was then closed in due form, and the brethren spent a pleasant hour at the refreshment board, at which Bro. J. W. Woodall, P.M. and G.M.O., sung Bro. Steven's new song "What better theme than Masonry?" in a very nice style, the song was very well spoken of by all present.

The ceremony of Consecrating the Great Northern Lodge, No. 1287, will be performed by Bro. Terry, P.M. 228, 1196, W.M. 1278, Prov. G.S.B. Herts, P.Z. 975, Z. 174, on Thursday, January 6th, at 3 o'clock, p.m. precisely, at the Great Northern Hotel, King's Cross. Bro. Samuel Webb, P.M. 193, is the W.M. designate.

NEW APPLICATION OF INDIA RUBBER.—In France, whence enormous quantities of wine are exported, the time and material expended in packing the bottles are of immense value. An immense saving on this has been effected by the use of indiarubber rings, which placed round the bottles, prevents all jar, and, by keeping them apart, renders breakage impossible. When the bottles are unpacked, the rings are put aside for subsequent use.

CONNECTION BETWEEN GOOD TASTE AND GOOD TEMPER.—One thing is certain, that, as an habitual deficiency in good humour is sufficient to warp the decisions of the soundest taste; so, the taste of an individual, in proportion as it appears to be free from capricious biases, affords a strong presumption that the temper is unsuspecting, open, and generous. As the habits, besides, which contribute spontaneously to the formation of taste all originate in the desire of intellectual gratification; this power, where it is possessed in an eminent degree, may be regarded as a symptom of that general disposition to be pleased and happy, in which the essence of good nature consists. "In one of those vernal seasons of the year," says Milton, in one of the finest sentences of his prose writings, "when the air is soft and pleasant, it were an injury and a silliness against nature not to go out and see her riches, and partake of her rejoicings with heaven and earth." Such is the temper of mind by which in our early years those habits which constitute the groundwork of taste are most likely to be formed; and such precisely is the temper which, in our intercourse with our fellow-creatures, disposes us, both for their sake and our own, to view their actions and characters on the fairest side.—*Dugald Stewart: "Essay on Taste."*

Important Notice.

The "Freemasons' Magazine" having ceased to exchange with the "Bauhutte," I now receive THE FREEMASON only, from which I translate all important news for my paper, and make use of historical facts and discoveries contained in its pages.

My personal Masonic friends in England and Scotland and all Masonic authors will oblige me, and at the same time do a service to the Craft, if they publish all their articles in THE FREEMASON exclusively, which is now THE medium for me to become acquainted masonically with all that is going on in Great Britain and Ireland.

J. G. FINDEL.

Leipzig, 21st December, 1869.

TO ADVERTISERS.

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

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

The Freemason

is now the accepted organ of the Brotherhood in the United Kingdom, and also enjoys an extensive sale in the colonies and foreign parts, its advantages as an advertising medium can scarcely be overrated.

For terms apply to

GEORGE KENNING,

2, 3, & 4, LITTLE BRITAIN, LONDON, E.C.

Foreign and Colonial Agents.

AMERICA: Bro. J. FLETCHER BRENNAN, 114, Main-street, Cincinnati, Ohio.
 " Messrs. WOODRUFF & BLOCHER, Little Rock, Arkansas, U.S.
 CANADA: Messrs. DEVRIE & SON, Ottawa.
 CAPE OF GOOD HOPE: Bro. GEORGE BRITAIN, Cape Town.
 CEYLON: Messrs. W. L. SKEENE & Co., Colombo.
 CONSTANTINOPLE: Br. J. L. HANLY, *Levant Times*.
 EAST INDIES:
 Allahabad: Messrs. WYMAN BROS.
 Bencalla: Bro. GEO. BEASE.
 Central Provinces: Bro. F. J. JORDAN.
 Kurrachee: Bro. G. C. BRAYSON.
 Madras: Mr. CALEB FOSTER.
 Mhow: Bro. COWASJEE NUSSERWANJEE.
 Poona: Bro. W. WELLIS.
 GALATA: IPSICK KHAN, Perché-Bajar.
 LIBERIA: Bro. HENRY D. BROWN, Monrovia.
 PARIS: M. DECHIEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Maçon*.
 And all Booksellers and Newsagents in England, Ireland, and Scotland.

Births, Marriages, and Deaths.

BIRTH.

BOORD.—On the 29th December, at 180, Belsize-road, Kilburn, the wife of Bro. Thos. W. Boord, 18^o, Knight of the Order of Constantine, of a daughter.

DEATHS.

CAZALEY.—On Friday, the 24th ult., Bro. James Thomas Cazaley, I.G., Egyptian Lodge, No. 27, and Companion of the Rose of Denmark Chapter, No. 975; deeply and deservedly regretted.

MILLER.—On Sunday, the 26th ult., at 6, Augusta-place, Clapham-road, Ann, widow of the late Bro. Robert Miller, Grand Tyler, aged 75 years. Mrs. Miller had enjoyed a pension of £30 per annum from the Grand Lodge and Grand Chapter of England for upwards of 30 years.

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

The Freemason,

SATURDAY, JANUARY 1, 1870.

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

The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.

Annual Subscription, 12s. Subscriptions payable in advance.

All communications, letters, &c., to be addressed to the EDITOR, 2, 3, and 4, Little Britain, E.C.

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

THE NEW YEAR.

THE year which has just closed has not been an uneventful one in the annals of Freemasonry, and the lesson which it teaches is full of inspiration for the future. Notwithstanding the wrathful denunciations of a Power whose satellites are spread over the four quarters of the globe, and whose armouries are ever forging weapons to subdue the brave and free in thought, Freemasonry has advanced, is advancing, and cannot be repelled. Those spiritual thunders which once made Europe tremble now fail even to arrest the march of our great Fraternity of peace and love. Nay, the very monstrous nature of the accusations laid to our charge by the Papal authorities is itself sufficient to induce reasonable men to investigate the cause of such a malignant perversion of truth, and the result of such enquiry, is to strengthen our position by rendering pointless the keenest shafts of the enemy. We are speaking now of true Freemasonry—of that old and venerable system of morality whose precepts breathe the very essence of all that is divine in human nature—the sum of everything that can dignify and gladden human existence.

We are speaking now of that ancient fabric whose foundations were laid by just, wise, and virtuous men, in the profound depths of reason and religion—not of the ephemeral structure reared in these degenerate days by the sons of anarchy and atheism.

We look back with pride to the history of the English Craft. Unstained by rebellion, untainted by infidelity, our forefathers fought the battle of life simply, yet nobly, and have bequeathed to us memories that shall never die—names that shall never be forgotten. To use a simile which will bear repetition, English Freemasonry resembles the far spreading banyan-tree, whose branches cover the soil in every direction and refresh the earth with their cool and pleasing shade. And we have ample cause for rejoicing when we contemplate the good that our Institution has achieved, when we reflect upon the many manifestations of good will to which it has given birth, and when we remember that it is dowered with the daily blessings of the widow and the orphan, over whose sorrow it spreads the hallowed sunshine of beneficence and charity. Wherever the English language is spoken, there we find Freemasons adhering most strictly to the ancient landmarks—neither meddling with politics nor dogmas of faith in their lodges, but on

the contrary refraining from even the slightest attempt to identify the Order with their own private opinions. Such is also the case, we are informed, in the greater part of Germany, Holland, Switzerland, and the North of Europe, but unhappily, in other countries a different spirit prevails, against which we have protested, and still feel it to be our duty to protest.

However, we speak more in sorrow than in anger, of those erring brethren, whose mistaken notions of duty we are fully acquainted with, and whose motives, we are anxious to concede, are usually generous and humane.

But to return to pleasanter themes. We view in the past year, a splendid herald of the future; never have the great charities of the Order in England, been more liberally supported than in eighteen hundred and sixty-nine, and never have the glorious principles of the Craft been more powerfully exemplified.

"Progress" is the word that will best characterise our career during the last twelve months—we have inaugurated our New Hall—we have received amongst us as a "Brother," not as a "Patron," the future monarch of the realm—we have added to our already voluminous roll of members some six or seven thousand brethren who, we hope, will prove good men and true, and we have chartered about fifty new lodges throughout our vast jurisdiction.

Death—inexorable death—has not laid low many of our mighty ones; the chiefs under whose banners we commenced the year still lead us at its close, but for some among us, doubtless, the dead months have brought their weight of grief, some hearths are now desolate that lately beamed with joy, and some worthy pillars of our temple are now levelled in the dust of death.

This, however, is the inevitable course of nature, and with so much to cheer our minds we must not be saddened by the vicissitudes from which no earthly institution is free, but rather let us press onward in the hope that when we, in our turn, shall depart from this mortal sphere of labour we may be found to have done our duty by promoting the happiness of our fellow-men. This is the great aim of Freemasonry, and it is one which should be kept constantly in view; it is not by the subversion of dynasties, or the ruin of organised society, that such an object is to be attained, but by the patient, far-seeing discharge of our several duties in every relation of life. It will be the privilege of THE FREEMASON to enunciate these sentiments in 1870 as it has hitherto done in 1869, certain as we are, not only of the approval of our own conscience, but of the support of the vast majority of the Craft. We shall continue to advocate those principles which we were taught to revere at our initiation, and which we have since sworn to enforce and obey.

No paltry considerations of self-interest shall induce us to betray our trust; no foolish fears shall cause us to deviate from

the path of truth. We entertain a very lofty idea of the influence which should appertain to the Masonic Press, provided it be conducted in a spirit of kindness and brotherly love. No doubt there are times when chastisement must fall upon those who deserve it, but upon the whole we deprecate the use of invective as not only unkind but unnecessary. For the unexampled favour with which THE FREEMASON has been received we must again express our thanks, bespeaking from our friends a renewal of their confidence during the newborn year, and promising them in return that our exertions shall be redoubled to maintain this journal upon the high pinnacle of success to which their partiality has raised it during the past year. In this, the first number of our third volume, we give an earnest of our desire to make THE FREEMASON a first-class paper both in a typographical and Masonic sense, and we feel convinced that the result will be, to paraphrase the words of the poet, that "those who always read will read the more." Readers and Masonic brethren generally, we heartily wish you all A Happy New Year.

"AT HOME AND ABROAD."

WE have received the following letter from a gentleman, whose name we suppress, respecting the statements made in our article named as above. We may refer W. H. H. to our leader in the present issue as to the real doctrines of Freemasonry, which he will also find given at length in the Ancient Charges prefixed to the Book of Constitutions of the Grand Lodge of England. We advise W. H. H. to read the works of our great Masonic writers, and he will then clearly see that the Order is founded upon the purest principles of piety and virtue, and desires only to promote the happiness of the human race. We gladly greet W. H. H. as one of the many intelligent readers, who are not Freemasons, that we are proud to number as our supporters:—

DEAR SIR,—You will, I trust, forgive the liberty I take in addressing this letter to you; for your remarks in the article "At Home and Abroad" have opened my eyes to a fact I was not aware of before, namely, that there does seem to be a difference between Continental and English Freemasons. Will you allow me to tell you that having been brought up in Germany (my father is a native of the Grand Duchy of Baden), I was always made to believe that "Masons are banded together in an unholy alliance against all laws human and divine."

The same remarks hold good with regard to what I heard in France, where I spent several years. In 1866 I came over to England as a private tutor in a clergyman's family, and at present I am studying theology with a view of going, in about a year's time, most likely to Africa. If you would kindly help me to acquire right views concerning your great Order you will very greatly oblige me, for this I have endeavoured to do ever since my arrival in England, but I have not yet succeeded.

Assuring you of my best wishes and sincerest intentions, and begging you once more to treat with indulgence this step I have taken in troubling you with these lines,

Believe me, very sincerely yours,
W. H. H.

To the writer of the article "At Home and Abroad," page 250.

WE are informed that the Earl Percy, S.G.W., has been appointed Provincial Grand Master for Northumberland, vice the Rev. E. C. Ogle, deceased.

Multum in Parbo, or Masonic Notes and Queries.

"LANDMARKS" BEFORE 1717.

There are now so many records of meetings as *Masons* in Lodges, and at which "Landmarks" were evidently acknowledged and respected, long before the above date, that it seems difficult to know how the fact can be made any clearer than it is.

On the basis of the old landmarks, Freemasonry was revived A.D. 1717, as a *purely* speculative order, although such period was not the commencement of speculative Freemasonry, as many gentlemen were admitted in the former century.

W. J. HUGHAN.

BRO. E. GOTTHEIL AND THE LAWS OF THE LAND (p. 273).

I am pleased to learn that Bro. "E. Gottheil" is of the same opinion as myself, so far as that is known to me in matters of Freemasonry, and trust we shall continue to fight under the same banner for the upholding of the Landmarks of our ancient Order in their integrity. CIPES.

SCOTTISH TEMPLARS (p. 273).

On line thirteen, the word "few" is a typographical error, it should read Jew. CIPES.

ROUGH AND PERFECT ASHLARS.

The words "We have too many 'rough ashlar,' too many warped and worm-eaten planks, in the building; there are individuals in the Masonic Order now who ought never to have been admitted," are words of truth; but it is not the fault of the whole Fraternity if a complaint is brought against a brother, and that complaint not enquired into, and judgment delivered thereon, whether guilty or not guilty, but simply dismissed. CIPES.

BROS. "CIPES," "LEO," AND THE SCOTTISH TEMPLARS, (p. 273.)

Bro. "Cipes" is entirely mistaken in supposing that an individual "who is not a Freemason at all" has either the same opportunities, or is likely to be able to make the same use of the sources of information which exist, as one who is a Freemason. The latter from what he knows may fairly infer a good deal more than what he has actually seen; however, it is easier to speak upon this point than to write about it, *i.e.*, in regard to the rituals of the so-called Scottish Knights Templar; but as regards the age of this Masonic degree and pretended Order of Scottish Chivalry, that is a question of evidence, and if Bro. "Cipes," instead of shirking the point and raising a little smoke to cover his retreat, can prove it to be so old as, and older than, the second quarter of last century I shall be glad to admit it whenever he gives the proof. Further, the use of the word "revival" in connection with the last century institution of Knight Templary, I look upon as an attempt at imposition. LEO.

BROS. "CIPES," "LEO," AND THE MAIMED, ETC., (p. 273.)

In an exceptional case where a gentleman has lost his limbs and retains his tongue, and his eyes, he *can* "uphold the recognised modes of recognition" in a manner which any sensible Freemason, who himself knew the recognised modes, could easily take up and appreciate; in fact, I can quite easily fancy a maimed brother so situated being so well posted up that he would be allowed to pass into the lodge, while others, their arms and legs included, would be kept out. The only difficulty being where a brother minus his limbs, comes into contact with a foreign brother when the one may be unable to understand what the other says. LEO.

THE "LANDMARKS" OF SPECULATIVE FREEMASONRY.

In reference to the above, I find Bro. "Cipes" throws up the sponge himself, and applies a little "admirable and honourable soft solder" to Bro. Hughan, in order to get him to fight his

battles. Not bad that! It is to be hoped he is also ready to settle all damages. LEO.

IRELAND.

Of the early history of Masonry in Ireland so little is known that it would be folly to attempt in this late day to discover the footprints of its existence upon that ancient soil. Bro. Michael Furnell, than whom no living Masonic writer is better acquainted with the history of Masonry in Ireland, says—"I furnish a brief abstract of the historic constitution of the Masonic Order in Ireland, and though possessing irrefutable records and data showing the existence of the several self-designated 'Grand Lodges' in past centuries, and though the Lodge No. 1 on the present *legitimate registry* claims an uninterrupted descent from an independent lodge which existed from time immemorial, and retains many quaint old documents in her archives, and is by many styled the 'First Lodge of Ireland;' yet I leave the task of research into the hazy mist of the past ages to some more erudite antiquary, taking for granted that those gone-by powers were but by assumption or prescription. The constitution of the present Metropolitan Grand Lodge dates from the year 1729, when the entire fraternity united in electing the Right Hon. Lord Kingston Grand Master of Ireland." Since that time many gentle of noble birth have occupied the chair and directed the affairs of Masonry with substantial effect. The Ancient York Rite is tenaciously adhered to by this Grand Lodge. In 1809 a charter for the establishment of a Supreme Council of the 33rd degree Ancient and Accepted Rite was granted by the Supreme Council at Charleston, South Carolina, and created his Grace the Duke of Leinster Grand Commander *ad vitam*. In 1820 a Council of the Rite of Misraim was instituted with the Duke of Leinster as the supreme head. This organisation had a very brief existence in this country. The present Grand Master of the Grand Lodge is the Duke of Leinster, who has held the office since 1813. Within the body of the Grand Lodge is a Grand Conclave of Knights Templar, a Supreme Grand Council of Rites, and a Grand Royal Arch Chapter.—*Macoy's Encyclopedia*.

TEMPLARS.

It was the Duke of Leeds, among others, I think, who was made a Scots Templar, without being a Mason. The *comic* history prefixed to the statutes, was an excellent piece of fooling on the part of the late Professor Aytoun, then Grand Prior. The custom of receiving Non-Masons was found, however, injudicious, and was discontinued. There is not one single document or historical reference (of dates between 1232 and 1700), which indicates the existence of a Templar; always excepting the members of the Middle Temple, London. The direct successor of the martyred William de la More is the new Master, Dr. Vaughan. If I remember right, Scotland was under the jurisdiction of England's Grand Prior or Master, as well as Ireland. What end after all does it serve, even if it is proved that the present Masonic Templars are descendants of the ancient, except that the Scots Templars would again be the Sovereign's body guard, instead of the archers, as in the days of David I.? In all matters of historical dispute, the dependance of fact upon legend, instead of document, is tantamount to the assertions of fable. Moreover, Goethe well expressed the custom of a certain class of disputants who fancy they answer their opponents, by ignoring their statements, and simply reiterating their own. Answer, do not reiterate.

ERROR.

ROBERT BURNS A ROYAL ARCH MASON.

Robert Burns, after being appointed Poet Laureate of the Canongate Kilwinning, proceeded with his friend and brother, William Ainslie, on a tour, during which they came across the worthy fraternity of Eyemouth in Berwickshire. The minute book is still extant wherein it records his exaltation to the R.A. *free of charge* on account of his remarkable poetical qualities, Ainslie paying the usual fee: LEO.

Reviews.

The Freemason's Calendar for 1870. Bro. G. KENNING, 2, 3, & 4, Little Britain, E.C.

From this valuable publication, which is published for the benefit of the Charity Fund of the Order, we cull the following "mens."

The No. of the last Lodge on the roll, "the Bayons," at Market Rasen, is 1286, if from this we subtract 70 lodges erased, the Nos. of which are vacant, and add the "Grand Stewards," not numbered, we find the total number under the English Constitution to be 1217.

The first No. vacant on the list is 118, "St. Andrew's," this was a Lodge held at Halifax, Nova Scotia, now held under the independent Grand Lodge of that District; all the Nova Scotia Lodges are out except the "Royal Standard," No. 398, at Halifax, which, true to its name, preferred remaining under the "Standard" of Albion.

The other lodges now extinct, or working under independent jurisdictions, are:—

- 122, "Derbyshire," Longnor.
- 138, "All Saints," Wooler.
- 161, "St. John's," Halifax, N.S.
- 396, "Virgin," Halifax, N.S.
- 399, "Unity," Lunenburg, N.S.
- 400, "Albion," St. John, N.B.
- 420, "True Brothers," Dinapore.
- 427, "Wear," Chester-le-street.
- 436, "St. John's," St. John, N.B.
- 479, "Royal Sussex," Halifax, N.S.
- 480, "Sussex," Dorchester, N.B.
- 514, "Royal Victoria," St. Vincent's.
- 518, "St. Mark's," St. Andrew's, N.B.
- 522, "Solomon's," Fredericton, N.B.
- 524, "Carleton Union," St. John, N.B.
- 527, "Midian," Kingston, N.B.
- 535, "Union," Portland, N.B.
- 553, "Woodstock," Woodstock, N.B.
- 562, "Zetland," Liverpool, N.S.
- 565, "New Caledonian," Pictou, N.S.
- 568, "Hammond," Guernsey.
- 575, "Forest," Mansfield.
- 590, "Hiram," Yarmouth, N.S.
- 612, "Acadia," Pugwash, N.S.
- 616, "Fidelity," Crewe.
- 623, "Jullunder," Jullunder, E.I.
- 627, "South Suffolk," Sudbury.
- 628, "Keith," Hillsburgh, N.S.
- 629, "St. George," St. George, N.B.
- 635, "Corinthian," Hampton, N.B.
- 642, "Fidelity," Darjeeling, E.I.
- 644, "Keith," Moncton, N.B.
- 664, "Alley," Upper Mills, N.B.
- 668, "Howard," Hillsboro', N.B.
- 675, "Ramsay," Rawul Pindce.
- 676, "Light of the North," Ferozepore.
- 682, "Mariners," Granville, N.S.
- 688, "Charity," Launceston, Tas.
- 693, "Union," Halifax, N.S.
- 695, "St. Teilo," Llandilo.
- 701, "Northumberland," Newcastle, N.B.
- 740, "Fidelity," Singapore.
- 762, "Concord," Castlemain, Vict.
- 769, "Maryborough," Maryboro', Vict.
- 775, "Miramichi," Chatham, N.B.
- 808, "Salisbury," Salisbury, N.B.
- 826, "P.G. Officers," Calcutta.
- 835, "Stability," Gonda.
- 841, "Harmony," Mauritius.
- 849, "St. George's," Lr Horton, N.S.
- 870, "Keith," Albion Mines, N.S.
- 878, "Star of Delhi," Delhi.
- 886, "Zetland," Shediac, N.B.
- 888, "Faith," Roy Barcilly.
- 911, "Royal Phoenix," Trinidad.
- 923, "Westport," Westport, N.S.
- 924, "Welsford," Windsor, N.S.
- 953, "Widows' Friend," Weymouth, N.S.
- 961, "Scotia," Canning, N.S.
- 963, "Royal Engineers," 37th Comp. R.E.
- 964, "Prince of Wales," Liverpool, N.S.
- 965, "Zion," Sussex, N.B.
- 968, "Emulation," Negapatam.
- 1047, "Annapolis Royal," Annapolis, N.S.
- 1082, "Hyde Clarke," Alexandria.
- 1084, "New Brunswick," St. John, N.B.
- 1162, "Fortescue," Chipping Campden.
- 1190, "Cobequid," Truro, N.S.
- 1245, "Rothsay," Bridgetown, N.S.

These changes having occurred since July, 1863, when the lodges were renumbered, and being attributable chiefly to the transfer of lodges to other jurisdictions, clearly evince that the English Craft is in a very sound and stable condition, as the loss from all causes averages little more than 10 lodges per annum, while the number of new lodges added during the same period

(as corrected up to the present date) is 325, being 50 annually, or a net increase of 40 lodges every year! These are telling statistics for those who would fain see Freemasonry on the road to ruin.

The number of Royal Arch Chapters amounts to 380; these like the lodges are found in every quarter of the world.

It is also noteworthy that the lists of lodges and chapters abroad are now arranged alphabetically as well as geographically, an innovation which is a decided improvement, as it greatly facilitates reference.

The oldest Provincial Grand Master on the record, excluding the Earl of Zetland, is Bro. Thos. Henry Hall, P.G.M. for Cambridgeshire, which appointment he has held since the 11th Nov., 1843.

The youngest is Bro. W. W. B. Beach, M.P., P.G.M. for Hants and the Isle of Wight, appointed 1st June, 1869.

The oldest District Grand Master is Bro. H. R. Lewis, D.G.M. for Sumatra, who dates from the 10th Dec., 1821, and who enjoys the rare felicity of having "no work to do," as his district, we believe, no longer exists, and it is positive that no District Grand Lodge has been held there "within the memory of the oldest inhabitant." The gallant Major C. Mc W. Mercer, of the Punjab, is the youngest D.G.M., his appointment having taken place on the 15th Nov. 1868.

On the whole, we consider the Masonic Calendar for 1870 extremely creditable to its compilers, and as the object of the sale is to swell the total of the Benevolent Fund, it will doubtless meet with so much favour from the Craft as to necessitate the issue of a second edition, revised and corrected up to 31st December, 1869.

DISTRICT GRAND CHAPTER OF ROYAL ARCH MASONS IN BENGAL.

A convocation of the District Grand Chapter was held at the Freemasons' Hall, Calcutta, on Thursday, the 4th November, 1869, when the following Companions were present: M.E. Comp. H. D. Sandeman, Grand Superintendent; M.E. Comp. J. H. Linton, Past District Grand J., as District Grand H.; M.E. Comp. F. Powell, District Grand J.; M.E. Comp. Locke, D.G. Scribe E.; Comp. Dr. Waller, D.G. Scribe N.; M.E. Comp. Farr, D.G. Prin. Soj.; M.E. Comp. Mackintosh, D.G. Assist. Soj.; M.E. Comp. Taylor, D.G. Standard Bearer; Comp. Conway, D.G. Dir. of Ceremonies. Visitors: Comps. Harvey, Dr. Hall, Capt. Macnamara, W. Jones, Martin.

REPRESENTATIVES OF CHAPTERS:

Chapter Hope, No. 100.—Comps. Murray, Allen-der, and Goodricke.

Chapter Holy Zion, No. 392.—Comp. Amos.

Chapter Punjab, No. 782.—M.E. Comp. Dr. G. H. Daly.

The District Grand Chapter was opened in due form, and the minutes of the convocation held on Thursday, the 19th December, 1868, were confirmed.

The Grand Superintendent announced to the convocation that the number of chapters at present in working order were five; namely, the two in Calcutta, and those at Lahore, Rangoon, and Simla. The Umballa Chapter (attached to Lodge "Charity") was not working at present, but the W.M. of the lodge had written that it was expected it would be re-opened during the present cold weather. The chapters at Meerut, Lucknow, and Peshawur had fallen into abeyance, and their charters would accordingly be re-called, unless a resuscitation should take place within the time prescribed by the laws.

The report of the Finance Committee, was read and adopted.

The Grand Superintendent appointed the following officers for the ensuing year:—

- W. J. Judge ... District Second Grand Principal.
- W. B. Farr ... District Third Grand Principal.
- H. H. Locke ... District Grand Scribe E.
- Capt. Murray ... District Grand Scribe N.
- J. Mackintosh ... District Grand Prin. Sojourner.
- J. L. Taylor ... District G. 1st Asst. Sojourner.
- J. Conway ... District G. 2nd Asst. Sojourner.
- J. Pitt Kennedy ... District Grand Registrar.
- G. M. Goodricke ... District Grand Sword Bearer.
- W. G. Amos ... District Grand Standard Bearer.
- T. McKelvey ... District Grand Director of Cer.
- D. J. Daniel ... District Grand Janitor.
- M.E. Comp. J. H. Linton remains District Grand Treasurer, ex-officio.

There being no other business before the District Grand Chapter, it was closed in due form.

DISTRICT GRAND LODGE OF BOMBAY.

A half-yearly Communication was holden at the Freemasons' Hall, Byculla, on Wednesday, the 3rd November, 1869, when the following brethren were present:—Wor. Bros. the Honourable Justice Gibbs, Deputy District Grand Master in charge, as District Grand Master; Dr. Diver, P.D.G.W. as Deputy District Grand Master; C. A. Gumpert, as D.S.G.W.; C. E. Mitchell, as D.J.G.W.; Bro. W. H. Hussey, D.G. Sec.; Wor. Bro. A. Hay, D.S.G.D.; A. Swift, as D.J.G.D.; Bros. G. W. R. Malins, D.G. Sword-bearer; J. Thomas, D.G. Org.; Wor. Bro. C. Beard, D.G. Purst.; Bros. T. Crawford, J. J. Tandy, Pestonjee Bazonjee, D.G. Stewards.

REPRESENTATIVES OF LODGES.

St. George, No. 549.—Wor. Bro. A. Hay, W.M. *Concord No. 757.*—Bros. H. Bailey, as W.M., and G. Macdonald, as S.W.

Truth, No. 944.—Wor. Bro. C. E. Mitchell, as W.M. Bros. W. H. Hussey, S.W., and T. Crawford, as J.W.

Star of India, No. 1062.—Wor. Bro. A. Swift, as W.M.

Emulation, No. 1100.—Bros. T. Counsel, as W.M., and T. W. Drowett, as S.W.

Eastern Star, No. 1189.—Bros. Noshervanjee Coyajee, as W.M., Dinshaw Dorabjee, as S.W., and Jamsetjee Noshervanjee, as J.W.

Friendship and Harmony, No. 1270.—Wor. Bro. C. Hyne, W.M., and Bro. R. Rayner, as S.W.

The District G.L. was opened in due form, and the minutes of the last Communication were read and confirmed. The reports of the District Grand Lodge General Purposes Committee, and of the Fund of Benevolence Committee were also read and adopted.

Several letters were then read.

The District Grand Secretary reported that the following dispensations were granted since the last Communication:—To Lodge "Industry," to confer the three degrees on Bro. Hartley without payment, for the purpose of becoming a serving brother; and the 2nd degree on Bro. Fernandes in a week from the date of initiation. Lodge "Concord," to raise Bros. Melville and Ransford, and pass Bro. Shorter within the prescribed time. Lodge "Unity, Peace, and Concord," (attached to the 1st Royal Regt.), to pass and raise Bro. De Tatham at an interval of one week between each degree. Lodge "Orion in the West," to raise Bro. Reid a week after the date of passing.

The District Grand Secretary stated that Rs. 1,153 had been subscribed in this district towards the "Zetland Testimonial," and the amount remitted to the Grand Secretary.

A new lodge named "Friendship and Harmony," No. 1270, has been opened at Egutpoora with Bro. C. Hyne, C.E., for its first Master. The lodge was duly consecrated by Wor. Bro. A. King, and the Wor. Master regularly installed by Wor. Bro. H. H. Avron, on the 28th August last. Wor. Bro. King by dispensation represented the Deputy District Grand Master on that occasion.

The District Grand Secretary thought it might be interesting to the members of Grand Lodge to know that during the year 1868 there were 131 initiations into Masonry in this district, and that on the 1st January, 1869, there were 449 subscribing members of lodges working under Bombay.

Several subjects of local interest were discussed, after which the District Grand Secretary brought to the notice of the Grand Lodge a Masonic newspaper called THE FREEMASON, edited by a brother of eminence and merit in England, and he desired to know if the District Grand Lodge would become a subscriber to it. Wor. Bro. Swift proposed, and Wor. Bro. Hay seconded that the District Grand Lodge take in two copies a week; the proposition was carried.

There being no further business, the District Grand Lodge was duly closed.

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.]

HOLLOWAY'S PILLS.—Vigorous Health.—With winter come sore trials to the soundest constitutions, while the naturally delicate and feeble find it too frequently a prolonged struggle against or under suffering. All diseases affecting the nervous system arise from impurities in the blood, irregularities of organic action, or vitiated secretions. Holloway's Pills are invaluable for removing all poisonous elements from the body, and are famed for curing indigestion, flatulency, and costiveness, as well as palpitation, pain in the side, and other morbid feelings. The neuralgic pains attendant on the nervous class of diseases soon yield to these purifying Pills, the sensations of anxiety daily diminish under their use, sound sleep supersedes nights of watching, and calm repose displaces hideous dreams.

ROYAL MASONIC INSTITUTION FOR GIRLS.

A special General Court of the Governors and subscribers of this institution was held on Thursday evening at Freemasons' Hall, Bro. JOHN UDALL, V.P., in the chair, to consider a motion of Bro. John Symonds, V.P., "That the right to a perpetual presentation of a properly-qualified girl for admission to this institution may be purchased on payment of one thousand guineas, no vote being exercised in virtue of such payment, and after the death of the contributor of such sum of 1000 guineas, his or her right of presentation shall be vested in his or her executors, administrators, appointees, or assigns, for ever." The brethren present were H. Browse, W. Farnfield, John Symonds, John Hervey, James Terry, E. H. Patten, Major Creaton, and H. Massey.

Bro. SYMONDS said the object of his motion was to bring the laws of this Institution in conformity with those of the Boys'. All the other laws corresponded, but as the Boys' School had recently adopted this rule, it was necessary for the sake of uniformity that the Governors of the Girls' School should come to the same decision.

Bro. H. BROWSE seconded the motion, which was carried unanimously.

The rule will not include gifts by corporate bodies. It is intended for individuals only.

Bro. HERVEY proposed a vote of thanks to the chairman, which Bro. SYMONDS seconded, and which was carried *nem. con.*

The General Committee of this Institution met for the last time in 1869, on Thursday evening, in the Board-room, Freemasons' Hall. Bro. Major Creaton, V.P., took the chair, and was supported by Bros. John Udall, John Symonds, H. Browse, James Terry, E. H. Patten, H. Massey, J. H. Hemsworth, S. Noble, Thomas W. White, W. J. Adams, Edward Cox, and W. Farnfield.

There were eight cases of candidates to be placed on the list for election in April next, but two only were found to be eligible. The other six were deferred. Cheques were signed for payment of the institution's accounts, and the Committee adjourned.

There will be eleven vacancies at the next election.

ANNIVERSARY of St. JOHN'S LODGE, GLASGOW.

The 82nd anniversary of the Glasgow St. John's Lodge of Freemasons (No. 3 bis) was held in Carrick's Royal Hotel on the 27th ultimo. The following office-bearers were duly installed by Bro. Donald Campbell, of Edinburgh:—John Baird, R.W.M.; Thomas Ramsay, P.M.; Robert Neilson, D.M.; James M'Millan, S.M.; William Kyle, junr., S.W.; Thomas Fletcher, J.W.; R. D. Samuels, Treasurer; Rev. T. B. W. Niven, Chaplain; J. Anderson, Secretary; James Adam, Architect; John Dick, S.D.; James Kyle, J.D.; D. S. Henderson, Jeweller; D. Walker, Director of Music; J. Sharpe, Assistant Director of Music; James Keith, S.S.; Dr. H. C. Moffat, R. Grange, and J. M'OWIT, J.S.; T. Ewing, I.G.; J. Pollock, O.G.; Bros. Park, Dawson, and Grange, Auditors; Wm. Waggett, representative Steward; D. Bryce, jun., Edinburgh, Proxy-master.

Immediately after the installation ceremony the brethren, to the number of about one hundred, dined together in Mr. Carrick's spacious and handsome dining hall. The chair was occupied by Bro. John Baird, the Right Worshipful Master, and the croupier's chair by Bro. Kyle, jun., the Senior Warden. Amongst the company were—Bro. Walter Montgomery Neilson, Provincial Grand Master of Glasgow; Bro. Donald Campbell, 3 bis; Bro. M'Taggart, 27; Bro. Scott, R.W.M., 27; Bro. Stewart, R.W.M., 73; Bro. Hackett, R.W.M., 102; Bro. Granger, R.W.M., 117; Bro. M'Intyre, R.W.M., 333; Bro. D. Murray Lyon, G.S., Proxy Master of Scarborough, Island of Tobago, 488; Bros. Joseph Houghton and John Young, New York; Bros. Thos. Ramsay, Jas. Watson, David Manwell, Robt. Neilson, James M'Millan, M'Aulay, Robb, and John Whyte, 3 bis, &c., &c. After an excellent dinner had been partaken of, the lodge was opened and the brethren having been called from labour to refreshment, the usual introductory toasts were given from the chair. Bro. Captain Lees replied for the Army, and Bro. Neilson, P.G.M., for the Volunteers. Bro. Murray Lyon, replied for the Grand Lodges of England, Ireland and Scotland; and in the course of his remarks said the Grand

Lodge of Scotland meetings ought occasionally to be held in Glasgow, and in some town in the North. Such a proposal was made by the Lodge Mother Kilwinning, at the time the Grand Lodge was erected in 1736, but as it came from what was then considered a provincial lodge, hailing from an insignificant town in Ayrshire, it had little effect on the promoters of the Grand Lodge Institution. But the time had now come, he thought, for repeating it, and if the Masons of Glasgow and the West of Scotland went unitedly and properly about the matter, he had no doubt their immense influence would have some weight.

The R.W.M., in giving "The Provincial Grand Lodge of Glasgow," said the untimely death of Captain Spiers had occasioned great grief to all the brethren in the province. They had now, however, secured the services of a Provincial Master who had the will and the energy to advance their best interests. (Applause.) The province had been increasing greatly in numbers of late, and, under the care of Bro. Montgomery, he hoped to see it increase still more, until it should be necessary to halve it. If the exertions of the Provincial Lodge were heartily seconded this result might easily be accomplished, for there was no reason why every male adult in the community should not belong to the order.

Bro. Neilson, P.G.M., thanked the company for the manner in which the toast had been received. He assured them that the Provincial Lodge was composed of brethren who did their duty to the utmost of their ability, and he trusted that in their efforts for the good of the order they would be supported by the other lodges in the West. A worthy brother had spoken of masonic influence in the West, and it was a fact that the brethren in the East were very jealous of that influence, and that this jealousy sometimes showed itself in such a manner as to give the Provincial Lodge some trouble and trial of patience. The brethren of Grand Lodge, however, had always conducted themselves as Masons and gentlemen should, and he trusted that the jealousy he had alluded to would ultimately tend to the soldering of the two districts more closely together. He was quite sure that the proposed occasional holding of Grand Lodge meetings would not be conceded, and even if it were it would hardly be a benefit, as the Provincial lodges, which were just portions of Grand Lodge, were quite capable of discharging even the most important duties. The worthy Chairman had spoken of the increasing number of brethren in Glasgow, and of the efforts which should be made to add to their roll of membership. He did not mean to hurt the feelings of any brother present when he said that in gathering people into their Craft they ought not to go out into the streets and hail every one they met. His opinion was, that not every man was fit to be a Mason—(hear, hear)—that, indeed, there were many men whom they ought not to admit to their body. Let them support the influence of the Craft by keeping up its dignity. (Applause.) Bro. Neilson proceeded to urge the Masonic body in Glasgow to at once set about the erection of a hall which should bear their name, and be worthy of their position. It was not respectful, he thought, to ask the Provincial Grand Lodge to meet in a back room, got at by a dirty close and four or five pair of stairs. He hoped they would all put their shoulders to the wheel, and that before long they would see the undertaking commenced. To see a beginning made would be one of his chief anxieties during his occupation of the chair to which the kindness of the brethren had called him.

Bro. ROBERT NEILSON proposed "The Lord Provost, Magistrates, and Town Council of Glasgow," and the CROUPIER "The Incorporation of Masons," to which ex-Deacon Shannon replied. The R.W.M. proposed the health of Bro. David Manwell, which was cordially pledged.

Bro. NEILSON, P.G.M., proposed "The Lodge of Glasgow St. John," remarking that it had long been regarded as an honour to the Craft. He was pleased to see present so many of its old members, but even more pleased to see that of late it had received a good deal of new and fresh blood, and that it promised to be as flourishing in the future as in the past. (Applause.)

Bro. BAIRD, R.W.M., replied. He stated that forty members had been added during the past year, besides six affiliations, and that generally the lodge was in a prosperous condition. Referring to the remarks of Bro. Neilson, he said that the Lodge St. John had set about the construction of a hall for themselves, but if it were shown them that a scheme for a large general hall would be successful they would give it their hearty support.

The remaining toasts were, "Absent Brethren and Masonry over the World," "The Past Office-bearers and Bro. Ramsay," "Our Right Worshipful Master," "The Visiting Brethren," "The Ladies," and "Happy to meet, sorry to part, &c." The proceedings were enlivened by some excellent vocal and instrumental music and the brethren separated at a seasonable hour, all pleased with their entertainment.

ADVICE TO TRAVELLERS ON THE CONTINENT.

(From London Society.)

For economical reasons, the present writer mostly travels long distances on the continent third class, unless accompanied by ladies: Your travelling companions are no doubt a "mixture," which implies that you often meet amongst them well-informed, well-behaved, and agreeable people, particularly persons, both men and women, engaged in commercial pursuits. Rudeness is very rare; but is immediately put down by public protest. Topsy men are less rare, but they are held in check by the same restraint. On the other hand you get a capital insight into popular manners and ideas (supposing you understand the language) which you might have a difficulty of acquiring elsewhere. The great nuisance of French third-class railway carriages is the abominable pipes and the still more abominable lucifer matches. For this there is no remedy; it must be borne. It is useless to attempt to stop it by appealing to authority. Smoking in third-class carriages, though contrary to regulation, is an admitted, tolerated, established fact. You might as well beg your fellow-traveller not to breathe as not to smoke. "If you can't bear smoke, why don't you go second or first class?" is the remark, spoken or unspoken, your request would give rise to. It is in the North of France, however, that the smoking mania attains its fullest development. The further you go South the less you are annoyed by the filthy fumes of foul tobacco. It is understood that nothing short of necessity will induce you to pass a night, or even great part of one, in a third-class carriage; but night travelling in any class does not enter our system. There are, however, what are called "direct" trains, intermediate in speed between the express and omnibus trains, but going more nearly at the rate of the former than the latter, which do take second and third class passengers, but under conditions so confined and troublesome as to render them of little use to the general traveller. To avail yourself of them, otherwise than by first-class, you must take your ticket from Paris for enormous distances. At most stations along the road you cannot get into them except at the higher rates of payment. Moreover, during the present summer "direct" trains are fewer than they were last year. So that, in fact, it comes, as just stated, to the choice between an omnibus (all three classes) and an express (first class only) train. If you follow our advice, you will avoid cheap excursion trains, and confine yourselves to the ordinary trains of the time tables. True, the saving is sometimes enormous; but so also are the discomfort and the fatigue. For instance, this season, excursion trains for the Exhibition have run from Marseilles to Paris, for thirty francs there and back. But fancy going all the way from Marseilles to Paris (five hundred and forty English miles) by the slowest of trains, without stopping, day and night, closely packed in an oven on wheels, compelled to sleep in a sitting posture, with hard boards for your easy chair and no pillow but your neighbour's shoulder! A pretty pleasure train to take your place in! And then, after this, the sight-seeing in Paris; and then the return home in exactly the same style, not on the day or at the hour you would choose, but when the knell sounds for the train to carry you off, precisely as a demon carries off a purchased victim when his time is up! It is enough to kill, not a horse, but a creature gifted with the strength of fifty horses. We also advise you to resist the temptation of circular tickets, available for a month or so, issued at professedly reduced prices, with a given itinerary at any point of which you may stop. The offer is plausible, and the scheme far preferable to the preceding; but we have calculated the difference between several of these pretended cheap tours and the price of ordinary trains, and the reduction made is very trifling compared with the loss of freedom it involves. With your route so laid out for you and your time so limited, it is very like travelling in a strait-jacket accompanied by a keeper. One of the great enjoyments of travel is the feeling of liberty it gives; not to mention the unexpected excursions and branchings-off made on the spur of the moment. But with one of these book tickets stuck in your side pocket, you are constantly reminded that you are not your own master; you are given in charge to the care of the railway officers. *Post equitem still sedet atra cura*, and your doctor has told you to leave all care on the other side of the water. Better far is it to economise in some other way, and to know, on going to bed at night, that to-morrow morning "the world is all before you where to choose."

ANCIENT AND MODERN MYSTERIES.

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

(Continued from page 273.)

In pursuing the subject of "Ancient and Modern Mysteries," and in the investigation of the many curious rites practised by various nations, I have been indebted to different sources for valuable information; for instance, in the quotation from a contemporary writer just given, and again in the following interesting extract respecting Chinese customs, for which I beg to thank my friend, Bro. W. J. Hugban, Provincial Grand Secretary, Cornwall, whose labours in the cause of Masonic literature are so widely known, and so justly appreciated. It may be added that the extract refers to ceremonies practised at the present day by Chinese settlers in San Francisco, Sacramento, and other Californian cities.

"Like the ancient Egyptians in the time of the Pharaohs, whose cities were resplendent with the burnished gold and brass temples dedicated to their gods Osiris and Isis, the Chinese are divided into two classes; the ignorant mass of people devoutly worshipping images and animals as beings of power; and the nobility and aristocracy, who, too enlightened to place implicit belief in the almost daily festivities and sacrifices, yet fearful of losing their power, direct the minds of the mass from state affairs with gay processions, grand illuminations, and sacrifices to their many gods—laughing in their sleeves at the devout adoration which the humbler classes pay to the departed spirits and supposed powerful divinities. The nation prides itself—with great reason, though we may strike off a few thousand years from its chronology—upon being the oldest empire in the world. Their customs and ceremonies, transmitted without variation from generation to generation, presented to us now the same as a thousand years ago, have become more and more endeared and revered as the centuries have rolled around, till they seem to the blind idolators sacred things to be guarded from sacrilegious gaze. It is unnecessary to state that the lowest Chinaman looks pityingly upon the white that he was born outside the Flowery Kingdom, esteeming this not only as the greatest honour which can be bestowed on mortal man, but most times considering it a necessary proceeding in order to inhabit the future Heaven. Therefore they are not over truthful in describing or explaining their habits and manners, but on the contrary strain a point to mislead and misinform foreigners; regarding their desire for knowledge as an idle, not to say profane, curiosity. Hence arise mistaken notions concerning the late ceremonies in Sacramento.

"The constant round of public processions and sacrifices, the peculiar custom of offering food, clothes, and mock-money to departed spirits, the idol-temples and pagodas of Fauchau—which, in the more important points and services, are the same as those of every canton in the Chinese Empire—have been satisfactorily described in 'Social Life of the Chinese,' by Justus Doolittle, for twelve years a missionary to Fauchau. Passing by the many sacrifices and processions which in California are done away with from lack of temples, priests, and permission of authorities, we come to the Autumnal sacrifices. The prevailing idea among the uninitiated is that during the few days of each Fall occupied by the Chinese in firing of crackers, worshipping bamboo images and offering them silver and golden-capped food, chanting their unearthly strains and playing their crude instruments, the worthy Celestials are waging a war against the 'devils.' This could not be so, as this superstitious people are so afraid of the influence of those powerful personages, even in this life, that, in order to propitiate them, certain portions of the prepared food are set before the demons, candles placed on each side to light them to the feast, and in-

cense burned in their honour; the annual worship of the great sage Confucius, his disciples Mencius, and the learned commentator of the Chinese classics, Chufutze; the 'Universal Rescue,' and the thank-offering for another harvest garnered in the mellow Autumn. In China each of these festivals would have had its allotted days, but, for the sake of economy and want of room, the crude buildings erected in our city for the "spirits" house, had the honour of holding all these at once. In the centre of the main room, where the priests conducted their principal ceremonies, stood Nguk Huong Siong Ta, the 'Pearly Emperor, Supreme Ruler,' generally supposed to be the highest divinity worshipped by the Chinese, producer and governor of all things seen or unseen, terrestrial or celestial. On one side we saw the image of Confucius, 'Teacher of ten thousand ages,' with Mencius and Chufutze on either side, various kneeling images clustered around as their disciples. Before them were meats, vegetables and fruits, the best—perhaps Americans will say the worst—kind of incense, and huge red candles, around which the usual figures were circling. Upon the other side of the 'Pearly Emperor' stood three images, the largest one representing the god who rules over the whole province of departed spirits, the others, rulers over their Hades. The many niches and spaces were occupied by the various gods and goddesses of water, fire, war, courage, literature, children, gamblers, thieves, sailors, music, wrestling, wealth, artisans, mechanics, swine, drought, rain, surgery, medicine, the four seasons—Spring, Summer, Autumn, Winter, &c. The walls were hung with crude pictures of their deified animals; the monkey, the fox, the tiger—represented with a piece of money in his fore claws, as the deity of gamblers, and bearing a figure of a woman 'mother' on its back, as a deity worshipped by mothers who have sick children—the dog, the black monkey and the white rabbit, the dragon—giver of rain—and a white cock.

"The lantern of white paper suspended from the centre of the outer building, attracted considerable attention from Americans, on account of the moving images attached to the paper. These images, kept in motion by an ingenious machinery inside the lantern, represented the rewards of departed spirits: the good ones living in wealth and plenty surrounded by their slaves, the bad ones compelled to labour and pain. One was being burned around a hot metallic tube; another whipped with bamboo, another pounded in a mortar, others again, undergoing an examination before the rulers. These representations as weird and strange as the images, needed their names beneath for the benefit of those not versed in the Chinese religion. In the centre of this outer amphitheatre was a huge god—image rather—in a sitting posture; on his left an image of the tall white devil, on his right an image of the short black devil as assistants. This central divinity is supposed to have dominion over the present and future worlds. The essential and immaterial elements only of the food are partaken of by the spirits of all these images and devils, who are summoned to the feast by an image of a god on horseback burned at the commencement of the ceremonies. The burned god is supposed, in some way, to act as messenger to all spirit land. The many gaily decorated lanterns suspended around the building, were to light the spirits on their way, so that they could not possibly mistake the place. This is called the feast of the 'Universal Rescue.' In view of the incantations, exhortations and rich feast spread before them, the gods of hell are less strict and rigorous with the spirits under their control, and remit many punishments which might properly befall the devotee after death.

"But the principal festival is after the harvest has been garnered, called the Autumnal Festival, lasting about five days. According to the Chinese reckoning it falls about the middle of Autumn, during full moon, whence it is often called 'rewarding' or "congratulating" the moon, on account of that planet's good offices with the harvest.

(To be continued.)

The Rosicrucian.

A TALE OF COLOGNE.

(Reprinted from the Dublin University Magazine.)

IV.—MORTAL AND IMMORTAL.

Passionately wringing his hands, or pressing them upon his hot brow, knelt the student alone in his chamber. Now and then he muttered wild words, and then his lamenting tones sunk into a low moaning. He had yearned after the tree of knowledge; he had penetrated within its shadow, and it had darkened his soul, yet he had not tasted of its delicious fruit, for which he so longed.

"It is vain—it is vain," cried Basil; "I strive, but I cannot attain. I have cast all human bliss to the winds; I have poisoned my youth—I have torn myself from thee, Isilda, joy of my life! and all in vain. No immortal gifts are mine—I would fain pierce into Nature's depths, but she hides her face from me. O, my master! thou didst tell me of the world of spirits which would surely be revealed unto me. I look into the air, but no sylphs breath soft zephyrs upon my hot cheek; I wander by the streams, but no sweet eyes, looking out from the depths of the fountains, meet my own; I am poor, but the gnomes of the earth answer not my bidding with treasures of silver and gold. And thou, O Fire, glorious element! art thou, indeed, peopled with these wonderful beings; or are they deaf to my voice, and invisible to my eyes alone, of all my brethren?"

And lo! as the student spoke, a bright pyramid of flame darted upwards, and a voice, like that of the Fire when it answers the soft breathing of the winds, replied—

"I hear thee—what wouldst thou with me?"

A paleness came over the young man's cheek, and he drew back involuntarily.

"Dost thou then fear me, O mortal?" said the voice again, sadly. "Look on me, and judge."

Suddenly the pyramidal flame was divided asunder, and there appeared in its centre a form, less than that of humanity, but perfect in feminine loveliness. Wavy wreaths of golden flame fell around her, like a woman's beautiful hair, and about her semi-transparent form twined a white and amber vesture, resembling in hue and airy substance the Fire from which she sprung. Her hands were folded submissively on her breast, and her large eyes were fixed earnestly on the young student's face as she again repeated.

"Dost thou fear me now?"

"How should I fear thee, beautiful vision!" cried Basil in wonderful delight; "and what am I, that thou shouldst deign to visit me thus?"

"Thinkest thou that this is the first time I have visited thee?" said the Form. "I have been with thee, unseen, from thy childhood. When in thy boyish days, thou wouldst sit gazing on the beautiful element which I rule, and from which I proceed, it was I who made it assume in thy fancy, strange and lovely shapes. It was my voice thou hearest in the musical breathing of the flames, until thou didst love the beautiful Fire; and it became to thee the source of inspiration; thy soul grew brighter beneath its influence. All this was my doing."

"And now at last I behold thee, glorious creature!" exclaimed the student in rapture. "How shall I thank thee for thus watching over me invisibly, and at last revealing thyself to me!"

"We do but the will of our Creator and thine," answered the Salamandrine. "I and my kindred are His offspring, even as man; but our being differs from thine; superior and yet how inferior! We tend thee, we influence thee, we guide thee—in this doing alike His command who made us, and our own pleasure; for our natures are purer and better than thine."

"I feel it," said Basil. "I cannot look upon thy all-perfect loveliness without knowing that such a form must be the visible reflection of a soul equally pure and beautiful."

"Alas! no," sighed the Fire-spirit; "this blessing is not ours. True, we see generation after generation of men perish from the face of the earth; we watch them from their cradles unto their graves, and still we are unchanged, our beauty unwithered, our power the same. Yet we know there must come a time when the element from which we draw our being must vanish away, and then we perish with them, for we have no immortal souls—for us there is no after-life!"

As the Salamandrine ceased, the vapours of the Fire encircled her as with a mist, and a wailing came from the red caverns of flame, as of spirits in grief, the burthen of which was ever—

"Alas for us!—we have no after-life."

"Is it even so?" said the student. "Then are ye unhappy in the midst of your divine existence?"

The mist which veiled the Salamandrine floated aside, and she stood once more revealed in her super-human beauty.

"Not unhappy," she answered, with a radiant and celestial smile—"not unhappy, since we are the

servants of our beneficent Creator ; we perform His will, and in that consists our happiness. We suffer no pain, no care ; doing no sin, we have no sorrow ; our life is a life of love to each other and to man whose ministers we are. Are we not then happy?"

"It may be so," said Basil thoughtfully. "Ye are the creatures of Him who never made ought but good ;" and he bowed his head in deep meditation, while there arose from the mystic fire an ethereal chorus ; melodiously it pealed upon the opened ears of the enraptured student.

The spirits sang of praise ; of the universal voice which nature lifts up of joy, of thankfulness, to the Origin of all good ; of the perfect harmony of all His works, from the mighty planets that roll through illimitable space, down to the fresh green moss that springs up at the foot of the wayfaring child ; of the world of spirits—those ethereal essences which people the earth and float in the air, like notes in the sunbeams, invisible but influencing man's actions ; how the good spirits strive with the fallen ones for the dominion over him, and how the struggle must continue until evil is permitted to be overcome of good, and the earth becomes all holy, worthy to be the habitation of glorified beings.

And then they sang of man ; of his divine origin and nature ; of the sin which defiled that fair mirror of his being, which once reflected the image of God himself ; of that sin effaced, atoned for, that man might now aspire to perfect purity and holiness, and again revive and receive into his soul that divine likeness.

"Happy art thou, O man," they sang. "Even in thy infirmity, what is like unto thee? An earthly life is thine, of which thou may'st remove half the sorrow by patience and love ; an earthly death is thine, which is the footstool of immortality. It is ours to guide thee to that gate of heaven which we ourselves may never enter."

And all the spirits sang in a strain that died away as the fire sung down and smouldered in stillness and gloom—"Blessed art thou, O man!—strong in thy weakness, happy in thy sufferings, thrice blessed art thou!"

The student was roused from his trance by a light footstep. A hand was laid on his shoulder, and a soft woman's voice whispered—

"Art thou, then, here all alone, and in darkness, my Basil?"

"All was light with me—the darkness came with thee," answered the student, harshly, like one roused from delicious slumbers by an unwelcome hand ; and yet the hand was none other than Isilda's.

"Once thou used to call me thy light of life, Basil," murmured the girl. "I would not come to anger thee."

There was not light to discern faces ; but as Isilda turned to depart, Basil thought she was weeping, and his heart was melted. What would he not have given, at that moment, for the days of old—the feelings of old, when he would have drawn her to his bosom, and soothed her there with assurances of never-ending love. But now he dared not ; the link between him and earth was broken. He thought of the immortal gift just acquired, and he would not renounce its ecstatic joys—no, not even for Isilda. He took her hand kindly, but coldly, saying—

"Forgive me, Isilda ; I have been studying—dreaming ; I did not mean to say thou wert unwelcome."

"Bless thee for that, my Basil, my beloved!" cried the girl, weeping, as she pressed his hand passionately to her heart and her lips. "Thou could not be unkind to me—to thy betrothed wife."

Basil turned away ; he could not tell her that the tie was only a name ; and Isilda went on—

"Thou hast not looked the same of late ; thou art too anxious ; or thou hast some hidden sorrow upon thee. Tell it to me, my Basil," she continued caressingly. "Who should share and lighten it but I, who love thee so!"

"Dost thou indeed love me so well, Isilda?"

"Thou art my all—my life—my soul! It were death itself to part from thee," cried the girl, in a bust of impassioned feeling, as she knelt beside the bending form of her lover, and strove to wind her arms around his neck. She had hardly dared to do so now to him who had once wooed that fondness with so many prayers.

"Woe is me, alas!" muttered the student. "Must thou also be sacrificed, O Isilda!"

She did not hear his words, but she felt him unclasp her arms from his neck ; and Isilda sank insensible at Basil's feet.

The die was cast. Slowly the student laid her down—her the once beloved—on the cold floor. He called "Margareta," and before his sister entered, went out into the open air.

(To be continued).

ERRATUM.—In the report last week of Grand Conclave Knights Templar (page 282), "Czarnecki" should be Czarnecki.

METROPOLITAN MASONIC MEETINGS

For the Week ending January 8, 1870.

MONDAY, JAN. 3.

- Lodge 12, "Fortitude and Old Cumberland," Ship and Turtle, Leadenhall-street.
25, "Robert Burns," Freemasons' Hall.
72, "Royal Jubilee," Anderton's Hotel, Fleet-st.
83, "United Lodge of Prudence," Albion Tav., Aldersgate-street.
90, "St. John's," Radley's Hotel, Blackfriars.
144, "St. Luke's," Pier Hotel, Chelsea.
171, "Amity," Albion Tavern, Aldersgate-street.
188, "Joppa," ditto.
Chap. 28, "Old King's Arms," Freemasons' Hall.
Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30 ; Bro. C. Swan, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8 ; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30 ; Bro. E. Gottheil, Preceptor.
St. Mark's Lodge of Mark Masters, George Hotel, Aldermanbury.

TUESDAY, JAN. 4.

- Colonial Board, Freemasons' Hall, at 3.
Lodge 7, "Rl. York of Friendship," Freemasons' Hall.
9, "Albion," ditto.
172, "Old Concord," ditto.
765, "St. James's," Market Tavern, New Weston-street, Bermondsey.
1257, "Grosvenor," Victoria Station, Pimlico.
1259, "Duke of Edinburgh," New Globe Hotel, Bow-road.
1261, "Golden Rule," Great Western Hotel, Bayswater.
Chap. 169, "Temperance," White Swan, Deptford.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7 ; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., 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 Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood ; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JAN. 5.

- Lodge 1216, "Macdonald," Head Quarters 1st Surrey Rifles, Camberwell.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8 ; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30 ; Bro. Isaac Saqui, Preceptor.
Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8 ; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, JAN. 6.

- Lodge 45, "Strong Man," Freemasons' Hall.
136, "Good Report," Terminus Hotel, Cannon-st.
192, "Lion and Lamb," ditto.
231, "St. Andrew's," Freemasons' Hall.
538, "La Tolerance," ditto.
554, "Yarborough," Green Dragon, Stepney.
1155, "Excelsior," Sydney Arms, Lewisham-road.
1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
Chap. 733, "Westbourne," New Inn, Edgware-road.
742, "Crystal Palace," Crystal Palace, Sydenham.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8 ; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JAN. 7.

- Lodge 890, "Hornsey," Anderton's Hotel, Fleet-street.
1275, "Star," Marquis of Granby, New-cross-road.
Chap. 3, "Fidelity," London Tav., Bishopsgate-street.
St. Luke's Lodge of Instruction (144), Pier Hill, Chelsea.
Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, 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 Htl., Spring-gardens, Charing-cross ; Br. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8 ; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, JAN. 8.

- Lodge 108, "London," Freemasons' Hall.
Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.

Advertisements.

JAMAICA. POTSDAM SCHOOL, St. Elizabeth, Malvern, P.O.

THE Undersigned continues to receive PRIVATE PUPILS, and engages to prepare them for filling situations in the Colony, or for proceeding to Public Schools in England.

TERMS: Boarders ... £30 and £40 per annum. Day Pupils ... £10 per annum. REFERENCES: The Hon. J. SALMON, Custos of St. Elizabeth. Venerable Archdeacon ROWE, M.A., County of Cornwall. Rev. J. STONE, Rector of St. Elizabeth. Rev. D. H. CAMPBELL, M.A., Rector of Kingston. Rev. H. BROWNE, Rector of Metcalfe. AND Parents of Pupils now at School. C. KEHNROTH, Master.

THE NEW MUSICAL PITCH.—COLLARD MOUTRIE has just invented, perfected, and secured by Royal Letters Patent, an important improvement in the manufacture of Pianofortes, by which the Pitch is raised to the Philharmonic or lowered to that of the French normal diapason in an instant, at the option of the performer. This invention can be applied to any pianoforte. The Profession, Amateurs, Musical Critics, Musical Public, and the Trade are invited to witness its utility and effect, between the hours of Eleven and Four, at the Manufactory, 77, Southampton-row, Russell-square, Established 1849.

THE AMERICAN FREEMASON is Monthly, of sixteen double-column quarto pages of entirely original matter, and translations from the French, Italian, and German Masonic papers and periodicals of the day. It is devoted to the discussion of the rights of Lodges and individual Freemasons, in contradistinction to the assumption of Grand Lodges, and the un-Masonic doctrines and arrangements of "high degrees." Its motto is—Belief in the Fatherhood of God and the Brotherhood of Man. Its price is Five Shillings a year—a sum so small that no Freemason, for pecuniary reasons, need be a non-subscriber to it. Trans-Atlantic Subscribers to the AMERICAN FREEMASON will receive it Post-paid from the Office of Publication direct, at their respective Post-offices, upon payment of the subscription to BRO. GEORGE KENNING, 2, 3 & 4, LITTLE BRITAIN, LONDON, E.C.

All Subscriptions begin with March 15th, 1869, and end with February, 1870. The AMERICAN FREEMASON is not the organ of any Grand Lodge, but speaking the words of truth, manhood, and independence, advocates freedom for Masonry in America, and the rights of Freemasons in their Lodges—rights which, by our Grand Lodges, in their subserviency to high degrees, have been invaded, until at present they are nearly obliterated. Subscribers in the British Colonies will please address all Subscriptions and Correspondence to J. FLETCHER BRENNAN, Editor, 114, Main-street, Cincinnati, Ohio.

TO THE CRAFT.—A SOLICITOR (M.M.), of great experience and ability, would feel obliged by the introduction of business, which he will be happy to transact (for Brethren) at about two-thirds of the usual charges.—Address, Lex, Post-office, Vigo-street, Regent-street, W.

WANTED, by a Brother, aged 22, a SITUATION. Is a good penman, quick and accurate at figures, is willing to make himself generally useful ; first-class certificates as to character, ability, &c.—Address J. M. R., Office of THE FREEMASON.

LADY, 28 years of age, having just quitted a Clergyman's family, would gladly fulfil an engagement as LADY-HOUSEKEEPER & GOVERNESS to one or two children. Very good references. Salary, £40.—Address, Office of this Paper.

WANTED, by a BROTHER, in reduced circumstances, a situation as keeper of a gentleman's lodge, time-keeper, or in any similar capacity. First-class testimonials as to character, &c.—Apply to J. S., Office of THE FREEMASON.

WANTED, a situation in the Drapery Trade, by a young woman (17) of good appearance and address, has been 18 months in the trade, satisfactory reasons for leaving last situation.—P.G., Mrs. Arlett, 15, Blundell-street, Caledonian-road, N.

WANTED, by an active, practical man (a Brother Mason), a SITUATION in any position where trust and confidence are required. Has many years' experience as a Builder's Foreman, and Superintendent of Railway and other Works. Most satisfactory testimonials as to character and efficiency.—Address, Mr. George Potter, 2, Sanders-road, Peckham-grove, S.E.

WILLIAM WINSOR, of 8, Miles's-lane, London-bridge, imports CIGARS of the very Finest Brands only, and manufactures Cigars from the Choicest Tobaccos. Wholesale and retail.

BRO. GEORGE KENNING,

2, 3, and 4, LITTLE BRITAIN,

London, E.C.

BOOKS.

MUSIC.

JEWELS.

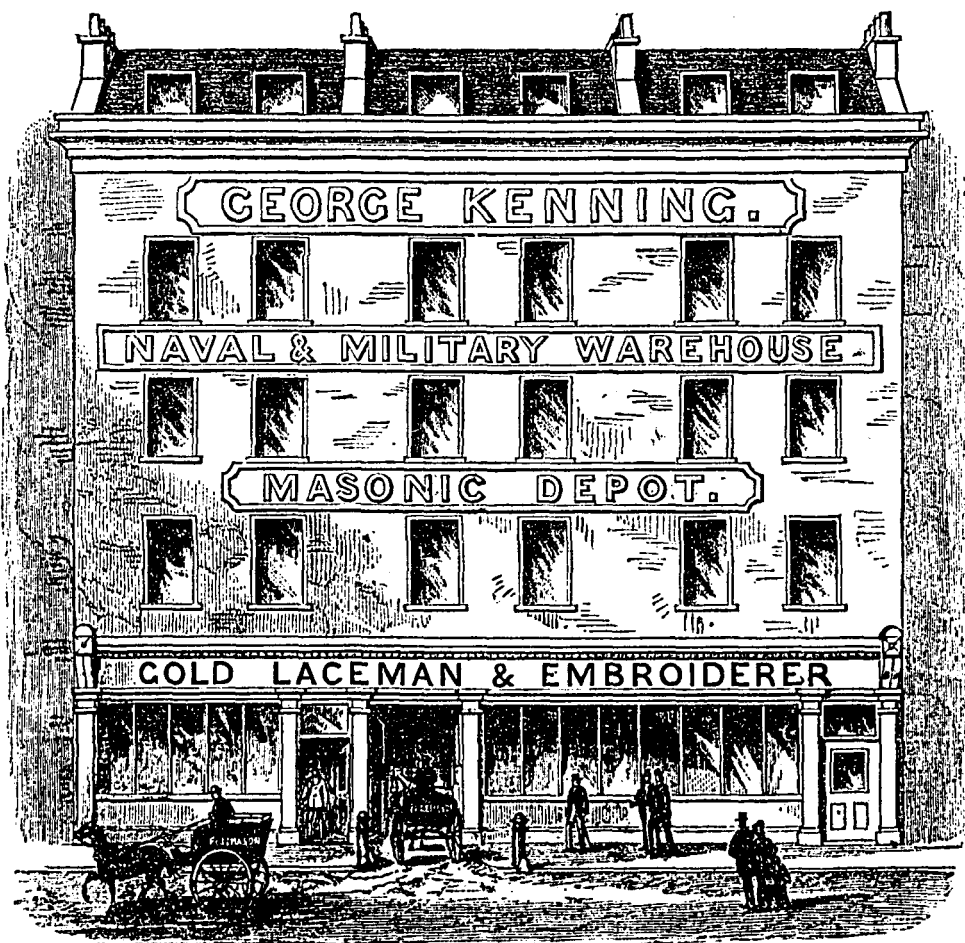
WAR MEDALS.

CLOTHING.

SWORDS.

BANNERS.

FURNITURE.



- FROM
£ s. d.
- The complete fittings for a Craft Lodge 40 0 0
 - The complete fittings for a Lodge of Mark Masters . . . 25 0 0
 - The complete fittings for a Royal Arch Chapter . . 70 0 0
 - The complete fittings for a Chapter of Rose Croix 50 0 0
 - The complete fittings for a Knights Templar Encampment . . . 45 0 0
 - The complete fittings for a Conclave of Knights Red Cross of Rome and Constantine 40 0 0

The above Fittings do not include Chairs.

AT THE

MASONIC DEPOT,

2, 3, and 4, LITTLE BRITAIN,

LONDON, E.C.