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ANCIENT AND MODERN MYSTERIES.

BY BROTHER ROBERT WENTWORTH LITTLE,

President of the London Literary Union, &c.

From the "Rosicrucian."

There are few subjects more interesting to a reflecting mind than the study of the secret rites and ceremonies of the ancients. It possesses a fascination peculiarly its own—we seem to wander amidst the phantasma of dreams rather than the realities of historic lore, while the mighty shades of the past appear to rise in solemn majesty from the weird and silent abysses wherein were celebrated the unutterable mysteries of Mithras, Memphis, or Eleusis.

The term mystery is Phœnician, and signifies a veil or envelopment; it was used to designate the esoteric worship of the Deity by those who were initiated, as distinguished from the superstitious usages of the uninitiated mass of mankind.

I shall commence my observations by a description of the occult religious observances of the Indian Brahmins.

The gloomy cavern and the consecrated grove bore witness to the earliest devotions of mankind. The deep shade—the solemn silence—the profound solitude—of such places inspired the contemplative soul with a kind of holy horror, and invested with peculiar sanctity the purer doctrines of philosophy and religion therein inculcated. The same circumstances were found equally favorable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of truth and wisdom.

The Brahmins of India and the Druids of Europe were therefore constantly to be found in the recesses of the sacred grotto, and in the bosom of the embowering forest. In those undisturbed retreats, they chanted their pious orisons to the Creator of all things, and, from the example of their own severe corporeal mortification, preached to mankind a ceaseless lesson of the vanity of wealth—the folly of power—and the madness of ambition. The whole continent of Asia, though rich in colossal architectural remains, cannot boast of more august and admirable monuments of antiquity than the caves of Salsette and Elephanta, with the wondrous sculptures that adorn them. They were used not only as subterranean temples of the Deity, but within their mysterious depths were taught the principles of those sciences for which the Brahmins were so widely celebrated throughout the East. And it may be observed that, in every age of the world's history, from the deep obscurity of caverns and woods have issued the brightest beams of knowledge, of morality, and of religion. Zoroaster, the great reformer of the sect of the Persian Magi, amidst the gloom of a cavern composed his renowned system of theological institutions. Epictetus, and the famed philosopher, Pythagoras, who was himself a pupil of Zoroaster, sought wisdom in the solitary cell. Even the venerable prophets and priests of the true God took up their abode in the hitherto untrod den wastes and lonely deserts. St John, the herald of the Messiah, whose food was the locusts and wild honey which those solitudes produced, declares himself to be the "voice of one crying in the wilderness."

The profound reverence equally entertained by the Magi of Persia and the Brahmins of India for the solar orb, and for the element of fire, forms a striking feature of resemblance between the dogmas of Zoroaster and the religion of Brahma. In the union of astronomy and theology, which were sister

sciences in those days, we shall find—notwithstanding the many perplexities that beset the path of investigation—the clearest elucidation of those singular rights of secret worship, believed to have been anciently practised in the islands of Salsette and Elephanta. Whatever may have been the primeval object of devotion to the Persians or the Brahmins—although it is but fair to add that there is cumulative evidence of sun worship having been the earliest idolatry of oriental lands—it is at least probable that the priests of Brahma and the disciples of Zoroaster only improved upon the popular superstition, by rejecting its gross fabric or sensual manifestations, and building up, as it were, an inner tabernacle of spiritual belief, by which the perfect egypt or purified aspirant was enabled to hold communication with his God. It was, therefore, at the period when solar worship flourished in Asia—when it was in the zenith of its glory, that those stupendous chasms were hewn out of the native rock with such untiring labour and perseverance, stimulated—as the votaries were—by devotion and the hopes of eternal reward. It was the custom of the Brahmins to mount the loftiest pinnacles of those rocks, and salute the rising sun. They ascended the heights of Salsette, even as the Egyptian priests of old climbed to the apex of their pyramids, to pay their adorations at the dawn of day to the source of light, and to make astronomical observations. When the shades of evening approached, and the sun disappeared beneath the horizon, the Brahmins descended into their stony recesses, and there renewed their oblations of praise and devotion before figures and objects that symbolized the power and attributes of the luminous Divinity. The orb of radiated gold—the bright spiral flame ascending from the ever-glowing altar—impressed their imaginations with a potent sense of the ever-present Deity. The planetary bodies were represented by images equally emblematical of their supposed form and influence, and the signs of the Zodiac blazed in imitative gold round the embossed and vaulted roof. All the caverns might truly be called *pyraia*, or sanctuaries that cherished the eternal flame. The whole circumference of the rock was illuminated, and the mountain burned with fire. Throughout all the deep recesses of its caverns continually reverberated the echoes of the hallowed conque of sacrifice. Around all the shores of the island the sacred bell of religion incessantly rang. The secret gloom of those majestic forests that surrounded the rock perpetually resounded with the mystic song of praise and thanksgiving. One order of priests, arrayed in vestments of woven bark, and having on their heads caps of that pyramidal form which equally distinguished the Indian and Egyptian priesthood, attended to watch the never-dying flame, which they frequently invigorated with precious spices and aromatic woods. Another order of priests was employed in preparing the various sacrifices—some were occupied in instructing the younger Brahmins in the profound arcana of those more abstruse sciences of which numerous emblems on every side conspicuously attracted their attention—while others again were engaged in initiating them into the mysterious rite of that mythology of which the principal deities were sculptured on the walls around. Many of those devices cannot now be accurately explained, but it is evident that they refer to the sacred history of the Indian religion, as well as to the heroic feats of the ancient rajahs. Description cannot convey to the mind the splendour and sublimity of the scenes in which these mysteries were celebrated, nor can we fully conceive the awful reverence which they inspired in the minds of their devout votaries; and, however much these occult rites may have been afterwards corrupted by the introduction of vicious or licentious practices, there is little doubt that they were originally the sanctuaries of a purer system of theology than was known or followed by the generality of mankind.

(To be continued.)

WE are informed that on Saturday, the 30th inst., the first meeting of the South Eastern Masonic Association New Cross branch will be held at the Marquis of Granby, New Cross-road, for the purpose of receiving subscriptions. The committee hope that, assisted by the prompt payment of subscriptions on that occasion, they may be enabled to ballot for the first Life Governorship emanating from this association. Bro. James Barrett, is the Hon. Sec.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ½ lb., ¼ lb. and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—A.V.T.

AN ANSWER TO A QUERY.

Not a "Paper on Masonry," though

By CRYPTONYMUS.

It were all one.

That I should love a bright particular star,
And think to wed it, he is so above me:
In his bright radiance and collateral light
Must I be comforted, not in his sphere.

All's Well that ends Well, act i. scene 1.

Non intret Cato theatrum nostrum;
Aut, si intraverit, spectat. MARTIAL.

"Royal Arch," in his friendly letter, "puts me to the proof." What right, in his anonymity, has he to challenge mine? Masonry, although endeavouring to retrieve, by charity, a lost error, forgets to acknowledge that an Order co-existent with its wonderful integrity might and would be bound to exist. The higher the mountain, the deeper the valley. The greater the delusion, the clearer the Light.

Brekekekex, coax, coax!

If ROYAL ARCH is one who prefers the misty condition—which wets an Englishman to the skin—I, for one, do not envy him. Had he known how to read the contributions of Cryptonymus to the pages of THE FREEMASON, he would have rejoiced. Begun in honour, continued with pleasure, they have ended in a manner somewhat painful; but as the illustrious Unsworth would say, THAT is no reason why the Osirified individual should not go to Amenti.

There is a touching American ballad fit to be used in this place:—

Hans Breitmann gife a barty—
Where ish dat barty now!
Where ish de lofely golden cloud
Dat float on de moundain's prow?
Where is de himmelstrahlende stern,
De shtar of de spirit's light?
All goned afay mit de Lager Beer—
Afay in de Ewigkeit!

It would be preposterous and extra-masonic—whether with or without fee and reward—to expect a revelation of Rosicrucian or Masonic secrets; and the secrets of which Cryptonymus is possessed should, at least, be esteemed at some kind of equal value.

If Royal Arch—who has read, no doubt, a certain meagre blue pamphlet—likes to encounter Cryptonymus in fair combat, in a sort of friendly way, no doubt the Grand Recorder of the Rosicrucian Order would transmit any letter to me; or, if the arena is to be Common Sense, there is the alternative of 4, St. Martin's place, Trafalgar-square, or Bethnal-green.

"Aber es kommt mir Spanisch vor!" At any rate, NOT the Rite of Memphis!

CRYPTONYMUS.

WE understand that the Worshipful Bro. Brett, Assistant Grand Purst. (Instructor of the Metropolitan) will work the ceremonies of Consecration and Installation this day, at the Marquis of Granby Tavern, New-cross-road, (near the Station Bridge).

St. JOHN'S GATE, CLERKENWELL.—On Saturday last, in consequence of an invite from that ever courteous and worthy brother S. Wickens, we paid a visit to his establishment at that famous remains of the once splendid Preceptory of the Knights Hospitallers, dedicated to St. John of Jerusalem, at Clerkenwell, now known as St. John's Gate, and we must express the astonishment and pleasure we experienced on viewing the really splendid and convenient manner in which the baronial rooms of this interesting relic of antiquity have been fitted up. As it is less than five minutes' walk from the Farringdon-road station of the Metropolitan Railway, it is really astonishing that although large numbers visit it, many more thousands do not pay a visit to one of the most ancient and interesting buildings in London. The luncheon bar, and the coffee-room are most unique in their character. The extensive collection of curious old engravings, etchings, pictures, MSS., a complete series of "The Gentleman's Magazine," &c., are well worth the inspection of persons of taste in those things, and we feel assured that Bro. S. Wickens on all occasions feels much pleasure in acting as *cicerone*.

A DISTINGUISHED Freemason, Lord Londesborough once observed that "Masonry gave him an opportunity of mixing with the classes that were below him as a peer of the realm in the scale of society, without being branded with the stigma of a popularity hunter." This coming from so high a source is pregnant with valuable thought.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Lodge of Israel, No. 205, held its first meeting of the present session in the lodge-room at Radley's Hotel, Blackfriars, (Bro. J. Hart's), on Tuesday, when the W. Bro. Chamberlin, the respected Master of this most flourishing lodge, initiated into the mysteries of the Craft Mr. Joseph Mawbey, passed Bros. Kippenhagen and Cohen, and raised to the degree of M.M., Bro. George Purnell. The W.M. was ably assisted by his very competent officers, Bros. Emanuel, S.W.; Harris, J.W.; A. M. Cohen, P.M., Sec.; Turner, S.D.; Vander Bosch, J.D.; Hogard, I.G., and the Worshipful Past Masters, Stanton-Jones, Lazarus, Cooto, Littaur and Harris, the visitors were, Bros. F. Walters, P.M., (73, &c.), Barnett (25), Cooper (254), Wintler, (548), Hollyman (754) Pollitzer (1017), and Connell, of the Lodge of St. Nicholas, Aberdeen. At the banquet table in an eloquent speech by Bro. Cohen, the hard-working Hon. Sec., (who by special request returned thanks for the toast of the P.M.'s), advocated the cause of Bro. Sacqui, the Father of the lodge, as a candidate for the benefits of The Royal Masonic Benevolent Institution, which resulted in numerous members becoming subscribers to the amount of 10s. each, the I.G. 20s., another brother, 21s., and a resolution to carry his election. The W. Bro. Walters returned thanks for the visitors in a very happy speech, and after the ordinary toasts the meeting adjourned.

United Strength Lodge of Instruction, No. 228.—We have had the pleasure of visiting this popular lodge of instruction—held at Bro. G. Garratt's, the Bull and Gate, Kentish Town, every Wednesday night at 8 o'clock—and would advise all those who are desirous of learning the ceremonies and ritual to attend this lodge, where they will have an excellent opportunity of acquiring Masonic information. It is under the preceptorship of Bro. J. N. Frost, an old P.M. of the parent lodge, and who evinces the greatest desire of imparting knowledge to aspirants to office in their several lodges.

Beacon Lodge, No. 619, met on Wednesday se'nnight at Bro. W. Middlecot's, the Greyhound, Dulwich, when the brethren had an opportunity of seeing the admirable performance of the ceremonies of passing and raising by the W.M., Bro. Alfred Avery. Bro. W. J. Edwards was passed, and Bro. Dr. J. J. Barrett raised. A P.M. came forward and offered himself as Steward for the Lodge at the next Festival of the Benevolent Institution, and the brethren consented to support him. The lodge was then closed, and a banquet, to which between thirty and forty brethren sat down, followed. The customary toasts were given, Bro. W. Farnfield, P.A.G.S., responding for the Grand Officers, and Bros. James (19) and F. Walters (73) for "The Visitors." Bros. J. Hill (P.M. 87), J. Whiffin (P.M. 147), W. B. Roberts (P.M. 181), and Lassan (1269) were the other visitors who attended.

Belgrave Lodge, No. 749.—The first meeting of the season of this flourishing lodge took place at Anderson's Hotel, Fleet-street, on Wednesday, the 13th inst. Bro. Bourne, W.M., was supported by Bros. Pyman, S.W., P. Parsons, J.W., S. Houewood, S.D., E. Harper, J.D., T. Carter, I.G., J. H. Froud, P.M., Treas., H. Garrod, P.M., Sec.; P.M.'s Runting, Ough, and G. P. Woodstock; Bros. T. Ship, Scott, Mackrill, Wilson, Knight, and about forty other brethren. The lodge was honoured by the presence of the following visitors:—Bros. James Philips (P.M. 754), T. E. Scott (P.M. 771), and Henry Crabtree (87). Bros. Hubbard and Greenwood were then passed to the degree of F.C., in a faultless manner, by the W.M. Bro. George Pynn was unanimously elected W.M. for the ensuing year; Bro. Froud, Treasurer; and Bro. Daly, Tyler. A jewel was unanimously voted to W.M. Bourne for the able manner in which he had discharged the duties of the chair during his year of office. The lodge was then closed with solemn prayer, and the brethren adjourned to a banquet which was served in Bro. Clemow's best style. The Tyler's toast brought to a close a very happy evening, which was ably superintended by Bro. Smith.

Finsbury Lodge, No. 861.—On Friday, the 22nd, in the unavoidable absence of Bro. E. Davey, the W.M., Bro. Thos. Mackey, P.M., in his usual felicitous style initiated Messrs. Senior, Albrecht, and Tilley into our mysteries. There were present, Bros. Nicholls, J.W.; Day, P.M. and Treas., (who occupied the chair at the banquet table in his usual jovial manner); Bro. Purdy, P.M. and Sec., (the worthy son of a worthy father, who was one of the most learned and disinterested instructors in all degrees of the present century); Benjamin, S.D.; Stokes, J.D.; Bibby, Org.; Meanwell, I.G.; G. Leach, P.M.; R. Leach, P.M., and Bond, P.M.; amongst the visitors we particularly noticed Bros. Terry, W.M., 1278, and G.S.B. Herts; Grose, 166; Satchwell, 745; Gregory, 745; Shepperd, 27, &c. Upwards of forty brethren partook of one of Bro. Bond's hospitable and liberal banquets, and the usual toasts followed, Bro. Tilley, in a neat speech, returning thanks for the initiates, and the W. Bro. Terry, in his usual elegant style, for the visitors, as also very eloquently on behalf of "The Masonic Charities."

Stanhope Lodge, No. 1269.—[We extract the following from a more detailed account of the interesting meeting of this lodge at Auerley on the 12th inst. than appeared in our last, the present report not having reached us in time for insertion in that impression.] During the proceedings in lodge, it was proposed, seconded, and carried unanimously that a lodge of instruction should be held at the Thicket Hotel, to be called the Stanhope Lodge of Instruction, under the sanction of the parent lodge. The

W.M. was graciously pleased to give his assent to the same, and promised his assistance. Several gentlemen were proposed for initiation at the next lodge meeting, and the lodge being closed in usual form, the brethren adjourned to a most excellent banquet provided by the very worthy host, Bro. Lassan, which appeared to give universal satisfaction, as every brother seemed to enjoy himself immensely, and to judge from the demand for waiters, must have done ample justice to the good things provided for them. The wines throughout were excellent. After the usual toasts to the Queen and the rulers of the Craft, the W.M. severally proposed the healths of the initiates and visitors, which were cordially received by the brethren. The initiates and visitors having each returned thanks, Bro. J. Thomas proposed the health of the W.M., and asked the brethren to respond to it in a bumper, as he so well deserved it for his great kindness and urbanity, and having on the present occasion so perfectly rendered the ceremonies in the three degrees, they had a right to be proud of such a Master. The toast was received in a truly Masonic spirit, and the W.M., in response, thanked the brethren, and made some very appropriate remarks as to the proper working and management of the lodge, particularly thanking his several officers for their very punctual attendance. He concluded by proposing the health of their adopted P.M., Bro. J. Thomas, which was cordially honoured by the brethren. Bro. Thomas returned thanks, stating that the way in which the W.M. and his officers had severally performed their duty gave him infinite pleasure. He very seldom indeed had seen the business carried out in so perfect a manner as he had witnessed that evening, and considering it was so young a lodge, and most of them new members of the Craft, it did them very great credit and augured well for the future. He begged to thank them sincerely, for, he could assure them, he was proud of the honour they had conferred upon him, during his temporary absence in the country, in electing him an honorary member of their lodge, and he hoped that he should in some measure be able to repay them for their kindness by attending and rendering them his assistance on every possible occasion. The W.M. then proposed the health of his several officers, bestowing on each a proportionate meed of praise. The toast was responded to, in a neat speech, by the S.W. After spending a delightful evening the "Tyler's Toast" brought our merry and social meeting to an end, reminding us that it was time to depart, and having various distances to go, some of the brethren immediately retired to partake of their favourite coffee and souchong, while others, taking their parting "nips" and burning their weed, took their departure, ourself being amongst the latter.

PROVINCIAL.

IPSWICH.—British Union Lodge, No. 114.—On Thursday last the usual monthly meeting of this lodge was honoured by the presence of the Prov. Grand Master for Suffolk, Col. Sir R. A. Shafto Adair. The lodge having been opened in the three degrees by the W.M., Bro. W. Booy, and closed to the first, the P.G.M. made some interesting remarks or reflections caused by his wearing, the first time for many years, his original M.M. apron which he received at Cambridge, some thirty years ago. Bro. F. Gull, P.M. (114) and P. Cornell, J.W. (114), then worked the first section (most perfectly), and lodge closed finally. At the banquet one of the most successful yet given at the Hall, the usual loyal and Masonic toasts were given in the W.M.'s well known happy style that of the P.G. Masters' being especially received with great enthusiasm. Amongst the brethren present were Bros. Rev. E. J. Lockwood, D.P.G.M.; Mills, P.M. (376); C. Schulen, P.M. (114); G. Turner, P.M. (376); W. Spalding, P.M. (376); Lea, and Neave, P.M. (114); E. C. Tidd, A.P.G.S. (Suffolk); R. Stephens, S.W. (376), &c.

SCARBOROUGH.—Old Globe Lodge, No. 200.—This lodge met in their lodge room, Globe-street, on Tuesday (for Wednesday), the 19th October, when the following officers and brethren were present: Bros. William Peacock, W.M.; W. F. Rooke, J.P., P.M., P.P.G.J.W.; H. A. Williamson, P.M.; R. H. Peacock, S.W.; D. Fletcher, J.W.; H. C. Martin, P.M., P.P.G.D.C., Sec.; G. H. Walsham, S.D.; J. Parker, J.D.; G. Ruddock, I.G.; Ash, Tyler; Harvey, Verity, Garnett, Hardgrave, Groves, Allen, Brearey, Chapman; and Prince, visitor. The lodge was opened at 7.45 p.m. The minutes were read and confirmed, when Mr. F. Fitzherbert Jay, Surgeon, was balloted for, elected, and initiated in the first degree by the W.M. It was proposed, seconded, and carried unanimously, that the Chromo-Lithograph pictures of the Masonic Girls' and Boys' Schools be purchased out of the funds, and Bro. Ruddock was requested to frame and glaze the same. It was also proposed, seconded and carried unanimously, that one guinea be paid over to Bro. the Rev. Tattersall's banker, towards defraying the debt of £500 incurred by him in defending himself against the prosecution of the notorious begging Mason, Torkler, after which the lodge was closed with solemn prayer.

TOWCESTER, HUNTS.—Lodge of Fidelity, No. 445.—The annual meeting of this lodge was held at the Pomfret Arms Hotel, Towcester, on Friday, the 15th inst. The lodge was opened in due form, and Bro. Wm. Tomalin, jun., was passed to the degree of F.C., Bro. Richard Howes, W.M., officiating. It was then proposed by the W.M., and seconded by Bro. C. Blencowe, "That in other the Rev. Thomas Russell, of Brackley, a member of the Churchill Lodge, 478, Oxford, become a subscribing member of this lodge." After a ballot, the Rev. Brother was declared to be unanimously elected. The Treasurer, Bro. George Osborn, P.M., then reported that the funds of the lodge were in a more prosperous state than for some years past. On the motion of Bro. Samuel Inns, D.P.G.M., seconded by Bro. S. Jacob, P.M., a donation of £10 10s. was given to the Boys' School, and £5 5s. to the

Girls' School. Bro. the Rev. Wm. Atkinson Howes was then duly installed W.M. for the ensuing year, Bro. Inns assisting at the installation. The following were the officers appointed by the W.M.:—Bros. Henry Sheppard, S.W.; Wm. Whitton, J.W.; J. Hoperaft, S.D.; J. Steane, J.D.; Wm. Simmonds, I.G.; G. Hefford, sen., O.G.; Geo. Hefford, jun., Asst. O.G.; James Tecton, Sec. Amongst the visitors present were P.M.'s Bros. Brook Gates, E. E. Welchman, and George Robinson, of the Pomfret Lodge, Northampton. After labour was ended the brethren sat down to a sumptuous banquet, provided by Bro. J. Tunnard in his usual good style, Bro. Howes, W.M., occupying the chair, and Bro. Sheppard, S.W., the vice-chair. The customary toasts were heartily honoured, interspersed with some excellent fraternal and other songs, and the brethren separated at an early hour. We may mention that the lodge—which, like many others, has ere now passed through troublous times, is now in a thoroughly flourishing condition, six gentlemen having been initiated and passed since last anniversary—a by no means insignificant addition to a small lodge.

HULME, MANCHESTER.—Blair Lodge, No. 815.—On the 8th inst., this lodge held the festival of Saint John the Evangelist, in the Town Hall, Hulme, Manchester, when Bro. James Redford was installed by the immediate P.M., Bro. Towle, as W.M., for the ensuing Masonic year. Afterwards a banquet was held, at which were present of the P.G.L. of East Lancashire, Bros. Hine, P.P.G.S.W.; Wike, P.G.S.W.; Figgins, P.P.G.C.; Kennedy, P.G.T.; Dill, P.G.P., and also P.M. Bro. Binckes, the able Secretary of the Boys' School, London. The usual loyal and Masonic toasts were given. The immediate P.M. was presented with a P.M. jewel by the W.M., in the name of the officers of the lodge, and in recognition of the many valuable services rendered to the Blair Lodge. Able speeches by Bros. Wike, Hine and Binckes were made during the banquet, drawing attention to the Masonic Charities and the good they were doing. The brethren separated in peace and harmony, after a delightful evening.

FORDINGBRIDGE, HAMPSHIRE.—Vale of Avon Lodge, No. 1112.—The third annual meeting of this lodge was held on Friday, 15th October, at the Greyhound Hotel, Fordingbridge. Bro. Ward, W.M., opened the lodge in the first degree, and the minutes of the last meeting having been read by the Secretary (Bro. C. W. Wyndam, P.M.), were confirmed. The lodge was opened in the second and third degrees by Bro. the Rev. W. M. Heath, P.M. 622, P.P.G.C., Dorset, to whom the W.M.-elect, Bro. M. G. Hanford, J.W., was presented for installation. Bro. Heath performed this imposing ceremony in a most admirable and sublime manner. The W.M. then proceeded to invest the officers for the ensuing year in the collars and jewels of their respective offices, as follows:—Bro. F. Perm, I.P.M.; R. Chillcott, S.W.; G. H. Taylor, J.W.; S. Croft, Treas.; C. W. Wyndham, Sec.; S. H. Perman, S.D.; J. Lewis, J.D.; D. Stevens, I.G.; J. Bonnett, Tyler. The ceremony of installation having been completed, a vote of thanks was unanimously accorded to the Rev. Brother Heath, for his kind attendance and for the efficient manner in which he had conducted the ceremony.—Bro. Heath, in thanking the brethren, assured them it would always afford him much pleasure to attend and assist them at any time.—Bro. Perm, I.P.M., congratulated the brethren on their having selected so able and efficient a W.M. as Bro. Hanford.—The W.M. thanked the lodge for the honour they had done him in placing him in the proud position he now occupied, and assured them that no effort should be wanting on his part to promote the prosperity of the Vale of Avon Lodge and advance its best interests. I have now (the W.M. went on to say) a very pleasing duty to perform, and one I feel sure will be very gratifying to every member of the lodge. It is to present Bro. Ward with a P.M.'s jewel, and beg his acceptance of a life membership of this lodge, as a slight recognition of his valuable services, he having been the first W.M. of the lodge, and one of its founders. To his exertions and those of Bro. Wyndham, is to be attributed the success that the lodge has attained. Brother Ward, in presenting you with this jewel, I beg to share the kind feeling every member of this lodge entertains towards you, and trust it may adorn your breast for many, many years to come, and in the ruling of the G.A.O.T.U., when you shall be summoned from this lower lodge and leave all that endears you to this world, you will leave behind you a name intimately associated with each of us, and an example worthy of our imitation. (The W.M. then placed the jewel on Bro. Ward's breast amid the acclamations of the brethren.)—Bro. H. Ward, P.M., replied as follows: Worshipful Master and Brethren, I cannot find words with which to express my feelings to you at this moment for your very kind and handsome presents. I scarcely know which to value most—the handsome jewel you have given me, or the electing me a life member of your lodge, thereby retaining my name on your roll of members. This is indeed a proud moment which I shall ever treasure in memory's storehouse, and look back upon with gratitude and pleasure. Whatever services I have rendered to the lodge I have given freely and heartily and from a pure love of Masonry and those glorious principles on which our Order is founded. I have, indeed, been very anxious to see this lodge successful, and it is very gratifying to me to see it in such a prosperous state. That gratification is a sufficient recompense for any services I have rendered. I have only tried to do my duty, and that is the duty of every Freemason. Permit me once more to thank you, and assure you how highly I prize your kindness, and trust it may stimulate others to do all they can for the interests of this lodge and Freemasonry in general.—There being no further business, the lodge was closed in peace and harmony, and the brethren adjourned from labour to refreshment, an excellent banquet being provided by Brother Chillcott. On the removal of the cloth, the W.M. gave the usual loyal and Masonic toasts, which were heartily received and responded to.

SCARBOROUGH.—*Denison Lodge, No. 1248.*—This lodge met in their lodge room, Grand Hotel, Scarborough, on Thursday, the 14th October. The following officers and members were present: Bros. J. O. Surtees, W.M.; S. H. Armitage, S.W.; J. Groves, J.W.; J. Donner, Sec.; J. E. Green, S.D.; H. W. Garnett, J.D.; H. C. Martin, P.M., I.G.; J. Verity, Tyler; also a number of members and visitors. The lodge was opened at 7.30, p.m., and the minutes were read and confirmed. The lodge gave at a previous meeting one guinea out of its fund, towards defraying the debt of £500, incurred by Bro. the Rev. Tattersall in defending himself against the prosecution brought against him by the notorious begging Mason, Torkler. There being no further business, the lodge was closed with solemn prayer.

SCOTLAND.

JOHNSHAVEN.—*St. John's Lodge Centenary.*—A hundred years having now passed since the formation of this lodge, it was some time ago decided to celebrate the centenary, and Friday, the 15th October, was fixed as the most suitable day. On that day the brethren met in their hall at half-past three. A deputation from the Kilwinning Lodge, No. 15, Montrose, and individuals from other lodges assembled with them. Rather remarkably, a deputation from this same Kilwinning Lodge had assisted in making office-bearers at the foundation of St. John's Lodge. The hall on this occasion was tastefully decorated with evergreens and dahlias, given by Mr. Scott. The lodge being opened, and the brethren ranked in marching order, they proceeded directly to Brotherton Castle, the residence of Hercules Scott, Esq., whose grandfather, David Scott, Esq., of Nether Benholm, was the first R.W.M. of St. John's Lodge, and the chief instrument in obtaining its charter of erection and constitution. There they received a very kind welcome from Mr and Mrs. Scott. The R.W.M., Alex. Middleton, jun., read a complimentary address to Mr. and Mrs. Scott, referring to the part taken in founding the lodge by Mr. Scott's grandfather, a hundred years ago, to the philanthropic spirit of Mr. and Mrs. Scott, and wishing "the Great Architect" of the world to bestow on them every blessing. To this address Mr. Scott gave an appropriate reply, referring to the many alterations which had taken place during the past 100 years. He contrasted the time when a proprietor offered a farmer 300 or 400 marks to take a farm, with the present state of matters. He also said that at that time tea was unknown, except in the gauger's family; and said that a 100 years hence it would perhaps be a matter for surprise that at this time the best light the people of Johnshaven had was that of paraffin oil. He invited them freely to inspect his grounds. After giving Mr. and Mrs. Scott three cheers, and taking a view of the garden, &c., the brethren left by the lower gate and entered the village by the east end. They then marched through the town, and arrived again about 6 p.m. at their hall, where they found a sumptuous dinner awaiting them, prepared by Mrs. McHardy. In all 41 sat down to dinner. After the usual loyal and Masonic toasts, the Treasurer, Alex. Middleton, gave a graphic and detailed history of the lodge from the commencement to the present time, contrasting the difficulties they had at times to contend with, with their present prosperous state, their funds now amounting to £550. He also spoke of the good they had been enabled to do to their sick members and widows by the allowances granted them, and to the general community by lending money on security. Song and sentiment now followed each other in rapid succession until about 10 p.m., when the lodge was closed. The proceedings were concluded by a full dress ball, the most orderly and best that could be, to which Mr. Thomas Young's violin band supplied the music. All present were delighted with the day's enjoyment, to which there was but one slight alloy—rainy weather.

THE ROYAL ARCH.

METROPOLITAN.

Caveac Chapter, No. 176.—On Friday, the 22nd inst., the installation meeting of the Caveac Chapter was held at Radley's Hotel, Blackfriars. Comps. C. T. Dorey, M.E.Z.; A. D. Loewenstark, as H.; and P. A. Nairne, J., presided. Bros. Plestow and Hinde were exalted into R.A. Masonry. Comp. R. Wentworth Little, P.Z., then installed Comp. Nairne II., and Comp. Penble Browne J. Comp. Lacy, who had been elected Z, was not present, and the I.P.Z., Comp. Dorey, continued to preside. The officers for the year are—F. Walters, Treasurer and S.E.; Mont. Scott, S.N.; R. S. Foreman, P.S.; Alf. Williams, 1st A.S.; Wm. Nelson Smith, 2nd A.S.; C. T. Speight, Janitor. Comp. F. Walters first announced that Comp. W. Holland would stand as Steward for Caveac Chapter at the Benevolent Institution Festival in January next, and then presented an elegant P.Z. jewel to Comp. Dorey. This concluded the business of the Chapter, and the Companions afterwards sat down to a splendid banquet supplied by Comp. Hart, and enjoyed some capital singing and imitations by Dr. J. J. Pope, Mont. Scott, and Bryant. Comp. Hervey, G.S.E., responded to the toast of the Grand Officers in a very happy vein, and Dr. Pope replied for the visitors. The meeting was a very successful one. This Chapter which has been established only two years, already numbers twenty-two full members.

PROVINCIAL.

LEICESTER.—*Chapter of Portitude, No. 279.*—An emergency Convocation of this Chapter was held, after the summer recess, at the Freemasons' Hall, on Friday week, for the installation of Principals H. and J., the exaltation of three candidates, and other business. The Chapter having been opened by the Principals, Comp. Kelly, P.Z. and P.G.H., installed Comp. L. A. Clarke in the 2nd chair; the installation of Comp. G. H. Hodges, J.-elect,

being again of necessity postponed, he being in the United States. The Comps. having been admitted, a ballot was taken for Comp. the Rev. Chas. J. E. Smith, of the Euclid Chapter, No. 859, Cambridge, who was unanimously elected a joining member. Of the three candidates one only, Bro. J. G. F. Richardson, was in attendance, who was duly exalted; the ceremony being very efficiently performed by the Rev. J. Spittal, M.E.Z., and Comp. Toller, P.S.; after which, the historical, symbolical and mystical lectures were delivered by Comp. Kelly. The regular quarterly Convocation was announced to take place in the ensuing month, after which the Chapter was closed and the Companions adjourned to refreshment. Amongst those present were Comps. Rev. J. Spittal, M.E.Z.; L. A. Clarke, H.; Kelly, P.Z. and P.G.H., as J.; Pettifor, P.Z.; Stretton, E.; Partridge, N.; Toller, P.S.; Buzzard, A.S.; J. Hodges, J. C. Clarke, Atwood, Gosling, Scott, Thorpe, Crow, and others.

Grove Chapter, No. 410.—A convocation of this Chapter was held on Saturday last at the Spring Hotel, Ewell. Comps. H. Mugeridge as M.E.Z., F. Walters as H, and Conrad C. Dumas (Z) acting as J., opened the Chapter in the presence of a large number of Installed Principals. Comp. Greenwood, P.Z. and S.E., read the minutes, and afterwards occupied the J. chair, when Bro. Isaac Wilcox, (P.M. 22) was exalted to the R.A. degree. The ceremony was admirably rendered by the Principals and Comp. W. Williams, P.S. After this the Companions sat down to banquet, and spent one of the most pleasant evenings we have ever shared in. Comps. Conrad C. Dumas, M.E.Z., J. Hart, H., and C. Greenwood, as J., presided, and exerted themselves to the utmost to make every one comfortable. Comps. James Hastie, C. L. B. Roberts, W. S. Masterman, A. Parsons, H. T. Dumas, and S. Rosenthal were present, and the visitors who partook of the Companions' hospitality were, among others, John A. Rucker, G. Haydon, H. Mugeridge, F. Walters, and H. H. Partridge.

Inkerman Chapter, No. 1222.—This Chapter met at the Carnarvon Hall, Weston-super-Mare, on Wednesday, the 20th inst. The business consisted of the Installation of the three Principals, viz. Comps. F. G. Irwin, M.E.Z.; G. B. Mumbee, H., and F. Vizard, J., after which six brethren of the St. Kew Lodge, 1222, were exalted to this sublime degree: Bros. Benjm. Cox, Sec., and Prov. Grand Steward of Somerset; Thos. Clarke, S.W.; E. B. B. George, Treas.; Commander John Townsend, R.N.; Edwd. C. Gregory, Org.; and Lieut. Wiltshire, Steward. The ceremony of exaltation was worked with great care by every officer, all being emulous of doing their duty with zeal and ability. Visiting Comps., A. Demoline, P.Z., 68; W. A. Scott, P.Z., 68; S. Short, P.Z., 103; J. Pickford, P.S., 68; J. L. Veysey, A.S., 103, and T. Taylor, 187. The appointment and investiture of officers were postponed until the meeting to be held on Monday, Oct. 25th. The Chapter was closed with solemn prayer.—The Chapter again assembled at the Carnarvon Hall, on Monday, the 25th. The Chapter being opened by the three Principals, Comps. F. G. Irwin, M.E.Z.; G. B. Mumbee, H. and F. Vizard, J. The other Companions entered and took their seats in the Chapter; two members of the St. Kew Lodge, were exalted to the sublime degree of R.A. Comps. viz., Bros. Rev. J. C. Pigot, J.W. and Prov. Grand Chaplain, and Bro. J. H. Parsons. The following Comps. were then appointed to the different offices, Comps. E. B. B. George, Treas. and S.E.; J. Townsend, S.N.; B. Cox, P. Soj.; Rev. J. C. Pigot, 1st A. Soj.; Lieut. H. Wiltshire, 2nd A. Soj.; E. Gregory, Org., and J. H. Parsons, Janitor. Two members was proposed for exaltation at the next meeting of the Chapter, Bros. Rev. C. R. Browne and E. J. Inskip. The M.E.Z. having expressed a wish that each officer would make himself efficient in the duties appertaining to his respective office previous to the next meeting, the Chapter was closed in due form. The Companions afterwards partook of a supper, and an interchange of fraternal, expressive, and good feeling, closed a happy evening.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

WESTON-SUPER-MARE.—*Rose and Lily Conclave, No. 10.*—The annual assembly of this Conclave was held in the Masonic Rooms, Weston-Super-Mare, on the 18th inst.; officers present Ill. Sir Knight F. G. Irwin, K.G.C., Inspector General for Bristol and Gloucester, and M.P. Sov. of Conclave, No. 10; Ill. Sir Knight G. Roland Munbee, K.G.C., Inspector General for Somerset, and M.P. Sov. (elect); Em. Sir Knight E. T. Inskip, M.P. Sov. of Conclave No. 17; Em. Sir Knight Rev. J. C. Pigot, M.P.S. and High Prelate; Em. Sir Knight T. Clarke, V.E. (re-elect); Sir Knight John Townsend, Senior General, Sir Knight B. Cox, Recorder of No. 10 and 17 Conclaves; Sir Knight E. Gregory, Organist; and Sir Knight S. Jones, and Knight J. H. Parsons, Sentinel. The Ill. Sir Knight Major-General G. R. Munbee, K.G.C., opened a Military Chapter, when the minutes of the previous conclave were read and duly confirmed. Sir Knight Munbee then proceeded to open a College of Viceroy's for the purpose of consecrating two Sir Knights (viz): Sir Knight John Townsend, Commander R.N., and Sir Knight Sidney Jones. The ceremony was extremely imposing and ably performed. Sir Knights below the degree of Ven. Eusebius, cannot imagine any thing more beautiful than this degree when well rendered, which it was on this occasion, especially that part where the signs are given and explained; also the investment and placing of the Candidates in the chair of Eusebius. The M.P. Sov. requested all Sir Knights below the Imperial degree to retire, after which he opened a Senate of Sovereigns, and Ill. Sir Knight Irwin, enthroned Ill. Sir Knight G. B. Mumbee as the M.P.S. of Conclave, No. 10; also Em. Sir Knight E. T. Inskip as the M.P. Sov. Conclave

No. 17. Viceroy's and Military Knights being again admitted, saluted the newly enthroned Sovereigns with seven salutes, &c. The Conclave was then resumed in the Military degree, when Sir Knight Munbee made the following appointments:—Em. Sir Knight Rev. J. C. Pigot, High Prelate; Sir Knight J. Townsend, Senior General; Sir Knight E. T. Inskip, Junior General; Sir Knight B. Cox, Recorder and Treasurer; Sir Knight E. Gregory, Prefect; and Sir Knight S. Jones, Standard Bearer. The other appointments of officers were postponed until next Conclave, except that of the permanent Council which consists of Sir Knight Munbee, M.P.S.; Sir Knight Irwin, Past M.P.S.; Sir Knight Clarke, V.E.; Sir Knight Cox, Recorder and Treasurer; Sir Knights Townsend, Pigot, and Gregory. The Recorder presented the annual report in accordance with the 12th By-law, as follows:—

"Sir Knights,—In submitting the first annual report since the organisation of the Conclave, I have few remarks to add other than those which are in the detailed statement of the funds herewith annexed.

"It will be seen that during the past year four Sir Knts. have joined the Conclave, and eleven others have been installed, making the number fifteen in all who have been received as members and placed on the roll.

"The ordinary disbursements are exceedingly small in amount, yet heavy items of expense during the past year have been incurred, which will not be an annual charge, (viz., furnishing the Conclave, and printing by-laws for members.) The amount received in fees has been £12 6s., and the only disbursement £3 8s. I respectfully submit to your approval, for order to pay the same, all bills now due by the Conclave. After discharging the said bills there will be due to the Treasurer, £1 7s. 10d., which will eventually be recouped by subscriptions falling due.

"I beg to remain, Sir Knights, in fraternal bonds,
+ "BENJAMIN COX,
"Recorder of Conclaves, 10 and 17."

RECEIPTS.		DISBURSEMENTS.	
Installation fees	£10 10 0	To Grand Council	
Subscriptions	1 16 0	for warrant of Constitution	£1 1 0
		Do. Registration, &c.	
		of members ...	2 7 0
		Balance in hand	8 18 0
	£12 6 0		£12 6 0

The report was received and ordered to be recorded in the minute book. A letter was written from the Recorder of Conclave No. 19, Birmingham, asking for information, and Sir Knt. Cox was requested to reply thereto. The business of the Conclave being ended it was closed with prayer by the High Prelate, and the Chevaliers adjourned to a supper (provided by Bro. Kirkbride, of the York Hotel), and spent a pleasant evening under the presidency of Ill. Sir Knt. Irwin, K.G.C.

BIRMINGHAM.—*Rose of Sharon Conclave, No. 19.*—The second regular assembly of this flourishing conclave was held at the Masonic Hall, Birmingham. The M.P.S. the Rev. W. B. Smith presided, there was a large attendance of Sir Knights, and the room was appropriately arranged for the degrees. Sir Knts. J. T. Kennedy and A. Horrocks supplied the necessary furniture and banner of the Order, the latter was especially admired, and is certainly one of the most handsome we have ever seen. The conclave having been opened in imperial form, the lines commencing "Thou, whose almighty word," were chanted. After which the minutes of the previous meeting were put for confirmation. A ballot was then taken for the candidates, six in number; and it proving unanimous in their favour, three of them who were in attendance having been properly prepared, were admitted and duly installed as Knights of the Order. The M.P.S. discharged his duties in an excellent manner. Sir Knt. M. Belcher, Organist, added greatly to the impressiveness of the ceremony by the beautiful and appropriate music. Letters were read from three of the candidates who were unable to attend, also from Colonel John Machen, who was detained in London and unable to attend for the purpose of taking the priestly degree and being installed as M.P.S. to qualify him for the office of Inspector General of the province, for which ceremony, authority had been received from the G.I.C. of the Order. Six candidates were proposed for installation, a committee appointed to frame bye-laws, and a very handsome tunic adopted as the dress in lieu of the apron, the conclave was then closed in imperial form. The brethren adjourned to the banquet room, and partook of an excellent banquet the usual toasts of the Order were proposed and responded to. Sir Knt. R. W. Little's song of the Order, "Let's rally round the Standard," was sung by Sir Knt. J. T. Kennedy in his usual effective style, the Sir Knts. separated at an early hour, highly pleased with the success attending the Rose of Sharon Conclave. A conclave of emergency is to be held for the purpose of conferring the priestly degree on Colonel Machen, and installing some of the candidates.

HOLLOWAY'S OINTMENT AND PILLS.—Unwholesome Changes.—The changeable weather is causing much sickness, and exerting the most powerful influence in deranging the secretions of the body. Alternating chills and heats so derange the capillary circulation that the liver, stomach, or lungs, must become disordered. Holloway's Ointment well rubbed over these parts twice a day, proves the quickest, safest, and best corrective. It penetrates the skin, enters the deeper structures, purifies their blood, rouses torpid organs to more active exertions, cleanses their substance, regularises their circulation, and renders their secretions abundant, without annoying irritation or in any way depressing, much less exhausting, the vital forces. Holloway's medicaments afford an easy means of curing coughs, colds, influenza, and asthmatic affections.

Agents.

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

Births, Marriages, and Deaths.

BIRTH.

MROGT.—On the 26th inst., at 3, Stockwell-park-crescent, S.W., the wife of Bro. Thomas Meggy, of a son.

DEATH.

KERR.—On the 16th inst., at his residence, the Queen's Arms Hotel, 178, Walton-road, aged 29, Bro. Charles Alexander Kerr, deservedly respected and sincerely regretted.

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

The Freemason,

SATURDAY, OCTOBER 30, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.
Annual Subscription, 12s. Subscriptions payable in advance.
All communications, letters, &c., to be addressed to the Editor, 3 & 4, Little Britain, E.C.
The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

A GLANCE AROUND.

THE season of work has returned. The metropolis of England again rejoices in the active labours of Freemasonry—rejoices we say advisedly, because the cause of charity is now being pleaded, not without success, in the hundred-and-sixty lodges of this great city. The Boys' School requires aid, and we can bespeak for it the prompt, vigorous, and zealous support of the Craft, who, we feel assured, will never leave in the Slough of Despond an institution which appeals to our warmest sympathies; for let it not be forgotten that in cherishing the sons of our less fortunate brethren we are in reality building up a rampart for the future. The lewises now under our care will be the men of the coming generation, and by educating them well and wisely, we are in reality perpetuating our ancient Brotherhood. The building in which these boys are housed is unquestionably one of the most magnificent of its kind in the kingdom. Every requisite for the comfort of the children is provided, together with appliances which, although to some they may appear superfluous, prove beyond question that the happiness of the juvenile inmates is the primary object kept in view by the managers of the institution.

We have also the Girls' School—an equally noble foundation—fortunately more prosperous than the former, although we may add that this institution also deserves strong support, and there must be no diminution of our interest or pecuniary help to continue the work it now so well carries on. The Royal Benevolent Institu-

tion is likewise, we are happy to say, in a very flourishing condition, so that if the brethren will but pull together with a will now, and extricate the Boys' School from its difficulties, we shall be able to face the future without fear, in the full conviction that true charity—the brightest ornament of Freemasonry—will ever maintain those noble institutions in prosperity for all time to come.

We have had occasion before to glance at the proceedings of our brethren abroad, and now that the London Masons are actively working, let us look around, and see what are the objects and aims of our *freres* on the continent. France appears to be full of the Congress mania, and is setting her house in order as if she expected a deadly conflict between the lodges and the Papal power as represented by the Oecumenical Council. The "Monde Maçonnique," a very able exponent of advanced liberal views, takes exception to some of the remarks we made recently upon the suppression of the formula commonly used at the head of continental Masonic documents, "To the glory of the Grand Architect of the Universe," and our contemporary enquires when will English brethren recognise the right of man to believe or disbelieve according to the dictates of his conscience? We have never disputed this right; and we may fearlessly speak for English Masons generally when we assert that they will be found the strongest upholders of liberty of conscience and freedom of worship, not only within the limits of the three kingdoms, but throughout the world at large. This, however, is not incompatible with our requiring a declaration from all our candidates of their belief in a Supreme Being. We bind them to no creed, but we must be satisfied that they are men who will respect an obligation; consequently a man who believes in nothing, to whom virtue and vice are mere abstract terms, and for whom the sublime doctrine of the immortality of the soul is a shadowy dream—is very properly excluded from the Masonic Fraternity in England. We advise our clever contemporary to reconsider the question, when we doubt not it will give English Freemasonry credit for being the advocate of true toleration and rational progress.

In Germany, we find the Masonic horizon clouded by the mystic speculations of utopian philosophers. We have on the one hand, what is called the "Union of German Freemasons," whose main object seems to be to overthrow legitimate authority by preaching a crusade against the right of Grand Lodges to rule the Craft. On the other hand, we have conflicting jurisdictions—three existing in Berlin alone—each governed by principles more or less antagonistic to those which guide the others. If we proceed to Italy, we find matters worse; four or five grand Masonic bodies divide the territory between them, and we fear that in more than one lodge under their sway political discussions and anti-religious tirades are more regarded than the work of genuine Freemasonry. In Spain, the Craft is beginning to emerge from the forced torpor to which it was reduced under Bourbon rule. We have lately had advices from Madrid which state that there are now fifteen lodges organized in that capital, besides many others in the provinces. By refraining from identifying Freemasonry with any faction or party in the State, our Spanish brethren will earn the respect and esteem of the Fraternity, and promote the stability and success of the Masonic Institution in their beloved country. Portugal has long enjoyed a more tolerant régime

than the other portion of the Peninsula, but even there we find there is a difficulty, as a spurious body appears to have taken root, and fills the land with its moral miasma.

In Holland and Belgium, and in the Scandinavian kingdoms, the Order seems to enjoy the blessings of unity, peace and concord. No rival jurisdictions exist, and the supreme bodies are not troubled with any internal dissensions. Russia is now the only nation in Europe in which Freemasonry is not openly practised. Even in Austria the Craft is rapidly progressing, and lodges are being formed in Hungary and Transylvania without let or hindrance. Turkey is in rather an anomalous position, as the Prov. Grand Lodge formerly held under England is virtually extinct, and this is a great drawback to the extension of lodges under the English constitution. Ireland, France, Italy, Germany, and the United States have all started lodges in the Sultan's dominions, which are evidently considered Masonically, as "No man's land," and if this conflict of jurisdictions goes on, it cannot fail to act prejudicially to the interests of the Craft.

After all, we have reason to believe that the true principles of Freemasonry are as well understood and as thoroughly practised in England as in any other country in the world. Even if we have to plead guilty to a little excess occasionally on the part of a few *bon vivants*, it is an error that sinks into comparative shade when we witness the graver error—the unpardonable sin—for such we must call the perversion of our tenets by some misguided brethren abroad, who appear to think that the conspirator's dagger is a more noble weapon for a Mason than the Deacon's wand; and, to conclude, we are satisfied that in the exercise of charity, English brethren will bear favourable comparison with any of their compeers, and we trust that instead of the frothy "Liberty, Equality, and Fraternity," our motto will long continue to be "Brotherly Love, Relief, and Truth."

It is with great pleasure we extract the following appointment from the *London Gazette* of last Thursday:—

"WHITEHALL, Oct. 25.—The Queen has been pleased to direct Letters Patent to be passed under the Great Seal of the United Kingdom of Great Britain and Ireland, granting unto Albert William Woods, Esq., Lancaster Herald, the office of Garter Principal King of Arms, with the name of Garter, and the style, liberties, and pre-eminences belonging to the said office, the same having become vacant by the decease of Sir Charles George Young, Knight, late Garter."

Bro. Woods being as most of our readers are aware the Grand Director of Ceremonies.

GRAND LODGE OF COLORADO.

At the annual Communication of the M.W. and Honourable Fraternity of F. and A. Masons of Colorado, held in Dewrer, on Tuesday, the 28th of Sept, the following named Grand Officers were elected and duly installed: Bros. M.W. H. M. Teller, G.M., Central; R.W. R. Lopriz, D.G.M., Dewrer; W. D. Anthony, S.G.W., Dewrer; Halsays, J.G.W., Central; W. W. Ware, G. Treas., Georgetown, and Ed. C. Parmela, G. Sec., Georgetown. Bro. L. N. Greenhaf, of Dewrer, was appointed Chairman of the Committee on Foreign Correspondence.

In our leading article last week the sentence beginning "In the British Islands and in the United States of America it happily still preserves its original character as a glorious allegory of the present eternal life and prospects of Man," should read *present prospects and eternal life of Man*.

Multum in Parvo, or Masonic Notes and Queries.

SELECT MASTER.

This Degree is the perfection of Ancient Masonry, and without which the history of the Royal Arch Degree cannot be complete. It rationally accounts for the concealment and preservation of many essentials of the Craft which were discovered and brought to light at the erection of the second temple, after they had been concealed from the Masonic eye for a period of four hundred and seventy years. Many interesting particulars relative to those few who, for their superior skill, were selected to complete an important part of King Solomon's Temple are also explained.

ARCANA.

In the secret arcana of our mysteries a series of valuable truths are preserved which correspond with the teaching of Christianity, and point to the appearance of a Saviour in the world, to atone for human transgression and carry us from earth to heaven; and being the conservator of such valuable mysteries, it is not surprising that in these days of superior piety and intelligence it should so rapidly increase in public estimation and be practised by the wise and good, not merely as a source of rational amusement, but as a means of promoting the blessings of morality and virtue amongst mankind and augmenting a respect for the institution of religion.—*Dr. Oliver.*

MASON.

The speculations of many Masonic writers respecting the origin and derivation of this word are too puerile to be repeated. It is evidently the German "metzen," to cut. In Germany, the operative masons were called "stein-metzen," stone-cutters, and sometimes "mauern," wall-builders. The term Mason is simply the German word anglicized by softening the tz sound.—*Macoy.*

CONSECRATION OF THE WARREN LODGE, No. 1276, AT EGREMONT, CHESHIRE.

A new lodge, called the "Warren" Lodge, intended to be held at the Workmen's Institute, Tobin-street, Egremont, Cheshire, was consecrated on Friday 22nd inst. In the absence of Bro. the Right Hon. Lord de Tabley, R.W.P.G.M. of Cheshire, Bro. Captain Cope, W.P.G.S.B. of England and P.G.S.W. of Cheshire, performed the ceremony. Among the brethren present were Bros. Hy. Bulley, P.J.G.W.; J. P. Platt, P.P.J.G.W.; The Rev. — Terry, P.G.C.; Thos. Platt, P.P.J.G.D.; H. Griffiths, P.G.S.; W. Bulley, P.P.J.G.D.; John Twiss, P.G.O.; Jas. Hamer, P.G. Treas., Lancashire; Robt. Wylie, P.G.D.C. West Lancashire; J. H. Johnston, P.G. Stwd.; Joseph Sillitoe, P.G. Stwd.; Capt. W. C. Bathgate (48), R. Williams (1094), J. T. Lea, P.M. (605); J. W. Baker, P.M. (220); Healing, P.M. (294); R. Wilson, P.M. (241); T. Shepherd, P.M. (1035); H. Thornton, W.M. (1182); E. Friend, P.M. (1013); J. B. Robinson, W.M. (1013); Chisworth, W.M. (724); Cain, S.W. (724); J. C. Baker, Sec. (241); S. Peck, J. J. Knight, Jas. Thompson, Halton, Purcell, and Nash (241); Wensley (823), Pemberton, S.W. (1264); Williams (605), Ball, P.G. Tyler, W.L.; and others numbering upwards of fifty brethren.

The warrant having been read, the ceremony was proceeded with in due form, after which the following brethren were invested the first officers of the lodge:—Bro. C. H. Hill, W.M.; Bro. Jas. F. Jones, S.W.; Bro. Matthews, J.W.; Bro. W. P. Mills, Treas.; and Bro. C. Dilworth, Sec.

Twenty-one brethren were proposed as joining members, and three candidates for initiation, so that the lodge will start at its first regular meeting with thirty-five members, and every prospect of a steady increase.

After the lodge was closed a first-class banquet was given at Stokes Hotel, Seacombe, attended by all the Prov. Officers and a numerous company of the brethren, who cordially united in wishing prosperity to the new lodge. Bro. Hill, W.M., in the chair.

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 8s. 10d.—*Advr.*

Original Correspondence.

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

PROPOSED TESTIMONIAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Brother the Rev. C. J. Martyn, P.M. and G. Chaplain, being about to leave the province of Gloucestershire, where he has done so much to promote the interests and spread the principles of Freemasonry, it has been deemed desirable to present him with some Testimonial of the esteem and respect in which he is held by the brethren.

A joint Committee has been appointed by the Royal Union and Foundation Lodges, the Royal Arch Chapter, and the Cheltenham and Keystone Lodge of Mark Masters, to carry out this object.

This Committee has appointed Bro. E. Williams, W.M. 82, Chairman and Treasurer, and I am directed to solicit Subscriptions to the Testimonial, to be forwarded either to him or me.

I am, Dear Sir & Brother,

Yours fraternally,
WILLIAM FORTH, J.W. 246,
Hon. Sec.

Masonic Hall, Cheltenham, Oct., 1869.

JURISDICTION OF GRAND LODGES.

(To the Editor of The Freemason.)

MR. EDITOR.—In America the doctrines that Grand Lodges have exclusive jurisdiction in their several territories, has become so firmly established, that all attempts to change it in practice are useless. It would seem, indeed, that this doctrine so commends itself to the sound judgment of the Craft that no such attempts would be made. Two distinct civil governments could exist in the same territory, as well as two distinct Masonic governments. Both are impossibilities.

It follows as a necessary consequence to this doctrine that no person made a Mason in any state by any authority other than the Grand Lodge of that state, can be recognised in that state. He is held to be irregular and clandestine.

It further inevitably follows that the Scottish Rite must commence at its fourth degree, and that its degrees can be conferred only upon Master Masons of the York Rite, or else that there must be no recognition between the two Rites. A York Rite Mason would recognise a Scottish Rite Mason made under authority of the Supreme Council as a Mason, no sooner than he would an Odd Fellow, as a member of any other organisation.

The Rite, whether wisely or unwisely has chosen the former alternative, and accordingly the Constitution of the Supreme Council 33° of the Northern Jurisdiction expressly provides that the degrees shall be conferred only upon affiliated Master Masons, this has given rise to a question of Masonic law, which has been much discussed, viz.—"What is the effect of an expulsion, by a lodge, of a possessor of the higher grades?" Let it be remembered that there is no appeal beyond the Grand Lodge, and that the higher degrees "cannot in any manner interfere in the trial."

The higher bodies of the York Rite, which build upon the Masters degree precisely in the same manner as the bodies of the Scottish Rite, have often decided this question. They hold that when the foundation is destroyed, the whole structure falls. If the Grand Master of Templars in the United States should be expelled by his lodge, and the expulsion confirmed by the Grand Lodge, he ceases to be a Master Mason, Royal Arch Mason, or Knight Templar.

The same rule is applied in the Scottish Rite, and we can as well maintain that a structure will remain in its position after its foundation has been removed and destroyed, as that a man can be a Mason of the thirty-third degree without being a Master Mason!

The same doctrine of exclusive Grand Lodge Jurisdiction is the foundation of the complaint of the Grand Lodge of Louisiana, against the Grand Orient of France, the Grand Lodge of Louisiana so far as she is concerned, does not inquire whether Chassaignac's Council is spurious or not, she holds that a lodge of Masons formed in the state of Louisiana by any other authority whatever than her own is an irregular and spurious lodge, and all its initiates clandestine Masons. But she finds that this Council has undertaken to establish lodges in her territory, and that the Grand Orient of France has recognised those lodges.

Those lodges were in existence, were held by her to be spurious, were also held by the Grand Orient of France to be spurious for years before they admitted persons of colour into their membership. But when they proclaimed that they admitted Masons without regard to race or colour, the Grand Orient recognised them, the logical proposition embodied in the action of the Grand Orient is, that a spurious lodge by admitting members without regard to race or colour thereby becomes regular!!

If Chassaignac's lodges admitted only such candidates as other lodges, they would be held spurious equally as now, the character of the initiates has nothing whatever to do with the question.

The same rule is applied in the case of the lodge established by the Grand Lodge of Hamburg in the State of New York. In that Lodge, the Grand Lodge of New York (as well as all the other American Grand Lodges,) holds to be irregular without regard to the character of the membership or initiates.

The action of the Grand Orient as shown in the *Bulletin* for July, is based upon an utter misconception of the question. It was assumed that the Grand Lodge of Louisiana, and the Supreme Councils in the United States hold those lodges to be spurious, because they initiate persons of colour, this is not so. The Grand Lodge of Louisiana (in accordance with the general Masonic sentiment in the United States) holds, as its published record shows, that lodges have the right to receive candidates of any race or colour. It seems impossible that the Craft in general will fall into the error of the Grand Orient.

Yours fraternally,
DELTA.

THE JEWS NOT A NATION OF BUILDERS

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—At page 190 of your issue of 23rd of October, I find your correspondent Bro. D. Stolz, rating me for stating that the Jews were Not a Nation of Builders, he considers I am wrong in saying so, and after frightening me with a Latin quotation, goes on to tell us about certain parties, whom he says were connected with the Jewish history, and "were builders," such as Cain, Noah, &c.! I must confess my ignorance before this of the above "connection." Although a Scotsman myself, I always supposed that I had about as much claim to Noah as an ancestor as the Jews or any others, and as for Cain I have no desire to claim any relationship with him, more, I would suppose, according to Jewish history, that the posterity of Cain were annihilated by the flood. Then as to Abraham, the Ishmaelites, and the Edomites could claim him as their ancestor as well as the Jews, and Isaac was as much the father of Esau as he was of Jacob, so that the Arabs of to day are as much the descendants of Abraham, as are the Jews. Cain is therefore disposed of, Noah built a wooden house, while Abraham, Isaac, and Jacob, gather a few stones together and "builded altars." The Masonic efforts were therefore rather on a small scale. While the Jews were raising as a nation in Egypt, they saw some real building, and were forced to learn some of the Egyptian arts, hence the capabilities of "Bezaleel" in the wilderness, but to prove that the Jews themselves were Not a Nation of Builders, we find that for the long period of 400 years after they possessed Canaan, they built no temple for their worship, and when about B.C. 1012 they did set about erecting one, they had to get strangers to do it, as per 1st Chron., 22nd chap., verse 2, "And David commanded to gather together the strangers that were in the land of Israel; and he set Masons to hew wrought stones, to build the House of God," and at chap. 27, we read of store-houses for grain, vineyards, olive trees, herds and flocks, but nothing about Masons.

The building of Solomon's Temple, which would have been a mere "flea-bite" to the Egyptians was a great matter to the Jews, it was something extra, hence the way it is detailed and gone about. And as for Hiram, the architect, it was not his widowed mother, ("a daughter of Dan,") who taught him, of course not, it was his father, who was a man of Tyre, hence Hiram learned his cunning in Tyre not in Israel.

Again the Jews—something like our merchant gilds five hundred years ago, more or less—rather looked down upon handicraftsmen, as we may partially see by their making the Gibeonites "hewers of wood and drawers of water," and as I show above they employed strangers as Masons. The Jews dealt more in merchandise, herds and flocks, wheat, oil, &c., and their craftsmen were generally "strangers."

Then when Solomon did build the Temple he had to send to the King of Tyre for men, and David's palace before then was a wooden one, and as at the building of the second although they might have through necessity and the force of circumstances, a spirit at building, that was only an exception. I think that I need say nothing more to show that the Jews were not a nation of builders. No! Their forte was rather different, and so was their real glory. The Jews built a spiritual temple! for just in so far as the Egyptians and Greeks excelled the Jews in stone edifices, just so much did the Jews excel them in their religious ideas and worship. Greater Glory therefore I give to the Jew for upon Him we build all our hopes of Eternity, and it is through Him we hope to find a place in the Grand Lodge above. The Bible of the Jews is worth a thousand times more to us than all the buildings, rank and pomp of antiquity piled together. Hence I love sincerely to hear of the breaking down of our bye-past unworthy prejudices against the Jews. I love to hear of Jews being Freemasons, and therefore brethren in our fraternal bond. And I consider that our British Parliament honours itself, as well as bestows honour, when it admits Jews to its membership.

I am, yours fraternally,
LEO.

THE INSTALLATION OF THE RIGHT HON. EARL PERCY, AT ALNWICK.

On Tuesday last, an event occurred which is fraught with the highest interest to the Freemasons of this province, and to the Masonic Fraternity generally, an event which will become historical, and a source of gratifying reminiscence to those who had the good fortune to take a part in it. At the annual meeting of the Alnwick Lodge, No. 1167, presided over by Bro. James Heatley, the Right Hon. Henry George, Earl Percy, Prov. Senior Grand Warden of England, was installed Master of the lodge for the ensuing twelve months. The ceremony being impressively conducted by Bro. E. D. Davis, of Newcastle, supported by the brethren of the Alnwick Lodge, and by officers of the Prov. Grand Lodge, among whom were, The P.G. Chaplain, and Bros. L. M. Cockerott, J. S. Challoner, J. Anderson, T. Y. Strachan, Smales, Allen, W. E. Franklin, G. Thompson, J. H. Thompson, and J. A. Hair, all from Newcastle-on-Tyne, and Bros. Braithwaite, R. King, Reed, &c., from Morpeth. The Right Noble Earl appointed and invested the following officers to serve under him, Bros. James Heatley, P.M.; Hy. H. Blair, S.W.; Wm. Brown, J.W.; Rev. E. L. Marrett, Vicar of Lesbury, G. Chaplain; Edw. T. Turnbull, Treas.; Thos. Robson, Sec.; G. W. Busby, S.D.; J. P. Simpson, J.D.; Hy. Candlish, I.G.; Thos. Pickard, Tyler; Heatley, and A. Robertson, jun., Stewards.

After the ceremony a banquet was served in the Town Hall, to which about seventy of the brethren sat down, the Right Hon. Master occupying the chair, and stating he was very sorry for the absence of the Right Worshipful Provincial Grand Master, the Rev. E. C. Ode, of Kirkley, but must really plead guilty to being the cause of it in a second sense, as important circumstances which he really could not help, made it impossible to invite the Grand Master to stay at the castle just at the present time. (The noble Earl was understood to allude to the hourly expected birth of an heir to that noble house.) He announced his intention of undertaking the duties of his office as far as his time would allow, and signified his intention to accept the office of Steward of the Boys' School, and hoped the brethren would liberally support him in his representation of that valuable institution.

Bro. DAVIS, in proposing the health of the newly-installed Master, referred to the enthusiasm with which the toast of our beloved Queen was always received, and stated that it would be absolutely impossible, under the very walls of Alnwick Castle, to greet the heir of the House of Percy in such a character as that which he had now assumed, without the utmost enthusiasm. The Masons had conferred upon him the highest honour in their power by electing him to be their Master, and he fully appreciated the compliment, and would rule over them worthily and aright, and give them the benefit of his experience and exalted position. He hoped his lordship's acceptance of the chair was a foretaste of the honour which awaits the Alnwick Lodge for ages to come, and that our children's children when scores and scores of years have passed since the first Percy was placed in the chair, may still have one of the House of Percy to preside over them.

The Noble Earl, in replying assured the brethren that this was but another of those proofs of cordiality and kindness towards himself and his family that are always uniform and always extreme, but to-day it is called forth in a peculiar manner, I cannot feel that I have not earned my post, but it shall be my endeavour to justify your choice, and I will attend on all possible occasions to the duties which I have this day undertaken. I will now propose the health of the present officers of the lodge, the chief of whom I reinstate, to prevent injustice being done by my having temporarily superseded them. I cannot take credit for acuteness in their selection, but I know they are the best men, and I couple with the toast, the name of Bro. Heatley.

Bro. JAMES HEATLEY, P.M., in responding said: Right Worshipful Earl Percy, dignitaries and brethren all, it would be a piece of sheer affectation on my part, and I should be guilty indeed of gross hypocrisy did I not admit that I feel proud of the circumstances in which I now rise to address you; true it is that "some achieve greatness, while others have greatness thrust upon them." The latter has been especially my case in regard to Freemasonry, the force of circumstances, and not any merit on my part has placed me in the honourable position of Past Master in the Alnwick Lodge. I thank you cordially for the honor you have just done me in drinking my health at the call of the Junior Warden, and I am sure that Bro. Burn will excuse me if I say that he has been more than usually exuberant in his language. Pardon me however if in the company of so many distinguished Masons I venture in expressing my thanks, to recur a little to the past, as well as to congratulate our-

elves on the auspicious occasion on which we have assembled this day. Not quite three years ago, the determination was formed to restore the light of Masonry to Alnwick, which had erewhile been extinguished; along with a few brethren whom I see around me I then became a humble instrument in rekindling the flame. I can assure you it did appear to us rather a hazardous undertaking. But the attempt was made in hope, as well as in fear. How these hopes have been more than realised, ye are witnesses this day. The ray was at first feeble, and, in some respects, indeed, might have been regarded as a borrowed light, for we needed much assistance from another lodge (I mean the Lodge De Ogle), which I must say was cheerfully accorded. Now however at the close of the second year of our history, numbering forty-five members, we may surely congratulate ourselves on having reached the glorious sunlight; while the presence of Earl Percy in the chair this day as W.M. for the ensuing year, inspires us with the confidence that in the future that light will steadily advance onward to the "Perfect day." Brethren, in electing Earl Percy you acted in accordance with the strictest tenets of our Order, for I unhesitatingly affirm that irrespective of every other consideration you then elected the best Mason in our lodge. Allow me to ask in all seriousness, what is Freemasonry? You know, of course, the answer which would be returned were the question put in another place—but at present in view of our many responsibilities as Masons,—responsibilities to ourselves, to the Craft, and to mankind in general, I would say it is the very touchstone of honor. Masonry has been beautifully compared to a golden thread, running through the waifs and woofs of existence. It is all that, and it is something more. Like that divine faith in which we all trust, it must be something more than a mere profession—something more than a mere ritual, be it ever so gorgeous—it must be the *Life*, the living Life itself, otherwise it is without value to the possessor and worthless unto others. It is the cultivation and the embodiment of that heavenly virtue, the endowment of which we are told in holy writ is better far than the eloquence of men or even the tongue of angels. Masonry knows no condition, no color, no clime, while respecting all law and order, both human and divine, it recognizes no nationality, it is confined to no continent, but like the circumambient air itself is bounded only by earth and heaven. To the enquiry, What has Masonry done? I would rejoin, what has it not done? It has burst the bonds of antagonistic creeds, it has surmounted the barriers of political differences, it has bridged across the extremes of social rank, and teaching us to look beyond the narrow limits of particular institutions, whether civil or religious, it has enabled us to view in every son of Adam a brother of the dust. It has brought men into fraternal intercourse who otherwise would have passed through life in utter ignorance that they possessed one kindred feeling. It has smoothed down the asperities which are ever springing up in the pathway of this world through the conflicting interests of human effort; and it has quelled the note of discord which so often mars the poetry of existence. Whenever it has failed in any one instance to accomplish either of these grand and heavenlike results, it can only be when the spirit of Masonry has never enshrined within the bosom its noble principles received into the heart, or its sublime dictates allowed to regulate the conduct. I now come to the discharge of a very pleasing duty, that is to thank those officers who have along with myself performed the work of the lodge during the past year. I have to thank them personally for the kind approval and brotherly assistance which they have at all times afforded me, indeed, I have to thank all the brethren for the timely forbearance and generous sympathy which I have always received at their hands. The attendance at the lodge has been well sustained, and the work *within it* has been cheerfully done. But when I say *within the lodge*, I do not mean to exclude that important officer who stands *without*. The duties of Tyler have been discharged by Bro. Mulvany with such unswerving fidelity as to merit the highest meed of commendation. There is another office also involving a great deal of trouble and self-denying labour, which deserves special mention at my hands. I mean the office of Secretary. That laborious post was accepted so willingly by Bro. Turnbull, and its duties have been so energetically fulfilled by him, that it affords me the greatest pleasure to associate his name with the toast I have now to propose, viz., that of the Past Officers. I can safely say that during the twelvemonth which have elapsed since we last met together in a similar capacity, not one farring note has been heard within your sacred enclosure—we care not for the attacks of the cowan from without, but we do care that peace love, and honour may ever reign within. But at best, brethren, it can only be regarded as a temporary judgment. In a few years most of us will have passed away, admitted I trust into that Grand Lodge above, where the G.A.O.T.U. ever lives and reigns—that lodge which is never closed, where work

will be worship, and labour will be prayer; and when those who may still remain shall be further down the stream of time, then we trust amongst all the hallowed memories of the past, not the least pleasant will be the recollection of the early history of this Masonic Lodge.

Bro. TURNBULL having suitably responded, and some other appropriate toasts having been duly honoured, the auspicious ceremony was brought to a close.

It may be remarked that the banquet was of the most attractive character, and the choice fruits which were abundantly dispersed over the tables led to the impression that the noble chairman had munificently seconded the successful efforts of the Stewards, to whom a vote of thanks was proposed by Bro. D. E. Franklin and cordially accorded by the meeting.

PROVINCIAL GRAND LODGE OF LINCOLNSHIRE.

CONSECRATION OF A NEW LODGE AT BRIGG.

A most interesting and successful meeting was held here on Monday the 25th October, to constitute and consecrate a new lodge under the name of the Ancholme Lodge, No. 1283. The ceremony, which was complete, has never been more beautifully rendered than it was under the presidency of W. Bros. Major Smyth, D.P.G.M., assisted by Captain E. Locoek, (712) S.W.; W. H. Radley, (838), J.W.; W. G. Moore, (297), R.; C. M. Nisbitt, (712), T.; C. E. Lucas, (712), Sec.; the Deacons and other Officers. Bro. C. E. Lucas, performed the duties of Chaplain, and also gave a short congratulatory address. He was very warmly received, as indeed he always is whenever he presents himself to the brethren. There was only one circumstance which tended to throw a cloud over the meeting, and that was the unavoidable absence of His Grace the Duke of St. Alban's, P.G.M. A letter from His Grace was read stating the deep regret he felt at being unable to be present. The lodge was held in the Town Hall, which had been most tastefully decorated for the occasion by Bro. H. L. Simons, assisted by Miss Kirkham, the daughter of Bro. Kirkham of the Angel Hotel. A large number of the principal inhabitants were admitted after the Ceremony was over to view the room, and the rich illuminated emblematical devices and gorgeous banners, and the exquisitely chaste new furniture, together with the jewels and the magnificent silver vessels containing the elements, were the theme of admiration.

Though the railway accommodation is of the worst possible description making it a matter of the greatest difficulty to prosecute the double journey in one day, no less than seventy brethren were present. After the imposing ceremony of consecration had been brought to a close by singing a beautiful anthem, which was accompanied on the harmonium by Bro. White, of Louth, in his usual felicitous style, the installation of the W.M. took place. Bro. Valentine Dudley Carey Elwes, P.M. was presented by P.M. Bro. Fowler, 712, P.P.G.S. of W. and duly placed in the chair. He then installed Bro. George Nelson, of Great Limber, as his S.W., and Bro. D. Robbs as his J.W., and the other Officers, and there is no doubt from the efficient way in which they performed the duties of their office that the Ancholme Lodge will be well worked. If report speaks true as to the number of candidates seeking admission, there will be no excuse for their not becoming proficient. The addresses to the Wardens and the Brethren were given in a most impressive manner by W. Bro. F. R. Larken, W.M. 297, and the P.G.T. Bro. Nesbitt. At an earlier part of the Ceremony the D.P.G.M. gave an oration which will be remembered by the brethren, and which was full of good advice to the young lodge. From the earnest and truly Masonic spirit which pervades the brethren in general, and the W.M. in particular, we prophecy a career of great prosperity for the new lodge.

A sumptuous banquet was provided by Br. Kirkham, at the Angel Hotel, which was attended by all the brethren, and presided over by the W.M. Bro. J. D. C. Elwes, his S.W. taking his place in the West. The usual loyal and complimentary toasts were given with much *celat*. Bro. Capt. Locoek in proposing the Masonic Charities made a powerful appeal on behalf of the R.M.S. for Boys, and announced his intention of representing the Province as Steward at the next Festival. Bro. C. E. Lucas, trusted that Bro. Locoek would be as well supported, and take up quite as large a sum with him (viz.:—£112) as he did this year. He also alluded in glowing terms to the satisfactory position which the P.G.L. Benevolent Fund had arrived at, and thanked the brethren very warmly for the support they had given to his pet child, hoping that it would grow in vigour and usefulness for many a year.

AN ESSAY

Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry. By Bro. B. A. CRAMER, at Eichenbarleben, Member of the Lodge at Aschersleben.

[Specially translated for THE FREEMASON, by Bro. W. LITTAUR.]

CROWNED PRIZE ESSAY—Continued from page 153.

II.—ACTIVITY AMONGST NON-MASONS.

The persons received into Masonry who already possess the average moral status of the profane world, should be raised to the moral elevated status of Freemasonry. To attain this end it is not sufficient, as has already been very properly observed by a distinguished brother, "merely to express general maxims, wishes and exhortations, as these have always proved inefficacious." Neither does the mutual intercourse of the brethren within the lodge suffice; for it is proved by experience, that out of the lodge the brethren in general do not distinguish themselves at all by their possession of a higher state of morality from the great mass of the so-called educated classes; nay, we often hear of accusations against the private life of Masons. The good which is done by individual brethren, through their honest efforts in their special sphere of action, to their families and fellow-citizens, is not so much done from the fact of their being Masons, but irrespective of Masonry they are good men. We are of opinion that the little success hitherto attained by our Masonic Institution, is caused by the altogether unjustifiable and one-sided adherence to the usages of the ancient operative Masons, viz., to teach and instruct in the lodges; and also in their total disregard of the fact, that in close contiguity to the lodge, these architects had a colossal cathedral, to which their art was devoted, and through the construction of which their art was kept alive. We are now continually working at the rough stone, so that our working rather resembles that in the quarry. We allow the cubic stones to lie about and decay on the building ground, and our Masters prefer leaving everything to be arranged and fitted up by the Sovereign Architect himself, thus ignoring that it is they who are to be both the assistants and instruments, and are solely responsible for the real progress of the structure. Consequently a lodge which does not build, but is always preparing for the building, such a lodge rather resembles an inn or house of call for idling journeymen, who boast of their dexterity and who probably practise themselves assiduously in the recital of the sayings of their crafts, but which far prefer eating and drinking to hard work. To speak more definitely, the system of individual development has outlived itself. Indeed such a system could only have been of value in times when the individual had just cause to fear being oppressed by the barbarism then generally prevailing; but now-a-days the moral and practical values have become quite different, in consequence of the culture of civilisation. People are beginning to perceive more and more that the individual is intimately connected with the welfare of the whole. Now if the lodges have hitherto declined to endeavour to obtain more than the one-sided development of such a proportionately small fraction of mankind, then those practised in Masonry have to unite out of the lodge in a free and independent manner, towards a great goal, which is to represent a mighty cathedral, such as we have already mentioned. This goal which is a fundamental condition for true Masonic activity, cannot be optional or directed to any particular speciality, but must be in conformity with the Royal Art—a system of friendship and benevolence towards men. The latter has always been a principal feature with us, and those who protest against it seem to identify it only with "old-fashioned almsgiving." Even in the fundamental constitution of the Royal York Lodge, the words of Tessler are as follows: "In accordance with our ancestors in Freemasonry, and in conformity with reason, we must consider benevolence in the widest sense of the word as the only genuine, legal, pure and original purpose of Freemasonry; which purpose is only attainable in proportion as it endeavours to lessen all the miseries of suffering humanity, the mental as well as the corporal, and this through legal means which must intimately agree with the laws of morality and those of the government." "In accordance with this explanation of the fundamental object of our Order, Freemasonry is an institution of benevolence for the whole world, by means of which and in proportion to the capacity, dignity and activity of the Members, numerous evils may be removed from society, and many heavy burthens taken off from suffering humanity." Further, "The true and only object of eclectic Masonry is a progressive development." Those belonging to the Order shall in common brotherly activity, bring about perfection in themselves, and spread everywhere the blessings of a higher state of civilization amongst men. Finally, it is said in the new constitution of the Grand Lodge "Zur Sonne" (the sun)

"Moreover the lodge stimulates its members to general useful and benevolent works." Consequently there only remains a small step to be taken, which is to find out the right plan to be observed by every active brother in respect to non-Masons in the profane world. As we cannot deal here with benevolence in its more limited sense, but can only take into consideration the means for raising the standard of morality, and as the raising of this standard with the lower classes cannot be brought about except by a simultaneous improvement in their material position, it is evident that it is the social question we have to take into consideration; hence our duty is to co-operate in order to bring about its satisfactory solution. We do not apprehend that any one will object to this, by saying, Why! we have already been building at the temple of humanity, and have somewhat progressed in our labours, only they are not yet appreciated and will not be visible for a long period." These are antiquated views, and we here again assert that we must endeavour to approach the ideal by real means, and that this approximation is to be clearly demonstrated. Now there are already existing in connection with many lodges, associations "for good works, counsel and assistance."

The founders of the lodge at Aarau, in order to openly pursue Masonic purposes founded, many years ago, a society for mental culture which is flourishing even to this day. This proves that we desire nothing at all extraordinary in our organisation, or that it is to be established, if possible, everywhere, not only in places where there are lodges, but wherever brethren are, particularly in small towns and villages, where there is generally a want of leading minds. It is to be expected that these societies, at first isolated, will soon be developed into a large association for mental culture.

But let us now examine more closely the field of labour that presents itself before us; in doing which, we will principally follow the writings of V. A. Huberts, who, as it is well known, has been studying most attentively the social question for a considerable time.

The weal and woe of human society, depends as much upon its relation to the surrounding nature, as on the relation of its individual members and classes to each other; there classes now-a-days rigorously divide themselves into two regions, viz., the upper, of the possessors, which includes the rich and opulent; and the lower, of the non-possessors, viz., the working-classes and those totally destitute, who live only on the alms or means morally objectionable. Whilst the possessing class, full of selfishness, enjoys, revels in luxury, the lower class of people is plunged in a state of brutality, and their life is often nothing more than an animal struggling for existence. This state of the lower classes, in comparison to that of the higher, cannot be looked at by any philanthropist as corresponding with the ideas of human civilisation. For a state of things, where amongst the majority there is a total absence of improvement, and even where there is a great difficulty in securing the bare necessities of life, and where sudden and unforeseen circumstances may throw even the industrious workers into the abyss of poverty, such a state of things is totally unworthy the true dignity of man. Although we cannot entirely absolve the suffering classes from the responsibility of such a condition of things, yet the heavier guilt for the ignorance, immorality and brutality of the people falls on the higher classes, because they neglect the duties which their higher social position imposes upon them. The moral feelings are wounded by the fact of seeing the weak taken advantage of by the strong, and the destitute by the opulent. The facts belonging to this subject are of such an awful nature, that only a mental and morally vicious state of education—a state of brutality and rottenness even—in the upper classes, is alone capable of explaining how the classes can rest at ease with respect to such a wretched state of things, considering they derive their superfluities from the privations of the working classes. How seldom do we find even so much as a trace of the consciousness of our true social vocation, and the duty of compensating for these contrasts with an appropriate application of the social advantages possessed. How still more seldom do we find a serious consideration of the ways and means for a practical fulfilment of this vocation; how seldom do we find even so much as a consciousness that in the non-fulfilment of these duties lies the proof of our not being morally entitled to such social advantages. But a better condition of things is not brought about by violent destruction, but by an organised development of the healthy germs still existing.

The social disease of modern civilisation arises from selfishness in its thousand different forms; the almost obtuse thoughtlessness of the educated classes prevents their taking to heart the prevailing distress and misery. Some of those classes prefer clothing themselves with pious phrases, others do not deceive themselves as to the distress but persist in stubborn inactivity. The continually increasing

pretensions of the lower classes, which are said to exist and of which people complain so much, have by no means been fully proved; and at all events, if such pretensions exist, the principal cause lies in the example set by the higher and middle classes. Let anyone who is not already lost in selfishness, give up useless weeping, hopes and wishes, and let him form instead of these, heartfelt well-founded convictions of his social vocation, in the fulfilling of which alone is to be found the true moral title-deed to every aristocratic position. Others will be ready to help in the work of salvation, and experience proves, that these only require to be guided aright, and they rest satisfied if in the exercise of their vocation they obtain but feeble success in isolated cases, simply because selfishness is foreign to their nature. Such a devotion to labour, leads naturally to the comprehension of the doctrine that a raising of the social status in as many isolated parts as possible, although singly considered, apparently insignificant, yet finally assist in raising the whole stratum. The Government should only interfere in an indirect manner, as even the most useful legislative action to bring about a better state of things will lack an important element of success unless very extensive preparatory labours have been made by independent social action.

The successful participation in this social action is open to every one at all places in proportion to the individual powers and the good-will possessed; it is therefore evident, that the co-operation of the many must ultimately result in a marked improvement. Only let us begin to work, before a general politico-social catastrophe occurs.

The working classes are deficient of the capacity for their own raising and improvement; they are not capable of realising their true position; our duty is therefore to give them assistance, by stimulating them to self-activity. There must be afforded to them the means for the development of their intellectual, moral, and physical capacities towards social self-help, and this must take place under the direction and co-operation of the true friends of the people. These true friends must stand, so to speak, like a "Corps d'Elite (select body) at the head of a widely-spread association," in order to call forth the movement where it does not as yet exist, to give it support and solidity, and to maintain it in the right path. We shall meet, no doubt, with resistance from the majority of the middle and higher classes, who are led by prejudices and apprehensions; for in all necessary reforms the chief difficulties do not lie so much in the given nature of the object sought in the views and opinions people take of those objects. However, men are seldom proof against reason. Finally, the social question is totally independent of all party interests, and this fact affords the great advantage, that religious and political matters, which are the cause of all party feeling, are entirely shut out from the social question.

Thus we consider we have clearly explained the important object which is to be pursued out of the lodge, and which is perfectly in accordance with the true idea of Masonry, viz.: "The suppression of selfishness amongst the higher classes, whilst seeking to penetrate them with the true Masonic spirit, and then to bring about with the help of these classes, the moral raising of the lower stratum by the promotion of Free Associations."

In this manner our ideal may be realised and rendered productive; we shall thus find ourselves on solid ground, and on which the principles of our art are founded, and we shall then be truly useful to the world. But here, again, sacrifice must be made, for besides the material "working capital," a moral and intellectual working capital must be brought or produced. Courage and energy, which are strengthened by self-sacrifice, will certainly assist us to a happy realisation of our principles.

We now continue to discuss the means for bringing about this object; for which purpose, a short explanation will be quite sufficient; for if our principles are the right ones, their realisation will be a comparatively easy one.

(To be concluded in our next.)

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 Monek, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution, Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT.

SCOTLAND.

St. Andrew's Lodge, No. 48, Edinburgh.

INITIATION OF H.I.H. THE PRINCE RHODOCANAKIS.

An emergency meeting of this lodge was held on Monday evening, the 18th October, for the purpose of admitting the Prince Rhodocanakis to the Craft. A large number of brethren were present, among whom we noticed Bros. Dr. Carmichael, R.W.M.; William Mann, 32°, Grand Junior Warden of Scotland; Lindsay Mackersy, 30°, Representative of the Grand Lodge of Canada; Dr. Cavins, 30°, High Prelate of the 18° and Grand Orator of the 30°; Dr. Loth, 30°; H. Y. D. Copland, R.W.M., 44°; Wm. Hay, 30°, P.M., &c.; C. Fitzgerald Matier, 18°, R.W.M., Mark Lodge, 22, Manchester; Dr. George Dickson, L.R.C.P., S.E., &c.; and many other brethren whose names we did not catch. Documentary evidence of the Prince's identity, and of the recognition of his titles and prerogatives by the British and Continental Governments having been asked for by the Masonic officials the same were courteously submitted and admitted. The lodge was then opened by the R.W.M., Bro. Dr. Carmichael, assisted by his officers, and after the ballot had been taken, the candidate, Prince Demetrius Rhodocanakis was admitted in due form, and was initiated into the mysteries and privileges of Ancient Freemasonry, by Bro. Carmichael, the R.W.M. The duties of Senior Deacon were efficiently discharged by Bro. C. Fitzgerald Matier, and the Charge was delivered in a most impressive manner by Bro. H. Y. D. Copland, R.W.M., &c., &c. The lodge was then advanced to the second degree, and His Imperial Highness was passed F.C., by Bro. Copland. The chair was then taken by Bro. Wm. Hay, P.M., and one of the Grand Stewards of Scotland; and the solemn ceremonies appropriate to the Sublime Degree of a Master Mason were gone through in a most efficient manner; the second part of the traditional history being given by Bro. C. F. Matier. There being no further business before the Lodge of Emergency it was closed in due form with solemn prayer, according to ancient custom. His Imperial Highness was pleased to remain with the brethren for a little brief refreshment, and responded in a most happy manner to the toast of his health, proposed by the R.W.M.; among the other toasts were the health of Bro. Mann, the G.I.W. of Scotland, Bro. Lindsay Mackersy, G.S.C., Grand Representative of the Grand Lodge of Canada. The visiting brethren responded to by Bro. C. F. Matier, and the health of the R.W.M., and prosperity to the Lodge of St. Andrew's, which was proposed by the Grand Junior Warden, Bro. Mann.

It may be mentioned that the candidate's receiving three degrees in one night, which must appear somewhat irregular to our English brethren, is in certain cases of extreme emergency, as in the present case, permitted by the laws of the Grand Lodge of Scotland. We may mention, also, that the Prince's educated manners and gentlemanly courtesy have produced a very favourable impression in Edinburgh.

The Prince, as must be well known to those of our readers who are more or less familiar with the long annals of the Byzantine Empire, derives his paternal descent in a direct line from the family of Caius Flavius Valerius Aurélius Claudius Constantinus, surnamed the Great, first Christian Emperor of the Roman Empire; and in his illustrious house, are at the present moment represented not only nearly all the extinct historical and once omnipotent families of the Byzantine Empire on whose throne they sat for generations—the Ducas, Phocas, Lacapenos, Comnenos, Batnates, Argyros, Anglos, Bryennios, Palæologos, Vatatzes, Lacaris, Cantacuzinos, &c., &c., and with whom his own were allied over and over again, while reigning for centuries—but also those who reigned over the ancient kingdoms of Armenia, Iberia, Bulgaria, Georgia, Albania, Hungary, &c. Space will not allow of an historical sketch of this many-sided house, and we must therefore simply confine ourselves to a mention of some of the illustrious European families (representatives of some of which still exist) whose blood runs in the veins of our newly-initiated brother (the heir-apparent to the honour of his family), either through the paternal or maternal line; viz, the Old Kings of France, the Grand Dukes of Muscovy (now Emperors of Russia); the Counts, and afterwards Dukes, of Savoy (now Kings of Italy); the Dukes of Austria (now Emperors); the Dukes of Brunswick, the Marquis of Montferat (extinct); the Old Norman Kings of the two Sicilies (extinct); the Princes of Antiochia, the Counts of Sultzbach in Bavaria; and in more modern times (15th and 16th centuries), those of the Princes or Dukes, Crispin, Sommariva, Venier, Ghizi, Viorelli, Sforza, Doria, D'Este, Borgia, Caraffa, Corsini, Borghesi, Pignatelli, Giustiniani, Aldobrandini, Ursini, Grimaldi, Piccollella, Mirandola, Piccolomini, San-Severino, de Corona, Foscari, de Gozzadini, Visconti, Gonzagna, Farnesi, Spinola, Colonna, Strozza, de Lusignan, Maseino, Mallea, Malaspina, Acciajoli, Barberini, Morosini, Spada, Santa-Croce, Carafa, Bandini, Caraccioli, Cibo, Fallieri, Delphini, Dandolo, Galatti, Frangipani, Negroponti, Scala, Daponti, Spinelli, &c., &c.

The father of His Imperial Highness, as already noticed in these pages, is the Head of his House and the Hereditary Grand Master of the Supreme Constantinian Order of the Knights of St. George. The family of His Imperial Highness, as we are instructed by history from time to time, have suffered much personally and pecuniarily, in their efforts to assert the ancient Byzantine Empire; especially in the horrible massacre of the Isle of Chio by the Turks in 1522. This place was the refuge of the family after the destruction of Constantinople in 1453, and here they remained up to the time of the said massacre, when the greater portion of the family were slain, and the survivors scattered all over the world, with sufferings equal to the calamity of the loss of Constantinople. We know on good authority that many of the

lodges scattered in the provinces formerly composing the Empire had resolved to unite themselves into a Grand Orient, and had proposed His Imperial Highness as the first Grand Master. At the time this proposal was made he was unable to accept the honour, not being a Mason, but this difficulty being removed, we trust he will soon be able to assume the gavel of Grand Master of the Grand Orient of the Byzantine people, and unite all the disintegrated lodges at present spread far and wide in Moldavia, Wallachia, Turkey, Armenia, Greece, Montenegro, &c., &c., and now under about a dozen conflicting jurisdictions.

We have been requested to insert the foregoing to save enquiries from individual members of the Order; and we hear from Dr. J. Jackson Howard that the Prince's genealogy, with various documents, from the earliest times, will shortly appear under his editorship in "Miscellaneous Genealogia et Heraldica," where those who wish it will find further information.

KNIGHTS TEMPLAR.

Royal Plantagenet Encampment of Knights Templar and Priory of Malta, Ipswich.

VISIT OF THE ILL. SIR KNIGHT ALBERT G. GOODALL, 33°.

A very interesting assembly of the above Encampment took place on Monday evening last, at the Masonic Hall, Ipswich, when the Encampment and Priory were honored by a visit of the Illustrious Sir Knight Albert G. Goodall, 33°, Foreign Representative of the Grand Conclave of New York. The Eminent Sir Knight presented his letter of credence, which states that the Grand Commandery of New York State believing that a closer knightly relation and intercourse between the respective bodies of Masonic knighthood would tend to strengthen the ties already uniting them, promote in a more eminent degree the principles of Order, and secure the greater unity of purpose, concert of action, and harmony. Therefore, having in view the accomplishment of this desirable object, and "reposing especial trust and confidence in Sir Albert G. Goodall, we have nominated, constituted and appointed, and by these presents do hereby appoint Sir Albert G. Goodall, General Foreign Representative near all the Grand Bodies of Masonic Knighthood, with full power, warrant, and authority to act and appear for us in the said Grand Bodies, wheresoever located, in all laudable endeavours to promote the prosperity of the Order, and success of the principles of Christian Knighthood." The document is signed by John A. Seffers, Grand Commander, and Robert Mackey, Grand Recorder. The Encampment was also honoured by the presence of the V. Em. Prov. Grand Commander for Suffolk and Cambs., Capt. N. G. Phillips, 33°. In the unavoidable absence of Sir Knight F. B. Jennings, E.C., the Encampment was opened by Sir Kt. the Rev. R. N. Sanderson, 30°, P.E.C., D.P.G.M.C. Suffolk, and upon the call of the muster-roll the Sir Knights present answered to their names, viz., C. T. Town-end Reg., P.E.C., P.G. Capt. of Lines for England, Prov. Grand Chancellor; J. A. Pettit, jun.; W. Cuckow, Expert, Prov. G. Standard-bearer; A. J. Barber, Prov. G. Organist; J. H. Townsend, 1st Capt., Prov. G. Herald; W. T. Westgate, 2nd Capt., Prov. G. D. of C.; Edwd. Dorling, Chamberlain, P.G. Capt. of Lines, England; G. S. Golding, Prov. G. Capt. of Lines; J. Chinnock, Almoner, Prov. G. Sword-bearer, and E. Robertson, Visitors, Sir Knt. Emra Holmes, 31°, P.G. Almoner, Northumberland; Sir Kt. Jno. Pitcher, P.E.C., Prudence Encampment, Prov. Grand 1st Capt.; Comp. Chas. H. Wood, of the Royal Alexander Chapter, having been elected was installed a Masonic Knight Templar. Sir Knt. Emra Holmes, of the Royal Kent Encampment, Newcastle-on-Tyne, was proposed as a joining member, also a Comp. of the Royal Alexander Chapter, for installation. The ceremony was ably and impressively performed by the Rev. and Em. Commander, assisted by the Prov. Grand Commander. After an interval for refreshment, a Priory of Malta was opened, the Rev. R. N. Sanderson, P.E.P., acting as Prior; the V.E. P.G. Com., as Captain-General; Sir Knight Dorling, Lieutenant-General; Sir Knight Goodall, 1st Lieut.; Sir Knt. Emra Holmes, 2nd Lieut. The following Knights Templar, Chas. Hector Wood, Geo. L. Golding, and John Pitcher, P.E.C. and P.G., 1st Capt., were introduced and received the honours of Knts. of St. John of Jerusalem, Palestine, Rhodes, and Malta. The interesting ceremony was ably gone through by the E. Prior, and at its conclusion the Sir Knights retired to an elegant repast, admirably served by Frater Spalding, Equerry and Hall Keeper. The usual loyal and Masonic toasts were given and responded to. The Em. Sir Knt. Sanderson, who presided, proposed the V.E. Prov. Grand Commander of Suffolk and Cambridge. The P.G. Commander responded, thanking the Knights for their kindness and expressing the pleasure he felt in coming amongst them, and noticing the prosperous condition of the Order in Suffolk, desiring them to remember that as the number of Knights Templars continued to increase they should be most particular as to the class of Masons admitted to the Orders of Chivalry. The E.C. then proposed the health of Sir Knt. Goodall, who had been sent to visit English Encampments by the Grand Commandery of New York, and who had selected the Royal Plantagenet to see the workings of the Templar and Malta Orders. Sir Knt. Goodall responded, thanking the members of the Royal Plantagenet for the kind reception they had given him on this and other occasions. The Illustrious visitor concluded a most elegant speech by hoping the day would come when he might be able to reciprocate the kindness the members of the Royal Plantagenet had shown him. The health of the E.C. in the chair and other toasts, brought a very pleasant and instructive evening to a close, and the Sir Knights separated at high twelve.

METROPOLITAN MASONIC MEETINGS

For the Week ending November 6, 1869.

Monday, November 1.

- Lodge No. 25, "Robert Burns," Freemasons' Hall.
 " 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.
 " 83, "United Lodge of Prudence," Albion Tav., Aldersgate-street.
 " 90, "St. John's," Radley's Hotel, Blackfriars.
 " 144, "St. Luke's," Pier Hill, Cheyne-walk, Chelsea.
 " 171, "Amity," Albion Tavern, Aldersgate-street.
 " 188, "Joppa," Albion Tavern, Aldersgate street.
 " 256, "Unions," Freemasons' Hall.
 No. 1 St. Mark's Lodge of Mark Masters, George Hotel, Aldermanbury.
 Macdonald Mark Masters' Lodge of Instruction, Lyceum Tav. 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
 Sincerity Lodge of Instruction, No. 174, Railway Tavern, Fenchurch-street Station, at 7.
 Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
 Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

Tuesday, November 2.

- Colonial Board, Freemasons' Hall, at 3.
 Lodge No. 9, "Albion," Freemasons' Hall.
 " 18, "Old Dundee," London Tav., Bishopsgate-street.
 " 101, "Temple," Ship and Turtle Tav., Leadenhall street.
 " 172, "Old Concord," Freemasons' Hall.
 " 765, "St. James' Leather Market Tavern, New Weston-street, Bermondsey.
 Chapter 169, "Temperance," White Swan Tav., Deptford.
 " 507, "United Pilgrims," Horns Tav., Kennington.
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottelbrune, Preceptor.
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

Wednesday, November 3.

- GRAND CHAPTER, Freemasons' Hall, at 7.
 Lodge No. 217, "Stability," George Hotel, Aldermanbury.
 " 511, "Zetland," Anderton's Hotel, Fleet-street.
 United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
 Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
 Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

Thursday, November 4.

- Lodge No. 27, "Egyptian," Anderton's Hotel, Fleet-street.
 " 45, "Strong Man," Freemasons' Hall.
 " 136, "Good Report," Radley's Hotel, Blackfriars.
 " 192, "Lion and Lamb," City Terminus Hotel, Cannon-street.
 " 227, "Ionic," Ship & Turtle Tav., Leadenhall-st.
 " 231, "St. Andrew's," Freemasons' Hall.
 " 538, "La Tolerance," Freemasons' Hall.
 " 554, "Yarborough," Green Dragon, Stepney.
 " 822, "Victoria Rifles," Freemasons' Hall.
 " 1155, "Excelsior," Sydney Arms, Lewisham-road.
 " 1178, "Perfect Ashlar," Gregorian Arms Tav., Jamaica-road, Bermondsey.
 Chapter 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.
 " 733, "Westbourne," Lord's Htl., St. John's-wood.
 " 742, "Crystal Palace," Crystal Palace.
 Finsbury Club of Instruction, "Jolly Anglers Tavern," 42, Bath-street, City-road.
 United Mariners' Lodge of Instruction, Three Cranes Tav., Mile-end-road, at 8; T. J. Barnes, Preceptor.

Friday, November 5.

- Lodge No. 706, "Florence Nightingale," Masonic Hall, Woolwich.
 " 890, "Hornsey," Anderton's Hotel, Fleet-street.
 Chapter 3, "Fidelity," London Tav., Bishopsgate-street.
 Stability Lodge of Instruction, Guildhall Coffee House, at 6.
 Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
 United Pilgrims Lodge of Instruction, Horns Tavern, Kennington at 7.
 Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
 Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.
 Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

Saturday, November 6.

- General Committee, Boys' School, Freemasons' Hall, at 4.
 Lodge No. 142, "St. Thomas's," Radley's Hotel, Blackfriars

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