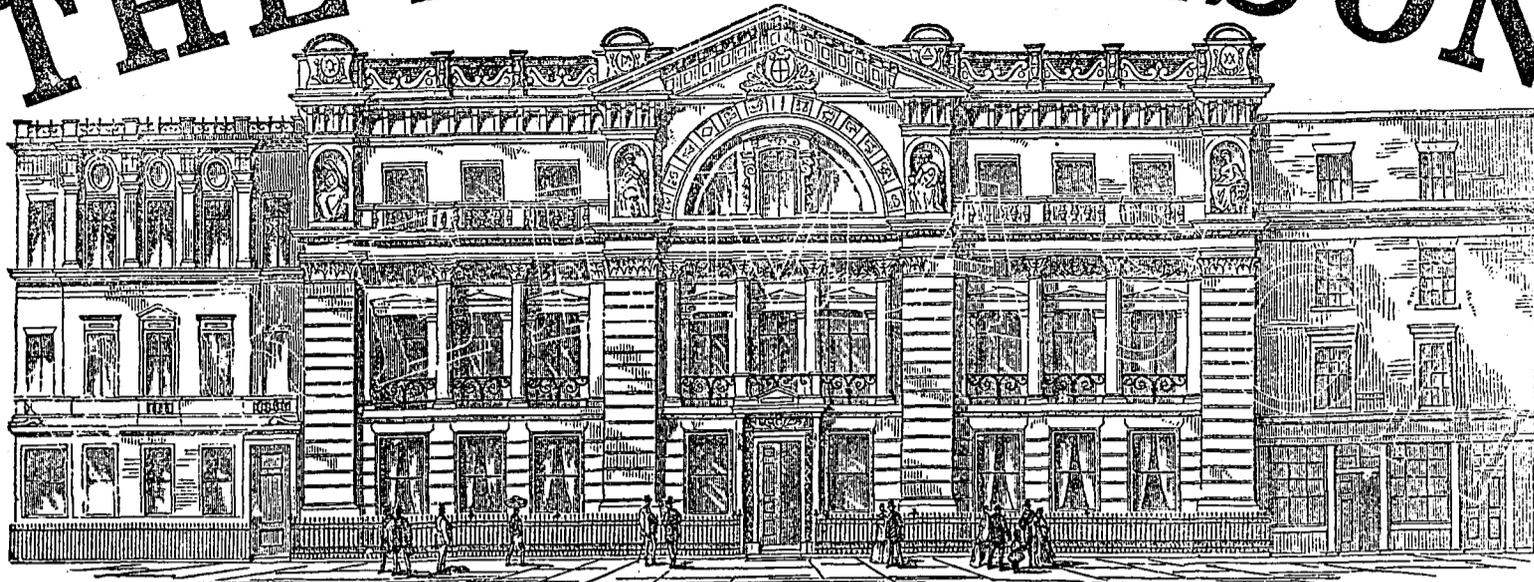


# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, *K.T.*, Most Worshipful Grand Master of England.

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## ROYAL ARCH MASONRY.

By THE SON OF SALATHIEL.

(Continued.)

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Before quitting the subject of the Sacred Name, it will be well to quote the following remarks by Brother Albert G. Mackey, in his "Book of the Chapter," and we shall then proceed to the elucidation of the triple tau—a celebrated emblem of antiquity—as well as one held in high esteem by English Royal Arch Masons.

"The name of God, which we, at a venture, pronounce JEHOVAH—and which is called the 'Tetragrammaton,' (from the Greek *tetra*, four,

and *gramma*, letter,) because it consists in Hebrew of four letters, and the 'Ineffable name,' because it was unlawful to pronounce it, was ever held by the Jews in the most profound veneration. They claim to have derived its origin from the immediate inspiration of the Almighty, who communicated it to Moses, as his especial appellation, to be used only by his chosen people. This communication was first made at the Burning Bush, when God said to the Jewish lawgiver: 'Thus shalt thou say unto the children of Israel: Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this [Jehovah] is my name for ever, and this is my memorial unto all generations.' And at a subsequent period, he still more emphatically declared this to be his peculiar name, when he said: 'I am *Jehovah*: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *El Shaddai*; but by my name JEHOVAH was I not known unto them.'

"Ushered to their notice by the utmost solemnity and religious consecration, this name of God became invested among the Israelites with the profoundest veneration and awe. To add to this mysticism, the Kabbalists, by the change of a single letter in the original, read the passage which is, 'this is my name for ever,' as if it had been written 'this is my name to be concealed.'

"This interpretation, though founded on an error, and probably an intentional one, soon became a precept, and has been strictly obeyed to this day. The word *Jehovah* is never pronounced by a pious Jew, who, whenever he meets with it in Scripture, substitutes for it the word *Adonai* or *Lord*, a practice that has been followed by the translators of the common English version of the Bible with almost Jewish scrupulosity, the word *Jehovah* in the original being always translated by the word 'Lord.' The use of this word being thus abandoned, its pronunciation was ultimately lost, since by the peculiar construction of the Hebrew language, which is entirely without vowel letters, the vocal sounds being supplied to the ear by oral teaching, the consonants, which alone constitute the alphabet, can, in their combination, give no possible indication, to one who has not heard it before, of the true pronunciation of any given word.

"There was one person, however, who, it is said,

was in possession of the proper sound of the letters and the true pronunciation of the word. This was the High Priest, who, receiving it through his predecessor, preserved the recollection of the sound by pronouncing it three times, once a year, on the day of Atonement, when he entered the holy of holies of the tabernacle or the temple.

"If the traditions of masonry on this subject are correct, the kings, after the establishment of the monarchy, must sometimes have participated in this privilege, for Solomon is said to have been in possession of the word, and to have communicated it to his two colleagues at the building of the temple. The Kabbalists and Talmudists have enveloped this ineffable name of God in a host of mystical superstitions, most of which are as absurd as they are incredible, but all of them tend to show the great veneration that has always been paid to it. Thus they say that it is possessed of unlimited powers, and that he who pronounces it shakes heaven and earth, and inspires the very angels with terror and astonishment. The Rabbins call it 'shem hamphorash,' that is to say, 'the name that was declared,' and they assert that David found it engraved on a stone while digging into the earth.

"Besides the tetragrammaton or ineffable word, there are many varieties of the name which have been adopted with almost equal veneration among other nations of antiquity.

"All these names of God are eminently symbolical. In fact, the name of God must be taken, in Freemasonry, as the symbol of TRUTH, and then the search for it will be nothing but the search after truth, which is the true end and aim of the masonic science of symbolism. The subordinate names are the subordinate modifications of truth, but the ineffable tetragrammaton is the symbol of the sublimity and perfection of divine truth, to which all good masons and all good men are seeking to advance, whether it be by the aid of the theological ladder, or by passing between the pillars of Strength and Establishment, or by wandering in darkness, beset on all sides by dangers, or by travelling, weary and worn, over rough and rugged roads—whatever be the direction of our journey, or how accomplished, *light and truth*, the Urim and Thummim, are the ultimate objects of our search and our labor as Freemasons.

"The equilateral triangle was adopted by nearly all the nations of antiquity as a symbol of the Deity. The Egyptians, for instance, considered it as the representative of the great principle of animated existence. Among the Hebrews it was often used as a symbol of the tetragrammaton, and in masonry it retains the same signification, being the symbol of the Grand Architect of the Universe and Bestower of Light, its three sides representing the Past, the Present and the Future, all of which are contained in the eternal existence of Jehovah."

(To be continued.)

### Reviews.

"Masonic Monthly," Boston, U.S.A. No. 65, for May.

We welcome again our old friend the *Masonic Monthly*, the editor of which speaks out boldly on the negro question, and we are glad to find that his sentiments are in perfect accord not merely with our own, but with those of all enlightened members of the Craft. Bro. Evans writes as follows:—

When the Masonic descendants of the black men to whom the Grand Lodge of England legally and properly gave a charter in 1784, since and to this time ostracised as Masons in the United States by their white brethren on the pretext of irregularity of organisation, but really by an unmasonic prejudice against the race to which they belong,—when these men venture to petition the Grand Lodge of Massachusetts for recognition as Masons, then must war be pronounced against them also by the men who cry "Let us have peace," and war against all who dared to say, investigate, and, if all found right, recognise.

Bro. Findel, of Leipzig, contributes a first letter on Freemasonry in Germany, France, and England, in which the worthy brother comments on the fact that "American and English Masonic periodicals do not give reports on Masonic affairs in Germany, France," &c. He will find, however, that THE FREEMASON is not obnoxious to this charge. Bro. Findel's language respecting the spurious Rite of Memphis is quite as strong as our own was recently:—

There was in existence in France an absurd Rite, an offspring of human vanity and nonsense, and a very modern invention, called the "Rite of Memphis," of ninety-nine degrees. To this Rite belonged some French lodges, to the honour of which it must be confessed, that they have changed this Rite for the French.

The following will be found interesting, and proves the correctness of our opinions respecting the African Lodge at Boston:—

#### LETTER FROM LONDON.

The writer of the following London letter, a well-known correspondent of our journal, has returned to this country, and has verified with his own voice what he has therein set down with his pen. It is strange, but true, that crows and other black things will come home to roost. The "highest Masonic authority in the world" has frequently announced that it was Lord Montacute and not Montague who issued the commission to Henry Price, under which it is claimed that organized Masonry in Massachusetts originated. We have ourselves in former volumes more than once asserted that it was Montague, and not Montacute. The coat of arms of the Montacute hung up in our Boston Temple is against us; but our correspondent assures us that we are right,—that the records, the original records, of the Grand Lodge of England, which with his own eyes he has seen, says Montague, not Montacute. The escutcheon will have to come down. The herald's book will have to be studied once more. We are sorry, on account of the expense; but, on account of historical truth, let us have a change. It is exceedingly funny. But in company with the writer of the following letter, we examined a copy of the "English Peerage," which our Boston readers may also examine for themselves at Piper's in Washington-street, and find that the title of Montacute became extinct in the year 1361, and will not be able to find that it was ever revived. This is another pill for "the highest Masonic authority in the world" to put in his pipe the next time

he smoketh. Then about that omission of the date, our correspondent makes a very damaging exposure of the way in which the "highest Masonic authority in the world" makes up history for the Masons of America. In this we think that same "highest authority," &c., has exhibited a species of immorality which the speculative Scotch Rite and High Degreeism might be able to explain away, but which simple Master Masonry must, in the strongest manner, condemn. The "highest authority," &c., is a member of the Committee on the petition of the coloured Masons of Massachusetts. Let that Committee see to it, and purge itself in its report which some time in the future it ought to make, by showing that such histories as "the highest authority" makes are not its guides. Your report, whenever it comes, will be closely scrutinised.—[Ed. *Masonic Monthly*.]

London, April 23rd, 1869.

BRO. EVANS,—You doubtless recollect the letter of the Grand Secretary of England published in the article "Negro Lodges," in the Feb. No. of Bro. C. W. Moore's Magazine. You remember in the article I then wrote for the *American Freemason*, I intimated my doubt with regard to a paragraph in the said letter, where Bro. Hervey was made to state that "Henry Price was Grand Master of America from 1733 to 17—." And I then further asked Bro. Moore why he did not at the same time ask Bro. Hervey to enlighten us whether it was Lord Montague or Montacute who granted the commission to Henry Price in 1733.

Well, then, shortly after my arrival here, I called on Bro. Hervey, and am glad to state that I met with a truly brotherly reception. Every facility was afforded me to clear up that, though unimportant, yet vexed question. I was permitted to examine the records of the Grand Lodge of England. Neither the names of Montacute, nor that of Henry Price, could I find there; but I did see that Montague was elected Grand Master in 1732. This point being settled, it will now become the duty of the present Grand Master of Massachusetts to have the name and arms of Lord Montacute erased from the Grand East of the Boston Masonic Temple, and either substitute that of Montague, or not, as he may deem proper.

But that is not all. You remember the brother from Worcester County, who objected to the naming of a lodge "Montacute Lodge," and how he was bluffed and pool-pooled by the last Grand Master and Grand Secretary when he remonstrated and protested against the name of Montacute. Now, as there can be no doubt of the correctness of the said brother's position, I think they are in duty bound to rename the said lodge accordingly.

Having cleared up that question, I next asked Bro. Hervey the meaning of that dubious part of the letter, viz. "Henry Price was Grand Master of America from 1733 to 17—." Here Bro. Hervey expressed his surprise at Bro. Moore's mis-stating his letter. Bro. H. showed me the copy of the said letter. The copy was taken with the usual process of a copying press, and it read thus: "Henry Price was Grand Master of America from 1713 to 1804, since which time his name disappears." When I pointed out to Bro. Hervey that the statement was erroneous, that Henry Price died in 1775, he said, "That may be so, but it was the duty of Bro. Moore to have had the letter printed as it was written, and then he might have corrected my error." I could not very well defend Bro. Moore's conduct. I might have pleaded that 1783 might be mistaken for 1733, though even that would have been difficult to do; but how to find an excuse for mistaking "1804" for "17—" was entirely out of my power.

I must now explain the cause of Bro. Hervey's mistake. When the three categorical questions of Bro. Moore reached Bro. H., he naturally turned to the minutes of the Grand Lodge, 1733. There, as already stated, the name of Price was not to be found. The next thing Bro. H. consulted was the "Freemasons' Almanac," 1783. Therein he found that Henry Price was G.M. of America. He then followed up the successive almanacs until 1804, when Price was still G.M.; but in 1805 his name disappears. Bro. H. further informed me, that he has, since his letter to Bro. Moore was written, examined the almanacs back to 1770, in all of which copies Price reigns supreme over the American Masons. Indeed, I do not know whether, if Bro. Hervey had looked up the almanacs still further back, he might not have found Henry Price G.M. from the very origin of that publication; and this is but an additional proof that there could have been no correspondence carried on during the last century, between the G.L. of England and the lodges of the colonies; for otherwise, that error would not have been repeated for so many successive years in such a publication. It is evident that either the first projector of the almanac, in 1754, or a little later, wishing to furnish a list of Masonic information to his subscribers, very naturally must have asked the then "greatest masonic authority in the world" as to who was the G.M. of America, and received for answer, "Henry Price." So, either

himself or his successor continued Price in office for nearly thirty years after his death. But, in 1805, either suspecting that the longevity of Price was already extended beyond the duration allotted to humanity, or, may be, having received some dim information that Price and his Grand Lodge seceded from the G.L. of England, the name was thenceforth discontinued.

I next asked Bro. Hervey the period when the English G.L. erased the American Lodges from its list. Bro. H. replied, that he had no doubt that all the American Lodges were erased from the English register at the same time when the African Lodge were erased, viz., 1813.

In the course of our conversation, Bro. Hervey expressed his firm opinion, that the members of the African Lodge were as legally entitled to visit English Lodges, as the members of any other American Lodges.

To-day I paid a second visit to the Grand Secretary of the G.L. of England, and was permitted to see the first record of the said Grand Lodge. It begins with "June 24, 1723. The Rt. Hon. Francis Earl of Dalkeith, Grand Master." I have also been permitted to go through the whole building, and through the adjoining building, called Freemasons' Tavern; but as I hope very shortly to return home, I must leave its description, and other interesting matters, for a future time.

Fraternally yours,

JACOB NORTON.

We shall look out with hopeful expectation for the next number of the *Masonic Monthly*, a magazine which we can heartily commend to our numerous subscribers in the United Kingdom, and on the Continent of Europe.

#### A MASONIC HYMN.

Unto Thee, great God, belong  
Mystic rites and sacred song!  
Lowly bending at thy shrine,  
We hail thy Majesty divine!  
Glorious Architect above,  
Source of Light, and source of Love,  
Here thy light and love prevail—  
Hail! Almighty Master, hail!

Whilst in yonder regions bright,  
The Sun by day, the Moon by night,  
And the Stars that gild the sky,  
Blazon forth thy praise on high—  
Join, O Earth, and as you roll  
From East to West, from pole to pole  
Lift to Heaven your grateful lays;  
Join the universal praise.

Warmed by thy benignant grace,  
Sweet Friendship link'd the human race  
Pity lodged within her breast,  
Charity became her guest,  
There the naked raiment found;  
Sickness, balsam for its wound;  
Sorrow, comfort; hunger, bread;  
Strangers, there, a welcome shed.

Still to us, O God, dispense  
Thy divine benevolence!  
Teach the tender tear to flow,  
Melting at a Brother's woe!  
Like Samaria's son, that we  
Blest with boundless charity,  
To the admiring world may prove  
They dwell in God who dwell in Love.

#### A MASONIC PRAYER.

O, Being of Beings! prime Spring of Knowledge! sprung from Thyself, before Time knew his rise! existent with Eternity! omnipotently great! whose span extends beyond the bounds of space; and step outruns Infinity herself! O God! all Nature's Lord! whose incomprehensible might creative, rose from nothing, inert matter!—thence formed, O Architect Divine, a fabric vast, beyond conception's eye to view! The universal mass; chaotic heap! then, how? Thou giv'st to matter instinctive energy to, through attractive combination, huge concretes rise of varied forms!—thence, organizing part, gav'st power thereto of vegetative growth for life! and—thence, to part, exalted high, a power of animated will, volition, gav'st—this done; Thou further went'st and formed a man; from Thy all-bounteous will, with reason! an attribute most like Thyself! a spark divine! for which—this blessing great!—good God, accept our grateful thanks! and grant, that with each sense, we may with admiration view thy vast stupendous work throughout this mundane spot, we here behold, of the vast universal whole!—Give us, good God, with reason's increase, a grateful soul to thank the fountain-source thereof, Thyself! May sun, may moon, may star, yea, may all free-accepted Geometry unite in one loud shout of praise to their great Architect divine; till time shall be no more! all Nature, cry Amen! Amen!—Bro. SERR, LL.D.

## PAPERS ON MASONRY.

BY A LEWIS.

## XI.—MASONRY AND SWEDENBORG.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracle of God."—*Hebrews v. 12.*

Since the initiation of H.R.H. the Prince of Wales in Sweden much curiosity has been expressed in many Masonic quarters as to the nature of the rite according to which his admission took place, the numbers of degrees or steps not corresponding with those adopted in Johannite Masonry.

It would appear that two, if not three, rites savouring of the high grades are worked in Sweden; the first culminating in the Honorary Knighthood of Charles XIII., the second professing to be instituted according to the principles of that remarkable and enigmatical man Emanuel Swedenborg, and the third being an adaptation of the Illuminism of Avignon, with additions from the Rite of Swedenborg, known as the Rite of Zinnendorff.

The Swedish rite proper, as worked under the sanction of the Grand Lodge of Sweden, consists of twelve degrees, the fifth of which ennobles the possessor of it in a social and political sense. These degrees are respectively—1, Apprentice; 2, Fellow Craft; 3, Master; 4, Apprentice and Fellow Craft of St. Andrew; 5, Master of St. Andrew; 6, Brother Stuart; 7, Favourite Brother of Solomon; 8, Favourite Brother of St. John, or White Ribbon; 9, Favourite Brother of St. Andrew, or Violet Ribbon; 10, Member of the Chapter; 11, Dignitary of the Chapter; and 12, Reigning Grand Master. I do not know whether any modifications have taken place in this arrangement, but perhaps the degree of Brother Stuart has been in some instances replaced by the Order of Charles XIII., a distinction existing since 1811. At any rate, this last was established in honour of Freemasonry. The manifesto constituting the Order contains the following decree:—"To give this (the Masonic) Society a proof of our gracious sentiments towards it, we will and ordain, that its first dignitaries, to the number which we may determine, shall, in future, be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." There are altogether twenty-seven knights, and the reigning sovereign of Sweden is the Perpetual Grand Master. It is evidently rather an honourable distinction, like other sovereign orders, than a symbolical degree.

Whether Swedenborg himself was ever a Mason, I think, may be fairly answered in the negative. Neither the brilliant and eloquent biography of Dr. Garth Wilkinson, the analytical work of Professor Bush, nor the exhaustive and intensely critical and searching memoir recently published by Mr. William White, lead us to any such conclusion. Whatever opinions may be held as to the theological value of the singular series of hermeneutical works of the Swedish philosopher, it is certain that they contain many things easily applicable for the purposes of a ritual. But the absolute actual history of the establishment of the Rite of Swedenborg appears to be this. About the year 1760, at a time when Swedenborg was engaged in publishing his *Arcana Cælestia* (the first volume of which appeared in 1749) and his other voluminous writings and tracts, a Benedictine monk, named Perneti, together with a Polish nobleman, the Baron Gabrianna, established a rite called the Illuminati of Avignon, mingling in this rite the reveries of Bæhme with those of the Swede. In 1783 this rite was reformed and set up *de novo* by the Marquis de Thorné, and from it arose what is now known as Swedenborg's Rite. This rite had the six grades of Apprentice, Fellow Craft, Master Theosophite, Illuminated Theosophite, Blue Brother, and Red Brother. It is said to be still practiced in some Swedish lodges.

The Rite of Zinnendorff was a further adaptation of the philosophy and theosophy of Swedenborg. Count Zinnendorff, its founder, was principal physician to the Emperor Charles VI. This system is divided into seven degrees, and these into three sections, the first of which comprises Johannite or Blue Masonry, the second Red Masonry, with the (4) Scotch Apprentice and Fellow Craft, and the (5) Scotch Master; the third, denominated Capitular Masonry, consists of the (6) Favorite of St. John, and (7) Elected Brother.

It may appear a paradox to say that Swedenborg, with all his mysticism, was anything but a mystic, but such was truly the case. That his works contain veiled allusions, even in the theosophical portions, to secrets in nature which his early philosophical career had opened to him, there can be little doubt to any one carefully reading his works. And that he was fully aware of the existence of the institution of Freemasonry cannot also be doubted. Before, however, proceeding to prove this by quoting a remarkable vision, I wish to cite here a singular narrative to be found in Nicéphorus Callistus (Book x. c. 133), in reference to the discovery of a portion of the Ancient Word under the foundations of the Temple of Jerusalem. At the time, he says, when the foundation was laid, one of the stones to which the lowest part of the foundation was attached was removed from its place,

and discovered the mouth of a cavern which had been hollowed out of the rock. Now, since the workmen could not see to the bottom on account of its depth, the overseers of the work, wishing to be perfectly acquainted with the place, let down one of their number by means of a long rope into the cavern. When he came to the bottom he found himself in water as high as his ankles, and examining every part of the cavern, he found it to be square, so far as he could ascertain by feeling. On searching near the cavern's mouth he discovered a short pillar, very little higher than the water, and having placed his hand upon it he found lying there a book, carefully folded up in linen. This book he put up in his vest, and was drawn up by the rope to his companions. On producing the book the company were astonished to find it perfectly fresh and clean, although it had probably lain in the vault for many ages. But on opening it, not only the Jews present but the Greeks also, were amazed at finding it to begin with—"In the beginning was the Word," &c.

I give the story just as it is reported. It is evidently a distortion of some legend, as no Greeks were present at the foundation of either the first or second temple, unless under Greeks we are to understand Javanim or Ionians, *i.e.*, Tyrians or Phœnicians. Some authors, indeed, argue—as does the writer whence I extract the legend, "Book of God," London, without date or author's name)—that this was the primeval Apocalypse, and that the gospel of St. John quoted that document, now known as the Revelations. Be that as it may, the legend is well worthy of preservation.

To return, however, to the Swedish seer. Whether he truly believed himself to have witnessed the following scene, I know not. To my own mind it would rather appear that he wished to allude to what he conceived in his mind's eye to be the interior ceremonies of a Masonic lodge, and certainly the statement is both curious and striking. That he was constantly in the habit of alluding to the affairs passing in the world around him, numberless passages show, and this might have been one method of veiling his opinions.

"In departing from this place," he says, "I found myself with spirits and angels who had passed their mortal life in *Great Tartary*. They informed me they had from all antiquity possessed a *Divine Word*, which regulated their worship, and which was entirely by correspondences [*i.e.*, symbols]. These people, who worshipped Ieue, or Jehovah, only—some as an invisible God, and some as an invisible Power—dwelt in the spiritual world, upon a plain very much elevated, in the southern regions bordering upon the eastern. They allow no Christian to be among them; but if any one enter their territories, they retain him, and never suffer him to depart again. They live separate, because they possess another Word or Scripture. Some angels then told me that Moses took from the *Sacred Book* of these people the first chapter of *Genesis*, which treats of the creation of the garden of *Eden*, &c. While meditating upon the Dragon, the Beast, and the False Prophet, of which the Revelations speak, an angel appeared to me and said, 'Come, I will show you into a place where you shall see those that the Word denotes by the false prophets, and by the Beast issuing out of the earth with two horns like a lamb, and speaking as a dragon.' I followed him, and saw a great body of people, in the midst of which were prelates who taught that *faith alone in the merits of Jesus Christ was sufficient to salvation*; that in order to govern the simple, it was necessary to preach good works, though they were not necessary to salvation. One of these prelates invited me to enter his temple, that I might see an image which represented his faith and that of his adherents. I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only *fantastic representations*; for these *infernal spirits*, by closing the interior degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent objects. Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened, and I saw, instead of the superb temple, a tottering house, open to the weather from the top to the bottom. In the place of the woman-statue, an image was suspended having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion—in short, it was the Beast rising out of the sea, as described in the Apocalypse xiii. 2. In the place of a park there was a marsh full of frogs, and I was informed that under this marsh there was a great HEAVEN STONE, beneath which the WORD was entirely hidden. Afterwards I said to the prelate, *who was the fabricator of these illusions*, 'Is that your temple?' 'Yes,' replied he, 'it is.' Immediately his interior sight was opened, like mine, and he saw what I did. 'How now, what do I see?' cried he. I told him that it was the effect of the celestial light, which discovers the interior quality of everything, and which taught him at that very moment, what faith separated from good works was. While I was speaking, a wind blowing from the east destroyed the temple and the image, dried up the marsh, and discovered the stone under

which the Sacred Word was concealed. A genial warmth, like that of the spring, descended from heaven; and in the place of the temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw the foundation stone beneath which the Sacred Word was concealed, ornamented with precious stones, the splendour of which diffusing itself over the walls of the temple diversified the colours of the paintings, which represented cherubims. The angels perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to open the third heaven, inhabited by the celestial angels who dwell in love. All on a sudden the splendour of a light of fire caused the temple to disappear, and left nothing to be seen but the Lord himself, standing upon the foundation stone—the Lord, who was the Word, such as he showed Himself. (Apocal. i. 13-16.) Holiness immediately filled all the interior of the spirit of the angels, upon which they made an effort to prostrate themselves, but the Lord shut the passage to the light from the third heaven, opening the passage to the light of the second, which caused the temple to reappear with the tent in the midst."

The latter portion of this remarkable vision is, perhaps, the most interesting to Freemasons. I need hardly say why. The chorus of frogs reminds one of the frogs in the comedy of Aristophanes, and so points to the "ancient mysteries." At the same time it must be remarked that some have applied the sense of this vision purely to that section of Christians who exalt faith above works; in which case it would not apply to the sons of candour and the brotherhood of charity. But that partially there are points of contact between this vision and the legend reported by Nicéphorus cannot be denied.

No doubt, passages of this kind led ritual-makers of the last century to use much of Swedenborg's machinery, and, by ingenious dovetailing, produce something coherent, although of a character not suited to original traditions. I give them for what they may be worth.

## CRYPTONYMUS.

P.S.—As to "Allegorical Sculptures in Mediæval Churches," Bro. "Leo," I am pleased to see, is a persistent critic. He will not let me have it all my own way. But, surely, his position is not very tenable, for now he has shifted his ground of attack, basing it, in his return to the assault, upon the practices of the Romish priests in the time of Luther. His very anecdote proves the necessity of Luther's protest which ended in the Reformation. It is very natural, that a monk brought up in the sombre and simple North should gaze with amazement and sorrow at the pedantic and idolatrous South, where the primeval Spirit had fallen before the Letter. To keep faith to the eye and lip, and break faith to the heart, marks an era in every institution becoming untrue to itself and its higher signification. But Bro. "Leo" cannot but see that the actions of prelates in the sixteenth century cannot explain the causes of certain carving completed in the thirteenth and fourteenth. There is another view which might be advanced with some show of reason. The ludicrous carvings might have been intended as solemn reproofs in stone to vice, in some cases; or as evidences of the heretical notions of fanatics, in others. A third way of accounting for them would be to ascribe their origin to the confused conceptions current in those days of classic symbolism which, as the works of demons, the builders of churches perpetuated in contrast to the new and growing Christian faith. But the Romish Church, differing widely from the primitive and pure Church, the centre of which was the British Islands, loved to adopt into its body corporate, all of Paganism that might render the transition from Polytheism more easy, in this following the ancient policy of the Roman people of the republic and the empire. Referring to Bro. "Leo's" anecdote, it might be worth while to discover the time of year in which such a circumstance took place, as in that case there is another explanation of it. The semi-paganized Popes would wink, with their infallibility, at heresy in high places, when combined with wit. For many other reasons, however, I retain my previously expressed opinions, as otherwise I can see little reason to be alleged for the continued hostility of the Romish Church, either in very remote times, through the butchery of Molay, to the anathema of Pins IX. (himself said to have been made a Freemason in Switzerland) hurled at the Fraternity in 1865, with a mild pendant in the form of Cardinal Cullen's letter in 1869. I would rather say, in termination of this long note, *Fiat Lux in perpetuis!* C.

DURING the Derby and Ascot Races, the police arrangements were admirably carried out by the Chief Superintendent, Bro. Mott, assisted by Bros. Grant, Graham, Fife, Roberts, Tryson, &c. Bro. Mott, previous to his leaving the Islington district, was presented by the inhabitants with an elegant and substantial testimonial, in testimony of the great esteem he was held in; and it was stated that a more worthy successor to the late Superintendent Walker (who had filled that post for 25 years) could not have been selected.

## Reports of Masonic Meetings.

## THE CRAFT.

## PROVINCIAL.

**LIVERPOOL.**—*Mariner's Lodge, No. 249.*—The last regular meeting of this lodge was held on Thursday evening, June 3rd, Bro. Geo. De la Perelle, W.M., in the chair. After the minutes of the previous lodge, and also the lodge of emergency held May 21st, were duly confirmed, the following persons were balloted for and declared duly elected, viz., Mr. Jonathan Sellers and Mr. D. T. McCullough for initiation, and Bro. Edwd. Denton for joining. Messrs. McCullough and Sellers being in attendance, as also Mr. William Cotter, duly elected March 4th, were then properly prepared, admitted in due form, and initiated into the mysteries and privileges of ancient Freemasonry. The vote of the lodge was then taken upon a motion of which notice had been given at the last regular meeting of the lodge. It was formally proposed this evening by Bro. E. Roberts, Secretary, seconded by Bro. Amos Walker, S.D., and carried unanimously, to the following effect:—

"That a committee be formed with the following objects:—I. To investigate all cases of application for relief, and, through the Chairman, or in his absence the Vice-Chairman, or providing both are absent, by reference to minutes of said committee, to recommend to the General Lodge Meeting following, such cases, and to such extent, as they feel justified by the circumstances which transpire. II. To make enquiries and ascertain as far as possible if Candidates for Initiation, are fit and proper persons to be made Masons; and also, whether Candidates for joining, have left their previous lodge clear on the books, and with good repute. III. To perform such other duties as the lodge may, by resolution, decide to entrust to the labours of a committee.

"That the committee be elected annually by ballot, (in the same manner as those of W.M. and Treasurer,) and to consist of nine members, three to form a quorum; vacancies, as they arise, to be filled up by ballot in like manner, a notice of election being stated in circular issued for the General Lodge Meeting at which the election will take place. The committee to elect its own Chairman and Vice-Chairman. The Secretary of the lodge to be Secretary of the committee. The committee to make its own bye-laws. The committee to meet on the Thursday next preceding each General Lodge Night, to receive particulars of such applications (except in cases of extreme distress from members of our own lodge) as may have been sent in (no application to be received subsequently for such regular lodge meeting), and to reassemble on a subsequent evening, previous to said regular lodge meeting, to communicate to each other the result of their investigations, and to decide upon their recommendation to the brethren in Lodge assembled. The facts ascertained by enquiries, whether in cases of relief, initiation, or joining, to be used simply in connexion with the same or like cases; and, if adverse to the applicant, under no circumstances to be communicated to the outside world, and the proceedings of the committee to be kept secret, so as to prevent ill-feeling arising between members of the craft."

The lodge then proceeded to the election of a W.M. for the ensuing year, when, on the votes being taken, they were declared to be almost unanimous in favour of Bro. Pinnington, S.W., who was therefore declared duly elected. On the motion of Bro. Healing, P.M., seconded by Bro. Dr. Smith, Bro. Pearson was unanimously re-elected Treasurer; Bros. Dr. Smith and James Taylor were appointed to audit the accounts for the past year; Bros. Pearson, Treasurer, Goswell, S.D., and Dr. Smith were appointed, in addition to the W.M. and his Wardens, to act as a banquet committee. It was also resolved to admit ladies to the forthcoming banquet on the installation day, on the payment of 5s. each. It was resolved to vote a certain sum of money (in accordance with standing rule) towards the cost of a Past Master's jewel, about to be presented to Bro. De la Perelle, W.M. In accordance with a request from Bro. Healing, W.M. of the Neptune Lodge, 1264, it was resolved to grant the use of the lodge furniture to that lodge for a time. Bro. Banning, J.W., of 343, was present, and thanked the brethren for their vote of three guineas towards the Masonic Life Boat Fund. Mr. John Hayes, decorative painter, 251, Athol-street, was proposed for initiation; and Bro. Wm. J. Underwood, of 1021, as joining member. Nothing more appearing for the good of Masonry, the lodge was closed in the usual solemn manner.

**Gresham Lodge, No. 869.**—On Saturday, the 12th inst., the members of the Gresham Lodge met at the Four Swans, Waltham Cross, for the purpose of installing the W.M. for the ensuing year. The lodge was opened by Bro. Mugeridge, P.M., and Bro. Ethrington was raised by him, in a most eloquent and impressive manner; after which Bro. Lewis, having given proofs of his proficiency, was passed to the degree of Fellow Craft. Bro. Walter E. Gompertz, S.W., and P.G.P. Herts, was then presented by Bro. Rook to the presiding W.M., and, having replied to the usual questions, was duly installed by Bro. Mugeridge in a most solemn and impressive manner; his addresses being listened to

with marked attention and evident effect. After the newly-installed Master had been duly greeted, he proceeded to appoint the following Brethren his officers, Bros. Vallantine, P.M., Treas.; Swan, P.G.J.D. and P.M., Sec.; Dr. Bruce, S.W.; Forsyth, J.W.; J. E. Grocott, S.D.; Capt. Barnes, J.D.; Glover, I.G.; F. Copestick and W. E. Barnes, jun., Stewards; J. Copestick, O.; Ed. Farthing, D.C. Several names were then proposed for initiation, and the lodge closed in solemn form, the brethren then adjourned to a most sumptuous and handsomely laid out banquet. Amongst the visitors we noticed, Bro. Mugeridge, P.M., &c.; Dubois, P.M. 142, and S.D. 1216; Terry, P.M., Sims, Martin, Birdseye, P.M., Bryant, sen., Blake, and many brethren. After ample justice had been done to the good things provided and the cloth cleared, the W.M. rose and proposed the first toast, "The Queen and the Craft," and said that on this occasion as His Royal Highness had signified his intention to join in English Masonry and take his seat in Grand Lodge, he should also include the name of "His Royal Highness the Prince of Wales," which was duly honoured, as also that of the "Earl of Zetland, Grand Master of England, Earl De Grey and Ripon, and the rest of the Grand Officers," also "Bro. Wm. Stuart, P.G. Master, the Deputy G. Master, and the rest of the P.G. Officers." Bro. J. H. Thompson replied in a very affective manner for the G. Officers, the W. Bro. Mitch, the I.P.M. then proposed the W. Master's health, and said he congratulated him on being so unanimously elected to the chair of the lodge, in which he, like himself, had been initiated, and on the prosperous condition of the affairs of the lodge, and he also congratulated the brethren on the appointment they had made; for from the high estimation in which he was held in by the brethren, and shared in by those who knew him from without, he had every confidence in saying, that the duties of the chair would be performed in a manner that would reflect credit on himself, and pleasure and satisfaction to the lodge. Due honor was paid to this toast, and the W.M. thanked the brethren for the kind manner in which it had been received; he certainly felt proud of the position he occupied, not from any empty vanity, but from the manner in which they had acknowledged his efforts to make himself master of the very beautiful ceremonies and ritual, which it would now be his pride and pleasure to render, with all the effect that he had received them, for he could say in truth that ever since he first saw the Light he had desired to make himself more and more acquainted with its practical tendencies, and he had found it to be a real and genuine practice of every generous sentiment and moral and social virtue, and he hoped that while the Great A.O.T.U. preserved to him the possession of health to practice them, to preserve to himself the good opinion of those friends he had found in Masonry.

**Solway Lodge, No. 1220.**—The members of this highly flourishing lodge met on Tuesday, the 8th inst., at the Albion Hotel, Silloth, to expatiate on the principles of Freemasonry, under the able presidency of Bro. E. W. Hayward, P.M. 310, P.P.G.S.W.; supported by Bros. J. Hutton, P.M. 327, S.W. and Treas.; A. Routledge, J.W., P.M. 327, P.P.G.P.; and assisted by Bros. J. Stubbs, S.D.; G. Stodart, J.D.; A. Woodhouse, Sec. 310 and 1220, P.M. 412; J. Thorpe, Org.; J. H. Howes, I.G.; J. Howe, Tyler; also present, W. Dickson, R. Lambert, J. Duff, G. Holmes, D. Furnas, R. Pattinson, Capt. W. Brough, and visiting Bro. J. Halliday, of 327 Wigton. The lodge was opened, and the minutes read and confirmed. Bro. W. Brough, a candidate for advancement, was tested as to his proficiency as an E.A., and being found worthy, was entrusted and retired. The lodge was opened in the second degree, when Bro. Pattinson, who claimed the exalted position of the third degree in Masonry, was also tested and found to be qualified for his claim; after being empowered he retired to be prepared, and was afterwards admitted and raised to the sublime degree of a Master Mason. Business was then resumed in the second degree, and Bro. Brough was duly advanced to a F.C. The lodge was again lowered to the first degree, when the questions for the second degree were passed round for the benefit of the candidates. A gentleman was proposed to be initiated at the next meeting. The lodge was then duly closed and all parted in harmony.

**SCARBOROUGH.**—*Denison Lodge, No. 1248.*—This lodge met on the 17th June, in the lodge rooms at the Grand Hotel, Scarborough. The following officers and brethren were present:—Bros. J. O. Surtees, W.M.; C. B. Brearcy, S.W.; G. H. Walshaw, J.W.; J. Donner, Sec.; J. E. Green, S.D.; H. W. Garnett, J.D.; H. C. Martin, P.M., J.G.; J. Verity, Tyler; J. Knight, J. S. Cook, V. Stewart, A. Fricour, J. Fisher, P.M., G. Taylor, T. Jarvis, N. H. Delemare, and J. Mason. Visitors, Bros. W. Reeve (237), H. Scott (236), and H. A. Williamson (P.M. 200). The lodge was opened at 7 p.m. The minutes were read and confirmed. Bros. G. Taylor and J. S. Cook passed an examination in the first degree and retired, and were re

admitted and passed to the second degree. The work was performed by the W.M., in his usual very impressive manner. Bros. V. Stewart and J. Mason passed an examination in the second degree and retired, and were re-admitted and raised to the sublime degree of Master Mason. Bro. H. A. Williamson, P.M., Old Globe Lodge, No. 200, took the greater part of the duties of this degree. He has justly earned for himself a very high reputation in Scarborough, for his correct, impressive, and excellent talent in this very sublime degree. The lodges in Scarborough feel justly proud of his high Masonic worth and talent. The lodge was now worked down to the first degree. An arrangement was made by the W.M. for an emergency meeting to settle the Bye-laws of the lodge, after which the W.M. announced that he had given his authority to pay the only bill standing against the lodge; for, although only a few months old, the lodge was now out of debt, and he hoped out of danger. This announcement was received with general satisfaction by all present. The lodge was closed with solemn prayer at 10 p.m.

## ORDERS OF CHIVALRY.

## KNIGHTS TEMPLAR.

**Provincial Grand Conclave of Lancashire.**—The annual meeting of the above Conclave of the Military Order of Masonic Knights Templar was held at Liverpool, on the 10th inst., in the beautiful new room, at the Adelphi Hotel. The Jacques de Molay Encampment was opened in due form by Sir Knt. Capt. Thomas Berry, the E.C. The P.G. officers entered in procession, and the V.E.P.G. Commander, Sir Knt. Albert Hudson Royds, having taken his place on the throne, proceeded to the transaction of the business of the province, assisted by the E.D.P.G. Commander, Sir Knt. Wright and officers. The officers for the ensuing year being invested, and the committee of general purposes appointed, the Knights adjourned to the banquet.

**PYTHAGOREAN LODGE OF INSTRUCTION, No. 79.**—The Fifteen Sections will be worked in the above lodge (held at Bro. C. Wall's, Prince of Orange Tavern, Greenwich-road), on Wednesday next, June 23rd, at half-past seven o'clock, Bro. J. A. Berger, J.W. No. 72, S.W. No. 795, presiding. This lodge meets every Wednesday throughout the year, the ceremony and sections of the first, second, and third degrees being respectively worked on the first, second, and third Wednesday in the month.

**NEW LODGE AT EGREMONT, CUMBERLAND.**—The lodge proposed, seconded, and unanimously carried at the last meeting of the Lewis Lodge, No. 872, held in College-street, Whitehaven, having received the sanction of the R.W.P.G.M., Lord Kenlis, has been granted by the M.W.G. Master. The lodge is to be called "The Kenlis" No. 1267. Bro. C. Morton, P.P.G.S.W., is to act as W.M.; Bro. Lawson, S.W.; Bro. Edward Chapman, J.W. It will be held at the Cat Inn, Egremont, and will shortly be opened by the R.W.P.G.M., Lord Kenlis.

At the Hanover-square Rooms, on Friday evening, the 11th inst., there was a very large assemblage of the elite of the day, including some of the most celebrated members of the literary profession, to hear Bro. John Crawford Wilson (who has lately been initiated in the Urban Lodge) give a series of recitals. Bro. Wilson's prolific pen has produced several well-known farces, poems, &c. The recitals included selections from "Rory O'More," "After Flodden," "Irish Attorney," &c., and were beautifully delivered, eliciting great applause. A poem of Bro. Wilson's own composition, entitled "Home," well merited the encomiums passed upon it by the audience, and it is to be hoped that it will be repeated.

**TOO MANY DEGREES.**—"We do not set ourselves up as the champion of the 'Rite of Memphis' and the 'Scottish Rite' or any other 'Rite,' or side degrees. We honestly believe there are getting to be far too many degrees in this country for any utility,—for the real good which Masonry is intended to accomplish. The great and important truths, the lessons and glorious precepts taught, almost at the thresholds of our institution, are often forgotten, in the desire to gain possession of the so-called higher degrees."—*Bro. Wm. C. Mungers, Kentucky.*

No encouragement should be given to any person who puts himself forward under colour of any of the antiquated cant of fashion, such as patriot, liberal, radical, conservative, orangeman, &c. On the plea of some of those titles whole masses of the people are used as instruments, tuned up to concert pitch, for monomaniacal declaimers, party advocates, and discordant orators to play upon. Such titles keep asunder the bonds of friendship which should exist between man and man, in religion, commerce, and conversation, and make a masquerade of human nature.—*Ellis.*

MASONIC MYSTERIES.

The following letter, which on the principle of *audi alteram partem* we print, appeared in the *Morning Advertiser* a few days ago:—

(To the Editor.)

"Sir,—It will be in the recollection of those who take an interest in Freemasonry that, on the occasion of the installation of the Grand Master of Nottingham, he said, 'It is my determination to go deeper into the mysteries of the Craft,' and in another part of the speech he said, 'There are many people now-a-days, I regret to state, who taunt us about being a secret society, and that being the case, that we may have evil secrets. It is, therefore, our bounden duty to show them by our outward actions that there never was a baser libel upon us. Our secrets are founded upon the purest principles of religion.'

"Now, sir, without meaning the slightest offence to the Craft, I beg leave to remark that it seems very strange that men professing to act on the true principles of religion, brotherly love, and universal benevolence, should think a system of secrecy necessary for the accomplishment of their laudable designs, because it is positively antagonistic to the spirit of benevolence to keep a secret from mankind the publication of which would diffuse any sort of good among our fellow-creatures.

"A true philanthropist making a discovery of anything for the good of the people, would not think of turning it to account by imparting the secret only to those who paid him a fee for permission to make a vow that they would not disclose it, but he would generously give it to the world for the world's benefit; and if the Masons' secret is good for anything they ought to do the same; if it is not, they should not take oaths on trivial matters, as religion strictly prohibits swearing except when oaths are required by legal authority; so that, in reality, in this respect, it is opposed to the principles of religion.

"If the Masons were to keep the whole of their proceedings secret, and not allow them to be published in the daily newspapers, they would perhaps be entitled to pass without observation; but when we see day after day, their banquets and their speeches set forth in the public Press, they become popular topics, and challenge criticism like other subjects in the newspapers; at least I suppose that Freemasonry is not screened from national controversy; if it is, it argues that there is but little reason to be advanced in support of it, for it cannot be denied that the day is gone by for mystic symbols and silly incantations, which, like the Cock-lane ghost and spirit-rapping, are only worth remembering for their glaring absurdity.

"But the Masons, judging from what we read, not only revel in 'mysteries,' but claim a sort of confederate monopoly in universal benevolence, although at the same time we know that in all cases they give a decided preference to a brother Mason, which is certainly a very one-sided sort of universal benevolence, because any one not a Mason, with a shilling to spare, meeting two poor hungry creatures, would give them sixpence a piece. A free and accepted Mason meeting two persons under similar circumstances, one of whom being of the craft and able to give the sign, would receive ninepence, and the other equally distressed, and may be the more deserving of the two, would only get threepence; and he would be bound to act thus, as a brother must have a preference.

"As I said before, if they kept their rules and regulations to themselves, the non-masonic portion of mankind would have no manner of right to animadvert on the proceeding; but as they are presented to the public in print, they can have no just cause to complain if those who object to secret associations as being at variance with the enlightened spirit of the age, deprecate a system of 'mysteries;' and when we read of the Almighty described as 'The Great Architect of the Universe,' we, as rational men, denounce the application of a mechanical title to the Deity, as if his works were produced by the line and rule of human labour. It is presumptuous.

"As long as men please to unite in societies for mutual benefit or amusement, which in no way interferes with the progress of reason and common sense of the nation, so long may they claim exemption from all interference; for example, 'The Foresters,' 'The Odd Fellows,' and many others, not forgetting a very numerous body known as 'The Society of Antediluvian Buffaloes;' and the members consider themselves buffaloes, and are addressed as such from the hour of their installation. The principal of the herd is styled 'Primo.' This is merely mentioned in order to show, as far as we know, no society, excepting the Masons, swear their members to secrecy, which, as before remarked, is contrary to religion, law, and right.

"These few observations are made solely with the view of eliciting facts which may remove all unfavourable impressions concerning the Craft; and I respectfully ask you, sir, as the editor of an impartial journal, to lace them within view of the public,

in order that, if right, their claims to consideration may be rationally discussed; if wrong, their fallacies dispassionately exposed.

"I am, Sir, yours, &c.,  
"GEORGE ELLIS."  
"June 9, 1869."

MEETING OF THE PROVINCIAL GRAND LODGE OF KENT.

The preparatory meeting of the Provincial Grand Lodge of Kent was held on Saturday afternoon, at the Albion Hotel, Ramsgate, on which occasion there was a large attendance of Freemasons from all parts of Kent, every district in the province being well represented. Lord Holmesdale, M.P., Provincial Grand Master of Kent, presided, and among those present were Bros. Dobson, Deputy Provincial Grand Master of Kent; Thorpe, Provincial Grand Treasurer; Wates, Provincial Grand Secretary; Warne, Provincial Grand Assistant Secretary; Patten, P.G.S.B., Secretary to the Freemasons' Girls' School; Snowden, P.P.J.G.W.; Twyman, P.G.S.B.; Snow, P.P.G.S.W.; Turtle (W.M. 184), Wyles (W.M. 1050), Boits, P.P.A.D.C.; Boys, P.D.G.P.M.; Cramp (W.M. 429), Burfield (W.M. 20), Palmer (W.M. 913), Mackney (W.M. 299), Sheer (W.M. 77), Fleming (W.M. 155), Boys (W.M. 127), Kite (W.M. 503), Newsom (W.M. 1223), Paget, P.M., P.G.O., Watson (1050), and numerous other brethren.

The Grand Secretary announced that the returns had been received from the whole of the lodges in Kent, the aggregate number of subscribing members in the province being 1350. The Grand Treasurer's accounts showed the available fund on the general account to be £377 13s. 6d., and on the charity account £280.

On the motion of Bro. Dobson it was resolved unanimously to present a donation of twenty guineas from each of the following lodges to the Freemasons' Boys' School—namely, Faversham, Gravesend, Erith, and Canterbury. The two lodges having the highest number of subscribing members—Ramsgate and Gravesend—received each twenty guineas to be presented in their names to the Freemasons' School for Girls. The sum of £50 was also voted to the Old Men's Asylum for decayed Freemasons, and £20 from the Grand Lodge Funds to the Zetland Commemoration Fund.

On the initiation of the Worshipful Master and Brethren of Lodge 184, it was unanimously decided to hold the Provincial Grand Meeting at Brompton, Chatham, on Wednesday, July 14th, the London, Chatham, and Dover Railway Company promising to convey Freemasons attending the meeting at single fares from any station on their line.

At the close of the formal business of the day the brethren present partook of a sumptuous banquet, under the presidency of the P.G.M., who was supported by most of the Present and Past Provincial Grand Officers, and the various Masters and Wardens of lodges.

METROPOLITAN MASONIC MEETINGS

For the Week ending June 26, 1869.

Monday, June 21.

- Lodge No. 720, "Pannure," Balham Hotel, Balham.
- " 901, "City of London," Guildhall Coffee-house.
- " 907, "Royal Albert," Freemasons' Hall.
- " 1201, "Eclectic," Freemasons' Hall.

Tuesday, June 22.

- Lodge No. 186, "Industry," Freemasons' Hall.
- " 259, "Prince of Wales," Willis's Rooms, King-street, St. James's.
- " 1158, "Southern Star," Montpelier Tav., Walworth.
- Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

Wednesday, June 23.

- Lodge of Benevolence, Freemasons' Hall, 7.
- Lodge No. 2, "Antiquity," Freemasons' Hall.
- " 31, "Mount Moriah," Freemasons' Hall.
- " 507, "St. Marks, Horns Tavern, Kennington.
- " 754, "High Cross," Railway Hotel, Tottenham.
- R.A. Chap. 13, "Union Waterloo," Freemasons' Hall, Wilham-street, Woolwich.
- " 820, "Lily," Greyhound Hdl., Richmond, Surrey.
- Pythagorean Lodge of Instruction, No. 79, Prince of Orange Tavern, Greenwich-road, at 8.

Thursday, June 24.

- General Committee, Girls' School, Freemasons' Hall, at 4.
- Lodge No. 60, "Peace and Harmony" London Tavern, Bishopsgate-street.
- " 65, "Prosperity," Guildhall Coffee House, Gresham street.
- " 766, "William Preston," Clarendon Hdl., Anerley.
- " 858, "South Middlesex," Beaufort House, North End, Fulham.

Friday, June 25.

[Nil.]

Saturday, June 26.

- Red + Conclave, No. 6, "Roman Eagle," Anderton's Hotel, Fleet-street.
- Domestic Chapter of Instruction, Horns Tavern, Kennington, at 8; Comp. Little, P.Z., Preceptor.

MASONRY AND POLITICS.

The enemies of the Masonic fraternity have ever tried to arouse popular prejudice against this time-honoured Institution, by raising the clamour of the political demagogue, that, as a social organization, we are dangerous to government. This charge is without foundation, as is evident from the past history and present position of Masons in relation to the respective governments under which they live, the world over. Masons have never been a revolutionary people, and Masonry as a social institution, is Conservative in its teachings and its practices. It takes no position in politics, and prohibits the introduction of political questions into its discussions. It has existed under every form of government known to history, and done its work for society peacefully, and successfully, under the administration of all the great political parties in Europe and America. It teaches obedience to the laws, submission to authority, and reverence for the usages of the past. It is therefore impossible for an institution that teaches the practice of such social and political virtues to favor political revolutions and social outbreaks, that would disturb the peace of society or sap the foundation of government. It is surprising how any rational or sane mind could credit for a moment, the base slander circulated by our enemies to awaken popular prejudice against us. Are not the husbands, brothers, fathers, sons, friends and neighbours of these individuals Masons? Do they not all testify that there is nothing in either the teaching or practice of Masonry at war with our republican institutions, or that will in any way endanger our civil, political, and religious liberties? We receive their testimony on all other subjects, nor can we constantly refuse to receive it when they positively affirm that such is the character of the Masonic Institution. Besides, would it not be a strange phenomenon that Methodists and Baptists, Presbyterians and Episcopalians, Quakers and Catholics, Lutherans and Universalists, Democrats and Whigs, though they are opposed to each other on nearly all other subjects, should league together as Masons to undermine our Republican institutions and subvert our government? No sane mind can believe this possible. It would be a social miracle. But if Masonry be opposed to our government, if its influence on society is calculated to endanger our liberties, how did it happen that all the signers of the Declaration of Independence and the framers of our Republican Constitution were Masons, but six? If Masonry be opposed to Republican Government, how shall we account for the fact that all the generals in the American army were Masons? These facts should for ever silence objections to Masonry. Really and truly, Masonry as a benevolent institution, has no political character, has no political purpose, and does not aim or try to exert any political influence. Her work is a higher and nobler work than that of the politician and statesman.—*The Square and Compass, U.S.A.*

THE TALLEST FREEMASON IN THE WORLD.—An emergency meeting of the Lodge Clyde, No. 408, was held within the Hall, 170, Buchanan-street, Glasgow, on Thursday, 10th inst. The lodge was opened by the R.W.M., John Buchanan, assisted by Bros. William Lindsay, S.W., George Ferguson, acting J.W., Robert Burns, Thomson Chaplain. Major Ole Andreas Hansen, of the United States army, a native of Norway, having passed the ballot, was initiated, and passed the degree of F.C.; and on the lodge being raised, he was raised to the sublime degree of M.M. The ceremony was very imposing and ably performed by Bro. Thomas M. Campbell, P.M., Proxy Master 489; Bro. James Wallace, P.M. 360, Proxy Master 410, acting Deacon. We believe Bro. Hansen is the tallest Freemason in the world, being nearly eight feet high, and thirty-three stone weight.

RAILWAYS.—No one can view with greater horror the desecration of the fine rustic scenery of our dear old England, than he whose hand has penned these pages. I pity, from my inmost soul, that man or woman who possesses no healthy love for our heather-clad hills, our rural dales, and our pleasant plains, studded with comfortable farmsteads and cosy cottages, with "green fields to the very back door;" I have sickened at the sight of once-pleasant watercourses, where the clear rivulet erst wimpled, and the troutlet disported, now polluted with the stinking refuse of printworks, dyehouses, and factories, and the waste of towns; and I have sighed for the time when our great "hives of industry" shall possess a smokeless atmosphere, and turn their sewerage to profitable account; but I must confess, I like to see the steam ascending from a railway train, as the swift locomotive glides onward, past village and grange; and I think our great poet, Wordsworth, was never much farther from the mark than when he wrote that well known sonnet denouncing the introduction of a railway into the Lake districts.—*The History of the Stockton and Darlington Railway*, by Bro. GEORGE MARKHAM TWEDDELL, F.S.A. Scot. and Newc., &c.

## Births, Marriages, and Deaths.

### BIRTH.

WALTERS.—On the 13th June, at 372, New Cross-road, Deptford, the wife of Bro. Frederick Walters of a daughter.

## Answers to Correspondents.

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

A. STEWARD.—We believe the Inauguration Jewels will be ready in July.

P.Z.—We are glad to be able to assure you that brethren serving as Stewards to any two of the Charities, and qualifying as Life Governors, will, in future, be entitled to wear the Charity Jewel. The Grand Master so decided at the last Grand Lodge, although, by some means or other, the reporters did not record his remark.

ALPHA.—The 43rd rule of the Royal Masonic Benevolent Institution reads thus:—"The accounts of receipts and disbursements of the Male Funds and of the Widows' Fund, shall be kept separate and distinct, and a general statement of the finances of the Institution shall be annually prepared; and, after having been duly audited, shall, together with a report of the proceedings of the Committee of Management, be presented to the Annual General Meeting in May, and to Grand Lodge in June following." It is, to our judgement, perfectly clear that the objection to the reception of the report, raised by Bro. Savage at the last Quarterly Communication, was wholly untenable as the rule (which has been sanctioned by Grand Lodge) expressly states that the report shall be presented to the Grand Lodge in June, and there is, consequently, no necessity whatever for its prior submission to the Board of Masters.

## NOTICE.

Owing to the rapidly-increasing circulation of *The Freemason*, its columns have now become valuable channels to all who Advertise. For terms and contracts, apply to

Bro. WOLPERT,  
3, BIRCHIN LANE, CORNHILL.

## The Freemason,

SATURDAY, JUNE 19, 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.

## THE LONDON MASONIC SEASON.

THE summer brings with it, for metropolitan brethren, a cessation from Masonic labors. Lodge after lodge closes, and, until October, as a rule, few meetings are held in London. Master and warden, fellow-craft and apprentice, alike lay aside the apron and don the tourist's suit, in quest of well-earned relaxation by the sea shore or on the breezy hill. At this period of comparative leisure let us take a brief review of the season which has just closed, and which has been an eventful one in many respects. Not only have we had to record the birth of several new lodges in the metropolis, but the prosperity of the Craft has been still further evinced by the immense sums contributed to the Masonic Charities at their annual festivals. We have also seen the completion of our magnificent Masonic temple in Great Queen-street, and witnessed its inauguration under circumstances eminently auspicious and gratifying. Our Grand Master has completed his quarter of a century's sway over the Craft, and has been re-installed as

the ruler of English Masonry amidst demonstrations of unabated esteem and affection.

Moreover, within the last few days, we have welcomed into the ranks of English Freemasonry the Prince of Wales, who, we trust, will emulate the royal Sussex in true and earnest devotion to the sublime principles of the Order, and prove himself the First Freemason, as well as the first gentleman in the empire. We have not lost through death any very prominent member of the Craft during the past Masonic season, nor have we had to lament over the extinction of lodges or the secession of brethren. In a word, the condition of Freemasonry in England at the present time is highly satisfactory, and the Order bids fair to increase both in strength and influence. Turning to Scotland, we find that under the vigorous rule of the Earl Dalhousie, Freemasonry maintains its high prestige in the land of the Gael, while our Irish brethren are progressing in spite of the unscrupulous opposition of Cardinal Cullen and his priesthood.

It is much to be desired, however, that the ties which bind the Craft together should be still more closely drawn, by the adoption of something like uniformity of working in the three kingdoms. We are aware that the establishment of an orthodox and recognized ritual for the Craft degrees will be a herculean task; and, doubtless, this feeling exercises a deterrent influence against making the attempt. But, surely, when the object to be attained is so great and so praiseworthy, qualified brethren willing to devote time and attention to the subject will come forward and lend their assistance. Now that the Masonic London season is over, there is more leisure for conference and discussion, and we hope yet to see the matter dealt with by the authorities of the several Grand Lodges of the United Kingdom.

It is a matter of congratulation that the importance of the Masonic Press is now becoming generally and thoroughly realized in England; our brethren in America, it is well known, have long appreciated its value, and we are proud to acknowledge that the support which has been extended by the Craft to our own Journal is a gigantic stride in the same direction.

To all our friends whose Masonic labours in the metropolis have now temporarily ceased—we earnestly wish the refreshment of renovated health and spirits, to engage again with renewed vigor in the work of beautifying and adorning the Masonic edifice.

## THE RED CROSS OF ROME AND CONSTANTINE.

THE annual report of the Executive Committee of the Imperial, Ecclesiastical, and Military Order of Knights of the Red Cross of Rome and Constantine, for 1868-9, contains a record of the proceedings of the General Grand Conclave of the Order on March 6th, 1868; a statement of the accounts from date of re-organization in May, 1865, to March, 1869, showing a balance in favour of the general fund of £79 6s. 8d., and in the Grand Almoner's, or charity fund, £11 11s. 1d. We also gather the following statistical information from its pages:—

The Grand Council consists of 12 members. The Grand Senate is also composed of 12 members. There are 20 local Inspectors General in the United Kingdom and foreign parts. The Knights of the Grand Cross are 9 in number. There are 15 officers of the Grand College of Viceroys, and 18 representatives of the 18 Con-

claves acting under the Grand Council. The K.H.S. are represented by the Patriarchal Council, which is composed of 18 members. In the appendix the form of petition for a charter is given, and two memorial pages are allotted to Sir Knts. Wm. Turner, and Dr. Vincent Westlake Bates, G. Senators, who died during the year.

Brethren who may desire to make themselves acquainted with the progress of this ancient chivalric order, will do well to obtain this Report, which is published by Bro. G. Kenning, 3 and 4, Little Britain.

We are much pleased to announce that Bro. W. Wither Bramston Beach, M.P., has been appointed Prov. Grand Master for Hampshire, in succession to the late Admiral of the Fleet, Sir Lucius Curtis, Bart., K.C.B., and we are sure that Bro. Beach's appointment will give the greatest possible satisfaction to the Hampshire lodges and brethren generally.

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

Philolaus, a native of Crotona, and the scholar of Pythagoras, first taught publicly the diurnal motion of the earth round its axis, and its annual motion round the sun.—ANCIENT YORK LECTURER.

Can the degree of Most Excellent Master be obtained in England?—The two other intermediate degrees, between M.M. and R.A., worked in America are given here, but I believe the M.E.M. is not.—X. P.

Nehemiah, a Jew, was cup-bearer to Artaxerxes Longimanus. He came to Jerusalem A.M. 3609, and having finished the temple, at the dedication thereof, the sacred fire, which had been hidden by Jeremiah, was found; as likewise, they say, the ark of the covenant, and the altar of incense. He returned a second time to Jerusalem about 3629.—SON OF SALATHIEL.

*The 1722 Constitutions and the High Grades.*—Bro. W. J. Hughan very kindly writes to me to say that Bro. Rd. Spencer has the "Old Constitutions" printed in 1722, and that he (Bro. Hughan) had seen them, and taken extracts from them, but that there is no mention of High Grades in them. I presume therefore that the allusions made have been to some low country reprint of the 1722 Constitutions. The learned Brother Dr. Leeson would confer a great obligation upon the Order, if he would set our minds at ease on this subject and the 1721 Warrant of James III., by giving full particulars. Bro. Hughan adds that this 1722 pamphlet is very similar to a 1728 one he is reprinting.—JOHN YARKER, Manchester.

*Red Cross of Constantine.*—I had hoped to have seen Bro. Lambert's reply to R.W.L. on the Red Cross and the Rite of Bro. Rosa. Following the usual authorities, it is considered that about 1728-9, the Chevalier Ramsay invented three degrees of Knights of St. Andrew (which he proposed to our G.A.). These were an innovation upon the rite of the Chapter of Arras, and also differed from the York rite, but if the account given by Bro. Dr. Oliver of his three degrees are reliable, they could not have originated the Royal Arch-Templar rite of York, the traditions of which they rather seem to follow. About 1754, Baron Hunde (a member of the High Grades of the Jesuit Chapter of Clermont), established his Templar rite of seven degrees, and from this in a very short time branched the rite of Clerks of Relaxed Observance, who being all members of the Church of Rome, added three more degrees, including the Red Cross, which we are informed is found also in the Swedish rite of twelve degrees.

*Queries.*—1. What is Oliver's authority for Ramsay's proposal, and was it really so far back as 1728-9, and did it contain a Templar Order? Oliver seems to imply that it did not.

2. Can any of the Jesuit Brothers (Knights of the Order of Constantine) or of the Romish rite of Clerks of Relaxed Observance, be shown to have had Romish authority for the revival of the Red Cross? Are any of the names known?

JOHN YARKER, Manchester.

GRAND LODGE OF CANADA.

We quote from the annual report for 1868, the following interesting account of a special meeting of the Grand Lodge of Dundee Centre Province of Quebec, on July 1st, 1868, when the foundation-stone of a new church was laid with Masonic honours by Bro. A. A. Stevenson, D.G.M. :—

The Grand Lodge was opened in due form.

The Acting Grand Secretary read the summons issued by command of the W.M. the Grand Master, calling this Especial Communication of Grand Lodge. The Acting Grand Director of Ceremonies was then instructed to form the procession in the order laid down in the Book of Constitution. On arriving at the site of the new building, the procession opened out, and the Grand Officers marched through to the spot where the stone was to be laid. The Acting G.M. and the other Grand Officers then ascended the platform, when the Acting G.M. spoke as follows :—

“Men, women, and children, assembled here to behold this ceremony, know all of you that we are lawful Masons, true to the laws of our country, and professing to fear God, who is the Great Architect of the Universe: to honor the Queen: to confer benefits upon our brethren: and to practice universal benevolence towards all mankind. We have amongst us, concealed from the eyes of all other men, secrets which may not be revealed, and which no man has discovered; but those secrets are lawful and honorable, and are placed in the custody of Masons, who alone have the keeping of them to the end of time. We admit into our Order only such as are reported to be good men and true: of a lawful age, good morals, and sound judgment. We meet upon a level, and are constantly instructed to square our conduct by the principles of morality and virtue. Men of every class and rank of life are enrolled as members of our ancient and honourable fraternity; even monarchs, the most powerful and enlightened, have in all ages been active promoters of our art, and have not thought it derogatory from their dignity to join our assemblies and participate in our mysteries. The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbaric force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the sacred repository of faithful breasts. Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths; and thus, through successive ages, are transmitted, pure and unimpaired, the excellent tenets of our institutions. Unless our Craft were good and our calling honourable, we should not have existed for so many centuries; nor should we see to-day, as in all time past, so many distinguished and illustrious brethren throughout the civilised world sanctioning our proceedings and contributing to our prosperity. Following the example of our illustrious predecessors, we have assembled at your request to lay the foundation stone of this church, in accordance with the rites of our fraternity. We pray God to prosper this undertaking, and enable those who have commenced the good work to carry it on to completion. May the Great Architect himself direct aright all who are connected with the erection of this building, which is to be consecrated to the worship of the Most High. May it prove a blessing to this community; and may many within its walls be brought from darkness into light, and made meet for that spiritual building—that house not made with hands, eternal in the Heavens. Amen.”

The Acting Grand Chaplain, Rev. Bro. Joshua Fraser, then invoked a blessing from the G.A.O.T.U. upon the undertaking.

After the ceremony of laying the foundation stone had been duly performed, the implements and plan of the building were handed over to the architect, whom the A. Grand Master appropriately addressed.

Coin was then placed upon the stone, for the benefit of the workmen, by the Acting Grand Treasurer, after which the Acting G.M. addressed the pastor of the congregation, as follows: Rev. Sir, Having completed our work according to the ancient usages of our fraternity, we congratulate you upon the commencement of this work; and as it has been so happily begun, may it be steadily continued, and carried on to a speedy and successful termination.

The procession being reformed, the brethren marched back to the old church, and were briefly addressed by the Acting Grand Master.

The business of the Especial Communication being finished, the Grand Lodge was closed in due form.

ANNUAL “PIC-NIC” OF LODGE OF UNITY, No. 613, SOUTHPORT.

On Wednesday, the 9th inst., the annual picnic of the members and friends of the above lodge took place, when about fifty ladies and gentlemen left Southport by the nine o'clock “express” for Knowsley, the seat of the Earl of Derby. For the greater comfort and convenience of the party, saloon carriages had been provided as far as Huyton, where a capacious omnibus was in waiting to convey them on to Knowsley Park. The morning was one of the brightest, and the spirits of the company were equally bright. Huyton is at all times a pretty neighbourhood, abounding in tasteful villa-residences and their invariably well-kept gardens, and on this day looked refreshingly picturesque, so that the drive from the station, passing by the town of Prescot, was richly enjoyed by the happy excursionists.

Their arrival had been anticipated at the park, and the servants most courteously explained the many attractions of the Hall and grounds. Such a combination of elegances with utility is rarely met with. The most cursory observation shews that the owner is a man of the noblest rank. Although nowhere is any attempt made at display, yet magnificence is beautifully surrounded with an air of comfort, making it evident his Lordship believes “Beauty unadorned” to be “adorned the most.”

The picture galleries and library attracted, perhaps, the most attention, some of the friends whose tastes more especially were of an artistic and literary turn, lingered, with very unsatisfied feelings, in these rooms, whose contents consist principally of masterpieces of the most eminent English and foreign painters. Perhaps the object of greatest interest, however, was the manuscript copy of his lordship's translation of Homer, beautifully written with his own hand. The gardens, conservatories, and vineries were much admired, the latter being so arranged that ripe grapes are obtained during eleven months of the year. The stables, wine and beer cellars were duly visited, and several of the party found enjoyment in tasting his lordship's renowned “old ales.” But in the midst of the rapturous enjoyments of our more ethereal nature, there will intrude feelings of a material character. A practically-minded member of the party calling out “Dinner!” had the most extraordinary effect in calling the most poetical to a sense of that animal gratification which is so marked a feature of English human nature. To the tent, where dinner had been spread, there was, accordingly, a “quick march,” and on arrival all “fell in” without word of command.

The presidency of the occasion was voted to the Mayor of Southport (Mr. S. Boothroyd), the vice-chair being occupied by Bro. G. B. Scholes, P.M. The company, with great alacrity, fell to with one accord to the disposal of the abundantly sumptuous provision made by Mr. and Mrs. Lloyd, of the King's Arms Hotel, Prescot, who are reputed to be adepts in catering for parties of this kind, and certainly maintained their reputation on this occasion. The after dinner toasts were discreetly limited, being, “Her Majesty The Queen,” “The Earl of Zetland, Grand Master of England, and all Freemasons,” and “Earl of Derby and the House of Stanley,” all of which were honoured with the utmost enthusiasm.

After a satisfactory refreshing of nature's wants, the company again perambulated the grounds until evening, when they returned by the same route as taken in the morning, arriving in Southport a little before nine o'clock, having enjoyed as much unalloyed pleasure as could well be pressed into one short day.

Much of the success of the trip was due to the admirable arrangements made by Bros. G. B. Scholes and R. Jeffries, the Stewards, and which were so efficiently carried out by Bros. Scholes and Wilkinson.

We are informed that the Crystal Palace Chapter, No. 742, held an emergency meeting on Thursday evening, at Anderton's Hotel, Fleet-street, for the purpose of considering the propriety of removing from the Crystal Palace to another place of meeting.

The Order of Knights Templar in the United States had a procession and other services in Philadelphia, on June 15th, to commemorate the fiftieth anniversary of the creation of one of the oldest commanderies in the country—St. John's Commandery, formed in this city in 1819. There are about 10,000 Knights Templar in the United States, a large proportion of whom took part in this celebration.

Original Correspondence.

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

THE CHAIR DEGREE AND THE STATUS OF THE LODGE OF GLASGOW ST. JOHN.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—At page 4 of THE FREEMASON for May 29th, Bro. “Ammi” says, “It would be hard to understand in some things what ‘Leo’ means.” Well, I admit it is one thing to read an article, but it is another matter to understand it; however, if Bro. “Ammi” really wishes to comprehend the inconsistency of many of our Masonic notions anent Solomon's Temple, &c., he may again peruse my remarks thereon at page 8 of THE FREEMASON for May 15th, and page 5 of May 29th. Thereafter, when he has time—if he takes any interest in its study—he should read up some standard and reliable work upon architecture, beginning with its origin in Egypt, spreading thence to Greece—which, however, was also influenced by Assyrian art—then to Rome; thereafter, rising up in our Gothic styles, and so on down to our own day; when he has done that, he will, I have no doubt, get his field of view enlarged, and also be able to “understand” and appreciate many Masonic points in which he, perhaps, at present sees little interest. The above remarks will also serve for Freemasons in general, whose real knowledge of Masonry—with some honourable exceptions—has hitherto been very small indeed. The advice I am giving to Bro. “Ammi”—and which, I trust, he will accept in the fraternal feeling it is given—will also serve for Bro. J. H. North, whose letter, at page 9 of THE FREEMASON for May 22nd, contains a lot of supposititious historical Masonic nonsense; and Dr. Mackey's work—the Lexicon I suppose—to which he refers, is, like many more past pseudo-Masonic histories, a dangerous book for any one to read who may not be able to distinguish when the author is wrong or when he happens to be right. Not to recapitulate what I have already said, I would refer to my article in THE FREEMASON of April 10th, page 6, also to the remarks of Bro. Hughan—who, as a Masonic scholar, is a credit to England—at page 13, May 1st. Until some real evidence is brought forward to the contrary, I suppose we may consider it settled that the Royal Arch is only about 130 years old, and that there is no proof of our Master Mason degree being older than about the beginning of last century.

The real “mother” of Freemasonry I have for some time considered was England, and, as we now have it said, Freemasonry was not in existence previous to the beginning of last century; however, the old operative lodge was chosen as the stem upon which to graft our modern Freemasonry, and thus the old operative Masonic lodge, and the new speculative Freemasonic lodge were so blended together, the one springing out of the other, that it would be a difficult matter to discover a proper point to disjoin them. Therefore, the Grand Lodge of Scotland acknowledges its relationship to the pre-existing operative Masonic lodges, and accords to them a right of precedence so far as they can show proof of antiquity; and this leads me to the question, raised by Bro. “Ammi,” of the antiquity of the Lodge of Glasgow St. John, which gave in its allegiance to the Grand Lodge of Scotland in 1850, and, on account of the proofs of its antiquity, which it then brought forward, received the position on the roll of “No. 3 bis.” Anent this, “Ammi” (May 29th, page 4) says, “At the time the Grand Lodge so decided regarding the St. John's Lodge, they were not aware that the status they had given them on the roll was based on a charter since declared to be a forgery.” I am happy to be able to ease Bro. “Ammi's” mind about that by quoting from the charter granted by the Grand Lodge to St. John's on May 6th, 1850, what proves that “Ammi” is wrong and does not really understand what he is writing about, and which also shews that the Grand Lodge was not so blind in 1850 as he would give out:—“Which petition having been maturely considered by said Grand Lodge, and evidence having been taken on the accuracy of the statements therein contained, and the said Grand Lodge being fully satisfied—without admitting the antiquity of a charter founded on by the petitioners, and alleged to have been granted to said Lodge of Glasgow by Malcolm III. (Caennore), King of Scots—that the said lodge is one of undoubted antiquity, and that it, more than two centuries ago, with the then other lodges of Scotland, granted a charter to Sir William St. Clair of Rosslyn,” &c. This 1850 charter of St. John's is signed by “Athole, Grand Master; Whyte Melville, Dep. Grand Master; John Kinloch, Substitute Grand Master; William Miller, Senior Grand Warden; J. Murray Belshes, Junior Grand Warden; Samuel Hay, Grand Treasurer; Wm. A. Laurie, Grand Secretary; and J. Linning Woodman, Clerk.”

From the above we learn two things;—Firstly, that the St. John's did not receive its “status” on account of the “charter since declared to be a forgery;” and,

secondly, the St. John's received its status because it "is one of *undoubted* antiquity," and that its representatives in 1628 signed the Rosslyn Charter. Such being the case, the circumstance of the pretended Malcolm Charter being now *proved* to be a forgery merely establishes the finding of the Grand Lodge in 1850. And here the question rises—to whom are we indebted for our knowledge of the proof of this unfortunate document being a forgery? To which, for the credit of the lodge, it must be stated that we are indebted to one of its own members (vide *Freemason's Magazine*, June 20th, 1868, page 490) who, being satisfied regarding its character, for the sake of Masonic honour, kicked it out; or as Bro. Capt. Spiers, M.P., the late P.G.M., expressed it, "showed it up." His (Bro. Spiers') opinion is recorded in the *North British Daily Mail*, of January 27th, 1869, as follows:—"Although we should have liked if our charter had been a genuine one, still, as it is an imposition it is a good thing that it should be showed up, and I shall hope that the St. John's Lodge will get on better without it." I respectfully beg to echo that last expression of our late lamented Brother, and I have no doubt that the St. John's Lodge will get on better without it; the only purpose it has hitherto served being, to hold a really ancient and honourable lodge up to ridicule.

Now for the question of the real "status" of the Lodge of Glasgow St. John, in comparison with that of the other old operative Scottish Masonic Lodges. We find that St. John's claims to be the descendant of the Building Fraternity which was employed in 1190 at the construction of Glasgow Cathedral, and which then received, through Bishop Jocelin, a charter of protection and encouragement from William the Lion, King of Scots. This Charter is genuine, being pronounced such by Professor Cosmo Innes, and is given in "Registrum Episcopatus Glasguensis" No. 76, page 66. An English translation is given in the *Freemason's Magazine* for July 25th 1868, page 69, and the Latin (extended) at page 9, for January 2nd 1869. Also at page 128, February 13th, 1869, there is a letter from Professor Innes to Bro. Buchan, P.S.W., No. 3 bis, which, *inter alia*, says:—"The charter standing in the old Register of the Bishopric of Glasgow would make faith in any court of law." He also says, "If, indeed, you could connect yourselves with the brotherhood (*fraternitas*) founded by Bishop Jocelin in your city, and which evidently had an existence and action under William the Lion, it would be a fine pedigree to put forth." From the above it is quite plain that a "Building Fraternity" was chartered at Glasgow in 1190; and to those who believe that our present Freemasonic Lodges are descended from the old operative Masonic Lodges, while these again were descended from the Building Fraternities of the 12th and 13th centuries, I say—show me, if you can, any substantial or documentary evidence of the existence of a "Building Fraternity" anywhere in Scotland previous to this date, A.D. 1190!

As for "lodges," then, I know of none anywhere—unless indeed Bro. "Uniformity" (see *THE FREEMASON* May 29th page 4,) or Bro. "Unitas" (June 12th, page 7), can give us a little information upon that rather curious idea of "our English brethren" receiving "the light we gave them, emanating from Kilwinning centuries ago"! (?) Ha! Ha! Ha! what a conceit!—Oh dear, it is indeed high time the Masonic Schoolmaster was abroad; however

A little nonsense now and then  
Is relished by the wisest men,

and many a quiet laugh I have had over the earnest and solemn manner in which Bro. Lawrie (pages 46 and 47 of his 1859 history) deals with the Kilwinning and York legends. See him—Tubal Cain himself might have taken a pattern from him—how sturdily he attacks, and pounding into powder, scatters to the winds "the improbable stories about St. Alban, Athelstane, and Edwin;" then, Scotland for ever, hurrah; he rallies "those authentic documents" (?) and "other collateral arguments" (?) and, with them propping up the Scottish Kilwinning notion, boldly challenges all and sundry to dissipate that grand Kilwinning dream! But, remember the warning:—

A Lawrie, a Lawrie, has gained the day!  
Thy sword and lance, let them rest  
Till twice five summers have passed away,  
Then—meet the Knight of the West!

As to this Kilwinning Legend, which Bro. Laurie has been so unfortunate as to credit and assist in propagating, and which says a body of foreign Masons settled in Kilwinning in 1140 and, forming a lodge there, built Kilwinning Abbey, the ruins of which may still be seen; that is both untrue and utterly inconsistent with real Scottish or Masonic history, or architecture; *inter alia*, the style of the really old ruins proving this, the older portions being built in the 13th century, not about the middle of the 12th. And as to the notion of the supposed 12th century Kilwinning Masons sending, or being able to send the light to their benighted English brethren, that is a mere dream—both untrue and absurd. Anything more opposed to the real and relative history of the Architecture, or "Masonry," of the two countries could hardly be imagined, for we know that long

previous to this pseudo 1140 date of the Kilwinning pretensions, there were many Romanesque cathedrals, monasteries, &c., erected in England; and about 1145 we find the English Craftsmen growing out of the pure Romanesque into the transition style. Therefore, I hold that our Scottish 12th century stone-workers came from England. I say so because the English were able to send them, and because the Scots required them; the Scots, then, were more needful to borrow than able to give. As Professor Innes says, Scotland then was just recovering from "an age of anarchy." And, again, when so many of the English nobles came to Scotland in the 12th century, and, being warmly welcomed by the king, settled there, it stands to reason that so soon as there was an opening for them, English Craftsmen would follow. Further, I consider that this 1190 Glasgow "Fraternity" came from England, possibly direct from Furness; and also that at that date there was no extant fraternity of stone-workers at Kilwinning; but, on the contrary, the Kilwinning Masons were simply a branch from the "Fraternity" which came to build a new stone Cathedral at Glasgow upon the old wooden one having been then burned down. I consider the architecture of Glasgow Cathedral and Kilwinning Abbey goes to prove this.

I should observe here that the first Glasgow Cathedral was founded about A.D. 1123, perhaps a little earlier, and dedicated in 1136; before either Melrose, Kelso, or Holyrood. In fact, Glasgow was founded before David was king, and the others were after that event. And as to St. Kentigern, or St. Mungo, who founded the Sec of Glasgow in the 6th century, by the 12th, Mr. Joseph Robertson says, "The ancient cemetery, with its tall cross of stone and its girdle of old trees, seems to have been nearly all of St. Kentigern (his relics excepted) that remained at Glasgow when Bishop John laid the foundations of his Cathedral. It was begun before 1124."

Some interesting remarks anent this will be found in the *Gentleman's Magazine* for February 1869, and also in *Freemason's Magazine*, June 20th (68, p. 492). Also in *The Builder* of May 29th, 1869, there are some very interesting remarks by Mr. Parker. Old Kilwinning Abbey seems to have been a very fine example of the pointed Gothic.

The Kilwinning legend has possibly arisen from some German masons settling in Kilwinning in the 15th or 16th century, who bringing with them a strong infusion of German *bonnie*, have given rise to the wonderful pretensions of the Kilwinning Lodge. England derive its knowledge of Masonry from Kilwinning! As well say the sea derives its existence from the waters that flow back to it. In the 12th and 13th centuries, England, I should say, was the Mother of Scottish operative Masonry, just as in the 18th century she was of speculative Freemasonry.

From its position, the old Lodge of Edinburgh must be very old, its extant minutes alone going back to 1598; but in the records of Edinburgh, if they were properly looked up, there ought to be mention of it long before. For several reasons the Lodge of Edinburgh "Mary's Chapel" may claim to be at the head of the roll, and the Lodge of Glasgow, at the least, next it; their oldest extant minute is dated in 1613, but if they were going into the matter thoroughly, the Glasgow St. John's might be able to show evidence of antiquity second to no extant lodge in the kingdom. For centuries previous to A.D. 1850, the Glasgow St. John's Lodge was connected with the Incorporation of Masons, the Deacon of the Incorporation, I understand, being always the Master of the lodge. The incorporation minutes are still extant from A.D. 1600. The Glasgow Masons seem to have been the most conservative in Scotland. They received a confirmatory charter, or Seal of Cause, from the magistrates and council in 1551, and another in 1657. The coopers were disjoined from them in 1569, and the wrights in 1600. A statute of William and Mary, 1695, speaks of "the hail ancient rights," &c., "of the coupars of Glasgow."

The "Mother Kilwinning's" existing minutes begin at 1642, and even allowing these seventeenth century Masons to be the descendants of the builders of Kilwinning Abbey, that only carries them back to the thirteenth century; whereas, we have the Glasgow Fraternity chartered in the twelfth. "Fraternitatem quam ad ejus constructionem Jocelinus constituit" (i.e.—the fraternity, which to its construction Jocelin has appointed; or, more plainly—the fraternity which Jocelin has employed to construct the cathedral); "devote recipimus, et regie concessionis munimine usque ad ipsius ecclesie perfectionem confirmamus," &c.

Altogether, with "more light," the St. John's ideas seem to be rising, while those of Kilwinning are getting rather into the shade. The history of our mediæval Masons must be taken along with that of the rise and progress of Gothic architecture, with which the St. John's ideas—throwing aside the Malcolm writ—coincide, while those of Kilwinning, being false, do not agree.

Previous to 1677 there seems only to have been one "Kilwinning" Lodge, viz., the Lodge of Kilwinning at Kilwinning; but there were many "St. John's" lodges, such as Glasgow, Melrose, Aberdeen, &c.

Speaking of the Aberdeen St. John's (which by some misplacement is put so far down the Roll as No. 34), it is a very old lodge, having extant minutes from 1677, while "the masownys of the luge" are mentioned in the Aberdeen Burgh Records, entry June 27th, 1483. This lodge claims to have initiated King James V., who began to reign 1513. There is also a tradition in it that the Perth and Stirling Lodges were founded by members of the Aberdeen Lodge; also, the Masons at Aberdeen were first known as the "St. John's Fraternity."

In reference to the pretended "Ordinance" anent Mother Kilwinning, said to have been written by "William Schaw, Master of Wark," in 1599, of which a copy is given in the *Freemason's Magazine* for April 18th 1863, and in which the "Lodge of Glasgow" is alluded to, I have to observe that the said "Ordinance" is possibly a forgery; but if the Kilwinning brethren will get, as they ought, the opinion of Professor Cosmo Innes upon it, I am quite willing to believe whatever he says. The said "Ordinance" if it be genuine, is certainly useful to the Kilwinning Lodge, but is of little or no value, under the circumstances, to the Edinburgh Lodge, and at the most it only contains Schaw's opinion, or ruling; and from his name (he being perhaps a German) he might quite possibly unduly favour the Kilwinning pretensions; besides, it only gives us the Kilwinning side of the question, and quite possibly when "his maieste" came back to "toun" and the Glasgow Masons had got their say in the matter, Schaw's opinion or ruling might have been set aside. I know of no evidence whatever that goes to prove that the Masons of Kilwinning ever did or could exercise authority over the Glasgow Masons.

It must be remembered that the Abbey of Kilwinning was included in the diocese of Glasgow, and that a charter was granted, A.D. 1175, erecting Glasgow into a Bishop's-burg, so I can hardly fancy the Bishop of Glasgow allowing Masons from Kilwinning—the seat of one of his underlings—to come and interfere with his burgesses.

But I must now conclude, and so much for the "status" of the Lodge of Glasgow St. John. If there be any other Scottish Lodge that thinks it can show a better, we shall be happy to examine and duly acknowledge its just and lawful claims.

I am, yours fraternally,  
LEO.

#### ROYAL ARCH MASONRY.

(To the Editor of the *Freemason*.)

DEAR SIR AND BROTHER,—Your correspondent, Bro. Hollander, is mistaken in supposing that I have narrated the legend of Enoch and the nine arches in order to substantiate the origin of Freemasonry. The recital of a tradition does not necessarily imply belief in its truth. It is not expected that Bro. Hollander will find Masonic traditions in any biblical commentary now extant, and his knowledge of the third degree will enable him to corroborate this fact. He will, however, discover ample references to the antediluvian, or arkite theories of Masonry, in the works of Oliver and other writers, and brethren in possession of the old Ark Mariner's degree are also familiar with the substance of the narrative. Bro. Webb in his "Masonic Monitor," published under the sanction of the Grand Chapter of Rhode Island, has recorded the history of a similar degree, which he calls the "Royal Arch of Enoch." It is also well known that the "Order of Noachites" ascribe the origin of Masonry to the builders of the Tower of Babel, and state that the first lodge was held "in a pleasant plain of Babylon, called Shinar, on the banks of the River Tigris." An American degree, called the "Select Master," likewise commemorates the nine arches of Enoch, and I believe the tradition of the patriarch's two pillars is to be found in almost every work on Freemasonry. I may add, however, that I have given the story almost *verbatim* from a manuscript in my possession.

Yours fraternally,  
THE SON OF SALATHIEL.

(To the Editor of the *Freemason*.)

DEAR SIR AND BROTHER,—On reading over the history of Royal Arch Masonry by a "Son of Salathiel" in your issue of June 5th, I observed a statement which I find quite contrary in another publication.

Your writer says that the pillar of white marble was destroyed by the deluge, and the brass pillar as designed withstood the waters. Now, in a very excellent little manual of "Scarlet Masonry," edited by Bro. Wm. Redfern Kelly, R.A., H.K.T., the very opposite is stated as having taken place, viz.—that the pillar of brass was destroyed, and the marble pillar saved by the Divine mercy.

Now, as one who seeks for the "signet of truth" in all things Masonic, I would be very glad to know which of these two statements is the correct one. Hoping to see more news in future from Ireland in your excellent journal,

Believe me, yours fraternally,  
A. McAULEY, R.A.  
Ballymena, Antrim, June 14th, 1869.

ANOTHER FENIAN OUTRAGE:

A Tale of the times.

(Reprinted from the South Durham & Cleveland Mercury.)

By Bro. EMRA HOLMES, 31°, ETC., ETC.,

Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.; and  
SUB-EDITOR "UNIVERSAL MASONIC CALENDAR."

CHAPTER III.—CONTINUED.

"MR. FORESTER AGAIN."

"Oh, I don't know. I think he's one of those unfortunate fellows who are more sinned against than sinning. Give a dog a bad name, you know the adage—it's musty enough. Well but, you must admit, Frank, that when fellows get into the papers in this way, things look serious," and Madge handed to his friend that day's copy of the *Marion Gazette*, and pointed to a paragraph which began with the words heading this chapter:—

"MR. FORESTER AGAIN.—Marion County Police Court.—Petty Sessions.—Friday.—(Before Sir Eustace de la Wray, Bart., Chairman; T. Hogarth, T. W. Waldron, and E. Exminth, Esqrs.)—Assault: Marmaduke Forester, clerk in the Marion and County Bank, a young gentleman of good connections, who has before figured in our police reports, was charged by Thos. Cooke, landlord of the Vulture Hotel, with an assault, on the 26th of March. The evidence was somewhat contradictory as to the exact nature of the assault, but it appeared that complainant ordered defendant out of the hotel, as he said he was taking up too much of the time of the people in the house, and preventing them doing their work. He also said something disparaging of defendant with regard to his attentions to a certain lady of the house. Defendant thereupon seized complainant, who is a big powerful man, by the collar, and, after a desperate struggle, knocked him down. There was no evidence to show that defendant was the worse for liquor at the time.—Defendant, who was represented by Mr. Frank Ashburn, admitted the assault, but said it was committed under great provocation.—The Chairman remarked that no doubt great provocation had been given, but people had no right to take the law in their own hands; and, considering the position of defendant, the Bench had determined to make an example of him.—Fined £5 and costs, or one month's imprisonment."

"That little inuendo about the girl; what a shame to put that in! Yes it is a shame; all I can say is, 'An enemy hath done this.' The fact is it was all about Miss Robertson, Mayduke's friend. It appears that Cooke got an inkling of Forester's intentions towards her (indeed I believe the fellow has told people openly that he meant to marry her);—and, fearing he to lose her services, which I am told are invaluable, for she's a clever girl, and manages his accounts wonderfully, he thought to fasten a quarrel on Forester, who you know is good-nature itself, and so hoped to disgust him with the house and make him leave it. He's rather a bully is Cooke, and flattered himself he could soon cow our friend (no pun intended), but the result showed that Forester, who has some good stuff at bottom, was more than a match for him. However, I am told Miss Robertson is leaving to-morrow, and lots of fellows are going to see her off by train by way of showing their sympathy—one friend among the number, no doubt."

"Well, it's a bad business any way. What right has the fellow to make himself so confoundedly notorious?"

"There's the rub. I say, old fellow, give us a bit of your tobacco; I know you've got some good cavendish. These cigars are awfully bad."

"Help yourself, Madge, you'll find my tobacco-cutter in the corner there, just on the right of the bookcase."

"Thanks—all right."

The two friends sat smoking for some minutes, looking abstractedly into the fire.

Madge broke the silence. "Well, say what you will—a man who calls himself a gentleman has no right to go courting barmaids, even if he does intend to do the proper thing—"

"Matter of opinion, my dear fellow; I knew a man once who got spooney on an actress, and was going to marry her—only she jilted him."

Madge winces as he remembers a certain episode in his history, and comes to the conclusion that he had better change the subject.

"By the way," Frank says, "I beg your pardon for not asking before, how is Mrs. Raymond?"

"Oh! she's very well, thanks—she went away yesterday to see some friends in the country, but she'll be back to-night by the last train; and, now I think of it, I had about forgotten what I came specially to see you about to-night. Will you dine with us to-morrow? it's my wife's birthday. You can go to your high church service at St. Matthew's, you know, and then up afterwards: we don't dine till two."

"Thanks: very glad."

"Good night, then, I must toddle. I suppose it will be about train time," and so saying, Mr. Madge Raymond let himself out at the door, after exchanging a pleasant word with the landlady, whom he met in the passage.

About the middle of April, Frank received a

letter from his cousin, Sir Eustace de la Wray, which ran thus:—

Worsley Hall, 16th April, 1866.

My Dear Frank,—Lady Worsley desires me to say that she will be glad to see you to dinner to-morrow, at six. We are alone. I want to talk to you about the Irish business. My agent writes me from Killarney that there is a rumour of a Fenian outbreak there, and he has been evicting a lot of the tenants who are suspects. I don't want any injustice to be done to my people, and I think I shall have to ask you to go over and put matters straight, if you can. At any rate, come up to dinner. Remember, six sharp.—Your affectionate cousin,  
EUSTACE DE LA WRAY.

Sir Eustace de la Wray had only recently come into the baronetage and property of £6,000 a-year, which he inherited from a distant kinsman. He had formerly been in the Guards, but gave up the army when he married Miss de Verdon. He was a singularly handsome man, admirably proportioned, with regular features, a yellow-brown beard and moustache (which he wore very long). Standing six feet two in his stocking feet, he was as princely a looking man as you could wish to see—wonderfully fascinating manners, many accomplishments, the very personation of good nature, Sir Eustace was *par excellence* the popular man of his day.

Lady de la Wray was a woman of perfect breeding, and possessed of fascinations which had struck many a one besides her husband. As, however, she will not figure much in this little story, it would be irrelevant to do more than introduce the reader. Of course Frank went to Worsley, which was only six miles from Marion. After dinner, having settled the Irish business (the firm being the Baronet's local agents), the conversation turned on the case of assault which had been before the magistrates, and Frank detailed the circumstances of the case.

"Isn't this Mr. Forester a tall thin young fellow, a sort of animated lamp-post?" the Baronet asks.

"Yes, that's the man, with sandy beard and whiskers," replied Frank.

"He had no beard when I saw him, which was yesterday. I had driven into Marion, and happened to stop just opposite Brown the barber's shop, in the High-street, when this fellow came out. He had a moustache, which he had got stuck out with bandle, à la Empereur de France, and he wore an imperial. I should not have known him again, but the policeman Forbes, to whom I was giving some instructions, told me that he had just found out that that was the gentleman who had been before the magistrates for the assault on Mr. Cooke, the landlord of the Vulture."

"Ah," said Frank, drily, "The Greek Tau or Nile Cross"

"What do you mean?"

"Oh, only a joke of ours."

"By the way, Frank, have you heard anything of this?" and Sir Eustace handed to Frank a copy of the last week's *Marion Gazette*, in which occurred the following:—

FENIANISM IN MARTON.—We have reason to believe that the Fenians are in strong force in Marion. Certain circumstances have recently come to our notice which lead us to warn the public. So long ago as the 17th March last, St. Patrick's Day, a body of men were seen to enter about midnight, the old mill in the Draycot-road, formerly in the possession of Mr. West. Considerable noise was heard at intervals for about an hour or more, lights were observed about the place, and at about half-past one or two o'clock several men emerged, each of whom was armed with defensive weapons; our informant believes they were swords, and one or two of the number wore green sashes (the well known badge of the Fenians). One of the parties has since been identified, and we regret to learn that he and his intimates are supposed to be members of respectable society. We have only to add that the parties are watched, and we warn them that any breach of the peace, no matter how trifling, will be promptly put down. A woman was seen walking up and down the main streets yesterday afternoon, singing Fenian songs, copies of which were bought up rapidly by the bystanders. Let the Volunteers be prepared, and the Armoury watched!

As Frank finished reading, he burst out into a hearty fit of laughter, which seemed to strike Sir Eustace with astonishment.

"What the deuce is it all about?" he asked.

Frank briefly described young Forester's introduction into Masonry; and the Baronet, who was a Freemason, joined heartily in the laugh as the various questions put to the candidate, and the ceremonies gone through, were detailed for his amusement.

"And you mean to tell me that the young fellow went through it all?"

"He did, indeed."

"And believed in it?"

"Took it all for gospel."

"How did you manage the phantom business?"

"Oh, easily enough. We got a lot of masks, rubbed the eyes with phosphorus, fastened these on sticks, and each fellow held one over his head, which was covered with a sheet. The effect in the gloom was fine, I can tell you."

"How about the flames?"

"Oh, we covered his head and face with a worsted night-cap, and Spark who had got a tin of powdered resin, threw it into the air, and some one held a

piece of lighted paper, which sent it into a blaze as it fell. The thing is harmless enough."

"Well, Frank," the Baronet said, as he wished him good night; "I shall be really obliged to you for going to Ireland for me at a moment's notice. You'll start to-morrow."

"I will start by the first train in the morning. Good night, Sir Eustace."

CHAPTER IV.

THE LOVERS.—"ANOTHER FENIAN OUTRAGE."

Barton-le-Bar is a small watering-place on the East coast of England, situated about three miles to the southward of the town of Hartsea. It is a pleasant little village in summer, but very bleak and exposed in the winter months. The Barton Station, on the N.E. Railway, lies away from the village about a mile, and the road between it and the little watering-place is dignified with the name of "The Lovers' Walk." It is the 4th of May, and a lovely evening. A bright spring day it has been, full of cheerfulness and pleasant sunshine. The new moon is shining over head, her slender crescent being hid awhile by swiftly flying clouds that hurry on their journey towards the sea. The sun has sunk beneath the horizon, leaving behind him crimson bars of glory to mark where he has set. The angry flush which grows upon the sky casts its bright glow upon a pair of lovers wandering down the lane arm in arm.

Fair is she as the dreams young poets weave,  
Bright eyes and dainty lips and tresses curly,  
In outward loveliness a child of Eve,  
But cold as nymph of Lurley.

That description of the Maid of Cologne, from Hood's sad poem, very well describes the woman; but, as for the outward presentment of the man, it is enough to say that he was tall and very thin—not bad-looking, but yet wanting something to make him handsome. There was a womanly irresolution about the mouth,—a certain pallor about the face, which seemed to speak of feeble health or dissipation, an awkwardness of gait which took from the appearance of the man. Yet was there nothing vicious in the face; and, as he bent down over the pretty girl who was walking by his side, and seemed to be pleading with her, an expression of kindly earnestness came into the great blue eye, which made you think there was some goodness in the countenance after all. As the reader will probably have conjectured, the young pair are none other than Marmaduke Forester and Miss Maggie Robertson. It has been hinted that Miss Robertson left the Vulture immediately after the fracas related in the last chapter, and she was now staying with her aunt, who kept a lodging-house at Barton-le-Bar. Young Forester had had a row at the bank with the manager, who was an ill-conditioned fellow, and afterwards went mad, and, as a consequence of his insubordination, was called upon to resign his situation. He was now going to visit his relations in the South of Ireland, but had determined, as his uncle had thoughtfully remitted the £100 a few days previous, to see pretty Maggie Robertson before he started. Of course she was pleased at this attention, and, though he had as yet made no declaration, she knew in her heart of hearts it would not be far to seek. That she was prepared to accept him, there can be no doubt; nor can the reader blame her for so doing. She had been brought up in a hard school: Her father, who had been in a superior station in life, had come to an early grave through his intemperate habits, and had left his widow and two daughters utterly unprovided for. Mrs. Robertson, poor creature, eked out a miserable livelihood by teaching the pianoforte in a second-rate town in the West of England. Maggie had taken the place of a barmaid, partly because she would be paid much higher than if she went out as a governess, and so would be better able to keep her younger sister at school, and partly because she was quite ignorant of the position and temptations incident to such a situation. At first, she had laughed at poor Forester, who was the butt of the young fellows who frequented the bar (a very favourite place of meeting every day at noon), just as the rest laughed; but her woman's instinct soon discovered that, under that queer exterior, that eccentric manner, there was a depth which no one dreamed of except herself. She saw that he was an affectionate, warm-hearted ne'er-do-well, and she thought it no unworthy task to try and recall our hero to his better self. That she succeeded in touching his too-susceptible heart, there can be no doubt; and, knowing that, one cannot blame her for hoping, by an honourable marriage, to remove herself from her trials (to her they were not temptations) of hotel life. And on that bright spring evening, as she walked with him down to the train, he unburthened himself to her; told her how he had left the bank, and how everyone seemed turning against him; and then suddenly blurted out, in impassioned words which grew more eloquent as he went on and waxed in earnestness, all of his love for her.

(To be continued.)

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