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KNIGHT TEMPLAR JOTTINGS.

(Continued from page 157.)

We left off at page 157 of THE FREEMASON, by directing attention to Bro. Yarker's views of Operative and Speculative Freemasonry. At page 13 there is a note respecting the "Longnor" Lodge, which we have endeavoured to verify in vain, owing to a wrong reference being given. At least, we have searched "Notes and Queries" of July 17th, 1869, without finding anything on the subject.

We hope, however, to find it elsewhere soon, as it is doubtless a typographical error. A code of By-laws of the Jerusalem Encampment, Manchester, is given at page 15 of "Notes of the Temple," and is a valuable record of the character of the Order at that period.

Then follows a Petition for a warrant to hold a K. T. Encampment in the town of Manchester, addressed to the Grand Master of all England, at York, which is a curiosity in its way, as likewise the letter accompanying it, requesting a Brother "to attend at the Grand Lodge in York, and lay the petition before them." The warrant was granted, and the Encampment duly constituted on the 17th day of October, 1786, and the warrant was written and signed by William Blanchard, G. Secretary, and numbered 15. We question if any more interesting records of this Masonic chivalric degree has ever been submitted for the perusal of the fraternity, than are to be found in the "Notes of the Temple," and although we have taken exception to a few of the statements therein contained, we none the less appreciate the manner in which Bro. Yarker has treated the subject. We find that there is an article from the same able pen in THE FREEMASON of the 16th October, as a friendly reply to a few of our well-meant criticisms. It will be necessary for our readers to refer to our remarks contained in THE FREEMASON for August 28th and October 2nd, 1869, in order to clearly understand the various points at issue, and when they have done so, it will be comparatively easy to draw their own opinions as to the accuracy of our statements. We will not go so far as to say there are no documents that mention the Knight Templar Priest's degree, written or printed, A.D. 1686, but we do say that none have yet been produced. Certificates may bear the date of 1686, but surely that does not prove the degree to be of that antiquity, any more than that Freemasonry has existed as a secret society for about 6000 years because its certificates are dated, A.D. 5869." I must heartily agree with Bro. Yarker that "we are fast arriving at that uncomfortable state in all degrees, that those who are withholding the documentary proof they say they have—after making certain representations for years—incur a grave responsibility" (THE FREEMASON, Vol. II, No. 32, p. 177). We hope this emphatic and correct statement of the present state of some departments of Free-

masonry may result in the silence being broken, and the existence of certain documents be firmly established, otherwise there will naturally be grave doubts of their existence at all.

With respect to Dr. Dassigny's work—which is the earliest printed work known that alludes to the Royal Arch degree—we intend to have it carefully reprinted before long, so as to enable all Masonic students to know exactly what it does, and does not, say. The author does not say that the Royal Arch degree was worked at York, A.D. 1744, but only that he was told so. However, there is no improbability of the story being quite correct, and certainly before that date it was worked in England. We cannot stay now to consider a few of the questions propounded by Bro. Yarker as to the origin of several of the "high degrees," so called. We think that their elucidation would surely clear up many points just now apparently far from settlement, but the great difficulty is to discuss such subjects with the patience and care required, when there is such a lamentable dearth of documentary evidence in support of the statements made by the upholders of certain degrees. A few more such works as "Notes on the Temple" would result in the publication of many valuable documents for the History of the Fraternity. At page 20, Bro. Yarker again alludes to the statement by the esteemed Mason, Dr. H. B. Leeson, respecting the "37th clause of the Constitutions approved by the English Grand Lodge on St. John's Day, 1720, and printed at Brussels in 1722," which is said to contain an enactment in reference to Knights elected Kadosh and others of the "Hautes Grades." We have before shown this to be an erroneous statement. No such work has ever existed, and on the very face of it carries its condemnation, as the Constitutions of the Grand Lodge of England were not printed until A.D. 1723; and most positively we declare they contain nothing about such degrees whatever, and moreover we maintain that no such resolution was ever passed by the Grand Lodge of England at any time, neither has it ever sanctioned more than three degrees, including the Holy Royal Arch (the latter clause, not until A.D. 1813). We think that in consequence of our previous flat denial of the existence of any such work, the quotation might at least have been spoken of as doubtful. Brethren not versed in the subject would accept it as literally a fact, and as the work in which it appears is so trustworthy generally, would therefore not think of questioning it. At page 23 of the Notes, the Warrant from Bro. Thomas Dunckerley is introduced, and (like all others of about that date, and for many years since), contains abundant evidence to establish the fact of the degrees entitled H.R.D.M. and K.O.D.S.H. were under the authority of the Knights Templar in this country. "The Admission Pass" of the Templar degree Ritual of 1801, in the possession of Bro. T. L. Bold, is said to be "that of the present Order of Constantine." Bro. Yarker is very severe on the changes effected of late years in the character of the Order, after "Sir Knight Tynte received the Grand Mastership of the Order, then he surrendered all control over the Rose Croix and other degrees, and a system of repression was adopted in Encampments heretofore unheard of in its annals." . . . "Consequent upon this were prepared new statutes, new customs, and an entirely new ritual, originating probably in some London Encampment, in which everything that had the appearance of antiquity in the old Order of St. John and the Temple, was thrown overboard. This revised Order has the bastard title given it of "Masonic Knight Templar." (Page 36).

In concluding our notice of Bro. Yarker's work, we cannot do better than indorse his recommendation of Bro. Richard Woolf's admirable sketch of the Order. W. J. HUGHAN.

(To be continued.)

PRESENTATION.—At the last Isca Lodge, 683, Newport, Monmouthshire, a magnificent gold P.M.'s jewel was presented by its members to Bro. R. Bond, P.D.A.G.D.C. of Monmouthshire, and P.M. 683 and 1098, as a token of fraternal regard in recognition of past services to the Isca Lodge.

FRATRES ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

A quarterly meeting of the Rosicrucians was held on Thursday, the 14th inst., at the Freemasons' Tavern, Great Queen-street. The chair of M.G. was filled by Frater R. Wentworth Little, Past M.G. and S.M. of the Fraternity, in the deeply-regretted, though unavoidable, absence of the M.G. Frater W. J. Hughan, of Truro.

The Deputy M.G. Frater Hubbard was in his place, and the Ancients were in charge of their respective gates.

The M.C. having been duly formed, and the minutes read, the presiding officer proceeded to confer the grade of Adeptus Minor upon several approved fratres.

A Council of the Second Order was then held for the induction of the following Adepti Minores into the grade of Adeptus Major: W. R. Woodman, M.D.; Angelo J. Lewis, M.A., S. H. Rawley, W. Carpenter, J. Weaver, E. Stanton Jones, W. J. Ferguson, W. A. Tharp, W. Bird, and G. W. Butler.

After the usual satisfactory proofs had been given by the minor adepts to the Inductor, the fratres were admitted and renewed the covenant into which they had entered in the previous grade. The Chief Adept then delivered the address to the candidates, in which they were informed that "the occult Sciences reveal to men the mysteries of his nature, the secrets of his organization, and the means of obtaining perfection and happiness." They were reminded that from chaos, order arose, and from darkness, light; and were encouraged to persevere hopefully, through the trials and vicissitudes of life, sustained by the prescience of a glorious future. The necessity of a moral lustration—a spiritual purification—before man can become a partaker of celestial joys was forcibly inculcated. The candidates were further enjoined to study the symbolism of the Order, and to shape their actions by the precepts therein revealed; and, in fine, to regard this mortal life as but the vestibule to the temple of immortality.

With the impressive words known only to true adepts, the Inductor closed the ceremony, and the proceedings of the M.C. were resumed, when the ritual of the grade of Zelator was rehearsed at the request of many fratres present.

We may remark that owing to unavoidable circumstances, the various ceremonials of the Fraternity have hitherto been but imperfectly worked, but at this meeting nothing could surpass the solemnity of the scene—the transition from light to gloom, the sombre accompaniments; and the awe inspiring music during the inductions produced an effect on the candidates which has vastly increased their respect and admiration for the Order.

Frater Weaver officiated with his customary ability at the harmonium, and the talented Secretary-General, Dr. Woodman, was, as usual, most efficient and obliging. The M.C. was then closed.

STANZAS.

And hast thou come,
Great spirit of Love, to haunt this lonely heart
With thy most sacred presence? I am dumb
Before thee—yet a thousand visions start
Like loosened waters thro' my brain—I feel
Their influence divine, and thus reveal
Their mystic utterances. Oh desert Earth,
What thou dost yield is evil, and our youth
Is vainly spent seeking the light of truth.
Then let us turn unto the sunnier birth
Of Love uprising from the foaming sea
Of Life, with his celestial wings unfurled
Above the clouds and darkness of the world,
Beckoning to Hope and Immortality!
For, like a sunbeam smiling on a rose,
The kindling rays of Love can every heart unclose.

Cosmos.

ANCIENT AND ACCEPTED RITE.—The Supreme Grand Council 33°, at their meeting on Wednesday, 13th inst., upon the recommendation of the Sov. Grand Inspector-General, Capt. Alexander W. Adair, resolved to grant a warrant for the purpose of opening a Rose Croix Chapter at Weston-super-Mare, to be named the "William-de-Irwin" Chapter of S.P.R. +. Capt. F. G. Irwin, 30°, will be the first M.W.S. Bro. Capt. Adair is a member of the Craft Lodge, No. 1222, Weston-super-Mare.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Tranquillity Lodge, No. 185.—The first meeting of the season took place at Radley's Hotel, Blackfriars, on Monday, when Mr. Barney Barnett, of Hull, was initiated into the mysteries of Freemasonry, in a decidedly efficient and impressive manner, by the highly respected W.M. Bro. Holbrook, well supported by his excellent officers, the whole of whom were present, with a numerous attendance of P.M.'s, viz., the W. Bros. N. Harris, Alex. Levy, Louis Israel, Harfeld, &c., with those veterans in duty Bros. Peartree, the highly esteemed Treasurer, and P. Levy, the efficient Secretary. The only visitor present was Bro. Lazarus, P.P.G.J.W. Wilts. Bro. Hart provided, as usual, a profuse banquet and capital wines, well served under the superintendence of his nephew. The evening was enlivened by several good songs in the intervals between the toasts. In responding to the "Charity Fund of the Lodge," the W. Bro. A. Levy announced a donation of five guineas from the initiate, Bro. Barney Barnett.

Merchant Navy Lodge, No. 781.—This lodge met at 5 p.m. on Wednesday, 14th inst., at the Silver Tavern, Burdett-road, Limehouse, Bro. E. T. Read in the chair. The lodge was opened in the first degree, and the minutes of the last regular lodge and two emergency meetings were read and confirmed. The lodge was opened in the second degree and Bros. Hallett, Hopson, and Russell were examined and entrusted. The lodge was opened in the third degree and those brethren were each raised to the sublime degree of M.M. The lodge was resumed in the first degree, and Bro. Casman was examined and entrusted. The lodge was resumed in the second degree, and Bro. Casman was passed to the degree of F.C. The lodge was again resumed in the first degree, and ballot took place for Mr. W. Sutton, which being declared to be unanimous in his favor, he was duly initiated into the mysteries and privileges of ancient Freemasonry. Mr. Thos. Dryden, master mariner, who was balloted for at the last regular meeting, being absent with his ship in the North Sea, was apologised for. Bro. Holt proposed, and Bro. Bracebridge gave his name as seconder, to a motion for consideration that a benevolent fund be established. Nothing further being offered the lodge was closed in due form and with solemn prayer. About forty brethren attended the subsequent banquet, and the evening was enlivened by the vocal abilities of the members.

New Concord Lodge, No. 813.—This lodge assembled at the Rosemary Branch Tavern, Hoxton, on Friday, Oct. 15th, and was opened in due form by Bro. Hart, W.M., assisted by his officers: Bros. T. Bartlett, S.W.; M. J. Atkins, J.W.; Salisbury, S.D.; Jas. Blyth, J.D.; J. Absell, I.G.; J. Emmens, P.M., and T.; Main, P.M., and Hon. Sec.; I. J. Wilson, P.M.; J. McDavitt, Org.; W. Lloyd, S. The brethren present were Bros. Townsend, Mathison, A. Hill, C. J. Hill, Fanequay, Burrage, Osborn, Denny, Hubbard, Chant, Whaley, Duke, Spratt, E. Walker, Nunn, Briistlin, and Flint. The visitors, E. Dottrige (172), Forbes (J.W. 63), Vaughan (193), Lloyd (780), Nicholson (P.M. 172), H. Muggeridge, and Muggeridge, jun. The minutes of the previous meeting were read and confirmed. A ballot was then taken for Mr. Francis Cain and Mr. W. Taylor. Both were unanimously approved, and Mr. Cain, being in attendance, was regularly initiated in the mysteries and privileges of ancient Freemasonry in a very impressive manner by the W.M. After one or two propositions for initiation on the ensuing lodge night, the lodge was closed with solemn prayer, and the brethren adjourned to an excellent banquet prepared by Bro. H. Gabb. After the cloth was removed, the usual Masonic toasts were given. The toasts of the "Freemasons' Charities" was very eloquently responded to by Bro. H. Muggeridge, who in the course of his speech, addressed a few pertinent remarks to the newly-initiated brother, and likewise complimented the lodge upon the great assistance it has rendered to the benevolent institutions. The W.M. then proposed the newly-initiated brother's health, who in reply expressed his gratification at being admitted into the Fraternity. He had long desired to do so, and now he should endeavour to carry into execution those true principles upon which it seemed to him to be founded. The W.M.'s health was then proposed, who thanked the brethren and officers for the assistance they had rendered him. "The Visitors" was responded to by Bro. Nicholson, P.M. (172). Bro. Bartlett, S.W., informed the brethren that he had accepted the office of Steward for aged Freemasons and their widows, and solicited their support at the festival in January next. The evening was enlivened by some excellent playing and singing by Bro. McDavitt, Organist, assisted by Bros. Hubbard, Blyth, and Vaughan.

Whittington Lodge, No. 862.—At the ordinary

meeting of this lodge, at Anderton's Hotel, Fleet-street, on Monday evening, Bro. D. J. Davis, W.M., presided, assisted in his working by Bros. W. Hurlstone, P.M.; Jas. Weaver, S.W.; S. S. Davis, J.W.; J. Geo. Thompson, P.M. Treasurer; R. W. Little, P.M., Secretary; Jas. Brett, P.M.; W. F. Smith, P.M.; Quintin Dix, and several others. Bro. W. Schuegelsberg was passed, and Bro. Thos. Voigt raised. Bro. James Weaver, S.W., was unanimously elected W.M.; Bro. J. G. Thompson, Treasurer, and Bro. Gilbert, T. Two pounds were handed to a distressed Brother. The Treasurer proposed, and the Secretary seconded the motion, that a Five guinea P.M.'s Jewel be presented to the retiring W.M., Bro. D. J. Davis. Bro. James Brett proposed that the Treasurer and the Secretary should each be allowed a visitor free of expense at every meeting of the Lodge, accompanying his proposition with the remark that the long and faithful services of both those brethren deserved some recognition. Bro. Weaver seconded the motion, and the Lodge unanimously adopted it. The Lodge was then closed, and the brethren partook of one of the most agreeable banquets that the Bros. Clemows ever provided. Bro. H. Massey was the only visitor.

Rose of Denmark Lodge, No. 975.—The first meeting of this lodge for the season was held at the White Hart Tavern, Barnes terrace, on Friday the 15th inst., under the presidency of Bro. F. C. Newens, the W.M., who was supported by Bros. G. H. Oliver and R. W. Little, P.M.'s; G. T. Noyce, S.W.; C. A. Smith, J.W.; Rev. J. Sydney Darvell, Chaplain; W. H. Barnard, S.D.; R. B. Huddleston, C.S.; H. Potter, Treas.; T. Farrell, J. Niblett, C. Butcher, G. Steele, C. Wilcox, W. Ayles, and R. Curtis. There were several visitors, including Bros. E. Sisson, P.M. (101, 901, &c.); G. Hyde, W.M. (141); Way, &c. The minutes of the previous meeting were read and confirmed, and ballots taken for two candidates for initiation. Mr. Arthur Claridge being in attendance was then duly initiated, and a brother was subsequently passed to the 2nd degree. The elections for the ensuing year resulted unanimously in favour of Bros. G. T. Noyce, S.W., as W.M.; H. Potter, Treas.; and J. Gilbert, Tyler; Huddleston, Barnard, and Stevens, were chosen as auditors. A P.M.'s jewel was then voted to the retiring Master, and the lodge was closed. The usual banquet followed, and good harmony and fellowship prevailed during the evening. The incoming Master will be installed on the 19th Nov., by Bro. R. Wentworth Little, P.M. of the lodge, and now the senior member, when a large gathering may be confidently anticipated, as Bro. Noyce of Richmond, the W.M. elect., is highly respected by the brethren.

Macdonald Lodge, No. 1216 (1st Surrey Rifles).—This lodge held its seventeenth regular monthly meeting at Head-quarters, Camberwell, on Wednesday evening, the 13th inst., and was largely attended. The W.M., Bro. Major A. L. Irvine, P.M., opened the lodge at half-past six o'clock, supported by Bros. James Stevens, P.M., S.W.; J. H. Hastie, as J.W.; Dr. E. Cronin, Treas.; J. J. Curtis, Sec.; F. Dubois, S.D.; S. Wagstaff, J.D.; H. Puckle, as I.G.; and J. Messenger, Stewd. There were present, amongst others, Bros. Thomas Meggy, P.M.; S. Rosenthal, P.M.; H. Rassam (late of Abyssinia), W. Willis, Charles Phare, H. Francis, D. Fourdrinier, W. H. Thomas, W. Dicker, T. W. Carnell, M. S. Larlham, C. Fountain, A. Walton, A. Kethro, and visitors, Bros. N. Gluckstein (P.M. 141), Charles Swan (P.M. 869), and W. Worrell (766). After confirmation of the minutes of previous lodge, ballots were taken for Mr. Alfred Scruby and Dr. Henry Woodgates for initiation, which proving unanimously favourable, those gentlemen were severally initiated with all the impressiveness the W.M. of this lodge is so capable of imparting. The solemnity of the ceremonies was greatly enhanced by the musical accompaniments of Bro. W. Worrell, who, at the W.M.'s request, officiated as organist. The lodge was then called off for an interval of refreshment, in the course of which the W.M. drew attention to the fact that before the expiration of the week Bro. Rassam would leave this country for Aden, on a Governmental mission which would probably render his absence from the lodge of lengthened and very uncertain continuance. The W.M., after a very feeling reference to the previous services and unmerited imprisonment of Bro. Rassam in Abyssinia, and to the diplomatic tact and endurance which he had there displayed, called upon the brethren to join with him in offering to that distinguished brother the best wishes and sincere regards of the lodge, and to express their earnest solicitations that the G.A.O.T.U. might hold him in safe keeping, and grant him a return at no very distant date to receive their congratulations on reunion with them in their Masonic labours.—In answer to this appeal the health of Bro. Rassam was drunk with much enthusiasm, and the worthy brother received a parting grasp from each of his Masonic associates. Responding to the toast, he expressed his earnest satisfaction at having joined the brotherhood, and thanked the lodge for his initiation by them and the subsequent pleasures he had received at their hands.

He trusted so to carry with and about him in distant lands that Masonic reputation which should add lustre to the Order, and should never forget either the principles inculcated by it, or the respect and duty which he owed to those who had first introduced him to the light of Masonry.—"Poor and distressed Brethren" having been duly remembered, the lodge was called on, and Bro. Stevens, S.W., at the request of the W.M., delivered the fourth section of the First Lecture in an able manner and to the great satisfaction of the members and visitors present.—After the dispatch of a few matters of Masonic business, the lodge was closed in due form, and adjourned to the second Wednesday in November.

Stanhope Lodge, No. 1269.—This summer lodge held its last regular meeting for the season on the 12th inst., at the Thicket Hotel, Anerly. The lodge was opened in the three degrees, and the W.M. having resumed to the first degree, the minutes were read and confirmed, after which the W.M., assisted by the officers, initiated Mr. Edward Palmer and Mr. Charles Wm. Stevens, into the ancient mysteries of Freemasonry. He subsequently resumed the lodge to the 2nd degree, when Bro. Jno. Garland was passed to the degree of F.C. The lodge was resumed to the third degree, and Bros. F. Croydon, Wm. Thomas Goddard, and Alfred Sanders were raised to the sublime degree of M.M. The lodge was well attended, the members present including Bros. H. W. Lindus, W.M.; John Thomas, P.M. (507); W. P. Clifford, S.W.; J. Kench, J.W.; J. Hart, Sec.; T. E. Hardy, J.D.; J. C. Ring, I.G.; C. W. Stevens, Edward Palmer, Jno. Garland, F. Croydon, W. T. Goddard, Alfred Sanders, J. W. Lassam, H. Webster, R. Waygood, Seymour Smith, and others. The visitors were Bros. W. T. Farthing (Constitutional Lodge, 55), and Cohen (Old Concord, 172). After the lodge was closed the brethren adjourned to an excellent banquet, and spent a very pleasant evening. The next regular meeting of the lodge will take place in the month of May next.

PROVINCIAL.

LEICESTER.—St. John's Lodge, No. 279.—A regular monthly meeting of this lodge took place on Wednesday week, at the Freemasons' Hall, Halford-street, the W.M., Bro. Kelly, D.P.G.M., in the chair, supported by the I.P.M. and all the officers of the lodge, except the Treasurer and the J.D. The business of the evening included an initiation, a passing, and two raisings; but from various causes only one of the candidates was able to attend, viz., Bro. Roper, who was duly raised to the third degree. Bro. Weare, P.M. and Treas. of the lodge, having recently lost his wife, a vote of condolence with him on that mournful event was unanimously passed, and the Sec. was desired to communicate the same to him. A letter was read from the R.W. Prov. G. Master, the Earl Howe, in reference to the announcement made at the recent annual meeting of the Provincial Grand Lodge at Oakham, of his intended retirement, owing to ill-health and advanced years, and expressing his lordship's opinion as to the brother best qualified to be his successor in the P.G. Mastership. The letter was ordered to be entered on the minutes, and the Sec. was instructed to thank his lordship, and to state that the assembled brethren unanimously concurred in his opinion, which they had received with the liveliest satisfaction. A candidate for initiation was then proposed, after which there was a discussion as to the desirability of a Masonic Ball taking place in the town during the ensuing winter, the general opinion being in the affirmative, should the brethren of the John of Gaunt Lodge be willing to co-operate in it. The lodge was then closed, and the brethren adjourned to refreshment.

LIVERPOOL.—Temple Lodge, No. 1094.—On the 13th inst., this lodge was opened in due form at the Masonic Temple, Liverpool, by Bros. E.M. Sheldon, W.M.; R. H. D. Johnson, P.M., S.W.; Williams, J.W.; Smith, P.M.; D. Winstanley, S.D.; Dunson, J.D.; Wood, Treas.; Marsh, Sec.; Gilbert, I.G.; Morley and Martin, Stewards. Bros. De Cantillon, Bayley, and H. Struthers were duly passed to the degree of F.C.'s by the W.M., which did that W. Brother great credit, being the first time of his doing the work in this degree. The working tools were given by Bro. R. H. D. Johnson, P.M., and a lecture on the second degree was given by Bro. Hamer, P.G.T. One gentleman was proposed for initiation, and a number of applications for relief were made by distressed Masons. Votes of money were made to each applicant. On the motion of Bro. J. K. Smith, P.M., seconded by Bro. D. Watt, and Winstanley, S.D., Bro. Jos. Wood, Treas., was unanimously elected a Life Governor of the West Lancashire Masonic Institution for the education and advancement in life of children of distressed Masons. Bro. Wood, in a very neat speech, thanked the brethren for their great kindness in electing him to the office of Life Governor. After which the lodge was closed. Visitors of the evening were, Bros. Jones, P.M., 249; G. Tubb, 261; Hughes, 249; J. R. Williams, 1123; Gee, 249; &c.

TORPOINT.—*Carew Lodge, No. 1136.*—The regular meeting of this young and flourishing lodge was held at Torpoint, on Monday the 18th inst. Bro. Ryder, W.M., and all the other officers being present. The lodge having been opened with solemn prayer, the minutes of the last lodge were read and confirmed. Mr. Robert S. Truscott being a candidate for initiation was balloted for, and having been accepted was then initiated into the mysteries of Freemasonry. The charge having been given by the W.M. in a most earnest and impressive manner, the lodge was closed in ancient and solemn form at 9 p.m. Visiting brethren present:—Bros. Elphinstone, P.M., Harper, Phillips, Harrington, (202); Foxwell (P.M. 1017); Stephens and Hill (954).

THE ROYAL ARCH.

METROPOLITAN.

Industry Chapter, No. 186.—A Convocation of this new Chapter was held on Tuesday evening, at Freemasons' Hall. Comp. W. Mann, M.E.Z.; W. Bartlett, H.; and H. G. Lake, J., presiding. The only business was the installation of the Principals, and Comp. James Brett, P.Z., installed Comps. Bartlett as M.E.Z., and H. G. Lake as H. Comp. E. Clark not being present, Comp. Mann took his chair as J.; Comp. H. Carpenter, P.Z., was re-invested S.E. The other officers invested were Comps. Blake, S.N.; G. Kelly, Treasurer; C. W. Noehmer, P.S.; Mortlock, 1st Asst.; J. F. Berry, 2nd Asst.; and Jas. Kench, Steward. A magnificent P.Z. Jewel was presented by the M.E.Z. to the I.P.Z., Comp. W. Mann; the M.E.Z. stating that all the Comps. highly approved of his conduct while in the First Principal's chair, and were greatly indebted to him for his energy in establishing the Chapter. Comp. Mann stated that he had not thought the Chapter would have been able to afford a P.Z. Jewel in the first year of its existence, but as its funds had allowed it, it was a proof of the prosperity of the Chapter, and he thanked the Comps. for their kindness to him in voting the Jewel. The Chapter was then closed, and the Comps. adjourned to the Tavern, where Comp. Charles Gosden had provided a sumptuous banquet. The evening was concluded with the customary toasts. There were present during the evening, besides the Comps. before mentioned, Comps. W. Turner, Morton Edwards, G. Henley, H. W. Lindus (742), W. C. Lucey (21), and H. Massey, J. (619).

LANCASTER.—*Rowley Chapter, No. 1051.*—An emergency meeting of this new and flourishing Chapter was held on Monday evening last, 18th October, at the Masonic-rooms, Athenæum, Lancaster, for the purpose of conferring the degree of Royal Arch on several candidates. The chairs of the principals were occupied by Comps. Dr. Moore, M.E.Z.; W. H. Bagnall, H. and T. Mason, J. The following Comps. were also present; W. Hall, E.; James M. Moore, as N.; Fenton, E. Story, as Asst. Soj.; Whimfray, Taylor, and Watson. The Chapter having been opened in due form, Bro. Edmund Simpson, P.M. and Sec. Lodge of Fortitude, No. 281, Lancaster, and Edward Airey, No. 281, were admitted and exalted to the supreme degree of the Royal Arch, by the M.E.Z., the duties of the P.S. being undertaken by Comp. Hall, Scribe E. The lectures were afterwards given by the principals.

SCOTLAND.

GLASGOW.—*St. Andrew's R.A. Chapter, No. 69.*—The monthly meeting of this Chapter was held within their Chapter-rooms, Buchanan-street, Glasgow, on Tuesday, 12th inst., for the purpose of installation: The following Companions, who were elected on the 23rd ult. (Autumnal Equinox), were installed into their respective offices, viz.:—Thomas M. Campbell, M.E.P.Z.; William McEvan, M.E.P.H.; John Buchanan, M.E.P.J.; Neil McCallum, E.S.E.; Peter Gray, E.S.N.; Edward Crasher, Treas.; Isaiah N. Johnson, 1st Soj.; Robert Prout Blackwood, 2nd Soj.; William Lindsay, Soj. 3rd; J. Gourlay, S.B.; Duncan Colville and Thomas Niblo, Stewards; Thomas P. Mullins, Janitor. The ceremony was performed by T. M. Campbell, M.E.P.Z., Life Member of the S.G.R.A. Chapter of Scotland. We believe this to be one of the most flourishing Chapters in the West of Scotland.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

METROPOLITAN.

St. George's Conclave, No. 18.—A preliminary meeting of the founders of this Conclave was held at the Palmerston Arms, Grosvenor Park, Camberwell, on the 13th inst. The chair of Constantine was occupied by Sir Knt. R. W. Little, G.R., and that of Eusebius, by Sir Kt. W. H. Hubbard, G.T. The M.P.S. designate, Sir Knt. H. Thompson; the V.E. J. Thomas, W. H. Wright, E. Shaughnessy, and C. L. Marshall were also present. Seven brethren being

in attendance were then admitted into the Order, after which Sir Knts. Thomas and Shaughnessy were advanced to the priestly grade. Sir Knt. Thompson then took the chair and appointed the officers: W. H. Wright as S.G., and G. A. Taylor (P.M. and P.Z.) as J.G. The days of meeting, subscription, and other details were then satisfactorily arranged, and the formal Inauguration of the Conclave was fixed to take place on the second Wednesday in January, 1870. The utmost enthusiasm was manifested by all the members in their resolve to make "St. George's" Conclave a prosperous branch of the Ancient Order of Constantine, the authenticity of whose connection with the Craft in England has been so remarkably demonstrated of late years. It was further resolved to invite Lord Kenlis and Col. Burdett to the Inauguration ceremony, when a guard of honour will be furnished by the 3rd London R.V., to do honour to the occasion. We must not omit to state that Sir Knt. T. Wingham, jun., was appointed Organist, and officiated at the harmonium during the closing of the Conclave. After partaking of biscuits and wine, the Knts. separated.

PROVINCIAL.

LANCASTER.—*Red Rose Conclave, No. 12.*—A regular meeting of this Conclave was held on Monday evening, the 11th inst., at the Masonic-rooms, Athenæum, under the presidency of the Ill. Sir Knight J. D. Moore, M.P.S., Inspector-General for North Lancashire, who was assisted by the Emt. Sir Knight T. Mason, V.E., and other officers of the Conclave. After the usual business had been transacted, the Conclave was resolved into a Preceptory of Instruction. A candidate for installation was proposed, and certificates from the Grand Council distributed to several of the members. The labour of the evening being ended the Conclave was duly closed.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held in the Board-room, Freemasons' Hall, on Wednesday evening, the 20th inst., W. Bro. John Savage, P.G.D., presided, and was supported by Bros. J. Mason, P.G.S.B., as S.W.; J. Brett, A.G.P., as J.W.; J. Hervey, G. Sec.; J. Smith, P.G.P.; J. Nunn, G.S.B.; J. Udall, P.G.D.; H. G. Buss, R. Wentworth Little, J. G. Thompson, W. H. Hubbard, C. A. Cottebrune, J. R. Sheen, R. Tanner, G. King, sen., G. King, jun., H. Dicketts, J. Stevens, W. J. Palmer, J. Graydon, S. G. Foxall, H. Potter, R. H. Marsh, T. Tyrrell, C. H. Potter, W. H. Andrew, T. Mortlock, J. Rowland, A. Cameron, M. A. Bontroy, A. Stoner, J. J. West, J. B. A. Wolfert, and W. H. Warr.

No less than twenty-seven cases were investigated, of which twenty-one were relieved to the extent of £287 10s., including a recommendation to Grand Lodge for a grant of £30 in the case of the widow of a well known brother.

The necessity for additional powers being conferred upon the lodge of Benevolence was fully exemplified at this meeting, as a great many cases were recommended to the Grand Master, which ought to come within the scope of the Board. We therefore hope that Bro. Clabon's scheme, for revising the present system will be well supported by the members of Grand Lodge.

BRO. J. G. STEVENS, P.M. (554), will give a reading at the Green Dragon, Stepney, on Tuesday week, the 2nd November, at 7 o'clock, in aid of the funds of the Royal Masonic Institution. We hope that a large number of brethren will attend to support the good cause.

It is a permanent regulation in England, that every candidate shall be examined as to his proficiency in the degree he last took, before he can be advanced.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ½ lb., ¼ lb and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

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

PRESENTATION TO BR. CAPT. H. NEWMAN, 1st LANCASHIRE E.V.

Recently the members of the E. Company of the First Lancashire Engineer Volunteers met in the Royal Assembly Rooms, Great George-street, for the purpose of presenting their Captain, Bro. H. Newman, with an illuminated address and sword as a token of their appreciation of that gentleman's efforts in the interests of the corps, and as a mark of the esteem in which he is universally held by its members. The meeting took the form of a *soiree* and ball, and was got up by the sergeants of the corps. There was a large muster of the men, with their wives and sweethearts, and among the invited guests were the following:—Bro. Major Bousfield, Bros. Lieuts. Blundell and Wallace (1st L.R.V.); Cpts. Barry and Bros. Kirby, and Capt. and Adjutant Murdock (1st L.A.V.); Capt. Bathgate (12th L.A.V.); Lieutenant Joynson, Assistant-Surgeon Bro. Johnson, Hon. Bro. Quartermaster Edwards, and Sergeant-Major Donnelly (1st L.E.V.); Capt. Mulvany (47th L.R.V.); Capt. Bro. W. J. Newman and Lieut. Peet (80th L.R.V.); Town Councillor Campbell; Messrs. Rogers, Cope, Forbes, Bro. Dyke, Swainson, Bro. Owens, Crowther, Jenson, Bro. C. P. Ackerley, Macbeth, Bro. Thomson, Bro. Newman, Pearson, Bro. Molyneux, Hargreaves, Baker, Forsyth, Capper, Calvert, Robertson, Crompton, Short, T. Pearson, Mackey, W. Armstrong, T. Armstrong, Falkner, Bro. Smith, and Horsfall.

Colour-Sergeant GEORGE PEALING stepped forward and said the important and pleasing duty devolved upon him of presenting Capt. Newman with a sword, and called upon Sergeant Samuel Fraser to read the address.

Sergeant FRASER then read the address as follows:—

To Captain Henry Newman, E Company, First Lancashire Engineer Volunteers.

Dear Sir,—We the undersigned, on behalf of seventy members of your company, beg your acceptance of the accompanying sword as a mark of their sincere respect for your private character, and a proof of their appreciation of your valuable services to the company while under your command. On parade, or when off duty, you have always manifested the most gentlemanly courtesy towards us and the liveliest interest in our individual welfare. We also think we are especially favoured by your constant attendance at battalion drill, for which we are most grateful, believing as we do that it is the secret of our success as a company, it being a great inducement for members to attend, knowing that they can depend upon at all times meeting their officers there, which, together with other favours, have, under your guidance, imparted new life and vigour to our company and rescued it from the position of being probably the weakest and least efficient, till now we think we can say without egotism it is the strongest both in point of numbers and efficiency in the corps. Sir, in conclusion, we trust that the good feeling now pervading all ranks of the E company may never be disturbed. Wishing yourself and family every happiness, and hoping you may long remain in command with increasing satisfaction to yourself and honour to us, we are, Sir, your obedient servants,
Colour-Serg. GEORGE PEALING, Serg. JOSEPH STAINER,
Serg. JOSEPH TAYLOR, Serg. SAMUEL FRASER,
Corpl. SAMUEL NURSE, Sap. JOHN DOWNING,
Corpl. EVAN WILLIAMS, Sap. GEORGE RYAN."

Colour-Sergeant PEALING then formally presented Captain Newman with the sword, which bore the following inscription:—

"Presented to Captain Henry Newman, E Company, First Lancashire Engineer Volunteers, by seventy men of the company as a mark of their appreciation of his valuable services in raising E Company to its present state of efficiency, and a grateful testimony of his uniform kindness and generosity during the four years he has been in command.
"Liverpool, October 1st, 1869."

Capt. Newman, who was warmly received, in reply thanked his friends from the bottom of his heart for the mark they had given him of their respect and esteem, and felt gratified that what he had done had merited their approbation. It had always been to him a pleasure to do what he could to advance the interests of the corps, and he had but one object in view, and that was to do his duty, which with the men he had the honour to command was a most pleasing task. (Applause). He thanked them for the kind wishes towards himself and his family, and hoped with his comrades that they might long remain banded together in one common cause for the defence of their beloved Queen and country. (Applause). He could assure them that he should as long as he lived prize the very handsome sword with which he had that evening been so kindly presented.

In response to numerous calls, Bro. Major Bousfield addressed the meeting, and expressed the pleasure he felt at seeing Captain Newman presented with such a pleasing testimonial, and said he sincerely trusted the corps might long prosper, and that Captain Newman might be long spared to wear the sword which had just been presented to him.

Dancing was then begun and kept up with unflagging zeal to the spirited strains of the company's band till an early hour in the morning.

[We congratulate our esteemed Bro. Newman on the well-deserved compliment which has been paid him.]—ED. F.

Births, Marriages, and Deaths.

BIRTHS.

MURTON.—On the 20th inst., at 9, Houghton-place, Harrington-square, the wife of Bro. Chas. A. Murton, P.M. of Lodge No. 7, of a daughter.

TEMPLETON.—On the 17th inst., at 43, Broomielaw, Glasgow, the wife of Bro. J. F. W. Templeton, Prov. Grand Steward, "Lodge Clyde" (No. 408), of a son.

MARRIAGES.

DICK - CHAPMAN.—On the 19th inst., at Emmanuel Church, Weston-super-Mare, by the Vicar, the Rev. W. W. Rowley, M.A., Bro. Paris Thomas Dick, to Selina, second daughter of Ralph Chapman, Esq., Solicitor, all of Weston super Mare.

MOORE - ROGERSON.—On Wednesday last, the 20th inst., at the parish church, Leeds, by the Rev. A. R. Evans, M.A., Worshipful Bro. J. Daniel Moore, M.D., (F.L.S. of Lancashire, P.M., M.E.Z., K.T., R +, P.G. Supt. of W. rks. West Lancashire, Inspector-General Red Cross of Rome and Constantine), to Annie, elder daughter of the late Edward Rogerson, Esq., of Woodleford, Yorkshire.

PERRY - WE CH.—On the 19th inst., at the parish church, Hillingdon, Middlesex, by the Ven. Archdeacon Thomas, Vicar of the parish, Septimus Perry, Esq., M.A. Oxon, to Miss Bridget Clare Welch, both of Hillingdon.

SUTHERLAND - WINSLAND.—On the 17th inst., at the parish church, Lambeth, Mr. Sutherland, of Clapham, to Louisa, eldest daughter of Bro J. A. Winsland, of Pulteney-street, Golden-square, P.M. and Treasurer, Lodge 228.

DEATHS.

JONES.—On the 17th inst., at his house, Craven-hill-gardens, W. Bro. Thomas Jones, Q.C., aged 67 years.

WOODBRIDGE.—On the 15th inst., at New Brentford, Middlesex, aged 63, Thomas Anthony Woodbridge Esq., Solicitor father of Bro. T. A. Woodbridge, of the Villiers Lodge, No. 1194, Isleworth.

Answers to Correspondents.

B.O.—Certainly not; the rank of P.M. must be acquired by actual service in the chair for twelve months.

CREMO.—The Duke of Sussex is buried in Kensal Green Cemetery, and not at Windsor, as you supposed. H.R.H. was 70 years of age at the time of his decease, and had been a Mason 45 years, and for the last 30 years he ruled over the English Craft.

H.P.A.—The "Freimaurer Zeitung," or Freemasons' Gazette, is edited by Bro. Moritz Lille, and published at Leipzig. The first number was published in January last.

LION AND LAMB.—We regret that your report did not reach us until Friday morning, when THE FREEMASON was already printed; and as another report has been inserted it will be as well not to broach the subject specially, at the same time we advise you to watch the conduct of the offender very closely, and should he transgress again, report him at once to the Board of General Purposes, who will soon put a stop to his vagaries.

M. M.—The only Act of Parliament which relates to Freemasonry is one which was passed on the 12th July, 1799, entitled "An Act for the more Effectual Suppression of Societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices," now known as 39, Geo. III. Secs. 5, 6, and 7, chap. 79, of this Act exempt Freemasons from the penalties attaching to other secret societies, provided the names of the members of each lodge be deposited with the Clerk of the Peace for the county or division where the lodge may be held. Acts of Parliament can be obtained at the Queen's Printer's, Spottiswoode, West Harding-street, E.C.

The Freemason,

SATURDAY, OCTOBER 23, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

FREEMASONRY A POWER IN THE UNIVERSE.

It has been said that poets are the unacknowledged legislators of the world, and truly when we reflect upon the lofty ethics of a Milton, and the sterling philosophy that glorifies the pages of a Shakspeare, we are tempted to believe the assertion. "Let me write the songs of a nation, and let who will make its laws," is another parallel saying, uttered by one who could read human nature like an open book, and who recognised in the minstrel's mission the power of a moral Archimedes—a lever, sufficient in its majesty and might to sway the thoughts and actions of a world. In ancient times the bards of Britain and the Scalds of Scandinavia held a defined position in the State, and exercised unquestioned power over

the people; and although their modern successors no longer possess class privileges, their influence and importance are admitted by all sound thinkers.

It is an undoubted fact that tremendous results have followed the composition of some spirit-stirring song, whose words of flame seem to reflect, as in a mirror, the fiercest passions of the human breast. Again, the art of the poet is exemplified in his mastery of softer themes—in awakening the feelings to pity, sympathy, or love. The true poet works for good—for the happiness of his fellow-men. He delights to picture the beauty of wisdom, and the joy of knowledge. He clothes Virtue in garments of Light and Truth, and strips Vice of its false and fading splendour. He crowns Honour and Fortitude, Justice and Mercy, with the amarants of praise; he shatters with a strong, relentless hand, the hypocrisies and the shams of life. And this he accomplishes by the force of reason, the strength of thought, and the resistless charm of melody. His music sinks deep into our hearts, and his lofty ideas control the secret emotions of our minds. We are thus unconsciously ruled by an ideal monarch, whose sceptre is none the less potent because unseen.

Now, the influence of Freemasonry, evident as it is—tangible as it is, and acknowledged as it is, to some extent—is yet immeasurably greater than it is popularly supposed to be, even by its friends and adherents. Like the verse of the poet, it has an impalpable power, an immaterial strength, which is seldom taken into consideration. Like the subtle sound of music, it sinks into the heart, and its still small voice presides over our thoughts and deeds. The true Mason can no more shake off its esthetic influence than the needle can resist the magnet's force. It is an ever present power, an infallible guide, because what Freemasonry teaches is the essence of eternal truth. No man can materially err if he practises the sublime precepts of Freemasonry; no man can be a good citizen unless he obeys its behests. The Freemasonry we speak of is the Freemasonry of the heart, not the mere ceremonial observances, however suggestive they may be. And this is what the majority of our brethren have yet to realise; and yet it is the secret of our strength, and the glory of our Fraternity. We can all feel it individually; we can tell that a certain course is opposed to our solemn professions, our sacred vows, as Masons, and if we are real subjects of the spell, we recognise the power of those guiding principles by refraining from evil and striving to do good. This is the magic of our symbolism; it is identified with the mighty range of human action, it is in consonance with the history of the human race.

Freemasonry figuratively takes man in his primitive state—rude, uncultured, savage—and develops in his soul, by successive impressions, the dignity of his nature and the grandeur of his destiny. By a retrospective view, in the crowning degree of the Craft, we behold the whole arcana of philosophy and religion, and dull, indeed, must be the soul which remains uninfluenced by the lesson it reveals.

It is not merely a question of imagination, although we will not ignore the fact that the effect is greater upon plastic and enthusiastic minds; it is an exercise of reason, and the highest faculties of man may be employed in the investigation of its mysteries. No frightful ceremonies to overawe the candidate; no vague oracular utterances are here presented. Truth in her divine simplicity—Truth in her essential unity—is the teacher, and Freemasonry is but her

heaven-inspired interpreter. It will thus be seen that we claim for our Order an unseen and immaterial influence, and we appeal to all who have studied its esoteric principles, whether we are not justified in asserting its claims. It is the abuse of this power that we have to fear; it is the misdirection of this current that we have to deplore. Freemasonry, as the visible embodiment of an idea—as the representative of Universal Brotherhood—is made by some false brethren a convenient cloak for conspiracy, and a stepping-stone to bloodshed and revolution. This degradation of her higher mission we strongly resent and will ever oppose. This interpretation of her doctrines we utterly repudiate.

We yield to none in our admiration of freedom, but we abhor anarchy and libicide. We believe in progress, we endorse liberality in sentiment and act, but the humanitarian ideas by which we are actuated will never induce us to assert that Freemasonry is necessarily the pioneer of free-thought, of democracy, or of irreligion. These are subjects not so much considered by English brethren. Geographically isolated as we are from the continent, we are still more so in thought and feeling, but the time is rapidly approaching when an exposition of the true principles of Freemasonry will be sought at our hands; the time is coming when the real power of our Order will be felt, and shall it be said that we were dumb in the presence of the Destroying Angel?

Freemasonry on the Continent is fast becoming a political and anti-religious movement. In the British Islands and in the United States of America it happily still preserves its original character as a glorious allegory of the present eternal life and prospects of man. Supported by our American brethren, we hope to lead the erring sheep into the fold—we hope to dissociate the abiding precepts of Freemasonry from the ephemeral doctrines of a day; and if all comes to the worst, we hope to prove to the world that true Freemasonry still exists, and owns no fellowship with anarchists and atheists; that it is not our mission to pull down the altar of any man's faith, or to shatter the allegiance he owes to himself, his country, and his God. We hope to prove that the strength of Freemasonry is to be found in its power for good; that its might is based upon toleration, brotherly love, relief, and truth; that its ceremonies are the cement of kindly feelings, friendly fellowship, and unchangeable affection; that, in a word, it fulfils the dictates of charity, rivets the bonds of amity, and by cultivating peace and good-will to all mankind may justly claim to be a vital power in the Universe.

We observe with pleasure that the Masonic and General Fire and Life Office, 8, New Bridge-street, has contributed the sum of £16 10s. towards the funds of the Boys' School, this year. We can plainly perceive that as this office progresses from year to year, it will be likely to become a power in the Craft, for it necessarily follows that the subscriptions will be in an increasing ratio, and the voting power will be correspondingly important hereafter. All members who assure in this office, thus indirectly become interested in the Charities—a feature which alone entitles it to the warmest sympathy and support of the Masonic body.

We are informed on good authority that Bro. Albert W. Woods (G. Director of Ceremonies), the Lancaster Herald, has been appointed Garter King of Arms, in succession to the late Sir Charles J. Young. It is usual to confer the honor of Knighthood upon the "Garter King," and we are sure that the Craft at large will hail with pleasure the accession of "Sir" Albert Woods to such a distinguished post.

Mulum in Furbo, or Masonic Notes and Queries.

In the *Critic* of October 16th, 1854, p. 555, there is a notice of a volume of selections from the Diary of Sebastian Giustinian, ambassador from the Venetian Republic to the Court of Henry VIII. Can Brother Yarker inform us whether this personage was an ancestor of the Abbè Giustiniani, to whom allusion is made by Robson in his sketch of the Order of Constantine (History of Knighthood)? ENQUIRER.

I cannot see the drift of those who pretend to under-rate the antiquity of Freemasonry, or to under-value the traditions it preserves. Among the ancients a dim, undefined respect for the Hebrew worship of one God prevailed to a very great extent; witness the reverence shown by Alexander the Great to Jaddua, or Jaddus, the high priest, when the latter came forth from Jerusalem, dressed in his pontifical robes, to meet the renowned conqueror. It is to me a strong internal evidence of the antiquity of our ceremonies when we find them based upon the historical records of the Jews—a race, as I have stated, better appreciated of old than during the middle ages or any subsequent era. It is assuming an impossibility to allege that the ceremonies and traditions of the Craft could have been invented by men who despised the source from whence they professed to derive them, and contempt was the feeling of Christendom towards the Jews until a comparatively recent period. I am perfectly willing to admit that Freemasonry has undergone many modifications and many organic changes in its system and government, but the idea of an universal bond of brotherhood can be traced in the various ages of the world's history, developed, as doubtless it has been, under different names, and assuming various phases; and this grand idea is the germ of modern Freemasonry.

THE SON OF SALATHIEL.

Pope Pius the Ninth's tirade against Freemasonry is but one of a series issued by the dignitaries of Rome. I remember, when stationed at Malta in 1843, that the Archbishop of Rhodes, Monsignor Caruana, who was also Bishop of Malta, issued a pastoral in which he strongly denounced the Order. Among the choice expressions he used were "the diabolical creation of this lodge," "that pestilential centre of iniquity," "common sewer of all filth," "monsters of iniquity," &c. He also referred to the anathemas of Popes Clement XII., Benedict XII., Pius VII., Leo IV. and Gregory XVI., and excommunicated all who even accorded "common salutations" to the Freemasons, much less hospitality. The funny part of the story is, that at the very time the prelate was cursing the Freemasons, he was a frequent guest at the table of an English officer of rank who belonged to the proscribed Order, and who was a constant attendant at the "infernal tribunal," as the Bishop called the lodge in Senglea. I believe the brethren made some stir about it at the time, but as I left Malta with my regiment soon afterwards, the finale is not known to me, unless we may take the present prosperous condition of Masonry in the island as a sufficient refutation of the Archbishop's calumnies. On the other hand, I have met two or three jolly priests at Masonic banquets, who were thorough gentlemen and good Masons. One more especially, Father Peter Macnamara, who lived not a thousand miles from Ennis, in the county Clare, was a diamond of the first water.

A. L., late Colonel H.M. service.

"ANCIENT MASONRY AND TEMPLAR JOTTINGS."

I have read Brother Yarker's remarks at page 177, but his special pleading won't do. We want real evidence, not useless "it is said's," or "I have heard," &c. Point to the substance, and never mind the imaginary shadow. Then, Bro. Reitam's remarks, as quoted by Bro. Yarker, are worth nothing. The plans of Roslyn Chapel did not come "from Rome," the style of the building is Spanish, and the pretended "gash on the apprentice's forehead" is simply a streak o

red chalk drawn across a sculptured head by some wag. So much for that silly would-be legend. If, instead of talking nonsense, our brethren who have the opportunity would examine and publish the records of the Mason societies, or corporations, before the middle of last century, it would be doing *real* service. And if the old records of other trades or crafts were published, we should thereby know their customs, and what peculiarly small differences existed amongst the old co-existing crafts. LEO.

ROYAL MASONIC INSTITUTION FOR BOYS.

A Quarterly General Court of the Subscribers and Governors of this Institution was held on Monday last, in the Board-room, of Freemasons' Hall. The chair was taken at twelve o'clock, by Bro. JOHN HERVEY, G.S., V.P. There were also present:—Bros. Raynham W. Stewart, P.G.W. for Essex; H. Browse, P.G.J.D.; W. Young, P.G.S.B.; Benj. Head, Samuel May, W. Watson, Geo. M. E. Snow, Prov. G.W. for Kent; John Symonds, P.G.D.; J. Finch, W. Bramwell Smith, Major R. R. Nelson, F. Gotto, E. H. Patten, P.G.S.B.; F. Webb, John Udall, P.G.D.; J. R. Sheen, H. Massey, Thos. W. White, James Stevens, Brackstone Baker, F. Binckes (Sec.), Henry Smith, Richard Spencer, Edward Cox, Edward Harris, Charles Swan, F. Walters, A. Pratt, E. M. Haigh and W. H. Warr.

Bro. BINCKES (Secretary) read the minutes of the Quarterly Court of July, and of the different committees which had met since. The minutes which required confirmation were confirmed, and Bro. JOHN UDALL brought forward the motion of which he had given notice, "That the right to a perpetual presentation of a properly qualified boy for admission to this Institution may be purchased on payment of a thousand guineas, no votes being exercised in virtue of such payment." In introducing the motion, Bro. Udall said that he had satisfied himself that the interest of the money would pay the expense of maintaining, educating, and clothing one boy in the Institution, and he hoped that if the Court passed the resolution, some friend would come forward and pay the the money down.

The CHAIRMAN enquired whether the correspondence which had taken place between the solicitors of the school and the solicitors of Bro. Blair, as to the deed which was to be executed, coming under the Charitable Trusts Act, had cleared away all doubt on the point.

Bro. BINCKES replied that it had, and that the deed was in course of preparation, and would shortly be ready for execution.

Bro. UDALL said that a rule, similar to that contained in his proposition, was in force in the Royal Asylum of St. Anne's Society.

Bro. BENJ. HEAD seconded the motion.

Bro. JOHN SYMONDS gave his support to the proposal, but he wished to mention that it was a pity Bro. Udall had not given notice of a similar motion for the Quarterly Court of the Girls' School. Committees of both Institutions had recently been at great pains to assimilate the laws of the two schools, and this motion would make them different. He suggested that another meeting should be got together to place this rule if carried, among those of the Girls' School.

The motion was put and carried immediately.

The election of six boys out of an approved list of fifty-four was proceeded with, and the scrutineers named to examine the votes, were: Bros. Raynham W. Stewart, F. Walters, E. M. Haigh, J. Robins, W. H. Warr, F. Webb, John Udall, H. Empson, James Stevens, R. R. Nelson, Alfred Pratt, and H. Browse. When the poll was declared, at five o'clock, the following boys were found to be the successful candidates:—

Lane, Charles	1366
Birks, Maurice	1341
Bush, Henry Charles	1334
Whiteley, Alfred Bayldon	1284
Newman, Herbert Horace	1253
Beaumont, William	1052

Bro. W. WINN, 657, in proposing a vote of thanks to the scrutineers said that their labours had been of no ordinary character, because the votes recorded for as many as fifty-four candidates had to be examined. He had himself at times been a scrutineer, and knew practically what the labour was.

Bro. H. GARROD seconded the motion, which was then put to the meeting, and carried unanimously.

Bro. H. EMPSON would not at that late hour, (a quarter past five), detain the Court with any lengthened observations, but in responding to the vote he could honestly say that the scrutineers' work was to him, and the brethren associated with him, a labour of love. They went into the scrutineers' room, and worked hard all the time they were there. He knew the brethren were satisfied with the scrutineers' efforts, for he had heard only one slight murmur, if murmur it might be called, where a brother, when the candidate had polled 1366 votes, said he had polled fourteen more. (Laughter.)

Bro. JOHN SYMONDS moved a vote of thanks to Bro. JOHN HERVEY, G.S., the chairman, in acknowledgment of his fraternal attention to the business of the day, a motion which he was sure expressed the feelings of every one present.

Bro. HENRY SMITH seconded the motion, which was put and carried.

Bro. JOHN HERVEY: It affords me great satisfaction if at any time I can be of service to the Craft, and I am glad that my performance of my very light duties to-day has given you satisfaction. (Laughter)

The Court was then dissolved.

Obituary.

BRO. THOMAS JONES, Q.C.

We regret having to announce the death of Bro. Thomas Jones, Q.C., Past Grand Deacon of the Grand Lodge of England, a gentleman who was held in high estimation by a large circle of friends. Bro. Jones was initiated on the 20th June, 1845, in the Prince of Wales Lodge, No. 259, in which he served the office of Master, and continued a member to the time of his decease. He was appointed Senior Grand Deacon in April 1856, and on the 14th June following joined the Royal Alpha Lodge, No. 16, the membership of which is restricted to Grand Officers. Bro. Jones was exalted in the Prince of Wales Chapter on the 2nd June, 1854.

ORDER OF MEMPHIS.

The following is a copy of the circular issued by Grand Lodge, ten years ago, with reference to the Order of Memphis:—

"Freemasons' Hall, London, 24th October, 1859.

"Dear Sir and W. Master,—I am directed to inform you that it has come to the knowledge of the Board of General Purposes that there are at present existing in London and elsewhere in this country, spurious lodges claiming to be Freemasons.

I herewith furnish you with a copy of a certificate issued by a lodge calling itself "The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphia," and holding its meetings at Stratford, in Essex.

"I am directed to caution you to be especially careful that no member of such body be permitted, under any circumstances, to have access to your lodge; and that you will remind the brethren of your lodge that they can hold no communication with irregular lodges, without incurring the penalty of expulsion from the Order, and the liability to be proceeded against under the Act 39, George III., for taking part in the meetings of illegal secret societies.

"I am further to request that you will cause this letter to be read in open lodge, and the copy of the certificate to be preserved for future reference in case of necessity.

"I remain, dear Sir and Brother,
Yours fraternally,
WM. GRAY CLARKE, G.S.

"N.B.—It is to be observed that the original certificate contains various emblematical devices which it has not been deemed necessary to have copied."

Original Correspondence.

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

CIPES AND A "TEMPERANCE SOCIETY."

(To the Editor of The Freemason.)

SIR AND BROTHER,—I have been much surprised to peruse a letter from "Cipes" in THE FREEMASON (page 172), reflecting on a Temperance organization which has been in existence for some years in the United States, and is a most extensive and useful society. I am not a member of the Order myself, but wish to be, and have not only been a Mason for a long period, but I have been a Total Abstainer from all intoxicating liquors from birth. I therefore protest against the Order of "Good Templars" being dragged into the pages of THE FREEMASON, especially when we cannot discuss its merits in a Masonic Magazine, as its columns are devoted almost exclusively to the Craft. "Cipes" states that this society of "Good Templars" is clearly contrary to the law of the land, and is founded in "evident contravention of the law against secret societies." This I emphatically deny. The Act of Parliament passed on the 12th July, 1799, was made law "for the more effectual suppression of societies established for seditious and treasonable purposes;" and nothing is contained in this Act that would prevent any society having certain "secrets" for legitimate purposes, only not taking oaths from its members to keep them inviolate—e.g., the "Odd Fellows," "Foresters," and "Druids" have their secrets, and so have the "Rechabites" (of which I have the honour to be a Past Chief Ruler), and these societies have been held in England for many years, and moreover have proved most useful to many, who would otherwise have become a burden to themselves and the "parish." I cannot for the life of me see what the Order of Knights Templar have to do with this Temperance Society. Probably if a few of the former I know were to join the latter it would be for their benefit and would tend to improve the Order in public estimation, but, otherwise, I really cannot see what, we as Knights Templar, have to do with Good Templars.

Yours fraternally,
RES NON VERBA.

A QUERY.

(To the Editor of The Freemason.)

DEAR BROTHER EDITOR,—Is it permitted to indicate to what the author of "Papers on Masonry" in your excellent journal alludes, when he mentions the claims another Order have upon him? Which Order, he says, "never proselytizes"—is "unsectarian and universal"—"loves to preserve the Religion of the Heart, and scorns to bind itself to the creeds of the hour," and possesses the glorious traditions he enunciates.

Surely, if an Order like this, having such high, noble, holy aims, do not proselytize, it will admit an aspirant who longs above all things to meet with what is here pointed out, believing such to be the "summum bonum" here on earth?

Though the name of the writer is hidden, can it not be made plain, and some further insight into the excellent mystery he dimly shadows be obtained?

Yours faithfully and fraternally,
ROYAL ARCH.

THE MASONIC LIFEBOAT FUND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Having observed in a recent impression a letter, signed "C. H. L.," respecting the above Fund, I can assure him, from information received, that the Fund approaches £150, some part of which would not have been called in, but a good round sum having been received and no prospect of it increasing, while it remains in the same hands, at least I take at a fair estimate that if it does not move faster than at present it will take twenty more years to subscribe enough to purchase a Lifeboat with its appliances. Why then, Mr. Editor, should not the money be returned to the donors, or a statement published, the total amount paid over to the Lifeboat Institution, or otherwise, as the subscribers may wish? Your correspondent may well say "there are ugly rumours abroad;" I agree with him, and fear there will be great difficulty to come to terms at all.

R.

CENTENARY SERMON.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The sermon delivered by Bro. the Rev. Charles Lee, M.A., to the St. John's Lodge, No. 167, on the occasion of its Centenary, appears at page 183 of your columns. I perused it there, and as for its historical statements, they are rather wide, I am afraid. He talks of "the celebrated Grand Lodge at York," which he says "was established by Royal Charter in 926, the very original of that Charter remains, I believe, to the present day." Bro. Buchan, of Glasgow, is very desirous to see this pretended "Charter;" and if Bro. Lee can get it, and give him a

loan of it for a short time, no doubt but we might get something definite out of it. However, I would respectfully suggest to my Rev. Brother, that before he publishes any more Masonic sermons, to examine into the real history of the Craft a little better than he evidently has done. He might thereby have his future remarks appreciated as much as his present ones are deprecated.

I am, yours fraternally,
LEO.

MASONIC BANQUETS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have observed at some of the banquets an absence of system in regard to the seating of guests at these festivals, and in the hope that some plan may be devised whereby to improve on this state of things, I am induced to trouble you with a few remarks, including a suggestion thereon. It is generally requested that brethren who intend putting in an appearance at these convivial meetings, will give timely intimation to the Stewards or caterers, but the request is but seldom regarded; indeed, it is often the case that brethren do not apply for tickets until the eleventh hour, and frequently then procure places at the table to the exclusion of others who purchased theirs a day or two previously. To prevent the dissatisfaction and confusion that is thus occasioned, I would suggest the adoption of a similar plan to that which applies to reserved seats at concerts and like places of entertainment; namely, the tickets to bear distinctive copy numbers on the seats which they are respectively entitled to occupy. Thus, the card numbered 1, will justify the holder of it to occupy the chair which bears the same number. I may remark, that for want of such a system as this, I have not been able to take my place at a banquet, to attend which and the lodge I had travelled more than 60 miles.

Yours fraternally,
A P.M.

MASONIC VERSION OF THE NATIONAL ANTHEM.

(To the Editor of The Freemason.)

SIR,—I trust the accompanying version of "God Save the Queen," which has always been most cordially received by all the brethren who have had the good fortune to hear it sung as I have, and especially by those who have heard it in the metropolis of "Erin's Green Isle," will be allowed a space in your valuable periodical. It is by Bro. J. Fowler, late D.G. Sec. for Ireland.

I have the honour to be, Sir,
Yours very fraternally,
FRAS. BURDETT, P.G.S.W.,
Rep. of G.L. Ireland at G.L. England.

God save our gracious Queen!
Long live our noble Queen!
God save the Queen!
Send her victorious,
Happy and glorious,
Long to reign over us
God save the Queen!

Hail! mystic light divine,
May'st thou ne'er cease to shine
Over this land.
Wisdom in thee we find,
Beauty and strength combined;
Masons are ever joined,
In heart and hand.

Come then, ye sons of Light!
In joyous strains unite,
God save the Queen.
Long may Victoria reign,
Queen of the azure main;
Masons! resound the strain,
God save the Queen.

INELIGIBILITY OF BASTARDS AS FREEMASONS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Having already pointed out the landmarks, laws, and ancient charges preventing the bastard from being admitted as a Freemason, or continuing to act as such even after he has been initiated, I require to say nothing more in regard to it; and have to advise Bro. "Leo," previous to his saying anything further on the subject, to first study the laws of incest in regard to the law of God, of the land in which he lives, and also in regard to Freemasonry. To look around him within twelve miles of his own home; how bastards escape justice in regard to crimes too horrid to mention, and if they were admitted as members of the Order, or tolerated to continue to act as such, they could perpetuate monstrosities, which even the savage condemns, and escape punishment either by the present laws of Freemasonry, or of the laws of Great Britain. I repeat again, study the laws of incest, then, if you are prepared to say members of the ancient and honourable Order of Freemasons, should be of such as can commit incest and receive (or rather are out of the pale of reach) no punishment, "Leo" places himself in antagonism to the whole Christian world, and to the highest interests of society.

I must retort one charge Bro. "Leo" sets forth in his letter, "that a better acquaintance with the real history of our Order, &c., might have prevented him from writing as he has done." I think a better knowledge of the Order would prevent him writing as he does, and saying impurity should enter the threshold of a Freemason's lodge.

With every fraternal feeling for Bro. "Leo," whom I respect in many things, and being truly sorry he has in this question mistaken ideas,

I am, yours faithfully and fraternally,
CIPES.

[We must now close the discussion upon this subject.]—Ed. F.

THE ANTIQUITY OF FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your correspondent Bro. "Leo's" not admitting Freemasonry (in which we have been initiated) to be of Jewish origin, is a statement which all Masons acquainted with Freemasonry and its lectures can see denies the very foundation on which Freemasonry stands. I need not therefore, trouble your readers with any of my remarks about it.

But as to Bro. Leo's pretence to know so much about the Jewish History, and his statement that "the Jews were not a nation of builders," before I proceed to make any remark upon the subject, and as Bro. "Leo" promises us that he will at a future time give us a reply to the argument with Bro. "Cipes," allow me to quote to him a beautiful Latin saying; it might be very good advice to him.

"Si sapiens fore vis, sex serva quae tibi mando,
Quid dicus, et ubi, de quo, cui, quomodo, quando."

(Translation.)

If thou art willing to be wise,
These six precepts don't despise;
Both what thou speak'st, and how, take care,
Of, and to whom, and when, and where.

Now to prove to Bro. "Leo" that the Jews were a nation of builders, I beg to call his attention to passages in the Book which every Mason is acquainted with.

In the 1st book of Kings, the 7th chapter, 13 and 14 verses: "Hiram, out of Tyre, the widow's son, of the tribe of Naphtali;" a very clever builder, and a descendant of Israel.

Again in the history of Moses building the Tabernacle, we find a man similar to Hiram in the 31st chapter of Exodus: "Bezaleel," of the tribe of Judah, a descendant of Israel.

I should be a great trespasser on your valuable paper, if I were to keep on quoting passages from the Bible on the subject, but let Bro. "Leo" read that Book; and he will find he is mistaken.

All the great men connected with the Jewish history we find were builders: "Cain builded a city called Enoch;" Noah builded an ark, and then an altar; Abraham, Isaac, and Jacob builded altars.

So, we see, that from the beginning of the Jewish history up to the time of Ezra, and no doubt until the time of the destruction of the second temple, there were men amongst them like "Bezaleel," "Hiram," and "Ezra."

After the destruction of the Temple, the Jews were driven from one country to another and mingled amongst the nations. Spread thus over the world to find an abiding place, the Jews did not, and could not, carry on a trade like building.

I must leave the subject for your readers to judge if Bro. "Leo" is acquainted with the history of the Jews, when he says "the Jews were not a nation of builders."

I am, yours fraternally,
D. STOLZ.

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

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.

THE ARCANA OF FREEMASONRY.

By CIPES.

The origin of Freemasonry is involved in the obscurity of great antiquity, an obscurity probably in great part also owing to the gradual growth and development of the system. We may safely hold that Freemasonry was not the invention of any one who introduced it as a complete system at once; it evidently appears to derive its present perfection from the growth of ages, and the contributions of many minds, the most intelligent, the noblest, purest, and most refined of their different ages and countries. That Freemasonry dates from the erection of the Temple of Solomon is a fact admitted and acknowledged amongst Freemasons, and in a certain sense this is true; the system probably received a fuller development then, than it ever had before, but it must have existed before that time, or the Temple of Solomon could not have been built. And what shall we say of the erection of the pyramids, and of the many other great buildings of antiquity? These buildings could not have been erected without a knowledge of many things not then commonly known in the world, not published in books, or taught in universities and schools as now; laws of mathematics and of mechanics which must have been carefully preserved and studied amongst the initiated, the members of a particular craft. The study of these laws demanded a high culture for the human mind, and is it not wonderful, therefore, that amongst members of the Masonic Craft were always many of the most scientific, the most accomplished, and the most excellent men of their time; nor is it wonderful that what is called Speculative Freemasonry, aiming at all that is high, pure, and good, grew up in connection with practical Masonry. For, except in the astronomical studies of the Chaldeans and others, which were often abused to purposes of superstition, there was nothing in the early ages of the world so noble and elevating as the art of architecture; nothing which necessarily involved so much of science, and required so much application of the intellectual faculties. That the moral powers should be cultivated along with the intellectual, may almost be deemed a thing of natural consequence; and it is the glory of Freemasonry, that they have been always cultivated together where its influence has prevailed. Freemasonry requires the devout acknowledgment of God as the Creator and Ruler of the Universe; it requires also truth and honesty, with the utmost benevolence towards men. The Freemason may be a Christian, or may be of another religion. A belief in God and in a judgment to come, is, however, necessary for admission into the Order. If a Freemason professes Christianity, as is usual in Christian countries, he is expected to live as a good Christian. Anything contrary to his Christian profession is inconsistent with his Masonic obligations, and, indeed, Freemasonry as it exists in Christian countries, may be said to be founded on Christianity. It derives its highest sanction from the truths and principles of the Christian religion.

We may here quote a passage from Ashe's *Masonic Manual*, which is interesting in relation to this subject: "That the society of free and accepted Masons possess a grand secret among themselves is an undoubted fact. What this grand secret is, or of what unknown materials it consists, mankind in general, not dignified with the Order, have made the most ridiculous suppositions. The ignorant form incoherencies, such as conferring with the devil, and many other contemptible surmises, too tedious to mention, and too dull to laugh at; while the better sort, and more polished part of mankind puzzle themselves with reflections more refined, though equally absurd. To dispel the opinionative mist from the eye of general error is the author's intention, and however rash the step may be thought, that he, a mere atom in the grand system, should attempt so difficult, so nice a task, yet he flatters himself that he shall not only get clear over it, but meet with the united plaudits both of the public and his brethren. And he must beg leave to whisper to the ignorant as well as to the judicious who thus unwarrantably give their judgment, that the truth of this grand secret is as delicately nice as the elements of air; though the phenomenon continually surrounds us, yet human sensation can never feelingly touch it, till constituted to the impression by the Masonic art. The *principal*, similar to the art of light, universally warms and enlightens the *principles*, the fact of which virtue, like the moon, is heavenly chaste, attended by ten thousand star-bright qualifications. The Masonic system is perfectly the emblem of the astronomic; it springs from the same God, partakes of the same originality, still flourishes in immortal youth, and but with nature will expire."

The term Freemasons may be explained as signifying the "Catholic community of free minds throughout the world," the very term Freemason bears this universality of moral and spiritual comprehension, and implies all that is generous and liberal. Love, benevolence towards men, founded upon piety and love to God, is one of the first principles of Freemasonry. Preston, a standard authority on Freemasonry, thus expresses himself on this subject:

"Besides all the pleasing prospects which everywhere surround us, and with which our senses are at every moment gratified; besides the symmetry, good order and proportion, which appear in all the works of creation, something further attracts the reflecting mind and draws its attention nearer to the Divinity. It is the universal harmony and affection that prevail among the different species of beings of every rank and denomination. When we extend our ideas we shall find that the innate principle of *friendship* increases in proportion to the exercise of our intellectual faculties; and the only criterion by which a judgment can be formed respecting the superiority of one part of the animal creation above another, is by observing the degrees of kindness and good nature in which it excels." "Masonry," says a distinguished brother, "both in its moral and secular departments, awakens all the noblest faculties of the soul, pointing out its high origin and destination, holding up universal happiness as the crown of the race set before us, and giving those faculties their full force and operation in cultivating the means of winning and wearing that crown. It not only points out the way to immortality, but furnishes the mind with the viands of refreshment on the way that leads us to the victory. In fine, Masonry tends to restore man to that semblance he in Eden fell from, and his complete dominion over all beneath the sun. Nor need we wonder at its being the glory of ancient and modern times, the only human institution that ever survived the shocks of ignorance and opposition, when we reflect that it is founded on the firm basis of reverence and love to the Supreme, loyalty to the powers that He hath set in authority over us, and good will to the whole human race."

Freemasonry probably derives its origin from the *Albenium*, or sons of God, mentioned in the book of Genesis. The name *Albenium* is derived from the Hebrew name of God, and from the word *ken*, which signifies both a *son* and a *building*. In Greece, the initiated called themselves *Theopanphilists*, from *Theos*, God; *Pan*, all; and *Phileo*, to love; as those who believed in the universal exhibition of the divinity in characters of love. They also called themselves *Mesouranists*, from *mesos*, middle; and *ouranos*, heaven; as those who considered God's throne as the centre of all being, as the sun is the centre and source of all light. Their science was denominated *Lux*, light or splendour, for they continually meditated on that light which enlightens the whole world. From these Mesouranists, the Freemasons first derived their name.

The Christian Freemason finds his highest model, and exemplar of all that is excellent in humanity, in the Divine Saviour himself. The Freemason who is not a Christian, cannot refuse to recognize the moral excellence of the character presented to his view, and thus far all Freemasons must agree in seeking to imitate it. "Our Eternal Redeemer's human character," says a brother in his writings more than thirty years ago, "which lends to revelation such vital and inspiring efficiency, was admirably well adapted for such a universal model. It embraced in its might and undefinable circumference, all those divinest and grandest elements of our nature, in which every heart participates and equally sympathizes; it was placed in such a diversified variety of trying and hazardous positions, that all men find the essence of their own circumstances analogous to His; and His discourses have that profound and general, yet searching and individual interest, which so well became the celestial teacher of the human race." We may well conclude with a quotation from Channing, "How is the character of Christ to be explained on the principles of human nature? We are immediately struck with this peculiarity in the author of Christianity, that while all other men are formed in a measure by the spirit of their age, we can discover in Jesus no impression of the period in which He lived. We know with considerable accuracy, the state of society, the modes of thinking, the hopes and expectations of the country in which Jesus was born and grew up; and he is as free from them, and as exalted above them, as if he had lived in another world, with every sense shut on the objects around him. His character has in it nothing local or temporary; it can be explained by no argument of human experience. His history shows him to us as a solitary being, living for purposes which none but himself comprehends, and enjoying not so much as the sympathy of a single mind."

So is Freemasonry; it is not local, but universal.

CIPES.

HOLLOWAY'S PILLS.—Indigestion, Stomach and Liver Complaints.—Persons suffering from any disorder of the liver, stomach or the organs of digestion, should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. Its peculiar properties strengthen the stomach, increase the appetite, and rouse the sluggish liver. For bowel complaints it is invaluable, as it removes every primary derangement, thereby restoring the patient to the soundest health and strength. These preparations may be used at all times and in all climates by persons affected with biliousness, nausea, or disordered liver, for flatulency, and heartburn, they are specifics. Indeed, no ailment of the digestive organs can long resist their purifying and corrective powers.

INELIGIBILITY OF BASTARDS AND THE MAIMED AS FREEMASONS.

By BRO. D. MURRAY LYON,

A.M., Masonic University of Kentucky, U.S.; Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. Ayrshire; Hon. Fellow of the London Literary Union; author of the "History of Mother Kilwinning," etc., etc.

Of all that has appeared in these pages relative to our article in THE FREEMASON of August 21, in defence of the illegibility of illegitimates as Masons, not a word has been advanced that can in any degree be said to disprove our statement, that no principle of Freemasonry, as recognised in Scotland, is violated by the admission of good men, the offspring of illicit intercourse. In the name of Scotchmen and Scotch Masons, therefore, we reiterate our repudiation of the dogma of the "ineligibility of bastards as Freemasons" as in any respect applicable to Lodges working under the Grand Lodge of Scotland. Bro. A. O. Haye is the only Scotch Masonic writer of any note who advocates the exclusion of illegitimates, and he has done so in his papers on "Scottish Masonic Jurisprudence," written in 1865 for the "Scottish Freemasons' Magazine," of which periodical he was then editor. Under "Freeborn" he remarks, "Slavery having ceased, the question refers only to purity of birth, as the gates of the Lodge close against the admissions of bastards." The author having done us the honour of sending for our perusal the MS. of the papers in question, with a request that we should favour him with our opinion of their soundness as exponents of Scotch Masonic law, we, in returning the copy, took exception to his construction of the phrase "freeborn," and to his views on the ineligibility of bastards, as not being in accordance with the hitherto unchallenged usage of the Scottish Craft. Notwithstanding this, and the remonstrances of other brethren, he adhered to his opinion, insisting that for Masonry to receive a bastard into her ranks would be to "homologate a crime in practice which she condemns in theory"—a remark which might have some point if advanced in support of the exclusion of the fathers of bastards; but in the sense in which it is used appears to us to be meaningless. His unsoundness on this point, however, did not affect his correct rendering of other and more important passages in the Constitutions of Masonry, or his courtesy to those of the brethren who chanced to entertain opinions upon Masonic subjects different from his own.

In order to show that the Grand Lodge of Scotland is not singular in its rejection of the law that would exclude illegitimates from Freemasonry, we shall present a few extracts from the recently-published *Cyclopedia of Freemasonry* by our esteemed friend and distinguished brother, Robert Macoy, of New York—a work, which will take its place as a standard one, and will go down to succeeding generations as a memorial of the author's learned research and herculean labours in the dissemination of Masonic knowledge:—

"Of the nature of the landmarks of Masonry," says Brother Macoy, at page 178 of the *Cyclopedia*, "there has been some diversity of opinion; yet the conviction has become settled that the true principles constituting landmarks are those universal customs of the Order which have gradually grown into permanent rules of action, and originally established by competent authority, at a period so remote that no account of their origin is to be found in the records of Masonic history, and which were considered essential to the preservation and integrity of the institution, to preserve its purity and prevent innovation. Dr. Albert G. Mackey, who has devoted much study and attention to the subject, enumerates the following as the unchangeable Landmarks of Masonry: ' . . . Certain qualifications of candidates for initiation are derived from a landmark of the Order. These qualifications are that he shall be a man—shall be un mutilated, free-born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry.' . . . John W. Simons, in his excellent and popular work on the 'Principles and Practice of Masonic Jurisprudence,' offers the following to be the Landmarks of Masonry, in the proper sense of the term: ' . . . That new-made Masons must be free-born, of lawful age, and hale and sound at the time of making.' . . . The Constitution of the Grand Lodge of New York sets forth in a concise and masterly manner, the following as the Landmarks of the Order: ' . . . That men made Masons must be at least 21 years of age, free-born, of good report, hale and sound, not deformed or dismembered, and no woman, no eunuch.' . . . Bro. Luke A. Lockwood, in his work entitled 'Masonic Law and Practice,' gives the following as the Landmarks: ' . . . That every candidate must be a man, of lawful age, born of free parents, under no restraint of liberty, and hale and sound, as a man ought to be.'"

At page 266 of the same work, Bro. Macoy gives a lucid summary of the moral, physical, intellectual, and political qualifications which are indispensable in a candidate for initiation into the mysteries of Freemasonry. The being "born in wedlock" is not one of these requisites. Indeed, were this condition insisted upon, it would, in Scotland, exclude men who,

although born out of wedlock, are yet legitimate in the eyes of the law.

The eccentricity of Masonic legislation on the subject of disqualifications is exemplified in the Grand Lodge of Ireland's Constitutions of 1768, where occurs the following passage: ". . . No Lodge shall hereafter enter a person among them, who shall then be an officer of mace, sheriff's officer, bailiff, constable, livery-servant, or any person of such like occupation."

Certain words which are reported to have been uttered by the late Bro. Dr. Oliver "in conversation about six years ago," have been quoted in support of the Masonic anathema against illegitimates. We feel disposed to place less reliance upon what Dr. Oliver is alleged to have said than upon what he has written regarding the relation of bastards to Freemasonry. Treating of the "disqualification of illegitimacy," at page 98 of "The Freemasons' Treasury," published in 1863, the Dr. remarks, "This invidious stigma would now be considered a disgrace to any society of Christians, because the child cannot be morally responsible for a sin committed by its parents before its birth; and it was an old-established belief that such children will be witnesses of wickedness against their parents." The system of Freemasonry, however, now contains no such disqualifying ingredient, and therefore the landmark has become obsolete."

The immutability of what are called "the Ancient Charges" is one of the exploded Masonic theories of the past to which many worthy brethren still fondly cling. Another quotation from Dr. Oliver's "Treasury" may help them to a common-sense view of the subject: "The truth is, that how pleasing soever the doctrine of irremovable landmarks may sound in theory, it is not borne out by practice; nor can it be, amidst the ever-varying changes in manners and customs, and improvements in science and arts; for Freemasonry, to hold its own, must keep pace with the progress of other institutions,—and this can scarcely be accomplished without the occasional pruning of antiquated observances to meet the requirements of an altered state of society."

PHYSICAL DISQUALIFICATIONS.

The admission of the maimed, though still regarded with suspicion by a small section of the Craft, has become wide-spread among Lodges under the Scottish Constitution. The Grand Lodge of Scotland itself very properly gives effect to this custom, by freely admitting to its courts every regular-appointed delegate, irrespective of physical qualification; hence on its roll of members are to be found the names of brethren who are crippled in their limbs, but whose misfortune in this respect has not prevented their becoming efficient Freemasons.

If those who regard the initiation of the maimed as a thing of recent occurrence will consult Bro. Dr. Morris's comprehensive "History of Masonry in Kentucky," they will find that the subject of physical disqualifications engrossed the attention of the Grand Lodge of Virginia seventy years ago, and with a result at variance with the dogma that debars the mutilated from becoming Freemasons:—

"Dec. 1798. It was settled, in opposition to the Constitution then governing the Masons of Virginia, that the old requisition 'every brother desiring admission must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs as a man ought to be,' was not obligatory, as 'the literal observance of the said requisition, were it constantly and rigidly enforced, might operate to the exclusion of many persons otherwise qualified to become useful and ornamental members of the Society.' A rule was thereupon established that corporeal deformity was not a sufficient reason for rejection, unless he was thereby rendered incapable of pursuing his worldly avocations, or procuring a livelihood."

At its third grand communication, held in 1801, the Grand Lodge of Kentucky passed a resolution, authorizing the initiation of a candidate who had lost his right arm, on the ground "that the deformity of the candidate is not such as to prevent him from being instructed in the arts and mysteries of Freemasonry, and that his being initiated will not be an infringement upon the Landmarks, but will be perfectly consistent with the spirit of the Institution."

But we do not need to cite the custom of transatlantic lodges in support of the practice of the Grand Lodge in Scotland in homologating the initiation of men possessed of bodily defects. Bro. Oliver, the greatest English Masonic authority, is most explicit on the point:—

"Exclusion now hinges (says the Dr. at page 102 of his 'Treasury') solely on the conditions of mature age, sound judgment, and strict morality. . . . The English Book of Constitutions contains no specific law by which a candidate can be excluded by reason of any bodily defect, because in the present state of the society this ancient prohibition would be embarrassing; and therefore it has been ignored in accordance with the practice of other societies where the observance has become burdensome, useless, or inconvenient. We therefore, do not find fault with this improvement in our regulations, and only adduce it as a pregnant instance in proof of the fact that some ancient landmarks have been occasionally laid aside by the

irresistible fiat of a vote in Grand Lodge, to meet the altered circumstances of the times, and in accordance with the liberal principles which increasing intelligence has pointed out as wholesome departure from restrictions which our ancient brethren considered necessary to preserve the healthy operation of the society. . . .

Mental requirements are now alone necessary to constitute a title to admission into speculative Masonry: It would indeed be a solecism in terms to contend that a loss or partial deprivation of a physical organ of the body could, by any possibility, disqualify a man from studying the sciences, or being made a Mason in our own times, while in possession of sound judgment, and the healthy exercise of his intellectual powers."

ST. ANDREW,

THE PATRON SAINT OF SCOTLAND.

By CIPES.

Some further particulars concerning this part of our subject, as narrated by ancient Scottish chroniclers, may be interesting, especially to Scottish readers. Regulus was a Greek monk, living at Patrae, the city of Achaia where St. Andrew suffered martyrdom, and by him the relics of the martyred apostle were guarded. About the year A.D. 307, he was warned by a vision in the night, three nights before the Emperor Constantine came to the city, to translate the whole of the precious relics to Constantinople, to go to the shrine where they were kept, and to take out thereof an arm-bone, three fingers of the right hand, a tooth, and a knee-pan, which he was enjoined carefully to preserve and to carry them to a region far to the west, in the utmost parts of the world. Regulus was at first much troubled by the strangeness of the vision, but after a little time resolved to obey. So putting the relics in a little box, he went to sea, accompanied by a priest named Domianus, two deacons named Gelasius and Tubaculus, eight hermits, and three devoted virgins. With much toil and hardship they passed through the Mediterranean Sea, along the Coasts of the Bay of Biscay, and into the German Ocean, where they were long tossed with grievous tempests, and at last were driven into the bay now known as the Bay of St. Andrews, and there their vessel was dashed to pieces on the rocks. But Regulus and his companions all reached the shore in safety, although of all that their vessel had contained, nothing was left to them but the precious relics, which they were above all things careful to preserve. They did not, however, perish for want, although the place where they landed, where the city of St. Andrews now stands, was wild and desolate, a forest much inhabited by wild boars. But the fame of their arrival soon spread through all the surrounding country, and many of the Picts, in whose kingdom that region then was, resorted to them, some for devotion, some from curiosity. Amongst others came Hergust, King of the Picts, who, when he beheld the gravity and piety of the strangers, and the form of the religious service which they maintained, erected for them a suitable dwelling in that place, and made provision for their support. Shortly after, Hergust bestowed upon them all the lands of the forest, and erected a church. Here Regulus and his company abode, in great reputation for the piety and austerity of their lives. Regulus is said to have lived for thirty-two years after his arrival in Scotland. From the time of his arrival, or soon after, St. Andrew seems to have been regarded with great veneration by the Picts, and may almost be deemed to have been their patron saint, but this place was more fully assigned to him in the beginning of the ninth century, when Hungus, King of the Picts, being at war with Athelstane, King of Northumbria, and returning home from an expedition into the territories of his enemy, was unexpectedly overtaken by Athelstane near Hadlington, and surrounded by a superior force, but in the extremity of his danger, had recourse to the protection of St. Andrew, vowing that if he were delivered from his enemies, he would bestow upon the Saint a tenth of all his dominions. The same night the Apostle appeared to him, assuring him that he would on the morrow obtain an easy victory, and that an Angel would bear the Holy Cross before his army. The Saint also exhorted him to be mindful of his vow, when he returned home. The king, awaking from his sleep, told his vision, by which his whole army was wonderfully encouraged, and displayed such valour that their enemies were soon put to flight. It is even asserted that a light of extraordinary brightness appeared in the heavens, and that the form of a cross gladdened the eyes of the Scottish warriors. Athelstane and all his immediate attendants were slain, and Hungus cut off the head of the Northumbrian King, placed it on the point of a spear, and carried it to Inchgarvie, an island near Queensferry, where he placed the spear on the top of a rock. Thence he proceeded to St. Andrews, where he religiously performed his vow.

St. Andrew's memory is still held in high reverence in Scotland, as appears from the fact that many buildings throughout the country exhibit a life-size statue of him. The soldiers of some of the regi-

ments wearing the Highland dress, have on the top of their *sporrans malloch* a small figure of St. Andrew, also on the brooch which buckles the plaid on the shoulder is to be seen a representation of St. Andrew and his cross. Those of our noble and truly soldier-like volunteers, who wear the kilt, as many do in Scotland, also exhibit on the same parts of their garb figures of St. Andrew. It may be hoped they often think of the example of their forefathers, on that occasion when they ascribed a glorious victory to the intervention of St. Andrew, and when he was adopted as the Patron Saint of Scotland. The recollection of that ancient triumph over a formidable invader will animate them, like the name of Wallace or of Bannockburn, to repel all assaults on their beloved native land.

St. Andrews is the home of the Past Grand Master Mason of Scotland, and in the town of St. Andrews is a highly-popular Freemasons' Lodge.

METROPOLITAN MASONIC MEETINGS.

For the Week ending October 30, 1869.

Monday, October 25.

- Lodge No. 28, "Old King's Arms," Freemasons' Hall.
- " 79, "Pythagorean," Lecture Hall, Royal-hill, Greenwich.
- " 183, "Unity," London Tav., Bishopsgate-street.
- " 831, "British Oak," Bank of Friendship Tavern, Bancroft road, Mile End.
- " 902, "Burgoyne" Anderton's Hotel, Fleet street.
- " 905, "De Grey and Ripon," Angel Hotel, Great Hford.

- Macdonald Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
- 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 26.

- Lodge No. 14, "Tuscan," Freemasons' Hall.
- " 22, "Moina," London Tavern, Bishopsgate-street.
- " 141, "Faith," Anderton's Hotel, Fleet street.
- " 145, "Prudent Brethren," Freemasons' Hall.
- " 186, "Industry," Freemasons' Hall.
- " 205, "Israel," Radley's Hotel, Blackfriars.
- " 1158, "Southern Star," Montpelier Tav., Walworth.
- " 1198, "Urban," Old Jerusalem Tavern, St. John's Gate, Clerkenwell.

- Chapter 7, "Royal York of Perseverance," Freemasons' Hall.
- " 29, "St. Alban's, Albion Tavern, Aldergate-st.
- Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comd. Brett, Preceptor.
- Domatic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station at 8. Bro. C. A. Cottelbrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui Preceptor.
- Prince Frederick William Lodge of Instruction, No. 753, Knights of St. John's Tavern, St. John's wood; Bro. F. G. Baker, Preceptor.

Wednesday, October 27.

- Lodge No. 577, "United Pilgrims," Horns Tav., Kennington.
- " 751, "High Cross," White Hart Hill, Tottenham.
- " 871, "Royal Oak," Royal Oak Tavern, High-street, Deptford.
- " 898, "Temperance in the East," Private Assembly Rooms, 6, Newby-place, Poplar.
- Chapter 13, "Union Waterloo," Masonic Hall, Woolwich.
- United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town road, at 8; Bro. J. N. Frost, Preceptor.
- Confidence Lodge of Instruction, No. 193, Railway Tavern, Railway-place, Fenchurch-street, at 7.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Sydney Lodge of Instruction, No. 829, Cambridge Hotel, Upper Norwood, at 7.30.

Thursday, October 28.

- General Committee, Girls' School, Freemasons' Hall, at 4.
- Lodge No. 22, "Neptune," Radley's Hotel, Blackfriars.
- " 69, "Peace and Harmony," London Tavern, Bishopsgate street.
- " 65, "Prosperity," Guildhall Coffee House, Gresham-street.
- " 66, "Grenadiers," Freemasons' Hall.
- " 853, "South Middlesex," Beaufort House, North End, Fulham.
- " 1056, "Victoria," George Hotel, Aldermanbury.
- Chapter 177, "Domatic," Anderton's Hotel, Fleet-street.
- " 534, "Polish National," Freemasons' Hall.
- 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 29.

- 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 30. [Nil.]