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MASONIC CURIOSITIES.—V.

BY BRO. WILLIAM JAMES HUGHAN.

P.M. 131, Prov. Grand Secretary Cornwall, &c.

It is unfortunate that we know so little of Ireland, Masonically. We have been indebted to Bro. Commander Charles Scott, R.N., for records and information concerning the Craft in the "Emerald Isle," and have to thank him once more for copies of the following documents, which are of interest, and are but little known now, although comparatively modern:—

To the Right Honorable and Honorable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament Assembled,

The Humble Petition of the undersigned Members of the Ancient and Honorable Fraternity of Free and Accepted Masons of Ireland,

HUMBLY SHEWETH—That an Act having passed the Legislature in the last sessions of Parliament for the suppression of societies connected together by a secret bond of union, the Freemasons of Ireland, ever prompt to obey the Laws of their country, immediately decided upon a suspension of their meetings until an appeal could be made to the Imperial Parliament on their behalf. That notwithstanding they might have continued to meet without the possibilities of incurring the penalties the law; yet as they were of opinion that a full opportunity was not afforded to parliament to appreciate their principles and their conduct, they have preferred to avail themselves of the opportunity of addressing the Legislature of the country on the object of their Society.

That the Freemasons have from time immemorial existed as a Charitable, benevolent, and peaceable institution, disclaiming all religious or political differences, and by their fundamental principles they are prohibited from even the consideration of such subjects.

That the Freemasons of the British Empire have had the honor to have enrolled amongst their members his most Gracious Majesty, and, we believe, all the male branches of his august family; together with so many of the Nobility and of the Magistracy in general as becomes an ample guarantee not only for the purity of their principles, but for the general conduct of the Society hereafter.

That those principles were so fully felt and acknowledged by the Legislature when passing the English act of the 39th of his late majesty King George the 3rd for the prevention of illegal societies, that the Freemasons of Great Britain are particularly exempted from the provisions of that act, and certain regulations are therein established for their conduct.

The Freemasons of Ireland therefore, not yielding to any class of his Majesty's subjects in loyalty to the Throne or in obedience to the laws of the Realm, most respectfully entreat your Honorable House that they may be exempted from the provisions of the Act of last sessions of parliament respecting secret societies in Ireland, and placed in a similar situation with the Freemasons of Great Britain.

Dublin December, 1823.

Sir and Brother—Herewith you have copy of petition which it is intended to have presented to the meeting of Parliament.

It has been suggested that petitions from each district, praying relief, but expressed in different modes, may obtain more attention particularly if presented by the member of Parliament for such Town or County.

If that proceeding meets your Idea have one prepared, as soon as possible and signed by the Masons in your Neighbourhood, if not you will please get strips of parchment with the above affixed to be signed and sent to me to be attached to the petition sent from Dublin.

Your obedient servant,
WILL. T. GRAHAM, D.G.S.

N.B.—No seal to be affixed. The strips of parchment to be ten inches wide, the signatures in three columns, and two such copies of the signatures will be necessary for the Lords and Commons.

Grand Lodge of Emergency.

Dublin, Nov. 10th, 1831.

It was moved and seconded "That the Ancient rights and privileges of the Order, as far as respects public processions, be restored," which, after an ample discussion, was carried in the affirmative.

By order,
C. J. FOWLER, D.G. Sec.

Sir and Brother,—The Grand Lodge having considered that the time is now arrived when the prohibition against processions is no longer so essentially necessary, as it appeared to them to have been heretofore, and finding the lodges in the country so universally consider the removal of the restriction as likely to be advantageous to the Order, they have therefore rescinded the prohibition.

In communicating this pleasing intelligence, I cannot avoid expressing my most anxious hopes that the lodges in your neighbourhood will see the necessity of redoubled vigilance and strictness on their part that there may not be any ground for censure against them either for permitting party tunes to be played, wearing party emblems, joining with any other societies in procession, or being involved in quarrels and disputes, offences against Masonry for which no lenity can be expected, by which conduct the respected name of Freemasonry may be brought into disrepute, and your friends in the Grand Lodge considered as having supported a measure rather injurious than beneficial to the Order.

On the zealous and energetic conduct of the Officers I therefore rely with the utmost confidence, and I trust may not, even in a single instance, have the painful duty of presenting to the Grand Lodge complaints resulting from their recent decision.

I am, Sir and Brother,
Your obedient servant,
C. J. FOWLER.

As the foregoing speak for themselves, no explanatory remarks are required.

The annexed begging petition is quite unique in its way, and is certainly "the most impudent of its kind" I have ever read:—

Anne Ville, Cullenswood,
Dublin, 8th August, 1854.

Dear Sir and Brother,—Allow me to bring under your kind consideration a matter personally connected with myself:—

Being about to emigrate to New Zealand, I have been urged by many friends to announce to the Brotherhood my intention, as it would afford them an opportunity of testifying that fraternal love which is the holiest attribute of the Order.

I must confess I have had a strong disinclination and great repugnance to adopt this course, but I have been persuaded that being about to consign myself to what might be for a time unfriended exile, in the hope of establishing in a far-off distant land a home for my large helpless family of children of tender age, varying from twelve years to eight months, the Brotherhood would feel pleasure in lending a helping hand, more particularly when I announce to them that *Brother John Fowler, the Deputy Grand Secretary, who for sixty-two years has devoted himself to Masonry, is the father of my wife, the Grand sire of my children.*

Far be it from me to seek that the cold hand of charity may be held out as to one applying in the mean spirit of a mendicant; on the contrary, I have been assured that my Brethren in bestowing their gifts will feel they are but awarding a mark of honour—a tribute of respect.

The undermentioned gentlemen have kindly consented to become recipients of the proposed fund, in trust for,

Yours faithfully and fraternally,
THEODORE B. VERDON.

In our next we will present a copy of a Craft certificate for A.D. 1797, and a few other "curiosities," so as to use the favours sent us by friends.

(To be continued).

PAST MASTERS.

SCOTTISH v. ENGLISH.

BY BRO. CHALMERS I. PATON,

Author of "Freemasonry in Relation to Civil Authority and the Family Circle."

The Past Master of a Freemason's Lodge has always been regarded as entitled to high honour, as well he may, seeing that he is one whom his brethren have at some time elected to the exalted position of Worshipful Master, as he is styled in England, and Right Worshipful Master as he is styled in Scotland, and who in both countries has, for twelve months at least and perhaps for a much longer time, discharged the duties of that office, serving the Craft and ruling in his lodge. It is, however, a peculiarity of Scottish Freemasonry that the title of Past Master is often conferred upon brethren who have never been elevated to the office of Right Worshipful Master in any Craft lodge. There is a degree worked in Scotland, under the sanction of the Supreme Grand Royal Arch Chapter of Scotland, called the Past Master's Degree, which is in a manner somewhat similar to the installation ceremonial of the Worshipful Master of an English Lodge. This degree has been introduced by the Supreme Grand Royal Arch Chapter of Scotland, for the purpose of giving to brethren the title of Past Master, which is often assumed, in virtue of this alone, by those who have never been installed in the office of Right Worshipful Master in any Craft Lodge; and at Masonic meetings of every kind—at balls, dinners, suppers, and processions—these titular Past Masters wear the jewel appertaining to this degree, and many honours due to it are accorded to them. But when a Scottish Right Worshipful Master having become a Past Master enters an English lodge, although he is permitted, if he chooses, to wear the jewel of this degree, and is treated with a respect appropriate to it, his position is far from being equal to that of the Past Master of an English lodge. He is not accepted as immediately eligible to the office of Worshipful Master, as an English Past Master would be, but before he can be elected to that office, must serve the Craft in the inferior offices, which although, really and not merely nominally a Past Master, he has already filled in Scotland. One who is really a regular Past Master in virtue of having served as a Right Worshipful Master may thus be placed in a position inferior to that which he ought to occupy, because of the favour unduly conferred upon brethren who have never been Right Worshipful Masters of any lodge at all.

No Scottish Past Master is received in England as the real Past Master of a lodge, because it is known that the dignity is conferred in Scotland upon those to whom it does not rightly belong. A Scottish Past Master is treated with honour proper to his degree, and wears the appropriate jewel in an English lodge, but these are things comparatively unimportant whilst he is not permitted to be present at a Board of Installed Worshipful Masters, and in no English lodge could he enjoy this privilege. Further, he is not eligible for election to the chair of an English lodge, even although he may have been an affiliated member for years, without first serving in some of the minor offices.

A Past Master in England, so long as he continues to pay his contributions to his lodge, is a member of the Grand Lodge of England, which is composed of the Worshipful Masters, Past Masters, and Wardens of lodges.

In Scotland the Past Master has merely an honorary title, and a certain rank accorded to him in his lodge; he is not, in virtue of his degree and of the office of Right Worshipful Master which he has held, a member of the Grand Lodge of Scotland. It would be a suitable reward for work actually done and service thereby rendered to the Craft that Scottish Past Masters—really having ruled a lodge for twelve months as such—should be received as members of the Grand Lodge of Scotland, according to the rule adopted in England. More important, however, is the consideration of the wrong done to real Past Masters in Scotland by the exaltation of brethren who have never been Right Worshipful Masters of lodges, and consequently arrived to the dignity of Past Master. The blame lies entirely with the Supreme Grand Royal Arch Chapter of Scotland, which, I am led to believe, has never been recognised by the Grand Lodge of England, nor, indeed, by the Grand Lodge of Scotland. There appears, however, to be no good reason for the conferring of this degree; it is derogatory to the honour of the real working and serving Past Masters, and it is inconsistent with that perfect truthfulness which ought to characterise everything Masonic. The very title "Past Master" has an evident signification, and when it is conferred upon one who has never been Right Worshipful Master of a Craft lodge, it bears the stamp of falsehood. How can any brother be proud of a dignity thus acquired and retained? How do the brethren of the Supreme Grand Royal Arch Chapter of Scotland deem themselves entitled to bestow it? What would be thought of conferring the title of Master Mason upon one who had never passed through the inferior degrees of Apprentice and Fellow Craft.

The Supreme Grand Royal Arch Chapter of Scotland cannot too soon relinquish the practice of conferring the degree, or rather title, of Past Master, since it is held by other countries that it is not necessary to be a Past Master before being exalted to the Royal Arch. The real Past Masters of Craft lodges under Scottish Constitution would then hold their own proper place; they would be suitably received under the English Constitution, and not be excluded and prohibited, as they are at present, from sitting at a Board of Installed Masters in an English lodge. The present title of Past Master under the Scottish Constitution, whether he be made one under the Supreme Grand Royal Arch Chapter of Scotland, or if he may have acquired it from being installed as a Right Worshipful Master, and acquired the title of Past Master through having served his regular term of office, in reality gives him no *status* or privilege under the English Constitution—a mere empty name, but no advantages. The sooner the Supreme Grand Royal Arch Chapter of Scotland takes this matter into consideration the better for real Past Masters, that they may rank equally with the Past Masters of their sister country.

FREEMASONRY AND POLITICS.

We copy the following article from our esteemed contemporary the *Daily News*, of the 14th inst:—

Freemasonry, let us concede to its apologists, needs no apology for its existence, or explanation of its success, in a country like ours, devoted to humanitarian ideas, and proud of its enlightened toleration and its cosmopolitan charity. If we may trust the fervent assertions of the *Brotherhood*, it is older than all the churches, completer in its catholicity, more mysterious in its origin, humaner in its influences and effects upon society, and if disfigured, as all sublunary institutions must be, by some im-

perfections and some absurdities, has remained constant and faithful to the perfect simplicity of its law of kindness and its faith in the moral unity of mankind. There may be myths, the adepts tell us, in Masonic history, as there are in the history of more exclusive and particular religions. But these myths, whatever they may be, must, it is urged, be harmless and beneficent, since they have never provoked a heresy or countenanced a crime against the peace and order of societies and states, or the happiness of the human family. The original connection between the operative builder's craft and the Masonry whose good works are not built with hands, may be wrapt in obscurity to the profane. But the vitality of an institution must be indestructible which makes a certain hand-grip intelligible to the initiated from the remotest East to the farthest West, superseding, or rather embracing in one common bond, all diversities of creed, colour, race, and language, all politics, all power of worship, all conditions and degrees of civilisation. Corruptions, it is admitted, very probably may have crept in; and Freemasonry is no more free from indifference, infidelity, and what is called worldliness, than the purest ecclesiastical foundation. Nor is it any depreciation, say its defenders, of the essential virtue of the Order to say that it has the faculty of adapting itself to national idiosyncracies, and even to local usages and characteristics. This is only saying in other words that nothing that pertains to any portion of humanity is alien to its spirit and its doctrine. Indeed, the "profane," who are disposed to mock at the convivialities of the Brotherhood, at the apparent tendency of their labour to degenerate into refreshment, at the portentous nature of secrets which sit as lightly upon the Pharisees as on the publicans and sinners who partake in the celebrations, are fain to confess that no man was ever the worse for being a Mason if many are no better for the badge, and that, as M. Thiers said of the Republic, it has the evident merit of being the institution of all others which divides mankind the least.

We shall not discuss or dispute these pleas; though, remembering them, it is amusing to find an eminent English brother, such as Lord Carnarvon, discoursing in the true English vein upon Freemasonry, and affirming before a fraternal audience in Lancashire that "if there was one corner in the whole habitable globe where Masonry had taken deep and firm root, he claimed that part for England; and if there was one part of England where Masonry had taken deeper root than elsewhere, he thought they might claim it for Lancashire." This is, we were going to say, a truly British way of looking at an Institution which claims to be nothing if not universal, and which, as the same speaker observed, "in every part of the world had gone on spreading." Perhaps we ought to say, a truly English form of speech, for our Scottish fellow-countrymen would hardly be disposed to accept the superiority of Lancashire or of England in this respect. Lord Carnarvon probably meant to include all Great Britain when he added the very justifiable interpretation of the phrase that, as "about three hundred years ago it had been said by one of the wisest men of the time that England was the place above all others where the love of truth prevailed in conjunction with reverence for that which was old," it was natural for a truth-loving and reverential and practical nation such as ours to be foremost in the cultivation of Masonic precepts. Lord Carnarvon laments that "in other countries Masonry unfortunately had too often lent herself to other societies, who had taken advantage of her, and under the shadow of her great name had dared to foist upon society their own miserable doctrines and theories." There is, we dare say, some justification for this charge; but is there a single institution, a devout Mason may fairly ask, which has preserved throughout the whole course of its existence an undisturbed exemption from abusive and eccentric manifestations? Freemasonry, for all its catholicity and simplicity of doctrine, has not escaped the accidents of time, place, and the contact of surrounding associations. In some continental countries its watchwords have become revolutionary, watchwords against tyranny in Church or State, against sacerdotal, or monarchical, or aristocratic oppressions. The Papacy has anathematised it as bitterly as though it were a rival Church, and has even gone so far as to refuse the sacraments to its adepts as conspirators against the paramount authority of the altar. In other continental countries, where the revolution is still in the aggressive stage, liberty, equality, and fraternity have sought a refuge in the lodges of the Order, and have likened themselves to the first Christian martyrs who sought a refuge from persecution in the Catacombs. After all, Freemasonry is as little to be blamed for its occasional revolutionary tendencies as the Church of England for the socialism which some ingenious English Tories and clergymen, in unconscious emulation of some foreign Republicans, not unsuccessfully tried to engraft upon it a few years ago. And if the spread of

Freemasonry, like more powerful and sacred influences, has not yet made war impossible, Lord Carnarvon no doubt has good reason for believing that it has at length mitigated its miseries and alleviated its calamities.

PROV. GRAND LODGE OF NORFOLK.

The Provincial Grand Lodge of Norfolk held its annual meeting in the Masonic Hall, Norwich, on Tuesday, 15th inst. There was a large gathering of members of the Craft from different parts of the county, the only lodge unrepresented being the Philanthropic, Lynn. The following were among those who attended the Grand Lodge, the Cathedral service, and the banquet:—Dep. Prov. Grand Master the Hon. F. Walpole; Bros. J. B. Pitt, H. J. Mason, A. M. F. Morgan, Kennett, Gilman, W. Bullard, J. W. Taylor (sen. and jun.), P. Soman, J. Barwell, H. Youngman, C. L. Nursey, T. Drinkwater, G. Brittain, J. Hotblack, R. Kiddell, A. R. Miller, F. C. Chatfield, B. L. Nockall, C. H. Capon, G. Baxter, J. A. Gore, J. Dunsford, J. Shepherd Smith, S. Matthews, Jeary, W. A. Crisp, G. E. Simpson, Joseph Marshall, Gissing Ives, H. E. Barwell, J. S. Benest, E. H. Betts, F. A. Mann, George Thirkettle, B. W. Harcourt, J. Penrice, W. Murrell, Joshua Morse, Robert Gunn, C. E. Bignold, W. Macdonald, R. Gidney, Gooch, Rev. J. C. Rust, W. W. Stanley, R. Kent, H. Thouless, H. Bennett, C. Thorn, J. Campling, W. Hood, and F. Garnham, Norwich; G. B. Mickleburgh, E. Howes, A. C. Steward, D. R. Fowler, J. Lorimer, A. Waters, J. Tomlinson, T. M. Baker, C. Diver, W. Cattermoul, W. D. Palmer, John Franklin, and W. Little, Yarmouth; G. W. F. Loftus, W. Standley, John Haze, E. Beeston, J. Plowman, and H. Hipperson, Wymondham; Rev. H. Evans Lombe, Melton; Arthur Palmer, Robert Cates, and J. W. Smith, Fakenham; Rev. J. C. Fardell, Banham; G. O. Lyus, S. Pike, and J. Calver, Harleston; E. Barwell, Dereham; G. W. Pretty, Fressingfield; E. White and J. Gambling, North Walsham; J. E. Bane, Blofield; R. Whitwell, Lynn; W. J. U. Copeman, Blackheath; J. Commins, Weymouth; L. J. Waddington, London; &c.

The Grand Lodge was opened at "high twelve" by the Prov. Deputy Grand Master, the Hon. F. Walpole, *M.P.*, in a very impressive manner, the ceremonial part reflecting great credit on the various officers for their efficiency, the Grand Director of Ceremonies (Bro. H. J. Mason) being particularly active. The proceedings were of a purely technical character, and concluded with grants of money to various Masonic institutions, and to widows and poorer brethren.

The following brethren were duly appointed to the several offices in the Prov. G. Lodge:—

B. Bond Cabbell, <i>F.R.S.</i> ...	P.G. Master
Hon F. Walpole ...	P.D.G. Master
Rev. E. Lombe ...	P.G. Senior Warden
Arthur Palmer ...	P.G. Junior Warden
M. Merrick Bircham ...	P.G. Registrar
Rev. J. C. Rust ...	P.G. Chaplain
A. M. F. Morgan ...	P.G. Secretary
John Barwell, sen. ...	P.G. Treasurer
Harold Youngman ...	P.G. Supt. of Works
Joseph Marshall ...	P.G. Senior Deacon
Whitwell ...	P.G. Junior Deacon
H. J. Mason ...	P.G. Dir. of Cers.
Pole ...	P.G.A. Dir. of Cers.
B. L. Nockall ...	P.G. Pursuivant
Brittain ...	P.G. Organist
Charles Thorn ...	P.G. Sword Bearer
George Chamberlin ...	} P.G. Stewards.
Robert Kiddle ...	
Chatfield ...	
Plumstead ...	

The above proceedings terminated about half-past one o'clock, and the brethren dispersed until shortly before three, when they re-assembled in the Grammar School, and having robed themselves in Masonic garb, went, with their banners, in procession (marshalled by Bro. Mason) to the Cathedral, where, as they entered the west door, the "Hallelujah Chorus" was played in a masterly manner by Bro. F. Mann, who presided at the organ during the service. The anthems were most beautifully sang—the solos by Bros. Minns, Thouless, and Smith, and two clever pupils of Dr. Buck. There was a very large

attendance of the public; the venerable building being comfortably warmed. The Provincial Grand Chaplain (the Rev. J. C. Rust), preached an impressive sermon, inculcating the duties of practical morality, taking his text from 1 Samuel, ii., 8. The discourse was purely Masonic, showing how the Lord set the universe on—1. The pillar of wisdom; 2. The pillar of strength; 3. The pillar of beauty; 4. The pillar of charity; and, finally, on the hearts of His faithful people. The rev. brother concluded with an appeal on behalf of a most useful charity—the Norwich Dispensary—which realised £16 11s. A larger amount would have been gathered had the Grand Stewards presented their bags in the transepts. The sermon, we understand, will shortly be published by Bro. Jeary. Anthem 28, "Blessed be God," having been sung, and the Benediction pronounced by the Dean, the brethren filed out to the Grammar School, where, having disrobed, they separated till five o'clock.

At that hour the Masonic Hall contained such a gathering of the Craft as has not been seen in the old city for upwards of a quarter of a century, the banquetting hall being closely packed. The room was tastefully decorated with emblems, banners, &c.; the dinner first-class in every respect, thanks to the Prov. Grand Caterer, Bro. Palmer; and the wines were choice and abundant. The president's chair was of course occupied by the D.P.G.M., the Hon. Major Walpole, *M.P.*, who looks much improved in health since his successful visit to the East. The S.W. and J.W., Bros. the Rev. E. Lombe and Arthur Palmer, acted efficiently as vice-chairmen.

Grace having been said by the P.G. Chaplain, the customary loyal and other toasts were proposed by the gallant Major in his usual felicitous style, and received with that fervour for which Masons are famous, Bro. H. J. Mason leading off the honours appropriate to each.

The health of the G.M. of England (Earl de Grey and Ripon) and the D.G.M., and Officers of the Grand Lodge having been given,

The President proposed, amid loud applause, "The Health of the Prov. G.M. of Norfolk, B. Bond Cabbell," whose extreme benevolence he highly eulogised. The hand of time did not lie lightly on him, but he would always be remembered as one of the worthiest sons of Freemasonry.

The P.G.S.W. next proposed "The Health of the D.G.M." amid thunders of applause. In his hands Masonry in this province suffered no loss—no man could possibly do better for the Craft.

The Dep. Prov. G. Master rose to respond amid loud cheering. He explained why he had been away when this meeting was projected, and thanked Sir Shafto Adair for offering to take his place; but he was pleased to think he had been able to come from so great a distance as Constantinople that he might be amongst friends that night, many of whom he had known more than a quarter of a century. Thus he was glad Sir Shafto's engagements did not allow him to attend about the time usually fixed for the meeting, as he (the D.G.M.) should have been sorry for it to have taken place without his being present. He assured the brethren that he should be always most anxious to do all he could to further the cause of the Order, and, after enlarging on the many benefits of Freemasonry, concluded by proposing "The Health of the P.G. Chaplain," thanking him at the same time for the excellent sermon he had preached that day. (Cheers.)

The P.G. Chaplain, in thanking the brethren, expressed the pleasure he felt that they had an opportunity of going to church together once a year, as it showed the public it was possible for them to meet for worship as well as for sociality. He briefly referred to the war now devastating the Continent, and hoped Freemasonry would spread and bring them nearer to that time when peace and amity should reign throughout the universe. He concluded a stirring address with an apt quotation from the poet Tennyson.

The D.P.G.M. next proposed "The Grand Officers," coupling therewith the name of the

P.G.S.W., the Rev. E. Lombe. The Grand Lodge had great difficulty in selecting brethren to fill the various posts, and the D.P.G.M. begged those who had not been chosen, to work with redoubled vigour in their lodges till an opportunity served for putting them into office.

The P.G.S.W. briefly responded.

The P.P.G.M., the Rev. Chas. Howe, then proposed in appropriate terms "The Past Grand Officers" (of whom the rev. brother was one), and hoped they would never be "conspicuous by their absence."

Bro. Captain Lestrangle responded. He was proud to see such a gathering around him, and felt sure the past officers would continue to exert themselves to their utmost on behalf of Freemasonry.

Bro. George Edward Simpson next gave "The Visitors."

Bro. Thomas, of Lowestoft, replied thereto.

The D.P.G.M. then proposed, in complimentary terms, the "Treasurer and Grand Secretary" (Bros. J. Barwell and Morgan), who took such an important part in their "organisation."

Bro. Barwell responded, hoping the Grand Lodge would be held in Norwich every alternate year.

Bro. Morgan also acknowledged the compliment, saying he represented the democratic, and Bro. Barwell the aristocratic sections of the Craft. He referred to the willingness of the G.M. of Suffolk to take the chair that day, but Sir Shafto Adair never could have done it with the efficiency of the gallant major. (Cheers.) He had been sadly button-holed as to when the Provincial Grand Lodge was to be held, and they feared a meeting never could be got together in November, but they now saw how groundless those fears were—such a gathering had never before assembled within those walls. The lodges were in a flourishing state, and how could it be otherwise with such a G.M. as Bro. Cabbell? As far as he was concerned he would continue to do his utmost to further the interests of the Craft. He had to inform the P.G. Chaplain that it was the wish of the brethren that he would allow the admirable sermon which he had delivered that day to be published—[a request to which the Chaplain signified his assent]—and concluded by thanking them for the very kind assistance which they all had rendered him in carrying out the duties of his office.

The Rev. J. G. Fardell, proposed "The Masters of Lodges."

Bro. H. Youngman responded. He particularly impressed on brethren the necessity of attending the Lodge of Instruction in which he took a warm interest. It was of the highest importance, in order to fit them for certain duties, that they should understand the working thereof.

The President then gave "The health of all Masons, wheresoever dispersed over land or water." They must feel the deepest interest in the strife that was now going on in Europe. If common sense had been used this war would never have been engaged in. He would express no opinion one way or another, but asked if suffering French and Prussians brethren had their sympathy, what must be said of the poor women and children?

Bro. J. Marshall modestly proposed "The Ladies," to which Bro. H. E. Barwell responded.

The greatest good feeling prevailed, the pleasure of the evening being agreeably enlivened by some excellent part-singing by Bros. Minns, Thouless, Mann and Smith; also by Bros. Oford, Baldry, Franklin, &c.

MR. E. L. ELLIOT, the well-known draper, at 334, *Bethnal Green-road*, writes, *July 6th, 1869*:—"I found your Vegetable Pain Killer in universal use in California, particularly for diarrhoea, dysentery, &c., and I never knew it to fail in these diseases. On one occasion, in the mines, I tore nearly all the flesh from one of my fingers. I wrapped it up in a cloth saturated with your Pain Killer, and so rapidly did it heal that I was able in three days to resume my work.—To P. Davis & Son, London."

THE jurisdiction of a Grand Lodge extends over every lodge working within its territorial limits, and over all places not already occupied by a Grand Lodge.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

St. George's Lodge, No. 140.—The usual monthly meeting of this old lodge was held on Wednesday, the 16th inst., at the Trafalgar Hotel, Greenwich. Bro. Charles Hudson, W.M., presided, and was supported by all his officers. Bro. T. C. King, 871, was unanimously elected a joining member. The W.M. then in an able and efficient manner initiated Mr. William Benjamin Blackmur, and passed Bro. Robert Haines Miller. It was unanimously agreed that Bro. Hudson, the W.M., be the lodge's representative as Steward at the Festival of the Royal Masonic Benevolent Institution in January next. The lodge, through the kind liberality of an esteemed brother, has recently had restored to it the ancient Book of Constitutions which belonged to this lodge upwards of sixty years ago. This book was compiled by that distinguished Mason the late Bro. James Anderson, *D.D.*, by order of Grand Lodge, in 1756. It gives the meetings of Grand Lodge up to that date, together with various orders and regulations for the guidance of the Craft, and other valuable information. Owing to its old association with the lodge, this rare work is highly prized by all the members. The lodge was duly closed, and the usual superior banquet followed, Bro. Lewis fully sustaining his reputation as a first-class caterer. Visitors: Bros. T. Perridge (W.M. 79), Nash (79), Rouse (66), West (P.M. 548), Griffin (J.W. 933), Digby (933), Moriarty (933), Stidolph, G. Hudson, Brown, Hynage, and others.

Middlesex Lodge, No. 143.—On Friday, the 18th inst., this lodge met at the Albion Tavern, Aldersgate-street. Bro. J. Bolton, W.M., presided, supported by his officers, P.M.'s, and numerous members. The minutes of previous meeting having been confirmed, and report of the Audit Committee adopted, the brethren proceeded to the election of a W.M., and were unanimous in favour of the S.W., Bro. G. Bolton. The Treasurer and Tyler were unanimously re-elected. After some other business, the lodge was closed and the brethren adjourned to a capital banquet.

Lodge La Tolerance, No. 538.—A meeting of this distinguished lodge was held in the Freemasons' Hall, on Thursday, the 3rd November. The W.M. (Bro. James Kench) was present in the chair, supported by Bros. T. E. Hardy, S.W.; Lindus, J.W.; Sly, Sec.; Hart, S.D.; Steward, J.D.; and W. J. Thicke, I.G.; and the following brethren, viz.: E. Wilson, P.M.; Bontroy, P.M.; Lecch, Wick, Funk, W. L. Morrison, Flower, A. C. Thicke, and M. Watson. Among the visitors were: Bros. Bubbs, St. James Union Lodge, 180; Ludwid Herf, of the same lodge; Boyd, of the Camden Lodge, 704; and Bro. Macdonald, of the old Dundee, 18. The lodge was opened in the first degree, and the minutes of the last lodge were read and confirmed. The motion which was unanimously carried at the last lodge, in favour of a petition for a new chapter in connection with this lodge, to be denominated "The Vane Chapter," was then put for confirmation and unanimously confirmed, and the W.M. stated that the Right Hon. the Earl Vane, P.S.G.W., had graciously consented to become the founder and the First Principal of the new chapter, which was therefore proposed to be named after him. Bro. Morrison, a candidate for passing, being in attendance, was entrusted and retired. The lodge was then opened in the second degree, and Bro. Morrison was passed to the degree of F.C. After a notice of motion had been given for consideration at the next meeting in December, and some other formal matters had been disposed of, the lodge was closed, and the brethren adjourned to a banquet in the Tavern, about which the less that is said the better, as it was very wretchedly served—the table being without a vestige of ornament of any kind, and the dessert conspicuous by its absence. When the cloth was removed, the W.M. proposed the usual loyal and Masonic toasts in a very happy and eloquent manner.—In proposing the toast of "The Queen and the Craft," the W.M. said the Queen ruled over a country whose power, in the words of the eloquent American orator, was such that "Rome, in the height of her glory, could not be compared with her." A power which had dotted the surface of the globe with her possessions and military posts, whose morning drum-beat, following the sun and keeping company with the hours, circles the earth in one continuous and unbroken strain of the martial airs of England. And the Craft, whose power, to a certain extent, is greater, seeing that it is found in all countries and its ramifications extend to all classes of society, so its beneficence penetrates to the furthestmost corners of the habitable globe. (This toast was received with the utmost cordiality.)—In proposing the toast of "The G.M., the Right Hon. the Earl de Grey and Ripon," the W.M. said it had been remarked that the age in which we lived was one in which we saw constant and general changes going on; but among ourselves we had certain leading features, which, he was proud to think, would remain from year's end to year's end. One of them was always to remember at our Masonic gatherings the health of the ruler of the Craft, and he had great pleasure in proposing "The health of the M.W.G.M., the Right Hon. the Earl de Grey and Ripon."—The toast having been received with great favour and applause, the W.M. rose to submit the next toast, "The health of H.R.H. the Prince of Wales," in the course of which he observed that it was one of the attributes of Freemasonry that it embraced men of not only every country, but of every shade of opinion, from the highest red to the truest blue, from the most bigoted Tory to the extreme Radical; but as, in order to preserve that harmony so essential in our Masonic gatherings, all political discussions are properly discouraged, he might be allowed to say that, although he regarded kings and

princes in much the same light as other men, yet he thought that H.R.H. had not only discharged his duties as a P.G.M. in an efficient manner, but had shown by the interest he took in the Masonic charities that he had the welfare of the Craft at heart.—After the enthusiasm which this toast excited had subsided, the W.M. gave the next toast of "The D.G.M.," which obtained the usual honours.—The next toast, that of "The health of the W.M.," was proposed by Bro. Wilson, P.M., in an eloquent speech, and was received with much cheering.—The W.M., in responding, said that he was deeply grateful for the kind manner in which the toast had been proposed and received. It was not alone a great source of pride that he had been elected to that distinguished position, but that he still enjoyed the confidence of the brethren. At the same time he was well aware that he had the exceptionally good fortune to be supported by officers who were not only willing, but zealous and anxious to uphold the integrity of La Tolerance in all its beauty. It was, indeed, to the hearty co-operation of all the brethren that he owed whatever lustre might attach to his reign. The brethren might easily conceive, therefore, that the part he had taken in advancing the interests of the lodge had been a labour of love. He could not disguise from the brethren that, at times, he might have been mistaken in some of his views—he referred to the recent alteration of the bye-laws. He might not be gifted with great foresight, but he thought he might say that if those alterations had not met with the result which was anticipated, they would doubtless be taken into consideration, with a view to amendment, by his successor, and he would promise his own hearty co-operation in the work; but, for his own part, he would not yield to any one either in zeal for the welfare of the lodge or in earnestness of purpose to fulfil with unswerving fidelity the duties, the trust, the dignity, and honour of the proud position which he at present occupied; and, in conclusion, he begged to assure the brethren that he should ever continue to take the deepest interest in the prosperity of Lodge La Tolerance. (The W.M. sat down amid loud cheering.)—The next toast, "The Visitors," was proposed by the W.M. in very felicitous terms, and was responded to by Bro. Bubb in an able speech. The W.M. then proposed "The P.M.'s," to which Bro. Wilson, P.M., eloquently replied. "The Officers" was responded to by Bro. Hardy, on behalf of himself and the junior officers, in an admirable speech. The Tyler's toast brought the banquet to an end. In the course of the evening some excellent vocal and instrumental music was given by the brethren.

Pannure Lodge, No. 715.—This prosperous and flourishing lodge held its usual meeting on Saturday, the 19th inst., at the City Terminus Hotel, Cannon-street. Bro. J. P. Kibble, W.M., presided, and there were present: Bro. J. H. Townend, S.W. and W.M.-elect; W. Bennett, J.W.; Myers, P.M. and Treas.; H. Muggeridge, P.M. and Sec.; Crossfield, S.D.; Birdseye, J.D.; Jonas, I.G.; G. Smith, P.M. and Tyler; Fielder, P.M.; Paddle, P.M.; Weedon, P.M., and others. The work on the agenda paper was all gone through, viz., raising Bro. Casey, passing Bro. Harris, and initiating Messrs. Julés Lucquin and Moses Bennett. The ceremonies were beautifully rendered, and Bro. H. Muggeridge, P.M. and Sec., by desire and request, gave the charge in his usual faultless manner. It was announced that the lodge would send a Steward to the anniversary festival of the Girls' School, to be held next May on a day to be fixed by H.R.H. the Prince of Wales, who will preside as chairman. The usual Past Master's jewel was unanimously voted to the retiring W.M., and the election of W.M. for the ensuing year was unanimous in favour of Bro. J. H. Townend, S.W., occupying that exalted position. Bro. Myers, P.M., was again unanimously elected Treasurer, and G. Smith, P.M., unanimously re-elected Tyler. The lodge was then closed, when the usual first-rate banquet was served. After the cloth was drawn, the W.M. gave "The Queen and the Craft," Bro. Weedon, assisted by Bro. Birdseye, singing "God Save the Queen."—The next toast, "The Earl de Grey and Ripon, M.W.G.M.," was proposed by the W.M., who said: We have all had good experience of his zeal in Masonry. We have not seen him preside many times as G.M., but we all know from past experience how great his attainments are. I therefore call upon you with all earnestness and zeal to drink his health. (This, like all the other toasts, was well received.)—The third toast was "H.R.H. the Prince of Wales and the Earl of Zetland, Past Grand Masters," which, the W.M. said, he was sure would be received with pleasure by them. H.R.H. the Prince of Wales was to be Chairman at the Girls' School Festival, which, after the great success that ensued from his having presided as such at the last festival of the Boys' School, would endear him as a Mason to all present. He was sure they would also receive with pleasure the name of the Earl of Zetland, as on many occasions they had his health proposed as Grand Master. He therefore called upon them to drink the health of the Past Grand Masters.—The W.M. then proposed "The healths of the D.G.M., the Earl of Carnarvon, and the rest of the Grand Officers, Past and Present," saying: I am sure, with me, you will receive with great pleasure this toast, because to-night we are particularly fortunate in having the presence of Bro. A. M'Intyre, G.R., amongst us, who is a good Mason, and deservedly respected by all who know him. I give you that toast, coupled with the name of Bro. M'Intyre.—Bro. J. Clemmans, in good style, sang "Beautiful Mrs. Crop," when Bro. M'Intyre responded.—"The health of the newly-initiated brethren" having been given, Bro. H. Muggeridge sang "The Entered Apprentice."—The initiates responded.—Bro. Weedon, P.M., proposed "The health of the W.M.," saying: The W.M. has entrusted me with the use of his gavel, and I regret that it is for the last time, as I shall after this meeting be separated from him. He has done his duty well, and it adds to my satisfaction

to know his efforts have been appreciated (or else a jewel would not have been voted to him), because I had the pleasure of introducing him to the lodge; and at our next meeting he will occupy the position I now hold. Brethren, I propose "The health of our W.M."—The W.M. responded, and then gave the toast of "The Past Masters," to which Bro. Weedon responded.—The next toast was "The Visitors," whom, the W.M. said, the lodge was at all times most pleased to see. They had several highly-distinguished visitors amongst them that evening, viz., the Grand Registrar, Bro. M'Intyre, whom they had just honoured as a Grand Officer, and many others. He mentioned all present, and gave them a hearty welcome.—Bro. Bryant sang "The Englishman," when Bros. Walters (W.M. 1309) and Nancy responded for the visitors.—The W.M. gave "The W.M.-elect, Bro. J. H. Townend," in a suitable manner; after which Bro. Weedon, P.M., sang "The Pilgrim of Love," and Bro. Gale "Building Castles in the Air."—The W.M.-elect responded.—"The Officers," coupled with the S.D., was the next toast, after which Bro. Harris sang a French song, when Bro. Crossfield, S.D., responded. Bros. Birdseye then sang a duet, "Larboard Watch," in an admirable manner. The Tyler's toast brought an agreeable evening's entertainment to a pleasant close.—Bro. Harris, by desire and request, gave an account of the usefulness of Freemasonry whilst on his travels in various parts of the globe during the past three years. He mentioned one instance of what he had to endure when shipwrecked with others on a wild and inhospitable coast, 300 miles from any town. No water was to be had anywhere, but that from the sea. Providentially he saved a burning-glass, and with its aid he set fire to dry seaweed which they collected; boiled the salt water, held their clothes over it till they were saturated with the steam from the boiling water, and then wrung out the water thus obtained from their clothes, which supplied their wants until, after a weary travel of thirty-three days, they reached a town.—His remarks were listened to with great attention. Before separating the George Tedder Fund was increased by £5 being voted and collected, viz., two guineas from lodge fund and the remainder collected round the table. Visitors: Bros. A. M'Intyre, G.R.; F. Walters, W.M. 1309; A. Bryant, P.M. 192; Harris, J.W. 192; G. A. F. Norris, 243; J. Nancy, J. Bain, and others. It was announced during the evening that on Friday, Dec. 9th, a tripe supper would be given after the working of the Stability Lodge of Instruction. We may here mention that it is held every Friday evening from six to eight o'clock, at the Guildhall Tavern, Gresham-street, City. Bro. H. Muggeridge, P.M. 192, is the Preceptor; he is the most experienced instructor we have in Masonry. We can with great confidence recommend this, the oldest lodge of instruction, to all who may wish to obtain genuine learning in Craft Masonry, and the fact of this lodge having met for fifty-three years proves how well it has been conducted and managed.

Westbourne Lodge, No. 733.—A great meeting was held at this well-known lodge on the 10th instant, under the presidency of the W.M., Bro. Lewis Ascott. The object was the election of W.M., Treasurer, and Tyler, and to appoint an Audit Committee. As the S.W. declined acceptance of the W.M.'s chair a ballot ensued, the result being the election of Bro. Reed, P.M., to that honourable position. A sumptuous banquet followed, and the usual toasts were given and responded to.

Copper Lodge, No. 1076.—The annual meeting of this prosperous lodge was held at the Marine Hotel, Victoria Docks, on Thursday, the 10th inst., presided over by the very respected W.M., Bro. H. G. Sisley, who was supported by P.M.'s Page West, Watkins, and Abbott, and officers. The lodge was opened in due form, and the minutes of previous lodge meeting were read and confirmed. Ballots were taken for three candidates for initiation, also for two joining members, the result in each case being unanimously favourable. The initiates were duly received into Freemasonry, Bros. Peskett and Pullen passed to the second degree, and Bros. Gimman, Russell and Magan raised to the third degree. The lodge, which had been opened in each degree, was then resumed in the second, and Bro. J. Gaskell, W.M.-elect, was presented to the W.M. for the benefit of installation. The lodge was resumed in the third degree, a Board of Installed Masters opened, and Bro. Gaskell was installed in the chair of K.S. according to ancient custom; he then invested the I.P.M., and the Board was closed. The brethren were then re-admitted in each degree, and the W.M. was proclaimed and saluted. The lodge having been resumed in the first degree, the W.M. appointed his officers as follows: Bros. Pincombe, S.W.; Ashdown, J.W.; Henderson, Sec.; Brown, S.D.; Brayshaw, J.D.; Knox, I.G.; Batts, D.C.; and Martin, W.S. The Treasurer, Bro. Park, and the Tyler, Bro. Alison, were re-elected. The officers were invested with their collars, &c., by the Installing Master, Bro. Sisley, who also delivered the usual addresses. A vote of thanks to Bro. Sisley for the very efficient manner he performed the installation ceremony was ordered to be recorded on the minutes, and it was also unanimously resolved that a Treasurer's jewel of the value of six guineas be presented to Bro. G. Park for past services rendered to the lodge. Two guineas were voted to the Tedder Fund, and two candidates for initiation were proposed. All Masonic business being ended, the lodge was duly closed, and the brethren (over a hundred in number) partook of an excellent banquet, provided by Bro. Old, the worthy host. The usual loyal and Masonic toasts were given and responded to, Bros. Marriott, Hunt and Barnby, of the Chapel Royal, Windsor, delighting the brethren during the evening by their superior singing. Amongst the visitors were Bros. Terry, G. Davies, D.W. May, Rowe, W. Graham, Scurr, G. Stevens, Mortlake, Ovitts, Shivar, T. Smith, Rev. W. Smith, English, Barnes, Watts, Pain, Taylor, &c., &c.

PROVINCIAL.

SCARBOROUGH.—*Old Globe Lodge, No. 200.*—This old-established lodge held its regular meeting on Wednesday, the 16th inst., in the Masonic Hall, Globe-street. The following brethren were present:—Bros. R. H. Peacock, W.M.; D. Fletcher, S.W.; G. H. Walshaw, J.W.; J. W. Woodall, J.P., P.M., P.P.G.S.W.; W. F. Rooke, P.M., P.P.G.J.W., the Worshipful the Mayor of Scarborough; J. F. Spurr, P.M.; H. A. Williamson, P.M.; W. Peacock, P.M.; H. C. Martin, P.M. Sec., P.P.G. Dir. Cer.; H. Grover, S.D.; H. McKinley, J.D.; W. Milner, I.G.; T. Ash, Tyler. Visitors:—W. H. Smyth, (P.M., D.P.G.M. Lincoln), E. Locock (P.M., P.P.G.S.W. Lincoln), A. Brockwell (P.M., P.P.G. Dir. Cer.), A. Fricour (J.D. 1248), J. Knight (1248), Stanhope (P.M., P.P.G.S.D. Oxon), Woollon (208), and a very large attendance of members. The lodge was opened, and the minutes were read and confirmed. Bro. J. S. Cook, of 1248, was elected as a joining member, and Messrs. J. Y'Anson and W. Garbutt, for initiation, and who were initiated in the first degree. Bro. Fletcher, S.W., gave the charge, in a very impressive manner. The W.M. announced that Bro. Inskip had presented a very handsome album to the lodge for the brethren to place their *cartes* in. A vote of thanks was unanimously accorded to Bro. Inskip for this act of kindness. Three guineas were voted from the lodge funds, in aid of a distressed brother. One gentleman was proposed for initiation at the next meeting. The W.M. invited all visiting brethren to partake of refreshments, according to the usual custom of this lodge, and the lodge was closed in due form with prayer.

CHELTENHAM.—*Royal Union Lodge, No. 246.*—The regular meeting of this lodge was held at the Masonic Hall on Wednesday, the 16th inst., presided over by Bro. W. W. Forth, P.G.R. Gloucester, W.M., and was assisted by Bros. W. Stapley, S.W.; J. Robertson, J.W.; Rev. J. Brooksmith, P.P.G.S.W. Gloucestershire, Chaplain; W. L. Brain, Treasurer; W. R. Holman, Sec.; E. Allen, J.D.; Dixon, I.G. A number of other brethren were also present. The lodge having been opened, and the minutes read and confirmed, a ballot was taken for Bro. Perrett (formerly a member of this lodge), as a joining member; also for Mr. Walter Charles Court and Mr. John Balcomb, for initiation. The voting in each case proved to be unanimous, and the two last-named gentlemen were accordingly initiated into the first step of our ancient mysteries, the ceremony being most ably performed by the W.M. The business of the lodge being ended, the brethren adjourned to refreshment. On the removal of the cloth the usual loyal and Masonic toasts were given and responded to, viz., for "The P.G. Officers" by Bro. Ricketts; for "The P.P.G. Officers," by Bro. Brooksmith; for "The Initiates" Bro. C. Court responded in a very able and telling speech; and the visitors (Bros. D. Davis, 141, and Train, 1001) were eloquent in thanks for their reception. The evening was enlivened by songs and recitations, and the Tyler's toast brought a most happy and agreeable evening to a close. It may not be out of place to observe that the working of this lodge is conducted in a manner which leaves nothing to be desired, and many London as well as provincial lodges would do well to take pattern by the Royal Union, No. 246.

HERTFORD.—*Hertford Lodge, No. 403.*—The installation meeting of this lodge was held at the Town Hall, on Tuesday, the 15th inst., the brethren present were, C. Drummond, W.M.; H. B. Hodges, S.W.; J. D. Medcalf, J.W.; E. A. Simon, Hon. Sec.; J. R. Cocks, P.M., Treas.; O. H. Wagner, S.D.; T. S. Carter, J.D.; C. P. Wyman, O., and M.C.; C. B. Jones, I.G.; Austin, P.M.; H. Muggeridge, P.M.; W. H. Nicholls, S. Neale, L. Harvey, J. Boatwright, and H. G. Rowell. Visitors: Bros. J. H. Cox, Dr. Iles, Prov. G.S.W., and Moginie W.M. (Grosvenor.) Bro. Muggeridge in his usual effective manner installed Bro. Hodges as W.M. for the ensuing year, the W.M. then appointed and invested his officers as follows, Bros. J. D. Medcalf, S.W.; A. H. Wagner, J.W.; J. R. Cocks, Treas.; T. S. Carter, Hon. Sec.; C. B. Jones, S.D.; W. H. Nicholls, J.D.; C. P. Wyman, I.G., and Org.; and S. Neale, M.C. The brethren afterwards adjourned to the Salisbury Arms Hotel, and partook of a sumptuous banquet, and separated at an early hour.

LEICESTER.—*John of Gaunt Lodge, No. 523.*—The brethren of this lodge assembled for their regular monthly meeting on Thursday week (under the presidency of the W.M. Bro. Buzzard), at the Freemasons' Hall, Halford-street. The business on the summons, in addition to the confirmation of the minutes and of the revised by-laws, comprised two initiations, a passing, and four raisings. Of the candidates for the third degree, one only, Bro. Lange, was present in time, and he was duly raised to that sublime degree. A ballot was taken for Mr. Edward Wood and Mr. J. T. Thorp, which being in their favour, they were severally introduced and initiated. Bro. Rowlett presided at the organ during the ceremonies, and, with the assistance of several of the brethren, gave the musical chants. The Prov. G.M. brought before the lodge a case of distress, which received the sympathy of the brethren, and on his proposition, seconded by the Treasurer, Bro. W. B. Smith, P.M., temporary relief was voted from the lodge funds until the members of St. John's Lodge could have the subject brought before them, in the hope that the combined efforts of the two lodges might secure more permanent assistance. The W.M. brought forward a proposition for a Masonic ball, in connection with the two lodges, to take place during the winter (the 10th of January being the day suggested as the day), and it was resolved that the members of this lodge meet the brethren of St. John's to make the necessary arrangements. The lodge was then closed, and the brethren adjourned to refreshment. There were present, in addition to the W.M., Bro. Buzzard, Bros. Kelly, Prov. G.M.; W. B. Smith, Duff, Toller, and Johnson, P.M.'s; Sculthorpe, S.W.;

Rev. Dr. Haycroft, J.W.; Baines, Sec.; Partridge, S.D.; Rowlett, as Org.; Atkins, Steward; Whitaker, as I.G.; C. Bembridge, Tyler; Toone, Ross, Kealey, and Lange. Visitors: Bro. Stanley, W.M.; L. D. Clarke, P.M. and P.G.S.W.; Palmer, S.D.; Captain Goodchild, Statham and Shuttlewood, No. 279; Bro. Quartermaster-Sergt. Preston, Royal Artillery, Lodge No. 301.

HOLYHEAD.—Hibernia Lodge, No. 597.—Another Masonic cycle of this lodge is numbered with the "hours beyond the flood." Monday, the 7th inst., being the first Monday in the month, the brethren assembled at the Lodge-room, Marine Hotel. The officers present were Bros. John Peters, W.M. (in the chair); W. Kiva, S.W.; W. Lewis, S.D.; J. Ellis, I.D.; R. Owen, I.G.; S. Hughes, O.G.; S. S. Wilkes, P.M. Sec.; Rev. O. W. Jones, Chaplain; E. F. Mellor, I.P.M., acting as J.W. in the absence of Bro. J. L. Griffith, who to the regret of all present was unable to attend. There was also a very good attendance of the brethren. There being three brethren to be raised, whose duties called them away at an early hour, the W.M. proceeded to open the lodge in the three degrees successively, and after the candidates for raising had been satisfactorily tested as to their knowledge and progress in Masonry, and properly prepared, they were duly raised and greeted with joy as M.M's. The sublime and solemn ceremony was performed by the W.M., Bro. J. Peters, in his usual able and impressive manner. The brethren raised were William Evens, Evan Evens, and Edward Morgan Jones. The lodge was then closed in the third degree, and there being no candidates for passing, it was reduced to the first. There were two candidates for initiation, Mr. Abraham Clegg and Capt. John Hughes, for whom the ballot was passed round, proving unanimous in favour of each. After due preparation they were accordingly initiated into the mysteries of our Ancient and Honourable Order. This being the night preceding the election of officers for the ensuing year the necessary nominations were made for the respective offices, which will be confirmed in the usual manner at the next monthly meeting of the brethren. A motion for having a Lodge of Instruction was proposed, seconded and approved of; and it is greatly to be hoped that every brother in this prosperous lodge, will enter into the work with a good spirit, so that unitedly they may continue to build up the noble structure, and increase in skill and perfection in every branch of the Craft service. There was one additional and very pleasing feature in the working of the mysteries on the present occasion, namely the introduction of music. Bro. O. R. Ellis had been authorised to purchase a good harmonium for the lodge, and the commission was executed to the satisfaction of all the brethren. The instrument selected is one of Alexandre's drawing-room models, four stops and knee swell, supplied by Messrs. Chappell and Co.; and from its peculiar construction it is eminently adapted for Masonic purposes, the sound being deep and mellow, and quite devoid of the harshness generally objected to in harmoniums. The lodge closed at an early hour in perfect harmony, and the feelings of the brethren present cannot be better expressed than by quoting the chorus of the new Masonic song advertised in the columns of THE FREEMASON:—

"Happy to meet, sorry to part,
Happy to meet again."

HARWICH.—Star in the East, No. 650.—This lodge held their annual meeting for the installation of the W.M. at the Pier Hotel, Harwich, on Monday, 14th inst. The brethren assembled at five o'clock, Bro. W. Dickson, W.M., in the chair. The lodge having been duly opened and the minutes of the last lodge confirmed, the lodge was opened in the second degree, when the W.M.-elect was presented in due form for the honour of installation. The W.M. requested Bro. C. T. Townsend, of the Prince of Wales' Lodge, Ipswich, and P.P.S.G.W. Suffolk, to act as Installing Master, he having installed the last three or four Masters of this lodge. The W.M.-elect, Bro. C. S. Tovell, having taken the necessary O.B. relative to the duties of a Master, the lodge was opened in the third degree. All below the rank of Installed Master having retired, and a Board of Installed Masters having been opened, Bro. Tovell was installed into the chair of K.S. in the usual solemn form. The brethren having been re-admitted, the new W.M. was proclaimed and saluted according to ancient custom. All the usual formalities having been gone through, the W.M. thanked the brethren for the high honour they had conferred upon him, and proceeded to appoint his officers. No other business offering, the lodge was closed, and the brethren retired to one of Bro. Brice's usual bountiful banquets. A more than usual number of brethren met on this occasion, amongst whom were four P.M.'s from the Prince of Wales' Lodge, Ipswich.

CANTERBURY.—St. Augustine Lodge, No. 972.—The members of this lodge held their usual monthly meeting at the lodge-rooms, Guildhall Hotel, on Monday, the 14th inst, which was well attended by the members and a goodly number of distinguished brethren of the neighbouring lodges. The work was one passing, a ballot for a joining member, and the installation of Bro. J. W. Green, the W.M.-elect. The ceremonies were well performed by Bro. W. Eleanor, the retiring W.M., in the presence of a numerous Board of Masters, amongst whom were: Bros. J. Delmar, P.P.G.J.W., P.M. 31; J. Pout, P.M. 31; G. Ashdown, P.P.G.P., P.M. 184 and 1050 (who efficiently acted as D.C.); G. E. Hawkes, P.G.S.B., W.M. 127; J. M. Goldfinch, P.M. 133; R. Griggs, W.M. 133; J. Coleman, P.M. 413; A. Troyman, W.M. 429; A. J. Beer, P.P.G.S.D., P.M. 972; R. Blake, P.P.G.A.D.C., P.M. 972; and T. Spittell, P.M. 972. Amongst the visitors were: Bros. Wilson, S.W. 199 (representing Bro. Dr. Marshall, P.G.S.W., W.M. 199); Pilcher, 199; J. White and T. Waterford, 319; and Rosseau, 640. The following officers were appointed and invested: Bros. Pierce, S.W.; W. J. White, J.W.; Pilcher, S.D.; F. Walker, J.D.; A. Cannon, Org. and

I.G. After labour, about forty of the brethren retired to an excellent banquet, served by Bro. Shaxby, when the usual toasts were given, and honour done to the memory of Bro. J. Keddeh, P.P.G.S.W. (recently deceased). "The health of the W.M." was given by Bro. Beer, P.M., and received in that good spirit it so well merited. "The health of the Mayor and Corporation" was responded to by Bro. Hart (who is for the second time Mayor of Canterbury) and Bro. Beer, the Deputy-Mayor and ex-Sheriff. The Tyler's toast, and happy response by Bro. Harnett, concluded such a reunion as, we trust, the lodge will for many years equal, but which we think will with difficulty be excelled.

MARKET HARBOURGH.—St. Peter's Lodge, No. 1330.—A regular monthly meeting of this flourishing young lodge was held at the Assembly Room, Three Swans Hotel, Market Harborough, on Friday, the 11th inst., under the presidency of the W.M., Bro. Kelley, Prov. G.M. The other officers present were Bros. Sir Henry St. John Halford, Bart.; P.G.S.D., S.W.; Rev. John F. Halford, P.G.C., J.W.; Rev. A. A. O'Neill, P.P.G. Chap. E. Lan., Chap.; R. Waite, P.M. Treas.; W. H. Harris, P.M., P.P.G.S.D. Sec.; F. Kemp, S.D. Visitors, Bros. Samuel Inns, D.P.G.M. for Norths and Hunts; Rev. Dr. Haycroft, P.G. Chaplain, and J.W. 523; and Geo. Toller, jun., P.G.D.C., and P.M. 523; the two last-mentioned brethren rendering very efficient services during the ceremonies of the evening, the former as Deacon, the latter as Inner Guard. The lodge having been opened and the minutes of previous meeting read and confirmed, a ballot was taken for Messrs. Percy William Keane, of Cranoe, and of Beach Park, Ennis, County Clare, Ireland, and for John James Platford, of Market Harborough, as candidates for Freemasonry, who were duly elected. There were thirteen candidates due for the second degree, twelve of whom were present, and having passed a highly satisfactory examination as E.A.'s retired, after which, the lodge having been opened in the second degree, they were admitted thereto in the following order, viz., Bros. J. H. Douglas, Thomas Macauley, M.R.C.S., W. Nicholas Heygate, M.R.C.S., H. Freestone, Wm. Martin, Frederick Grant, M.D., Edward Fuller, Richard Lawrence, James Edward Dixon, John Whitehead, James Shovelbottom, and Edward Clark, Tyler. Want of time necessitated the omission of the lecture on the tracing-board. The F.C.'s Lodge having been closed, Messrs. Percy William Keane and John James Platford, were severally introduced and initiated into our mysteries. The Rev. Francis Morton Beaumont, Vicar of Farnon, was proposed as a candidate for initiation at the next meeting.—The W.M. brought before the lodge an application he had received from Capt. M. Peile, R.A., on behalf of the "Captain Relief Fund," and proposed that the sum of one guinea be contributed, which, as a young lodge, was all he thought they could at present afford.—Bro. Sir Henry Halford, S.W., said that whilst not opposing the grant, he could not but express his decided opinion that the case was one which ought to be met and provided for by the State, and not by private benevolence.—The W. Bro. Inns, D.P.G.M. Norths and Hunts, said that he had brought a similar application very recently before two of the lodges in his province, when he was met by the same objection, but both these brethren ended by seconding the proposition.—Bro. the Rev. John F. Halford, J.W., said that whilst agreeing in principle with the opinion expressed by the S.W. (in which also the W.M. fully concurred), he thought that, at least, temporary relief should be afforded to the widows and orphans of the gallant men who perished in the ill-fated "Captain," until the case could be brought before Parliament; he therefore seconded the grant, which was carried unanimously.—The W.M. presented to the lodge an alms-dish of antique design in white metal, and twenty-five copies of a Masonic National Anthem, which, as P.G.M., he had had printed for the use of the lodges in the province; and for which, on the motion of the Rev. Bro. O'Neill, and seconded by Bro. Sir H. Halford, a vote of thanks was accorded.—The W.M. drew attention to the fact, that the committee had completed the arrangements for the purchase of the superb suite of furniture formerly presented to the Lodge of Antiquity, in London, by H.R.H. the late Duke of Sussex, when W.M., and which was that evening brought into use in their lodge for the first time, and on the possession of which he might congratulate the lodge, one of the most juvenile on the register. The furniture, which is in white and gold, the cushions and backs of the five chairs of crimson Utrecht velvet, was greatly admired by the brethren. There being no further business the lodge was closed, and the brethren adjourned to refreshment.

INSTRUCTION.

Whittington Lodge of Instruction, No. 862.—The anniversary meeting of this popular lodge of instruction was held at Bro. Blum's Hotel, Holford, on the 21st ultimo. Bro. M. Eidersheim, P.M. 957, presided, with Bros. H. Elnhaus, W.M. 435, as S.W.; Domborg, 511, as J.W.; L. Alexander, P.M. 288; Long, P.M., the indefatigable Secretary; and Dr. Whiteman. In all about 50 brethren were present during the evening. The ceremony of passing was rehearsed in a correct manner, Bro. Green being the candidate. The lodge was opened and closed in due form, and the brethren afterwards partook of supper. The presiding W.M. went through the formal toasts, and a very pleasant evening was spent.

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:—"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 doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cocoa, a very light, thin, evening beverage.—[Adv.]

RED CROSS OF ROME & CONSTANTINE.

The Grand Senate.

A meeting of the Grand Senate of the Red Cross Order was held at Freemasons' Tavern on Wednesday, the 16th inst., prior to which assemblies of the Priestly and Princely Orders were held.

Sir Knt. R. Wentworth Little, G. Recorder, presided in the College of Viceroy, supported by Sir Knights J.G. Marsh, G.A., as V.E.; Colonel Burdett, G.S.G.; John Hervey, G.H.C.; W. H. Hubbard, G.T.; H. G. Buss, G.H.A.; Lord Lindsay, G.E.; H. C. Lavender, M.A., G.A.T.; Raynham W. Stewart, G.I. of R.; G. Powell, G.S.B.; H. Parker, G.O.; T. Cubitt, G.H.; C. J. B. Plestow, Hon. Sov. Premier Conclave.

The following Knights were duly admitted to the Priestly Order of Eusebius:—Arthur B. Donnithorne, of the Premier Conclave; James Lewis Thomas, Plantagenet Conclave No. 2; Thomas Lewis Fox, Roman Eagle Conclave No. 6; Donald M. Dewar and Felix H. Gottlieb, St. Andrew's Conclave, No. 15.

The following Viceroy's were then enthroned as Sovereigns:—The Lord Lindsay, Henry Parker, Jas. Weaver, Donald M. Dewar, and F. H. Gottlieb.

Apologies for non-attendance were received from the following approved candidates:—Sir Knights John Dyer, E. A. Philbrick (Recorder of Colchester), and Wm. C. Lucy, M.D.

All below the rank of Senator then retired, and the treaty with the Grand Mark Lodge was discussed and confirmed, Sir Kt Binckes, G.Sec of that body, being in attendance to represent the G Mark Master. The other subjects taken into consideration were of a private nature, with the exception that the laws of the K.H.S. were revised, and that the title of "Intendant-General"—the ancient designation—will in future be used instead of "Inspector-General" by the I.G.'s of Divisions.

Plantagenet Conclave, No. 2.

An assembly of this conclave was held at the Caledonian Hotel, Adelphi-terrace, on Monday, the 14th inst., under the presidency of E. Sir Knight D R Still, M.P.S., who was supported by Sir Knights W. H. Hubbard, G.T., as V.E.; G. S. States, S.G.; J. G. Marsh, G.A. Rec.; J. Hervey, G.H.C.; R. W. Little, G.R.; T. Cubitt, G.H. Treas.; H. Parker, G.O.; J. Boyd, P. Sov.; J. Brett, P. Sov.; W. Carter, T. Last, J. Gilbert, and other companions.

The conclave having been duly opened and the minutes confirmed, ballots were taken for a goodly list of candidates, and the following brethren being in attendance were then regularly admitted, received, constituted, and installed Knights of the Order, viz., Bros. James Lewis Thomas, P.M. 142; Chas. A. Long, P.M. 742; Herbert Dicketts, P.M. 25; Dr. C. Parker Ward, S.D. 1257; C. Hammerton, 254; G. Chubb, 177; Eugene H. Thiellay, 145; and T. Bull, 145.

A Past Sovereign's jewel was unanimously voted to E. Sir Kt. John Boyd, the I.P.S., for his services in the chair, and the conclave was then closed.

This being the first occasion on which the conclave held its meeting at the Caledonian Hotel, the Knights had an opportunity of testing the perfection of its management as exemplified under the leadership of Sir Kt. States, to whom the credit of complete success must be attributed. In fact the banquet was one fit for a prince—the wines were fully in character with the *cuisine*, and the attention and courtesy of the numerous hotel staff beyond all praise. At a period when complaints are being constantly heard, and with justice, of the vast sums squandered in bad dinners and worse wines, it is consoling to know that some few establishments exist where brethren, as well as the general public, can refresh the inner man without fear of being poisoned. The Caledonian Hotel, though not so well known now as it will be in the future, is evidently one of the happy minority above alluded to, and we congratulate its spirited manager upon the zeal and ability with which he studies its true interests. At the "Plantagenet" dinner, the feeling which we now express was shared in by all present, in fact one distinguished guest was so pleased with the entire arrangements that he has since written a letter to the manager bearing testimony to the results of his managerial skill.

In the course of the evening the usual toasts were proposed and duly honoured, Sir Kt. Hervey responding for the Grand Council. The healths of the "Eight newly-installed Companions-in-Arms" were also received with great fervour, and Sir Knight Thomas returned thanks in a capital speech, expressing his satisfaction at having joined this chivalric Order, with which he felt far more pleased than he had anticipated from a previous crude knowledge of its objects. He would be a diligent student of its mysteries, and a sincere supporter of the great principles he had heard inculcated during the ceremony.

Sir Knights Long, Dr Ward, and other knights also acknowledged the compliment.

The health of Sir Knight States was most heartily proposed by the M.P.S. in the chair, and met with enthusiastic approbation, and after that worthy Knight had responded the proceedings terminated.

We understand that at least a dozen candidates are on the roll for the January meeting.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W. Ceremonies and lectures worked every Tuesday, except the fourth Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

The Freemason,

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The ANCIENT and ACCEPTED RITE.

[SECOND ARTICLE.]

WE resume with pleasure our observations upon the degrees of the Ancient and Accepted Rite, commencing with the 15°, or "Knight of the East and Sword," as we left off with the 14°, or the "Perfect and Sublime Master," and premising that we are largely indebted to Bro. McClenachan's exhaustive work on the subject for much valuable information. It may also be as well to state that the first three degrees are termed the first series of "Symbolic Masonry," the remaining eleven up to the 14° "Ineffable," while the 15° and 16° are called "Historical."

The 15° relates to the Babylonish captivity, and is well known in Great Britain and Ireland in a somewhat altered form, as "Knight of the Babylonish Pass" or "Knight of the Red Cross of Babylon." The Presiding Officer represents Cyrus, King of Persia, and the candidate personifies Zerubbabel, whose adventures *prior* to his return from the captivity are dramatically set forth in the degree. The "Knight of the East" should therefore, chronologically, be given *before* exaltation to the "Royal Arch," which relates to the restoration of the kingly power to Judah, under the son of Shealtiel, or Salathiel. Royal Arch companions will readily recognise the connection between the degrees in the command given by Zerubbabel to his followers: "You will work henceforth with the trowel in one hand and the sword in the other." The symbols used in Royal Arch Masonry are also visible in the 15°—the banners bear the device of the cherubim, a man, a lion, an ox, and an eagle; and other coincidences are not wanting to complete the links which unite the two degrees. It may be briefly stated that the passage of Zerubbabel and his people is disputed by the enemy at a bridge crossing the river Euphrates; but after a severe contest that valiant Prince overcomes all opposition and arrives at Jerusalem, where he opens a grand Sanhedrim.

The 16°, or "Prince of Jerusalem," continues the allegory, placing before us the trials experienced by the Hebrew Masons while attempting to rebuild the Temple. In this degree we are introduced to King Darius, who ratifies the edict of his famous predecessor, Cyrus, in favour of the Jews, prompted as much by his sense of justice as by his ancient friendship for Zerubbabel. The King gives a great feast, to which the chief princes of his dominion are invited, and we are informed that in the American

degree of "Knight of the Red Cross" a similar ceremony prevails, and that a banquet-table is actually furnished for the benefit of the knights present. In fact, the extraordinary resemblance between the 16° and the American grade obviously suggests a common origin. However, at this festival Darius propounds a question which is variously stated as, "Which is the greatest, the strength of wine, of the King, or of women?" or "What is that which holds the most powerful sway over mortals?" The former is the "Red Cross" version, the latter that of the Ancient and Accepted Rite, and this, we have no hesitation in avowing, we prefer, inasmuch as the answer to the first query travels out of the record. One of the company declares in favour of wine, another of women, whilst a third says that the king is the strongest; but Zerubbabel, divinely inspired, asserts that "Truth is omnipotent—greater than any transitory throne, more enduring than any frail decaying beauty." "Truth is the essence of the Great Architect of the Universe; it is the tie of all treaties, the motive of every good action, the basis of all laws, the seal of sovereign majesty." To this reasoning Darius assents, and confers great rewards on Zerubbabel as the expounder and defender of Truth.

The summary of the first fourteen degrees of the Ancient and Accepted Rite is simply this: They refer to the construction and demolition of the first temple, and the two next grades comprise the history of the second temple. We next come to the Philosophical degrees, which relate to the building of a third temple, "one not made with hands," within the heart and spirit of man. In the 17° we have really the first indication that Masonry is identified with Christianity, according to the teachings of the rite. The "Venerable Master" represents John the Baptist, and all the brethren are termed "Faithful," in allusion to the title applied to his disciples who are supposed to have been Esseneans. The degree is denominated "Knight of the East and West," and the rites observed are very solemn and imposing. It is, however, but fair to observe, that the symbols used are capable of a philosophical as well as a theological interpretation. The candidate is thus addressed by the Lecturer:—"We are about to approach those ancient religions which once ruled the minds of men, and whose ruins encumber the plains of the great Past, as the broken columns of Palmyra and Tadmor lie bleaching on the sands of the desert. They rise before us, those old, strange, mysterious creeds and faiths, shrouded in the mists of antiquity, and stalk dimly and undefinedly along the line that divides time from eternity; and forms of strange, wild, startling beauty mingle in the vast throng of figures, with shapes monstrous, grotesque, and hideous." "At the time when John the Baptist made his appearance in the desert, near the shores of the Red Sea, all the old philosophical and religious systems were approximating to

each other, while the philosophers of Greece, all (except the disciples of Epicurus) more or less Platonicians, seized eagerly upon the beliefs and doctrines of the East. The Jews and Egyptians, before then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans." From this extract it will be readily perceived that the instruction communicated to the neophyte in the 17° is not of a very common-place order. The next degree, the beautiful, the immortal, "Rose Croix" is assuredly the finest of the series. Celebrated under various names by different nations, it has found acceptance more or less in all. Every spurious imitation of the Ancient and Accepted Rite, such as the "Rite of Memphis" adopts the Rose Croix degree as an essential element in its system. Every modification, as for instance, the "French or Modern Rite," retains it as the completion of the mystic allegory. All degrees beyond this are comparatively supererogatory, however interesting they may be as illustrations of the grand design. The novice seeks the lost word, it is found, and this ceremony symbolises perfection or the consummation of Masonry. The language used is exceedingly appropriate, the decorations suggestive, and, when properly rendered, the whole drama is surpassingly grand. The beauties of faith, hope, and charity are finely exemplified, and the glory of the new covenant is forcibly demonstrated. With this, the "culminating point of Masonry," as it is termed in the ritual, we conclude our remarks on the Rite for the present, merely explaining that in furnishing these brief definitions of the "higher degrees" to our readers we do so under the impression that any addition to the general stock of Masonic information, whenever legally communicable, must be acceptable to every lover of the Order. There is much to learn in connection with those little-studied branches of Masonry, and nothing that relates to our legends or traditions can be, to paraphrase the words of the old dramatist, foreign or indifferent to us as Masons. In a future number we will continue our explanations of the remaining degrees of the Rite.

Mulum in Parbo, or Masonic Notes and Queries.

KNIGHTS TEMPLAR.

From the "Encyclopedia Metropolitana" we learn that these knights were much connected with the Masons, and are supposed to have been frequently initiated among the Syrian Fraternity. On the dissolution of the Order in the 14th century, the Provincial Grand Master of Auvergne, Pierre d'Aumont, with two commanders and five knights, fled, disgusted, as Masons to one of the Scottish isles, where they found the Grand Commander, Hamptoncourt, and other members of the Order, and they resolved to preserve the Institution, if possible, although in secret, and adopted many of the forms of the Freemasons to conceal their design. They held a chapter on St John's Day, 1313, when d'Aumont was chosen Grand Master, and in 1361 their seat was removed to Aberdeen, and by degrees the Order spread under the veil of Masonry over a great part of Europe, though its rank and power were at an end.

C. G. FORSYTH.

THE APRON—THE BADGE OF OUR ORDER.

I readily admit that, owing to my desire for brevity, my remarks as to the use of the Apron by Operative Masons of old, "in lodge," may be read so as to imply that I was ignorant of the fact that the ancient "Lodges" were chiefly devoted to labour; and I thank Bros. Hughan and "W. P. B.," for their interesting notes which prove that such was the case. I was, however, previously aware of the fact. What I meant to suggest was, that the White Apron might have been worn in the lodge, after the operative labour of the day was over, and I think that my brief words fairly contain this meaning.

I would respectfully suggest to "W. P. B.," that he has failed to notice that the real point of my argument turns upon the word "white." Even if a "White" Apron were given to be worn, as he supposes, "when engaged at their usual stone-cutting work in their lodge," most assuredly "white" gloves could not have been given for such a purpose; and as the two articles of clothing are evidently associated together, I argue that *both* were equally intended to be worn out of work hours; possibly in processions; possibly, also, "in lodge." For, as "W. P. B." admits that the Masons may have slept in their lodges, why may they not also have held *there* those secret meetings, which we know that they did hold somewhere? And why may they not have rehearsed there some of those "Ancient Charges," and doggrel catechisms, which seem to have existed, at all events, in the fifteenth century.

"W. P. B." must pardon me, if I say that a bald and peremptory negative, such as that which accompanies his first query, is both dangerous and unphilosophical. When direct proof is absent, it is better to seek for, and respectfully to weigh indirect proofs, rather than to make a public assertion of a faith in the negative. With your permission, I will briefly summarise some of the indirect proofs in the present matter.

1. Ancient lodges were "properly tiled." Now, from the analogy of our word "Tiler" (which is undoubtedly an ancient and genuine term), I should conclude this word to mean that the lodge was so built that it could be properly protected from spies and cowans.

2. As "Lupus" has well pointed out, it is a historical fact, that Free Masons did hold secret "chapters or congregations." What more fitting place for such meetings, than a "properly tiled" lodge?

3. "White" Aprons and "white gloves" could not have been intended to be worn at labour. Why may not they have been worn in these "secret chapters?"

4. Certain non-operative brethren were, from time to time, "accepted" into the body of the operative "Free" Guilds. These, though at first only an insignificant minority, were, no doubt, the predecessors of the Speculative Masons of later times.

5. It is possible, not to say probable, that, when these non-operative met their operative brethren, if the latter had any distinguishing mark in the way of clothing, the former would also adopt a somewhat similar badge, in recognition of their common brotherhood.

6. Hence, in the absence of all direct evidence to the contrary, I think it highly probable that Elias Ashmole and his *confreres* did wear aprons, when engaged in the practise of such Masonic ceremonies and rehearsals as were known in their days.

It will be observed that I assume the substantial truth of the extract given by Bro. "Lupus," and myself; which we have evidently copied from a common source, though I cannot now verify that source. I regret that I made an error in copying. It is Vol. xxiv. that is referred to, not No. xxiv., as I inadvertently wrote. Possibly it is the "Freemason's Quarterly Review" that is quoted. I hope some brother will be able to verify the passage, and to consult the original document; for the subject is one of the highest importance. Too much obscurity has been introduced into the already too obscure history of our Craft, by the constant re-copying of unverified assertions; and I therefore notice with pleasure that both Bro. "Lupus" and my-

self originally gave the quotation subject to a caution as to its origin and genuineness. The true historian must be slow to believe, *but slow also to reject.*

Bro. Hughan's kindly recognition saves me the necessity of appending a line of numbers and initials to my signature, in order to convince "W. P. B." that I really am a brother.

P. H. NEWNHAM.

Perhaps the following extract from Bro. Oliver's "Historical Landmarks of Freemasonry," respecting aprons may not be out of place (vol. i., p. 169). The ancient symbolical dress of a Master Mason was a yellow jacket and blue breeches, alluding to the brass compasses with steel points which were assigned to the Master or Grand Master as the Governor of the Craft. But the real dress was a plain black coat and breeches, with white waistcoat, stockings, apron, and gloves. The officers of a lodge were allowed the privilege of lining their aprons with white satin, and their jewels were pendant from a white ribbon (page 313). This badge (a white leather apron,) amongst the primitive Masons received a characteristic distinction from its peculiar colour and material, and was, indeed, an unequivocal mark of superior dignity. The investiture of the apron formed an essential part of the ceremony of initiation, and was attended with rites equally significant and impressive. With the Essenian Masons it was accomplished by a process bearing a similar tendency, and accompanied by illustrations not less imposing and satisfactory to the newly-initiated Inquirer. He was clothed in a long *white* robe which reached to the ground, bordered with a fringe of blue ribbon to incite personal holiness, and fastened tightly round the waist with a girdle to separate the upper from the lower and more impure parts of the body. With feet bare and head uncovered, the candidate was considered a personification of humility, and the fear of God.

CHAS. G. FORSYTH.

THE TEMPLARS AND THE CRAFT.

More than one Templar's diploma has been already printed in your columns, and as these old documents tend to throw much light upon the position of the Order at various dates, I trouble you with a copy of one which may be seen amongst a few miscellaneous documents preserved in the museum at Bangor. It is of interest, as aiding our proof that the Templars held their meetings under the sanction of Craft lodges:—

In the name of the Father, Son, and Holy Ghost,

We the Grand Master and Brethren of the Honorable and Magnanimous Assembly of Knights Templars as also Knights of Jerusalem, now commonly called Knights of Malta, under the sanction of Lodge No. 44 on the Registry of England in Camp assembled do hereby certify that the bearer our true well beloved and trusted Brother Sir Charles Wallwork was after due Examination and being found worthy, Dubb'd Knight of this most Honorable Order, he having proved a trusty and valiant champion of JESUS CHRIST, and having with honour and fortitude supported the amazing Tryals of Skill attending the same, and as such we recommend him to all the Enlightened Brethren of (L.S.) the said Order on the Face of the Globe.

Given under our Hands and Seal of our Grand Charter, No. 44, in Nottingham this 30th day of January in the year of our Constitution and of M—y 5806.

JOHN GRIMSON, Captm.-Genl.
THOS. ADICOTT, G.W.
EDWD. ADICOTT, High Priest.

The Lodge No. 44 (Athol Constitution) met at the Milton's Head Inn, and at the Union of 1813 became No. 63.

A similar diploma is printed in the R.W. Bro. Kelly's interesting "History of Freemasonry in the Province of Leicester and Rutland," p. 68. In this latter instance the diploma is dated 8th May, 1822, and the encampment is held under the sanction of Lodge 66. It will be observed that this diploma is dated nine years after the Union, and it is therefore a question of some interest whether the interpretation (at that time) of the Articles of Union permitted the rites of the Templars; and, consequently, whether their present exclusion is the result of a modern and more arbitrary reading of the Masonic law? The Lodge No 66 (before the Union, No. 47) was held at the Barley Sheaf, Hinckley, Leices-

tershire, and is possibly the same lodge as now held at the Plough Inn, and called "Knights of Malta." If the old books of these lodges are in existence, they may, perhaps, afford valuable information.

LUPUS.

"E. T. T., 1167," AND THE RECORDS OF THE WARKWORTH AND ALNWICKE LODGE.

I beg to thank Bro. W. J. Hughan for his fraternal letter in last week's FREEMASON, and to reply as under:—

(a) The date when these records *commence* and *end* in the *first* volume preserved?

Sept. 29, 1701.

(b) How many volumes are there before 1717?

I have only seen the one in my possession.

(c) The dates of commencement and end of each such volume?

Sept. 29th, 1701, and Dec. 23rd, 1757.

(d) Whether there is any reference to Masonic *degrees* in the minutes of the period mentioned?

No, I think not.

(e) Will he kindly notice and copy exactly any differences before and after A.D. 1717 which may be apparent in such records, and inform us of the same?

I should prefer that Bro. Hughan should *himself* examine the records, and give the Craft his valuable opinion thereon. I shall gladly transmit them to any address he may be pleased to send me, or through the editor of THE FREEMASON.

E. T. T., 1167.

LODGE OF BENEVOLENCE.

The General Committee of the Grand Lodge, and afterwards the Lodge of Benevolence, was held on Wednesday, the 23rd inst., at the Board Room, Freemasons' Hall, Bro. Conrad C. Dumas, A.G.D.C., in the chair. There were present Bros. J. Hervey, G.S.; J. Savage, P.G.D.; B. Baker, G.D.; J. Nunn, P.G.S.B.; J. Smith, P.G.P.; W. Ough, P.G.P.; J. Brett, G.P.; J. Coutts, A.G.P.; H. G. Buss, R. Wentworth Little, C. Hudson, F. Walters, S. Gale, C. A. Cottebrune, J. R. Skeen, Foxall, Weaver, H. Garrod, W. Smith, C.E., Hemsworth, Rosenthal, W. Mann, E. Clarke, Raynham W. Stewart, J. Truelove, J. Percival, Wilson, Smith, Vorley, Hyde, and others.

Twenty-five applications were made for relief—one had £50; one, £40; one, £30; four, £20; two, £15; and twelve £10, voted to them. Two were dismissed, and the others deferred until next meeting.

The sum of £350 was voted away to relieve the distressed at this meeting.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of the above institution assembled on Thursday afternoon in the Board Room, Freemasons' Hall. Bro. Benj. Head, V.P., presided. Among the other brethren who attended were Bros. Raynham W. Stewart, George Cox, James R. Sheen, A. H. Tattershall, Richard Spencer, E. Spooner, J. A. Rucker, W. Farnfield, S. Noble, James Terry, S. Rosenthal, Thos. W. White, Robert Kenyon, James Horwood, John White, H. Massey, and E. H. Patten (Secretary).

One candidate's name was rejected in accordance with one of the rules of the institution, her father not being in worse circumstances now than when he joined the Order. One child's name was added to the list of eligible candidates.

Bro. Raynham W. Stewart moved that the salary of Bro. Patten's clerk be increased to £100 a year, on the ground that the business of the institution had so much increased as to require the whole time and attention of an assistant. He showed that the services of a clerk for a few hours in the week were sufficient to perform all the work some years back, but that now it required entire devotion to the duties of the office to discharge them satisfactorily.

Bro. James Horwood seconded the motion.

It appearing, however, that the present clerk in the office of the Institution is only a temporary clerk, Bro. Raynham W. Stewart moved, that he be appointed permanent clerk, and spoke in high terms of his ability, steadiness and courtesy, an opinion in which all the committee concurred.

Bro. S. Rosenthal seconded the motion, which was then put and carried.

The motion for increasing the salary to £100 was also put and carried.

Bro. Patten said that both motions were very satisfactory to him, as a more efficient clerk than the one appointed he had never met with.

The committee then adjourned.

The following communications arrived too late for insertion this week:—"Suggestions on the Granting of Masonic Relief," "In Memoriam;" reports of Lodges 169, 185, 475, 700, 862 and 975; Chapters, 139 and 1051; Instruction, 180.

Obituary.

BRO. JOHN UDALL, P.J.G.D.

We deeply regret having to announce the decease of this well-known and estimable brother, who died on the 21st inst. Bro. Udall's career in connection with the Craft commenced on the 7th February, 1836, when he was initiated in the Westminster and Keystone Lodge, No. 10, in which lodge he also served the office of Master. He was exalted on the 19th January, 1838, in the Chapter of Fidelity, No. 3, and became M.E.Z. in due course. Bro. Udall's Masonic exertions were fittingly rewarded at a comparatively early period by the Grand Master, who appointed him Junior Grand Deacon in April, 1849, and subsequently Second Assistant Sojourner of the Supreme Grand Chapter at the meeting in May following. Our deceased brother was likewise an active Knight Templar, a Mark Master, and had attained the rank of S.P.R.S., 32°, in the Ancient and Accepted Rite. But it is more especially in connection with his untiring efforts to promote the Masonic charities that Bro. Udall's name will be long and fondly remembered. Year after year he worked on in conjunction with other kindred spirits to place the great Masonic institutions on a permanent footing of usefulness; and although it is now the fashion in some quarters to decry the services rendered and the results achieved by the members of our charity committees, those services, we feel convinced, will nevertheless continue to be cheerfully given by men of the Udall stamp. It is almost needless to add that the deceased was a Vice-President of all the institutions, as well as a most active and useful member of the various boards and committees of the Order, and his loss is, consequently, one which will be felt and mourned by a very large circle of friends and acquaintances. Bro. Udall, we are informed, was in the 71st year of his age, and his health had been for some time past declining, although a fatal termination was not expected so soon.

BRO. DR. JOHN STAPLES KEDDELL.

Our Brother John Staples Keddell, M.D., F.R.C.S., of Sheerness, one of the oldest and best-known among the Masonic brethren of the Province of Kent, has just passed to his rest, after a most active and useful life, at the ripe age of seventy-two. In the belief that a brief memoir of so marked and deserving a brother would be read by the Craft generally with some interest, we publish the following particulars, which have been supplied by one who was well acquainted with him. Dr. Keddell was born in the Old Garrison, at Sheerness, at the close of the eighteenth century, about the time of the far-famed "Mutiny at the Nore." His father, Ambrose Keddell, held a responsible appointment in Sheerness dockyard, and, at a suitable age, the subject of our notice was articled to the, to him not very congenial, profession of medicine. Despite his disinclination for his profession, he, to use his own words, "stuck to it, and made the best of it," and he continued to follow it until almost the time of his death. He was for years an active member of the Sheerness Improvement Commission, and by his far-seeing intelligence, coupled with an unyielding determination in anything he believed to be for the good of the locality in which he lived, he was the cause of many local improvements. When the powers of the Public Health Act were applied to the extensive parish of Minster, in the Isle of Sheppy (in which Sheerness is situate), Dr. Keddell was one of the most active promoters of that measure of social progress; in fact, throughout his long life he never omitted an opportunity of giving his aid to any proposition or endeavour to enhance the progress of his native town, either socially, commercially, or scientifically. His unceasing efforts, too, in the cause of education were of infinite benefit to successive generations of his fellow-townsmen, many of whom are not slow to give audible expression to their feelings of gratitude and obligation to "the Doctor," as he was generally termed when spoken of in almost all classes of

society. He was, nearly from its commencement, the Secretary of the National School Committee of Sheerness, and year after year he quietly and unobtrusively worked on in the cause, because he fully recognised the value and importance of popular education. As Secretary of the Isle of Sheppy Agricultural Association, Dr. Keddell was well-known for his untiring perseverance in recommending the adoption of each succeeding modern improvement in the cultivation of the soil; and his name in connection with this society alone, is known and appreciated throughout the whole county of Kent. His charities were extensive—far too extensive for his means, for, now that he is taking his rest, it can be truthfully said of him, "By charity he impoverished himself." He was one of those—few, alas! now to be found—who

Do good by stealth,
And blush to find it fame.

But it was in the Masonic Order that Dr. Keddell's widest circle of intimate friends were to be found. He was initiated in the Adam's Lodge, 158, Sheerness, in the year 1834, and from that period there was seen in him a thorough and devout reverence for the grand principles of the Order, which he was never tired of inculcating. His addresses were regarded as models and masterpieces among the Craft; in fact, he had throughout distinguished himself as one of the most efficient brethren in the province of Kent. In addition to having been elected on four several occasions as W.M. of his mother lodge, he has assisted in the formation of others, and presided over their councils. As an Installing Master he was not to be surpassed, and many Masons are now living who can affirm that to him they are indebted for the knowledge of everything that is good in the Craft. In addition to the elevated and important positions he held in Craft Masonry, Bro. Keddell has been the Presiding Officer on several occasions in the Mark Masters' lodge at Sheerness and other places, and was P.A.G.D.C. of the Grand Lodge of Mark Masters. He had also been elevated to the sublime position of Z. in the Royal Arch Chapter of England on several occasions, both at the Adam's Chapter, 158, Sheerness, and the Royal Kent Chapter of Antiquity, No. 20, Chatham. He was also installed a Knight Templar, and was a member of several Orders of Chivalry to the 31st degree.

It was not to be expected that the remains of so marked and deserving a brother in Freemasonry would be permitted to be consigned to their last resting-place without the distinguished ceremonies observed by the Ancient Craft on all solemn occasions. The brethren of Adam's Lodge, 158, aware that upon them would devolve the, in more than one sense, unwelcome duty of principally arranging for the Masonic observances, at once made it known that it was their intention to cause the rites of the Craft to be followed out in the fullest possible manner, permission for which was readily accorded by the G.M. of the province of Kent. The brethren of the De Shurland Lodge, 1089, also determined to assist on the sad occasion; indeed, it might be truly said that the brethren for miles around Sheerness displayed an earnest desire to be present at the funeral. The deceased brother, when he became aware of the awful change he was about to undergo, and which he prepared for in the most cheerful and resigned manner, expressed a wish that his remains should be interred in the retired and rural churchyard of Iwade, about seven miles from Sheerness, and it is needless to add that his wish was acceded to in every particular. The procession was formed from the late residence of the deceased, and consisted of the brethren of De Shurland Lodge, 1089 (Bro. Morris W. West, W.M.), and about twenty-six officers and brethren, together with several brethren of other lodges, who took the lead in the procession, and were followed by the officers and brethren of the parent lodge of the deceased, Adam's Lodge, 158 (Bro. Bagshaw W.M.), to the number of about forty-eight, who immediately preceded the body through High-street, which was crowded with spectators, most of the shops *en route* being closed. In this order the procession was conducted as far as the

Halfway Houses on foot, when the members of the lodges and many of the neighbours of our late brother availed themselves of several vans and carriages, in which they were conveyed to the vicinity of the church at Iwade, where the procession was re-formed. The brethren of the St. Michael's Lodge, 1273 (Bro. the Rev. J. Grabham, W.M.), about forty in number, who had arrived from Sittingbourne to join the mournful ceremony, led the van, and proceeded to the church, where the Rev. Bro. Grabham, P.G. Asst. Chap., at the particular request of Dr. Keddell, expressed some time before his death, most fervently performed the burial ceremony according to the rites of the Church of England, after which the rev. brother delivered the following address to the brethren:—

"Thus far, brethren, we have brought our brother—we have come to the end of the burial rites of the Church of which he was a member not slightly attached; and I now ask you to bear with me a few moments before we drop the sprig, and pay our last act of respect to the departed. There are many here present who have known him longer than I have, but I believe there are few who have known him better. It was my lot to make his acquaintance before that, in my own expression, 'I saw the light,' and I well remember how our friendship was cemented when John Staples Keddell found that I could give him the right hand of brotherhood. I speak as I myself have found him, and I am sure that my words will call forth an echo in the hearts of many here. The little that I have learned of the letter, and better still, the spirit of Masonry, had been woefully scanty but for his encouragement and assistance. A bright Mason himself, it was his happiness to do his best to render others also such; and never did his countenance change, never did his face cloud over as he learned my errand, that I sought a master of whom I could receive instruction. And I feel that, could he speak from the gloom that shrouds him from our eyes, he would tell us something in this way. We are not assembled here to exalt his virtues and cry up his good qualities—not assembled here to make him equal to our two great parallels, or the many bright examples quoted in the Sacred Volume for our example—but we are to let him live in our affections and memories as a man who tried to make the Institution a reality, who tried to recommend it to others, not by words, but by his daily life. Few of us there are who do not know his value, far and wide is his name a familiar one, as of a brother who was always ready to help when help was wanted, whether by a lodge or an individual member. Among his latest acts, discontinued only by reason of his illness, was the regular superintendence of a new lodge, when its chosen head was laid by with sickness; and, when I tell you that head was myself, I need not say that I shall not soon forget him who now lies low at our feet, and I can surely say, brethren, neither will you. We have laid him in the grave, and there must we leave him, and we may believe that he is in safe keeping. I had it from himself that in life he had lifted his eyes to the bright morning star above, and had found the glance to bring him peace and salvation. He knew that in death he could say: 'Thou also shalt light my candle. The Lord my God shall make my darkness to be light.' And he has entered on his long sleep in a firm, though humble, confidence that in due time he will arise from the tomb of transgression to shine as the stars for ever."

The church and also the churchyard were crowded with spectators, and amongst the sad throng not a few evinced their esteem and respect for our deceased brother by tears.

In addition to the brethren of the lodges already named, the following lodges were represented:—Royal Lodge of Antiquity, No. 20, Chatham: Bro. Owen J. Carter, W.M., and several brethren; Lodge of Harmony, No. 133, Faversham: Bro. Griggs, W.M., and several brethren; Lodge of Benevolence, No. 184: Bro. Redman, W.M., and several brethren; the Gundolph Lodge, No. 1050, Rochester: Bro. Fry, W.M., and several brethren; and the Pentangle Lodge, No. 1174, Chatham, by Bros. Dr. Seabrook, P.M., and Dr. Ely.

The Prov. Grand Lodge of Kent, of which the deceased Bro. Keddell was P.P.S.G.W., was represented by Bros Isaac Townsend (158), who was initiated in 1815, was W.M. of Adam's Lodge in 1834 (the year in which Dr. Keddell was initiated), P.Z. in 1842, and P.P.G. Supt. of Wks. and P.P.G.D. in 1853; Samuel Townsend P.M., P.Z. 158, P.P.G.S.D.; John George Green, P.M., P.Z. 158, P.P.G.J.D.; C. B. Shrubsole, P.M. 1089, P.P.G. Supt. of Wks.;

H. Bathurst, P.M. 133, P.P.G. Reg. ; J. Sharp, P.M. 1273, P.P.G. Dir. of Cer. ; Owen Carter, W.M. 20, P.S.G.D. ; W. Redman, W.M. 184, P.G. Sec. ; E. Mudd, P.M., P.P. Dir. of Cer. ; J. R. McDonald, P.M. 1089, P.G. Dir. of Cer. ; W. Fry, W.M. 1050, P.P.G.S. ; Dr. Seabrook, P.M. 185, 1174, P.P.G.S. ; — Turtle, P.M. 184, P.G.A.D.C. ; W. H. Moore, P.M. 20, P.P.D. of Kent.

REQUIESCAT IN PACE.

Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Is it competent for a man who is and has been totally blind from his birth, to be made a Freemason ?

I am led to believe there is a case on record where one was made in a lodge not a hundred miles from Thornhill.

I also understand that the same lodge gives the various degrees to men who have been "black-balled" by our brethren in England. If such is the case, is it any wonder that "Scottish Masonry" is looked down upon by our English brethren ?

As this information was gathered when I was in the North-West of England (where they complain bitterly about said doings) perhaps some brother who knows more of the particulars, can give a fuller account and satisfy them on this subject.

I am, Sir and Brother, yours fraternally,
Glasgow. JUSTITIA.

"THE STATUS OF D. PROV. G. MASTERS."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your excellent and timely article on the above subject will receive the warm support and approval of most of the Fraternity who are conversant with the general zeal and attention paid to Masonry by the Deputy Provincial Grand Masters throughout England. It seems to me that such officers should be allowed to take rank, out of their Province, after Grand Deacons. As it is now, their position is forfeited directly they leave their province, although, paradoxically, they are permitted to wear their Provincial clothing anywhere in Craft meetings.

I fancy you are not quite correct in stating that "In Scotland and other Masonic jurisdictions, the Provincial Grand Masters even are not appointed by the chief ruler of the Craft, but are elected by the local bodies." From this it may be thought that Provincial Grand Lodges may elect their Provincial Grand Masters in Scotland, but in reality the members of the Grand Lodge do so. Under the Grand Lodge of Ireland it is the prerogative of the Grand Master to appoint the Prov. G. Masters.

I remain, dear Sir and Brother,
Yours fraternally,
W. JAMES HUGHAN,
Prov. G. Sec. Cornwall.
Truro, Cornwall, Nov. 19, 1870.

THE PURPLE v. WEST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the letters upon the above subject published in your excellent paper. Your first correspondent on the subject, "M.M." makes a mistake when he says that Bro. Ibbs, (Hobbs he calls him,) Laidlaw and Pickering were re-elected, as they were only appointed to their respective offices, which they now hold, at the meeting in October. Perhaps he thinks that having served the office of Steward for a period of twelve months, is quite sufficient honour for a brother, but it is not the hope of reward that at all times sweetens labour, and when a brother serves the office of Steward for a period of three years (or as I believe, Bro. Pickering did for four,) is he not fairly entitled to go higher up, and be appointed to an office which will confer Past Grand rank upon him which the office of Steward does not do.

Another correspondent "P.M. and P.Z." complains, that "Bro. Dr. Moore has paid more for his Masonic honours than any half a dozen Liverpool brethren, and now he is shelved."

Really, Mr. Editor, I cannot see how he is shelved ; he has retired with past rank, and if, as "P.M. and P.Z." appears to think, he ought to have held his office longer, how is the reform he so loudly calls for to be accomplished ? I think it can only be done by brethren who have attained to an office which will confer Past rank upon them retiring.

There is one thing which I fancy has caused all the dissatisfaction which there is in this provinces and that is, the Prov. Grand Master and his officers seldom, if ever, visit a lodge in the province. In this particular, West and East Lancashire are very different, as I have frequently heard of brethren

going over to Manchester and other places in East Lancashire, and meeting with their very excellent Deputy P.G.M. and other officers, who not only give them their countenance, but assist them in their work. This I think goes a very great way towards preserving that love and harmony which should always characterise Masonic meetings.

Yours fraternally,
ANOTHER P.Z.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is evident that the Province of West Lancashire is too large to allow of every lodge getting a share of the Purple, at least on the principle it is at present distributed. I would therefore suggest that the Ulverston and Barrow Lodges (see "P.M., P.Z.'s letter in your last issue) should be attached to the Province of Cumberland and Westmorland, they still retaining any votes they may have in the W.L. Masonic Educational Fund. If this is not practicable, divide the province the same as the Parliamentary division, and as the Hon. F. A. Stanley, Prov. G.S.W., represents the Northern division in Parliament, no one could be better qualified to act as the first Prov. G.M.

Yours fraternally,
G. B. E.

Masonic Miscellanea.

ON Thursday next, the 1st December, the ceremony of Installation of the Three Principals will be rehearsed at the R.A. Chapter of Improvement, at 7.

A GRAND Conclave of Knights Templar, &c., will be held at Freemasons' Tavern, on Friday, Dec. 9th, at 3 p.m. (See advertisement on front page.)

THE Fifteen Sections will be worked in the Confidence Lodge of Instruction, held at Bro. Foster's Railway Tavern, London-street, on Wednesday, 7th Dec., at 7 o'clock. Bro. Austin will occupy the chair.

OVER £1200 have been collected in Bombay for the Society in Aid of the Sick and Wounded. The Masonic subscription originated by the heads of Masonry in the district—viz., Bros. Hon. J. Gibbs, G. S. Judge, J. Percy Leith, and M. Cursetjee—has realized £100.

WE are requested to state that the Royal Union Lodge of Instruction, No. 382, (late at Bro. Claisen's, Haymarket), is now held at Bro. Duddey's the Horse and Groom Tavern, Winsley-street, opposite the Pantheon, Oxford-street, on Wednesday evenings at 8 o'clock. Bro. Thos. A. Adams, P.G.P., Preceptor.

A LODGE of Instruction of the Mark Degree is held at the Lyceum Tavern, No. 354, Strand (four doors west of Wellington-street), under the sanction of the Kent Lodge of Mark Masters, every Monday evening, at half-past seven, during the months of October, November, December, January, February, March, April, and May—Charles Swan, Preceptor.

THE Southwark Masonic Charitable Association, held at the Bridge House Hotel, London-Bridge, is founded to obtain for its members a Life Governorship in one of the Royal Masonic Charitable Institutions. Subscriptions are one shilling per week, payable on or before the last Tuesday in each month, and when the sum of ten guineas is in the Treasurer's hands, a chance for a Life Governorship drawn for by the members. Any lady or gentlemen may be proposed as a member, but members of the Craft only will have a vote in the management. All information may be obtained on application to Bro. M. E. Loevenstark, Secretary *pro tem.*, 1, Devereux-court, Essex-street, Strand, W.C. The first ballot will take place on the last Tuesday in January 1871.

THE next meeting of the Macdonald M.M. Lodge, No. 104, will take place on the 10th December, at the Head Quarters of the First Surrey Volunteers, Camberwell New-road. On this occasion, Bro. James Stevens, G.J.O., W.M., will be honoured with a visit from the Rev. G. R. Portal, M.A., Grand Master of this degree in England, whom all the members of the Keystone Lodge and a large company of celebrated Mark Masters have been invited to meet. Bros. Colonel Burdett and John Hervey, among others, have accepted invitations, and a meeting worthy of the occasion may be anticipated. There are seven candidates for advancement that evening, and the brethren are requested to be punctual in their attendance at the hour (six p.m.) for which the lodge is summoned. A Lodge of Instruction will be held at five, to instruct the brethren in some alterations which have been made in the ritual, and to receive the G.M. with due honours.

CONSECRATION of the EMBLEMATIC LODGE, No. 1321.

This new lodge was consecrated at the Tulse Hill Hotel, Tulse Hill, on Thursday, the 17th inst., by Bro. R. Wentworth Little, P.M., Prov. G. Sec. Middlesex, in the presence of a goodly number of brethren. In the performance of this important ceremony Bro. Little had the advantage of the assistance of two of the most able and distinguished workers in the Craft, namely, the V.W. Bro. John Hervey, G. Sec., and Thomas Fenn, P.G.A.D.C.

Precisely at the time appointed the brethren entered the lodge-room in procession, marshalled by W. Bro. W. B. Heath, P.M., P. Prov. S.G.W. Herts, who acted as D.C., while solemn music was played by Bro. C. Herring, P.M. 382. The Presiding Officer having nominated Bros. Hervey and Fenn as Wardens, and Bro. H. G. Buss, P.M., Prov. G. Treas. Middlesex, as I.G., the lodge was opened in the three degrees, and the Consecrating Master addressed the brethren on the object of the meeting, and then commenced the ceremony with an appropriate prayer.

After the usual preliminaries, Bro. Little then delivered the following oration:—Brethren, the occasion upon which we meet together this day is, I conceive, interesting not only to ourselves as Masons individually, but to the Craft at large, inasmuch as it denotes the continued prosperity of our venerable Order, which, like the famous Indian tree, perpetually renews itself in scions as vigorous and flourishing as the parent stem. It is, to myself, a source of peculiar gratification to have been called upon to officiate at so important a ceremony as the consecration of the Emblematic Lodge. More especially, as I feel convinced that its founders are brethren eminently qualified to fill the high offices to which they have been appointed by the M.W. Grand Master. They are all, I am persuaded, actuated by a sincere desire to acquire Masonic knowledge, and to devote their time and talent to the advancement and development of Freemasonry. And here I would observe, brethren, that the study of our mysteries is no mere pastime for the idle ; on the contrary, it is a pursuit which challenges the utmost grasp of intellect, and employs the finest faculties of the human soul. It is also well known that there are many votaries of literature, science, and art enrolled in the ranks of our Fraternity—men of whom a great writer justly speaks when he describes them as "a perpetual priesthood, standing forth, generation after generation, as the dispensers and living types of God's everlasting wisdom." To such enlightened minds Freemasonry unveils a universe of thought—to them it is a keen delight to trace and to interpret those grand and solemn truths that were dimly shadowed forth in the mystic rites of the ancient world. Looking back through the mists of ages, they behold in the white-robed Essenians a kindred race, and are familiar with the symbolic teachings of the great philosophers of old. Amidst the obscurity and darkness of occult ceremonies, they discern faint gleams of the true light in which we now rejoice. In every land they find tokens innumerable graven by the hands of skilful Masons on the walls of ruined fanes and temples. They establish the affinity of our Order with the Society of Dionysian Artificers, with the disciples of Pythagoras, with the College of Architects at Rome, and with the operative associations of the Middle Ages. They demonstrate clearly that the ethics of Freemasonry were known and taught by the wisest sages of Greece, whose names are still revered and honoured by the nations. They prove that our Order, though often persecuted and often derided, has never faltered or failed in its sublime career, although even the mightiest empires have been compelled to succumb to the hand of conquest or of time. I would therefore ask what nobler exercise of the mental faculties can be found than a calm and earnest pursuit of Masonic knowledge—thus gleaning and gathering in our onward path the rich treasures of wisdom which it reveals to our view ? But it is not merely to the intellectual pleasure to be derived from the study of Freemasonry that I would desire to direct your attention. Our institution possesses other and more practical claims to our sympathy and support. It is founded on principles that are an honour to human nature ; it bids us hasten to the rescue of the young and helpless from the snares of poverty and ignorance ; it calls upon us to ameliorate the sad condition of those who, in the decline of life, require our consolation and assistance. I am proud to add that English Freemasons have ever been distinguished, not only for their zeal in promoting the welfare of the Order, but also for their large-hearted benevolence and diffusive charity. The best answer that can be given to the cavils and sneers of the unenlightened world, is to point to those excellent institutions which have been raised for the nurture of the young and the shelter of the old. More than eighty years have passed away since the Masonic School for Female Children was founded, and who can esti-

mate the good it has achieved? The Boys' School was established about ten years later, and the crowning of our charitable undertakings was effected by the erection of a suitable retreat for those who, having borne the heat and burden of the day, desire to end their lives in blissful peace. It is our duty, brethren, to prove to the world that Freemasonry is something more than a name—that its principles are pure, and its designs praiseworthy—and the clearest and most logical way to convince the sceptic or the scorner is by a steady and consistent practice of the benevolent precepts of the Order. Freemasonry will then not only present to the mind of the philosopher an organised system of peculiar knowledge unfolded in ceremonies known only to the initiated, but to mankind in general it will appear as a beneficent institution, teaching morality, and visibly bearing the fruits of charity and goodwill. May the lodge which we inaugurate this day prove a conspicuous example of all the virtues that adorn the Masonic character; may it convey to distant posterity the "Emblematic" lessons that have been handed down from our forefathers; may it ever be the shrine of intellect and the temple of thought, the home of peace and the abode of joy; established on the equal base of truth, and supported by the pillars of brotherly affection, may it remain as an imperishable memorial of its founders, growing year by year in prosperity and happiness, and shining brighter and brighter in the glorious firmament of Masonic light.

The lodge was then impressively dedicated and consecrated according to ancient custom, and the ceremony concluded with the patriarchal benediction.

Bro. Heath then took the chair, and installed Bro. George Frederick Swan as the first Master, rendering the work of this important rite in a thoroughly masterly manner. The officers were then invested, Bros. W. H. Brearey and T. Laxton being the Wardens, W. Harvey, S.D.; and W. Abbott, J.D.

Bro. Heath then fluently delivered the first two addresses, the last being also excellently well given by Bro. Fenn.

Votes of thanks were heartily passed to the consecrating officer, the Grand Secretary, and Bros. Fenn and Herring for their kind services during the inauguration.

The compliment of honorary membership was also awarded to Bros. Hervey and Little, and a similar honour, we are informed, awaits Bro. Fenn at the next meeting of the lodge.

After numerous propositions for joining and initiation were received, the lodge was closed, and the brethren sat down to a banquet which comprised every delicacy. It is unnecessary to dwell upon this part of the evening's enjoyment, further than to say that the whole of the arrangements reflected infinite credit upon Bro. Heath and the other founders of the lodge. After the cloth was cleared, toast, speech, and song followed in rapid succession, and the utmost harmony prevailed till the Tyler, like a phantom unbidden to the feast, mercifully dispersed the joyous company in the way known to all "ye merry Masons." Among the brethren present were, Bros. Dr. Wright, P. Prov. G.D. Kent; Plummer T. Brearey, P.G. Steward; B. P. Todd, P.M. 27; F. Walters, P.M. 73; T. R. Darke, 1275; J. H. Gaball, 382; and F. Hayward.

SCOTLAND.

THE CRAFT.

GLASGOW.—The annual meeting of the Thistle and Rose Lodge, No. 73, Glasgow, for the nomination of officers was held on Tuesday, the 15th inst., Bro. T. Stewart, W.M., in the chair of K.S. There was a very full attendance of the members. The W.M. was earnestly requested to allow himself to be re-elected, but most firmly declined that honour, he having sat two years as W.M. with credit to himself, and profit to the lodge. The Secretary resigned his office in consequence of his having to leave Glasgow. The following brethren who had been unanimously recommended for office by the committee of office-bearers for election, were elected, viz., Bros. G. McDonald, W.M.; J. McFive, S.W.; W. Donaldson, J.W.; P. Thompson, Treas.; W. Armfield, Sec.; Rev. W. McKays, Chaplain; W. McLeod, S.D.; J. Duncan, J.D.; T. Robertson, Standard-Bearer; J. Henderson, 1st Steward; J. McKaye, I.G.; J. Jamieson, Tyler; J. Waugh, G. W. Wheeler, and P. Ramsay, Auditors.

The annual meeting of Thistle Lodge, No. 87, was held in the Lodge Room, Croy-place, Glasgow, on the evening of Wednesday, the 16th inst., under the presidency of the R.W.M. There was a large attendance of brethren, and the following officers were elected to serve during the ensuing year, viz., Bros. John Fraser, R.W.M., was unanimously re-elected; John Miller, D.M.; John Reid, S.M.; Jas. V. Henderson, S.W.; James Mc'Nee, J.W.; Laurence Murray, Chaplain; John Dobbie, Treas.; Thos. Hart, Sec.; John Renfrew, S.D.; A. L. Jeffrey, J.D.; Andrew Miller, S.S.; P. Mc'Cos, J.S.; Reddie Currie, S.S.B.; Samuel J. Fulton, J.S.B.; C. K. Jenkins, I.G.; Thos. Cowan, O.G.; and Samuel Mc'Phee, P.G.S.

After the election, Bro. Gillies, P.G.S.B., performed the ceremony of installing and investing the officers in a very impressive manner.

RUTHERGLEN.—The Lodge Royal Arch, No. 116, in commemoration of having completed its hundredth year some months ago, resolved to procure a new flag, which was unfurled on Tuesday evening last week. The brethren of the lodge resident in Glasgow assembled in large numbers at Bro. Kirkwood's, Govan-street, whence they marched in torchlight procession here, headed by the Thistle Brass Band, where a large number of the brethren received them in due Masonic custom. After promenading the various streets here, which caused a great stir among the inhabitants, the brethren adjourned to their lodge-room, where, under the presidency of Bro. Robertson, R.W.M., a pleasant evening was spent.

CANADA.

The Grand Lodge of the Province of Quebec has been fraternally recognised by the twelve (12) following Grand bodies:—

1. District of Columbia.
2. Maine.
3. New Hampshire.
4. Iowa.
5. Wisconsin.
6. Texas.
7. Nebraska.
8. Nova Scotia.
9. Nevada.
10. Kansas.
11. Illinois.
12. Ohio.

A lodge named "Des Cœur-Unis," under the Grand Lodge of Quebec, has been started in Montreal, to be worked in the French language. It held its first communication at the British Masonic Chambers. There was quite a large attendance, and the lodge bids fair to be one of the most successful and popular in the city.

At the last regular communication of the Dalhousie Lodge, No. 571, E.R., held at their rooms in the city of Ottawa, Canada, an old and much respected member was made the recipient of an expression of the esteem in which he is held by the brethren. The following address and reply fully explain the circumstances:—

To N. S. Blasdel, Esq., Treasurer, Dalhousie Lodge, Ottawa.

Ottawa, 1st Nov., A.D. 1870.
Dear Sir and Brother,—The Worshipful Master, Wardens, and brethren of Dalhousie Lodge, No. 571, E.R., Free and Accepted Masons, in open lodge assembled, desire to bear testimony to the valuable service rendered by you as Treasurer for the last fifteen years; at the same time they consider it a pleasant duty to be able to acknowledge your faithful attention upon all occasions to the duties of the lodge during the long period that you have been in communication therewith. Your correct deportment and fraternal disposition have won for you, not only as a Mason, but as a man, the respect and esteem of all the brethren who have been connected with the lodge since you joined it in 1851; and by your connection with this Order, you have materially aided in keep up Masonry to that high standard of moral development that should characterise its members all the world over.

In appreciation of your valuable services in the important office of Treasurer, the lodge unanimously resolve to present you with the accompanying Treasurer's jewel, which, in its name, I have now much pleasure in investing you with, and fervently pray that the Great Architect of the Universe may long spare you in health and strength to wear it, and enable you to continue in the performance of those duties to this lodge and to society in general that your rectitude so eminently qualifies you for.

Signed on behalf of the lodge,

W. HAY, W. Master.

To this Bro. Blasdel made the following reply:—
To the W.M., Wardens, and Brethren of the Dalhousie Lodge.

The kind address with which you have honoured me, and the approval of my conduct which you have been pleased to express, are more than compensation for any services I could have rendered the lodge.

Believe me, brethren, that this beautifully prepared address and magnificent jewel will be highly valued by me while I live, and that warmly as I have been attached to the Craft in general, and my mother lodge in particular, this will be another tie binding me still closer to Dalhousie Lodge, which may the G.A.O.T.U. long prosper.

N. S. BLASDELL.

The jewel is one of the most beautiful specimens of numismatic art ever constructed in this city. On the obverse is the emblematic key, raised in gold, on a radiated blue crystal, encircled with the following inscription:—"Dalhousie Lodge, No. 571, E. R. F. & A. M., Ottawa, Ontario." On the reverse side is the following:—"Presented to Bro. N. S. Blasdel, by Dalhousie Lodge, No. 571, E. R. F. & A. M., as a recognition of his valuable services as Treasurer for the last 15 years. Ottawa, November, A.L. 1570."

EGYPT.

LODGE OF SORROW HELD AT CAIRO IN MEMORY OF THE LATE BRO. EDWARD HERBERT.

The late dreadful tragedy at Marathon will long be remembered by every Englishman, especially by those residing in the East. One of the unfortunate victims of the Greek brigands' rage and cowardice was Bro. Edward Herbert, Secretary of Her Britannic Majesty's Legation at Athens. The late Bro. Herbert, when Secretary of Her Britannic Majesty's Embassy at Constantinople, accompanied Sir Henry Bulwer on one of his missions to Egypt. On that occasion a few English brethren invited His Excellency the Ambassador to inaugurate an English Masonic lodge in Cairo. His Excellency graciously accepted the request, and the "Bulwer Lodge of Cairo" was regularly dedicated. The late Bro. Edward Herbert was elected as first Junior Warden of this lodge. Not only amongst his brethren, but with all those who had the pleasure of his personal acquaintance, Bro. Herbert was acknowledged as a good friend, and commanded general esteem; the news of his sad death, therefore, created a general gloom in Egypt likewise. It was decided that a fraternal feeling of sorrow should be expressed in a country where Bro. Herbert had been so favourably known.

Bro. Raphael Borg, Chancellor of the British Consulate, actually Secretary of the Bulwer Lodge, and W.M. of the Concordia, No. 1226, was the first candidate for initiation at the Bulwer Lodge, and was duly admitted during Bro. Herbert's office. Bro. Borg proposed to convoke a lodge of sorrow, to be held at the lodge over which he presided, feeling assured that he was not only rendering a just tribute of esteem and fraternal love to the memory of our regretted Bro. Herbert, but at the same time it would be an expression of sympathy with the family and friends of Bro. Herbert in the irretrievable sad loss they had sustained.

Therefore, on the 27th October last, a lodge of sorrow was held at the Concordia, No. 1226, at Cairo, at which the following members and visitors were present:—Bros. Raphael Borg, W.M.; T. Raffaelli, S.W.; L. Zaja, acting J.W.; S. Riatti, Treasurer; A. Ladopulo, acting Secretary; A. Castelbolognesi, S.D.; O. Bercovich, acting J.D.; A. Kaddag, I.G.; John Ablitt, Tyler; G. Naum, M. Ades, D. Rofe, A. Raheem el Kabbi, H. Phillips (W.M. 1068), Hekeleyan Bey, E. St. John Fairman (fellow-founder with the late Bro. Herbert of the Bulwer Lodge of Cairo), C. C. Tompson, M.A. Floris, and several other brethren.

The lodge was specially furnished for the occasion in the usual style, and created a most impressive feeling, proving the sincere sorrow of the brethren. Bro. Borg presided in his usual thoroughly Masonic and efficient manner, and delivered a most fitting and feeling oration, descriptive of the merits and virtues of our regretted brother, and of the general grief felt at his loss. Bro. L. Zaja, acting J.W., likewise delivered a very able and worthy speech. Bro. H. Phillips, W.M. of the Bulwer Lodge, No. 1068, responded on behalf of his lodge. The lodge of sorrow was then closed in peace and harmony, every brother present sadly impressed with the solemnity of the meeting, quitting the lodge with a heavy heart, muttering a short prayer: Peace be with his soul.

The Concordia is an offspring of the Bulwer Lodge of Cairo, and was formed out of the irregular lodges which existed three years ago, with a view to heal the said irregular lodges. It is naturally under the English Constitution, but works in the Italian language. It may safely be asserted that the Concordia is one of best directed and working lodges of Egypt.

SOUTH AFRICA.

We have pleasure in giving space to the following address by Bro. W. B. Berry, M.D., on the occasion of the laying of the foundation-stone of the Masonic Temple at Burghersdorp, sent us by a Scotch correspondent (Comp. Berry, P.Z. of No. 6, Dundee), and in doing so congratulate the Freemasons of Burghersdorp on having such a Master presiding over them. In Dr. Berry they have one who was a distinguished student of Marischal College, Aberdeen, where he took, with the highest honours, the degrees of A.M. and M.D. Dr. Berry's Scotch friends and relatives will read his able address with pleasure, and have reason to be proud of his success—so far, far from the "Granite City":—

Brethren,—The ceremony of laying this corner-stone of our future Temple being now completed, I have to congratulate you on this most auspicious occasion. You are about to witness the realisation of a project which has been uppermost with the Masonic brethren of this place ever since the Grand East of the Netherlands granted a Warrant of Constitution—some seven or eight years ago—

to the few Masons then in Burghersdorp. It has been the strongest desire of their heart to have a building of their own, and one suited in some respect for the sacred work of Masonry. The earnestness and zeal which they displayed in founding this lodge, proved that they had courage enough even to go further, but their numbers did not warrant this. Lately, however, we have gained so much in numerical strength, that we feel it a duty which we can no longer postpone, to erect a building for the purpose of advancing the work which our predecessors so creditably and faithfully began. I need hardly mention to you what a source of pleasure and satisfaction it must be to those early founders of this lodge to find that their work is to be perpetuated in this substantial form, and to find that so many have enlisted under the banner which they were the first to unfurl. Even the Deputy Grand Master National, in a communication which we had the honour to receive from him lately, could not refrain from saying that it afforded him very great satisfaction to learn that we were prospering so favourably as to be able to undertake this work. But, brethren, more than upon the mere fact of the building itself, have I to congratulate you upon that indisputable manifestation of true Masonic enthusiasm and unity which your determination to build this Temple evinces. More numerous than we were, we are yet but a small body, and nothing but the unity of purpose and the harmony which characterise our lodge and its working could have brought about this undertaking. The vitality of your institution also, as well as your active belief in and sympathy with your creed, are indeed abundantly proved in the work you have this day inaugurated. As but a very small portion of our Masonic labours ever come to the surface of everyday life, the non-Mason is apt to believe that Masonry has at the best but a passive existence—that it is a thing which we put off and on as we do our aprons, or as the fancy takes us—and that Masonic movements are made in very eccentric orbits. But should some visible proof be wanted of the groundlessness of this opinion, we shall soon, I trust, be able, like our brethren in every town throughout the civilised world, quietly to point to one of the handsomest buildings in the place as a never ceasing witness to the inherent strength and vigour of the Masonic Order. It appears to me that this is a proper occasion to say a few words in reply to questions which those who are not of us often put to us. It is asked of us almost every day: What is this Freemasonry which exercises such an influence over so many men, which draws them together so firmly that the very word itself has become a household one, and which leads them to make great sacrifices as well as to exercise much self-denial? Why must they have buildings of their own, and why are they not contented with the churches and halls, the theatres and colleges of other and larger communities? If Masonry only exists to promote brotherly love, or to dispense a little charity to the poor and needy, surely we need no prophet from Heaven in the shape of Masonry to preach a few platitudes on such matters, and any good which Freemasonry can accomplish, can surely be done by machinery less mysterious than it employs? If Masonry exists for the worship of the Deity, what is so peculiar in its system that it demands for the performance of its rites a Temple so guarded and exclusive? Does not your Masonry rather tend to subvert all religion, or, at all events, favour religious indifference, and has not the highest authority of the largest portion of the Christian world denounced Freemasonry as a fiend from hell rather than blessed it as an angel from heaven. These questions have been put, and I dare say they will continue to be put; for the Mason is reluctant to discuss his creed with any one, and this reluctance is sometimes construed into inability. This much, however, we can say (without overstepping the landmarks of our Order), that the mere fact of these questions having been put is no proof that they cannot be answered, any more than it is a proof that there is any mischievous or evil tendency in the institution itself. On the contrary, when ever the work of Masonry has been assailed, as has been said by a well-known brother, it has been the result of groundless suspicion, misrepresentation, and jealousy, and, above all, of ignorance of its real nature and method of working. Freemasonry is no *ipse dixit* of ambitious man, or body of men, more desirous for self or corporate glorification than for the real happiness and advancement of the race. Freemasonry is no dogma, which we can teach in a few words, or which we wish to force upon all comers. It is an art like music or painting, indeed it has often been called the royal art, and it works upon and derives its vital elements and force from the head, the heart, and the soul, from the intellectual and moral powers of man. And they who would seek to know what this art is, and what it teaches, must study it by an active participation in the work which it enjoins, and by much intercourse with those who regulate their lives by its teachings. It is an art founded on the purest principles of piety and virtue. Those who practise it are an association of men striving after everything that is fair, and good and true; and its members are brethren united by this tie alone, untrammelled by the dragging chains of superstition, unmindful of the prejudices of caste or nationality. The bond of union is an intellectual one, linked with the immutable and eternal principles of truth, honour, and virtue; a union which in fact invests every species of obligation our common humanity is under with a more sacred character. And the glory which she seeks is the glory of virtue also, and in what better language can I give it than in the words of the poet:

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless sea;
Glory of Virtue to fight, to struggle, to right the wrong—
Nay, but she aimed not at glory, no lover of glory she,
Give her the glory of going on and still to be!
The work of Freemasonry is thus quiet and unassuming,
but it is fitted alike for the palace or the hovel; and,
indeed, in every age kings, philosophers, and statesmen

have blended with the peasant and the operative in promoting the art and practising its rites. Not that Freemasonry arrogates to herself everything that is great and good and honourable. The gates of knowledge, the paths of heavenly science, and the ways of truth and beauty are open to all who choose to walk therein; and every man who worketh righteousness, who showeth mercy, and who walketh humbly before his God, is prepared in his heart to be made a Mason, and to join in the work which it is the mission of Masonry to accomplish. Not that Masonry has been more fortunate than any other institution in escaping the pointed finger of scorn, when men have gained admission within her sacred precincts, who have been unworthy of her, or have thereafter shown themselves to be uninfluenced by the vows they have taken. Such things must happen in this imperfect present, and can only be guarded against in the perfect, and more than perfect, future. But none save the initiated can know those ties, obligations, and peculiar privileges by which we are distinguished, and which afford us the fullest opportunity of accomplishing our present honour and happiness in this world and our eternal happiness in the next. And the Temple is the place which the Mason loves, because it is there that brother meets brother, to perform the work that has been given them to do, to make from the rough stone of the natural man a temple fit for the Lord; because it is there that the Mason hears the principles of his Order expounded—principles which are to regulate his own life, and which he is to help his brother to carry out in his life. This is a noble work indeed, and it may be that there are few who succeed in it, but there can be nothing lost in having a high aim; for he who shoots at the sun will carry higher than he who shoots at a tree. That we may all have assistance from the Great Architect in this our labour, and be led to the accomplishing of good work with a humble faith, and thereafter find our place in the Grand Lodge above, where he liveth and reigneth for evermore, is my devout and humble prayer. So mote it be.

METROPOLITAN MASONIC MEETINGS
For the Week ending December 3, 1870.

- MONDAY, NOV. 28.**
Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.
" 26, Castle of Harmony, Willis's, St. James's.
" 28, Old King's Arms, Freemasons' Hall.
" 79, Pythagorean, Ship Hotel, Greenwich.
" 181, Universal, Freemasons' Hall.
" 183, Unity, London Tavern, Bishopsgate-street.
" 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
" 902, Burgoyne, Anderton's Hotel, Fleet-street.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gotheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

- TUESDAY, NOV. 29.**
Lodge 141, Faith, Anderton's Hotel, Fleet-street.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

- WEDNESDAY, NOV. 30.**
Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
K. T. Encampment, Faith & Fidelity, Freemasons' Tav. Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.

- THURSDAY, DEC. 1.**
Lodge 10, Westminster & Keystone, Freemasons' Hall.
" 27, Egyptian, Anderton's Hotel, Fleet-street.
" 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.

- Lodge 192, Lion and Lamb, Terminus Hotel, Cannon-st.
" 227, Ionic, Ship & Turtle Tav., Leadenhall-st.
" 231, St. Andrew's, Freemasons' Hall.
" 554, Yarborough, Green Dragon, Stepney.
" 822, Victoria Rifles, Freemasons' Hall.
" 1155, Excelsior, Sydney Arms, Lewisham-road.
" 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
Chap. 2, St. James's, Freemasons' Hall.
" 9, Moriah, Albion Tavern, Aldersgate-street.
" 174, Sincerity, Cheshire Cheese, Crutched Friars.
" 733, Westbourne, New Inn, Edgware-road.
" 742, Crystal Palace, Crystal Palace, Sydenham.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

- FRIDAY, DEC. 2.**
Lodge 706, Florence Nightingale, Masonic Hall, Woolwich.
" 890, Hornsey, Anderton's Hotel, Fleet-street.
" 1275, Star, Marquis of Granby, New Cross-road.
Chap. 8, British, Freemasons' Hall.
" 259, Prince of Wales, Willis's Rooms, St. James's.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

- SATURDAY, DEC. 3.**
General Committee Boys' School, Freemasons' Hall, at 4.
Lodge 142, St. Thomas's, Radley's Hotel, Blackfriars.
Chap. 975, Rose of Denmark, Star and Garter, Kew.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

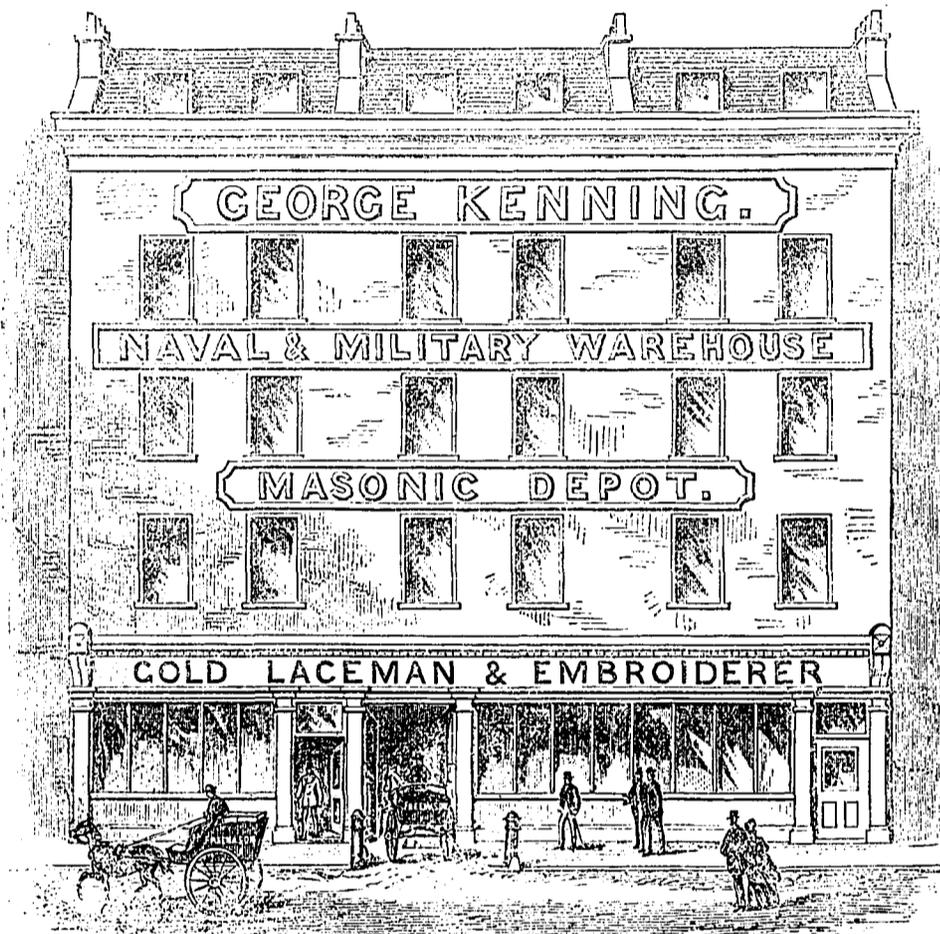
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