

TABLE OF CONTENTS.

	PAGE
REVIEWS—	
The Mason's Home Book ... ..	165
The Book of the Ancient and Accepted Scottish Rite ... ..	165
THE MASONIC REUNION AT LIEGE ... ..	165
GATHERING OF FREEMASONS IN LIVERPOOL ... ..	166
PERFECT ASHLAR LODGE, No. 1173 ... ..	166
STANZAS ... ..	166
ST. ANDREW ... ..	167
CRYSTAL PALACE LODGE, No. 742 ... ..	167
MEETINGS FOR NEXT WEEK ... ..	167
THE CRAFT—Metropolitan and Provincial ... ..	168
ROYAL ARCH—Metropolitan ... ..	169
MARK MASONRY—Metropolitan ... ..	169
KNIGHTS TEMPLAR—Prov. G. Conclave of Surrey ... ..	169
PROVINCE OF LINCOLNSHIRE ... ..	169
ORIGINAL CORRESPONDENCE ... ..	169
BIRTHS, MARRIAGES, AND DEATHS ... ..	170
NATIONAL MASONIC JURISDICTION ... ..	170
OBITUARY—	
Bro. The Earl St. Maur ... ..	171
MASONIC JOTTINGS ... ..	171
PAPERS ON MASONRY—	
No. XXVI.—Masonry and Saturn ... ..	171
A DANGEROUS INNOVATION ON TEMPLARISM IN SCOTLAND... ..	172
PROV. GRAND LODGE OF LEICESTERSHIRE AND RUTLAND ... ..	172 & 173
CENTENARY FESTIVAL OF ST. JOHN'S LODGE, No. 167 ... ..	173 174 & 175
LAYING THE FOUNDATION-STONE OF A NEW CHURCH AT LINCOLN ... ..	176 & 177
LITERARY AND GENERAL MISCELLANY ... ..	177

Reviews.

*The Mason's Home-Book*, Nos. 1, 2, 3, and 4. Philadelphia: No. 814, Chestnut-street; published by Bro. LEON HYNEMAN.

We commend this excellent publication to the attention and support of our readers. No. 1 commences with a reprint of the Rev. Dr. Oliver's "Antiquities of Freemasonry," which is continued in No. 2 and concluded in No. 3, in which we also find a reprint of the Constitutions of 1723. No. 4. contains the celebrated "Illustrations of Masonry" by Preston, which has long been considered a standard Masonic work.

The enterprising editor promises a rich literary banquet to his subscribers, and from the excellence of the material already collected we anticipate a great success for the "Mason's Home-Book." Each part comprises 64 pages of closely-printed matter, which will make a volume of 768 pages at the end of the year. The annual subscription is 3 dollars, and the price of a single copy 25 cents.

From the editor's preface we extract the following admirable remarks:—

"The true history of Freemasonry has never been written, nor have the principles upon which the institution is founded been rightly comprehended. It will be our province, having prepared the minds of our readers by laying before them the almost universally accepted authorities of the past century, with the accumulated myths of recent times, to so induct the reader as to enable him to separate the wheat from the chaff, the right from the wrong, the true from the false, and thus cause him to have a higher appreciation of our mystic Order, a higher regard for its sublime principles, and thus incite him to higher and holier aspirations so to live as to commend him to the good and virtuous of mankind, to have the approval of his own conscience, and the approving assurance of God in the silent whisper of his inner temple. There never was, in the world's history, an institution founded on such elevated and exalted ethics as the Masonic. Its system of morals is the natural unfoldment of a grand and sublime Truth impressed upon the consciousness of man by Divine Being. Its principles, broad and comprehensive as the universe, have always commended it to the good and true in every land, in every age. The promoters of civilization, of science and the arts, were at all times enrolled as members of our Order, having assumed its covenants and practically illustrated in their lives its ennobling principles. It will be our endeavour to so enlighten the Masonic mind that the fraternity will become imbued with the

divine principles of the Institution, and exhibit its vitalizing power in their life and actions, and thus become living stones in the Universal Temple, whose Architect and Former is Jehovah."

*The Book of the Ancient and Accepted Scottish Rite*, by Bro. CHARLES T. McCLENACHAN, 33°. New York, 432, Broome-street.

This is the most comprehensive and exhaustive work upon the high degrees which we have ever seen. It unfolds the beauties of the system in due succession from the degree of Secret Master to the grade of Sovereign Grand Inspector-General. We are free to confess that we did not realize the philosophical importance of the Rite until we had scanned the pages of Bro. McClenachan's admirable compilation, and even now, although we hasten to commend his labours in the cause, we cannot do justice to the value of the instruction contained in the work itself, which embraces a wide circle of Masonic information. We must carefully peruse it, and weigh deliberately in the scale of impartial justice the claims of the Ancient and Accepted Rite to the support of the Fraternity at large, for, as we have intimated, the subject is presented to our consideration in an entirely new light through the medium of Bro. McClenachan's researches. The legends gravely recited by foolish enthusiasts in the high grades as positive facts are, in the work now before us, assigned their proper position as allegories, and it is this candour which produces a generally favourable impression on our mind. We will now merely add that no member of the Ancient and Accepted Rite can consider his library complete without this book, and to the general Masonic student it will be found replete with rare and beautiful illustrations of Freemasonry.

THE MASONIC REUNION AT LIEGE.

[FROM A SPECIAL CORRESPONDENT.]

I take the first opportunity after my return from Belgium to give you a short and rough account of our Masonic reception at Liege.

We were invited to attend the Masonic Hall, No. 1, Rue des Rivets, at 7 p.m. on Sunday, the 19th. The Hall consists of Tyler's quarters and offices, two preparation rooms, Secretary's offices, a library, containing about 2000 volumes of Masonic works; a waiting-room hung round with Masonic engravings; an entrance hall to lodge-room, in which were several sword-racks from whence each Brother arms himself before entering the lodge. The lodge-room itself is about 70 feet in length, 40 feet wide, and 40 from floor to crown of arch, the arch or ceiling representing the cloudy canopy studded with the usual Masonic emblems. A dais, with three steps, was in the East; on this was placed the Master's chair, which was covered by a canopy decorated in a tasteful manner. Both Wardens were in the west, Orator on left of Master, Treasurer and Secretary on his right, the Brethren being placed on cushioned benches which rose in tiers on either side, leaving a space of about 10 feet up centre of hall.

Previous to entering, those who held certificates gave them to the Secretary, were then subjected to a short examination, called upon to sign the lodge-book, and then accepted as vouchers for those who had not brought their certificates. Each visitor was then supplied with a medal (one of which I enclose), and all were ushered into the lodge under an arch of steel. On entering I was invited, together with Bro. Mason, Past Grand Sword-bearer, Bro. Captain Bramble, and several other P.M.'s, to take our seats upon the dais.

After the opening ceremony, which was impressively performed by the Master, he welcomed the visitors to his lodge, expressing the great pleasure it gave him to meet their French and English brethren that evening, and especially to

see them muster in such goodly numbers. (There were about eighty or ninety English Masons present.) He then called upon the Orator to deliver the "speech of welcome" to the visitors.

This was done in the most eloquent manner. He spoke of Masonry as carrying its tenets to the remotest corners of the world; there was now a lodge in every city and town, and in every village one was sure to find a Brother, and, of course, a friend. He went on to say that in the lodge all met on the most perfect equality, for there was the only spot in which true freedom could be found—freedom of thought, freedom of opinion. Masons were ever ready to help each other, and the only nationality they required in a lodge was that of Freemasonry. He welcomed the visitors—especially the English brethren, whom he congratulated upon the prosperity of the Order in England. He welcomed the whole most heartily to Liege, hailed each by the sacred name of Brother, and asked them to remember that the brethren of Liege were extremely anxious to do all in their power to contribute to the comfort and amusement of their foreign brethren. Towards this purpose the Hall would be open daily from 7 a.m. till 9 p.m., and brethren would be there to attend to the desires of the visitors.

Captain Irwin, the Adjutant of the Second Battalion of Volunteers at Liege, responded on the part of the English brethren. He thanked the Master, officers, and members of the lodge for the hospitable reception given to the visitors that evening, and said that from the reception given that day to the Volunteers he fully expected the visitors to the lodge would be well received, but the reception given was far in excess of anything they anticipated. The English Masons fully reciprocated the sentiments conveyed in the eloquent oration delivered by the worthy brother the Orator of the lodge. They would carefully preserve the medals given to them that evening as mementoes of their reception by the Masons of Liege, and would not fail on their return to England, to lay before their respective lodges an account of the fraternal reception they had met with; and he (Capt. Irwin), with the Master's permission, would on his return home propose him as an honorary member of the lodge to which he belonged, and he had little doubt that the Master's name would be enthusiastically received by the brethren of Lodge No. 1222. Capt. Irwin went on to say that it was well for Masons to visit the lodges of other countries in such large numbers as had met there that evening, as it gave confidence and support to the Craft in both countries.

Bro. Mason, P.G.S.B., then rose and thanked the brethren, on the part of the London Masons, and suggested that, instead of the W.M. being appointed an honorary member of a local English lodge, the matter should be referred to Grand Lodge, who would doubtless take satisfactory steps to do honour to the W.M.

After a few more speeches from different officers and visitors, the lodge was called from labour to refreshment.

I noticed with regret the absence of the Holy Volume from the lodge-room. There were no working tools or emblems as in our British and American lodges.

The refreshment hall, which appeared to be about 80 feet square, was laid out for upwards of 300 guests. The expenditure of champagne during the evening was something wonderful. The health of the Bourgmestre, Bro. d'Andrimont, was drunk in the most hearty manner, especially by the English brethren. Bro. d'Andrimont responded in a few well-chosen words. In responding to a subsequent toast, Bro. the Mayor d'Andrimont made a most eloquent speech, the substance of which I hope to give you in a further communication.

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.

GATHERING OF FREEMASONS IN  
LIVERPOOL.

The annual provincial grand lodge of the western division of Lancashire was held on Tuesday, 5th inst., at the Adelphi Hotel, when upwards of 200 brethren assembled. The provincial grand officers present were—Bros. Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W. Prov. G.M.; the Hon. F. A. Stanley, M.P., S.G.W.; H. S. Alpass, G. Sec.; T. Wylie, G. Reg.; C. Sherlock, P.P.G. Reg.; A. C. Mott, S.G.D.; H. G. Vernon, M.A., G. Chaplain; T. Armstrong, J.G.D.; W. Laidlaw, P.G.S.; J. W. J. Fowler, G.S.B.; J. Skeaf, G.O.; H. Bulley, P.J.G.W., Cheshire; J. P. Platt, P.P.J.G.W., Cheshire; R. Wylie, P.G.A.O.D., Cheshire; Marsh, P.G.P. G. W. Broadbridge, P.G.S.; B. W. Rowson, P.G.S.; Joseph Mawdesley, P.P.G. Reg.; J. Molineaux, P.P.G.O.; S. White, P.G.S.B.; C. J. Banister, P.G.S.B. of England; F. Binckes, P.G.S. Sec. Boys' School; John Bower, P.P.G. Reg. Cumberland and Westmorland; Jas. Hamer, P.G. Treas. All the lodges in the province were represented with four exceptions, and in some instances the individual lodge attendance was very numerous.

The Grand lodge having been opened, the Grand Secretary read the minutes of the previous annual Provincial Grand Lodge held at Wigan, and the special Provincial Grand Lodge meeting held at Rufford on the occasion of the laying of the foundation-stone of St. Mary's Church. He also announced that letters of apology for non-attendance had been received from Bros. Lord Skelmersdale, Lord de Tabley, Schneider, and several other brethren in the province. Bro. Hamer, P.G. Treas., presented his accounts, and in receiving them the R.W. Prov. G.M. said the financial statement appeared to be very satisfactory, and they had been very properly audited. The accounts showed that there was a balance at the bank of £820 2s. 5d., and £117 3s. 10d. remained in hand.

The financial statement was adopted. Bro. Hamer, who has held the office for nine years, was elected Prov. G. Treas. for the ensuing year, and in acknowledging the renewed compliment Bro. Hamer signified his intention of resigning at the close of the current year. The following brethren were then appointed Provincial Grand Officers for the ensuing year:—Bros. the Right Hon. Lord Skelmersdale, D. Prov. G.M.; the Hon. F. A. Stanley, M.P., Prov. S.G.W.; Schneider, Prov. G.J.W.; Vernon, Prov. G. Chaplain; Wylie, Prov. G. Reg.; H. S. Alpass, Prov. G. Sec.; A. C. Mott, Prov. S.G.D.; H. B. White, Prov. J.G.D.; Dr. Moore, Prov. G. Supt. of Works; R. Wylie, Prov. G.D.C.; Marsh, Prov. G. Assist. D.C.; S. White, P.G.S.B.; J. Skeaf, Prov. G.O.; Laidlaw, P.G. Purs.; and Wearing, Pickering, Broadbridge, Ibbs, Rowson, and Fowler, Prov. G. Stewards. Bro. Peter Ball was unanimously re-elected G. Tyler, and Bro. W. H. Ball, Assist. G. Tyler.

A number of applications for relief of distressed Masons were submitted, and votes of money were made to each of the applicants.

The GRAND SECRETARY reported that warrants for the consecration of three new lodges had been issued during the year, and congratulated the brethren upon the continued harmony and progress which the different lodges had exhibited.

Bro. WYLIE moved that the sum of ten guineas should be voted from the Fund of Benevolence to the Annuitant Fund of the Aged Freemasons and Widows of Masons, and that the gift should be made in the name of the S.G.W. This proposition was unanimously agreed to.

The Provincial Grand Lodge was then resolved into the Court of Governors of the West Lancashire Masonic Institution, when Bro. A. C. Morr read the minutes of the general and other committee meetings held during the year, which were unanimously adopted.

The other proceedings of the court were merely of a formal character, the officers of the past year being unanimously reappointed.

After the Provincial Grand Lodge had been again

resumed, Bro. BINCKES made a statement as to the condition and prospects of the Boys' School.

On the motion of Bro. BANNISTER, seconded by Bro. YOUNGHUSBAND, 100 guineas were voted from the Fund of Benevolence for the benefit of the Institution, and it was agreed that the gift should be made in the names of the Prov. S.G.W. and the Prov. J.G.W.

After Bro. BINCKES had acknowledged the handsome and spontaneous donation, the Provincial Grand Lodge was closed in due form.

It should have been mentioned that Bros. Haswell, Wilson, T. Armstrong, and T. J. Hughes kindly gave their services as musical brethren. Bro. Skeaf, Prov. G.O., not only played the accompaniments, but also furnished a new anthem (his own composition), called "Behold how good and pleasant," which is marked by a fine flowing harmony and most artistic arrangement, and will doubtless attain no mean popularity.

The brethren afterwards banquetted at the Adelphi Hotel, when Bro. Sir T. G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M., presided. The list embraced fifteen toasts, which were proposed in an efficient manner and cordially responded to. In the course of the evening the Prov. G.M. announced that he would hold his next annual meeting at Southport. A well-selected programme of music was performed by the above-named musical brethren, and the brethren separated after spending a most pleasant evening.

TOASTS.

"The Queen," and "H.R.H. the Prince of Wales, M.W.P.G.M., and the other members of the Royal Family," in usual complimentary terms.

"The Army, Navy, Militia and Volunteers," responded to by Bro. Dr. Irvine.

"The Earl of Zetland, M.W.G.M." and "The Earl de Grey and Ripon, M.W.D.G.M., and the other Officers of the Grand Lodge," responded to by Bro. C. J. Banister, P.G.S.B. of England.

"Lieut.-Col. Sir Thomas George Fermor Hesketh, Bart., M.P., R.W.P.G.M., Western Division of Lancashire," responded to by the R.W.P.G.M.

"Lord Skelmersdale, W.D.P.G.M., and the P.G. Wardens," responded to by the Hon. F. A. Stanley, P.G.S.W.

"The West Lancashire Institution for the education and advancement in life of Children of Distressed Masons," responded to, in the unavoidable absence of Bro. A. C. Mott, S.G.D., by H. S. Alpass, P.G.S.

"The Worshipful Masters of the Lodges in the Province," responded to by Bro. Dr. E. M. Sheldon, W.M. Temple Lodge, 1094.

"The Visiting Brethren," responded to by Bro. Binckes.

"The Provincial Grand Stewards," responded to by Bro. Hibbs, P.G.S., and Bro. Skeaf, P.G.O.

CONSECRATION OF THE LODGE OF  
ST. MICHAEL, No. 1273.

The Lodge of St. Michael, No. 1273 in the register of the Grand Lodge of England, was duly consecrated according to the ancient forms of the Craft on Wednesday afternoon, Sept. 29th, at 2 o'clock. A very large number of the brethren having assembled in the new lodge-room, at the Free Church School, Sittingbourne, the P.D.G. Bro. Dobson, appointed Bro. Keddell, P.P.G., S.W. of Sheerness, presiding officer, who immediately appointed his officers *pro tem*, viz.: Bro. P. Nettleingham (P.M.P.P.S.G.M. 27), S.W., and Bro. Thomas Hill (P.M.P.P.G.S.W.), J.W. The lodge was then opened in the three degrees. The presiding officer then delivered an address on Freemasonry in general, which showed that he had devoted no small amount of time to condense so many of the grand fundamental truths of the Craft, and yet to give each its proper position and importance in so short a compass.

The oration was delivered by the P.G. Chap., Bro. W. H. Hill of Maidstone, in his usual fervid and eloquent style, who held all the brethren entranced while he beautifully portrayed the character of the saint to which this lodge is dedicated, as one to be humbly followed by every true Mason.

The lodge-board was then uncovered, when the wine, corn, and oil were carried round the lodge by the three following Prov. Grand Officers—Bros. Crittendon, Townsend, and Thorpe, amid solemn music. Halting in the east, the beautiful anthem, "Glory to God on high," was intoned by the W.M. and the

brethren generally. The Chaplain then traversed the lodge three times with the censor, consecrating the building for the purpose of Freemasonry. A prayer having been offered up, Haydn's perfect hymn, "The spacious firmament on high," was poured forth in volumes. Brother Keddell then dedicated and constituted the lodge. The National Anthem concluded this part of the ceremony, when an additional verse, composed for the occasion, was sung.

The musical arrangements were conducted by Bro. Horde (1174). Owing to the severe illness of the W.M. designate of the new lodge, the Rev. Thos. Grabham, M.A., which prevented him from being present at this interesting ceremony, the ceremony of Installation was dispensed with, he being already a ruler in the Craft, and P.M. of Faversham. The D.P.G.M. requested Bro. Keddell to take charge of the new lodge until such time as the health of the W.M. designate would allow him to be inducted to the chair and able to perform his duties. A paper was then read signed by the W.M. designate and properly attested requesting the presiding officer to appoint the several brethren therein mentioned to their respective offices. Thereupon the W.M. *pro tem.*, appointed Bros. Hy. Penfold, S.W.; Wm. Bayley, J.W.; J. C. Barnard, S.D.; R. Griggs, J.D.; S. Shrubsole, Treas.; J. Owen, I.G.; and J. Fearn, Tyler, and to each of the above as he invested them with their collar and badge of office, he address a few wholesome words of advice. The new lodge furniture was the theme of universal admiration on account of its strict architectural character, and the beauty and chasteness of its design, much of which was presented by various brethren who had the interest of the new lodge at heart, and made by Mr. G. Green of Rainham, Kent. Bro. Jas. Owen of the Bull Inn, Sittingbourne, prepared a *dejeuner* at half-past four o'clock, in a style that reflected much credit to his establishment, to which about 80 sat down.

At the close of the *dejeuner* the brethren present liberally provided the nucleus of a charity fund in connection with the lodge, charity being one of the leading features of the Craft. In commemoration of the event of the day, the bells of the parish church of St. Michael, to which the new lodge is dedicated, sent forth a merry peal, and the standard of old England floated from the church tower. The town put on quite a holiday appearance, and the band of the 16th Kent (Sittingbourne) Rifle Volunteers performed a variety of pieces during the *dejeuner*. Masonry, we are informed, has lately made rapid strides in the county, which is now perhaps second to none in a Masonic point of view, and at present there are double the number of lodges than existed in the province at the time the present P.G.M. came into office.

PERFECT ASHLAR LODGE, No. 1178.

The usual monthly meeting of this lodge, which was consecrated by Bro. W. Muggeridge just two years ago, was held on Thursday, at the Gregorian Arms, Jamaica-road, Bermondsey. Bro. F. H. Ebsworth, W.M., opened the lodge, and afterwards, assisted by his officers, initiated Mr. Gustav. Ellis in the ancient mysteries of the Order. He subsequently passed Bros. Green (1194), Rambert and Smith to the second degree, executing his work as a W.M. should. Bro. Alfred Avery, P.M. (619), then installed Bro. James William Avery, S.W. and W.M. elect, also a P.M. of (619), in the chair, in the fluent and correct style for which he is so famous as the Installing Master of his mother lodge, and he was warmly applauded at the conclusion of his delivery of the charges. The officers invested by the W.M., were Bros. Josiah Green, S.W.; H. Bartlett, J.W.; Dr. John Dixon, P.M., Treas.; F. Walters, P.M., Sec.; D. Rose, S.D.; G. J. Grace, J.D.; J. W. Dudley, I.G.; J. H. Harmsworth, D.C.; J. H. Fudge, W.S.; and W. Y. Laing, Tyler.

The W.M. afterwards presented the I.P.M. with a beautiful P.M. Jewel, and congratulations of the Lodge, and also a magnificent P.M. Collar and Jewel which had been subscribed for by the brethren. The observations with which the W.M. accompanied the presentation were most complimentary and well chosen, and Bro. Ebsworth returned thanks in very feeling terms, promising to forward the interests of the Lodge in the future as he had in the past.

A vote of thanks was passed to Bro. F. Walters for his zeal as Secretary. The Lodge was then closed, and a splendid banquet followed; whereafter Bro. J. W. Avery proposed the usual toasts in a genial and happy way.

The brethren spent a delightful evening, and enjoyed some capital singing and recitations.

Among the brethren present in lodge and at the banquet table, we noticed Bros. F. H. Ebsworth, J. W. Avery, Josiah Green, J. Dixon, M.D. Treas.; F. Walters, Sec.; H. Bartlett, D. Rose, G. J. Grace, J. W. Dudley, J. H. Harmsworth, L. Ashton, J. A. Smith, J. H. Fudge, P. Fry, J. A. Astell, and the visitors were R. B. Newsome, W.M. (1223); T. L. Green (1194); H. Massey, P.M. (619); C. J. Hogg, W.M. (58); W. H. Pragnell, P.M. (310); A. Avery, P.M. (619); Saul Wells, S.W. (619); and H. Muggeridge, P.M. (192).

SAINT ANDREW,  
THE PATRON SAINT OF SCOTLAND.

By CIPES.

(Concluded from page 162.)

The next day he was again brought before the Proconsul, who persuaded him that he should not foolishly destroy himself, but live and enjoy with him the pleasures of this life. The apostle told him that he should have with him eternal joys, if renouncing his execrable idolatries, he would heartily embrace Christianity, which, said he, I have already so successfully preached amongst you. That, answered the Proconsul, is the very reason why I am so very earnest with you to sacrifice to the gods, that those whom you have everywhere misled may by your example be brought to return back to that ancient religion which they have forsaken, otherwise I will cause you to be crucified with exquisite tortures. The apostle replied, that now he saw it was in vain any longer to deal with him, a person incapable of sober counsels, and hardened in his own blindness and folly; that as for himself he might do his worst, and if he had one torment greater than another, he might inflict it upon him; for the greater constancy he shewed in his sufferings for Christ, the more acceptable he should be to his Lord and Master. Ægeus could now hold no longer, but passed sentence of death upon him. The particular reason of the Proconsul's displeasure and rage against him was, that amongst others he had converted his wife Maximilla, and his brother Stratoeles, to the Christian faith, having cured them of desperate distempers that had seized upon them.

The Proconsul first commanded him to be scourged, seven Lictors successively whipping his naked body; and seeing his invincible patience and constancy, he commanded him to be crucified, but not to be fastened to the cross with nails, but with cords, that so his death might be more lingering and tedious. As he was led to execution, to which he went with a cheerful and composed mind, the people cried out that he was an innocent and good man, and unjustly condemned to die. Being come within sight of the cross, his countenance did not change, nor did the blood freeze in his veins, nor his hair stand on end, nor did he lose his voice, his body did not tremble, nor was his soul troubled, nor did his senses fail him, as it happens to human frailty, but the flame of love which burns in his breast cast forth sparks through his mouth, and he saluted the cross with this kind of address: That he had long desired and expected this happy hour, that the cross had been consecrated by the body of Christ hanging on it, and adorned with his members as with so many inestimable jewels, that he came joyful and triumphing to it, that it might receive him as a disciple and follower of Him who once hung upon it, and he means to carry him safe unto his Master, having been the instrument upon which his Master had redeemed him. Having prayed and exhorted the people to constancy and perseverance in that religion which he had delivered to them, he was fastened to the cross, whereon he hung two days teaching and instructing the people all the time, and when great importunities in the meanwhile were used to the Proconsul to spare his life, he earnestly begged of our Lord that he might at this time depart and seal the truth of his religion with his blood. God heard his prayer, and he expired on the last day of November.

There seems to have been something peculiar in that cross that was the instrument of St. Andrew's martyrdom, which is commonly affirmed to have been a cross decussate, two pieces of timber crossing each other in the middle in the form of the letter X, hence usually known by the name of St. Andrew's Cross. His body being taken down and embalmed, was decently and honourably interred by Maximilla, a lady of great quality and estate. As for that report of Gregory, Bishop of Tours, that on the anniversary day of his martyrdom, there was wont to flow from St. Andrew's tomb a most fragrant and precious oil, which according to its quantity denoted the scarceness or plenty of the following year; and that the sick being anointed with oil were restored to their former health; "for my part," says one of his biographers, "if there be any ground of truth in the story, I believe it no more than that it was an exhalation and sweating forth at some times of those rich costly perfumes and ointments wherewith his body was embalmed after his crucifixion." His body was afterwards, by the Emperor Constantine the Great, solemnly removed from Patre to Constantinople, in A.D. 357, and deposited in the great church which he had built to the honour of the apostles, which being taken down some hundred years after by Justinian the emperor, in order to its reparation, the body was found in a wooden coffin, and again reposed in its proper place.

The churches of Milan, Nola, Brescia, and other places, were at the same time enriched with small portions of the highly-prized relics of St. Andrew. When Constantinople was taken by the Franks, Cardinal Peter of Capua brought the relics of St.

Andrew thence to Italy in A.D. 1210, and deposited them in the Cathedral of Armalfi, where they still remain. It is further said, however, that Thomas the Despot carried the head of St. Andrew from Constantinople to Italy, after the capture of Constantinople by the Turks, and presented it to Pope Pius II. in 1461, for which he was rewarded by having a monastery allotted to him as his residence, and a competent revenue.

There is a tradition that the cross on which St. Andrew was crucified was brought from Achaia, and placed in the monastery of Veauue, near Marseilles, from which it was removed before A.D. 1250 to the Abbey of St. Victor in Marseilles, where it is still shown. There is a difficulty in conceiving how the Christians of Patre got possession of that precious piece of wood, in the circumstances in which they must have found themselves at the time of the martyrdom of the apostle. A portion of this cross was carried to Brussels by Philip the Good, Duke of Burgundy, who, in honour of it, instituted the Order of the Knights of the Golden Fleece, assigning them a figure of this cross as a badge.

St. Andrew has long been honoured as the principal patron Saint of Scotland. An Abbot, called Regulus or Rule, brought from Constantinople, about the middle of the fourth century, some relics of St. Andrew, which he deposited in a church built in honour of this saint, where now the city of St. Andrews stands. Many pilgrims resorted to this church from foreign countries. Hungus, King of the Picts, early in the ninth century, in thanksgiving for a great victory over the Northumbrians, bestowed on this church a tenth part of all the land of his dominions. Kenneth II., King of the Scots, having overcome the Picts, and annexed their territories to his kingdom in A.D. 845, repaired and richly endowed the church of St. Regulus or St. Rule. An arm of St. Andrew was kept in it as a precious relic.

The institution of the Scottish Order of Knighthood, called the Order of the Thistle, is ascribed to King Achaius in the eighth century. It was revived by James VII., who created eight knights in 1687, and after being again in abeyance for fifteen years, it was again revived by Queen Anne in 1703. One of the badges of the Order, the *Jewel*, is a figure of St. Andrew suspended by a green ribbon. The Order of the Thistle consists of the Sovereign and sixteen Knights, all of whom are peers of Scotland.

St. Andrew is generally represented in mediæval pictures with the decussate cross, called St. Andrew's Cross, in his hand.

The principal statue in the Grand Lodge of Scotland is a figure, the size of life, of St. Andrew the Patron Saint of Scotland.

CRYSTAL PALACE LODGE, No. 742.

The following letter has been forwarded to us for publication:—

Crystal Palace, S.E.,  
30th September, 1869.

Dear Sir and Brother,—The number of applicants for admission to the benefits of the Royal Masonic Institution for Boys is unfortunately so much in excess of the vacancies in that excellent Institution, that without a canvass for the votes of the Vice-Presidents, Governors, and Subscribers, success is almost impossible.

I trust this will excuse my request to be favoured with proxies on behalf of Herbert Horace Newman, the son of a deceased member of the Lodge over which I have the honour to preside; the circumstances of which case are thus described in the official paper:—

39. Newman, Herbert Horace, Born 5th January, 1861. Father, Bro. William James Newman, was Clerk to the Crystal Palace Company, who died 19th December, 1868, after an illness of three days, and leaving Petitioner, Mrs. Abigail Newman, with six children, five of them dependent upon her for support, unprovided for, her only means arising from the proceeds of a small Life Assurance Policy.

I shall gratefully acknowledge any Votes with which I may be favoured, and have the honour to remain,

Dear Sir and Brother, fraternally yours,  
S. G. FOXALL,  
W.M. Crystal Palace Lodge.

INNOCENCE.—That innocence should be the professed principle of a Mason occasions no astonishment, when we consider that the discovery of the Deity leads us to the knowledge of those maxims wherewith he may be well pleased. The very idea of a God is attended with the belief that he can approve of nothing that is evil; and when first our predecessors professed themselves servants of the Architect of the World, as an indispensable duty they professed innocency, and put on white raiment, as a type and characteristic of their conviction, and of their being devoted to His will.

METROPOLITAN MASONIC MEETINGS

For the Week ending October 16, 1869.

Monday, October 11.

- Lodge No. 59, "Royal Naval," Freemasons' Hall.
- " 193, "Confidence," Anderton's Hotel, Fleet-street.
- " 879, "Peckham," Maismore Arms, Peckham.
- " 957, "Leigh," Freemasons' Hall.
- Chapter 22, "Mount Zion," Radley's Hotel, Blackfriars.
- Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.
- Eastern Star Lodge of Instruction, No. 95, Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

Tuesday, October 12.

- Lodge No. 180, "St. James' Union," Freemasons' Hall.
- " 198, "Percy," Ship and Turtle, Leadenhall-street.
- " 211, "St. Michael's," Albion Tavern, Aldersgate-street.
- " 228, "United Strength," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
- " 548, "Wellington," White Swan, Deptford.
- " 884, "Ranelagh," Windsor Castle Hotel, Hammersmith.
- " 933, "Doric," Anderton's Hotel, Fleet-street.
- Chapter 185, "Jerusalem," Freemasons' Hall.
- 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. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

Wednesday, October 13.

- Committee of Royal Masonic Benevolent Institution, Freemasons' Hall, at 8.
- Lodge No. 3, "Fidelity," Freemasons' Hall.
- " 13, "Union Waterloo," Masonic Hall, Woolwich.
- " 15, "Kent," Three Tuns Tavern, Southwark.
- " 87, "Vitruvian," White Hart, College-street, Lambeth.
- " 147, "Justice," White Swan, Deptford.
- " 212, "Euphrates," George Hotel, Aldermanbury.
- " 238, "Pilgrim," Ship and Turtle Tavern, Leadenhall-street.
- " 749, "Belgrave," Anderton's Hotel, Fleet-street.
- " 781, "Merchant Navy," Silver Tavern, Burdett-road, Limehouse.
- " 1017, "Montefiore," Freemasons' Hall.
- " 1228, "Beacontree," private rooms, Leytonstone.
- Red x Conclave, No. 18, "St. George's," Palmeston Arms, Grosvenor-park, Camberwell.
- 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 14.

- Quarterly General Committee Girls' School, Freemasons' Hall, at 12.
- Lodge No. 19, "Royal Athelston," City Terminus Hotel, Cannon-street.
- " 206, "Friendship," Ship and Turtle Tav., Leadenhall-street.
- " 860, "Dalhousie," Anderton's Hotel, Fleet-street.
- " 1076, "Capper," Marine Hotel, Victoria Dock.
- Chapter 73, "Mount Lebanon," Bridge House Hotel, Southwark.
- " 206, "Hope," Globe Tavern, Royal Hill, Greenwich.
- Rosicrucian Society of England, Freemasons' Tavern, at 6.30.
- 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 15.

- Lodge No. 143, "Middlesex," Albion Tavern, Aldersgate-street.
- " 813, "New Concord," Rosemary Branch Tavern, Hoxton.
- " 975, "Rose of Denmark," White Hart Hotel, Barnes.
- Stability Lodge of Instruction, Guildhall Coffee House, at 6.
- Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
- Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, The Silver Lion, Penny-fields, Poplar.

Saturday, October 16.

- Audit Committee, Boys' School, Freemasons' Hall.

HOLLOWAY'S OINTMENT AND PILLS.—Wonder Working Remedies.—As the battle of life has to be fought alike by the naturally feeble and the constitutionally strong, how momentous is it to preserve the former from adventitious ailments. A scratch on the leg, slight inflammation about the ankles, which would have been cured at once by Holloway's Medicaments, grow from the want of the commonest precautions into grievous diseases, which throw the sufferer on the bed of sickness, and perhaps his family on the parish. Every peasant's home should have these remedies, they will save both parents and children from much misery, and above all, they will remove their complaints, at a trifling cost, and leave no disheartening heavy bill behind.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Temple Lodge, No. 101.*—This numerous and influential lodge held the first meeting of the present session on Tuesday, in their Lodge-room, at the Ship and Turtle Tavern. There were present: Bros. Joseph Tanner, W.M.; F. J. Cox, S.W.; Smithly, J.W.; Bond, P.M., Treas.; J. H. Wynne, P.M., Sec.; Youle, S.D.; Reynolds, J.D.; Hastelow, D.C.; Prince, I.G. A numerous band of Past Masters, amongst whom we recognised those veterans in Masonry, S. May, E. Farthing, sen., T. Beard, Henry and W. W. Wynne. As usual at the meetings of the brethren of the Temple, there were many visitors, viz.: The W. Bro. Norris, W.M., 21, Past Grand Steward; T. Wescombe, P.G. Sec. Kent; B. P. Todd, P.M. 27, Storr, P.M. 453, &c., &c., altogether forming an assemblage of fifty-three. Mr. Marmaduke Lintt was admitted to the privileges of Masonry in a most impressive manner by the W.M. and his efficient officers, after which the brethren adjourned to one of Bro. George Painter's *recherche* banquets (the wine supplied needing, of course, no comment), and a most pleasant evening, enlivened with some very good songs, was brought to a close with the Tyler's toast. We observed amongst the toasts proposed by the W.M. "Our Royal brother the M.W. Albert Edward Prince of Wales."

*Domestic Lodge of Instruction, No. 177.*—A meeting of the above lodge of instruction was held at the "Palmerston Arms," Grosvenor-park, Camberwell, on Tuesday, the 5th inst., when the ceremony of consecration was worked by Bro. R. Wentworth Little, P.M. (975), and that of installation by the esteemed Secretary, Bro. H. Thompson, P.M., of the parent lodge, who installed Bro. Stevens, P.M. (720), as Master. One of the sections in the first lecture was then worked by Bro. Stevens, assisted by the brethren, amongst whom were Bros. T. H. Pulsford, P.M. (1158), a very clever Mason; C. L. Marshall, P.M. (22), the worthy host; E. Shaughnessy, Wisewould, McCrea, Poore, and about fifteen others. This lodge of instruction meets regularly at half-past seven o'clock every Tuesday evening throughout the year, and has already achieved much good for brethren on the Surrey side of the water. Upon this occasion Bro. Thomas, the distinguished teacher, who like the late lamented Stephen Barton Wilson, is an architect by profession, was to have worked the consecration ceremony, but being unable to attend, Bro. Little was requested to take his place, which he did at short notice. Votes of thanks were passed to the Consecrating and Installing Masters, and the lodge was closed. We may add, that the fifteen sections will be worked in this lodge on the last Tuesday in October, by Bro. Pulsford, when there will doubtless be a very large muster of the brethren.

[FROM OUR SPECIAL REPORTER.]

*Villiers Lodge, No. 1194.*

The installation meeting of this lodge was held on the 2nd inst., at the Northumberland Arms, Isleworth, and was numerously attended, in spite of the drenching rain which fell during the afternoon. The W.M. was not in attendance, but the lodge was opened and presided over by the I.P.M., Bro. E. Clark, who, after the minutes of the former regular and emergency meetings and the report of the Audit Committee had been read by Bro. Dodd, declared Bro. J. T. Trickett, of 954 duly elected a joining member, and initiated into the mysteries of the Order, Messrs. V. Beadle Bedolfe, M.D., Charles G. Forsyth, George Luke Ridge, and Thos. Anthony Woodbridge. Out of four candidates for passing to the second degree only one appeared, and he just at the last minute, when, as time was very short, he agreed to forego his advancement, and Bro. F. Walters promised to get him passed on the 7th inst., at 1178. Bro. Little, by desire of the presiding officer, then took the chair, and Bro. E. Clark presented to him Bro. J. Trickett, C.E., W.M.-elect, to receive the benefits of installation. The ceremony was most impressively rendered by Bro. Little, and the Board of Installed Masters expressed their pleasure at the way in which he had performed his functions. The board having been closed, the brethren were admitted and saluted the newly-installed Master in all the degrees. At the conclusion of this portion of the installation, Bro. Trickett invested Bros. W. Dodd, S.W.; Henry Allman, J.W.; R. W. Little, P.M., Sec.; E. T. Osbaldeston, S.D.; F. J. Lancaster, J.D.; T. Smale, I.G.; R. A. Steel, D.C.; W. Harvey, Senior Steward; Major H.W. Palmer, Jun. Strd.; Gilbert, Tyler. The re-investment of Bro. Little as Secretary was received with a round of applause. Bro. F. Walters, P.M., fluently delivered the charges and on resuming his seat, the brethren expressed their approbation in Masonic form.

The minutes, which were read in the early part of the evening, were approved, and the auditors' report was ordered to be entered on the minutes. At the election of Treasurer, the choice of the brethren fell on the genial Bro. E. Clark, P.M., who, on being

invested by the W.M., said he would discharge his duties to the best of his ability, and so prove the satisfaction he felt at the honour conferred on him by the lodge.

A vote of thanks to Bro. R. Gurney, for the zealous discharge of his duties while acting as Treasurer, was carried with acclamation.

Bro. E. CLARK proposed, and Bro. E. T. OSBALDESTON seconded, that Bro. H. G. Buss be made a honorary member of the lodge. This motion also was carried unanimously, and the lodge closed.

A magnificent banquet, provided by Bro. Jones, the host of the Northumberland Arms, followed, and this was succeeded by a sumptuous dessert, when the W.M. proposed the usual toasts.

Bro. JOHN HERVEY, G. Secretary, who was selected by the W.M. to respond to the toast of "The Earl De Grey and Ripon, D.G.M., and the rest of the Grand Officers," said it had given him great pleasure to be present in obedience to the recommendation of the Book of Constitutions, which said we were to visit other lodges, see the different modes of working, and endeavour to improve our minds (our bodies too, he hoped), by mixing with our fellowmen. He had no doubt they had all done so that evening. Unfortunately he had not been able to see all the working, for he and Bro. Hubbard had been storm-bound. Perhaps the preferring to have a dry coat to seeing the working of the lodge was rather a slur upon their Masonic ardour, but he hoped the brethren would look with some degree of kindness upon the act, inasmuch as if they had got wet it might have been a serious drawback for the future. Although he was late, he had seen enough of the working, and had heard enough of it from Col. Burdett—who had said how pleased he was with it—to know that it was extremely good. It was always gratifying to see a new lodge working so well, so amicably, and with such prosperity. He congratulated the W.M. on the way in which the work had been carried out and trusted he would have a happy year of office. He thanked the W.M. and the brethren for their hospitality; he had enjoyed himself very much; and for the Earl De Grey and Ripon, the rest of the G. Officers and himself, he begged to acknowledge the compliment which had been paid him.

Col. BURDETT, in responding for "The Army, Navy and Volunteers," also spoke of the lodge's hospitality, and with respect to its working said, although he had had great experience in lodges he was much gratified at the way in which the work of this lodge had been done both by the Master and his officers. He had seen a great portion of the initiation, and trusted that the initiates were as pleased as he was. Many young Masons entered the Order from curiosity, some from persuasion, and some to know what Masonry was. A great many went on for a short time, and then relaxed and left off. Those who had perseverance to go on were the men to rise in the Order, and were the men whom Masons wanted. Those who came in from curiosity or for amusement were not the men to benefit the Order. Those who stuck to it were the men from whom it derived most support. He had seen much of Masonry, and the more he saw of it the more he liked it. He never regretted joining it; and if it was only for the way in which his health and that of the Army, Navy and Volunteers, had just been drunk, he never should regret it.

Bro. Major PALMER, for the "Volunteers," said as brevity was the soul of wit for once in a way he would be witty, and merely thank the brethren for drinking his health.

Dr. V. B. BEDOLFE acknowledged the toast of "The Initiates." He found himself occupying, he did not know why, a seat at the cross table. It was an honour he could not deserve, but it reminded him of a remark in Don Quixote. When the Don was placed in such a seat he was not quite content with it, not being sure that it was a post of honour. He explained that a rustic having been requested to dine should be allowed to sit at the other end of the table; when the nobleman took him by the coat and thrust him into his seat, and the reply was, "Don't you know wherever I am, there is the seat of honour." Therefore he (Bro. Bedolfe) supposed that wherever the W.M. sat there was the seat of honour. He spoke on behalf of himself and the other gentlemen who were initiated with him, when he said they would like to spend the remainder of their lives to the advancement and good of Freemasonry. He believed it was an institution which had been a benefit in past times, and was a benefit now, because it seemed to explain the dependence on man should have on another. It was not a union of one rank, but of all ranks. The Prince of Wales and men of the humblest position belong to the Order, and joined hands and lived in good fellowship. It was never intended to confound ranks or institutions, but to hold out the hand of friendship to all. It was conservative in all that was good in society, and society would benefit by it. He and his brother Initiates would endeavour by a life of devotion to the interests of the fraternity to benefit their fellow men.

Bro. E. CLARK, P.M., proposed the W.M., who in his capacities of Junior and Senior Warden had given satisfaction to the brethren.

The W.M.: I rise to thank you for the very cordial manner in which you have drunk my health, and for your good wishes for my year of office. I am sure I feel very much gratified and very much honoured by the position you have placed me in, and I shall endeavour, as far as in me lies, not to disappoint your hopes and wishes. At the same time I must express my thanks to the Past Officers, Past Masters, and Officers, who are much more highly qualified in Masonry than myself, for the kind and friendly manner in which they have assisted me on all occasions, and I look for their cordial co-operation with me while I am in office. I can only say that so far as my wishes and intentions go I desire to do all I can for Freemasonry, but at the same time I cannot help expressing the conviction I have of my own want of knowledge, which I hope to make up; but I trust that the desire and disposition to go on in Masonry will help me over some of the difficulties. Still, I repeat, I depend much upon the officers better informed than myself to help me along. Beyond that I have only to express my thanks for the kind and courteous manner in which I have been treated by every member of the lodge and visitors we have had since I have belonged to it. I can but express my gratitude to those officers and brethren who have so kindly assisted me, and hope that we may long have the pleasure of meeting the distinguished officers who honour us to-night with their presence, and that we may end not only this year, but many years of success in Masonry. Brethren, I thank you very much.

Bros. HUBBARD and QUILTY returned thanks for "the Visitors," Bro. E. CLARK for "the P.M.'s," Bros. DODD and ALLMAN for "the Officers," and Bro. LITTLE for "the Secretary." Bro. GILBERT gave "the Tyler's Toast," which brought the proceedings to a close.

The company who attended the Lodge included Bros. J. Trickett, W.M.; E. Clark, I.P.M.; W. Dodd, S.W.; R. Gurney, R. Wentworth Little, Sec.; H. Allman, J.W.; E. T. Osbaldeston, S.D.; F. J. Lancaster, J.D.; T. Smale, I.G. R. A. Steel, D.C.; W. Harvey, H. W. Palmer, W. B. Tustin, C. Tomlin, L. Acworth, Geo. Cattel, E. J. Bailey, Benj. Glover, Geo. Kenning, Thos. Cubitt, V. B. Bedolfe, C. G. Forsyth, G. L. Ridge, T. A. Woodbridge, T. L. Green, W. F. N. Quilty (P.M., 862), W. H. Edwards (13), J. T. Trickett (954), P. R. Jones (193), John Hervey (G. Secretary), W. H. Hubbard (P.M., 173), Col. Fras. Burdett (P.G.W., Rep. G. Lodge of Ireland), and H. Massey (P.M., 619).

## PROVINCIAL.

*IRSWICH.—Prince of Wales Lodge, No. 959.*—There was a numerous attendance of brethren at this lodge on Monday, the 4th inst., after the confirmation of the minutes, a ballot was taken for Mr. William Morley Farron, which proving unanimous, this gentleman was regularly admitted and initiated into the mysteries of the Order. Bro. J. Emra Holmes, 31, and Bro. Chas. Young were elected joining members. Bro. Parsons, initiated at the last regular lodge, having passed the usual examination and retired, the lodge was opened in the Second Degree, when Bro. Parsons was passed to the degree of a F.C. A revised code of Bye-laws was passed by the brethren, subject to the approval of the Provincial Grand Master. There being no other business before the lodge, the brethren retired to their Banqueting-room, where nearly thirty brethren enjoyed the remainder of the evening in love, peace and harmony.

*LIVERPOOL.—The Neptune Lodge, No. 1264.*—This new but attractive and interesting lodge, which was consecrated on the 11th day of June last, seems to be growing rapidly in strength and favour, to which its worth and working so justly entitle it. The brethren of this lodge now number about forty, and judging from the excellent discipline maintained, both by the officers and members, and the intelligence brought to bear in the general working of the lodge, we augur a most successful result. This lodge held its regular meeting on Oct. 1st, and was visited by several brethren from America and other foreign parts, who expressed themselves highly delighted and entertained. The lodge was opened at 6 p.m., by the W.M. Bro. Joseph Healing; the minutes of the last meeting were read and confirmed, and a ballot for Mr. George Donalty having been taken, he was declared unanimously elected. Mr. Joseph Korn, who had been elected the previous lodge night was in attendance, and with Mr. Donalty was initiated into the mysteries and privileges of Antient Freemasonry. The lodge was opened to the second degree, when Bros. Ford and Sowerby were examined, in this degree were found sufficient and complimented, received the test of merit, and retired. The lodge was then opened in the third degree, when the said brethren were readmitted and raised to the sublime degree of Master Mason. The lodge was then closed down to the second degree, and immediately to the first degree, when Bro. Wm. Barr of this lodge presented to and for the use of the lodge a very handsome silver salver, and in a very neat speech expressive of devotion to and for the welfare of the lodge, said he felt highly gratified in

their acceptance of the humble present. A vote of thanks was unanimously accorded to Bro. Barr, and the W.M., in thanking him in the name of himself and brethren, said he was delighted to bear witness to the esteem in which Bro. Barr was held by every brother in this lodge, both for his ability, intelligence and integrity, and although not an officer of the lodge he was able to hold any office therein. He hoped the day would soon arrive when Bro. Barr would occupy the chair that himself had the honour of now occupying. Bro. John Pemberton, S.W., of this lodge, now presented a quantity of music books, handsomely bound, compiled for the use of Masonic lodges, and said he hoped the brethren would use them in properly developing the harmony of our beautiful service and render it as impressive as its solemnity deserved. A vote of thanks was unanimously accorded to Bro. Pemberton, and the W.M. in thanking him in the name of himself and brethren, said that he was confident and proud to say that Bro. Pemberton had, and was worthy of, the highest respect of himself and every member of that lodge. He highly complimented him upon his assiduity and ability in the discharge of his duties as S.W. of the Neptune Lodge, and hoped that his kind present would be properly appreciated by every brother endeavouring to act in concert and in harmony in the well-arranged selections of music for the various degrees. The lodge was then closed, when the brethren retired to refreshment, and spent a frugal, convivial, and happy evening, and departed in peace.

**THE ROYAL ARCH.**  
METROPOLITAN.

*Beacon Chapter, No. 619.*—An emergency meeting of this Chapter was held on Saturday. Comps. F. Walters, P.Z., as M.E.Z.; E. Clark, as H.; W. H. Hubbard, as J., and Comp. Little, as P.S., opened the Chapter, and afterwards Comp. H. Massey, S.N., and J.-elect, was formally installed in the J. chair, the ceremony being impressively performed by Comps. F. Walters and R. W. Little. The Chapter was then closed, and the Companions adjourned to the banquet table and spent a happy evening.

**MARK MASONRY.**  
METROPOLITAN.

*Thistle Lodge, No. 8.*—The election meeting of this old lodge was held on Friday, the 1st inst., at the Freemasons' Tavern, Great Queen-street, and was well attended by the members, amongst whom we observed Bro. T. Meggy, P.G.M.O., who officiated as W.M., in the unavoidable absence of Bro. Mann; Bros. H. G. Lake, S.W.; J. W. Dawson, J.W.; C. A. Cottebrune, P.G.S.B., P.M., and Sec.; F. Binckes, G. Sec., and P.M.; Joshua Nunn, P.G.D., and P.M.; R. Watts, P.G.S.B.; L. Harvey, J.D.; E. Hart, Org.; J. W. Boord, Baber, Henley, Mortlock, Sendey, Marshall, Lowder, Baker, and Taffs. The visitors were Bros. R. Wentworth Little, P.M., and Sec. St. Mark's Lodge, No. 1, and Chas. Sloman the eminent improvisatrice. The lodge was duly opened, and the Mark Master's hymn was sung by the brethren, led and accompanied by Bro. Hart the respected Organist, after which the minutes were read and confirmed, and ballots taken for eight candidates. The following brethren being in attendance were then regularly advanced to the ancient and honourable degree of Mark Master Masons, viz., Bros. Charles Lacy, W.M. (174), a trusty "Sincerity" man; George Kelly, P.G. Stew., and P.M. (63), a zealous veteran in the Craft; Morton Edwards, of "St. Lukes," Chelsea (144), the eminent sculptor whose bust of the Grand Master, Lord Zetland, has won universal praise; R. P. Wilkinson, P.M. (95), a worthy member of no undistinguished lodge. The work of the degree was admirably performed by Bro. Meggy, the acting W.M., who is truly a Master of the art, and he was ably assisted by Bros. Nunn, Cottebrune, Watts, and other P.M.'s, and by the officers present, but we regret to observe that several officers were not in their places. The elections for the ensuing year resulted as follows:—Bros. H. G. Lake, well known as P.M. of 186, and P.Z. 820, was chosen as Master; Bro. J. W. Figg, P.M., an old and valued member, was re-elected Treasurer, and Bro. Woodstock, Tyler. The lodge was then closed with the musical accompaniments, and the brethren adjourned to a banquet under the presidency of Bro. Meggy, P.G.M.O. The usual formal toasts were well received, and a cordial outburst of enthusiasm greeted the name of Bro. Meggy when proposed by Bro. Binckes. The acting W.M. replied, and deplored the absence of Bro. Mann, W.M., who had been suddenly called to Ireland. The "Newly Advanced Brethren" responded *seriatim*, and expressed their great gratification at having become Mark Masters. Bros. Little and Sloman acknowledged the compliment paid to them as visitors, and Bro. Binckes delivered an interesting speech upon the present position and prospects of Mark Masonry in England. Bros. Nunn and Cottebrune responded for the P.M.'s. We must not omit to mention that the vocal abilities of Bros. Mortlock, Marshall, and other brethren greatly contributed to the enjoyment of this most agreeable meeting.

**KNIGHTS TEMPLAR.**  
PROVINCIAL GRAND CONCLAVE OF SURREY.

On Saturday last, The Very Eminent Sir Knt. George Harcourt, M.D., Grand Commander of Surrey, attended by his Provincial Grand Officers, Sir Knts. Blenkin, Lemaire, Mitchell, Greenwood, W. F. Harrison, G. Harrison, &c., preceded by the P.G. Equerry and P.G. Standard-bearer, was received by the Emt. Sir Knt. Jabez S. Gower, E.C., Grand Capt. of Lines, and the Officers and Knts. of the Grove, under the Arch of Steel, at their Field of Encampment, The Spring, Ewell, where the V.E. Prov. Grand Commander opened in solemn form the Prov. Grand Conclave, when the P.G. Registrar, the Em. Sir Knt. R. Farran, called over the muster-roll of the province, and a numerous assemblage of Knts. answered to their names. The usual business of the province was then proceeded with, and the following appointments made by the Grand Commander of the Province, viz.:

The Emt. Sir Knt. Blenkin . . . .	Dep. P.G.C.
" " Gower . . . .	P.G. Prior.
" " C. Dumas . . . .	P.G. Sub-Prior.
" " W. Stuart . . . .	P.G. Prelate.
" " Amos . . . .	1st P.G. Capt.
" " Rosenthal . . . .	2nd P.G. Capt.
" " W.F. Harrison . . . .	P.G. Chancellor.
" " Farran . . . .	P.G. Registrar.
" " Hart . . . . .	P.G. Almoner & Treas.
" " Dr. Williams . . . .	P.G. Dir. Cer.
" " Capt. Hastie . . . .	P.G. Expert.
" " G. Harrison . . . .	P.G. Standard-bearer.
" " Dyer . . . . .	P.G. Capt. of Lines.
" " Hall . . . . .	P.G. Herald.
" " Vesper, 30° . . . .	P.G. Equerry.

All were duly invested by the P.G. Commander in his usual kind and impressive style.

The Prov. Grand Prelate, the Emt. Sir Knt. W. Stuart, then read the usual sentences while the Emt. Sir Knt. J. Hart, Prov. Grand Almoner, collected the alms, and the Prov. Grand Encampment was closed in the usual form.

The Prov. Grand Commander and his officers, the E.C., and Knights of the Grove, and the numerous visitors then adjourned to the pleasant garden of the Spring, and afterwards partook of an elegant banquet, provided by Bro. Goddard, the respected host of The Spring.

Amongst the visitors we particularly noticed the Emt. Sir Knts. R. Spencer, P.P. Grand Registrar; J. Stohwasser, Past Grand Sword-bearer; F. Binckes, Past Grand A.D.C.

The weather being very beautiful, the assemblage was highly pleased with the day's excursion.

**PROVINCE OF LINCOLNSHIRE.**

A meeting of the members of the Charity Committee for the Province of Lincolnshire, was held at Louth Sep. 30, under the presidency of R.W. Bro. Major Smyth, D.P.G.M. Brethren present: Bros. Lucas, P.G.S.; Rainey, P.P.G.D.; Seaton, Moore, P.G.R.; Agabitt, P.G.T.; Radley, P.I.G.W.

Bro. Lucas proposed, and Bro. Seaton seconded, "That the M.E.Z.'s of the chapters in the province be added to the members of the Charity Committee."

Letters were read from the Pelham Pillar Lodge, and also from Bro. Bacon, Lincoln.

Bro. Lucas proposed and Bro. Seaton seconded, "That before any new candidate be selected, the debts that have been incurred to secure the elections of Bros. Lincoln and Josiah Margason be repaid." The Secretary was ordered to repay Bro. Rainey thirteen boys for Bro. Patten, and eighteen boys Bro. Radley for Bro. Wright, of Derby.

A letter was read from Bro. Hessay, soliciting votes for Arthur Earnest Hustler, and one from Bro. Nesbitt, on behalf of Bro. Fowler, for Herbert White. The committee were sorry that they were unable to give any support to either candidates, as they were about to receive an application from an old brother in the province.

Bro. Moore, of Lincoln, proposed, and Bro. Lucas seconded, Bro. Henry Cotton, the Provincial Grand Tyler, as a candidate to be placed on the list for the next election for the aged Freemasons.

Bro. Radley proposed, and Major Smyth seconded, Elizabeth Jackson as a candidate also for the Aged Widows' Fund.

There being no other propositions, the ballot was taken, when Bro. Cotton was unanimously elected.

It was found that the Secretary had upwards of fifty votes for the Boys' and Girls' Schools, which he was authorised to exchange at the best rate for aged Masons' votes, and also to write to all the lodges in the province and ask their co-operation to secure the election of so deserving a case as their old P.G. Tyler.

At the Peckham Lodge of Instruction, 879, held at the Malsmore Arms, Park-road, Peckham, every Wednesday evening, at 8 o'clock precisely, the brethren of Old Kent-road, Peckham, and their neighbourhoods have a treat under the very able instructorship of Bro. P.M. Rose, assisted by Bros. P.M. Tibbett, Howes, &c.

**Original Correspondence.**

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

**THE MASONIC LIFEBOAT FUND.**

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am a member of the Provincial Grand Lodge of Cumberland and Westmorland, at the last meeting of which the sum of £5 was voted to the "Masonic Lifeboat Fund," and as I object strongly to the money being handed over until I know what has become of the amounts received from other lodges, I shall be glad to know whether any account of the Fund has been published, and, if so, where it can be obtained. Ugly rumours are abroad on the subject, and many brethren believe the Fund to be a myth.

Yours fraternally,  
C. H. L.

[We know nothing of the Fund in question, neither has any account been printed to our knowledge. The Grand Lodge declined to subsidise the scheme, and we would therefore recommend brethren to subscribe direct to the Lifeboat Institution.]—Ed. F.

**INELIGIBILITY OF BASTARDS AS FREEMASONS.**

(To the Editor of The Freemason.)

My business engagements, &c., entirely preclude me from answering the lengthened remarks of Bro. "Cipes" at present. However, I intend to read them all carefully over, and I shall, at my first spare moments, give a few words in reply, when I hope to show the mistakes he falls into, and to prove that a better acquaintance with the real history of our Order, &c., might have prevented him from writing as he has done.

Yours fraternally,  
LEO.

**THE ANTIQUITY OF SPECULATIVE FREEMASONRY.**

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your correspondent, D. Stolez, at page 161, is mistaken. We do not all admit that Freemasonry is of Jewish origin; for, operative Masonry was in existence before Abraham was born, whereas *speculative* Freemasonry was not in existence until last century, and I defy all your numerous readers, jointly or severally, to prove otherwise. Again, the Jews were not a nation of builders, whereas the Egyptians—who were old as a nation before the Jews were heard of—were. Further, Leo does not "express a wish to observe Freemasonry to the traditions of the second Temple," nor the first either; nor to any other Temple. King Solomon of the first Temple, and Ezra, Zerubbabel, and Nehemiah of the second, had about as much to do with Speculative Freemasonry as Julius Caesar had to do with the tragedy of "Julius Cæsar," as written by Shakespeare. Let honour be given to whom it is due, and as England is the Mother of Speculative Masonry she deserves to be honoured as such. It was in England, about A.D. 1717, that Speculative Freemasonry with its doctrines and principles degrees, rituals and ceremonies sprang up; or to put it in other words, Speculative Masonry was then manufactured by Desaguliers, Anderson, Payne, &c. It has, however, been elaborated or touched up since then; their production was concocted out of the Bible, and other books, &c., and they then grafted it on to the old operative Masons' lodges, which knew nothing about it before. Consequently Speculative Freemasonry is only about 152 years old. Let those of your readers who have hitherto imagined otherwise, examine into the matter, as I have done, and they will find that I am pretty near the mark.

I am, yours fraternally,  
LEO.

We have the greatest pleasure in adding our testimony to the unanimous verdict of the Press in favour of Messrs. Macniven and Cameron's pens, particulars of which will be found in our advertising columns. We have used them for some time past, and to fitly describe them, must apply the cabalistic letter and numeral so well known at "Lloyds," as they are truly A. 1.

**BREAKFAST.—EPPS'S COCOA.**—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ½ lb., 1 lb., and 1 lb. tin-lined packets, labeled JAMES EPPS & Co., Homœopathic Chemists, London.—ADV.

## Births, Marriages, and Deaths.

## DEATHS.

McFARLANE.—On the 3rd ult., at Colon, Central America, Bro. William McFarlane, second mate Ship "Trelawny," of Greenock, M.M., Lodge Clyde, No. 408, aged 41 years.

St. MAUR.—On the 30th ult., at No. 20, Dover-street, W., the Right Hon. Edward Adolphus Ferdinand, Earl St. Maur, aged 34.

## Answers to Correspondents.

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

E. S. (Constantinople).—We will attend to your suggestion, in the meantime we can refer you to our local agent, Bro. Hanley, of the *Levant Times*, who will doubtless meet your wishes.

C. W.—Yes. Apply at the Grand Secretary's Office, Freemasons' Hall, where, if your name be duly registered, the district certificate can be exchanged free of expense.

SILEX.—Mr. Gladstone is not a Freemason, but several members of his Cabinet belong to the Craft. The late Prince Consort was a Teutonic Knight, but not a Freemason.

PERFECT ASHLAR.—The alteration is not legal until approved by the Grand Master through the Grand Secretary, or in provincial and district lodges by the P.G.M., or D.G.M.

THE SON OF SALATHIEL.—We shall be delighted to receive your MSS. when ready.

KAPPA.—The society you allude to, Phi-Beta-Kappa, does not exist in England; it was originated in the American Universities, to which sphere its operations have been confined. The "Order of Harodim" is not extinct, but is now regarded merely as a curious phase of Masonry in the eighteenth century. We are acquainted with its secrets, but cannot indicate their nature beyond stating that the lessons of the third degree were reduced to practice in the ceremonies of "Harodim," with an effect that must have been at once sweetly solemn and awe-inspiring to the candidate. There is little doubt that much Masonic knowledge lies hidden in forgotten manuscripts of the last century, and one of the greatest boons to the Craft would be the recovery of these important documents. We believe Dr. Rob Morris, of Kentucky, is in possession of the ritual of Preston's "Order of Harodim," of which we also have a copy. We will publish a list of its officers in 1795, if the information will be of service to you.

EVERARD LYLE.—We do not profess to answer questions respecting the religious belief of any member of the Craft, but the statement you mention is to our certain knowledge untrue, as the exalted brother referred to belongs to the Communion of the Church of England. It would make no difference to us or to the Craft, in our estimation of his virtues, were he a member of the religious body stated.

EX-OFFICIO.—The assertion is so palpably absurd, that no one but a Yahoo, like its inventor, would credit it, but if publicly made it will be repelled in an equally public manner.

## The Freemason,

SATURDAY, OCTOBER 9, 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.

## NATIONAL MASONIC JURISDICTION.

AN invariable adherence to social order, and a spirit of fraternal union are at once the bases, and the bulwarks of the whole Masonic structure. The first induces that respect and reverence for lawfully-constituted authority which we find inculcated so forcibly in the Ancient Charges of the Craft; and the second reminds us of our paramount duty to live in peace, harmony, and brotherly love with the household of the faithful. It will thus be seen that good order and good fellowship are landmarks which no true Mason ever wilfully violates; and when we see them disregarded by men who profess to be brethren of the mystic tie, we may well look with suspicion upon their claims to be considered a part of

the great Masonic family. Now, one of the most widely recognised principles of Masonic government is that which assigns to the Grand Lodge of every country or state the *exclusive* and indisputable right to rule over all lodges of Freemasons within the limits of its jurisdiction. It is a wise and salutary regulation, and one which has never militated in the slightest degree against the cosmopolitan character of symbolic Freemasonry. On the contrary, its non-observance arouses national jealousies and creates internecine strife between the members of a society whose proudest boast should be that they are citizens of the world.

Unfortunately, attempts have been made at different periods, and in more than one nation, to overthrow this landmark of the Craft, and the frequency of such instances of late, forces upon our mind the reluctant conviction that these nefarious efforts are part and parcel of an organised conspiracy of the enemies of social order and true freedom against true and genuine Freemasonry. We have recently had to deplore the action of the Grand Orient of France with respect to a gross infringement of the jurisdictional rights of the Grand Lodge of Louisiana; we have been compelled to allude in terms of disapprobation to the establishment of a clandestine lodge in Jersey by the French Supreme Council; and we have felt it our duty to denounce the malpractices of a spurious body located in London itself. It is with the last-named community that we now propose to deal, inasmuch as one of its members impugns the accuracy of the statements made in our article, entitled "Spurious Freemasonry, or the Rite of Memphis," which appeared in No. 4, on the 3rd April, 1869. We are indebted to this gentleman for several documents relating to the subject, including the "General Statutes" of the "Order," and a supplement issued by the "Chaine d'Union"—which appears to be the official organ of the body—on the 15th May, 1867.

We have carefully perused the various statements before us, and are only confirmed in the opinions to which we have previously given expression; in point of fact, the illegality of the "Rite" is more clearly established by the admissions made by its defenders in reply to the strictures on their conduct; and a brief *resume* of the case will render this conclusion apparent to every brother who acknowledges the right of national Masonic Jurisdiction. Let us quote from page 5 of a paper styled "An Appeal to the Grand Lodge of England," in which the following passages occur:—

"The Grand Lodge of Philadelphes is a trans-formation of the Lodge 'Les Sectateurs de Ménéès,' founded in London in 1850, one year before the *Coup d'Etat* of December, by Masons, foreigners to England, but belonging to various Masonic orders acknowledged in Europe. A charter was granted to them by a regular Masonic power, the Lodges of which had continuous and amicable relations with those of the *Grand Orient* and those of the *Supreme Council* of France, a power which was therefore acknowledged. True, after the *Coup d'Etat* of December, 1851, the Lodges of the *Rite of Memphis* were closed in France. But it must not be forgotten, they were not so by an order emanating from the Masonic power, but by an order from the administration (government). This step against the order of Memphis was therefore entirely extra-masonic, and we will not stop here to discuss its lawfulness.

"An arbitrary act of the political power having closed the Lodges of our *rite* in France, measures were to be taken to shield the archives of the order against another *coup de main*. Then was it, that the Lodge 'des Sectateurs de Ménéès' in London was selected to be the depository of them, and was legally constituted Grand Lodge of the Rite of Memphis, under the distinct name of the Grand Lodge des Philadelphes. From that period she has

continued to work without interruption, and we can prove by our minute books that she has never deviated from a truly Masonic path.

"Now, here are the facts: The Grand Lodge of England has issued an interdiction against the Grand Lodge of Philadelphes; she has forbidden, under the most severe punishment, all the Lodges acknowledging her supremacy to have any connexion whatever with the Philadelphes; and her official journal has published the excommunication pronounced by the supreme power. Not content with striking at us a direct blow within the limits of her jurisdiction, the Grand Lodge of England has denounced us to all the Masonic orders she is connected with in France, Germany, &c. These are the facts we complain of."

From their own showing, it is obvious, in the first place that the members of the "Rite of Memphis" started a lodge without any authoritative sanction whatever, and although it is afterwards alleged that they obtained a charter from a "regular Masonic power," it is equally clear that they never possessed authority to work as Masons from the English Grand Lodge, which alone can exercise the right to create lodges in England.

The name of the "regular Masonic power" is, however, discreetly withheld, and we can have no difficulty in fitly interpreting their reticence on this point, for, could it be proved that any recognised Masonic power had thus invaded the jurisdiction of England, such an unwarrantable violation of international Masonic law would not only justly incur the condemnation of all regular Masons throughout the globe, but entail the penalty of Masonic ostracism on the offending body.

There is another aspect under which we may consider this question, and it is one of the gravest importance. It is well known that the Masonic fraternity, as a secret society, enjoys the protection of the law throughout the British dominions by a special legislative enactment, and that all other secret associations are illegal. It is also patent to every observer that the Freemasons of England have won the esteem and respect of their fellow-citizens by a studious abstention from interference in political or religious disputes. But the very reverse is the case with the individuals who compose the spurious lodges of Memphis; they not only break the laws of the country in which they reside, but trample upon the land-marks of an Order which they profess to cherish and admire. They deceive the unfortunate dupes, who fancy that by entering into those pseudo lodges, they acquire the rights of fellowship with brethren of the Craft universal. We ourselves know several instances in which the distressed members of a lodge of "Philadelphes" have sought assistance from the funds of regular lodges, and could hardly believe that they had been the victims of an imposition, and that their Masonic status was utterly ignored. There are, doubtless, some men of character enrolled in this unlawful association, and to them we appeal whether it is consistent with the dictates of honour to encourage such a travesty of the Masonic institution. In one respect, and in one only, we appear to have done injustice to the "Philadelphes" in our article of the 3rd of April, namely, in stating that the "Rite" of which they are members comprised the absurd number of 92 degrees.

When Marconis originated the system of Memphis, in 1839, as a rival to the Ancient and Accepted Rite, he very nearly tripled the grades conferred by the Supreme Councils of the 33°, but it appears that the "Reformed Order of Memphis," as worked in London, recognizes only three degrees. This, however, is beside the

question, and to sum up the matter briefly we deliberately affirm:—

1st. That the "Rite of Memphis" is a spurious imitation of the Masonic Order, the offspring of vanity, folly and fraud.

2nd. That all lodges of "Philadelphes" which meet in England are held in defiance of the laws of the realm, and ought to be suppressed by the police.

3rd. That no Foreign Grand Lodge or Masonic Power of whatever rite or system can legally establish lodges within the jurisdiction of the Grand Lodge of England.

We fraternally request the co-operation of our brother editors of the Masonic press throughout the world, in denouncing all infractions of the clearly-defined right of every National Grand Lodge to govern the fraternity of Freemasons in its own jurisdiction, and should any regular lodges abroad have been misled by the specious professions of the "Philadelphes," we trust they will at once withdraw all countenance and support from such an irregular and illegitimate body.

### Obituary.

#### BRO. THE EARL ST. MAUR.

We regret having to announce the sudden decease of this estimable nobleman, who expired at No. 20, Dover-street, W., on Thursday the 30th ult. The Right Hon. Edward Adolphus Ferdinand, Earl St. Maur, was the eldest and only surviving son of the Duke of Somerset, and was born in 1835. His lordship had held commissions in the Wilts Yeomanry Cavalry and the 4th Hussars, but retired from the service in 1860. He was called to the House of Peers in 1863 by the ancient family title of Lord Seymour. The deceased Earl was initiated into Freemasonry in the Pythagoras Lodge, 447, at Corfu, on the 14th of March, 1863, and raised to the degree of Master Mason on the 5th of May following, about which period Sir Percy Florence Shelley, Bart., son of the celebrated poet, was also admitted into the Order in the same lodge.

### Masonic Greetings.

With the commencement of October Masonry shews some signs of vitality. June, July, August, and September form the Long Vacation of Freemasonry, and the brethren take advantage of the beautiful weather to blow off some of the dust and smoke of London, which have accumulated in and upon them during the Masonic season. But with the return of the short days and the long nights the Craft are recalled to the performance of their fraternal duties, and begin to assemble in those temples wherein they have learned that man does not live for himself alone.

The past week has called together a large number of lodges; but the most noticeable occurrence is the celebration of the Centenary of the St. John's Lodge (167). As the Lodge had lived through the trials and troubles of a hundred years, and "this length of labour past" arrived at a point of great happiness and prosperity, it was thought by the brethren who managed the festival, to be a fitting occasion to offer prayer and praise. Accordingly a service in which the Rev. R. J. Simpson, P.G.C., read the prayers, took place at Hampstead church, and the Vicar of Holy Trinity, Haverstock Hill, the Rev. C. Lee, M.A., preached the sermon, of which it may be said it was less a sermon than a Masonic lecture. But it was a fine composition and displayed immense research, and will doubtless attract the attention of Grand Lodge. The whole of the day's proceedings were perfect.

Among other Masonic matter, may be mentioned the re-assembling of the Mark Lodge of Instruction, at the Lyceum Tavern on Monday night, at 7-30.

The meeting for the season of the Domestic Lodge (177), under Bro. R. Tanner, W.M., on Friday; and the Installation of Br. James W. Avery, an old P.M. of 619, as W.M. of 1178, on Thursday.

As Masonry is now awake for the season, and as it is making such giant strides in all quarters of the globe, the Fraternity will find that THE FREEMASON is equal to the occasion and will keep pace with it. We shall give numerous reports of lodge meetings and furnish full information of everything that concerns the Order.

### PAPERS ON MASONRY.

BY A LEWIS.

#### XXVII.—MASONRY AND SATURN.

Well, gentlemen, though Faustus' end be such,  
As every Christian heart laments to think on:  
For wondrous knowledge in our German schools,  
We'll give his mangled limbs due burial:  
And all the scholars cloth'd in mourning black,  
Shall wait upon his heavy funeral.

horus. Cut is the branch that might have grown full straight,

And burned is Apollo's laurel bough,—  
That sometimes grew within this learned man.

MARLOWE'S *Faustus*.

It is not meet you know how Cæsar loved you?  
SHAKSPERE'S *Julius Cæsar*, Act iii. s. 2.

Lights for the lodgings! 'tis high time for rest,  
Great men may be mistook when they mean best.  
FORD. *The Fancies Chaste, and Noble*.

These papers have been written on the principle of the multiples of nine. I have arrived now at the period of the ponderous orb of Saturn, the scytheman of antiquity, and the devourer of man and gods alike. My labours, intended for the intellectual satisfaction of my individual desires, and the ennoblement of others so far as may be, now come to a period.

I have unaffectedly and earnestly in these papers striven for the Right and the True. I have been honoured, far beyond my hopes, with the attention and cordial approval of many whose good opinion it is a happiness to earn. To them my heartfelt thanks are due, and I also give sincere thanks and praise to T.G.A.O.T.U. for enabling me to complete this first cycle of Masonic papers. I part with this last paper with a heart as heavy as the ponderous orb which symbolizes to me the fact that my course has to recommence, although at the same time I cannot but hope that what I have been able to say may lead to good results. Certainly it was my aspiration to effect good, and if I have offended, very unintentionally, I can only express regret. It seems to me, however, that, maturely considered, my offences have been but small.

For a time I shall therefore be a spectator. Respecting the motto of the Fraternity *Audi, Vide, Tace*, I shall yield the space occupied by me in these columns to the zealous and able men who, in various ways, adorn the literary and practical annals of Freemasonry. By an abstinence from active exertion, I shall learn and be able to treasure up lessons for the future. True it is that I had noted many subjects for future discussion, but it is only right that on the return of active Masonic work, a mere tyro like myself should withdraw before men whose lives and sympathies have been nobly and devotedly dedicated to the defence and illustration of Masonic history and principles.

In my first paper, published on the 27th March, 1869, I expressed my anticipation that the dog would be allowed an unmolested bark. Those anticipations have been fulfilled. I have just said, as it were, to use a Transatlantic expression, "right out" of me, what seemed to be appropriate on the passing events of the time. For the attention I have received I am unfeignedly thankful. The few who know me are well aware how anxiously I have tried to make the rough into the perfect ashlar, and that labour will be pursued without intermission. Those who know me not, are those who will not know me. There is a Scripture text very applicable to which I allude, but not to be quoted here. Cryptonymus, in laying down the weapon of intellect—the pen—desires to do so with friendly feelings to all men. I have censured the Roman priests; there are at the same time good although mistaken men among them. I have spoken of that peculiar form of fanaticism known as Atheism, although I am well aware from personal observation that many individuals professing such opinions have led good, self-sacrificing and moral lives. I have touched upon other topics, which might seem like treading upon some people's corns, but the pressure of my foot has been light as that of Mercury new descended on some heaven-kissing hill.

"What" some will say, "has this to do with Saturn?" This from his lone and leaden sphere in which he pursues his solitary way—enlivened only by his satellites and encircled by his ring he stands as a watcher in the solar system, so

I, afar off, have watched and worked—I trust to some advantage. I, too, am of Arcadie, although my Masonic brethren know me not. In the course of these papers I have sometimes alluded to the existence of an Order to which I have the honor to belong.

In that Order are preserved with fidelity and singleness of heart, many of the secrets of the Masonic body, but to the Masons they are for the present incommunicable. The way is painful and wearisome, though the haven is true happiness. Like the Masonic body, we love to preserve the Religion of the Heart, and scorn to bind ourselves to the creeds of the hour. Like the Masonic body, we are unsectarian and universal; but we are more occult, for reasons not be lightly expressed. We make no claim to supernatural powers, we appeal to no sentiments outside of Humanity, and we *never proselytize*. But every Mason of good report is our brother. Yes, in that touching passage of the thirty-third chapter of Genesis (v. 4), which records the meeting of Jacob and Esau, lies the kernel of our tradition: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept." In the sublime parable of the Profligate Son we receive our fulfilment and reward. While the highest emotions of our nature are wrought upon by these symbolisms, our greatest activity at the same time is directed towards the accomplishment of real Unity; and some of the noblest men of all ages have passed under the dark folds of our tents. Hospitality and nobility of soul still reside in the East—still gleam as a Shekinah for the world to wonder at. Treasures of art, monuments of intellect, enduring truths of science, are garnered up amongst us in modesty and simplicity. We have no costly paraphernalia—in the exquisite phrase of Horace, we are

"Simplex Munditiis,"

and we love Truth for its own sake. Recognising, therefore, that kindred spirit which has been the glory of Freemasonry wherever and however displayed, these papers have been a message of peace, amity and harmony from an Order co-extensive with Masonry, and on which the Sun cannot set throughout the eons of ages yet to come.

I unwillingly pronounce the word, Farewell—but it is written that I must, for a space, depart.

I have come to a multiple of the number nine, which causes me to observe the rule of taciturnity. Perhaps at some future day, Cryptonymus may again appear before you—but for the present he must seize the staff and the arrow, and depart on the duties imposed upon him by the solemn obligations long since entered upon.

All I can therefore say is, Thanks, and well befall the noble Order of Freemasons.

CRYPTONYMUS.

Is the Secretary of a lodge eligible for the chair?—THETA.

[Yes, if a P.W. or P.M.; not otherwise.]—ED. F.

ADEPT,

from the Latin, *Adeptus*. A name given to the members of the Illuminati. The Rosicrucians also employed the titles of *Adeptus Adoptatus*, *Adeptus Coronatus*, and *Adeptus Exemptus*. The title of Prince Adept is given to the chief of the Consistory of the 28 degree.—*Macoy's Cyclopaedia*.

[Adeptus Minor, Major, and Exempt were the terms more frequently used to designate the grades in Rosicrucianism, and to this day they are used by the Rosicrucian fraternity in England.]—ED. F.

BURIAL.

The right to be conducted to the last resting-place on earth by his brethren, and to be committed to the grave with the ceremonies of the society, belongs only to Master Masons. Among the old regulations is the following:—"No Mason can be interred with the formalities of the Order, unless it be at his own special request, communicated to the Master of a Lodge of which he died a member—foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which there can be no exception.

**A DANGEROUS INNOVATION ON TEMPLARISM IN SCOTLAND.**

(To the Editor of The Freemason.)

Our attention has been called by a Brother Knight Templar, to a paragraph which appeared in an Edinburgh newspaper, about the beginning of last month, and which may, perhaps have appeared in other newspapers, although not observed by us, concerning "the Institution of the Order of Good Templars" in Edinburgh, Glasgow, and other towns in Scotland. It states that on a certain evening, not long since, a gentleman of Philadelphia, U.S., "Representative of the Right Worthy Grand Lodge of Good Templars of North America," delivered a lecture in the Temperance Hall of Edinburgh, on the constitution and objects of the said order, Mr. W—, being in the chair, and introducing the lecturer; that the hall was crowded, and that a lodge was organized. The lecturer is reported to have said that a great work still remains to be done by the Temperance Reformers of Scotland, which work it seems that this new organization is intended to accomplish. He said that "in America, the order he represented had been honoured to do a great amount of good in this work;" that "the Good Templars were at least five hundred thousand strong in America," and were forty thousand strong in the state of Pennsylvania alone. He believed they were "the great instrumentality directed by Providence to lead on to victory the great Temperance Reform movement." He further stated, that "the principal characteristic of the order was the cultivation of brotherly love, and a deep interest in the welfare of each other, as a power by which they might overthrow the rum-bottle;" and that every lodge held weekly meetings "for the initiation of candidates and for the improvement of the members;" also that the co-operation of women was invited and encouraged, and that women are equally eligible with men, not only for membership, but for all the offices of the order. Moreover, he added that the Good Templars had their secrets, "which not only bound them together as with a moral cement, but enabled one brother to know another anywhere, and always secured to him sympathy and kindness in any circumstances." The "platform of the order" was read by the chairman before the close of the meeting, and is as follows:—

- 1st, Total abstinence from all intoxicating liquor as a beverage.
- 2nd, No license, in any form, of the manufacture, importation, and sale of such liquors, to be used as a beverage.
- 3rd, The absolute prohibition of the manufacture, importation, and sale of intoxicating liquors for such purposes—prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.
- 4th, The creation of a healthy public opinion upon the subject, by the active dissemination of truth in all the modes known to an enlightened philanthropy.
- 5th, The election of good, honest men to administer the laws.
- 6th, Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal.

There can be no doubt of the right of any who choose to form themselves into an association for the purposes signified in this "platform." But the formation of a secret association—an association having its secrets, by which the members are to be known to each other—is a very different thing, and is clearly contrary to the law of the land. The Ancient and Honourable Order of Freemasons, enjoys, under law, a special privilege in this respect. There is also a very ancient Order, the Order of Knight Templars, affiliated to the Masonic body, although not strictly Masonic in its origin. The Order of Good Templars seems by the very name which it assumes, to place itself in opposition to this ancient Order, and to claim regard as something better in its character and purposes. That this claim is not well founded may be seen by considering the "professions" of the Knight Templars, which are known to all, and more especially to the members belonging to the Order.

What, then, is the special excellence of this new order? It is a mere Teetotal Association, with some of the forms of Freemasonry. It is not truly Masonic; the admission of women as members is contrary to one of the first principles of the ancient landmarks of Freemasonry. It is a mere mimicry of Masonic institutions. It is founded in evident contravention of the law against secret societies. In its operation, also, if any considerable number of people enter into it, it cannot but soon become dangerous, through its influence on municipal and parliamentary elections. There is no doubt that Teetotalers have exercised a considerable influence in these already, but their influence has been fairly and honourably exercised. Whatever may be thought of their views, they have gone to work openly, and in a legitimate manner, and if they have supported candidates holding the same views, advocates of the suppression of public-houses, and favourable to the "Permissive (Prohibition) Bill," no one has a right to object to it. The case is entirely altered, when a secret society is formed. Freemasons refrain from entering, as such, into political questions. The privileges which they

exclusively enjoy, depend upon this. They are not associated for any political purpose, or to effect any change in the laws of the land. As Freemasons they are bound to conform themselves to the laws of the land; as members of the community, they are entitled to seek by all fair means, any change of them which they think desirable. But here is an "order" constituted, having for its special object the change of some of the existing laws. The whole thing is contrary to the system of government under which we live, and if it were to attain any considerable magnitude, would be found inconsistent with the welfare of society; a conspiracy, rather than an Association. Let any object which men think good, be openly prosecuted, and by fair means; but there ought to be no secret society, the members of which are bound together to support candidates of particular views in municipal or parliamentary elections.

This society may extend over the United Kingdom; probably it may not, but it is hard to say what may happen. Is it not the duty of Knight Templars to protect the reputation of their own Order, which is indirectly assailed? All honourable associations, such as Benefit Societies and the like, are enrolled under Act of Parliament, and are subject to complete supervision by the registrars in the various districts. But why should this association—"Good Templars," a secret one—be allowed to parade that character in the eyes of the public, whilst in consequence of that very character it is illegal, and whilst it aims at the upsetting of laws of the land, and thereby at once becomes dangerous from the fact of its being a secret society. The case is different with Freemasons, and all the various degrees or orders affiliated or connected with them. One of their chief characteristics is that of being peaceable subjects, and cheerfully conforming to the laws of the land, to which they are bound by special and solemn obligations. Of this they make no secret, and it is to be found printed in their Laws and Constitutions.

Will not the British public say to themselves, if this illegal association is the "Good Templars," naturally enough the existing ancient Order of Knight Templars are bad.

Knight Templars look to your reputation.

I have the honour to be,

CIPES,

A Member of the Order of Knights Templar.

**PROVINCIAL GRAND LODGE OF LEICESTERSHIRE & RUTLAND.**

Thursday, the 30th ultimo, will long be a day memorable in the annals of Freemasonry in Leicestershire, a new Province having then been added to the rule of its estimable Provincial Grand Master, the Earl Howe, by the M.W. the G. Master. On that day the annual meeting of the Provincial Grand Lodge was held at the Agricultural Hall, Oakham, when the County of Rutland, which has not hitherto possessed any Masonic Lodge, became, *de facto*, united to the Province of Leicestershire by the Consecration of the Vale of Catmos Lodge, No. 1265, and the Installation as its first W.M., George Brown, Esq., of Cottesmore Hall.

The attendance, as might be anticipated on so interesting an occasion, was unusually numerous, and the Provincial Grand Lodge was honoured with the visit of a deputation of members of the neighbouring Province of Northampton and Hunts, headed by the Dep. Prov. G.M., Bro. Inns, and the Prov. S.G.W., Bro. Orford.

In the deeply regretted absence of Earl Howe, owing to his infirm state of health, the Dep. Prov. G.M., Bro. Kelly, discharged the duties of the day as acting Prov. G. Master.

Among the brethren of the Provincial Grand Lodge present were Fred. Goodyer, P.P.G.S.W., acting as Dep. Prov. G.M.; the Revs. Dr. Pyemont, Prov. G.S.W.; W. K. Robinson, B.A.; and John Spittal, M.A., Prov. G. Chaplains; and W. Langley, M.A., P.P.G.C. and W.M., No. 1130; S. Davis, P.M., No. 50, P.P.J.W.; C. Stretton, P.P.G. Reg., as P.G. Sec.; A. M. Duff, P.M., No. 523, P.G.S.D.; Henry Douglas, S.W., 1130; and Thos. Thorpe, S.D., No. 279, P.G. Dir. of Cer.; W. Adcock, Sec., No. 1130, P.G.S.B.; Chas. Johnson, P.M., No. 491, and Org. 523, P.G.O.; and T. H. Buzzard, S.W., No. 523; Thomas Markham, J.W., No. 1265; and John Hunt, M.R.C.S., No. 523, Prov. G. Stewards.

Among the members of private Lodges in the Province were Bros. Toller, W.M.; Rev. Dr. Haycroft, S.D.; S. S. Partridge, J.D.; M. H. Lewin, I.G.; M. Hack, &c., of the John of Gaunt Lodge, No. 523, Leicester; E. J. Crow, Sec. and Org.; Jno. Hart, I.G.; L. L. Atwood, R. W. Widdowson, J. Wright Smith, and others

of St. John's Lodge, No. 279; J. J. Fast, J.W.; S. Weaver, Sec.; J. E. Bright, S.D.; J. Selby, F. S. Petty, W. Rew, W. A. Leadbetter, W. Hardy, J. Snodin, J. E. W. Clarke, and W. Mann, of the Rutland Lodge, No. 1130, Melton; whilst the following members of the new Lodge were present (including the D.P.G.M. and others), Geo. Brown, W.M. designate; G. M. Ashforth, M.D., S.W.; Thos. Markham, J.W.; W. Berridge, J. W. Kew, J. E. Bennett, W. C. Crowson, Capt. Bailey, and Alex. Brown (P.M., father of the W.M.), the Chaplain of the new Lodge, the Rev. Fred. Orme, Rector of Lyndon, (a P.P.S.G.W. for Herts), was absent owing to a family bereavement, as were also the Prov. G. Treas., Major Brewin, and several other P.P.G. Officers.

Among the visiting brethren were S. Inns, (Leicester) Dep. Prov. G.M.; E. J. Orford, P.G.S.W.; and J. M. Howard, W.M.; Horace Wright, J. B. Corby, W. W. Dalton, M. Wood, W. Oldham, H. Duncome, W. Brown, Thos. Hasson, A. Coulson, Geo. Catmel, H. Michelson, and H. Whincup (all of Lodge, No. 466, Stamford), from the Province of Northampton and Hunts; Frederick Binckes, P.G.S. and Sec. Royal Masonic Institution for Boys; Rev. E. Hawley, Pelham Lodge, Newark; E. W. Ovitt, S.W., No. 831, London; W. Crowson, No. 142, and others.

A letter was read from the R.W. Prov. G. Master Earl Howe, expressing his deep sorrow that the state of his health, which confined him to his room (a bad cough being added to his usual ailments) forbade his having the pleasure of meeting his brethren on the occasion; his trust that all would go off satisfactorily, and that his absence would injure no one but himself; he further expressed his anxious desire that arrangements might be made as early as practicable for his retirement from office.

Letters were also read, apologising for absence, from the Duke of Manchester, P.G.M. Northampton and Hunts, the Earl of Shrewsbury, Earl Ferrers, S.W. of the Ferrers and Ivanhoe Lodge, No. 779, Ashby-de-la-Zouch, Rev. F. Orme, Bro. Hervey, G. Sec., Bro. Jno. Symonds, P.G.D., and others.

A letter was also read from the Right Rev. Bro. the Lord Bishop of Peterborough, "regretting very much that his numerous engagements already made must prevent his compliance with the request of the Provincial Grand Lodge of Leicestershire," to preach the Sermon on this occasion.

The preliminary business having been completed, the ceremonies of consecration and installation were most effectively and impressively performed according to a printed programme supplied to every Brother on entering the Hall.

The "Oration," which was delivered by the Junior Prov. G. Chaplain, the Rev. John Spittal, M.A., Vicar of St. Andrew's, Leicester, P.M., No. 523, and P.P.G.S.W. was an exceedingly appropriate and eloquent disquisition on the leading principles of the Order, and a *resume* of the progress and extension of the Order in the Province, under the fostering care of Prov. G. Master and his Deputy; and which was greatly applauded.

During the ceremony of Consecration the various chants and hymns, ably conducted by Bros. Crow and Johnson, and joined in by 70 or 80 voices, coupled with the mystic rites of the Order, had a highly impressive effect, far exceeding any similar ceremony in the Province.

The new Lodge having been declared duly Constituted, the acting Prov. G.M. proceeded to instal Bro. Geo. Brown into the chair, who having been duly proclaimed and saluted, invested his Wardens, and received various propositions and candidates for initiation, and joining, &c., afterwards closed the Craft Lodge.

The acting P.G.M. then appointed and invested the Officers of the Provincial Grand Lodge for the ensuing year as follows:—

- |                      |  |
|----------------------|--|
| Prov. G. Snr. Warden | Rev. W. Langley, W.M., No. 1130.   |
| " " Jr. Warden       | George Brown, W.M., No. 1265.  |
| " " Chaplains ..     | Rev. John Spittal, P.M. No. 523 and P.P.S.G.W.                               |
| " " Treas.(electd.)  | Rev. Fred. Orme, No. 1265, and P.P.G.S.W., Hants.                            |
| " " Registrar ..     | W. Beaumont Smith, P.M., No. 523, and P.P.G.J.W.                             |
| " " Secretary ..     | George Toller, Jr., W.M., No. 523. Charles Morris, P.M., 279, and P.P.G.S.W. |
| " " Snr. Deacon.     | Right Hon. Earl Ferrers, S.W., No. 779.                                      |
| " " Jr. Deacon.      | W. E. S. Stanley, S.W., No. 279.   |
| " " Sup. of Wks.     | J. J. Fast, J.W., No. 1130.  |
| " " Dir. of Cers.    | Henry Douglas, S.W., No. 1130.   |
| " " Asst. ditto      | John Hunt, No. 522.  |
| " " Swd. Bearer.     | G. M. Ashforth, M.D., S.W., No. 1265.  |
| " " Organist ..      | E. J. Crow (Fellow of College of Organists), Sec., No. 279.                  |
| " " Pursuivant .     | J. H. Buzzard, S.W., No. 523.  |



Prov. G. Stewards .. { John Hart, I.G., No. 279.  
L. L. Atwood, No. 279.  
Rev. N. Haycroft, D.D., S.D., 523.  
J. H. Garnar, J.W., No. 779.  
J. E. Bright, S.D., No. 1130.  
Capt. John Bailey, No. 1265.  
Charles Bembridge, No. 279.  
" " Tyler.....

At Two o'clock the brethren went in procession to the beautiful Parish Church; numerous spectators lined the road, and the Church was filled by a highly respectable congregation, among whom were many ladies.

Prayers were said by the Curates, the first lesson was read by the Rev. Bro. Spittal, Vicar of St. Andrew's, Leicester, and the second lesson by the Rev. Bro. Pyemont, D.D., Vicar of Whitwick.

The Sermon (in the absence of the Right Rev. Bro. the Bishop of the Diocese,) was preached by the Senior Prov. G. Chaplain, the Rev. W. Kay Robinson, Master of the Grammar School, Wymondham, and P.M., No. 1130. He took for his text the words of our Lord, "When ye pray say Our Father which art in heaven."

The chief line of argument in the Rev. Brother's learned and able discourse, was that Freemasonry, not claiming to be a system of religion, but rather one of morality, "veiled in allegory and illustrated by symbols," and men of various nationalities and religious creeds—the Jew, the Mohammedan, the Parsee, the Roman Catholic, the Greek, as well as Protestant Christians of various denominations—being ranged under its banners. The prayers of the three degrees were so framed that men of all nationalities and creeds could unite together in offering up their prayers to the one eternal Being the "Great Architect of the Universe," and that consequently no direct reference could be made in them in the second Person in the ever-blessed Trinity, and by that so doing we were not acting contrary to the practices of the early Christian Church, in which prayers were offered up direct to Father without the intervention of the Son, or in the name of the Saviour (both modes being in use), thus proving that our prayers, being addressed to the Father direct, did not justly lay open the Order to the charge of being Anti-Christian, as was sometimes urged against it by persons who were ignorant of its true principles, and which was a great mistake.

At the conclusion of the sermon, a collection, amounting to about £15, was made in aid of the National Schools of the parish and of the Royal Masonic Institution for Boys.

The procession having returned to the Agricultural Hall, votes of thanks were passed to the preacher for his sermon, to the Rev. Bro. Spittal for his oration, and to the Vicar of Oakham for the use of his church.

The business was concluded by an address from the Acting Prov. G.M., on the chief events of the day, and especially on a discovery he had accidentally made of the very curious fact, that although there was no record of the county of Rutland ever having had a Masonic lodge, it had formerly had two Provincial Grand Masters, one of whom was a Portuguese Doctor of Philosophy, named Da Costa, who had previously been confined for three years in the prison of the Inquisition at Lisbon, for a pretended crime of Freemasonry, from which he effected his escape and reached London, where he had this honorary dignity conferred upon him. The Prov. G. Lodge was then closed in form with solemn prayer.

THE BANQUET,

to which about 70 brethren sat down, and to which, as usual, Lord Howe contributed a plentiful supply of venison, game and dessert, took place at the Crown Hotel, at four o'clock.

The D.P.G.M., Bro. KELLY, who, of course presided, was supported on the right by the acting D.P.G.M., Bro. Goodyer, P.P.G.S.W. (Chief Constable of Leicestershire), the D.P.G.M. of Northamptonshire and Hunts, Bro. Binckes, P.G.S., the Rev. Bro. E. Hawley (Vicar of Newark), and others; and on the left by the Revs. Dr. Pyemont, P.P.G.S.W., and Robinson, P.P.G.C., the P.G.S.W. of Northampton and Hunts, S. Davis, P.P.G.J.W., Capt. Bailey and other brethren. The vice chairs were occupied by the Prov. S. Wardens, the Rev. Bro. Langley, W.M., No. 1130, and Bro. Brown, W.M., No. 1265.

Grace was said by the Rev. Bro. ROBINSON, and thanks returned by Bro. Dr. PYEMONT.

"The Queen and the Craft," "Bro. His Royal Highness the Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family," "The R. Rev. Bro. the Bishop of the Diocese, and the Ministers of Religion within the Province," "The M.W. the G.M.," "The R.W. the D.G.M., and the Officers of Grand Lodge," having been duly honoured.

Bro. KELLY rose to propose the toast of the evening, "The better health of the R.W. Prov. G. Master, Earl Howe." He expatiated on the warm attachment which Lord Howe had evinced for Masonry during his long connection of nearly half a century with St. John's Lodge, Leicester, over which he, (Bro. Kelly,) after an interval of twenty-eight years, had now for the second year in succession the honour

to describe the great prosperity which had marked his rule over the province as P.G.M., there having been only two lodges in active operation in the province thirteen years ago, on his appointment, where there were now seven, and the crowning point, as it were, which was now put to that state of prosperity by the addition of the County of Rutland to this Provincial Grand Lodge, and which event shed a lustre on his contemplated retirement (which all must deeply regret), owing, as it was, to his advancing years and infirm state of health; and he also referred to Lord Howe's munificent charities (he had lately presented a third donation of £1,000 to a local charity), and his many private virtues, which ennobled him not less than his high rank and his illustrious name. (The toast was received with the greatest enthusiasm and with musical honours.)

Dr. PYEMONT, in highly eulogistic terms, proposed "The health of the Dep. Prov. G. Master, Bro. Kelly," which also met with a very cordial reception from the brethren, and to which Bro. Kelly responded, thanking the brethren for the manner in which, on this, as on all occasions, his name was received by them; and announcing that he might be considered as taking his farewell of the brethren in his official capacity, because, as they all knew, this, in all probability, would be the last annual meeting of the Grand Lodge of the province held under Lord Howe's authority as P.G.M., and (as he had once or twice before told them) having now held the distinguished office of D.P.G.M. for some fourteen or fifteen years, it was his intention to withdraw from it whenever Lord Howe should retire, the noble Earl having paid him the high compliment, when, ten years ago, he asked permission to retire, to request him to continue as his deputy so long as he might remain as P.G.M. This alone had induced him to hold the office for so long a period, and now, having actively laboured in Masonry in the Province for nearly thirty years, half the time as D.P.G.M., he felt he had fairly earned his retirement, leaving the work to younger hands.

This announcement was received with loud cries of "No, no," by many of the brethren, but was repeated by Bro. Kelly, and several brethren rose to make remarks on the subject expressive of regret at the D.P.G.M.'s determination, and a strong feeling was expressed that the Deputy should be Lord Howe's successor in the P.G. Mastership, an ebullition of feeling which, however complimentary to himself personally, the D.P.G.M. begged might at once be suppressed, placing him, as it did, in a very painful and delicate position as their Chairman.

The health of "The Visiting Brethren" was responded to in a humorous manner by the D.P.G.M. of Northampton and Hunts, that of the "Present and Past Prov. G. Officers" was acknowledged by the Rev. W. LANGLEY, the incoming, and the Rev. Dr. PYEMONT, the outgoing, Prov. G. S. Warden.

In proposing "The Masonic Charities," the D.P.G.M., stated that when three years ago the eloquence of their worthy Bro. Binckes had induced him to accept the office of Steward on behalf of this province for the Festival of the Boys' School, by the kindness and liberality of the brethren he had been privileged to send in the largest list of any individual Steward - upwards of £200 - that their Rev. Bro. Langley, who had recently served the office - when the munificent sum of £12,000 was contributed by the Fraternity - had increased the contributions from this province by nearly £80, and that Bro. Brown, the W.M. of the new lodge had accepted the office for the next Festival, whilst their ever energetic Bro. Langley would serve as Steward for the Girls' School.

Bro. BINCKES being called upon to respond, pleaded the cause of the Charities with that eloquence for which he is so distinguished, but his remarks were necessarily somewhat curtailed by the near approach of the time for the arrival of the 8-50 train for Leicestershire, by which the great majority of the brethren had to leave.

After their departure the list of toasts was concluded, and the brethren finally separated, able to congratulate themselves on the highly successful completion of a double event, the introduction, for the first time of Freemasonry into the County of Rutland, and its union with the Province of Leicestershire. *Esto perpetua.*

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT.

CENTENARY FESTIVAL OF ST. JOHN'S LODGE, No. 167.

On Tuesday last, the St. John's Lodge (167), which attained its centenary two years ago, but from some unknown or unexplained cause has only just got its centenary warrant from Grand Lodge, celebrated its coming of age by a festival at its old quarters, the Holly Bush, Hampstead. Such a successful celebration of a lodge's birthday it would be impossible to meet with; the arrangements, which had occupied the attention of Bros. Douglas, Adlard, and Thompson, all P.M.'s, for some weeks, were perfect, not only for the comfort of all the brethren of the lodge and their visitors, but for doing honour to such an important event in the history of the lodge. The rules laid down by the managing brethren were carefully observed, and although ninety members of the order attended, there was not a single hitch from beginning to end of the day's proceedings. The lodge was first opened at the Holly Bush by Bro. F. B. Davage, the W.M., who, during his year of office as well as during the years he has filled the inferior posts in the lodge, has won the esteem and admiration of all his brethren; and then he gave way to Bro. Thos. Adams, P.G.P. and P.M., for the performance of the ceremony of installation. Bro. Davage presented the W.M. elect, Bro. George Baker, J.W., and in presence of a full lodge, and before a board of over twenty P.M.'s, among whom were many Grand Officers, Bro. Baker was installed in the chair of K.S. The lodge bow with a species of reverence to Bro. Adams, which his age (76), his urbanity and correct working entitle him to, and the installed Master usually allows him to perform all the work of installation, down to the investiture of the officers. It was so on Tuesday, and Bro. Adams invested, by the W.M.'s commands, Bros. Barge, S.W.; Dr. Davison, J.W.; Douglas, P.M., Treas.; J. R. Thompson, P.M., Sec.; the Rev. Charles Lee, Chaplain; Fairbank, S.D.; Capt. Thomson, J.D.; Hollis, I.G.; F. Adlard, P.G.D.C., D.C.; and R. Bradley, T.

After the delivery of the charges by Bro. Adams, the lodge was called off and a procession was formed, headed by Bros. Bradley and Hoare, for the purpose of attending divine service at the church of St. John, Hampstead. A dispensation from Grand Lodge had been applied for by the brethren to be allowed to wear masonic clothing in the procession, but the Grand Master, as we think, wisely, refused this, but directed that they should wear white gloves. The members of the lodge and visitors, walking two and two led the way, and Grand Lodge Officers brought up the rear in the following order:—first the W.M., Bro. Baker, accompanied by Bro. W. Alexander, who was W.M. in 1867, when the lodge reached its hundredth year; next Bros. W. Ough, G.P., and James Brett, A.G.P.; then W. Young, P.G.S.B., T. Adams, P.G.P., and J. Savage, P.G.S.D.; and last of all the Chaplain of the lodge, Bro. the Rev. Charles Lee, M.A., and Bro. the Rev. R. J. Simpson, P.G. Chaplain. On arriving at the church door the brethren halted, and divided right and left, and the clergy and grand officers walked up the centre, the whole procession entered the church in priority of rank, exactly in the reverse order of their march through the streets. The service commenced at four o'clock by the anthem being sung by the choir, under the direction of Bro. Seymour Smith, consisting, among others, of Bros. T. Young, G. T. Carter, Chaplin Henry, and the choristers of the Temple Church. The Rev. R. J. Simpson read the prayers, one of the clergy of St. John's the lessons, and the Rev. Charles Lee, M.A., vicar of Holy Trinity, Haverstock Hill, preached the sermon, a copy of which will be inserted next week by permission of the Rev. Brother.

A collection was afterwards made on behalf of the Hampstead Dispensary. The church was very well attended by the general public, in addition to the Masonic Brethren. The service was concluded by the singing in splendid style of the Hallelujah chorus; and the procession again wended its way through the town to the Tavern, where in lodge the brethren came on in proper

time for the further despatch of Masonic business.

Bro. D. TILDESLEY proposed, and Bro. DOUGLAS seconded, a vote of thanks to the Chaplain of the lodge, for the excellent sermon he had preached, and included in the motion a request that he allow it to be printed at the expense of the lodge, for the use of the brethren.

The motion was carried unanimously, and was succeeded by another, not less important, made by Bro. DOUGLAS, and seconded by GRAND CHAPLAIN, of thanks to the incumbent of Hampstead Church, for granting the use of the sacred edifice for the service of the day. Bros. Douglas and Dr. Davidson, could not allow another service to the lodge to pass unrequited, and the former proposed, and the latter seconded a vote of thanks to the Grand Chaplain for the part he had taken in the ceremony.

Bro. SIMPSON responded. It had been a pleasure to himself to join the brethren and conduct prayer and praise to T.G.A.O.T.U. that day, and he took it as a kind compliment on the part of the brethren to ask him to do so, and he was much obliged to them.

A further vote was proposed by the GRAND CHAPLAIN, although not a member of the lodge, to Bro. Seymour Smith for the musical portion of the service, gave an opportunity to an admirable speaker, Bro. J. Savage, P.G.D., to open his lips. He gave in his adhesion to the motion. Being a listener he had taken part to speak in the service of the day, and he congratulated the lodge in the arrangements that had been made, and particularly on being so successful in producing such a solemn and sweet a ceremony as he had heard at church. The sermon was everything that could be desired; and the music was delightful, particularly the singing of the Hallelujah chorus. This motion having been carried, and all the motions ordered to be entered on the minutes, the brethren who had been at work for four hours, assisted the W.M. to close the lodge, and adjourned to banquet. Among the brethren who attended were the following:—

Bros. W. Shury, P.M. (167, 548 and 51); F. B. Davage, I.P.M.; G. Pritchard, P.M.; John Douglas, P.M.; Jonathan Ward, P.M.; Thomas Adams, P.G.P., P.M.; E. Barge, S.W.; Rev. Charles Lee, Chaplain; Hy. Cormick, Treasurer; S. Davison, Ralph Firbank, Thos. Thomson, J.D.; F. Adlard, D.C.; Edward Hammond, T. Vinall, D. Tildesley, R. Frost, J. R. Thompson, P.M., Secretary; E. Bannister, G. I. Kelly, Jas. W. Bean, A. W. Haward, J. Claridge, H. Hollis, J. T. Rowe, E. Harris, T. Dale, G. Piggott, R. Wood, O. Bacon, W. B. Smith, E. A. Harris, R. Harkworth, W. Alexander, P.M.; F. Vizetelly, H. Higgins, S.D. (184); J. M. Byal (360), H. P. Lyon (25 S.C.), E. V. White (25), James Brett, A.G.P.; W. Paxon, P.M. (167); John Shevans (411), W. Ough, G.P. (P.M. 749); W. H. Warr, P.G. Stew. (23); W. Taverner (619); E. Mathan (144); Thos. Tyrrell, P.M. (704); Jacob Hibberd, H. Milligan (145), Geo. Wood (145), Chas. Roberts, W.M. (157); J. W. Thurston (493), F. Dalton (753); E. T. Osbaldeston, S.D. (1194); R. Winsor, P.G.C. (10); W. Aspinall (196), Hy. Field (200), H. Webb (72), W. Boys, Sec. (704); H. Wainwright (1050), John Savage, P.G.S.D.; Geo. States, P.M. (145); T. Bull (145), J. Caldeleugh, P.M. (173); H. C. Levander, P.M. (507); F. B. Berkart (167), Geo. Raistrick, Jno. Walker (7), F. G. Baker, P.M. (753); Geo. Champion, P.M. (19); E. H. Lambert (382), W. Young, P.G. S.B.; J. N. Frost, P.M. (701); Jas. Kew, J.W. (179); H. G. Buss, P.M. (27); German Fehrenbach, W.M. (382); H. Massey, P.M. (619); John Dale, P.M. (11); John G. Bond, P.M. (87); E. Moody (193), Chas. Terry, S.W. (3); J. W. Wilson (704), Geo. Wade (753), W. W. Clarke, H. Jennings, J. Dickinson (704), James Yeo, H. Landfield (87), and A. Wallis (173).

When the cloth had been removed and grace said the W.M. proceeded with the toast, which he proposed very curtly but with hearty good-will. The toast of "The D.G.M. and the rest of the G.O.," called up.

Bro. JOHN SAVAGE, P.G.S.D., who said: Obedient to your W.M.'s call I rise with great pleasure to respond to the toast which he has

proposed, although he has certainly taken me somewhat by surprise, as one my senior, and much respected, on my left hand, should, to my mind, have been coupled with the toast. But the Master can do no wrong. It is not only his privilege, but it is a pleasant thing to think he can use that privilege, to call on any one he likes, although I would much rather he had selected my senior to reply to his compliment. Nevertheless the duty is gratifying, I assure you, to speak on behalf of the brethren so many of whom have distinguished themselves, in the Craft, and all of whom deserve at your hands every respect. Of our D.G.M. it is difficult to say too much; the difficulty is to speak of him in terms adequate to his merits, but as I believe most, if not all of you, *know* during the time he has held that high office in the Craft which he does hold, have witnessed his zeal in Freemasonry, it will be sufficient for me to say it is a most pleasant task to respond for him. On the part of my brother officers it is equally a pleasant thing to respond for them; for meeting them at our Charity Boards and other Masonic Meetings constantly, it is at all times most gratifying to me to see them working so well, and labouring for the good of the Craft. It is because I see such examples before me that I have felt myself honoured by being one of their number—(hear). Now, let me say a word, at the expense of keeping these brethren on their legs, about what has brought us together to-day. My brother G. Officers and myself are delighted to meet you to day. They thank you for the kind invitations you have given them to witness the celebration of the centenary of your lodge, and they congratulate you through me, on the manner in which you have conducted the ceremonies of to-day. (Hear, hear.) Gratifying must it have been to all of us to see the way in which Bro. Adams went through the ceremony of Installation. (Hear, hear.) I am sure all praise is due to him. It is an honour to perform that ceremony, and that honour has been properly conceded to him, but never has he performed it better than he has to-day. But brethren, you are not satisfied with simply letting your visitors see the ceremony of installation well performed, but you have very appropriately arranged for the occasion, a sweet and solemn service at your parish church, through the permission of that church's incumbent, and we have all derived pleasure, and, I trust, profit. It must have been delightful to you all to listen, as it was my privilege to listen, to the able and excellent discourse of our friend and brother, the chaplain of this lodge. I am sure you could not have listened to it without profit. The research which it displayed was immense, and the practical lesson it enforced upon us were equally good and excellent. One thought contained in it was very delightful, that as we have but one temporal head in England, so we have but one spiritual head—it is a very beautiful thought—we have only one Master in Heaven, and we are all brethren. But I must also observe before I sit down, that there were other delightful parts of that service which it would not be right to forget to mention. I am sure the musical portion of the service was most charming. Where all was so beautifully it seems hardly right to pick out one particular part; but if one was more delightful than another it was the concluding piece, the Hallelujah chorus. It must have been enrapturing to us all. And now just one word more upon the judgment displayed by the chaplain, in selecting the two beautiful lessons to which we listened; the second inculcating that most beautiful lesson of charity, not simply almsgiving, but including that no doubt, but inculcating that more expansive charity which believeth all things, hopeth all things, and endureth all things, and then inculcating the three Masonic graces which we admire, and which are so well illustrated in our charities, "Faith, Hope, and Charity." On behalf of myself and other Grand Officers, I beg to express the great delight and pleasure we have experienced in visiting St. John's Lodge to-day. (Cheers.)

Bro. H. G. Buss responded for "The Visitors," and said: I very sincerely regret that you have not coupled with that toast, the name of some one more able than I to acknowledge it, but to say that any one can do so with more heartfelt

feelings than I do, would be to err, for really I can hardly find words to express my feelings of thanks to you all, for the way in which we have been entertained. To meet you here on an occasion like this is an event once in a man's life. I should be very glad to see a double centenary. 'Tis only once in a man's life-time it can happen, and we shall never forget the manner in which the proceedings have been conducted, for which you have received the high compliments of Bro. Simpson and other brethren who were competent to judge. It must have been a source of gratification to you all to be able to go through the proceedings of this day in such a style, as to win the praises of brethren like those. I can only wish that you may live and prosper for the next century to come—and I could desire to be alive to see another, though that cannot be—but I hope the brethren who may then be here will see as happy a gathering as the present. I think I can say on behalf of all the numerous visitors, that we thank you most heartily for the manner in which we have been entertained, and we congratulate you on attaining the centenary of your existence, and wish you happiness and prosperity in return. I am sorry I cannot express my feelings in better terms, but I do it to the best of my ability, and I wish you happiness and prosperity in return for the compliment you have passed on the visitors by drinking their health. (Cheers.)

Bro. DAVAGE, I. P. M.: Brethren, by my rising I have no doubt that you anticipate the toast I am about to propose to you. It is "The Health of our esteemed W.M.," who now occupies the chair in which I have had the honour of presiding over for you this last twelvemonth. I can only say that I and the rest of the brethren of the lodge, have every confidence that the lodge will be well carried out during his year of office. I believe he is more capable and feels less diffidence in the lodge than at the banquet table. He is a thoroughly hard working Mason; he is quite up in the three degrees, and when he shows you his working in the lodge, I know he will retire from the chair with satisfaction to you and honour to himself. I trust you will drink this toast in bumpers, this being our centenary festival. (Cheers.)

The W.M.: I have to thank the company for drinking my health, but especially have I to thank the brethren of the lodge for placing me in this chair. It is my wish, and shall be my endeavour to contribute to the welfare of this lodge and the comfort of the brethren; and I hope when my term of office expires the brethren will not have occasion to regret my having occupied this position. (Hear, hear.)

Bro. ADAMS, replying for the P.M.'s, said he had been the Installing Master of the Lodge for fifteen years, and he believed he had given satisfaction. He thought he knew something of Masonry, but when he heard that excellent sermon of the Chaplain's it took all the conceit out of him, though certainly he had not much in him. It had made him feel quite an initiate. The rev. Chaplain had stated those things in Masonry which showed deep research after hidden knowledge. It was but a short time ago that he (Bro. Adams) had deaconed him round the lodge, and it must have astonished the brethren how so much information could have been obtained by so young a mason. The sermon had given him great satisfaction, and he was sincerely thankful to the Great Architect for having spared him to hear it. This sermon, and the excellent speech of Bro. Savage had quite put him out of sorts; but he could honestly say he had done his best as the preceptor of the lodge to improve men's minds and to make them have a knowledge of the Supreme Being. Although he had lived so long among the brethren he had been so kindly received that he hoped he might be spared strength for twenty years to come to meet the brethren in the lodge. He had seen the lodge greatly improve. Fifteen years ago they thought twelve a goodly muster of the brethren, but now the number was very large. Their Chaplain had said they must not stand still, but must go on, and he hoped to see the lodge improve in the future as it had in the past. (Cheers.)

Bro. DAVAGE also replied, and thanked the brethren for a handsome P.M. jewel, which had been placed upon his breast by the W.M.

The P. GRAND CHAPLAIN in responding for himself, after blaming the modesty of the Rev. Bro. Lee in not being the first to speak, complimented the lodge on its hospitality, and denied his own seniority to Bro. Savage which that brother alluded to in his speech. He went on to say he never was a stranger in any lodge of Freemasons, and to-night he had felt himself quite at home. He thanked all the brethren, and not least his Bro. Lee, for suggesting that he should perform part of the service. He had felt it an honour to lead the prayers and praises of the brethren, but he did not like to walk in borrowed plumes, and could not think of receiving thanks which were justly the due of his Rev. brother. He afterwards praised the brethren of Hampstead, for the festival which they had arranged, for the excellent banquet, which he considered a most happy and delightful way of concluding such a celebration, and for making a portion of that celebration the meeting in one of our national temples, to praise that God who had preserved them, to assist on this occasion. "When," (continued the Rev. brother,) our Bro. Buss alluded to another centenary, I could not help thinking where we should be then. Pardon me, if even in an happy festive meeting of this kind, I say that the thoughts which have been called forth by our Bro. Lee to-day, remind us that in another century those thoughts will be far more real, permanent, true and thorough to all who are permitted to assemble in the Grand Lodge above, than all the evanescent speeches we hear, (which are as evanescent as the champagne we drank), and the passing pleasures which we have I do much value the social element in Freemasonry, but let us value still more those deeds which are not fleeting, which are not passing, which belong to us as men, which belong to us as Masons, and which will live when these bodies we have shall die. (Cheers.)

Bro. the Rev. C. LEE: Bro. Savage said the Master can do no wrong. I cordially subscribed to that doctrine, until the W.M. proposed the vote you acceded to, and then I felt that in some sort he had put the saddle on the wrong horse, and whatever his infallibility might be, though he could do no wrong, in giving thanks to myself he had really reversed what to my heart and mind is the state of the case, for I feel cordially, that my thanks are due to the W.M. and brethren who invited me to preach the sermon, which I have had the honour and happiness to deliver. It led me to investigate for my own personal satisfaction, the whole history of Freemasonry, and its uses; and the study I have been able to pursue and follow out, has been one most instructive to my own mind. I beg most cordially to thank you for the kind manner in which you have been pleased to speak of my labours, which I would say are not only most instructive and interesting to me, but are of common benefit to us all. The law of the Church is, I believe, passive obedience and non-resistance. If, therefore, I am called upon to print the sermon I was asked to preach, I should certainly do so, and submit to the wishes of my brethren. I shall therefore endeavour to improve it by the addition of some notes and references, which may enable them to verify the most important statements that sermon contains. I so cordially re-echo from my inmost soul what Grand Chaplain has just given utterance to, that I can only say, that in every and any way it may be possible for me I shall always be ready to consult the good of Freemasonry in general, and this most worthy and worshipful lodge in particular. (Cheers.)

Bro. BARGE, S.W., returned thanks for the "Officers;" Bro. DOUGLAS for the "Treasurer;" Bro. J. R. THOMPSON for the "Secretary;" and Bro. F. ADLARD for the "Director of Ceremonies," in a humorous speech, in which he narrated how the brethren were always complaining to him of the badness of everything put before them, but which nevertheless they seemed heartily to enjoy.

The brethren shortly afterwards separated. The evening was enlivened by some excellent singing by, among others, Bros. Seymour Smith and F. Vizetelly.

#### LAYING THE FOUNDATION STONE OF THE CHURCH OF ST. PETER-IN-EASTGATE, LINCOLN.

The Feast of St. Michael and All Angels, in the year of grace 1869, will be memorable in the annals of the united parishes of St Peter-in-Eastgate and St. Margaret as the day upon which was laid the foundation stone of the church for those combined parishes. The ceremony was attended with a greater display than is usual on such occasions, owing to the circumstances that the operation of laying the foundation stone was performed by the Freemasons, with Masonic honours.

The ceremony was announced to take place at two o'clock in the afternoon. The brethren assembled at the White Hart an hour previously where lodge was opened, various lodges of the county being represented. Shortly before two o'clock, the brethren, about 70 in number, formed in procession, and headed by the band of the Royal North Lincoln Militia, marched to the entrance of the churchyard, where it divided right and left, the lines facing inward. The Deputy Provincial Grand Master of Lincolnshire (Major Smyth) passed between to the place of honour, followed by the brethren according to their rank and office. A procession of the clergy of the city and surrounding district was formed at Miss Cookson's school, and accompanied by the Lord Bishop of the Diocese, wended its way to the scene. The assemblage in the churchyard was of an imposing character. The brilliant display made by the Masons contrasted favourably with the surroundings—the surplices of the clergy and choristers, and the gay attire of the large company of ladies for whose accommodation a platform had been erected on the west side of the yard. Order having been observed, the Bishop offered up prayer, followed by the Vicar, the responses to which were sung by boys from the cathedral and other voices. The 84th psalm was next sung, after which the secretary to the Witham lodge (Bro. George Bacon) read a copy of a document deposited in a phial (relative to the history of the church), which phial was securely placed within the stone. The lime having been spread by the D.P.G.M., the stone was lowered by the contractor into its proper place, the D.P.G.M. saying: "In the faith of Jesus Christ we place this foundation stone, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." He then tried the stone with square, the level, and the plumb-rule, and certified that it was properly squared, laid, and adjusted; and he afterwards scattered corn, poured wine, sprinkled oil, and spread salt upon the stone, saying: "I scatter corn on this stone, the emblem of fertility and prosperity; I pour wine on this stone, the emblem of cheerfulness and joy; I sprinkle oil on this stone, the emblem of peace and love; I spread salt on this stone, the emblem of purity and incorruption." This operation over, the D.P.G.M. said: "May the blessings of God rest upon this church, and all connected with it, upon those by whose munificence it is to be built, the architect and workman employed thereon, and may they be preserved from all accidents during its progress; upon the clergy who shall minister, and all who shall worship therein. May the great Architect of the universe bless the united parishes of St. Peter and St. Margaret, this ancient city, the county, and the nation, the Queen, and all who are placed over us in Church and State, with the corn of prosperity, the wine of cheerfulness, and the oil of peace, till time shall be no more, for ever. Brethren, I now call upon you in ancient form to unite with me in prayer that He may be with us in this and all our undertakings, that our labours, thus begun in order, may be conducted in peace, and closed in harmony." The brethren responded, "So mote it be." The chaplain (the Rev. E. R. Larken) then offered up prayer, after which the brethren gave the grand honours.

The D.P.G.M. next delivered the following oration: The beautiful ceremony prescribed to be used by Freemasons on occasions of this kind is never considered complete without an oration or address in honour of Freemasonry. Indeed,

our worthy and distinguished Brother, the late Dr. Oliver, insists that no assembly of Masons should separate without a charge being given by the Worshipful Master of the Lodge, or by some other brother well skilled in the landmarks and principles of the Craft. Had I been addressing Freemasons only it would be deemed unnecessary to enter upon a history of the Order, or a defence of its principles, especially in this city, where the learned doctor spent many years of his life, and wrote many of his works. As, however, there are probably in this assembly many who have not read those works, and are ignorant of our objects, I propose to give you in a few words a history of the Craft, and some of Free and Accepted Masonry. Masonry, then, in some shape or other, has existed from the earliest ages. We read in the 10th chapter of Genesis of the building of Babel, of Babylon and Ninevah, and many other cities, by the early descendants of Noah, and at this time Masonry may have been operative only, but that speculative or symbolical Masonry was amalgamated with it at a very early date we have the strongest possible evidence in the ancient sculptures of Ninevah and Egypt, which abound with symbolical emblems. I will only mention a few which are symbols of their divinities. First, the well-known human-headed winged bull, represents the wisdom of the man with the strength of the bull; secondly, the man with the horns of the bull within a winged circle, shows omniscience, omnipotence, eternity, and omnipresence, the circle denoting infinity or eternity, and the wings ubiquity. The serpent, also, is often used to represent wisdom. One very remarkable emblem is the triange, or Sacred Delta, the Greek letter D, which has been called the number of perfection, or the soul of nature, and everywhere represents the creative principle. Can we not all of us recognise in this symbol Three Persons and One God? In Egypt this may allude to the Delta of the Nile, from which came their wealth and power, or it may have represented their three chief deities, Osiris, Isis and Horris, Osiris himself, also, it must be remembered, was a triune deity, under the names of Ammon, Phtha, and Osiris, severally representing the power, wisdom, and goodness of God. There is also another remarkable emblem, the tau, or letter T, which was placed on the forehead of those initiated into the mysteries of Tammuz, or Adonis, or the Sun. This, we are told, was placed by judges on the breasts of those who had been acquitted of a crime as a mark of innocence, and military commanders placed it on those who had escaped safe from the field of battle, therefore it was called the mark of life. This is also supposed to be the ancient form of the cross, and it is a remarkable fact that this ancient symbol of life should be chosen as the instrument by which our own Blessed Redeemer should abolish death and bring life and immortality to light. The sacred writings abound with types and symbols. The Paschal Lamb without blemish was a type of the Saviour, and the readiness of Isaac to be sacrificed, the young man in the prime of manhood offering no resistance to his aged father, was a fitting type of Him who "was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so opened He not His mouth." The visions of the prophets were all symbolical. The ornaments of the first temple were also symbolical. The two pillars at the porchway, Boaz and Jachin, were enriched with network, chain-work, pomegranates, and lily work. The network, from the connection of the meshes, and the chainwork, from its links, denote unity or harmony. The pomegranates, from the exuberance of their seeds, denote plenty, and the lily work, from its whiteness, peace and purity. How or when Masonry was first introduced into England is lost in obscurity. There is a legend that Joseph of Arimathea, who came over to England and built Glastonbury Abbey, introduced it, and that St. Alban was one of our Grand Masters; but passing this over as entirely legendary, it is beyond a doubt that in the year A.D. 926 King Athelstan granted a charter to the Freemasons, and after collecting many manuscripts in French, Greek, English, and other languages, caused a book to be made which declared how the science

was first invented, and the utility thereof; that his brother Edwin in the same year summoned all the Masons to meet him at York, who came and composed a general lodge, of which he was Grand Master; that in the year 1358 Edward III. revised the constitutions. We read that the Freemasons were a sort of nomad or wandering tribe which roamed about the country building churches where required. At no time, however, has Freemasonry increased as it has done in the last few years, under the presidency of our present Grand Master, the Earl of Zetland. Our enemies have said that we are irreligious and disloyal. If we were disloyal, is it possible that we should be patronised by kings and royal princes? Among those initiated in England we have Henry VI., William III., Frederick, Prince of Wales, and George IV. and his brothers, many nobility and gentry of undoubted loyalty, and lastly the heir-apparent of this kingdom, H.R.H. the Prince of Wales. Her Majesty also has given many donations to our charities, and is the patroness of the Boys' School. Among foreigners we number Frederick the Great of Prussia, and the present Kings of Italy, Prussia, Sweden, and the Belgians, and the Crown Prince of Prussia, the husband of our Princess Royal. If we were irreligious is it likely we should be supported by the clergy, as Brothers Larken, Coltman, Nash, Hoadath, or Oliver, and many others! But it is said, we admit Jews, Turks, in fact, all who believe in the Old Testament. This is true, and we gladly welcome those who have thrown aside all the prejudice of ages, and are ready to meet on friendly terms those whom they have formerly detested and despised. Dr. Oliver has called Freemasonry the handmaid of true religion, and nothing is more likely to bring others to what we Christians believe to be the truth, than that friendly intercourse which at all times pervades masonic assemblies. Many of the brethren present will also remember that our Provincial Grand Master, the Duke of St. Albans, informed us that he was told in Egypt that there was a spirit of masonry among the Mahometans which was more likely to bring them to Christianity than anything else could do. Irreligious! Almost the first question put to the candidate is "In whom do you put your trust?" When he replies "In God," right glad are we to see his faith so well founded. He is also directed to make the sacred volume his rule and guide through life. In the charge to the Master he is urged to practice himself, and to cause others to practice without the lodge, those excellent tenets and principles they are taught within it, that when a man is said to be a Mason, the outside world should know that he is one to whom the burdened soul may display its sorrows, the poor and distressed may look for comfort, advice, and assistance, whose hands and hearts, in fact, are guided by philanthropy, justice, and benevolence. I would sum up the instruction given to a Freemason, in these words, "Fear God and keep his commandments, and love your neighbour as yourself." One word for our charities. We have connected with the Order an annuity fund for aged and distressed Freemasons and their widows, an institution for orphan sons, and another for orphan daughters of Freemasons, where the children are clothed, fed, and taught, and looked after as well as could be done by the parents they have lost. The Grand Lodge has a large benevolent fund, and nearly every province and many private lodges have benevolent funds; in fact, there is a chain-work and net-work of lodges which is able to refresh and pass any brother to his home, at whatever distance that may be. The boys' school has lately been enlarged at a great expense, which entailed a heavy debt upon it, and last year more than £12,000 was collected for removing it, without any of the other charities suffering in consequence. I may also state here that one of the present excellent masters of that school was the orphan son of a Lincolnshire Freemason, and was educated at the school. It now only remains for me to thank you for the compliment paid to me in asking me to lay this stone. I thank you also on behalf of Freemasonry for inviting us to lay it with our ancient rites. I look upon this ceremony as one of the most legitimate we can

perform. Everything we have done has its symbolical meaning. The corn, wine, oil, and salt are ancient elements of consecration. The square, level, and plumb-rule, with which the stone has been tried and proved, severally represent morality, equality, and uprightness of life and actions. These are beautifully illustrated in our lodge lectures. This stone itself reminds us of "the tried stone, the precious corner stone, the stone of stumbling, the rock of offence" of the Prophet Isaiah; "the stone which the builders rejected, and which has become the head stone of the corner," mentioned in the Psalms—the Great Architect of the Universe, the blessed Saviour of the world.

A collection was made, and the sum of £41 odd was taken upon the plates. The choir next sung the hymn, "Christ is our corner-stone," after which his Lordship pronounced the benediction, which brought the ceremony to a close. The brethren then returned to the White Hart Hotel, where the lodge was closed.

The luncheon was provided in the County Assembly-rooms, by Mr. Kitchen, of the White Hart Hotel. The company numbered upwards of 150, including many ladies. The Rev. J. M. Barrett presided, and was supported on the right by the Lord Bishop, Miss Cookson, and the Misses Wordsworth; and on the left by Major Smyth, D.P.G.M., and the Rev. Chancellor Massingberd. Mr. F. Pilkington and Mr. W. Kirk, the churchwardens, occupied the vice-chairs.

After several toasts had been given, and cordially received, the Chairman proposed "The healths of Freemasons in general, and the Deputy Grand Master of Lincolnshire in particular."

Major Smyth eloquently responded.

The toast of "The Ladies," responded to by the Rev. H. ADCOCK, exhausted the toast list, and the proceedings were brought to a close.—*Abridged from The Lincoln Journal.*

### Literary and General Miscellany.

It is said that Mrs. Gordon, of Parkhill, in Aberdeenshire, is at present engaged in writing a life of Sir David Brewster, her late illustrious father.

A letter from Innesbruck, dated 17th ulto., says that 800 guests have already announced their intention of being present at the 43rd Assembly of German Naturalists and Physicians in that ancient city.

It is stated that the course taken by Pere Hyacinthe will be defended before the Oecumenical Council by his friends the Archbishops of Avignon and Rheims, and the Bishops of Chalons and Beyeux.

PRINCE Ponistowki, responding to the personal request of the Viceroy of Egypt, transmitted by Dranpet-Bey, has composed the score of a hymn which will be executed at the inauguration of the Suez Canal.

Mr. George Peabody is constructing a tomb for himself in Harmony-grove Cemetery, Salem, Massachusetts. He is building a huge sarcophagus of Quincy granite, and proposes to be buried there with his brothers and sister.

THE post of American Minister at Peking is going a-begging. The President offered it at first to Mr. John Bigelow, editor of the *New York Times*, and then to Mr. Frederick T. Frelinghuysen, of New Jersey, but both have declined it.

THE death is announced of Mr. J. C. Bakewell, for some time connected with the *Morning Post*, and well-known in the scientific world. Mr. Bakewell was born at Wakefield in 1800, and was the author of "The Natural Evidences of a Future Life," "Philosophical Conversations," "Electric Science," and other works.

THE next Oxford term will, it is anticipated, be a very full one. In addition to a full complement of freshmen, Prince Assan, the eldest son of the Viceroy of Egypt, will commence a course of study as a member of Christ Church, the marine residence of Mr. Ald. Randall having been taken for his Royal Highness and suite.

A newspaper is to be started at Sitka, to be called the *Alaska Times*.

THE Cuban refugees at Key West are about to start a newspaper to advocate the cause of the revolutionists in Cuba.

BURLINGTON, Vermont, has started a new paper, entitled the *New Idea*, which is printed in alternate columns of French and English.

WE hear that the Abbé Liszt has three works in hand—an oratorio, St. Stanislas; a second oratorio, "Le Baptême du Feu et de l'Eau;" and a cantata, to be performed next year at Weimar, on the occasion of the hundredth anniversary of Beethoven's birth. Meanwhile, "Ste-Elisabeth" seems to be forgotten. The Abbé is denied the satisfaction of working even for an immediate future.

### Advertisements.

#### Rosicrucian Society of England.

THE RIGHT HON. THE LORD KENLIS, HON. PRESIDENT.

FRED. M. WILLIAMS, Esq., M.P. } Hon.  
The Right Hon. the Earl of JERSEY } Vice  
Colonel FRAS. BURDETT } Presidents.

Frater ROBERT WENTWORTH LITTLE, S.M. and P.M.G.

Frater WM. JAMES HUGHAN, S.S.M. & M.G.

Frater WILLIAM HENRY HUBBARD, J.S.M. and D.M.G.

Vittoria Villa, Stoke Newington Road, N.,  
7th October, 1869.

CARE FRATER,

You are requested to assist in forming the M....  
C...., at the FREEMASONS' TAVERN, Great Queen-street,  
W.C., on THURSDAY EVENING, the 14th of October, 1869,  
at Half-past SIX precisely.

Yours in Fraternity,

WILLIAM ROBT. WOODMAN, M.D., V.M.,  
Secretary-General.

#### Business.

To confirm Minutes; to enroll Candidates; to confer the  
grade of Adeptus Major upon approved aspirants.

#### LODGE OF PHILANTHROPY,

No. 940,

BROTHER J. H. JACKSON, W.M.

STOCKTON-ON-TEES,

September, 28th, 1869.

SIR AND BROTHER,

I am directed by the Worshipful Master to inform  
you, that the

#### FOUNDATION STONE

OF THE

STOCKTON FREEMASONS' HALL

WILL BE LAID BY

BROTHER JOSEPH DODDS, M.P.;

P.M., P.P.S.G.W.,

On MONDAY, OCTOBER 18th, 1869,

And to request the honour of your presence at the  
ceremony.

The Brethren are desired to assemble at the Borough  
Hall, at two o'clock, in full Masonic Craft Clothing and  
Jewels, and wearing white gloves. The Procession will  
move from the Hall at a quarter before three o'clock, and  
proceed to the site of the New Hall, in Wellington-street.

THERE WILL BE A

#### BANQUET

AT THE

BLACK LION HOTEL, at 4 O'CLOCK PRECISELY,

When the pleasure of your company is requested; and  
I shall feel obliged by your informing me, on or before  
Saturday, October 16th, if you desire to have a place  
reserved for you, in order that suitable arrangements  
may be made.

Tickets for the Banquet (5s. 6d. each, exclusive of  
Wine) may be obtained from the Stewards (Brothers  
E. W. Dickinson, High-street, and J. H. Nightscals,  
Nelson-terrace); from myself; or at the Bar of the  
Black Lion Hotel.

I am, Sir and Brother,

Yours fraternally,

J. H. HART, Secretary.

MISS C. WICKINS,

(Pupil of M. Le Jeune.)

Pianist & Teacher of the Pianoforte,

No. 2, ALBANY VILLAS,

THURLOW PARK ROAD,

LOWER NORWOOD, S.E.

Highest References given.

SECOND EDITION,

Price 1s., by post for 13 stamps.

IMPEDIMENTS OF SPEECH.—STAM-  
MERING and STUTTERING; their Causes and  
Cure. By ABBOTTS SMITH, M.D., Physician to the North  
London Consumption Hospital, &c.

3rd Edition, 3s., post-free for 38 stamps.

AFFECTIONS OF THE LUNGS and THROAT,  
and their Treatment.

Also, 4th Edition, 2s. 6d., post-free for 32 stamps.

DIABETES, INFLAMMATION OF THE BLAD-  
DER, &c., and other URINARY AFFECTIONS.

London: H. RENSHAW, 356, Strand, W.C.