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MASONIC HISTORIANS.—No. I.

Bro. FINDEL.

By WILLIAM JAMES HUGHAN.

(Continued from page 1.)

The author of the "History of Freemasonry" (Bro. Findel) devotes much space to the "Introduction," and favours his readers with a really excellent sketch of Freemasonry as a valuable social and moral Institution, which has faithfully fulfilled its mission by inclining "its members to love and charity, to moral courage and fortitude, to truth and the conscientious discharge of known duties; and has comforted the afflicted, brought back the erring to the path of virtue, dried the tears of widows and orphans, and become the parent of many an institution for benevolent purposes." Up to the commencement of the present century few but Germans wrote intelligently on the origin of the Fraternity, and among the foremost to whose researches we are much indebted, Lessing, Herder, Fichte, Krause, Seydel, and Fessler are enumerated.

Bro. Findel quotes the following eloquent panegyric on Freemasons with approval, but we fear lodges generally fall short of so grand and lofty an ideal, for how many of us can truly say that "To present a life passed according to the dictates of reason and godliness is regarded by each member as a study, an art, and therefore engages each one to strive to perfect himself in some particular. A noble emulation prevails in the Fraternity, and the desire to offer something which may in some degree be worthy of such an assembly, incites each one faithfully and assiduously to appropriate to himself whatever seems to be marked out for him in his particular sphere. The more ready the members are to communicate their thoughts to each other, the more perfect will be their fellowship. No one member has his knowledge from himself alone, he is at the same time a participator in the knowledge of others." (Scherichmacher.)

Could but this conception be realised in part, Freemasonry would be more entitled than ever to our regard, for it would then be palpable that our aim is to diffuse truth,

beauty and goodness around us, and to further the welfare of mankind in obedience to God's laws, and with no selfish ends in view.

To promote the highest aims of the Craft Bro. Findel's work stands by the side of the great Masonic works of the Rev. Dr. George Oliver, and breathes throughout a devotion and enthusiasm for the grand principles of the Fraternity, and at the same time contains such a mass of interesting information, and is so accurate and trustworthy respecting the Ancient and Modern History of Freemasonry, that we place it on the highest step towards Masonic historical perfection yet attained by any Mason.

Bro. Findel well observes that genuine Masonry has to deal with man as man, and by making its followers good men, it necessarily trains them to be good members of the religious communities to which they belong.

The hostile attitude assumed by the Roman Catholic and other churches towards Freemasonry (wherever it has not been abandoned) is not, nor ever will be, a proof of the mischievous tendency of this institution, but only of unfounded misrepresentations and inventions, and above all, ignorance of its real nature and influence. Freemasonry is neutral ground for all political opinions and religious creeds, and within its Fraternity all political and religious controversies, which so greatly embitter life and set mankind at variance, are happily avoided.

We think the absurd statement or fancy that the Craft is an enemy to "pure and undefiled religion," receives its best answer by pointing to the many distinguished ornaments of christianity who are to be found active in our ranks, and its nonsectarian character is certainly beyond a doubt notwithstanding the preponderance of the Christian element. Masonry has never, and can never be, prostituted to the purposes of a mere party, the promotion of political aims, or opposition to religion.

Whenever brethren seek to lower the principles of the Craft, by using their membership in the society for their own aggrandizement, for party politics, religious differences, or social strifes, they cease to be Masons. "The history of Freemasonry—long veiled in mystery, interwoven with legends, purposely distorted by misrepresentations—has, through the profound and conscientious researches of some few solitary and unprejudiced brethren, acquired of late years a sure foundation upon scientific principles."

It will thus be seen that Bro. Findel is not in sympathy with those who seek to veto the study of Masonic history, or with those who would like their feeble cries to drown the results of free enquiries into the origin of the society, concerning which, even to this very day, the most confused, ridiculous and discordant opinions prevail, utterly opposed to facts of history.

After noticing some of the strange views of the generality of our historians, and especially those propounded by the Chevalier Ramsay and Dr. James Anderson, Bro. Findel refers with a justifiable pride to writers like Krause and Fessler, who have done so much to place Freemasonry on a sound historical basis, and from whose labours, with other well-known authors and enlightened brethren, the persuasion that the Craft originated in the Building Fraternities of the middle ages has gained ground and become doubly confirmed and strengthened. We cannot agree with Bro. Findel in his remark that "Since Preston wrote, nothing has been done in England towards the investigation of the history of Freemasonry," for apart from much of a fragmentary nature, which has been collected

during this century, and which has proved a valuable aid to Masonic historians, surely the labours of the Rev. Dr. George Oliver have resulted in placing him above either Preston or Hutchinson of the last century, and entitled him to be ranked as the Prince of English Masonic authors.

(To be continued.)

ROYAL MASONIC INSTITUTION FOR BOYS.

The General Committee of the Boys' School met on Saturday last, at Freemasons' Hall. Bro. Benj. MALLAM took the chair.

After the reading and confirmation of former minutes, the names of three of the candidates which appear on the list for election in April next were withdrawn, the number still seeking admission to the school being fifty-nine.

Bro. RAYNHAM W. STEWART gave notice that at the next Quarterly General Court, on the 17th inst., of the Institution, he should bring forward the following motion:—

"That no child shall be eligible in future unless the father shall be or have been a life governor, or have been a subscribing member to the institution to the extent of five guineas."

The committee then adjourned. There were present Bros. J. Udall, Raynham W. Stewart, Benj. Head, Major J. Creaton, S. B. Wilson, W. Young, John Symonds, Jesse Turner, W. H. Warr, J. G. Chancellor, J. W. Dosell, H. Browse, F. Adlard, Geo. Cox, J. R. Sheen, S. Rosenthal, Fredk. J. Cronin, L. Ruf, R. Spencer, F. B. Lemaitre, H. Empson, and F. Binckes (Secretary).

STRIKE FOR THE JUST AND TRUE.

BY BRO. F. B. MICHELL.

Strike for the just and true,
Though with the weak and few,
Not with the sabre, sword, or the dart,
Helmet, shield, coat of mail;
All are but weak and frail.

Truth like a light'ning flash pierces the heart.

What though the cannon roar,
Drenching the field with gore;
Love is the power will govern the world;
Strike with thy sympathy,
Thought that is pure and free
Laughs at the thunders that despots have
hur'd.

Falsehood shall fade and die,
Falsehood shall shrivel'd lie,
Scorched by the radiance that darts from
the truth;
Truth shall mount up on high,
Eagle-like pierce the sky,
Ever renewing her beauty and youth.

Cold is expediency,
Virtue is heavenly,
She drinks the nectar that seraphims quaff,
What though the world may rail,
Let not thy courage fail
Earth's frowns and favours are light as its
chaff.

Fickle as Fancy's child,
By every toy beguil'd.
Heaven gives justice, and mercy, and love;
But earth's "Hosanna cry,"
Changes to "Crucify,"
"Well done ye righteous," comes down from
above.

God is the Holy one,
Strive that His will be done,
Vain are the malice and craft of the foe;
Onward the truth must run;
On like the radiant sun.
Vainly the storm-clouds are muster'd below.

Up o'er the mountain path;
Up spite of scoff and wrath.
Virtue must labour, though Vice sit supine;
Up where the orb of day,
Darts its refulgent ray.
Vice is seductive, but Truth is Divine.

See! at the pearly gate
Angels of glory wait!
Beck'ning the spirits that strive for the true;
Mark where the golden crown
Flashes resplendence down!
Heaven is open, and waiting for you!

Truro, Cornwall.

ANCIENT AND MODERN
MYSTERIES.

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

(Continued from page 10.)

"It is a common saying that there is a 'white rabbit in the moon pounding out rice;' the idea suggested by the white and black spots on the moon's surface, which they imagine resembles that little animal engaged in the occupation of shelling rice. The Chinese suppose that the silvery planet is inhabited by many beautiful women, living amongst rare trees and flowers. They also have a pretty little tradition of the soul of one of the three originators of theatrical performances straying away to the moon and visiting the Lunar Palace, where the beautiful dramatic representations so impressed him that he remembered them upon his return to earth, and instituted them for the amusement of the earthly Celestials.

"Thankful to the moon for its goodness and smiles during harvesting season; thankful to the gods for their blessings, thankful for the safe arrival of another Autumn, the Autumnal Festival in China is a season of great merry-making and rejoicing; and the sacrifices and ceremonies in its honour could no sooner be dispensed with by this idolatrous people than their quiet home worship of ancestral tablets, or deep reverence for Confucius. Many peculiar customs are practised in connection with this festival — mothers worshipping the goddess "mother," and the goddess "seven-starmother" — who dwells among the seven-stars of the Dipper in the constellation of the Great Bear — with unusual ceremony. These mothers are supposed to give long life and health to children. Merchants during this period present their bills to customers. It is thought very dishonourable for a debtor not to pay at least a portion, or to promise the payment of his debt at some specified time.

"At the end of the five days' rejoicing and sacrificing, the devil who was stationed outside the entrance to the 'spirit's house,' was burned that news might again be carried to the gods of the extraordinary honours paid them on earth."

The following account of the sacrifices of the Chinese is condensed from "All Religions and Ceremonies":—

"The first sacrifices of this people were instituted in honour of the Supreme God, and were offered on the *tan*, or heap of stones, in the open fields, or upon some mountain. Around the *tan* was raised a double fence, composed of turf and branches of trees; and between the fences were erected two smaller altars, upon which, after the greater sacrifice, they offered others in honour of superior spirits of every rank, and of their virtuous ancestors, among whom was Confucius. To the sovereign alone it was permitted to sacrifice on the *tan*; to the Supreme Deity they offer their prayers, but from their ancestors and superior spirits they only seek for protection and mediation.

"In the early ages of the empire a single mountain were set apart for sacrifices; afterwards there were four consecrated to those purposes, to which the prince went successively every year. To the first he repaired at the vernal equinox, to intreat heaven to watch over the seed committed to the earth. At the summer solstice he went to the second, to ask for warmth and heat necessary to bring forward to crops. He sacrificed on the third at the autumnal equinox, in the hope of averting blights, excessive moisture, winds, and injuries from the air, which might destroy the rising hopes of the labourer. And on the fourth mountain he sacrificed at the winter solstice, in gratitude for all the mercies of the past year, and to solicit a continuance of them through that which was about to commence.

"This institution, which subjected the emperor to regular journeys, was attended with many inconveniences. Sometimes important deliberations required his attendance in the city when he was performing sacrifices at a distance from

it. At other times old age, severe weather, and bad roads, were great obstacles to the business. Means were therefore devised to obviate these difficulties, by erecting a temple in the city, where these sacrifices might be offered up.

"The principal Chinese temple contained within its circumference five separate halls, appropriated for different purposes. They had neither paintings nor ornaments of any kind; one of them was the place of sacrifice; the other four contained all those things which were necessary for the ceremony. The edifice had four gates covered with fine moss, representing the branches of which the double fence about the *tan* was made. This fine moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered.

"Their temples are built all after one form; but, as in other countries, very different in beauty and magnitude. Their josses, or demi-gods, are some of human shape, some of monstrous figures; but, in the province of Fokien, they are more devoted to the worship of goddesses than gods. Quanheim has the most votaries. She is placed in state, sitting on a cushion with rich robes, and her little son standing before her, with a charged trident in his right hand, ready to throw at the offenders of the laws of humanity and nature, and also at those who make no free-will offerings to his mother. The Chinese who have seen the Roman Catholic churches and worship, say that she is the Chinese Virgin Mary.

"There is another goddess, called Matson, who swam from a far country, through many seas, and came in one night to China, and took up her residence there. She sits on a platform, with a cushion laid on it, and her head is covered with blue wool instead of hair. She is the protectress of navigation; for which reason none go a voyage, but they first make a sacrifice of boiled hogs' heads, and bread baked in the steam of boiling water. It is set before the image when reeking hot, and kept before her till it is cold. On their return from a voyage, they compliment her with a play, either acted on board of the ship, or before one of her temples.

"They have another goddess, in the form of a virgin, called Quonin, who has many votaries, but is mostly worshipped in the province of Pekin and Manking, but being a virgin, she has many lovers all over China.

"They have one temple, called *The Temple of Aps*, in which are numerous ill-shaped images of that animal.

"The god Fo, has a human shape, except his head, which has the figure of an eagle. Passa is set cross-legged on a cushion, bespangled with flowers and stars, and she has eight or nine arms and hands on each side, and two before, that she holds in a praying posture. In every one of her hands (except the two that are dedicated to prayer) she bears something emblematical, as an axe, a sword, a flower, &c.

"Pekin contains two principal temples, in the construction of which the Chinese have displayed all the elegance of their architecture. These are dedicated to the deity under different titles; in the one he is adored as the *Eternal Spirit*; in the other, as the Spirit that created and preserves the world. The ceremonies with which modern sacrifices are accompanied are greatly multiplied, and nothing can exceed the splendour and magnificence with which the emperor is surrounded when he performs this solemn part of his duty, which he does in the name of all his people. Some time before the day fixed for this important business, the monarch, and all persons qualified to assist, prepare themselves by retirement, fasting, and continence. During this period the emperor gives no audience; the tribunals are all shut; marriages, funerals, and festival of all kinds are then prohibited. On the day appointed for sacrifice, the emperor appears with all the pomp and magnificence of power, to which everything in the temple corresponds. All the vessels are of gold, and never used in any other place. Notwithstanding this grandeur the monarch appears to the last degree humble and dejected. He rolls in the dust, and applies

to himself terms of the most abject submission, thereby exhibiting, in the most striking manner, the infinite distance that there is between the Supreme Being and man.

"Another religious ceremony performed by the emperor, is that of ploughing the earth with his own hands. By some writers this act has been thought merely political, for the sake of encouraging agriculture. But in one of the canonical books it is asserted, that he tills the earth to the Deity, that he may have it in his power to present a part of the grain to him in sacrifice. The empress and princesses manage silk worms, in order to make vestments for sacrificing in. Therefore, if the emperor and princes till the ground, or the empress breeds silk worms, it is to show that respect and veneration which they entertain for the spirit who rules the universe."

(To be continued.)

ANNUAL PROVINCIAL FESTIVAL
AT GLASGOW.

The ninth annual festival of all the lodges in the Province of Glasgow was recently held, under the patronage of the Grand Lodge of Scotland and auspices of the Provincial Grand Lodge of Glasgow, in the City Hall, which was well filled.

Bro. Walter Montgomery Neilson, P.G.M., presided, and amongst those on the platform were: Bros. F. A. Barron, D.P.G.M.; J. Wallace, Acting S.P.G.M.; A. McTaggart, Acting P.G.S.W.; Fraser, Acting P.G.J.W.; J. M. Rowan, P.G.S.; B. Conner, P.G.S.; W. Smith, P.G. Sec.; R. Robb, P.G. Marshal; W. Alexander, P.G. Jeweller; D. Kinghorn, P.M. (437); Robt. Craig, P.G.B.B.; James Leith, P.G. Director of Ceremonies; James Gillies, P.G.S.B.; James Balfour, P.G.J.G.; James Pollock, P.G.T.; D. McGeachy, Acting P.G.S.D.; T. Granger, Acting P.G.J.W.; M'Murdo, P.G. Sec. Middle Ward; James Thomson, P.G.B.T.; J. D. Porteous, R.W.M. (360); J. Singleton, R.W.M. (178); G. Thallon, R.W.M. (362); John Miller, R.W.M. (413); W. R. Thomson, P.M. (354); M. Wilson, R.W.M. (441); W. Phillip (275); George Smith, R.W.M. (219); J. Buchanan, R.W.M. (408); A. McIntyre, R.W.M. (333). While the company was assembling Mr. Lambeth presided at the organ.

After tea, the CHAIRMAN said: It is now my duty to address to you a few words, and it must be a few words, as our time is limited, and we have a large programme before us. I take this the earliest opportunity of acknowledging the honour the brethren have conferred upon me in my election to this exalted position. That I should have been chosen unanimously Grand Master of Glasgow without my having sought for the dignity—I might say against my own desire—is indeed an honour that I have some reason to be proud of (applause). But I must candidly tell my brethren that I do regret that some one more worthy than myself, and more able to fulfill the duties of the office, had not been elected to my place—a more worthy successor to our late lamented P.G.M., Captain Speirs—lamented as a brother, lamented as a nobleman, lamented as a statesman, and lamented as a husband. Throwing myself upon your indulgence, and trusting to your aid and support, I have accepted the honour, and will to the best of my abilities discharge my duties (applause). We have to regret to-night the absence of our venerable Grand Master, the Earl of Dalhousie, who is obliged to go to a warmer climate during our severe winter months. We also regret that our Grand Hereditary Master, the Earl of Roslin, is at this moment in London presiding over another assembly, and could not of course be with us. I must now take this opportunity of addressing a few words to the brethren on a subject of much interest to the Freemasons of Glasgow. Some time ago the Craft in Glasgow resolved on the erection of a suitable hall in which the various lodges in the province might meet, and at a meeting presided over by my predecessor in office (the late Captain Speirs) it was resolved that a suitable hall should be erected in Glasgow, and with a view to accomplish this object a company was formed, and a secretary and law agent appointed. A considerable number of shares were taken up by noblemen and gentlemen taking an interest in the prosperity of the Craft in Glasgow, and among others, the Grand Master, the Earl of Dalhousie, who is honorary president of the company and a shareholder. This is an object which ought to require no recommendation to be taken up by the Masons of Glasgow. At the present time the various lodges meet in small and inconvenient halls throughout the city, and there is not that compactness nor unanimity of arrangements among the respective office-bearers which is a distinctive feature of the Craft

in large English cities. In this respect we are below the standard to which most of the small English towns have attained, and when we take into consideration the very influential position which Glasgow occupies among the cities in Great Britain, it surely says little for the Craft in Glasgow that a proper hall or lodge has not long since been erected by us. I have reason to know that although this matter has lain in abeyance in consequence of the lamented death of Captain Speirs, it is now to be taken up with vigour; and you will permit me to express the hope that you will all become shareholders of the company, as well as making it one of your greatest endeavours to influence as many members of the Craft as possible to become shareholders. This is a matter that requires an effort to be put forth ere it can be accomplished, but surely if we unanimously resolve to take the burden on our shoulders it shall be done, and when it is accomplished I have no hesitation in thinking that it will cement the friendship among us, consolidate the Craft, and make Glasgow occupy that position in Masonry which it does in wealth and importance among the great cities of the empire. (Applause.) In the name of the Freemasons of Glasgow I now beg to thank the strangers for their presence to grace our annual festival, more particularly the ladies, whose bright eyes and happy smiles add such brilliancy and delight to our assembly. Obligated as we Masons are to hold our ordinary meetings in solemn Conclave within guarded walls, where no bright eyes may penetrate, it is a great relief to us to be able to meet here, and have those we love best and dearest around us. (Applause.) No man or woman can be happy alone—our real pleasures, our joys, our happiness, can only exist in the fellowship of our brethren of mankind. We are entirely dependent upon one another, not only for gaining the means of our existence, but for making the lifetime of that existence bearable. How little do we think of this when pushing our way through the world; and how seldom do we realise how much our own happiness depends upon the happiness of others—all is well illustrated by our meeting here together this evening. (Applause.) It is very remarkable to observe how mankind associate together, forming bonds of union. Studying the pages which record the history of the world, we find the inhabitants of this earth of ours united together, as it were, in different great families—each family speaking the same language, following the same customs and laws, and living in peace together. But when one of these communities of mankind comes in contact with another, their difference of language, diversity of customs and laws—like two opposite electric currents—repel each other with violence, and war is the result. The weak succumb to the strong, but they unite with other weak unions, and the strong is overcome in turn; they again join others, and thus the strife is prolonged. Communities for common defence form common laws, learn to speak the same tongue, accept a common leader, and become a nation. Such has been the history of all the nations in the world. But let us follow a little further the history of these peoples or nations. They again are absorbed into kingdoms and empires. Where are now the different peoples united under the rule of the Czar of Russia, the Emperors of France and Prussia and Austria? In our own land the English, Scotch, and Irish nations are one. To the many, ancient tongues are but little known; and the time seems to be approaching when nearly all the civilised world will speak one universal language. Even now we might say there are but four or five useful languages. We find also that the different peoples all over the world are gradually assimilating their customs, habits, and laws. That great power, drawn from its hiding-place by an immortal Watt, has made such highways in every ocean that nations run to and fro upon it, embracing each other in the peaceful arms of commerce; and the iron horse snorts in every land impatient in the work of carrying knowledge and goodwill to all men, whilst the Spirit of Light, watching these great efforts, calms the ruffling tempers of men by flashing harmony and concord from pole to pole. Brethren, in this wonderful age in which we live the great walls which divided nation from nation seem to be crumbling down, and the peoples appear to be uniting to acknowledge the rights of civil and religious liberty, and speak the common language of brotherly love. Brethren, we may not be called upon, as the brethren of our most ancient order were in ages past, to rear stately monuments and build great temples; but let us go on in the noble work we aim at—in building up the moral and intellectual powers of ourselves and our fellow-men, and so leave nobler and greater living monuments behind us, rearing that temple where justice, charity, and love are supported upon the stately pillars of truth, making every stone praise to the great I Am. (Applause.)

The musical part of the programme was sustained by Miss Bessie Aitken, Miss Lily Boyd, Mr. Hamilton Corbett, Mr. Robert Fraser, and Mr. J. W. Crawford. Mr. E. Berger was pianist.

A full dress assembly took place after the concert.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Royal Jubilee Lodge, No. 72.—The installation meeting of the Royal Jubilee Lodge, No. 72, was held on Monday evening, at Anderton's Hotel, Fleet-street, and was numerously attended. Bro. George Oxford, the excellent W.M., occupied the chair of K.S. with his usual excellent ability, and was supported by Bros. E. Dodson, as S.W.; H. Wright, as J.W.; Johnson, S.D.; Poole, J.D.; H. J. Webb, Treasurer; Joshua Nunn, P.M. and Secretary; the following Past Masters, Bros. Webb, R. Claub, Brandon, Lawson, and the following list of influential Masonic visitors:—John Thomas, United Pilgrim's Lodge, 507 (A Prince in Masonry); James Griffin, S.W. of the Doric Lodge, 933; Mandelet, United Strength; A. L. Row, 879; W. W. Smith, 890; Nash, of the Pythagorean, 79; Bonny, 79; Allatt, Southern Star Lodge, 1158; Thomas H. Pulsford, P.M. and Secretary, 1158; Vivian, 228 (W.M.); Child, Southern Star; Taylor, Vitruvian, 87; Henry Garrod, 709; Bisley Robards, 228; C. L. Marshall, 22 (Neptune); Schroder, 193; W. Jones, 554; Clemow, Setchell, and Charles E. Thompson, J.W., Southern Star Lodge. The minutes of the former lodge meeting having been read were duly seconded. Bro. Legge was passed to the second degree, and Messrs. Curry and Monday, M.D., were initiated into the mysteries and privileges of Ancient Freemasonry. Bro. Dodson J.W., was then most ably installed into the chair of K.S., with which ceremony he was much impressed. After which the brethren adjourned to an excellent banquet and dessert, superintended by Bro. Smith.—The newly-installed W.M. proposed the health of "Her Majesty the Queen," which he said was a toast always received with pleasure and love. The toast was well received, the solo parts of the National Anthem being sung by Bro. Oxford, I.P.M. and Bro. Dodson.—The W.M. said the next toast was always received with pleasure amongst Masons, so it had been for 26 years past. It was the health of the "Right Hon. the Earl of Zeland, M.W.G.M.," who had tendered his resignation from that high office, he hoped the G.A.O.T.U. would spare him to be of assistance to his successor, the Right Hon. the Earl de Grey and Ripon. (Hear, hear).—The W.M. said the toast of "H.R.H. the Prince of Wales, P.G.M.," was the next on the list. He hoped he would be able to devote time to the interests of the Craft. They would be pleased to be upstanding.—The W.M. then proposed the health of the "Right Hon. the Earl de Grey and Ripon, M.W.G.M.-elect."—Bro. Oxford, I.P.M., said he had much pleasure in bringing to the notice of brethren the "original jubilee punch bowl," which was thereupon ordered to be filled with the best punch, and handed round to the brethren; much kindly feeling was manifested.—The W.M. proposed the "Initiates," which he said was always received with gratification by the members, and also with equal gratification by the W.M. He was quite sure they would add additional lustre to the Royal Jubilee Lodge. He hoped they would take great interest in the Craft, and strive to arrive at the position he then held.—The Entered Apprentice's song by Bro. Oxford, caused much amusement, especially to the newly initiated brethren.—A Brother returned thanks, and said it had long been his desire to become a Mason, and he trusted he should deserve the title of a Mason in every sense of the word. Great honour had been done him in making him a Mason, which he would say in future they would never regret, but would see how highly he appreciated it. It was a most noble Order, and he was proud to have been introduced into it through the medium of the Jubilee Lodge.—The W.M. proposed the "Visitors, coupled with the name of Bro. Thomas," a real veteran in Masonry.—Bro. Thomas, in felicitous terms responded, and alluded to the time when Bro. Nunn went through his first installation, and assured the brethren that nothing could give him greater pleasure than to see so many happy faces, and he sincerely hoped the Jubilee Lodge would continue to work with that love and harmony which should always characterise Freemasons. (Hear, hear).—Another visitor from Canada having said a few words, the W.M. said his next duty was a very pleasurable one indeed, and he had the greatest possible confidence it would be received by the brethren with enthusiasm. It was the health of the "I.P.M., Bro. Oxford," and in proposing that, he begged on behalf of the members of the lodge, his acceptance of a handsome P.M.'s Jewel. (Cheers). The members however, were not content with that, and he had a further equally pleasurable duty in introducing a handsome silver tea and coffee service, subscribed by the members, to his notice, and begging on their behalf his acceptance of the same, and an assurance of their high esteem of his merits. He (Bro. Dodson), felt particularly proud in having the honour of telling Bro. Oxford how much the brethren appreciate him. After some other congratulating and appropriate remarks, he read the following:—

"Anderton's Hotel, Fleet-street, City, Jan. 3rd, 1870.
"To Bro. George Oxford, P.M., Royal Jubilee Lodge, 72.
"Dear Sir and Brother,—Allow me on behalf of the Royal Jubilee Lodge, No. 72, to present you with the accompanying service of plate (raised by subscription amongst the members), as a mark of esteem in commemoration of your passing the chair for the second time. Hoping that you may live long to enjoy it. With the very best wishes for your welfare. I remain yours faithfully and fraternally.
E. DODSON."

It is almost needless to say great enthusiasm followed, and the toast was received with all the honours. An unusually good fire being given. Bro. Oxford responded in able terms, and the remainder of the evening was passed in fraternal conviviality.

Mount Lebanon Lodge, No. 73.—On Tuesday, December 21st, this lodge held its last meeting for the year at the Bridge House Hotel, and Bro. D. Rose, W.M., initiated two gentlemen into the Order. Bro. F. H. Ebsworth, S.W., was elected W.M.; Bro. E. Harris, P.M., Treas.; Bro. W. Aldhouse, T.; and Bro. W. Y. Laing, Asst. T. A six-guinea P.M. jewel was voted to Bro. Rose, and after the lodge business was concluded the brethren adjourned to banquet. In addition to the brethren mentioned above, there were also present—Bros. M. A. Loewenstark, J.W.; J. Donkin, P.M., Secretary; G. Free, S.D.; R. Stevens, D.C.; A. L. Dussek, W.S.; F. Walters, P.M.; E. N. Levi, P.M., and a long list of brethren not in office.

St. John's Lodge, No. 90.—The usual monthly meeting of this lodge was held at Radley's Hotel, Bridge-street, Blackfriars, on Monday evening, the 3rd instant. The W.M., Bro. J. P. Griffin, was supported on this occasion by the following officers and brethren:—Bros. S. C. Hadley, S.W., W.M.-elect; Taylor, P.M., Acting J.W.; Gutierrez, S.D.; Eglese, P.M. and Treasurer; Griffin, P.M. and Secretary; McDougall and Adam, P.M.'s; Bros. Strachan, Pidcock, Hunter, Ruston, Farrar, Hickman, and Rumford. Bro. S. C. Hadley was installed in the chair of King Solomon, as Ruler of the lodge for year ensuing, the ceremony being most ably performed by Bro. Eglese, P.M. and Treasurer of the lodge. The W.M. having appointed and invested his officers for the year ensuing, the lodge was closed in due form. The brethren adjourned from labour to refreshment in the banqueting room, where Bro. Hart had prepared a banquet in his usual elegant style. The visitors present on the occasion, were Bros. Patten, P.G.S.B. and Sec. of the Girls' School; Fawcett, P. Prov. Grand Organist; Cordwell, W.M. Fidelity, No. 3; Willey P.M. Albion, No. 9; Harcourt, P.M. Neptune, No. 22; Rosenthal, P.M. No. 92; Muggerridge, P.M. No. 192; Dosell, P.M. No. 55; Hardy, P.M. No. 752; Leath, St. John's, No. 167; Chapple, Royal York, No. 7; A. McDougall, No. 3; Webber, No. 907. After the Banquet the usual loyal and Masonic toasts were given, including that of our Bro. H.R.H. the Prince of Wales, P.G.M., and the brethren broke up at an early hour after passing a most enjoyable evening.

Lodge of Temperance, No. 169.—This lodge met on the 16th December, at the White Swan, High-street, Deptford, Bro. J. D. Woodland, W.M., in the chair. One brother was passed to the F.C. degree, and Bro. J. T. Moss, a P.S.W., was elected by a majority to fill the office of Master. Bro. J. Barrett, P.M., was elected Treasurer, and Bro. J. L. Winn, T. A five-guinea jewel was voted to Bro. Woodland on his becoming one of the P.M.'s, and after the lodge was closed the brethren sat down to an excellent banquet. Bros. A. Pulley, S.W.; Marshall, J.W.; G. Brown, P.M., Treas.; J. T. Tibbal, P.M., Sec.; J. Rosentock, S.D.; Tippet, J.D.; T. Littlecott, I.G.; G. Bolton, P.M.; N. Wingfield, P.M.; Nowlan, P.M.; J. Scarl, P.M.; F. Walters, W.M. (871); G. J. Loe (73), and C. G. Dilley, S.W. (1155) were present during the evening.

Royal Oak Lodge, No. 871.—This lodge assembled on Wednesday week at the Royal Oak, Deptford. Bro. F. Walters, W.M., passed Bros. Dawe, Simmons, Harman, and Pakes, but having to attend the Board of Benevolence to support the case of a widow, he deputed Bro. Andrews, P.M., to pass Bro. Lea and initiate Mr. C. Letton. £5 was voted to the Male Annuity, making £25 given to the same charity in three successive meetings; the lodge was then closed, and the banquet followed. Bros. Barrett, Collington, P.M., Treas., Hawkes, Andrews, Killner, Whiffen, Ellis, Dalziel, Reed, Truelove, Turner, King, E. Harris (73), Roper (147), Patte (147), II. Muggerridge (192), Barnes (700), and Terry (1278), &c., were present.

Lodge of Temperance in the East, No. 808.—The usual monthly meeting of this lodge was held at the Assembly Rooms, Poplar, on Wednesday, the 29th ult. At six o'clock the W.M., Bro. Cannon, sounded his gavel, and Bros. Marfleet, S.W.; Drummond, J.W., *pro tem.*; Williams, S.D.; Stewart, J.D.; Shays, I.G.; Devson, P.M., Treas., and many other members, opened the lodge in the first degree, when the minutes of the last meeting were read and confirmed. Ballot then took place for Mr. William Allan, the eminent barge-builder of Lower Shadwell, which proving unanimous, a little disappointment was evinced when it was announced that pressing business would prevent his attendance that evening. Mr. Henry Rogers, whose ballot had also been successful, was introduced and admitted to the privileges of Ancient Freemasonry; the whole ceremony was very neatly done. An itinerant brother, from a lodge in Edinburgh, under the Scottish dispensation, whose certificate appeared to be well thumbed, and had a peculiar and inexplicable ink-erasure at the back margin, was relieved with ten shillings from the lodge funds. Captain Owen, of the clipper Flying Cloud, and Mr. Isaac, lighterman, of Limehouse, were proposed for initiation on the last Wednesday in this month. The business of the evening being concluded, the lodge was closed, and the brethren retired to the banqueting-room, where a sumptuous Christmas dinner awaited them. Amongst the visitors we noticed Bros. West (British Oak), Osborne (P.M., Neptune 22), Wiggins (217), Abbot (P.M., 217), Shaw P.S.W., and P.P.S.W., 496), Batten (174), and a West Indian brother, perfectly black, named Williams, who hails from Lodge No. 217. The customary loyal, and Masonic, and routine toasts were proposed and responded to, with the usual east-end heartiness. "The White Squall" (Duncan), "The Musketeer" (Batten), "The Charming Young Widow" and the laughable recitation of "The Frenchman and his Family" (Osborne), contributed to the amusement of a snug jovial party of about forty. In the course of the evening it was elicited that the black visiting brother (Williams), shipped for a voyage immediately after his initiation and payment of his private and Grand

Lodge dues; upon his return to England, during the summer recess of his lodge, being desirous to receive his second and third degrees in this country, the W.M. of the Lodge Temperance in the East (898) most kindly acceded to the applicant's request, and he became a Master Mason. But the strange part of the business is, that his mother lodge repudiates and disowns him, while the Grand Lodge books show three months' quarterage and initiation fees registered for him, and when the good-hearted, quiet fellow tendered his back dues, they were rejected. If the colour of his skin be the present objection, surely he is not a whit blacker now than when he paid his yellow sovereigns to be initiated.

Southern Star Lodge, No. 1158.—An emergency meeting of this flourishing lodge was held on Monday evening, January 3, at the Montpelier Tavern, Walworth. Bro. R. E. Clarke, W.M., presided. Bros. Bayfield, S.W.; C. E. Thompson, J.W.; supported by the rest of the officers, amongst whom were Bros. H. Thompson, P.M., and Treas.; T. H. Pulsford, P.M., and Sec., &c. The lodge having been opened in due form and with solemn prayer, Bros. Rippen, Allan, and Leppard were questioned and entrusted, and afterwards passed to the second degree. The lodge was resumed to the first degree, when it was announced that Messrs. Joseph Clayton, Govan Macdonald, and George Parr were candidates for admission into the noble order. They were severally introduced and very impressively initiated into the mysteries and privileges of ancient Freemasonry. At the conclusion of this ceremony it was made known that Bro. C. Radford had arrived, and was desirous of taking his second degree, upon which the W.M. at once volunteered to vacate the chair to allow Bro. Thompson, P.M., to perform that ceremony for his friend Redford, he having by similar courtesy allowed him to initiate him into Freemasonry. The ceremony was very carefully performed. Some propositions for the next meeting having been made, the lodge was closed in due form. Afterwards the brethren adjourned for slight refreshment, and the W.M. in very appropriate terms proposed the health of their newly-initiated brethren, which was cordially drunk. The newly-initiated severally returned thanks. Bro. H. Thompson, P.M., said although this was not a regular meeting, he thought the brethren would be guilty of a great neglect of duty, if they separated without drinking the health of the W.M., whose kindness and courtesy were so well known to them that he should not occupy their time in dilating upon them. Suffice it to say he was esteemed by them, and he called upon them to drink his health in a bumper, a request that was readily and enthusiastically responded to. Bro. Clarke, W.M., expressed his gratification at the envied mark of favour he had received at their hands, but Bro. Thompson had spoken of him far beyond his deserts, although he would do all in his power to promote the prosperity of the lodge. The meeting was rendered especially agreeable by some excellent songs during the evening.

PROVINCIAL.

CHATHAM.—*Royal Kent Lodge of Antiquity, No. 20.*—This lodge met on Monday, 29th ult., when, after the usual preliminary business, Bro. O. J. Carter, P.G.S., was duly installed as W.M. by Bro. Keddell, P.P.G.J.W. The following are the officers for the ensuing year:—Bros. Fowle, S.W.; Coles, J.W.; Skiller, Treasurer; Downing, Hon. Sec.; F. Edwards, S.D.; J. Edwards, J.D.; and Geo. Watson, I.G. About fifty brethren, including numerous P.P.G. officers, sat down to the subsequent banquet, which was enlivened by the band of the Royal Marines.

WARRINGTON.—*Lodge of Lights, No. 148.*—The regular and annual meeting of this lodge took place on St. John's Day, December 27th, at the Masonic Rooms, Sankey-street. In the unavoidable absence of the W.M. the lodge was opened by Bro. H. B. White, P.M., P.Z., Prov. G.D., who was supported by Bros. W. Mossop, S.W.; W. Richardson, J.W.; John Bowes, P.M., &c.; W. Smith, W.M.-elect; Jos. Maxfield, P.M.; Jas. Hephherd, P.M.; Robt. Stevenson, P.M.; Jas. Jackson, Jos. Cassidy, Thos. Morris, W. H. Robinson, T. M. Pattison, Org., A. F. Huttman, B. P. Coxon, C.E., Thomas Jones, Rev. J. Nixon Porter, John Harding, W. Fletcher-Wood, John Pierpoint, W. Woods, George Bailey, J. Hannah, and James Johnson, Tyler. Visitors: Bros. Rev. F. Terry, Prov. G. Chaplain, Cheshire; Rev. J. W. Newall Tanner, P. Prov. G. Chaplain, Cheshire; Thos. Croxton, P.M., Prov. G. S. Deacon, East Lancashire; E. C. Cooper, W.M. No. 484; J. Greaves, P.M. No. 277; Jas. Parr, P.M. No. 1213; E. Auckland, W. Crompton, and James Parry, No. 1250. The lodge was opened with prayer, when the minutes of the last regular meeting were read and confirmed. Bro. Bowes was then called upon to take the chair of K.S. as Installing Master, when he opened the lodge in the 2nd degree. Bro. Robert Stevenson, P.M., assisted by Bro. Jos. Maxfield, P.M., presented Bro. William Smith, the W.M.-elect, for the benefit of installation. The Installing Master then recited some of the qualifications necessary in every candidate for the Master's Chair, after which Bro. H. B. White, P.M., &c., as Secretary, read the summary of the ancient charges and regulations, to all of which the W.M.-elect gave his assent; the ceremony was then proceeded with and in due time a Board of Installed Masters was opened, and Bro. Smith regularly installed in the chair of K.S. The W.M. was saluted and proclaimed in each degree, after which he appointed and invested his officers as follows:—Bros. B. P. Coxon, S.W.; Jas. Jackson, J.W.; Rev. W. Whitelegge, Chaplain; H. B. White, Treas.; John Bowes, Sec.; Rev. J. Nixon Porter, S.D.; Percival Pearce, J.D.; John Harding, I.G.; Jas. Johnson, Tyler. The charges to the W.M., Wardens, and brethren were delivered, by special request, in a correct and most impressive manner by Bro. Thomas Croxton, P.M., Prov. G.S.D., E.L. Hearty good wishes were expressed by the visitors and duly recorded by the Secretary, and the lodge was closed

with the usual solemnities. The brethren then adjourned to the Lion Hotel for the banquet. The chair was filled by the W.M., Bro. W. Smith, while the Wardens occupied their constant places. Some additions were made to the numbers, and the catering of the Stewards, Bros. Coxon and Pennington, proved most satisfactory. Grace before and after meat was said, in the absence of the Chaplain, by Bro. the Rev. J. Nixon Porter. The cloth having been withdrawn, the W.M. proposed the first toast, "The Queen and the rest of the Royal Family," in a few well-chosen remarks; this was followed by "H.R.H. the Prince of Wales, M.W.P.G.M.," and received with enthusiasm. The W.M. in proposing the next toast "The Army, Navy, Militia, and Volunteers," referred to the many brave deeds which marked the history of the Army and Navy, and doubted not that if necessity arose the Militia and Volunteers would prove equal to the occasion.—Bro. Captain Cartwright responded, and in a spirited speech made some very appropriate remarks.—Bro. J. Greaves, P.M., supplemented the remarks of the previous speaker.—The W.M. proposed "Our Masonic Rulers, Supreme and Subordinate."—Bro. H. B. White, P.M., &c., proposed "The Prov. G. Masters of Cheshire, East Lancashire, and Cumberland and Westmorland," and in doing so paid well-merited compliments to those three distinguished brethren. Bro. the Rev. F. Terry in responding for the first-named, made some excellent remarks, and referred at great length to the subject of education, the present position of the Boys' School, and the duties of the Craft in relation thereto.—Bro. Croxton, P.M., in responding for the R.W. Prov. G.M. of East Lancashire, showed what had been effected in that province on behalf of the Boys' School, and referred to the warm interest taken in the subject of education by the Prov. G. Lodge. He also referred to his long friendship with the Installing Master of the day, Bro. Bowes, and the interest he felt in the Lodge of Lights, No. 148.—Bro. Bowes, P.M., Past Prov. G. Reg. Cumberland and Westmorland, thanked Bro. White for coupling his name with a toast of much importance. He assured them that the Prov. G. Master, Lord Kenlis, his deputy, Colonel Whitwell, M.P., and the other officers of that Northern Province, merited their warmest commendations. Having held active office for three years in the province he had had opportunities of witnessing the interest, he was bound to say rather the enthusiasm, which one and all brought to bear on all connected with the well-being of the Craft. On behalf of the Province of Cumberland and Westmorland he begged to thank them. The speaker then drew attention to the fact that they celebrated their festival on St. John's Day, and gave the reasons why the brethren of the "mystic tie" paid so much honour to that Saint. The speaker continued, that day he had the pleasure, with their assistance, of installing their W.M. He could not express, in words, the gratification he had experienced, because he well knew their venerable W.M. would shed light and lustre to all around him. He now begged to propose the next toast on the list, and he must request the Wardens to see all were full charged in the West and South. He knew the toast would be drunk with the greatest enthusiasm and needed no words of his to commend it, "Bro. William Smith, W.M., No. 148," and may T.G.A.O.T.U. long spare him to admonish them to practice out of the lodge the duties they were taught in it? (The toast was drunk most heartily and with full honours.)—The W.M. most feelingly replied, and in the course of a long and interesting speech showed that while all could not expect to render the ritual as they had seen and heard it rendered that day, yet all might in their daily life practice those great and glorious principles upon which their noble art was founded. He next proposed, "The Past Masters and Officers of No. 148," and said that the reputation the lodge now had was owing to the skill and ability with which his predecessors had managed its concerns.—Bro. Maxfield, P.M., responded, and said the lodge was a model lodge, and their thanks were especially due to Bros. White and Bowes, for the years of hard and continuous labour they had bestowed upon it. In his day they went on in a quiet sort of a way and did their work as well as they knew how, but now the Lodge of Lights was notorious for good working.—Bro. Robert Stevenson, P.M., proposed "The W.M., Wardens, and Members of the Gilbert Greenall Lodge, No. 1250," which was responded to by Bro. W. Woods, J.W.—The W.M. said there was an absent brother whom they must not forget. Bro. Finney, now I.P.M., had been a faithful Master, and an interesting event deprived them of his company—he was to be married in London the next morning. He begged to propose his health, which was received very warmly, and duly honoured.—Bro. Hephherd, P.M., said there were two brethren in the lodge to whom they delighted to accord special thanks, he referred to Bros. White and Bowes. They had, as Bro. Maxfield had rightly observed, raised the lodge to a position far above what it ever attained before. He proposed their good healths. (Drank with enthusiasm and with musical honours.)—Bro. White expressed his thanks, and said that for a long time he had left matters in the hands of Bro. Bowes, and as they knew with advantage. His own professional engagements prevented him from giving so much of his time as he had done in years gone by; but he was delighted to find that Bro. Bowes still found it convenient to be present at every lodge meeting, and ready to help in any or all the ceremonies.—Bro. Bowes also responded, and referred to the many happy hours he had spent in the lodge room, and expressed his willingness to lend "a helping hand" at all times, whether in No. 148 or No. 1250. Bro. the Rev. Nixon Porter, proposed "The Visitors," which was responded to by Bros. Parr, P.M.; P. Robinson, P.M., and Cooper, W.M., 484. The other toasts proposed were, "The Musical Brothers," "The Charities," and "The Tyler's Toast." We must not omit to state that the proceedings of the evening were greatly enlivened by songs and glees, well rendered by Bros. Woods, Pearce, Bancroft and

Goodreid, conducted by Bro. T. M. Patterson, Organist. *BUDLEIGH.*—*Lodge of Harmony, No. 372.*—The annual meeting of this lodge in celebration of St. John's day, took place on Monday the 3rd inst., at the Rolle's Arms Hotel, Salterton. The lodge was close tyled at high twelve, when the usual preliminaries having been gone through, the ceremony of installation was proceeded with, and very ably and impressively rendered by Bro. B. T. Hodge, M.D., P.M. (164), P.P.G.J.D., and W.M. (164). This being concluded the W.M., Bro. H. J. Stickland, from the chair of K.S., assisted by the Ins. M., appointed his officers as follows:—H. Scott, chemist, S.W.; Capt. W. E. Stone, R.N., J.W.; H. Scott, Treas.; J. Kelly, Sec.; Hayman, S.D.; Knott, J.D.; Gale, I.G.; Pratt, Tyler; with an efficient staff of Stewards. The lodge was then duly closed, and the brethren present, numbering about thirty, adjourned from labour to refreshment, and at the festive board fully demonstrated to the worthy host (Bro. John Harwood), convincing proofs of their appreciation of his bountiful spread of viands and wines, retiring at an early hour enjoying the best fraternal feeling.

LINCOLN.—*William Lodge, No. 374.*—On the Festival of St. John, the members of the above lodge met to elect officers for the ensuing year. Bro. R. C. Carline was installed W.M., and he afterwards appointed his officers as follows:—Bros. W. E. Watkins, S.W.; R. J. Ward, J.W.; C. Scorer, S.D.; E. J. Cullen, J.D.; F. R. Larken, M.C.; J. G. Bayles, I.G.; G. Bacon, Sec.; W. Mason, Org.; W. Huddleston, Treas.; H. Cotton, Lodge Steward, and C. Mann, Tyler. At the conclusion of the business, the brethren adjourned to the Monson Arms Hotel, where their annual banquet was provided.

BERWICK-ON-TWEED.—*Lodge St. David, No. 393.*—A large number of the members of this lodge assembled within their lodge-room, Church-street, Berwick-on-Tweed, on the evening of Tuesday, 28th December, for the purpose of installation of the office-bearers, who had been elected some time previous. The lodge being opened in due form, the installation ceremony was conducted by one of the Past Masters who addressed the Master-elect, Bro. J. S. Macgregor, and the other office-bearers in a becoming manner. Immediately on the conclusion of the ceremonial the lodge was closed, and the brethren retired to a suitable Hall where dinner awaited them, and spent the remainder of the evening in harmony.

HAYLE, CORNWALL.—*Cornubian Lodge, No. 450.*—The annual festival of this lodge was held on Monday, the 27th ult. The lodge was opened at twelve o'clock a.m., by Bro. John Coombe, P.M. and Sec., in the unavoidable absence of Bro. Frank Harvey, W.M. The minutes of the previous meeting were read and confirmed, and after the routine business had been transacted, the lodge was opened in the second degree, when Bro. Huthnance, W.M.-elect being in attendance was presented by Bro. Burall, P.M., after giving his assent to all the qualifications for W.M., he was regularly installed in the chair, strictly in accordance with the ancient custom. Bro. Huthnance having been proclaimed and saluted in the three degrees, then appointed and invested his officers as follows: Bros. F. Harvey, I.P.M.; F. H. Pool, S.W.; N. J. Easterbrook, J.W.; Frank Harvey, P.M., Treas.; John Coomb, P.M., Sec.; W. Hollow, S.D.; S. Woodman, J.D.; W. Rowe, Org.; T. Frost, I.G.; W. Bailey and M. L. Nicholls, Stewards. The finances of the lodge being in a flourishing condition, Bro. Mudge, P.M., moved the following resolution which was adopted, viz., "Resolved that the sum of £10 shall be given as a donation to the Cornwall Annuity Fund, £10 to the Boys' School, and £5 to the Girls' School. Notice was given that Tregenna Lodge, No. 1250, St. Ives, would be opened next month, and twelve of the brethren from that district sent in their resignation, intimating that they intended joining the new lodge. After the regular course of business, the brethren adjourned to a sumptuous banquet, served in most excellent style according to the custom of Bro. Cratch. The usual loyal and Masonic toasts were given and responded to, and the Tyler's toast brought the meeting to a close. There was some very excellent singing during the evening, accompanied by Bro. Rowe (Org.), on the pianoforte.

STOWMARKET.—*Phoenix Lodge, No. 516.*—Last lodge night there was a full muster of this flourishing lodge. The first business after lodge had been opened was to ballot for and initiate Mr. F. C. Long. The ceremony was done by Bro. Fred. Long, P.M., after this the W.M., Bro. J. W. Sheridan, was installed by Bro. F. B. Marriott, in his usual excellent manner. The installation having been completed, the W.M. appointed his officers as follows:—Bros. Francis Betts, S.W.; George Steel Golding, J.W.; E. Warner, S.D.; J. Davis, J.D.; C. H. Woods, D.C.; and Dr. Pearson, I.G. The Treasurer, Bro. Spencer Freeman, was unanimously re-elected, as was also Bro. John Robinson, Tyler. After transacting the usual business, lodge was closed and the brethren adjourned from labour to refreshment, and a most enjoyable evening was spent. Amongst the visitors was Bro. Sutton, P.M. of the Medina Lodge, Isle of Wight.

STOKESLEY.—*Cleveland Lodge, No. 543.*—The monthly meeting of this lodge was held in the lodge-room at the Golden Lion Hotel, on Monday night, Bro. Stephen Hunter, P.M., W.M.; Bro. Henry Fawcett, D.A., S.W.; George Markham Tweddell, F.S.A. Scot., as J.W. (in the absence of his son, now studying scene painting under Mr. Beverley at Drury Lane); J. H. Handyside, P.M., Sec., &c. The lodge was opened in the first degree, when the minutes of the preceding meeting were read and confirmed, after which Bro. George Markham Tweddell and Henry Fawcett having both declared that their engagements were such as to prevent them from occupying the seat of K.S., Bro. Hunter was re-elected W.M. The lodge was then opened in the second degree, when Bro. Deaken passed a satisfactory examination as F.C.,

and retired until the lodge was opened in the third degree, when he was raised to the sublime degree of M.M. The lodge was then closed down and the meeting declared duly adjourned until the Monday nearest the full moon in January, emergencies excepted.

IPSWICH.—*Prince of Wales Lodge, No. 959*, held their monthly meeting at the Masonic Hall, Ipswich, on the 3rd instant. Between twenty and thirty brethren, including two visitors, were present. After the confirmation of the minutes of the previous lodge, two gentlemen were balloted for and accepted, one of whom was regularly initiated into the mysteries of the Craft. The office of Treasurer having become vacant, the brethren were summoned to elect a successor to the retiring Brother, when their choice fell upon Bro. G. S. Golding. The Secretary read a letter from H.R. Highness the Prince of Wales, M.W.P.G.M., expressing "the satisfaction it will give him to be enrolled as an Honorary Member of the Lodge, Prince of Wales, No. 959, of Free and Accepted Masons in the Province of Suffolk." Whereupon the W.M., the Rev. R. N. Sanderson, P. Prov. G. Chaplain, Suffolk, proposed, and P.M. Townsend, P. Prov. S.G.W., Suffolk, seconded, "That His Royal Highness Albert Edward Prince of Wales, Past Grand Master of England, be elected an Honorary Member of this Lodge," which proposition was carried unanimously and by acclamation. There being no other business before the lodge, it was closed in ancient and solemn form.

SCOTLAND.

HAMILTON.—*Kilwinning Lodge, No. 7*.—The annual meeting of this excellent lodge was held in the Masonic Lodge Hall in Bro. Arkle's Hotel, Hamilton, on Monday the 27th ult., (St. John's Day), for the election of office-bearers for the ensuing year, and their installation. The Right Worshipful Master having opened the lodge in the first degree, the quarterly accounts were read and approved of, when the following brethren were elected:—Bros. J. C. Forrest, R.W.M.; D. G. Dunn, S.W.; J. Allan, J.W.; Rev. A. C. M'Phail, Chaplain; Wm. Moffat, Architect; R. Archibald, Secretary; James Mackie, Treasurer; J. Brodie, P.M.; Thomas Minto, B.B.; S. S. Robertson, D.M.; William Munro, S.M.; A. Naismith, P.D.; Wm. Bowie, P. Keith, J. W. Thomas, and Wm. Sumerville, P.M.'s; J. F. M'Kenzie, Auditor; Thomas Welling and B. Mitchell, Tylers. The lodge having been called from labour to refreshment, the brethren adjourned, and afterwards repaired to the banquet table, over which Bro. J. C. Forrest presided, supported by the Rev. Bro. M'Phail and Bro. R. Archibald, Bro. D. G. Dunn acting as Croupier. Bros. A. King, C. Spalding, and D. Macnaughton were present as a deputation from the Provincial Grand Lodge, and amongst those present we observed a large number of brethren belonging to Lodge No. 233. With toast, song, and sentiment a very harmonious evening was spent, during which a handsome harmonium was presented to the lodge in name of the subscribers by Bro. Sumerville.

STIRLING.—*Antient Stirling, No. 30*.—A meeting of this lodge held on Monday evening, the 27th ult., when the following office-bearers, previously elected, were installed into office, viz.:—R.W.M., William M'Leary; D.M., Archibald Merrilees; S.M., John Stevenson; S.W., E. M'Lally; J.W., Daniel Luke; Treas., William M'Gregor; Sec., G. N. Paterson; S.D., George Storry; J.D., James Lennie; Chaplain, H. Wood; J.G., H. F. Karrigan; Tyler, J. Costello.

COLTNESS.—*St. Mary's Lodge, No. 31*.—The members of this lodge held their annual festival on Monday the 27th ult., in Bro. Pender's hall. The following were the office-bearers elected:—Bros. Forrest, R.W.M.; Nicol, D.M.; Scott, S.M.; Wright, S.W.; Davidson, J.W.; M'Pherson, Treasurer; Muir, Secretary; Rev. James Dunn, Chaplain; Beattie, B.B.; Binnie, S.D.; Kerr, J.D.; Wood, S.S.; Ballantyne, J.S.; More, S.B.; Pender, I.G.; and Young, Tyler. After business, the lodge went to refreshment, when the usual Masonic toasts were duly given from the chair, and the evening spent in a very happy manner.

STIRLING.—*Royal Arch, No. 76*.—A meeting of this lodge was held in the Guild Hall, on the evening of the 27th ult., when the following office-bearers, previously elected, were installed into office, viz.:—R.W.M., Thomas Turnbull; P.M., G. Morrison; D.M., William Stretton; S.M., J. Anderson; S.W., John Vance; J.W., Lambert Hopfing; Chaplain, Robert Forbes; Treas., Hugh M'Kay; Sec., James Brown; Clerk, John Davie; S.D., J. L. M'Gill; J.D., Hugh Crawford; Steward, R. M'Lachlan; Tyler, Thomas Robertson.

PAISLEY.—*St. Mirren's Lodge, No. 129*.—On Monday the 27th ult., the members of this lodge celebrated the Festival of St. John. The brethren met about half-past six o'clock in the evening, in their Hall in Moss-street, and after having masonically clothed themselves they marched, headed by the instrumental band of the Paisley Volunteer Corps, accompanied by flag and torch bearers, through the streets of the northern part of the town and thence to the new town, where the procession halted at the residence of Bro. Ex-Bailie Hamilton, in Thread-street. The Ex-Bailie is the oldest Mason in the town, and, as may be supposed, he was right heartily greeted. Leaving there, the procession recrossed the river to Causeyside-street, and refreshed themselves at the residence of their R.W.M. Bro. A. Wallace. The R.W.M. then joined in the procession, which proceeded to the west end, and returned by way of High-street to the Globe Hotel. Here the lodge was opened for a time, and several deputations from sister lodges were received in true Masonic style. Thereafter a large number of the members of the lodge and their friends sat down to dinner, and were presided over by the R.W.M. Bro. Wallace, the Senior and Junior Wardens, Bros. W. Foulds and G. F. Paton. The chairman was supported by Bros. A. M'Leod, P.M.; Hamilton, P.M.; J.

Wallace, D.M.; Gilmour, Hill, H. S. Edmonds, Secretary; W. I. Mair, Advocate, and others. After dinner, which was excellently served up and well purveyed, the usual loyal and patriotic toasts were drunk with full honours, and then a deputation from the Renfrew County Kilwinning Lodge, No. 370, were received with great enthusiasm. A number of toasts followed. During the evening Bro. Gilmour presented to Bro. A. M'Leod, in the name of the lodge, a massive gilt timepiece, as a token of their respect for him, and in consideration of the faithful manner in which he had discharged his duties during the period he filled the office of R.W.M. Bro. Gilmour made a very appropriate address, and remarked that he was sure none deserved the esteem of the Craft more so than their worthy Bro. P. M. M'Leod. A handsome silver cake basket was also presented to Mrs. M'Leod. Bro. M'Leod returned his thanks for the tribute of recognition so kindly offered to him, and said that although his duties had been somewhat onerous from the fact that during his period of office he had had to assist in the opening of the Fountain Gardens and the laying the foundation-stone of the New Museum, still they were not to think that he was now going into the shade, for he was determined to devote his best services for the welfare of the lodge. (Applause.) He also thanked them on behalf of Mrs. M'Leod. Several other toasts were afterwards drunk, and song and sentiment prevailed throughout a very convivial evening. The members of the Renfrew County Kilwinning lodge, 370, dined in the George Hotel.

Oban Commercial Lodge.—On Monday night, the 27th ult., the brethren of the Oban Lodge Commercial, held their 78th anniversary in their lodge, Bro. John Hunter, R.W.M., in the chair, the duties of which he discharged throughout in a most satisfactory manner. Besides the Right Worshipful Master, the Rev. R. L. Macgeorge and the Rev. P. M'Kercher, M.A., of Kilmore, Chaplains, and Bros. Gavin and Hardie, delivered most excellent and sensible addresses to an attentive and appreciative audience. The concert part of the proceedings included Gaelic and English songs, and was much relished. An assembly followed the soiree and concert. The hall was decorated with evergreens. A procession of the brethren of the lodge took place during the day.

MELROSE.—*Lodge St. John.*—This ancient lodge met on St. John's Day, 27th December, 1869, according to the custom of many years and even of centuries. It is one of the most ancient lodges in Scotland, dating its origin from A.D. 1136, the time of the building of Melrose Abbey; and is totally independent, having no connection with the Grand Lodge of Scotland. At the time of the formation of the Grand Lodge, in the early part of last century, the Melrose Lodge, although requested to join in it, refused to do so, and although offers of terms have since been made on the part of the Grand Lodge, they have always been rejected. The present position of the Melrose Lodge is that such its members have cause to congratulate themselves on the independence which they have continued to maintain, and may even be envied by the brethren of other lodges, who find the arbitrary despotism of the Grand Lodge rather hard to bear. There are at present on the roll of the Melrose Lodge, more than four hundred members, many of whom are men of high standing in that part of the country. The funds of the lodge are also in a very flourishing condition, and it has at its disposal in property and money more than one thousand pounds. This lodge has always been liberal in relieving the necessities of any poor brother, from whatever jurisdiction he may hail. It is enough that he is a brother and in want. The stranger is relieved as readily as if he were one of themselves. Members of other lodges, of whatever country, or jurisdiction, are also received in the kindest possible manner, and admitted to all Masonic privileges along with the brethren assembled in the lodge. For a long time it has been the custom of this lodge to celebrate the festival of St. John the Evangelist, and on that day the annual election and installation of office-bearers take place. There is also in the evening, a torch light procession through the town and through the still splendid and beautiful ruins of the ancient abbey, coeval with the lodge itself, the Freemasons who built the abbey having been also the original founders of the lodge. This torchlight procession is an impressive sight, and may be regarded as an interesting link between the present and the distant past. The poet tells us that to "view fair Melrose aright" we must "visit it by the pale moonlight," and go alone to the grey ruins that are still so magnificent, so exquisitely beautiful, and so fraught with associations of other ages. But all the circumstances in which they are visited on the evening of the Festival of St. John are so different from what he describes, while the whole scene is one powerfully to affect the mind and never to be forgotten. The meeting of the lodge of St. John's Day, 27th December, 1869, took place as usual, and may be termed its 733rd anniversary, in their own Hall, High-street, Melrose. The lodge having been opened, the annual state of the funds was made up and laid before the brethren, after which they elected the following office-bearers for the year 1870:—Bros. Andrew Hart, R.W.M.; John Matheson, P.M.; William Myles, D.M.; Thomas Bunyan, S.W.; Robert Renton, J.W.; John Renwick, S.D.; Andrew Scott, J.D.; William Johnson, John Redpath, Standard Bearers; John Scott, William Romanes, R. White, C. Brunton, T. Boston, John Cochrane, John Mahone, Andrew Murlison, Stewards; James Fairbairn, Secretary; William Scott, Treasurer; Peter Jardine, Bible Bearer; Robert Tackett, Tyley. Immediately after the election and installation of these office-bearers eighty-six of the brethren sat down to a sumptuous dinner. Dinner being over many other brethren gathered at the door of the hall and were joined by those present at the dinner, and everyone being provided with a lighted torch, the remarkable annual procession already noticed took place; the light flashing on the houses

as the procession passed through the streets, and on the partially dilapidated walls, the beautiful ornaments and tracings, the ivy, and the gravestones of the abbey. Thus has the ancient Lodge Melrose St. John kept the Festival of St. John the Evangelist for hundreds of years, and perhaps it may be said that every year the occasion becomes more interesting than before. The banners of the lodge waved in the air as they have done in many years gone past, as the procession moved along through the streets of Melrose and the devices upon them were clearly visible, even in the darkness of a moonless night, by the light of the numerous torches. The custom of the lodge is that the brethren march three times round the abbey, halting each time at the grave where the heart of King Robert the Bruce is buried, whilst the band plays the national air of "Scots wha hae." Patriotic ardour could hardly but be excited in such circumstances, the glorious remembrances of the past mingling with the facts of the present and animating hope for the future. After the procession the brethren returned to the lodge and spent the evening in harmony. During the evening Bro. Graham, S.W., presented a jewel of solid silver, indicating the five points of fellowship, to the R.W. Masters in all time coming. The lodge was then called from refreshment to labour, and closed in due form. This ancient Melrose Lodge deserves to be better known than it has hitherto been amongst Freemasons in general. Its whole history is interesting, its condition is extremely flourishing, and whilst maintaining a perfect independence, it has always done so in a manner honourable to the Masonic Order, and highly tending to the advancement of its interests.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

SCARBOROUGH.—*Geoffrey-de-Bouillon Encampment.*—This Encampment met at the Old Globe Inn, Globe-street, on Thursday, the 30th ult. The following Sir Knights were present: Sir Knts. W. F. Rooke, E.C.; J. W. Woodall, P.E.C.; Walter Reynolds, P.E.C.; W. H. Garnett, 1st Capt.; J. O. Surtees, 2nd Capt.; H. C. Martin, Registrar and Treas.; J. F. Spurr, Captain of Lines; J. Kendall, Expert; Verity, Equerry, and J. A. Chapman. The Encampment was opened at 7.30 p.m. The minutes were read and confirmed. Sir Knts. Armitage and Kendall were balloted for, and unanimously elected joining members. Sir Knt. Walter Reynolds, P.E.C., (of the Hull Encampment), now took the chair as Installing Master, and installed Sir Knt. Surtees, as E.C. for the ensuing year, after which he appointed the following Knights as Officers:—E. H. Newton, 1st Capt.; J. Kendall, 2nd Capt.; H. C. Martin, Registrar; S. H. Armitage, Expert; Rev. H. Blane, Prelate; J. A. Chapman, Captain of Lines; J. Verity, Equerry. Sir Knt. Surtees returned thanks in a hearty manner for the honour done him, in electing him the E.C. Sir Knts. Woodall and Rooke, P.E.C.'s, proposed a vote of thanks to be recorded on the minutes to Sir Knt. Reynolds, the Installing Master, for having attended from Hull, a distance of nearly sixty miles, in very inclement weather, to perform the duties of Installing Master, which was carried unanimously. Sir Knt. Reynolds returned thanks in his usual kind-hearted fraternal language, assuring the Sir Knights he should always be most happy to render them such assistance in this, and the other degrees, as might at any time be required. The Encampment was now closed, and the E.C. retired, under the Arch of Steel, and the Sir Knights retired to their annual banquet, which was served up in Sir Knt. Chapman's usual very superior and satisfactory style. Ample justice having been done to the plentiful supply of good things, the cloth was removed, and the usual toasts were given and responded to. The Sir Knights separated at a seasonable hour, much pleased with the evening's business and enjoyments.

"Not being a Freemason, to my great regret, I may be guilty of some indiscretion, but I can give that holy and secret body some news. France, as well as Norway and Sweden, has declined to accept the King of Prussia as a member of any lodge or lodges. It is on account of a feeling against the Jewish race which is strong in the breasts of that very refined, clever, quick-sighted, intelligent people of Prussia. Heaven and earth! could Prussia possibly get somehow a little Oriental life into her? Professor Oppert, of "arrowhead" celebrity, has been making brilliant speeches on this subject at many meetings of Freemasons in the North of Europe."—*Paris Correspondent of the Daily Telegraph.*

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

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.

Leipsig, 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.

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And all Booksellers and Newsagents in England, Ireland, and Scotland.

Answers to Correspondents.

P. 18.—We received your first letter, but deemed it inexpedient to publish it until we had made certain enquiries, the result of which is:—1. The excellent Portrait of the Grand Master, by Bro. S. Rosenthal is not painted for the Grand Lodge.—2. There is no intention, so far as we can learn, on the part of the Commemoration Committee to commission any artist to paint Lord Zetland's Portrait.

A PROVINCIAL BROTHER.—The toast of "H. R. II. the Prince of Wales, P.G.M.," should follow that of the M.W.G.M.

Births, Marriages, and Deaths.

BIRTHS.

ROSEHILL.—On 4th January, at Easter Warriston, Edinburgh, the Lady Roschill, of a son.

DEATHS.

DALY.—On the 3rd January, Bro. Robert Daly, W.M., New Wandsworth Lodge, No. 1044, of Sandwell Villa, New Wandsworth, after a long and painful illness, aged 30.

EMBLIN.—On the 21st. ult., at the Residence, Semley Station, Emma Ann, wife of Mr. James Emblin, Station Master (S.W. Lodge of Friendship and Sincerity, No. 472, Shaftesbury). Aged 31 years. Deeply lamented.

The Freemason,

SATURDAY, JANUARY 8, 1870.

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

MASONIC RITES.

THE advantages of establishing a uniform system of work in the degrees of Freemasonry are so obvious, that few brethren, however conservative would feel inclined to oppose the adoption of any well-digested scheme to obtain so desirable a result. But the difficulties that beset the path of reform when calmly considered, we confess appear to be almost insuperable.

Most men are wedded to the language to which they have been accustomed, and can see beauties of style and elegancies of expression, which others regard as evidences of bad taste. There is one notable sentence in an address that is given during the installation ceremony in English lodges, in which Freemasonry is paid the doubtful compliment of being compared to a bleak mountain, "baring its bosom to the midnight storm." There are also gross anachronisms, and historical inaccuracies, which must be set right, but the chief stumbling-block, as we have already intimated, will be the reluctance of teachers to abandon their firmly-rooted ideas as to how the work should be done, and yet without mutual concessions a reformed ritual will be an impossibility. It may be well also to consider that even if English Masons succeed in setting their own house in order, so far as the mother country is concerned, it will be a work of time before the numerous foreign and colonial lodges under English jurisdiction acquire a thorough knowledge of the uniform system, and we much question the practicability of its being communicated to them at all, especially when it is understood that oral instruction is the only orthodox medium. There is another aspect to the question which should also be remembered. Freemasonry differs in its ritual, and even in its precepts, in almost every nation; no two "Masonic Constitutions" are absolutely alike, not even those of Great Britain and Ireland. A brief review of the various Masonic rites, practised throughout the globe may therefore prove not uninteresting at the present juncture. Let us begin with England: here we recognise the three degrees of Ancient Craft Masonry, namely, the Entered Apprentice, the Fellow Craft, and the Master Mason, together with what is termed, curiously enough, the "Order of the Holy Royal Arch," and yet although it is to all intents and purposes a separate degree, with different clothing, and rather heavy fees for admission, we are taught to believe it is not a degree, but simply the complement of Master Masonry. Again,

we have the "Installed Master's" ceremonial, and a very beautiful rite it is, with peculiar secrets and vows, and yet it is not considered a "degree" in the ordinary signification of the word.

All Orders of Chivalry, such as the Rose Croix, Kadosh, Red Cross, or Templars, are permitted to meet in England under the ægis of the Masonic Order, their rights so far being secured by the Act of Union between the two Grand Lodges in 1813. In Scotland a different system prevails; there the Grand Lodge acknowledges the three degrees, and also the "Mark" degree, while it ignores the Royal Arch and the "*Hauts Grades*." In Ireland, all the symbolic and chivalric degrees work under the auspices of the same authorities, and great harmony is the result; the only defect being that it is extremely difficult for a brother to obtain admission to the higher grades unless he holds a good position, both in the social and Masonic worlds. We are bound to add, however, that this peculiarity is by many brethren considered a most admirable feature of the system.

In the United States of America they work the York Rite which is nothing more than an amplification of the degrees recognised in England. To the first three they add the "Mark Master," "Past Master," "Most Excellent Master," and Royal Arch," besides which in many States the Royal Arch is supplemented with degrees called "Royal and Select Master," and in other parts of America a degree designated "Super-Excellent Master" is likewise added. This degree, we believe, or something very much resembling it, is also practised in Ireland. American Masons are fond of the Knightly Orders, and in fact there are more Templars in the Great Republic than in all the earth beside. The "Ancient and Accepted Rite" may almost call the States its home, as that splendid but incongruous system of degrees has become an acknowledged Rite in Freemasonry mainly through the exertions of those brethren who formed the first Supreme Grand Council 33° at Charleston, in 1801, without any other warrant than their own sagacious perception of its imperative necessity to ensure the perpetuation of the degrees.

Turning to France, we find that our lively neighbours have been, so far as Freemasonry is concerned, "everything by turns, but nothing long." First they worked only the symbolic grades, then they invented the "Ineffable Degrees," or Rite of Perfection—the basis of the Ancient and Accepted Rite; afterwards, they struck out new paths, such as the Rite of Elected Cohens, the Rite of St. Martin, the Philosophic Rite, the "Adoniramites," the Rite of Adoption, or Androgynous Masonry, with many others too numerous to mention.

In 1786 the Grand Orient, seeing the folly of these novelties solemnly abolished them all, except the following four, which they added to the Craft degrees, namely, "Elect," "Scotch Master," "Knight of the East," and "Rose Croix." After adhering

to this programme for many years, the Grand Orient now acknowledges not only the 33 degrees, but the Rite of Misraim, the Rite of Memphis, and all the other impositions that have been shamelessly palmed upon the Fraternity within the memories of living men.

Germany has also been a great field for Masonic charlatans, and ritual-mongers, Fessler, Schroeder, Zinnendorff, Hunde, Bahrdt, and Rosa are a few of the most prominent names, and in this country the infidel order of the "Illuminati" was first instituted.

At present, although great diversities in practice still exist, Freemasonry in Germany is well conducted, and has obtained a high place in the estimation of the people. To Holland the same remarks apply, but in Belgium the Order is in fierce conflict with the pretensions of the priests, and to such an extent is this feeling carried that many Freemasons are sworn not to accept the ministration of religion even on their death-beds.

Spain and Italy have but recently awoke from the ignoble trance of slavery and superstition; and although Freemasonry is gaining ground in both countries, it is so imbued with political principles, and so thoroughly identified with purely national aspirations, that we cannot class it with the Freemasonry which is familiar to English or American brethren. In the Northern States of Europe, the Masonic Institution flourishes under the protection of the State. In Sweden, the King is Grand Master, and the degrees worked are twelve in number, constituting what is denominated the Swedish Rite, of which the three highest are termed "Brethren of the Red Cross," and are said to be identical in tradition and ceremonial with the three grades of the "Red Cross of Constantine" now worked in England. It will be remembered that the Prince of Wales was received into Freemasonry in Sweden, where he attained the seventh degree, which is known by the name of "True Templar," "Templar Master of the Key," or the "Favourite Brother of Solomon." His Royal Highness also received the Cross of the Order of Charles XIII., which is conferred only on brethren of high rank.

The ceremony of initiation in Sweden is very impressive, and in no other country is the Masonic Order held in such high repute. We have thus indicated a few of the many Masonic Rites now existing throughout the globe, and our readers will perceive how tremendous would be the labour, how herculean the task to reconcile their manifold dissimilarities. However, we have one great consolation left,—that in every system the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, form at once its basis and its bulwark—upon the common platform of Craft Masonry, brethren from the North, East, South, and West, can meet and greet each other as members of one universal family—and while we retain this basis, it

matters little whether A comes before B, or D before F; while we recognise the Fatherhood of God and the Brotherhood of man, it is a secondary consideration whether we place our wardens in the West or the South; from that ancient and illustrious source we all spring; from that mighty centre we all radiate; and it is by deeds, not words alone, that we can perform the true work of Freemasonry, and aid the progress of the whole human race.

We have received the following letter from Bro. T. W. Boord, and can only say that the "Item" referred to was furnished by a regular contributor, who copied it from the *Echo* newspaper. We regret, however, that the Masonic titles, which Bro. Boord disclaims, should have been appended to his name:—

(To the Editor of *The Freemason*.)

SIR,—I have to request you to insert in your next number, a statement that you copied the advertisement which appears in your impression of to-day under the head "Births," from the *Times* of the 30th ult., without my sanction or knowledge; the Masonic additions being your own.

Yours fraternally,

T. W. BOORD.

Distillery, Bartholomew-close, 1st Jan., 1870.

Multum in Parvo, or Masonic Notes and Queries.

KNIGHTS OF PYTHIAS,

An Order known as the "Knights of Pythias" appears to be spreading fast in the United States. The presiding Officer is called "Worthy Chancellor," and he is assisted by a Vice-Chancellor, Scribes, Bankers, Trustees, Guides, and Stewards. There is also a Venerable Patriarch, who seems to be a superior Officer. There are now 500 lodges of this Order, with an estimated membership of 70,000; their receipts for 1869 are said to be half-a-million dollars. Dr. Abram G. Levy is the Grand Chancellor of New York, and is having what our cousins of that city call a "high old time" of it going about "instituting" new lodges. The Supreme Chancellor is a gentleman named Sam Read.

VIATOR.

BRO. J. BALLANTYNE AND BRO. CHAMBER'S CYCLOPEDIA.

Bro. Ballantyne in quoting an extract from Bro. Chamber's *Cyclopedia*, seems not to be aware of his belonging to our ancient and honourable Order. Bro. Chambers, the publisher of the *Cyclopedia*, has been a member of the Craft for many years, and is at present a member of the Grand Lodge of Scotland; and in a recent matter of Masonic interest showed great prudence of thought. He is respected and held in great esteem by the Scottish Craft. No doubt Bro. Ballantyne will be delighted, as well as others of the Craft in England, to hear of this.

CIPES.

ST. JOHN'S DAY.

The article appearing in *THE FREEMASON* of December 25th I endorse so far. Would the Craft throughout the world, who call themselves Christians, inform me what they would think of a brother calling himself a Christian who would stand up in a Grand Lodge and declare that we had nothing to do with the principles of St. John the Baptist, and his teachings to us were not worth a fig?

CIPES.

THE PROVINCE OF MIDDLESEX.

As an old Mason I am delighted to hear that Colonel Burdett has been appointed P.G.M. for Middlesex. No more popular appointment could have been made, as the gallant brother is a thorough Mason, and will *show it* in his administration of the affairs of the Metropolitan Pro-

vince. His appointment affords another proof that the Grand Master values the opinion of the Middlesex brethren, as they recommended Colonel Burdett to Lord Zetland without a dissentient voice.

Ego.

WILLIAM PRESTON.

The Masonic certificate of this celebrated man can now be seen framed and glazed in the Grand Secretary's office, Great Queen-street. It was found amongst the effects of the late Bro. Thiselton by Bro. E. Harris, who, greatly to his credit, lost no time in sending it to head quarters.

ANTIQUARIUS.

THE MASTER OF A LODGE.

The remarks of "Cipes," (p. 277), are, generally speaking, both good and useful, so also are those at p. 283. A good Master is a good thing for a lodge, an incompetent Master is a disgrace to all concerned.

LEO.

AN "ECHO" (p. 2).

"Echo" has certainly had *his* "growl," but getting startled at the sound of his own voice takes to his heels, as he informs us, never to come back again; such being the case, we can only wish him good speed.

LEO.

ROYAL ARCH MASONRY.

Where the style A.L., or Anno Lucis, is adopted I am afraid that the figures "2515" give a highly erroneous idea of the period which really elapsed from the creation of Adam to the Exodus; 4,000 would be nearer it. For anything that happened between the time of Abraham and the time of Christ it is much better to say it happened so much "B.C." By doing so such debateable eras as those of the deluge, the creation of man, &c., are steered clear of.

LEO.

"LANDMARKS" BEFORE 1717 (p. 7).

Seeing speculative Freemasonry did not exist before 1717, but was then manufactured by Messrs. Desaguliers, Anderson, and Payne, who were none of them operative Masons, so far as I am aware, I should like to know how anyone can assert that before 1717 the old operative Masons practised speculative Freemasonry? Although gentlemen were admitted into the old operative Masonic societies, &c., before 1717, they did not thereby receive *our* doctrines, degrees, ceremonies, or secrets, for these were not in existence until after 1716. It must also be remembered that other trades as well as the Masons had their apprentices, fellows, masters, &c., &c., also that other tradesmen wore aprons as well as the Masons, and got them washed too; the Plumbers have a custom of wearing their aprons when working with the wrong side of the cloth out, but when walking they tuck it up round their waist and show the blue and white stripes. Mahomedanism originated about the beginning of the 7th century, yet if we adopt the Masonic style of reasoning we might prove it to be centuries older by showing that it contained ideas belonging to Judaism; however, it simply copied so much of these ideas as suited its purpose, so acted Speculative Freemasonry with Operative Masonry.

LEO.

The British Museum has just received two remarkable stone statues from Easter Island in the Pacific, which exhibit on the backs a marking like that of the crescent and triangle, so common on the sculptured stones of Scotland.

A fragment of about 800 lines of an early "History of the Holy Graal," in alliterative verse, has been found in the noble Vernon MS. in the Bodleian, by the well-known editor of Early English texts, the Rev. Walter W. Skeat.

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

Original Correspondence.

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

AN "812th ANNIVERSARY."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—I perceive a report in page 9 of your columns of the so-called "812th Anniversary" of the Lodge of Glasgow, St. John, No. 3 bis, but the idea of said Lodge having any real claim to so great antiquity is simply absurd; in fact, the idea is really what Bro. Captain Speirs, M.P., the late Prov. G.M. of the Glasgow Province, and late J.G. Warden of England, called it, viz.:—"an imposition." And "an imposition" which has been so well shown up that there is not the shadow of an excuse left for the office-bearers persevering in attempting to impose upon the public, and disgrace not only themselves and their lodge, but also the whole Craft at large. This "812th Anniversary" is based upon a pretended "original charter," said to have been granted to the St. John's Lodge, and the Glasgow Incorporation of Masons, by Malcolm III., King of Scots, which "charter" was "discovered" in 1806. However as the subject was handled by Bro. W. P. Buchan, in the Glasgow Daily Mail newspaper, of date 27th January, 1869, it will suffice to quote the following from his remarks there given, viz.:—

"Having discovered that there was no real ground in the document itself for making so absurd a statement as that it was granted by Malcolm the Third, I wrote to Professor Cosmo Innes, describing the document, to see if it were genuine at all, and if it might not be from Malcolm the Fourth. He wrote me back (1st March, 1868):—'There is no such charter as you describe by Malcolm the Fourth to the Incorporation of Masons and Lodge, but I shall be very anxious to see the writ which you can imagine to be that charter.' Upon seeing it, Professor Innes said:—'It is not a charter, but a document written within the last 150 years, or, give me plenty of time, and I shall say 200 at the utmost. It is made up of pieces taken out of different charters and stuck together; further, the individuals mentioned in it were not all alive at the same time.' I also asked Professor Innes how he knew before he saw it that it was not a real charter? when he very kindly wrote me—'It is too early for a charter of privileges or property to operative Masons or any other trade. Our first corporate charters were to burghs, and not till long after came those to the guilds and corporations within and under burghs; but there are no charters to burghs till William the Lion; so you see it did not require much sagacity to stamp the charter of Malcolm—full of the phrasology and the minute distinctions of a much later day—as a forgery.' As I have already stated, Mr. Hill and Professor Arnott coincided with the opinion of Professor Innes.

"This Malcolm document was brought forward a little before laying the foundation stone of Nelson's Monument in Glasgow Green (1st August, 1806), as the following from the minute books of St. Mungo Lodge shows:—Extract from letter from James Young, R.W.M., St. Mungo, No. 28, to Wm. Guthrie, Grand Secretary, dated Glasgow, 26th July, 1806. 'I have further to request your positive orders how I am to regulate myself in my official capacity as Master of St. Mungo Lodge here, being the senior lodge, the Glasgow St. John Operative Lodge claiming precedence of ours in the intended procession through their resting their claim on a pretended charter granted them by —, King of Scotland, anno 1051, but upon examining the book entitled History of Freemasonry, printed by Alex. Laurie, & Co., 1804, and addressed to the Earl of Dalhousie, G.M., I find that all lodges not holding of the Grand Lodge are excluded from holding any intercourse with constituted lodges at any procession or meeting whatever.' See pages 171 and 172, of Laurie's (1859) History of Freemasonry for account of ceremony at which 'The P.G.M., assisted by the brethren of Lodge Glasgow St. John, then laid the foundation-stone with the accustomed solemnities, &c.' The local influence St. John's possessed, therefore enabled it to be present, although it was not then connected with the Grand Lodge. The words 'St. Mungo Lodge, here being the senior lodge' merely means that it was then 'the senior lodge,' holding of the Grand Lodge.

At the laying of the foundation-stone of Burns's Monument at Ayr, in 1820, 'The Glasgow Freemen Operative St. John's Lodge,' were prevented from appearing, as they intended, in the procession, the P.G.M. refusing to recognise them, as they were not then on the Grand Lodge roll. They, in their letter to the P.G.M. stated they were the 'most ancient lodge in Scotland, they being erected by royal charter from Malcolm the Third of Scotland, in 1051.'

"As showing how difficult it is to put down an error once set up, it is only a few years since one of our P.M.'s altered the flag by turning 1051

into 1057, which was the first year of Malcolm the Third's reign.

"Dr. Anderson, writing about this 'pretended charter,' in his 'Memoirs of the House of Hamilton,' says, 'apart from other considerations, the writing is not above 200 or 300 years old.' He also says, 'it is easy to give the parchment the appearance of age.'

"Our 'pretended charter' is in Latin. It is 14½ inches deep by 12 inches broad, and contains 19½ lines of writing, reaching down about three-fourths of its depth, and appears as if intended for a seal, which is gone. The idea has struck me that the writer may have written out the English first, which he afterwards turned into Latin with the help of charters mentioned in M'Ure's History of Glasgow and elsewhere. If not, why did he not copy off the Latin from our 'pretended charter,' and print it? which would have been of more importance than the 'translation,' which could have been made at any time, and we could have seen if said translation were correct.

"Bro. D. Murray Lyon, Esq., one of our most accurate and painstaking Scottish Masonic scholars, characterises this pretended charter as 'the Malcolm Canmore swindle.'

"Our late P.G.M., Bro. Captain Speirs, M.P., also characterised it as 'an imposition.' He considered that he also had been imposed upon (although not necessarily intentionally), and thereby been caused to make statements which he would otherwise not have made. The following honourable extract is from a letter of his on the subject:—'I am very glad indeed that you have investigated the matter, and although we should have liked if our charter had been a genuine one, still, as it is an imposition, it is a good thing that it should be showed up, and I shall hope that the St. John's Lodge will get on better without it.'

"Need I say more about this 'forgery,' 'impudent forgery,' 'pretended charter,' 'Malcolm Canmore swindle,' 'imposition,' &c.? I trust not. I should have been most glad if our Malcolm writ had been genuine—we all wish so; but seeing it is not, what is the use in 'crying over spilt milk?' We only waste our time, when we might be better employed in building up our history on real historic data; but before we begin to build we must have a foundation; and past experience and the proof now brought forward must surely show us that nothing can be made of our Malcolm writ. It is a bad stone, and must be, sooner or later, heaved over; and I consider the sooner the better, knowing the wisdom contained in the remark of our departed brother and P.G.M., 'the St. John's Lodge will get on better without it.'—I am, &c., W. P. B."

After the above it would be superfluous to say more, only I might add that in 1850, when St. John's joined the Grand Lodge, the authenticity of this pretended charter was then unacknowledged, and the position of No. 3 bis given upon other grounds. I might also observe that even Glasgow itself did not receive its charter of erection as a burgh until 1175, far less did the Glasgow incorporation of Masons—which did not exist until long after—receive any royal charter from any Malcolm King of Scots.

As Bro. Buchan's name does not appear among the list of Masonic notables, we suppose he was not present at this "812th Anniversary."

I am, yours fraternally,
LEO.

A RE-ECHO.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Whilst joining with "Echo" in his congratulations, I also heartily join him in his remarks as regards your correspondent "Leo," who has mistaken his cognomen—it should have been *Leaden*. Poor fellow, ever since he was refused the dignity of the chair in his mother lodge, he (too bad) seems to have taken a spite at everything Masonic. Who wishes "proof" for everything—except one, and on that rock he has split.

I hope "Leo" will take unto himself the sage advice of "Echo."

Yours fraternally,
RE-ECHO.

A fine new mosque has been added to Constantinople. Being near the Konak of the Grand Vizier, it has been named Aali Pasha Jamissi; a great compliment to the learned and devout minister.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Servant Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & Co., Homeopathic Chemists, London.—[Advt.]

OPENING of a NEW MARK MASTERS' LODGE AT SLEAFORD.

The St. Botolph Lodge of Mark Masters, No. 108, was consecrated by Bro. Binckes, G. Sec., at Sleaford, Lincolnshire, on Dec. the 27th.

This lodge was originated by Bro. E. Beverley Bogg, M.D., 30°, W.M. and I.P.M. of the St. Botolph Craft Lodge, and seems likely to assume an important position, being the only Mark Lodge in the province, and in the centre of a flourishing district.

Bro. Bogg is the first W.M. of the new lodge.

Bro. the Rev. Wm. Lynes, was balloted for as a joining member, and five members of the St. Botolph Craft Lodge were afterwards advanced to the degree of Mark Masters. Bro. Bogg then appointed Bros. Bellamy, S.W.; Jacobson, J.W.; T. J. Tomlinson, M.O.; the Rev. W. Lynes, S.O.; R. Sharpe, J.O.; and Bro. Chapman was elected Tyler.

The brethren then adjourned to Bro. Sharpe's, where an excellent banquet was awaiting them; after which they were delighted by Bro. Binckes' kindly general eloquence, for which, and for all his fraternal kindness, they felt deeply indebted to him.

THE JEWELS OF THE LODGE.

On each side of the Blazing Star are disposed the Compass, Square, Level, and Plumb, which are called the moveable Jewels because they distinguish the Officers of the Lodge, and are transferable to their successors.

The mind of man would be his Compass; his conduct would be squared by strict rectitude and justice toward his fellow-creatures; his demeanour would be marked by the level of courtesy and kindness; while uprightness of heart and integrity of actions, symbolized by the plumb, which be his distinguishing characteristics; and thus guided by the Moveable Jewels of Masonry, he might descend the vale of life with joy in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above.

The Moveable Jewels used in the construction of the Temple consisting of gold and silver vessels, and other sacred utensils, amounted to £6,904,822,500; and the value of the stones, timber, ivory, brass, iron, and other materials, which were classed under the head of fixtures or Immoveable Jewels, at £150,000,000.

The Worshipful Master's Tracing Board is near the Blazing Star, while the corresponding Immoveable Jewels are considerably higher up towards the East, the one called the Brute Stone, the other the pointed Cubical Stone.

The Immoveable Jewels were formerly called the Trestle Board, the Rough Ashlars, and the Broached Turnel. The Tracing Board is for the W.M. to draw his designs on; the Rough Ashlar for the E.A.P. to mark an indent on; and the Perfect Ashlar for the experienced F.C. to try and adjust his Jewels on. They are termed Immoveable Jewels because they are distributed in places assigned to them in the lodge for the Brethren to moralize upon.—*Oliver's Landmarks*.

A MASONIC PRAYER.

The following form of prayer was used August 31, 1843, before the Provincial Grand Lodge of Lincolnshire, prefacing a Sermon on Freemasonry, by Rev. J. Osmond Dakeyne:—

"Let us pray for all sorts and conditions of men. And herein for our Sovereign Lady, the Queen, that she may be endued plenteously with heavenly gifts, and long reign over a loyal, united, and happy people; for Adelaide, the Queen Dowager, the liberal and pious patroness of those excellent schools which have been established for the orphan children of our poorer brethren; for Prince Albert, Albert Prince of Wales, and all the Royal Family. Let us pray especially for the Ancient Order, as members of which, we have this day assembled; particularly for the Most Worshipful, the Right Honourable the Earl of Zetland, Provincial Grand Master; for the Officers of the Grand Lodge of England, especially of that Provincial one to which we belong; for those who bear rule amongst us; for the Right Worshipful and Right Honourable, the Provincial Grand Master and his Deputy. Let us further implore the Most High to bless all private lodges, particularly those gathered together to worship in this His Holy Temple. May God present us in all our doings with his most gracious favour, and further us with his continual help, that in all our works, begun, continued, and ended, in His most Holy Name, we may promote the happiness of our fellow-creatures, and ever set forth His honor and glory—through Jesus Christ, our Lord.

"Our Father which art in Heaven," &c.

Our Exchanges.

Our files are certainly becoming formidable, as journals reach us now from all parts of the globe, some exclusively Masonic and others with Masonic departments.

For some time past the *Chaine d'Union* of Paris has come to hand regularly; it is an exceedingly well conducted paper, and contains much valuable information. In the number published on the 15th Dec., Bro. Dr. Montreul, a resident in London, contributes a well-written article on Masonic journals in England, in which he gives a fair summary of the contents of THE FREEMASON for three successive weeks. Bro. Montreal enumerates the "orders" or "rites" of Masonry practised in England as follows:—1. Symbolic Masonry, *i.e.*, the Grand Lodge, and Grand Chapter. 2. Mark Masonry,—this puzzles the worthy doctor, who says it must have been a body of this description which recently refused admission to a brother from Havre. He avows his entire ignorance of the degree, but hopes to obtain some enlightenment as to its objects. 3. The Ancient and Accepted Rite. 4. Red Cross of Rome and Constantine, which he erroneously calls, *Chapitres de Rose Croix particuliers, Rose Croix anglais*. 5. Templars and Knights of Malta. 6. But here we must leave our esteemed brother. Independent Grand Lodge of Philadelphes!!! which he justly observes, is not reported by the English Masonic Press. We should think not, as we owe fealty and allegiance to our National Grand Lodge, and to that only. In the number for January 1st, Dr. Montreul writes a capital article on the Friendly Societies which abound in Great Britain, such as the Odd Fellows, the Foresters, &c., and he highly commends their practical benevolence; we confess however to being rather sceptical as to the doctor's figures, when he computes their number in the United Kingdom and the Channel Islands at 2,500,000. We like the *Chaine d'Union*, notwithstanding its absurd championship of the Rite of Memphis, and shall be glad to cull from its pages in future. Bro. Hubert is the Editor-in-Chief, and its *locale* is Rue de la Vieille-Estrapade, No. 9, Paris.

Masonic Tidings; Warsaw, New York; edited by Bro. J. Rawson. "Tidings my Lord, Tidings." Another welcome addition to our file; this paper is published monthly, and is full of useful information as to the sayings and doings of the Craft in the States. The worthy editor, we may remark, quotes with approval, our article headed, "A Glance Around." We wish the "Tidings" every success.

HOLLOWAY'S PILLS are the only universal medicine of the present day, no combination of drugs can excel it in cooling, purifying, regulating, and operative qualities. The sun never sets upon the scene of its beneficial influence, no part of the globe fails to record its voluntary testimony to this medicine's merits. In lands both civilized and savage, it is the medicine of the million for the internal complaints of the human frame. This famous medicine gives tone and vigour to a debilitated constitution, and immediately restores to health those who suffer from sick headache, loss of appetite, impurity of the blood, or, in fact, any of the internal diseases that are not utterly beyond the reach of human aid.—[Adv.]

GRAND MASONIC BALL AT
PRESCOT.

On the 30th ult., the Prescott Lodge of Freemasons, No. 86, gave a Ball in aid of the funds of the West Lancashire Masonic Educational Institution, in the New Court Hall, under the following distinguished patronage:—Sir Thomas George Fermor-Hesketh, Bart., M.P., R.W. Prov. Grand Master, West Lancashire, &c., &c.; Lord Skelmersdale, R.W. Pro. D.G.M., West Lancashire; the Right Hon. the Marquis of Hartington, R.W.P.G.M., Derbyshire; Le Gendre N. Starkie, Esq., P.G.W. West Lancashire; Lord de Tabley, R.W. Prov. Grand Master, Cheshire; the Right Hon. Viscount Combermere, R.W.P. Prov. D.G.M., Cheshire; Stephen Blair, Esq., Prov. Grand Master, East Lancashire; A. H. Royds, Esq., V.E., Prov. Grand Commander of K.T.; W. H. Wright, Esq., D. Prov. Grand Commander of K.T.; T. Wylie, Esq., Prov. G.R., West Lancashire; H. S. Alpass, Esq., 30° Prov. G. Sec., West Lancashire; J. Hamer, Esq., Prov. Grand Treasurer, West Lancashire; H. Bulley, Esq., Prov. S.W., Cheshire. The Committee appointed for making arrangements in connection with the ball was composed of the W.M. of the Lodge, Bro. T. Prescott; Bros. J. W. J. Fowler, J. T. Hall, J. T. Birchall, S. Morris, J. Fowle, A. Field, R. Young, W. Holme, &c. &c.

About nine o'clock the company began to arrive, but it was not until half-past nine that the dancing commenced. The Hall presented a splendid appearance as the gentlemen and their fair partners arranged themselves for the opening quadrille. The decorations of the Hall itself had been arranged with most admirable good taste, festoons of flowers and evergreens, gay silken banners, the arms, badges, and devices of Knight Templar, Companions, Masons, and Fellow Craftsmen, mysterious and awe-inspiring to the observer. Splendid mirrors reflected the graceful forms of many "ladies faire," whose smiling countenances and flashing eyes told how eagerly they had looked forward to the pleasures of the dance. The handsome costume of the Knights Templar, the flowing mantle, on which was worked the red cross, and the brilliant decorations of the Royal Arch and other high degrees conspired to render the scene one which was more likely to excite the admiration and lead to the bewilderment of the on-looker than to endow him with the ability to pourtray on paper a scene so exciting and entrancing. That the brilliancy of the assembly was heightened in a very great degree by the brethren of the Craft appearing in full Masonic costume was unquestionable, jewellsparkling with rich gems of various hues, silken sashes of many colours and adornings, and the well-known Masonic apron itself, appearing in as many shades of colour as a stand of 24 varieties of roses at a flower show, must be allowed their due weight in the general effect produced. In front of the hall a large circle of gas jets had been fixed, which illuminated in a most brilliant manner the approaches to the building. That the Craft on the occasion produced a most favourable impression upon the ladies was very evident, and as one result, we should not be surprised to hear of Lodge 86 having a considerable accession of members, enlisted by the ladies, who will now, no doubt, forgive there being any secret connection with an institution which afforded them some hours of intense and unbroken amusement. A considerable number of officers of the Volunteers were present in their uniforms, and, of course, they too added to the general effect. In the matter of numbers, also, the Ball was a decided success; many had come a considerable distance to the Ball. The dancing terminated about four o'clock in the morning, and the whole of the company were highly gratified with the entertainment, voting it to have been a most brilliant *reunion*.

The preliminary arrangements were carried out by a committee of which Bros. J. W. J.

Fowler, J. T. Hall, and Capt. Birchall were prominent members. The lodge is under great obligations for their indefatigable exertions prior to the Ball, to ensure its complete success. Those who have never performed similar duties, can have but little idea of the amount of labour required to be gone through.

Present:—Bros. T. Prescott, W.M. (86); Capt. Birchall, S.W. (86). Sir Knts. Comps. J. T. Hall, 1st Capt.; J. W. J. Fowler, 2nd Capt.; S. Morris, Expert; Bros. Edwin Slee, 30°, J. Williams, W. Holme, C. Caldwell, J. T. Knight, J. L. Slack, J. S. Robertson, J. Whittaker, N. B. Vidiano, C. Webster, H. Scott, J. Beasley, Capt. Naylor (897), T. Hardy (897), T. Wright (1182), T. Fairhurst (178), Capt. Wilcock, Lieut. Rigby, Capt. Ackerley, Lieut. White, W. L. Evans, *F.P.*, Ensign A. Holme, Ensign Welsby, Dr. Hall, Dr. Glaister, &c.

Owing to the difficulty of getting a correct list of the Masonic brethren, &c., present, they are only mentioned as such in a few instances of which there could be no doubt.

THE MANCHESTER FREEMASONS'
CLUB.

After the Club Dinner on Monday, 3rd January, a few of the members met under the presidency of Bro. Charles Heywood, W.M. 645, P.G. Reg., E.L., to consider what could be done in aid of the Masonic Charities. There were present—Bros. Heywood in the chair, Blackburn (645), May (1009), Stephenson, P.M., (204, 999), J. Lowndes (163), Pratt (1009), Benjamin Smith (152), J. L. Hine, P.M., P.P.G.S.W., E.L.; C. Fitzgerald Matier (1219), Grand Steward G.L. Scotland; Spurge (163); Petty, P.M., (204, 1009); Alderson, P.M., (1009), and many others.

It was proposed by Bro. May that the brethren present should subscribe a few shillings each for the Boys' Schools. This was accordingly done, and two guineas were handed to the Treasurer to be employed at the next election.

Bro. C. F. Matier, then proposed that the brethren present should form themselves into a committee for the purpose of collecting a sufficient sum from members of the club to make the Chairman for the time being a Vice-President in perpetuity of the Boys' School, and that Bro. Heywood should be elected Treasurer.

This proposition was seconded by Bro. J. Lowndes, and carried unanimously by the brethren present, who immediately subscribed such a sum as to guarantee the speedy fulfilment of his laudable and benevolent design. Bro. J. Lowndes (163), Treas., was appointed Hon. Sec. The club meet at the Freemasons' Hall in Cooper-street, and have their own apartments for the use of members and brethren properly introduced. We can only say, as a club they are highly prosperous, and we sincerely trust this is only the first step in aid of those magnificent charities, which as Freemasons we all prize so highly.

A LOST NATION.—A writer in the *Natal Mercury*, says, in speaking of the ruins of Simbaoc:—"A day's march from Andowa, between two hills at the end of a vast and fertile valley, are the ruins of Axum. To this day incredible flights of stone steps conduct the traveller up to the summits of the hills, in one of which are deep grottoes and vast halls cut out of the rock and ornamented with columns. There, according to the traditions of the country, is the tomb of the Queen of Sheba. The adjoining valley, shaded by majestic trees, is filled by the remains of the city, consisting of huge blocks of stone. Very little of the debris reveal their former purpose. There may, however, be distinguished two groups of fourteen or fifteen obelisks, thrown down. Seven of them are covered with ornaments, and are not less than thirty-six feet in length. These masterpieces of ancient architecture reveal to us the fact of an ancient civilization in the heart of Africa."

THE *Gotha Almanach* for 1870 has just appeared. In the list of reigning princes we find that the Pope, who is 77, is the oldest sovereign; next comes Duke Leopold of Anhalt, 75, who has occupied the throne for 51 years; and the third is King William of Prussia, 72. The youngest monarch is Henri XXII. of Reuss, 23. In the course of the year 1869 twelve persons belonging to the reigning families have died, including the young Duke de Brabant, son of the King of the Belgians. This publication has attained its 107th year.

CHARLES DICKENS, Esq., the president, will take the chair at the annual dinner in behalf of the funds of the News-vendors' Benevolent and Provident Institution, at Freemasons' Tavern, on the 5th of April.

The Rosicrucian.

A TALE OF COLOGNE.

(Reprinted from the Dublin University Magazine.)

V.—THE TWO HEARTS UNVEILED.

Basil Wolgemuth had now gained the summit of his wishes. He had panted for the river of knowledge—had found it, and allayed his burning thirst in its waters, which were to him a Lethe, bringing oblivion of all else. He walked as one in a dream, or like the false prophet of old, falling into a trance, but having his eyes open. He was gentle, kind to his sister, and to the patient, sorrowful Isilda; but he shrank from their society, as he did from that of every living soul. He would disappear for days together, wandering in the woods and mountains, far from his home; there the student was alone, with his newly-acquired sense—there he penetrated into the marvels of the invisible world. He saw the Sylphs of the air floating over him, and fanning his slumbers with their ambrosial wings. The beautiful Undines spread their cool, wavy arms around him, and through the riven earth he beheld the Gnomes and Bobolds at work in their treasure-caves. Borne by the Salamandrines, he viewed the caves of the volcanoes; their lurid recesses were exposed to his gaze, and he saw the central fires smouldering beneath the surface of the globe—the cradles of the earthquake.

Then, when the student returned, he would shut himself up in his chamber, and invoke the being who had first appeared to him—the beautiful Salamandrine. He imbibed from her lips wondrous love of hidden things, and wisdom beyond that of man; he sunned himself in the light of her glorious beauty, and became insensible to all earthly things.

"O, my master," Basil would often murmur, "thou wert right. What count I now the cup of mortal pleasure while that of heaven is at my lips? I could torture—almost destroy—this poor frail body, for the sake of the soul."

And while the student revelled in these ecstasies, his slight form grew more shadowy, his dreamy eyes became of a more fathomless depth, and his whole appearance was that of a spirit which had for a season assumed this mortal coil. No thought of Isilda, no yearning for her forsaken love crossed his memory; the lesser feeling was all absorbed in the greater, for the one reigning passion of Basil Wolgemuth's soul was, a thirst after knowledge.

And Isilda—the devoted one—how fared it with her? She knew that no other maiden had stolen her lover's heart, and yet it was changed towards her. She saw it to be so. Some overpowering passion had extinguished that of love, and her life's hope was gone. She did not pine nor weep; she felt no anger towards Basil, for in her eyes he could do no wrong. Isilda had worshipped him from her girlhood, with a love mixed with idolatry, for it long seemed like "the desire of the moth for the star." None other had ever won a thought from the maiden, though many had wooed her; but having once loved him, none else could have filled her heart for ever. Even Basil, when he came to measure her love by his own, dreamed not of its intensity. So absorbing was this one passionate love, that even the sad change in him who was its object, could not weaken it. She desired no more but to be near the idol of her soul; to see him; to hover round him as silently as his shadow—only to have the blessed privilege of loving him, and the memory, sweet, though mournful, that he had once loved her.

VI.—LOVE UNTO DEATH.

Basil Wolgemuth lay asleep on his couch. He had outwatched midnight, and was very weary. The follower of Rosencreutz, the wise philosopher, the man of surpassing genius, had not passed the limits of mortality; his earth verdure clung around him still—weariness had overtaken him in the midst of his vigils—he had thrown himself down on the hard pallet, and fallen asleep, as sound as if the rude couch of the Rosicrucian were the monarch's bed of down. The morning stars looked in at his casement, and the dim light of a single lamp fell on the countenance of the student. He lay calm as a little child, with folded hands, as if his mother had lulled him to sleep with songs. Oh! if that mother could have beheld him now, how would she have wept over the child of so many prayers!

I have said before that there was little beauty in Basil's face, at least that mere beauty of form, which is so dazzling—and it is good that it should be so, for a lovely face seems fresh from the impress of God's hand; we naturally love it, cling to it, and worship it as such. But Basil's sole charm had been the genius so plainly visible in his face, and a sunny, youthful, happy look, which made it pleasant to behold. Now, all this was gone, but while he slept, a little of his olden self returned, a smile wandered over his lips, and his sunny hair fell from his brow, as in the days when Isilda's fingers

used to part those bright locks, and her soft lips loved to rest on that white and beautiful forehead. Suddenly a red glare lighted up the still shadows of the chamber—it flashed on the eyes of the sleeper.

"Art thou here, O beautiful spirit," murmured Basil, half roused, and dazzled by the brilliant light, which seemed a realization of his dream.

But it was no celestial presence that shone into the student's room. He awoke fully, rose up, and looked out into the night. The city lay hushed beneath the star-light, like a palace of the dead, it seemed as though no mortal turmoil would ever more ruffle its serene repose. But far in the darkness, in a direction where Basil's eyes had, in former times, been turned so fondly waiting for the one solitary lamp, which was to him like a star—lurid flames and white smoke burst forth, and contended with the gloom around. There was in the city the fearful presence of fire, and the burning house was Isilda's.

With a sudden impulse, Basil stayed not to unfasten bolt or bar, but leaped at once through the low window, and fled, rather than ran, to the scene. This time mortal love had the pre-eminence; he forgot all but Isilda—Isilda perishing in the flames.

Wildly raged the fierce element, as if kindled by a hundred demons, who fanned it with their fiery breath, and leaped, and howled, and shouted, as it spread on with mad swiftness. Now it writhed in serpent coils—now it darted upwards in forked tongues, and now made itself a veil of dusky vapours, and beneath that shade went on in its devastating way. Its glare put out the dim stars overhead, and hung on the skirts of the clouds that were driven past, until the sky itself seemed in flames. House after house caught the blaze, and cries of despairing agony, mingled with shrieks of frantic terror, rose up through the horrible stillness of night. The beautiful element which Basil had so loved, the cheering, inspiring Fire, was turned into a fearful scourge.

The student reached the spot, and looked wildly up to the window he had so often watched. A passing gust blew the flames aside, and he distinguished there a white figure—it was Isilda; her hands were crossed on her bosom, and her head was bowed meekly, as if she knew there was no hope, and was content to die.

Basil saw, and in a moment he had rushed into the burning dwelling. He gained the room, and with a wild cry of joy, Isilda sprang into his arms. Without a word he bore her, insensible as she was, through the smoke and flame to a spot where the fire had not reached. Further he could not go, for his strength failed him. He laid his burden down and leaned against the wall.

"I might not live for thee, Isilda," cried the student, "but I can die with thee. Yet is there no help—no hope? Where are the spirits that were once subject unto me? And thou, my guardian—spirit of Fire—is this thy work? Where art thou?"

"I am here," answered a voice; and the Salamandrine appeared. The flames drew nearer; and Basil saw myriads of ariel shapes flitting among them in mazy wreaths. They came nigh—they hovered over his mortal love—their robes of seeming flame swept her form.

"Touch her not," shrieked the student, as he bent over Isilda, his human fear overpowering him.

"The good and pure like her, are ever safe," replied the Salamandrine. "We harm her not." And she breathed over the maiden, who awoke.

"O, my Basil," murmured the girl, "is death then past? Thou didst come to save me—thou lovest me—thou art mine again!" and she stretched out to him her loving arms; but Basil turned away.

"Hush!" he said, "dost thou not see them—the spirits?"

Isilda looked round fearfully. "I see nothing—only thee."

The student's eyes flashed with wild excitement. "See!" he cried, "they fill the air, they gather round us, they come between thee and me. Now, now their forms grow fainter—they are vanishing—it is thou, oh woman! who art driving them from my sight for ever. Stay, glorious beings, stay! I give up all—even her."

"They shall not part me from thee," shrieked the girl, as she clung to Basil, and wound her arms round him. "No power in heaven or earth shall tear us asunder—thou art mine—I will live for thee—I will die for thee—my Basil."

"Thou shalt have thy desire," the student madly cried, as he struggled in her frantic clasp.

There was the gleam of steel—one faint bubbling sigh—the arms relaxed their hold, and Basil was alone—with the dead.

The fire stayed in its dire path, and a wailing sound rose up as the spirits fled away. Heaven and earth had forsaken the murderer.

He knelt besides his victim; he wept, he laughed, he screamed; for madness was in his brain.

"I may kiss thee now, Isilda," he shouted, "thou art all mine own; death has made thee my wife, and

he clasped the cold still form to his breast, kissing the lips and cheeks with passionate vehemence.

"I will make thee a pyre—a noble funeral pyre," he continued; "the fire shall purify this mortal clay, and thou shalt become a spirit, Isilda—a beautiful immortal spirit."

He bore the dead to where the fire raged fiercest; he laid his beloved on a couch; composed the frigid limbs, folded the hands, and kissing the cold lips once more, retired to a distance, while the flames played round the still beautiful form which was once Isilda. Lovingly they enwreathed and enshrouded it, until at last they concealed it from the student's gaze. He turned and fled. The Fire had in its mysterious bosom the ashes of that noble and devoted heart. Isilda had found the death she once thought so blest,—death by the hand of the beloved.

(To be concluded in our next).

METROPOLITAN MASONIC MEETINGS

For the Week ending January 15, 1870.

MONDAY, JAN. 10.

- Lodge 5, "St. George and Corner Stone," Freemasons' Hall.
 " 12, "Fortitude and Old Cumberland," Ship and Turtle Tavern, Leadenhall-street.
 " 29, "St. Alban's," Albion Tavern, Aldersgate-street.
 " 59, "Royal Naval," Freemasons' Hall.
 " 193, "Confidence," Anderton's, Fleet-street.
 " 879, "Peckham," Maismore Arms, Park-road, Peckham.
 Chap. 22, "Mount Zion," Radley's, Blackfriars.
 Mark Lodge "Mallet and Chisel," Horns Tavern, Kennington.
 Red Cross Conclave, "Plantagenet," City Terminus Hotel, Cannon-street.
 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.

TUESDAY, JAN. 11.

- Lodge 46, "Old Union," Radley's Hotel, Blackfriars.
 " 166, "Union," London Tavern, Bishopsgate-st.
 " 180, "St. James's Union," Freemasons' Hall.
 " 198, "Percy," Ship and Turtle, Leadenhall-street.
 " 211, "St. Michael's," Albion Tav., Aldersgate-st.
 " 548, "Wellington," White Swan Tav., Deptford.
 " 917, "Cosmopolitan," Terminus Hill, Cannon-st.
 " 933, "Doric," Anderton's Hotel, Fleet-street.
 Rose + Chapter, "Metropolitan," Freemasons' Tavern.
 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. 12.]

- Committee Royal Masonic Benevolent Institution, at 3.
 Lodge 11, "Enoch," Freemasons' Hall.
 " 13, "Union Waterloo," Masonic Hall, Woolwich.
 " 15, "Kent," Guildhall Coffee House, Gresham-st.
 " 87, "Vitruvian," White Hart, Lambeth.
 " 147, "Justice," White Swan, Deptford.
 " 212, "Euphrates," George Hotel, Aldermanbury.
 " 238, "Pilgrim, Ship and Turtle, Leadenhall-street.
 " 749, "Belgrave," Anderton's Hotel, Fleet-street.
 " 781, "Merchant Navy," Silver Tavern, Burdett-road, Limehouse.
 " 1017, "Montefiore," Freemasons' Hall.
 " 1216, "Macdonald," Head Quarters First Surrey Rifles, Brunswick-rd., Camberwell.
 " 1228, "Beacontree," private rooms, Leytonstone.
 " 1260, "Hervey," George Hotel, Waltham Green.
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
 Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
 Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. Bellar, Preceptor.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, JAN. 13.

- Quarterly General Court Girls' School, Freemasons' Hall, at 12.
 Lodge 19, "Royal Athelstan," Terminus Hotel, Cannon-street.

MEETINGS FOR NEXT WEEK—(Continued.)

Lodge 91, "Regularity," Freemasons' Hall.
 " 206, "Friendship," Ship & Turtle, Leadenhall-st.
 " 263, "Bank of England," Radley's, Blackfriars.
 " 534, "Polish National," Freemasons' Hall.
 " 657, "Canonbury," Haxel's Hotel, Strand.
 " 860, "Dalhousie," Anderton's, Fleet-street.
 " 1076, "Capper," Marine Hotel, Victoria Docks, West Ham.
 Chap. 73, "Mount Lebanon," Bridge House Hotel, Southwark.
 " 206, "Hope," Globe Tav., Royal-hill, Greenwich.
 " 554, "Yarborough," Green Dragon, Stepney.
 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. 14.

Lodge 157, "Bedford," Freemasons' Hall.
 " 177, "Domestic," Anderton's, Fleet-street.
 Chap. 33, "Britannic," Freemasons' Hall.
 Knights Templar Encampment, "Mount Calvary," 14, Bedford-row.
 St. Luke's Lodge of Instruction (144), Pier Htl., 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, Aldermansbury, 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, at 7; Br. D. S. Potts, Preceptor.
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, JAN. 15.

Audit Committee Boys' School.
 Lodge 715, "Panmure," George Hotel, Aldermansbury.
 Mark Lodge, "Southwark," Bridge House Hotel, Southwark.
 Star Lodge of Instruction (1278), Marquis of Granby, New Cross-road, at 7.

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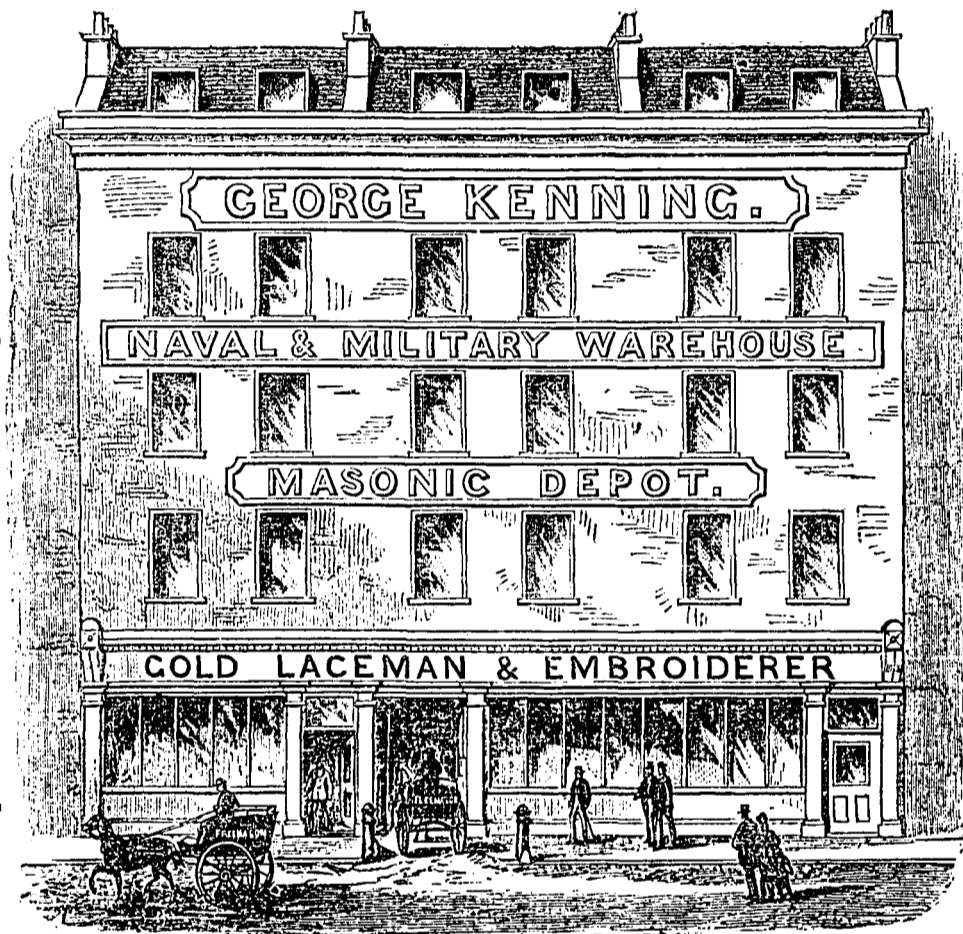
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