

## TABLE OF CONTENTS.

	PAGE
FOREIGN NOTES BY THE EDITOR	157
KNIGHTS TEMPLAR JOTTINGS	157
THE CRAFT—	
Metropolitan	158
Provincial	158
Scotland	158
MARK MASONRY—	
Metropolitan	158
Provincial	158
FREEMASONRY IN WILTSHIRE	159
ROMANISM AND MASONRY—NOW AND THEN	159
MASONIC ODE	159
THE WIFE	159
BIRTHS, MARRIAGES, AND DEATHS	160
THE ECUMENICAL COUNCIL AND FREEMASONRY	160
OBITUARY—	
Bro. David Bingham Daly	160
Bro. Wm. Spouge	160
REVIEWS	161
MULTUM IN PARVO	161
THE METROPOLITAN LODGE OF INSTRUCTION	161
ROYAL MASONIC INSTITUTION FOR GIRLS	161
ORIGINAL CORRESPONDENCE	161
FREEMASONRY AND THE NEW SYNAGOGUE AT QUINCY	161
ST. ANDREW	162
PAPERS ON MASONRY—	
No. XXVI.—Masonry and Secularism	163
MASONIC ORPHAN BOYS' SCHOOL, IRELAND	163
THE LESSON OF PYTHAGORAS	164
MASONIC EXHORTATIONS	164
MEETINGS FOR NEXT WEEK	164

## FOREIGN NOTES BY THE EDITOR.

To the "Monde Maconnique" we are indebted for much valuable information. Its September number is replete with interesting articles which we will briefly notice:—

The work of revising the regulations of the "Rite Ecossais" in France is being actively pursued, and with one contemplated reform we heartily concur, namely, the modification of the plenary authority at present possessed by the members of the Supreme Council 33°; powers which are described by Bro. D. Bagnaux as "dogmatic, administrative, and juridical." The wave of this reform will doubtless reach England, where, if the statements of our correspondent "Temple Crucis" may be relied on, it is essentially required. The advanced spirits of Ecosse (we use the word for want of a better) have resolved to support the principle of universal suffrage in this respect, and to claim for every member of the Rite a voice in the election of its rulers. This is a fair solution of the difficulty, and will tend to the advantage of Rose Croix Masonry on the Continent. The knell of exclusiveness is thus sounded, and the vicious policy of isolation has received its "crowning mercy," the *coup de grâce*.

The Grand Orient has published its calendar for 1869. The total number of Masonic bodies, on its roll is 372, of which 272 are lodges, 62 chapters, and 16 councils, the other two being styled a "Consistory" and a "Grand College." There is an increase during the past year of eight lodges, against which there is a decrease of five chapters and two councils. The Grand Orient possesses 39 Ateliers in foreign countries, and has accredited representatives to most of the Grand Lodges in the world. Let us hope that the two great bodies of Freemasons in France will soon become one, and that the "Mother" Grand Lodge of England will before long be added to the list of those with whom our French brethren interchange orthodox Masonic relations.

The Lodge "Jérusalem des Vallées Egyptiennes" held a meeting on the 24th ulto., to

present a medal to Bro. Boubée, honorary officer of the Grand Orient, in recompense of his long and valuable services. Bro. Boubée has attained the patriarchal age of 97, and has been a Mason since 1794! A great number of visitors attended to do honor to this remarkable veteran, who was one of the founders of the lodge. Bro. Boubée is the author of a "Manuel du Frangmacon," of a poem called "Misraim," and of an historical notice on the establishment of Freemasonry in France.

The Lodge of "United, inseparable Brothers" at Paris, is doing a noble act by taking charge of orphan children who have lost both parents or the father only. The lodge provides for their maintenance and instruction, and finally apprentices its protégés to useful trades. May God speed their labour of love.

A Brother Alavoine writes to our esteemed Frere Favre, the editor of the *Monde Maconnique*, complaining that the members of a spurious lodge at Jersey, called the "Friends of the Future," were not invited to a recent *réunion* of lodges at Rennes, although the lodges under the "biblical" Grand Lodge of England in the Channel Islands received invitations. We were well aware, and reiterate our conviction, that the authorities of the Grand Orient would never countenance such a Lodge, which was erected by the French Supreme Council of the 33° in direct violation of the right of Masonic jurisdiction which governs all well-regulated bodies in the Craft universal.

An interesting Masonic fête took place at the Camp of Chalons on the 30th July. It was organized by four sub-officers, Bros. Fabre, Horry, Farcy, and Villeneuve, assisted by Bro. Perrine. Lieutenant Riu presided, assisted by Lieut. Godefroy, and Serjeant-Major Poinsot as Wardens. Among the toasts were "Fraternity," "Progress," "The Abolition of War," and "Peace universal." The last toast was saluted with unanimous bravos, and a collection for the poor terminated this truly Masonic meeting.

A circular has been issued by Bros. Colfavru and Massol respecting a proposed Masonic Council at Paris on the 8th December, in opposition, we presume, to the Papal Council at Rome. A declaration of the principles of Freemasonry is appended to this document. As the Craft have nothing to gain from such an assembly, we are tempted to repeat with reference to these Masonic congresses, *cui bono?*

Bro. Caubet writes a masterly article on the action taken by the Grand Orient of France respecting the pseudo-Supreme Council of Louisiana, but all his arguments, clever as they are, fail to convince us of the right of M. Chassaignac to erect symbolic lodges in a State where a recognised Grand Lodge exists. That is the real question after all, and it has not been satisfactorily answered by any of the partisans of Chassaignac either in Europe or America.

This number of *Le Monde Maconnique* is very interesting, and we commend it to the attention of our readers.

**HOLLOWAY'S PILLS.**—*The Best Friends.*—When bad health overtakes mankind, what would not be given to be freed from it? Holloway presents to all invalids the means of recovering their health, and renewing failing strength for a mere trifle. His Pills invariably produce the most satisfactory results where the digestion, circulation, nervous powers or other vital actions are at fault. The Pills purify the blood, balance its circulation, regulate the liver, stimulate the kidneys, and strengthen the stomach and intestines, on which they gently but effectually operate as aperients. Illness of the most alarming character which have withstood all other treatment, have gradually yielded to a course of Holloway's Pills, which will ever prove the invalid's safest friend.

## KNIGHT TEMPLAR JOTTINGS.

(Continued from page 103.)

Bro Yarker states in "Notes on the Temple," (page 12), that the "Knight of the Tabernacle, or Temple Priest," is a degree of 1686. We should be glad to hear on what grounds this statement is made, not for the purpose of mere curiosity, but as one anxious to know and accept the truth, and the truth alone, whatever that may be. We are quite ready to admit the existence of Masonic Knights Templar in the seventeenth century when the proof is forthcoming, but no such evidence occurs in the admirable notes by Bro. Yarker, neither have we been able to discover any elsewhere. No Encampment possesses records anterior to the latter part of the last century, and certainly none have documentary proof of the existence of the Templar Priest *degree* before that of the Templar *degree* itself. At least none have been offered, and we speak only of what is known.

The subject of the origin of Masonic Templars is involved in mystery, and so much is this a fact, that one of the most accomplished historians of the Ancient Order, (Bro. Richard Woof, F.S.A., &c.), expressly observes in his valuable "Sketch of the Knights Templar," that those who read the work "must draw their own inferences, as no opinions have been offered." This learned writer seems to favour the idea, that the present Masonic Templars "are not entitled to be considered Knights by succession from the early Order." This is quite our opinion, although we believe the modern society is destined ultimately to become almost as powerful as its predecessors, and may achieve no end of good, under competent leadership and *carefully-selected* Knight Companions, who would unite (as Bro. Woof well remarks), "to perpetuate in its full integrity that grand principle which has ever been, and we trust may ever continue, the shining light and watchword of these time-honoured Orders—the great virtue of Charity."

Without doubt, it is the chief of all Masonic chivalric degrees beyond the Craft, and has progressed as Masonry has progressed in connection with the grand key-stone of our Order, The Royal Arch. The history of the "Jerusalem Encampment," Manchester, commences in 1786. The "Baldwyn," Bristol, about 1780, and the "Ancient York Conclave," Hull, also about 1780. These three Encampments have so far the distinction of proving their right to assume the first rank as respects antiquity in England. Should others possess earlier evidence of constitution they have only to produce them to secure a ready acknowledgment, but until such is done, whatever may be the present numerical arrangement, these three will still remain virtually ahead of all others as respects priority of existence. While we mention the "Ancient York Conclave," it is scarcely necessary to do more to express our meaning. To prevent error, however, it may be well to state, that it is not the "Ancient Ebor" at York, which is most inappropriately termed "Ancient," although only *just constituted!* Why such a title has been selected we know not, but it is clearly a most absurd one. It tends still further to complicate the history of the Order when Encampments of to-day are permitted by the authorities to unfurl their new banner, as if it had been carried in many a campaign and seen extensive service in defence of the Order.

If the "Ebor" must have a prefix, let it be *Modern*, but surely not *Ancient*. We mention this fact, also, because we understand this Encampment is one of the last constituted, and to take this opportunity to advise more suitable titles for subsequent branches. No other modern Encampment is similarly designated.

Bro. Yarker's notes to the "Notes of the Temple" are most valuable, and most suggestive. Those at page 14, respecting Operative and Speculative Freemasonry, especially are well worthy of reproduction, and we hope to see a more exhaustive review of the work in these pages before long.

W. J. HUGHAN.

(To be continued.)

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*William Preston Lodge, No. 766.*—On Thursday, 23rd Sept., Bro. Dr. Wilkinson, of Sydenham, Past Master of the Universal Lodge, No. 181, was installed W.M. of the William Preston Lodge, No. 766. The ceremony of Installation was most ably rendered by Bro. Garrod, P.M., of the Belgrave Lodge. During the installation, Bro. Wilkinson closed the lodge down in the third and second degrees, when the several charges were given. After which, the lodge being resumed in the second degree, Bro. Cragg was asked the usual questions prior to raising. The lodge was then resumed in the third degree, and Bro. Cragg was raised to the sublime degree of M.M. The banquet was of a very excellent character, and was served in the large room of the Clarendon Hotel, and this being a Banner Lodge, the setting out of the presiding W.M.'s, and of all the P.M.'s banners had a most pleasing effect, and added much to the decoration of the room. The visitors were, Bros. Hyde Clark, D.D.G.M. of Turkey; Garrod; Layton, J.W. Universal Lodge, No. 181; Rev. Haycroft, No. 181, and S.D. of the John of Gaunt Lodge, Leicester. The William Preston Lodge has lately been removed from Putney to Anerley, and has every prospect of success in its new locality.

## PROVINCIAL.

*Alnwick.*—*Lodge No. 1167.*—This lodge held its regular meeting at the Masonic Hall, Market-place, in the old county town of Northumberland, on Tuesday the 28th ulto,—the last Tuesday in the month being the day of meeting—when the W.M. Bro. James Heatley (who has eminently worked this vigorous and prominent young lodge during its second year) in eloquent and sincere terms proposed the R.W. the Hon. Earl Percy, M.P. G.S.W. of England as Master of the Alnwick Lodge for the year ensuing. The S.W. Bro. H. H. Blair proposed Bro. Sec. Edward Thew Turnbull as Treas., and the J.W. Bro. Burn proposed Bro. Thomas Pickard as Tyler for the same period. The proceedings were most unanimous and carried out in true Masonic spirit by all present, and the room, which is being heightened and otherwise improved, was filled on the occasion. The installation will no doubt be well attended, and carried out as becomes so beautiful and imposing a ceremony, and especially when Northumbria's Son will be hailed as the worthy successor of K.S.

## SCOTLAND.

*Lodge Sterling Ancient, No. 30.*—Taking advantage of the presence of Bro. the Rev. Dr. Chas. Rogers, of Lewisham, Kent, a P.M. of No. 30, who was in Stirling in connection with the inauguration of the National Wallace Monument, a special meeting of this Lodge was called for the purpose of congratulating Bro. Rogers on the completion of the Monument, and in acknowledgment of his services in furtherance of the movement for its erection. The R.W.M. presided, and in addition to a full attendance of the brethren of No. 30, a considerable number of visiting brethren from other Scottish Lodges were present. During the course of the evening the Junior Warden said: It ever gives us pleasure to meet once more any of our brethren whom the business of life calls from amongst us, but who are able again to visit the home of their Mother. There is a brother amongst us to night whom we have pride in meeting, as well as pleasure; and here in the bosom of our old mother, away from the cares, the struggles, the petty jealousies, and the miserable strife of the outer world, we may freely indulge our feelings. He long was "honored with the chief command" here, and filled always with honor to himself and profit to the brethren, our most important officers. As an officer-hearer, he, in this very ancient and well-ordered lodge of Freemasons, was able so to impart his instructions, that they acquired new beauties by his handling, and I have often heard the brethren adverting in affectionate terms to the lessons of morality and wisdom they have received from him. I allude to Brother Rogers. Independently of our admiration of him as Masons, we as citizens of Stirling are under deep obligations to him for the public spirit which in him see us inherent. No well-considered scheme for the amelioration of the condition of the inhabitants, or for the beautifying of the town itself, was originated but had in him a hearty supporter, and many such schemes he originated himself. As Scotchmen, he claims our very highest admiration for the zeal, the energy, the determined bravery with which he originated and pushed to fruition his noble conception of a fitting monument to "Wallace Wight." (Cheers.) On first broaching his idea he was "pooh, poohed!" Nearly six centuries had elapsed since Wallace passed from the scene, and except a patriotic, free, happy, and contented people, there was no monument—I mean no actual embodiment in stone and lime—of the reverence, awe, and admiration with which

we regarded the virtue, the wisdom, the genius, the valour, the patriotism incarnated in Wallace. Six centuries had passed, and the cold, the half-hearted, the satirical, had some show of excuse for asking, Who is this Dr. Rogers, who will make us build a monument, whether we wish or not, and which our forefathers deemed unnecessary. With a zeal and energy which nothing could tire, he proceeded to teach such people that although this matter had been neglected long, no reason existed why it should be neglected longer; and he used such convincing arguments, conveyed in such winning language, that he at last succeeded in imparting some share of his own enthusiasm to even the most frigid. (Applause.) At the time he was so exerting himself, I was far distant from Scotland, away in the highlands of Asia, but amongst many Scotchmen, and I tell you, brethren, we felt our patriotic feelings excited to something like ecstasy under the stirring appeals of Dr. Rogers. I mention this as an instance of the power he has of exciting enthusiasm. (Hear, hear, and applause.) The Rev. Dr. Gillan (at the banquet after laying the foundation stone of the monument), gave a very striking illustration of Dr. Rogers' zeal, energy, and bravery. The postage of Dr. Rogers' letters and circulars for the Wallace Monument amounted to £160, and during the five years of his secretaryship he wrote about twenty thousand letters. During that period he was attacked by ten periodicals, and bravely and successfully resisted them. Successful we know he was, because the necessary funds to begin with were subscribed. Brave and able he approved himself, because he dealt fearlessly with all opposition, and in the opinion of Scotchmen, must have done so successfully, because money still came in. (Applause.) We have him, then, with money ready, the site of his own choosing, but his difficulties not yet surmounted. There were numerous designs for the monument. Many of them showed talent, but though not altogether suitable, were preferred by gentlemen pretending to taste, and who had influence, who persistently advocated the claims of the designs of their choice. Bro. Rogers, with an eye for beauty not unworthy of our original Grand Master, selected, and successfully advocated the design we now have. In speaking of beauty, I do not mean delicate shapes and exquisite tints. He who would hang up a Murillo amidst the smoke of a Highland shield, would show little appreciation of the fitness of things. A full meal *girnel*, fat *braxies*, and plenty of them, would be the best beauties of such a dwelling. The monument, then, is upright, tall, strong, square, gray, massive, placed on a picturesque hill, in the midst of majestic scenery, overlooking a field of fame that will live in the hearts of Scotchmen for ever, and is a fitting type of the grandeur of character of the heroic leader whose virtues it is meant to hand down to all time. (Great applause.) I have endeavoured, however imperfectly, to sketch the reasons why we have pride as well as pleasure in the company of Bro. Rogers. He has approved himself a leader of men, and is one of the most distinguished sons ever "Stirling Ancient" sent forth. Brethren, I am sure you will all unite with me in heartily praying that the attributes of his mind may always be in the future what they have ever been in the past—wisdom, power, and beauty. (The Junior Warden resumed his seat amidst much cheering and applause.)—Bro. Rogers on rising to reply was received with renewed rounds of applause. In the course of his reply, he said that he had entered very earnestly into the project of a monument to Wallace, and when one goes earnestly about any work in Britain, he was sure to meet with opposition; opposition became detraction, which at length degenerated into personal abuse and obloquy, not even despising such low depths as impugning the personal honesty of the person attacked. He had, in connection with the monument, met much of this sort of thing. But that which made him feel it most bitterly of all, was that which proceeded from Stirling, so well beloved. Stirling, where he had formed so many friendships, spent so many happy years, where not a tree, a stone, a foot of land, or a drop of water, but had entwined itself in his heartstrings. That from Stirling he should have met with the most malevolent misrepresentation, was very bitter indeed, and all because he could not approve of an allegorical design for the Wallace Monument which would have been insulting to England, and would in no way serve to enhance the memory of the great Scottish hero. At one time he had nearly sunk under the opposition and misrepresentation he met with. But friends, knowing his inmost thoughts, his most secret aspirations, stood by him, told their knowledge of him to the world, and infused new life into him. Not such friends as were fair to the face and false to the back, not such as would take his hand at the entrance to the monument, and stab his reputation in the armory; but friends, who, from peculiar facilities knew the truth, and knowing it, stood by it, despite all that could be said by interested opposition, or malevolent foes. Such friends were the brethren of his Mother Lodge. He went on to say that his experience of Freeasonry wherever he had gone was just this, that it was Christianity, not dormant, but of an active, large Catholic spirit, thinking no evil until evil was proved. The Doctor during

the course of his remarks, which extended to considerable length, was much cheered by the brethren. One statement especially so. He had heard that the enterprise was likely to prove abortive. Had such proved to be the case, he had arranged to buy the building plant. Then giving up his then pursuits, he had determined to go to America and to the colonies to raise sufficient funds to complete the monument, should it require to have been piled stone by stone with his own hands.—From the frank, hearty, enthusiastic character of the Doctor, the brethren were perfectly sure he would have done so had circumstances demanded it. Some other toasts followed, and we must not omit to mention that two songs, "Tis but a little faded flower," and "The Battle of Stirling Bridge," given by the bard, were beautifully rendered and rapturously applauded. The meeting separated at an early hour.

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

## METROPOLITAN.

*Southwark Lodge of Mark Masters, No. 22.*—On Saturday September 18th, at the Bridge House Hotel, Wellington-street, Southwark, this old lodge met. Punctually at 5 p.m., the lodge was opened by Bro. T. Meggy P.G.M.C. Minutes of the previous meeting were read and unanimously confirmed. Bros. Dr. Dixon, T. Meggy, C. Swan and C. A. Cottebrune were, on ballot, declared to be unanimously elected honorary members. Bros. Henry Massey, S.W. and W.M. elect, was duly installed W.M., and he appointed as his officers, Bros. A. D. Loewenstark, S.W. and Treas.; R. Ord, J.W.; W. Noaks, M.O.; T. H. Meredith, S.O.; E. Harris, J.O.; J. Terry, R. of M.; M. A. Loewenstark, Sec.; S. Harman, S.D.; G. W. Wheeler, J.D.; W. J. Laing, Tyler. The W.M. presented Bro. T. J. Sabine, P.M., with a P.M.'s Jewel. A vote of thanks was given to Bro. F. Walters, for his past services rendered to the lodge, as Secretary, during the past eight years. A letter of condolence was ordered to be sent to the widow of the late Bro. H. N. Goult, of Brighton; the lodge was then closed and the banquet followed. Visitor, Bro. E. Kimber, Kent Lodge.

## PROVINCIAL.

*Birkenhead.*—*Joppa Lodge, Mark Masons, 5, G.L.S.*—The annual meeting of this lodge took place at the Masonic Rooms, Birkenhead, on the 27th inst., the officers being in attendance in full. The minutes of the preceding lodge were read and unanimously approved. The M.M.s having retired, the board of P.M.s was formed, and Bro. Stephenson was installed in the chair of K.S., according to ancient custom, and saluted in the presence of a goodly number of P.M.s. He then invested his P.M. and the board was duly closed. The M.M.s were then admitted, and the W.M. was proclaimed and saluted, &c. The W.M. then proceeded to appoint the following brethren officers for the ensuing year: D.R.W.M. W. Bulley; Nosworthy, S.W.; Ambler, J.W.; Sillitoe, M.O.; Barclay, S.O.; Lambert, J.O.; Moore, Conductor; Howell, S.O.; Lewis, J.O.; Scott, T.K.; Hignett, Registrar; J. Platt, P.C.P.J.W., Treas.; Mills, P.S.W., Master of Ceremonies; Friend Sec.; Robinson, Tyler; Sayers, Org. The business being ended, the lodge was closed in due form and harmony, when the brethren retired for refreshment, and Bro. P.M. W. Bulley was presented with a gold P.M.M.'s medal, in token of the respect and esteem evinced towards him by the brethren, and acknowledged in very suitable terms. The cloth having been withdrawn, the usual loyal and Masonic toasts were given, and the evening enlivened by some very excellent harmony from the brethren present.

*Ipswich.*—*Albert Victor Lodge, No. 70.*—At the quarterly meeting, on Monday 20th inst., Bro. Thompson was elected W.M., and Bro. Golding, Treas. The brethren passed a code of bye-laws one or two brethren were proposed for advancement, auditors appointed, and the lodge closed in harmony.

**THE BLOOD IN OLD AGE.**—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 12d., 2s. 9d., 4s. 6d.—Caution. Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT.

## FREEMASONRY IN WILTSHIRE.

Not very long since we had the pleasure of reporting an interesting meeting of the Freemasons of Wilts held under the presidency of Lord Methuen, the Provincial Grand Master, at Chippenham, on the occasion of his appointment, as his Deputy, Bro. S. Wittey (who for several years had been the Treasurer of the Province), and also of presenting to Sir D. Gooch, Bart., M.P., as a testimonial from the Wiltshire brethren, the regalia of his office as Provincial Grand Master of Berks and Bucks; and likewise to Bro. Wittey, a testimonial from the brethren of the Devizes Lodge.

We have now to record another assemblage of the Craft at the Town Hall, Chippenham, on Tuesday last week, on the occasion of the installation by Bro. Wittey of Bro. Parfitt, F.S.A., C.E., and P.P.S.G.W. of Somerset, as W.M. of the Lansdowne Lodge of Unity, 626.

This lodge was for some time established at Calne, where latterly it had got somewhat in abeyance, and but for the exertions of Bros. Burt, Weaver, Biggs, and a few others of the brethren, the warrant would have been lost. It was therefore thought desirable to transfer it to Chippenham, and the change has been attended with very beneficial results. Eighteen new members have recently been added, and others are waiting to be elected.

The installation was very numerously attended, more than fifty brethren being present, many from Bath and other places, in compliment to the new W.M., who has long been an active member of the Craft in Somersetshire. Amongst the number, besides Bro. Wittey, the D.P.G.M. for Wilts, were the Rev. Bro. Davey, P.G. Chap. for England, the Revs. J. M. Dixon and F. H. Huyshe, Bros. G. Goldney, M.P., G. P. Goldney, F. Goldney, R. Bradford, P.G.S.W. for Wilts, W. C. Merriman, W. Simpson, W. Thompson, H. Weaver, P.G.S.W., Joseph Burt, P.G.S.W., John Spencer, P.G.S.W., J. Ellington Gill, G.S.B. and P.P.G.S., J. Randle Ford, P.G. Secretary, G. S. Barter, P.P.G.S.D., J. Kelway, P.J.G.W., S. G. Mitchell, P.P.J.D. Wm. Biggs, P.P.S.G.W., Charles Beckett, P.P.G.S.B., Wm. E. Reeves, P.P.G.O., James H. Pyne, Frank Phillips, Geo. Reynolds, Fred. W. Dowding, Francis S. Wilmot, Joseph Lane, F. V. Holloway, M. McHugh, P.M., 663, James Collins, with many others.

After the installation, the W.M. elected the following brethren as his officers:—W. Simpson, S.W.; Wm. Thompson, J. W.; J. M. Dixon, Chap.; Joseph Lane, Treas.; F. S. Wilmot, Sec.; J. Graham, S. D.; F. H. Goldney, J. D.; W. C. Merriman, D.C.

The W.M. then passed a high eulogium on Bro. Wittey, the installing master, and said it was his pleasing duty, as a recognition of his services to the Lodge, to present him with the volume of the Sacred Law; and also to present Bros. Biggs and Burt with jewels of office for their assistance in resuscitating the Lodge. After each of these gentlemen had returned thanks, the Lodge was closed, and the brethren adjourned to the Angel Hotel, Chippenham, where a banquet, served by Bro. Lawes in his usual excellent manner, awaited them—some beautiful haunches of venison being presented by the newly-installed W.M., Bro. Parfitt, and a splendid dessert by the worthy M.P. for the Borough. The company were much indebted to the Stewards—Bros. W. C. Merriman, G. Goldney, M.P., W. Thompson, Joseph Burt, J. Goldney, W. Simpson and F. S. Wilmot—for the excellent arrangements which were made; and also to several brethren for some capital songs and music (between the toasts), led by Bro. Pyne, of Bath Abbey, who sang the "Old English Gentleman" in splendid style.

The following is the inscription on the Bible presented to Bro. Wittey:—

"This volume of the Sacred Law was presented by the brethren of the Lansdowne Lodge of Unity, No. 626, to the V.W. Brother, S. Wittey, D.P.G.M., Wilts, on the occasion of his performing in that capacity his first ceremony in the installation of Bro. G. J. Parfitt, P.M. and P.P.G.S.W., Somerset, in the chair of the Lodge, and as a special mark of their appreciation of his high Masonic virtues and services rendered to the Lodge. Sept. 21, A.D. 1869, A.D. 1869."

The bible is a splendid specimen of the bookbinder's skill, and is beautifully illustrated.

Mr. Wittey's services in connection with Masonry appear to have been highly appreciated by the Craft, for not only has he received the above present, as well as the gift adferred to at the last meeting at Chippenham, but also a jewel of office from Sir D. Gooch, Bart., M.P., which had been worn by the honourable baronet for many years, besides a valuable jewel, set in diamonds, by another friend, on his being appointed Principal in a Chapter in the Royal Arch; and a casket to contain the Masonic jewels from another brother.

We understand the annual provincial meeting will be held in Devizes in about three weeks time, when a large attendance of the Craft is expected.

## ROMANISM AND MASONRY—NOW AND THEN.

The Abbe de Segur, one of the dignitaries of the Roman Catholic Church at Amiens, France, having promulgated a document in denunciation of Freemasonry as antagonistic to church communion, M. Houssaux, by the way of rejoinder, publishes some very curious historical documents, exhibiting the good estimation in which, a century ago, the priests of Amiens held the Fraternity, in common with other good Catholics. In the first place, he quotes from the official narrative of the commissioners appointed on July 24, 1774, to install the Lodge at Guise, in that district; "We arrived at the Orient of Guise, at ten in the morning, and alighted, in accordance with a gracious invitation extended to us, at the convent of the Minime Fathers, whose Superior received us with a hearty welcome. He made known to us, by words and signs, the fact of his being a Mason, and we subsequently recognized him as the Venerable (Master) of the aforesaid Lodge at Guise." Among the charter members of the new Lodge appears the names of Charles Françoise Cavarines (Superior of the Minime Monks), W.M.; Father Loth (Minime Friar), Orator; Louis Descorion (Minime Friar), Father Menecet (Canon of Ovigny). Father Loth, the orator of the Lodge, celebrated the installation with an eloquent address, during the course of which he said: "Such is the spirit of constitutional Masonry, its temple is the emblem of wisdom, of which discretion is the base, charity the crowning stone, liberty the device, equality its support, into which the spirit of domination has never entered, and into which no such pretensions can be admitted. May the spirit which animates me influence the heart of each Mason to extend and propagate the glory and benefit of Freemasonry."

Father Loth was no ordinary monk, but a respected and celebrated preacher.

Dispatched by his superiors, in 1776, to Paris, to assume charge of the Convent of the Place Royale, his Masonic brethren credited him as representative of the Lodge of Guise to the Grand Orient, where, being a zealous Mason, he faithfully discharged his duties. His celebrity as a preacher caused him to be sent to Brussels to officiate during the season of Lent. He excuses his departure to the Grand Orient in a letter which evidences as well his respect for his Masonic as for his ecclesiastical superiors.

His letter is dated "in the 12th month of the year of True Light, 5775," rather a remarkable confession for a Roman Catholic pastor, and says: "My position and civil engagements call me to Brussels, there to preach during Lent, at the court of Prince Charles. My position and my Masonic engagements demand that I should not quit the Orient of Paris without making you aware of the fact, begging of you, most illustrious brethren, to regard the motives of my absence without diminishing, in any degree, the zeal and fervor which I ever take glory in showing the Royal Art, nor the fraternal regards for those with whom I had the good fortune to be, and the honors which are due to you."

Contrary to usual custom, the Grand Master of France, the Duke of Chartres (Louis Philippe's father), considered this letter, from a preacher of Loth's reputation, worthy of special response, which was composed by an equally famous man, Du Lande, the mathematician, who replied to the fashionable clergyman as follows:—

"We would experience poignant regret at your absence, during Lent, had you not forewarned us that you go, through the sweetness of your eloquence, to reawaken and vivify faith and evangelical light in the heart of a great prince and his court. It belongs only to a pure orator, zealous, and of the first order, to fulfill so honourable a mission. Hence the selection of you, for this holy task, announces, sufficiently, your worth and our temporary loss, in not having you among us to enlighten our works. You go forth, the same as in our Orient, to labour for the glory of the Great Architect of the Universe."

The authenticity of these documents is thoroughly verified, and their reproduction, at this date, may serve to enlighten ignorant and famous fanatical zealots declaring Masonry incompatible with true religion, as to the estimation in which our Fraternity has been, and still is, held by the intelligent and reputable professors of pure Christianity. The correspondence above given shows that a man of Father Loth's talents and celebrity, faithful and able to discharge his clerical functions, was far above the narrow bigotry which appears to actuate preachers of a lower degree, both Romanists and Dissenters.—*Progress*

**PRUDENCE.**—"Prudence teaches us to regulate our lives agreeably to the dictates of reason." It is an argument of great wisdom to do nothing rashly; nor to be obstinate in our opinions. Advise in your affairs with wise and good Masons; and think it more for your reputation to be instructed by those who understand better, than to act upon your own head. A virtuous life makes a man prudent, in God's esteem, and gives true conduct and experience,

## MASONIC ODE.

The following is the ode, written by Bro. W. Sawyer, which was recited by Bro. Marsh, on Thursday week, at the consecration of the "Burdett Coutts Lodge," held at the Approach Tavern, Approach-road, Victoria-park:—

I.  
Obedient to one rhythmic law,  
The universal forces tend  
To one harmonious end,  
As in the mystic lyre the Sannian saw,  
Girt with all the spheres of heaven,  
The chords albeit seven  
Did in a single strain consenting blend.

II.  
In perfect union, concord true,  
The planets in their orbits sweep,  
Their single impulses pursue,  
Yet inter-linking courses keep;  
The trailing clouds in angel guise  
Circle the ocean when they rise  
And the sunshine and the rain,  
Shape the leaf and tint the flower;  
Kindred influences yield  
Hered flock and hoarded grain,  
Forest tree and grass of field:  
All receive to give again,  
Rendering threefold amplest dower.  
There is no flaw in the mysterious chain,  
Of common influence for common good,  
But perfect is the law of love and brotherhood.

III.  
And man? Shall he from this high order fall,  
Mistrust his truer instincts, and control  
That holiest dictate of his soul, -.  
Not each for each, but all for all,  
Contending for the individual gain, and so  
Working the general woe?  
The hopes of all the ages answer—No!  
Man has no part with Him,  
Whose place is high above the cherubim;  
God only on the thunder-girdled throne,  
Self-centred lives and reigns, and lives and reigns alone.

IV.  
The task each Brother shares,  
To-day its protest bears;  
As in a temple we our voices raise,  
To celebrated another victory won,  
Over the selfish creeds;  
Of individual needs,  
Over the strifes that darken human days,  
Over the discords mingling with the praise  
Of heaven, in lives chiming in unison.

V.  
Calm in the ample triumph that attends  
Lives sanctified to great and generous ends,  
We share the fruits of bloodless victories gained,  
Of higher altitudes of life attained;  
New light, new thought to hasten on the time,—  
Slow ripening, as fruits ripen to their prime,—  
When in the bonds of brotherhood, mankind  
In mutual help shall mutual solace find:  
When Truth and Error shall contend no more,  
When Peace the reign of Plenty shall restore,  
And in the sunset gleam  
Of earth's perfected splendours, love supreme,  
Shall sway the hearts and minds of men for evermore.

**THE WIFE.**—The following applies to Masons as well as to other men. Only let a woman be sure she is precious to her husband—not useful, not valuable, not convenient, simply, but lovely and beloved; let her be the recipient of his polite and hearty attentions, let her feel that her cares and love are noticed, appreciated and returned; let her opinion be asked, her approval sought, and her judgment respected, in matters of which she is cognisant; in short, let her only be loved, honored, and cherished, in fulfilment of the marriage vow, and she will be to her husband, her children, and society a well-spring of happiness. She will bear pain, and toil, and anxiety; for her husband's love to her is a tower and fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer, but adversity will dull the edge of sorrow. A house with love in it—and, by love, we mean love expressed in words and deeds, for I have not one spark of faith in love that never crops out—is to a house as a person to a machine; one is life, the other mechanism. The unloved woman may have bread just as light, and a house just as tidy as the other, but the latter has a spring of beauty about her, a joyousness, a penetrating and pervading brightness, to which the former is an entire stranger. The deep happiness of her heart shines out in her face. She gleams over. It is airy, graceful and warm, and welcoming with her presence. She is full of devices and plots, and sweet surprises for her husband and family. She has never done with the romance and poetry of life. She herself is a lyric poem, setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance. The prize makes her calling high, and the evil sanctifies the means. "Love is heaven, and Heaven is love."—*New York Dispatch*.

**A g e n t s .**

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

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

**Births, Marriages, and Deaths.****BIRTHS.**

**DODSON.**—On the 22nd inst., at Conyborough, Lewes, the wife of V.W. Bro. J. G. Dodson, *M.P.*, J.G. Warden of England, of a son.  
**SAWYER.**—On the 16th inst., at Oakley-road, Islington, the wife of William Sawyer, Esq., of a son.  
**DEVONSHIRE.**—On the 20th inst., at Eastbourne, the wife of Bro. T. H. Devonshire, P.G. Steward, of a son.

**BOOKS RECEIVED.**

1. "General History," &c.
  2. "The Book of the Ancient and Accepted Scottish Rite of Freemasonry," by Bro. Charles T. McClenahan, 33°. New York Masonic Publishing Company, 432, Broome-street, 1868.
  3. "Manual of the Eastern Star," by Bro. Robert Macoy. New York Masonic Publishing Company, 432, Broome-street, 1868.
- We will review the "Mason's Home Book," and several other works, in our next.

**The Freemason,**

SATURDAY, OCTOBER 2, 1869.

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

**THE ECUMENICAL COUNCIL AND FREEMASONRY.**

ON the eighth day of December, 1869, a remarkable meeting will be held in Rome. Remarkable in many respects, though not so important as the ultramontane adherents of the Romish faith would fain have us believe. It is, we opine, tolerably well known that a General Council of "The Church" has not been convened since 1515, when the Council of Trent was called together to combat the wide-spreading doctrines of Luther and his fellow-heresiarchs.

Warned by the inutility of that supreme effort, and conscious of the inherent weakness of the Papacy, over three hundred years have passed away without any attempt on the part of successive Pontiffs to clothe with factitious flesh and bones the naked skeleton of Papal supremacy.

Europe—nay, the world at large—has witnessed since that period great and mighty convulsions. Society has been shaken to its base by warfare and revolution, but the seed of the religious reform first scattered by Luther, Melanethon, and Calvin, has never ceased to fructify, and to bless mankind. In thus expressing ourselves we have no desire to touch the theological bearings of the question; we view the result purely in its civilising and humanising aspects, and from

this standpoint we are free to confess our conviction that the advent of the Reformers was the dawn of civil and religious liberty throughout the world. Without doubt, the invention of printing and the various advances in science, contributed to the spread of liberal and truly Christian opinions, but the impulse came from those men who were ready to dare opprobrium, torture, and even death itself, in the desire to free men's souls from the chains of superstition and mental slavery.

What sublimer spectacle can be presented to our minds than that of the "solitary monk, who shook a world," when we see him presenting himself boldly before emperor and priest with the bold but suggestive words, "God help me, here I stand alone!"

Thus it has ever been with the pioneers of every movement which recognises the rights of man.

Calumny, hatred, and oppression are the dower of the heralds of liberty, and if no other proof of the immortality of the soul were forthcoming, the splendid self-abnegation of Freedom's fallen martyrs would demonstrate that man must be endued with an undying principle—a deathless consciousness of Right—which enables him to triumph over the transitory fear of pain and death, and to breathe with his last sigh a prayer, which is a prophecy, for the cause in which he suffers. It is precisely with this eternal idea that Rome has to contend, and it is for this reason that we contemplate the assembly of an Ecumenical Council at "St. Peter's," without the slightest perturbation. Nor, indeed, should we have noticed the circumstance, were it not for the fact that some of our continental brethren seem to attach greater importance to the forthcoming Council than we are willing to concede. We do not endeavour to disguise our conviction that Freemasonry has nothing to fear from the deliberations of the conclave of priests about to be assembled at Rome, and we are firmly assured that the stability of the Craft is not to be affected by any manifesto which may proceed from such a body. Our glorious Order owes nothing to the Church of Rome, and we can anticipate its verdict with the greatest equanimity. The convention of a Council from which one-half of the Christian world—the Greeks and the professors of the Reformed faith—will studiously hold aloof, is certain to prove a more palpable sign of weakness than of strength to the Romish Church; and if it be true that such preposterous doctrines as the personal infallibility of the Pope are to be affirmed as articles of faith, we can only say that the pyre of Romanism will be lighted by its own hand. There is a spirit now abroad which is not to be overcome by sophistry and Jesuitism; men are no longer a nose-led race who are willing to follow where priesthood leads, and the dogmatism of Rome is but a poor substitute for free thought and rational belief. The mitred old gentlemen who are called upon to meet under the dome of St. Peter, may flatter themselves that they are about to rule the world, but they are more likely to lose it, if the utterances of a surpassingly eloquent preacher like Father Hyacinthe, or the more subdued remonstrances of other French priests, are to be taken into account. Far from feeling disturbed at the supposed results of the Ecumenical Council we are satisfied that it will prove only a means to an end, and that end, the downfall of an illogical, oppressive, and soul-destroying superstition.

We believe that the world in general, and

Freemasonry in particular, will have cause to rejoice at the inane and unaccountable folly of the septuagenarian priest who now wears the triple crown, in directing such a Council to assemble. The last link which binds the antiquated traditions of the Church to modern civilization will thus be snapped; men will awaken as from a hideous dream, and shudder at the abyss of slavery from whence they have escaped.

True Christianity—the doctrines of One whose teachings, if followed, would render earth a paradise—will then have a fair field, freed from the bigotry, the casuistry, and the inhumanity of those contending creeds, which have so long obscured its grand and God-like simplicity.

Religion, no longer a cloak for enormous vices, will then be based upon non-political and unsectarian foundations, and it is this object which Freemasonry keeps in view; it is this principle which renders her obnoxious to the powers of darkness; it is the avowal of this brotherhood of man which causes her to be dreaded by tyrants in every land.

We have no fear of the future; humanity is not to be driven back; the souls of men cannot again be compressed within the cages formed by priests; our conceptions of truth and of the Author of all truth are not to be defined by the will of unreasoning dotards. Light is unconfined, it forces its luminous way into the peasant's cottage as into the prince's palace, and relying upon this everlasting truth, we may rest assured that all the efforts of the reverend senilities of the approaching Ecumenical Council will prove unavailing to restrain the progress of Enlightenment, Freedom, and True Religion.

**O b i t u r y .****BRO. DAVID BINGHAM DALY.**

Last week it was our painful duty to record the death of Br. David Bingham Daly, of the Temple, Barrister-at-Law, who departed this life on the 29th ult., at the early age of 44 years. Brother Daly was a member of "Dalhousie Lodge," No. 865, and was much respected by all who knew him; he was also eminent both in his profession and private life as a painstaking and conscientious adviser. We regret to hear that by his premature death he leaves an afflicted widow and a numerous young family to mourn their irreparable loss.

**BRO. WILLIAM SPONG.**

We have this week to record the death of Bro. Wm Spong, of the Talbot Hotel, Scarborough, for many years a member of the Old Globe Lodge, No. 200, Scarborough, and Royal Arch Chapter; he was also a member of the Mark Lodge, No. 95, E.C. Although Bro. Spong took no active part in the working of the lodges or chapter, he was very highly esteemed by all the brethren. He was a member of the Council of that ancient borough, and for some years a Guardian of the Poor, in whose welfare he always took a deep interest, and frequently relieved the deserving from his own purse. As a proof of the high esteem in which he was held, we may state, his funeral was attended by the W.M., officers and members of his late lodge; the Worshipful the Mayor (Bro. J. W. Woodall, P.M., P.P.G.S.W., and G.M.O.), the Aldermen and Councillors of the borough, and about 200 of the leading tradesmen of the town; and as a further proof of his worth and respect, we may state, that all the shops in his late neighbourhood (Queen-street), were closed for some hours on the day of his interment, 27th Sept.

## Reviews.

*General History, Cyclopaedia, and Dictionary of Freemasonry*, by Bro. ROBERT MACOY, 33°, P.D.G.M. of New York, &c. New York Masonic Publishing Company, 432, Broome-street ; 1869.

This is a truly splendid contribution to Masonic literature, and bears the impress of sedulous research, and great ability. The name of Bro. Macoy, is widely and favourably known as a Masonic author, but in this compilation he has surpassed his previous efforts, and produced a work which must find a place in the library of every intelligent Mason.

The information it contains, embraces such a vast area of rare and curious knowledge, that a review, however copious, could give but a faint idea of its Masonic value. We shall, therefore, content ourselves by stating that this great work must be considered as the text book of the Craft, and its interest to Masonic students is enhanced by the fact, that upwards of 300 choice engravings are interspersed throughout the 700 pages of the work. We shall give our readers an intellectual treat from time to time, by quotations from the book, in our "Multum in Parvo, or Notes and Queries."

**Multum in Parvo, or Masonic Notes and Queries.**

WE select the following from Bro. Macoy's magnificent Cyclopaedia of Freemasonry, which will show the wide range of its definitions :—

**AMALTHEA, The name of the horn of the Cretan goat.**—It is the mythological horn of plenty, "Cornucopia," and which signifies an abundance of things necessary to life. It is the jewel of the stewards of a Lodge of Master Masons.

**DEMIURGE, A Handicraftsman.**—The name given in the cosmogony of the gnostics to the creator, or Former of the world of sense. He was conceived as the archon, or chieftain of the lowest order of the spirits, or acons, of the pleroma; mingling with chaos, he formed in it a corporeal animated world. He created man, but could impart to him only his own weak principle—the *pysche*, or sensuous soul—therefore, the highest, the really good God, added the divine rational soul, or *pneuma*. But the power of evil in the material body, and the hostile influence of the merely sensuous demiurge, prevented the development of that higher element. The demiurge, holding himself to be the highest God, could not bring his creatures to the knowledge of the true Godhead; as the Jehovah of the Jews he gave them the imperfect law of Moses, which promised merely a sensuous happiness, and even that not attainable; and against the spirits of the *hyle*, or world of matter, he sent only a psychical, and therefore powerless, Messiah.

**LUX E TENERRIS, Light out of Darkness.**—This device teaches that when man is enlightened by reason, he is able to penetrate the darkness and obscurity, which ignorance and superstition spread abroad.

**AHIMAN REZON.**

Dr. Mackey says these words are derived from the Hebrew *ahin*, brothers, *manah*, to prepare, and *ratzon*, the will or law; and signifies therefore "the law of prepared brothers." Others contend that the derivation is from *achi man ratzon*, "the opinions of a true and faithful brother." It was the title adopted for their Book of Constitutions, by the section which split off from our Grand Lodge about the year 1740, and denominated themselves, by way of distinction, Ancient Masons.

**BALLOT.**

Balloting frequently takes place in a lodge, more particularly in admitting a candidate, which is never allowed to take place unless he has a majority of votes in his favour, according to the rules of the lodge; some lodges requiring perfect unanimity, others admitting the candi-

date when there are not more than three black balls against him. In exercising this privilege, every member ought to give his vote perfectly free from any influence from either the officers of the lodge or from personal or private motives. He ought at all times to remember that this privilege is given to men who ought to think and act for themselves, with this one sole object in view, viz.: the credit, honour and welfare of the Craft in general, and of his own lodge in particular.

**CHIEF POINT.**

The chief point in Masonry is to endeavour to be happy ourselves, and communicate that happiness to others.

**CRUX ANSATA.**

This sign, originally signifying life, was adopted as a Christian emblem, either from its similarity to the shape of the cross, or from its being considered the symbol of a state of future existence.

**VENERABLE**

is the title of the Master in French Lodges, equivalent to Worshipful in England and American Lodges.

**BLUE.**

This durable and beautiful colour was adopted and worn by our ancient brethren of the three symbolic degrees, as the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials and principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence, and instructs us, that in the mind of a Mason these virtues should be as expansive as the blue arch of heaven itself.

**RUTH.**

This book receives its name from the principal character given in it—Ruth, a native of Moab. By marriage with Boaz she bore Obed, the grandfather of King David. She lived in the days of the Judges. As part of the sacred canon, its principal importance consists in its giving the origin of David's family and his descent from Judah, but as a picture of suffering patience and devotedness to God's service, it is unexcelled in all ancient and modern history.

**METROPOLITAN LODGE OF INSTRUCTION.**

On Friday, the 24th ult., at the weekly meeting of the above popular lodge, which is held at the George Hotel, Aldermanbury, the ceremonies of consecration and installation were admirably worked by Bro. James Brett, P.M., Asst. G. Purst.

The worthy brother was supported upon this occasion by a large number of brethren, amongst whom we noticed the following, viz., Bros. E. Gottheil, Worrell, Carey, Oliver, Ashby, Atkins, Shay, D. R. Hill, R. W. Little, Dorsey, Green, G. A. Smith, Coles, Wintle, Harvey, H. Whittle, E. Mackney, Kelso, Savener, G. F. Cook, A. Robbins, Alecock, H. T. Thompson, West, Hubbard, Mortlock and Grant. The whole of the ceremony of consecration, including the oration, was worked by Bro. Brett, who afterwards installed Bro. Gottheil, who is well known as a zealous and rising Mason, into the chair of K.S. The officers were then appointed, and the lodge was closed down to the first degree, when Bro. Little, P.M. in a brief but appropriate speech, proposed that the cordial thanks of the members be awarded to Bro. James Brett, for the Masonic ability he had evinced in working the two beautiful ceremonies of consecration and installation, This being seconded was carried by acclamation. Bro. Brett acknowledged the compliment and the lodge was closed. We may add that the meetings are held every Friday evening at 7 o'clock.

**ROYAL MASONIC INSTITUTION FOR GIRLS.**

On Thursday last, the ordinary monthly meeting of the General Committee of the Girls' School assembled in the Board Room, Freemasons' Hall, Bro. Udall, V.P., presided. There were also present, Bros. J. M. Clalon, W. Young, W. Farmfield, Edward Cox, J. R. Sheen, T. W. White, H. Massey, W. J. Adams, and James F. Corben. The minutes of the former meeting were read, and a recommendation to the Quarterly General Court was carried unanimously. Other small matters which fell within the powers of the General Committee were transacted, and a little candidate for election gave satisfactory proofs of her fitness for admission to the school, and her name was ordered to be placed on the list for the April election. The Committee then adjourned.

**Original Correspondence.**

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

**INELIGIBILITY OF BASTARDS AS FREE-MASONS.***To the Editor of The Freemason.*

DEAR SIR AND BROTHER,—We all admit that Freemasonry is of Jewish origin.

Allow me to remark that it seems to me the arguments of Bros. "Leo" and "Cipes," with regard to admitting bastards into Freemasonry is also in some respect of Jewish origin.

In order to prove this, I must trouble your readers to look at the subject:—

1st. Judaism as observed in the time of the first Temple built, by King Solomon.

2nd. Judaism observed in the time of the second Temple, built by Ezra.

The Judaism of the first Temple. We all must admit that King Solomon observed the common

**לא יגאממי בקהל יהוד**

"a bastard shall not enter the congregation of the Lord."

The Judaism of the second Temple, which caused our Lord to say to them, ("Ye made the commandments of God of none effect by your Traditions," gives bastards the preference to the highest man in office the Mosaic Law bestowed on mankind.

This we see from the following well known sentences in the Jews' tradition:—

**מןור תלמידך קורסלנין גדרל**

"A learned man, though illegitimate, goes before a High Priest;" and in another passage, when the subject is argued as to a High Priest and a bastard being taken into captivity, the question is asked, who is to be redeemed first? the reply is

**אבל אם היה כהן גדורל עם הארץ, ומכוון תלמיד תכם, תלמוד חכם הרים**

"But if the High priest be an unlearned man, and the illegitimate be a wise man, the latter is to have the precedence."

I consider the opinion of Bros. "Leo" and "Cipes" amounts to the same thing. Leo expresses a wish to observe Freemasonry to the traditions of the second Temple. Well does our Bro. "Cipes" caution him not to make "void" the Ancient and True Freemasonry which dates from the first Temple. I must thank Bro. "Cipes" for his able argument of Freemasonry of the first Temple as observed by King Solomon, "a bastard shall not enter the congregation" of our holy Order.

I remain yours respectfully,

D. STOLEZ,

Of the Yarborough Lodge, No. 554.

We are informed that the "Confidence Lodge of Instruction" has been removed to Bro. Forster's, "Railway Tavern," Fenchurch-street, and that the lodge will resume its meetings on Wednesday, the 6th of October, at 7 p.m., on which occasion Bro. Jas. Brett, P.M., P.Z., and A.G.P., will work the ceremonies of consecration and installation, and it is to be hoped the brethren will rally around Bro. Brett, who is ever ready to give his valuable services and time in imparting instruction to the brethren, whether in the Craft or Royal Arch degrees.

**EPILEPSY OR FITS.**—A sure cure for this distressing complaint is now made known in a treatise (of 48 octavo pages) on Foreign and Native Herbal Preparations, published by Prof. O. Phelps Brown. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any chemist.—Persons desiring a copy may address Prof. O. Phelps Brown, No. 2, King-street, Covent-garden, London, enclosing stamp. Six copies, three stamps.—ADVT.

## FREEMASONRY AND THE NEW SYNAGOGUE AT QUINCY.

We have great pleasure in reproducing the following thoroughly Masonic letter, which has been addressed to our esteemed contemporary, the *Jewish Chronicle*. It is a matter of importance that the public acts of Masons, *as such*, should not be confounded in the minds of the public with the positions they may happen to fill in what we may term the secular world.

"A Master of a Lodge," has done the Craft good service in this instance, and we hope to hear more of him.

*To the Editor of the Jewish Chronicle.*

SIR.—In your paper of the 10th inst., appears an account of the laying of the corner-stone of a Jewish synagogue at Quincy, Illinois, from which it appears that a clergyman of the Unitarian Church of Quincy delivered a prayer previously to the stone being raised to its position. Appended to the notice, you, Mr. Editor, make the following observation: It is singular that a Christian clergyman should assist by prayer in the laying of the first stone of a Jewish synagogue. But "Minhag America" is very advanced.

It will be naturally implied from this ironical remark that you disapprove of the proceeding. I venture to surmise, Sir, that you are not a Freemason, and to suggest that owing to your not being a member of the Craft you have misunderstood the account of the proceedings. It appears from the narrative that the ceremony commenced by hymns and psalms being chanted by a choir, and a prayer in German being delivered by the Jewish minister. It also appears that after this the corner-stone was laid with Masonic rites by the M.W.M. and the grand officers of the order; the prayer, therefore, recited by the Rev. Mr. Hunting was delivered in his capacity of Grand Chaplain to the Grand Lodge of Masons, and not in his capacity of minister of a Christian church. Now, there not existing any authorised Jewish Minhag for the ceremony of laying the foundation-stone of a synagogue—such ceremony being always partly secular—whatever may be the purposes for which the intended building is being erected; it follows that there cannot be the slightest impropriety in the fact referred to in your editorial comments; nor ought it to be deemed displeasing to the most orthodox Jew, for the stone having been laid with Masonic rites, the delivery of the prayer was part of those rites, and not part of the Jewish ceremonial. You admit, Sir, that the prayer was beautiful and appropriate. This would naturally result from its being a Masonic prayer, and therefore from its very nature not possible to contain any anti-Judaic sentiments. But to have objected to its delivery by the Grand Chaplain because he was not a Jew, would have been anti-Masonic; and it is to avoid any misapprehension amongst Masons (which your remarks may unintentionally occasion) as to the feelings and opinions of Jewish Masons on this cardinal point, that I have ventured to address you.

At the laying of the foundation-stone of the New Portland-street Synagogue a speech was delivered by Baron Rothschild, gold and silver coins and copies of newspapers were placed under the stone, and the ceremony concluded with three hearty cheers. You, sir, would term this "Minhag English," and undoubtedly you would be correct in so designating it. But the matter you animadvert upon in the universal Minhag of Masons, and can only cause surprise amongst those who do not know that one of the fundamental principles of the Craft is the non-recognition of difference of creed. If my views be erroneous, it is gratifying to me as a Jewish Mason to know that as the ecclesiastical head of the Sephardic Congregation in London is a distinguished Mason, they can be corrected *ex-cathedra*, and we could learn from him whether there is any impropriety in laying the foundation-stone of a synagogue with Masonic rites.

I have the honour to be, sir, yours truly,  
THE MASTER OF A LODGE.

**BREAKFAST.**—**EPPS'S COCOA.**—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in 4 lb., & 1 lb. tin-lined packets, labelled JAMES EPPS & CO., Homœopathic Chemists, London.—ADVT.

## SAINT ANDREW, THE PATRON SAINT OF SCOTLAND. By CIPES.

St. Andrew the apostle is the Patron Saint of Scotland. His festival is on the 30th of November, being the anniversary of the day on which he died, after two days' suffering on the cross. It is still observed by Freemasons in Scotland, and by many Scotchmen in foreign lands, as well as a number of Scottish Lodges in various places. The Grand Lodge of Scotland, since its formation, now over a hundred years ago, has also always celebrated it with a festival, and on St. Andrew's Day, as it is termed, her Office-Bearers are elected and installed. Those who have witnessed the Installation Service in Grand Lodge of Scotland must have been impressed with its solemnity, and its teachings of purity and morality.

St. Andrew was a native of Bethsaida, a town of Galilee on the shore of the Lake of Gennesareth. He was the son of Jonas, or John, a fisherman, and was himself a fisherman. He was the brother of the apostle Simon or Peter, but whether an elder or younger brother is not exactly known. He was supposed to have been the younger brother, but Epiphanius says that he was the elder. At the time to which the gospel history chiefly refers, he resided with his brother at Capernaum, and Jesus sometimes lodged in their house. He became a disciple of John the Baptist, but for a time continued to attend to his calling as a fisherman, until Christ sent him forth to preach the gospel unto men. He was one of the two disciples who were with John the Baptist, when, as we read in the Gospel according to John (John i. 35-37)—John "looking upon Jesus as he walked," said, "Behold the Lamb of God!" and the two disciples "followed Jesus." The remainder of the narrative may be best given in the simple words of the Evangelist:—"Then Jesus turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master,) where dwellest thou? He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the twelfth hour. Andrew soon found his brother Simon, and told him of the great discovery which he had made, saying:—"We have found the Messias;" and "he brought him to Jesus." From this time forth Andrew was a disciple of Jesus.

Like the other disciples he afterwards baptized by authority of Jesus. The gospel narrative does not inform us if he accompanied Jesus to Jerusalem, and was present when the sellers of oxen and sheep were driven out of the temple, and the tables of the money-changers were overthrown; and the next thing we read of him is that when Jesus returned from Jerusalem to Galilee, he found Peter and Andrew fishing upon the Sea of Tiberias, where he fully satisfied them of the greatness and divinity of his person, by the convictive evidence of that miraculous draught of fishes which they took at his command. And he then told them he had other work for them to do; that they should no longer deal with fish, but with men, and called them to be fishers of men; whereupon they left their nets and followed him, from that time more closely and constantly than before.

It was at the house of Peter and Andrew in Capernaum that Jesus cured Peter's wife's mother of a fever. Andrew was present when the multitude, "in number about five thousand," were miraculously fed. For we read (John vi. 8, 9), that it was he who said, "There is a lad here, which hath five barley-leaves and two fishes: but what are they among so many?" Again we read of Andrew (John xii. 20, 22), that he took part with Philip in introducing to Jesus certain Greeks who desired to see him.

St. Andrew took Scythia and the neighbouring countries for his province. He travelled through Cappadocia, Galatia, and Bithynia, and instructed the people in the faith of Christ, passing all along the Euxine Sea (formerly called Axenus, from the barbarous and inhospitable temper of the people thereabouts, who were wont to sacrifice strangers, and their skulls to make cups to drink in at their feasts and banquets), and so into the solitudes of Scythia. He first came to Aminsus, where, being entertained by a Jew, he went into the Synagogue, discoursed to the people concerning Christ, and from the prophecies of the Old Testament proved him to be the Messiah and the Saviour of the world. Having here converted and baptized many, ordered their public meeting, and ordained them priests, he went next to Trapezus, a maritime city upon the Euxine Sea, whenceafter many other places he came to Nice, where he stayed two years, preaching with great success, thence to Nicomedia, and so to Chaledon, whence sailing through the Propontis he came by the Euxine Sea, to Heraclea, and from thence to Amatris, in all which places he met with great difficulties and discouragements, but overcame all with an invincible patience and resolution. He next came to Sinope, a city situate upon the same sea; here he met with

his brother Peter, with whom he stayed a considerable time at this place; the chairs made of white stone wherein they were wont to sit while they taught the people, were long shewn as a monument to his memory. The inhabitants of this city were mostly Jews, who partly through zeal for their religion, partly through the barbarousness of their manners, were quickly exasperated against the apostle, and contriving together attempted to burn the house in which he dwelt; however, they treated him with all kinds of savage cruelty, throwing him to the ground, stamping upon him with their feet, pulling and dragging him from place to place, some beating him with clubs, others pelting him with stones, and some the better to satisfy their rage, biting off his flesh with their teeth, till apprehending they had fully dispatched him, they cast him out of the city. But he miraculously recovered, and publicly returned into the city, whereby, and by some other miracles which he wrought amongst them, he reduced many to a better mind, converting them to the faith. Departing hence, he went to Aminsus, and thence to Trapezus, thence to Neocesarea, and to Samosata, whence, after having baffled the acute and wise philosophers of the place, he purposed to return to Jerusalem. After some time he betook himself to his former provinces, travelling to the country of the Abassi, where at Sebastopol, situate upon the eastern shore of the Euxine Sea, between the mouths of the rivers Phasis and Apsarus, he successfully preached the gospel to the inhabitants of that city. Hence he removed into the country of the Zecchi and the Bosphorani, part of the Asiatic Scythia or Sarmatia, but finding the inhabitants very barbarous and intractable, he stayed not long among them, only at Cherson, or Charonesus, a great and populous city within the Bosphorus, he continued some time, instructing and confirming them in the faith. Hence taking ship he sailed across the sea to Sinope, to encourage and confirm the churches which he had lately planted in those parts, and here he ordained Philologus, formerly one of St. Paul's disciples, bishop of that city.

Hence he came to Byzantium (since called Constantinople), where he instructed the people in the knowledge of the Christian religion, founded a church for divine worship, and ordained Staelys, first bishop of that place. Nicephorus, who had at that time usurped the government in Constantinople, banished him out of the city, but he fled to Argropolis, a place near at hand, where he preached the gospel for two years together with good success, converting great numbers to the faith. After this he travelled over Thrace, Macedonia, Thessaly, Achaia, and Epyrus, in all which places for many years he preached and propagated Christianity, and confirmed the doctrine that he taught; at last he came to Patre, a city of Achaia, where he gave his last and great testimony to, and laid down his own life to ratify and ensure it.

Ageas, Proconsul of Achaia, came at this time to Patre, were, observing that multitudes were fallen off from Paganism, and had embraced Christianity, he endeavoured by all arts, both of favour and cruelty, to reduce the people to their old idolatries. To him the apostle resolutely made his address, calmly put him in mind that he, being but a judge of men, should own and revere Him who was the supreme and impartial judge of all, that he should give Him that divine honour that was due to Him, and leave off the impieties of his false heathen worship. The Proconsul derided him as an innovator in religion, a propagator of that superstition whose author the Jews had infamously put to death upon the cross. Hereat the apostle took occasion to discourse to him on the infinite love and kindness of our Lord, who came into the world to purchase the salvation of mankind, and for that end did not disdain to die upon the cross. To whom the Proconsul answered, that he might persuade them so that would believe him; for his part, if he did not comply with him in doing sacrifice to the gods, he would cause him to suffer upon that cross which he had so much extolled and magnified. St. Andrew replied, that he did sacrifice every day to God, the only true and omnipotent Being, not with fumes and bloody offerings, but in the sacrifice of the immaculate Lamb of God. The issue was, that the apostle was committed to prison, whereat the people were so enraged, that they would have broken out in insurrection had not the apostle restrained them, persuading them to imitate the mildness and patience of our meek and humble Saviour, and not to hinder him from that crown of martyrdom that now waited for him.

(To be continued.)

**GEORGE WASHINGTON.**—The Virginia Ahiman Rezon, of 1791, was dedicated to Bro. Washington in the following words: "To George Washington, Esquire, President of the United States of America, the following work is most respectfully dedicated by his obedient and devoted servant, the author."

## PAPERS ON MASONRY.

BY A LEWIS.

## XXVI.—MASONRY AND SECULARISM.

And what did I unthinking do?  
I took to arms undaunted too;  
Assumed the corslet, shield and spear,  
And, like Pelides, smiled at fear.

MOORE'S *Anacreon*, Ode xiii. lines 15-18.

My attention has been drawn to the fact that Mr. Charles Bradlaugh, erewhile known as "Iconoclast," and the editor of the *National Reformer*, has recently, on the 19th Sep. 1869, delivered a lecture on Freemasonry at the New Hall of Science in the City-road. The *National Reformer* is intended, I believe, with all sincerity, to defend a peculiar phase of thought and to advocate an especial line of conduct. The motto of that paper is sufficiently plain and straightforward to be worthy of reproduction here. It is as follows:—

"I conceive it to be the duty of students in every science to uphold nothing dogmatically, but simply to find out what is true, no matter what existing theory they may demolish. For so only can science be built upon a firm foundation, and truth be glorified."

No one can blame the conductors of a newspaper for adopting such a motto, but its adoption implies the necessity for a loyalty to the principle so enunciated. I may, however, ask whether there is not a dogmatism of materialism equally at variance with common sense as the dogmatism of infallibility? There is a marked animus—mistaken occasionally by some for outspoken honesty or frankness—itself as irreconcileable with the spirit of true candour as are the brazen invectives of the Vatican. And such a method of seeking truth, I must individually opine, is even more offensive than the *a priori* arguments urged by the scandalized surrounders of monkish traditions. It seems to say, we, not they, are the true light; we tell you that we know—we, the destructives—you of the *tiers etat*, the third estate, are bound to "listen to our lay." Now, human knowledge, such as it is, can only be confined to the promulgation of things within the scope of material cognition; and to decide upon things beyond such cognition in a summary manner is to push speculation beyond its legitimate bounds. To disprove a matter, whatsoever its tenour, by mere logic, is to employ the same inefficient weapons that the antagonist uses. Candidly speaking, we can only by inference approach T.G.A.O.T.U. We infer His existence from the multiplicity of created forms, and, granted all the theories put forward on either side, we only at last arrive at the Lucretian plane of thought.

Matters historical we can subject to definitive criticism; matters ulterior must ever remain metaphysical to us. That of which we have no knowledge, is, as it were, non-existent as far as we are concerned, and is it not reasonable to leave such problems alone for time and circumstance, working on each individual consciousness, to solve?

Such is the position assumed by most thinkers in other departments of intellectual inquiry. Where we are ignorant we should not dogmatise in any direction. The spirit of human investigation leads us into many fields, and when we can say nothing it is our duty to pause. This is as applicable to the dim legends of Freemasonry as to anything else, and Mr. Bradlaugh in stating his views of this subject is bound by the same rules that should be the guide-line of us all.

Although we may reject, as many do—and none can so more emphatically than myself—the literal construction of the Old Testament; although we may impeach the authority by which a number of puerile and obscene legends have been fastened upon society, it is still our clear duty to endeavour to see what remnant of verity remains hidden amidst the fog of traditional narrative. Should it be proved that the legends respecting the Tower of Babel—the building of King Solomon's Temple—nay, the very existence of a Jewish polity itself are legends and nothing more, still there lurks in the background some intelligible groundwork on which such legends are founded.

In Science, pure and simple, we may justly exclaim with old George Herbert,

"Nothing hath got so farre  
But man hath caught and kept it as his prey—  
His eyes dismount the highest starre;"

but in Theology and mental science generally the case is far different. It is not too much to ask that, at this point, a confession of our inability to account for our actual presence as organised beings may, not only safely, but wisely, be made. Our beliefs, as such, go for nothing—our knowledge becomes naught. Yet I cannot but think that we have a right so to formulate, classify, and use our materials that they may tend to the ultimate benefit and elevation of human races. In the short report of Mr. Bradlaugh's lecture I find a spirit otherwise than fair. As a lecturer he speaks *ex cathedra* of what he scarcely can know, or knowing should not utter.

Is it true, by the researches of modern Masonic historians, that the history of the order or Fraternity may be fairly shorn of its mythical glories; still it has been superimposed and founded upon a much older system. In its essence it is no new invention, any

more than the saint-worship of Papal Rome is other than a revival of the polytheism of Classical Rome. Admit that it possesses a symbolical value, and that value in itself is enough to merit at our hands due consideration.

Mr. Bradlaugh says that in England Freemasonry is not of high importance. True it is that the world could have got along in some fashion without the institution, but still those who are attentive to its silent action cannot deny it a social significance. Though the lecturer is reported to have said that it has not wielded a great power or influence, such a statement is, after all, a mere assertion, or a matter of opinion. There, I think, Mr. Bradlaugh and myself must agree to differ. Taking it as a non-political and extra-religious institution, it has fulfilled its functions very well. It proposed to symbolize certain things with a view to reformation of individual conduct, to control human passion by definite principles, and to inculcate virtues of the very highest order—and it has, in this, succeeded. The same office was fulfilled in antiquity by the Eleusinian and other mysteries, in accordance with the spirit of the times in which they existed. The position of Freemasonry at the present day has an exact analogy with those ancient rites. The statesmen, warriors, and philosophers—the leaders of action and thought—the poets and orators—show everywhere that they were affiliated to some great and secret body which inspired them with patience, hope, mutual forbearance, and charity; and thus this tie enabled them to look with equanimity upon the varied events of life. If this be not a conspicuous part to play in the efforts of a nation for social, mental, and political freedom, I am at a loss to conceive why such institutions should not have fallen by inherent weakness or public condemnation.

This is not a question of Christianity, for Freemasonry and the Mysteries alike are and were independent of any special forms of religious belief. The Masonic lodge-room is open to all faiths in which a Great First Cause is either proximately or remotely confessed.

I have frequently said, and I now repeat it—that in nations politically free, as England and the United States may *in limine* be said to be, any admixture of politics becomes unnecessary. Not so among nations who have still their Freedom to achieve. Such nations have a sacred right to employ secret associations for the attainment of similar advantages. I cordially coincide with Mr. Bradlaugh when he says, or is reported to have said: "Religion has ever been narrow and sectarian; Freemasonry broad and cosmopolitan." As to religion, we may exclaim with Cowper:—

Religion should extinguish strife,  
And make a calm of human life;  
But those who chance to differ  
On points which God hath left at large,  
How freely do they meet and charge—

No combatants are stiffer.

Even in Freemasonry—as facts unhappily prove—there may be discussions and errors, but these are curable, and the efforts of the wisest of the Fraternity are ever directed to the elimination of these mistakes. The Freemasons certainly inculcate love of humanity, national freedom, and individual justice. They would be unfit to exist as a powerful and growing body were this not the case. That broad view of human society which "estems naught common or unclean" is surely right; and whether it is approached in one way or the other—by a general conformity to the religious aspirations of the era, or by a thrusting aside of the religious element altogether—matters little. At a table where the Christian, Mohammedan, Buddhist, Parsee, and Confucianist can equally meet as sons of one common Creative Cause, there need be little real quarrelling or acerbity of feeling; the one tie serves to hold Humanity together, and to promote the object of social harmony and good-will.

Very few associations have effected, or ever can be expected to effect, this. Priestcraft and Kingcraft, as understood by the tyrants of either class, can only thus be combatted. The priests are no longer the humble followers of their Prophet and Prince, the kings are no longer the ablest men of their nation; but by some subtle influence they sway the minds of the great multitude of men, and maintain themselves in their high places. But patience, my friends, the night is breaking, and the dawn of real freedom is at hand, when men need not glance uneasily each at the other in timid fear lest the chance passenger should prove a monster of misrule, or a wolf in sheep's clothing.

Before closing this article, I cannot refrain from quoting a few sentences from a learned, thoughtful, and singular book, yet fresh from the press—one which is well worthy of the serious attention of philosophic Masons and non-Masons alike. I specially commend it to the notice of Mr. Bradlaugh. It is the recent contribution of Dr. Inman, entitled "Ancient Faiths illustrated by Ancient Names." The passages will be found on page 560 of the second volume. After alluding to the accidents that sway men in the choice of a religion, and also to the fact that his medical profession had in the course of a long career brought him into contact with almost every form of religious creed advocated among us, he thus continues:—

"Having thus been able to see and study all

divisions of our Christian Church, I have come to the conclusion that all are alike worshippers of the Almighty and of the devil. They pay homage to the first by the practice of every Christian grace, except the charity that suffereth long and is kind. They pay homage to the latter by indulging in 'envy, strife, railings, evil surmisings, perverse disputings (or trumpet discussions) about words,' &c., and by exalting their own leaders so that they, 'as God, sit in the temple of God, showing themselves to be God.' (2 Thess. ii. 4.)

"Now, as Paul exhorted his followers not to be troubled by such as these, so does the thoughtful philosopher of to-day decline to join them; not that he loves Caesar less, but Rome more. A man is not irreligious because he does not assist strenuously to uphold a particular section of Christianity. Nor is he infidel because he refuses to see in human inventions the finger of God. The observer who recognises the fact that human frailties are the damnable spot in all our current religions, may well be excused for not leaning on a human power, preferring rather to feel that 'underneath him are the everlasting arms.' (Deut. xxxiii. 27.)"

This fact was well illustrated to me by a young friend of mine—now many thousands of miles away, in India—an amiable and consistent Mohammedan—who observed on the occasion of a chance conversation on religious matters, in which a fanatical sceptic took part, "What does it matter? Are we not all seeking the same God, but each according to the faith of our several fathers?" This was much to be said, indeed, by an individual known to belong to the faith of Islam, so long cruelly and unjustly deemed to be intolerant of all other faiths, and violently opposed to the creeds respectively professed by the followers of Moses Ben Amram Ben Levi, and of Joshua Ben Miriam Ben Jesse.

Freemasonry in the broad and universal sense aims at a reconciliation of these unhappy differences, and, bending before T.G.A.O.T.U., we may, like Pelides, smile at fear.

## CRYPTONYMUS.

MASONIC ORPHAN BOYS' SCHOOL,  
IRELAND.

The usual half-yearly meeting of the Board of Governors of this Institution was held on Monday morning at the New Freemasons' Hall, Molesworth-street, Dublin. The brethren and pupils break-fasted together in the dining-hall, after which the governors adjourned to the board-room, when the chair was taken by Bro. William Edward Gumbleton, P.G.D. Eng., Vice-President.

The Secretary, Bro. Cap. Harte, read the report of the scrutineers of the ballot for the election of two pupils, as follows:—

We, the scrutineers, beg to report that we have examined the voting papers, 346 in number, and the following number of votes have been duly recorded for each candidate, viz.:—

George William Macartney	..	..	179
Robert A. Robertson	..	..	173
Despard S. Humphreys	..	..	169
Hugh John Wilson	..	..	111
Ernest C. Thornton	..	..	93
John Sayers	..	..	73
John Samuel Rourke	..	..	21

(Signed) WILLIAM ALLEN, P.M. 94,  
ROBERT COURTNEY, P.M. 6,  
A. VESEY-DAVOREN, P.M. 728.

The Chairman then declared George, son of the late Bro. William Macartney, Sub-Inspector of Royal Irish Constabulary and Chief Superintendent of Police in Ceylon, of Lodge 107, Colombo, and Robert, son of the late Robert Cockburn Robertson, Accountant of Cork, late of Lodge 68, Youghal, being the two boys for whom the greatest number of votes had been recorded, duly elected pupils of the Institution.

A vote of thanks to the scrutineers was moved by Bro. Stephen Gordon, V.P., seconded by Bro. William Thompson, and suitably acknowledged, when, after some remarks from Bro. the Rev. Henry Westby, P.G.C., as to the steady and satisfactory progress which the Institution was making, the proceedings terminated.

The healthy and contented appearance of the boys was commented upon in a manner that must have been highly gratifying to Bro. Dr. Engledow and their other preceptors and guardians.

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

## THE LESSON OF PYTHAGORAS.

Pythagoras, the great and good,  
The Mason's craft well understood,  
And over came to British land  
To let the Druids understand.  
The secrets of the Noble Art,  
That they might share therein a part.  
  
The Druids 'neath the mistletoe,  
Oft hid the human victim low,  
And stained with blood their sacred tree,  
In token of the mystery,  
With which they worship'd Odin, Thor,  
And gods of peace and gods of war.  
  
And as their knives sank in the breast—  
But erst, perchance, in love caress'd—  
From out the mystic groves so dim—  
Arose the sacrificial hymn,  
In praise of gods of wood and stone ;  
The only God was then unknown.  
  
Pythagoras, though great his grief,  
The Druids taught in lessons brief,  
The secret words, the grip, the sign,  
The knowledge of the God Divine,  
The Architect who formed the earth,  
And gave the rolling planets birth.  
  
With joy they hailed the Master, then  
Revealed the light to darkened men.  
With rule and chisel, plumb and square,  
They built a temple wondrous fair,  
A temple of the human mind,  
Where ignorance might knowledge find.  
  
And since that day the art divine,  
Has flourished like a healthy vine,  
The Masons sacred temples build,  
And honoured is their mystic guild,  
With all their love of human kind  
The jewel of charity enscribed.

R. SIMMONS, Gravesend.

## MASONIC EXHORTATIONS.

FROM THE GERMAN.

VII. *Cultivation of One's Self.*

By making thus the prosperity of mankind the object of thy labours, do not lose sight of the necessity of forwarding thy own perfection, and do not neglect the concerns of thy immortal soul.

Often unveil and examine thy heart to discover its most secret dispositions; the knowledge of one's self is the sum of all Masonic precepts.

Thy soul is the rough ashler which thou must labour to polish; thou canst not do homage more worthy of the Supreme Being than when thou offerest up to him regularly desires and inclinations, and restrained passions.

By strictness and modesty in thy moral conduct acquire the esteem of the world.

Distinguish thyself by discipline, rectitude, love of truth, and humility.

Pride is the most dangerous enemy of mankind, and the source of all their evils.

Do not look back to the point from which thou proceedest, this would retard thy career; let thy eye continually be cast towards the goal; the short time of thy journey will hardly afford thee the hope of arriving at it.

To compare thyself with those that are possessed of inferior faculties, would be a dangerous flattery of thyself; rather let a virtuous emulation animate thee when thou perceivest superior talents.

Let thy tongue be a faithful interpreter of thy heart. A Mason who could abandon candour, and hide himself behind the mask of dissimulation and deceit, would be unworthy to sit amongst us; he would sow upon our peaceable soil the seed of distrust and dissension, and soon become the abomination and the scourge of our assemblies.

May the sublime idea, that thou walkest before the eyes of the Omnipresent, strengthen and support thee.

Review daily the vow of mending thy life. Watch and meditate, and call to thy recollection at night a noble action, or a victory over thy passions; then lay down thy head in peace, and gather new strength.

Finally, study eagerly the meaning of the hieroglyphics and emblems which the Order lays before thee; even nature does not always unveil her secrets; she must be observed, compared, and frequently watched with attention in her operations.

Of all the sciences on whose extensive field the industry of men gather useful illustrations, none will afford thy heart heavenly satisfaction, but that which instructeth thee in thy relation to God and the creation.

VIII. *Duties towards Brethren.*

Among the numberless inhabitants of the earth, thou hast chosen, by a voluntary vow, the Freemasons as Brethren.

Therefore never forget that every Freemason without distinction of the profession of his faith country, or rank, the moment he offers thee his

right hand as the emblem of brotherly confidence, has a sacred claim upon thy assistance and friendship.

Equality was the first lot of nature, but was soon swerved from.

The Mason restores the original rights of mankind; he never sacrifices to vulgar prejudices; the sacred Plumb-rule amongst us puts all ranks on level.

Nevertheless, honour the distinctions of rank in civil life, which society has introduced or permitted.

Oft are these gradations the production of pride; but pride it would be in thee to struggle against or to disavow those distinctions which civil society acknowledges.

In our assemblies, step behind him who is more virtuous and more enlightened; the dignity which distinguishes thee in the world remains unnoticed here.

Be not ashamed of an insignificant, but honest, man out of the lodge, whom thou hast acknowledged a short time before as a brother; the Order would then be ashamed of thee also, and send thee back to the profane theatre of the world, there to exercise thy pride.

Is thy brother in danger—haste thou to his assistance and hesitate not to endanger thy own life for him.

Is he distressed—open thy purse to him, and rejoice in having found an opportunity to make so benign a use of thy gold.

Thy obligation compels thee to be benevolent to mankind, but in particular to thy brother.

Is he blinded by errors, and hastens towards a precipice—take up the brotherly arms of rational representations, and stop him.

Reconduct the wavering creatures of God to the path of virtue, and raise up the fallen.

Hast though an animosity against thy brother, on account of real or imaginary offences—let not the sun set before thy reconciliation.

Call in an unprejudiced arbitrator, and invite him to brotherly meditation.

But never step over our threshold, unless thy heart is clear of hatred and vengeance.

In vain would thou attempt to supplicate down into our temples the Eternal, if they were not ornamented by the virtues of our Brethren, and consecrated by their unanimity.

IX. *Duties towards the Order.*

By having admitted thee to partake of the advantages which are the consequences of our alliance, thou hast resigned a part of thy natural liberty.

Fulfil with religious strictness all those moral duties which the Order prescribes thee.

Follow its wise precepts, and honour those, who, by the confidence of the brethren, have been made the Guardians of the law, and the interpreters of the universal union.

Thy will is subordinate, in the Order, to the will of the law and thy superiors.

Thou wouldst not be a true brother, if thou wouldst resist this subordination, so very requisite in every society; and nothing would remain for us then, but to banish thee from among us.

In particular we have a law, the inviolable compliance with which thou hast promised before the face of Heaven; it is the strictest silence concerning our rites, ceremonies, signs, and the form of our alliance.

Do not imagine that this obligation is less sacred than that which thou takest in civil life.

Thou wert free when it was administered to thee; but it is not now at thy option to violate it; the Eternal, whom thou hast invoked to witness it, has ratified it.

Tremble at the punishments of perjury; never couldst thou escape the gnawing reproachings of thy own heart.

Thou wouldst lose for ever the esteem and the confidence of a numerous society, who would have an undoubted right to declare thee to be a perjured and infamous being.

## Conclusion.

Should these Precepts, which the Order communicates to thee, to make the path to truth and happiness smooth, imprint themselves deep into thy heart, open to the impression of virtue; shouldst thou make those excellent principles thy own, which distinguish each step of thy Masonic career, and render them the plumb-line of all thy actions—O Brother! how great would be our joy! Then wouldst thou answer thy exalted destination; thou wouldst resume that resemblance with God which was the share of man in his state of innocence, which is the object of religion, and the principal end of Masonic initiation; thou wouldst be once more the favourite of Heaven; the abundance of its blessings would be poured over thee, and acquiring the title of a wise, free, happy and firm man, thou wouldst run thy terrestrial career as—

*The Benefactor of Mankind, and the Pattern of thy Brethren.*

## METROPOLITAN MASONIC MEETINGS

For the Week ending October 9, 1869.

## Monday, October 4.

Lodge No. 25, "Robert Burns," Freemasons' Hall.  
" 69, "Unity," London Tavern, Bishopsgate-st.  
" 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.  
" 144, "St. Luke's," Pier-Htl., Cheyne walk, Chelsea.  
" 188, "Joppa," Albion Tavern, Aldersgate-street.  
Chapter 28, "Old King's Arms," Freemasons' Hall.  
" 1056, "Victoria," George Hotel, Aldermanbury.  
Camden Lodge of Instruction, No. 704, Adelaido Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

## Tuesday, October 5.

Colonial Board, Freemasons' Hall, at 3.  
Audit Committee, Girls' School, at 2.30.  
Lodge No. 9, "Albion," Freemasons' Hall.  
" 101, "Temple," Ship and Turtle Tav., Leadenhall-street.  
" 167, "St. John's," Holly Bush Tav., Hampstead.  
" 172, "Old Concord," Freemasons' Hall.  
" 765, "St. James'" Leather Market Tavern, New Weston street, Bermondsey.  
Chapter 169, "Temperance," White Swan Tav., Deptford.  
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cotterbrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Duke of Edinburgh Lodge, Globe Tavern, Mile-end-road, at 5.

## Wednesday, October 6.

Lodge No. 217, "Stability," George Hotel, Aldermanbury  
" 511, "Zetland," Anderton's Hotel, Fleet street.  
Chapter 753, "Prince Frederick William," The Knights of St. John's Tav., St. John's wood.  
Mark Lodge, 86, "Samson and Lion," Freemasons' Tavern.  
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town road, at 8; Bro. J. N. Frost, Preceptor.  
Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

## Thursday, October 7.

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

## Friday, October 8.

Lodge No. 177, "Domestic," Anderton's Hotel, Fleet-street.  
Chapter 33, "Britannic," Freemasons' Hall.  
K.T. Encampment, No. 54, Mount Calvary, Freemasons' Tav.  
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.  
United Pilgrims' Lodge of Instruction, Horns Tavern, Kingtonon at 7.  
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields Poplar.

## Saturday, October 9.

Mark Masters' Lodge, No. 104, "Macdonald," Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell, at 4.

**PROPHETIC.**—As the sacrifices of the ancient Jews pointed to that great atonement whereby man became reconciled to God; so the mysteries of Masonry direct the enquiring mind to that period when the sun of righteousness shall arise, and, with healing on His wings, dispel the mists which overshadow the nations of the earth, and the Trinity in unity shall be universally acknowledged and adored. And as the principles of our ancient institution, in the earlier days, prepared the mind for the reception of this great truth; so will the mind be improved by the moral influence of those principles, and rendered fit for the enjoyment of the full blaze of light, when it shall be revealed in all its majesty and glory.