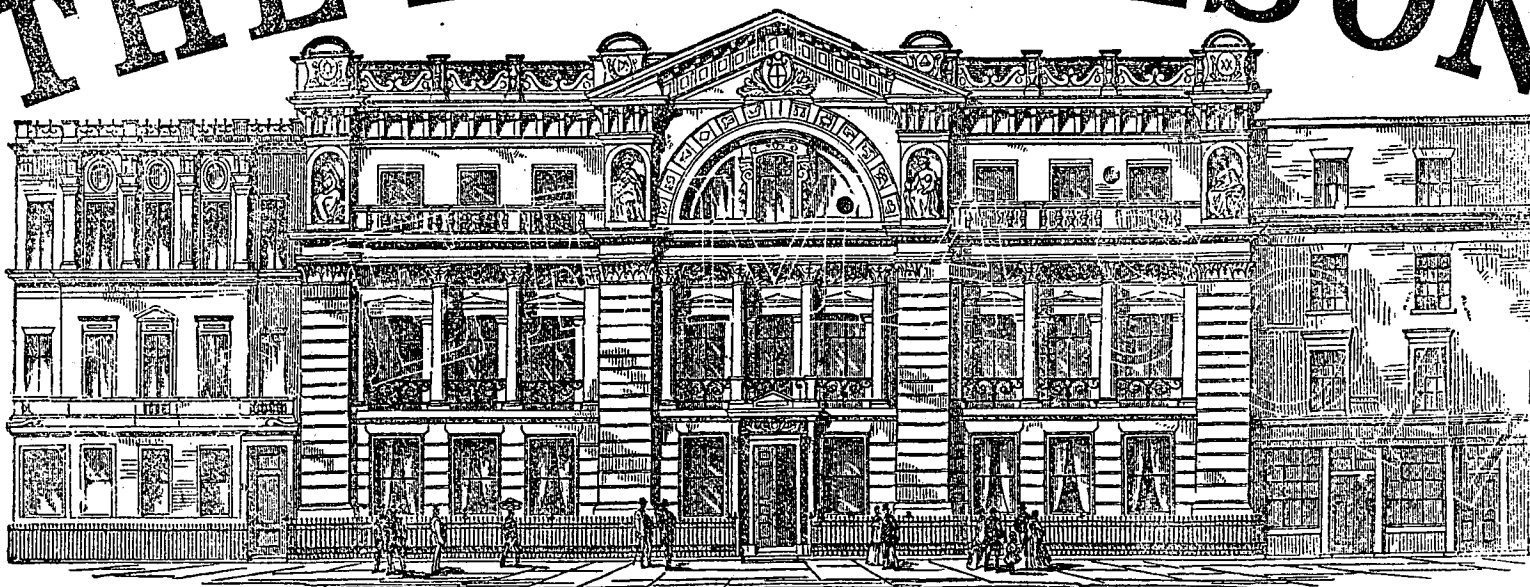


THE FREEMASON



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NOW READY, PRICE 4/6,

VOL. I. OF

The Freemason,

NEATLY BOUND, EXTRA CLOTH, WITH GILT EMBLEMATICAL LETTERING.

3 & 4, LITTLE BRITAIN, LONDON,
AND ALL BOOKSELLERS.

ROYAL ARCH MASONRY.

By the SON OF SALATHIEL.

(Continued.)

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The perfections of God are the pillars which support the universe. Mercy illumines justice, and beauty decorates strength. The Sephiroth canals, which are twenty-two (f) in number, convey their influences throughout the whole circumference of creation, harmonising all the orders of being, and regulating all the operations of nature. These canals never ascend, for, as the source of the terrestrial rivers is in the lofty and inaccessible mountains, so does the celestial stream of the Sephiroth spring out of the remote and inexhaustible fountain of the God-head. The romantic imaginations of the rabbis have

(f) According to the number of letters in the Hebrew alphabet.

conceived no less than fifty gates, which are so many degrees of wisdom, and so many avenues to the attainment of sublime and mysterious truths. It is incumbent on men that they study the mysteries before they can receive the influx of divine light. But the progress through these gates of the candidate for celestial wisdom is exceedingly slow. Moses is recorded to have passed through the forty-ninth, and Joshua, his successor, to have reached the forty-eighth, but neither Moses himself, nor even Solomon, who in wisdom surpassed all mankind, could ever open the fiftieth gate, which leads immediately into the presence of the *En Soph*,—the *Infinite and Omnipotent God*, whom no mortal ever yet beheld, nor could fully comprehend.

We should not have dwelt so long on these particulars but for the very striking resemblance which subsists between this relation and the account given in ancient authors concerning the rites of initiation into the Mithraic and Eleusinian mysteries, the *Θυσια φωτα*,—or divine lights displayed in them, during the splendid exhibition to the view of the initiated, at the conclusion of the mystic ceremony and the intellectual ladder and sidereal gates mentioned by Celsus.

It is perhaps necessary to observe that the word gate, which is a part of Asiatic palaces by far the most conspicuous and magnificent, and upon the adorning of which immense sums are often expended, is an expression that, throughout the East, is figuratively used for the mansion itself. Indeed, it seems to be thus denominated with singular propriety, since, as those who are acquainted with the manners and customs of the Eastern nations well know, it is under those gates that conversations are holden, that hospitality to the passing traveller is dispensed, and the most important transactions in commerce frequently carried on, and which, from many passages in Holy Writ appears to have been a custom existing from the earliest periods. With respect to the ladder, the Jews were no strangers to that symbol, as appears from the vision which the patriarch Jacob beheld in his journey from Padan Aram in the land of Mesopotamia, of a mighty ladder set upon the earth, the top of which reached up to heaven, and on which the angelic beings ascended and descended, and at the sight of which he exclaimed, "Surely this is none other than the house of God, and this is the gate of heaven." (g) Here, then, is a most ancient patriarchal notion plainly taken up and propagated afterwards in the Gentile world, but flourishing among the Jews before their sojourning in Egypt. Indeed, it is remarkable that the farther we advance in the comparison of the sciences prevailing amongst the most ancient Hebrews and those flourishing during the earliest periods among the other nations of the East, we shall discover additional

(g) Isaiah xxxviii. 10; Matt. xvi. 18; Matt. vii. 13.

and more powerful arguments in support of the hypothesis that all the sciences and theology of the ancient world originally came, not from Egypt, but from Chaldea; and, in particular, that astronomy, the noblest of them, was carried in that part of Asia to a high point of improvement before it began to be cultivated in Egypt. In the Book of Job many passages occur which may serve to confirm our opinion upon this subject.

As we penetrate deeper into the mystery of the Hebrew Sephiroth we find circumstances open which evince it to have been at once a physical and theological symbol, and it appears indubitable that the primitive idea altogether originated in astronomical speculations. It is necessary then to observe that these fifty gates of wisdom are distinguished by the Hebrew mystagogues into five chief ones, each of which comprehends ten. The three former of these greater gates include the knowledge of the first principles of things, and, in passing through them, the soul is busied in discussing the nature of the first matter of the gloomy chaos—of the immense void, and of the elements—the animal, the mineral, and vegetable creation—insects, reptiles, fishes, birds, and quadrupeds, and, finally, of the creation of man—of his faculties, senses, and various other particulars of a deep metaphysical kind. But it is the fourth gate which, in a singular manner, claims our attention, for, through that gate, we are immediately introduced into the starry world and all the wonders of astronomy, as far as then known, are exhibited to our view. There we find one of the names of the seven planets, and one of the seven angels who direct their course allotted to each of the inferior Sephiroth, and upon this the conjecture is founded that the whole might originally be an astronomical symbol, the oldest, doubtless, in the post-diluvian world, and possibly tintured with the wisdom of the ante-diluvians. Hence, probably, the seven gates erected in the caverns of Mithra; hence the Brahmin Char Asherum, or four degrees of Hindoo probation; hence, the excruciating trials, still more severe than those of India, through which the aspirant in the Persian mysteries was compelled to toil; hence were derived the Zoroastrian wisdom and Chaldaic Theurgy (h), as well as their magic and other dark arts of divination, which spread from thence to Egypt, to Greece, and from those countries throughout the whole world. The conjecture of the Sephiroth being of astronomical origin is not a little strengthened by their very name of celestial brightnesses, as if we should say the Sapphires of the sky, and by the Hebrew title prefixed to the fourth gate of wisdom, in the Cabala *Hebraeorum*, of which the translation is *mundus sphaerarum*. In this table the three superior Sephiroth are denominated, the first,

(h) A species of magic in old times, which was employed in the worship of angels, for their assistance to effect wonderful things.—*Johnson's Dictionary*.

Cælum Empyreum, the second, Primum Mobile, the third, Firmamentum, that is, the three heavens, while to the seven inferior, according to the order of their enumeration, are assigned the names of the seven planets, or the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Mars.

Consonant to the ancient idea, mentioned before, of the stars being animated intelligences, the Hebrews appointed to these seven planets, as they did to all the stars, presiding angels, whose names are, Raphael, Haniel, Michael, Gabriel, Zaphkiel, Zadkiel, Gamaliel, and these, probably, are the same with the seven ministering angels that, in the Revelations, are said to stand before the throne of God (2). This circumstance alone, if duly considered, exhibits the most direct corroborative testimony of the inferior point of view in which the Jews regarded the seven last Sephiroth.

(i) Rev. i. 4—And from the seven spirits which are before His throne.

AN ESSAY

Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry. By Bro. B. A. CRAMER, at Eichenbarleben, Member of the Lodge at Aschersleben.

[CROWNED PRIZE ESSAY.]

MOTTO.—The Masonic forms are only of value in so far as every Mason infuses into them moral and spiritual good, and according to how he turns them to profit.

It requires no further proof that the practice of the Royal Art is at present in decay. The judgment of the most respected Masons; the experience of every individually-criticising observing Brother; finally, the ignoring of the lodges by the majority of the educated public, sufficiently confirm this. Hence, every Brother, who in his truthfulness and good faith in the service of Masonic ideas, is not unmindful of his vow, must needs consider it his sacred duty to remove this degrading state of stagnation, by paving the way to sound progress, such as would be most suitable to the idea of Masonry, and at the same time most satisfying to the just claims of the present times.

We are all agreed that it is the vocation of Freemasonry to foster a fellow-feeling amongst mankind. The noblest product, however—the most beautiful display—of such feeling is the moral character in which liberty has become the essence of mind—and life a work of science. Hence Masonry is for awakening and strengthening moral power, not only in individuals, but in just appreciation of the dependency of the individual upon the whole—likewise in larger spheres, so that life may grow more and more into a cosmos, and thus become a beautiful and regulated whole. Such is the set idea of Masonry, and the permanent one to be realised in and through Masonry.

At the beginning of the last century, when in troubled times Speculative Masonry arose out of the Assemblies of Operative Masons, the Royal Art dwelt in the most intimate circle of Brotherhood. The cement that kept together the old Fraternity was brotherly love, help and sincerity. It crumbled together, as soon as heterogeneous elements were received into Masonry. In the course of time, the Brotherhood took to the follies of alchemy, mysticism, Templarism, &c., until at length the French Revolution, with its consecutive wars, partly curtailed those worthless excrescences, partly made an end of them altogether. Meanwhile there had sprung up in Germany, a silent spirit of intellectual labour, which above all things, preached *self-knowledge*, calculated the better to comprehend the vocation of man, and to regulate life accordingly, and which was the first to bring home to man that it was only with the assistance of his fellow-men that he could really unfold himself according to his true nature, and that, when left to himself, he would not be able to rise to his proper level. Thus arose the possibility of a purer conception of Freemasonry, and to us the *Erzyorot* of that philosophical epoch was left the lofty task of realising that ideal and of freeing it from all disfiguring buffooneries.

But we only understood to dream of such an ideal, until at last the contrast of the shallowness of the state of our lodges with the genius of the times startles us. Our present state of civilization, which lays bare in all its hideousness so much of that which separates and makes men enemies, imperatively demands for the intervention of a healing and reconciling element. Those who have and who enjoy the goods of life, are for ever separated from those who have not, and who by hard toil earn only the bare necessities. Selfishness triumphs everywhere, and thereign of morality appears continually losing ground. With the insufficient means of the State against this constantly growing evil, a regulated private activity must be productive of blessing; that is a hearty labour of men closely connected, who strive to attain that harmony of education and that moral perfection which renders them willing and capable to undertake the duties of life on behalf of the whole.

In a word, if Freemasonry was ever fully justified to exist, or ever necessary, it is undoubtedly so at the present time. Now, if with respect to those duties, we look at the actual state of our lodges, we find it to be a highly unsatisfactory one; a state that can be summed up in these few words, that the highest is aimed at, and the least realized, and that the forms, which are to be but a means, are taken for the object. The labours in the lodges are badly visited, some Brethren keep always aloof from entirely un-Masonic motives, others seldom attend, or only at the Banquet. The ritual ceremonies, often not executed with the proper precision, cause tediousness; the interpretation of the symbols is pedantic and forced; our edifying and instructive discourses are often laden with mere verbiage, which leave the mind and heart empty. The banquets are those of Lucullus. The conversational tone in the lodge is an affected brotherly one, with kisses and embraces. The slightest criticism of a Brother, however, causes, the most sensitive and lasting disharmonies; and out of the lodge, the brethren are not wont to consider themselves as such. Finally, as to the dispensation of charity, it is true, there are here and there, some benevolent institutions, and by means of collections in the lodges some casual cases of momentary distress are relieved, but no Brother can but admit that this mode of giving arms at random is only the poorest form in which Masonic benevolence can show itself to the profane.

Now, what benefit does the individual Brother derive from our institution, and the world from the Brotherhood? And if none, why this expenditure of time and money; why ribbons, distinctions and formalities? Why speeches and banquets? There is no doubt that many of our lodges are nothing but substitutes for clubs, and their condemnation on the part of the public is but just, for the Order in its present state has lost every claim to civilizing influence, notwithstanding the assertion of some individual members to the contrary.

But the idea lives imperishably, and its aspirations remain unimpaired. It was therefore necessary that the sensibly growing number of brethren, who wish to see our Masonic forms filled with moral treasures, and these treasures to be made productive even beyond the Masonic walls, should have thought to pave the way to progress on Masonic ground. This can be brought about on the one hand through liberal constitutions of Grand Lodges, whereby the individual development of each subordinate lodge would be stimulated and advanced; and, on the other hand, by a true Masonic activity. Both are only different means to attain the same object, and if the reservedness hitherto kept by the Grand Lodges forces us towards the latter path, then will a successful progress on this path be a much higher gain for Masonic liberty. Now the question is, how can such activity be brought about and kept lasting? We consider it meritorious on the part of the Association of German Freemasons, to have offered a Prize to the best Essay on this subject, because should this question not be satisfactorily solved by a single individual, yet from the views of several, there must undoubtedly result some practical solution of the question. However, the St. John's Day's Essay for the coming better state of things was already commenced by our Brethren Henne and Von Seichow, and while, after having giving a sketch of the situation, we set ourselves to the solution of the Prize Essay, we readily admit that the propositions to be made by us, may be said to be identical with those made by the above-mentioned Brethren, with the difference only, that we have endeavoured to establish a more intimate connection with existing circumstances, taking as much as possible into account the present materials, and by not endeavouring to obtain anything impracticable, and particularly nothing belonging to or that ought to belong to the competency of Grand Lodges. Now, if we were to be called upon to explain in a few lines our plan, we would say: "We start from the premises that there are everywhere true Freemasons, with whom as leading Brethren, the work of reforming the subordinate lodges should emanate."

The lodges are, as hitherto, to remain "Schools of Wisdom" closed against the outer world. However, as the conduct of most of the Brethren in open lodge, can only be passive, we would establish in connection with each lodge, a voluntary association of Brethren, a sort of vestibule to the temple, or whatsoever you may be pleased to term it, where Masonic knowledge may be gained, where differences among the Brethren may be settled, and where the valuable existing powers of the individual brethren may be developed to the advantage of the Order. Through this association there would be created another organization amongst educated Non-Masons, who, led and kept together by the Brethren, would have for their task the stimulating of all men to participate in the good works of freeing the lower classes from want and misery.

In these propositions there would be nothing contradictory to the idea of Freemasonry; on the contrary, by strengthening a brotherly feeling among Masons, we bring the royal law of love home to the people. We would then satisfy those who consider a direct influence of the lodges upon the profane world as entirely improper, and likewise those who wish the

Brethren to enter on a path of wise activity, where, by the touchstone of actions, they would exhibit their Masonic sentiments.

(To be continued.)

MASONIC EXHORTATIONS.

FROM THE GERMAN.

I. Duty towards God and Religion.

Thy first homage thou owest to the Deity. Adore the Being of all beings, of which thy heart is full; which, however, thy confined intellects can neither conceive nor describe.

Look down with pity upon the deplorable madness of those that turn their eyes from the light, and wander about in the darkness of accidental events.

Deeply sensible of the parental benefactions of thy God, and with a heart full of gratitude, reject, with contempt, those shallow inferences, that prove nothing but how much human reason degrades itself when it wanders from its original source.

Oft elevate thy heart above sublunary things, and cast thy eye with ardour towards those higher spheres which are thy inheritance.

Offer up in sacrifice to the Most High thy will and thy wishes, strive to deserve his animating influence, and obey the commands he has prescribed for thy terrestrial career.

Let it be thy only happiness to please thy God; let it be thy incessant endeavour, the excitement to all thy actions, to effect an eternal union with him.

The sacred code is the foundation of all thy duties: if thou didst not believe in it, thou would cease to be a Freemason.

Let every action be distinguished by an enlightened and active piety, without bigotry or enthusiasm.

Religion does not consist of speculative truths; exert thyself in fulfilling all those moral duties it prescribes, and then only thou shalt be happy; thy contemporaries will bless thee, and with serenity thou mayst appear before the throne of the Eternal.

Particularly thou shouldst be penetrated by the feeling of benevolence and brotherly love, the fundamental pillar of this holy religion.

Pity him in error, without hating or persecuting him. Leave the judgment to God, but—"do thou love - and tolerate."

Masons! Children of the same God! ye who are already brethren through the universal faith, bind closer the ties of brotherly love, and banish for ever all prejudices that might disturb our brotherly union.

FREEMASONRY.—The Masonic fraternity is a powerful and influential, as well as wealthy and benevolent organisation. It is so in all countries, and is especially so in this city, as its large membership of distinguished citizens, its abounding charities and the magnificent Temple it is now erecting all attest. The traditions of the Order trace it back to remote antiquity. Some of these legends are thought by "outside" critics to be rather imaginative than real, having no substantial "foundations" to rest upon. But the explorations now going on in the Holy Land, and especially those about Jerusalem, are bringing forward evidences of the antiquity of the Order that rest on the deep "foundations" of the Temples of the Holy City itself. Captain Anderson and Lieutenant Warren, two officers of the British Royal Engineers, have recently brought to light the deeply buried foundation-stones of the old Jewish Temples, and on nearly every one of them have discovered the "Craft" marks of the Masons. This is not only on record now, but was affirmed to us personally in a recent interview by Captain Anderson himself, who indulges in no fancy or imagination in the matter, as he is not a Mason, and has therefore no such "Craft" prejudice as would lead an over-zealous Mason to magnify the antiquity of the Order at the expense of historical truth. But whether the origin of the Order be more or less ancient, it is an important and highly honorable organization, whose primary object is one that is sufficient to commend it to the best consideration of our people. It is their highest object to promote fraternity, good-will, kind fellowship and the broadest charity among all men. It is to their just credit that through their organization "all mankind are kin." Their recognition of human fraternity is perfect wherever the membership of the Order is found all around the globe. No Mason can be a "stranger" (in the desolate sense of that term), anywhere in the world, if there be a "Lodge" within his reach; for no distinctions of country are known when the assistance, the encouragement, or the benevolence of the organization is appealed to. It is sufficient to know that the applicant is a "brother" and in distress. Even under the most trying circumstances the feeling of fraternity and the offices of good fellowship are kept alive. It is well known that during the recent rebellion, when a portion of the Southern States were separated from the rest of the country by a wall of fire, the Masons kept up a constant interchange of such kindly and fraternal acts as were not inconsistent with their higher duties as citizens.—*Philadelphia Public Ledger.*

MR. GLADSTONE ON THE "OLYMPIAN RELIGION."

In his new work "Juvenus Mundi," Mr. Gladstone thus summarizes the Olympian system in its results:—

"The history of the race of Adam before the Advent, is the history of a long and varied, but incessant preparation for the Advent. It is commonly perceived that Greece contributed a language and an intellectual discipline, Rome a political organization, to the apparatus which was put in readiness to assist the propagation of the Gospel; and that each of these in its kind, was the most perfect that the world had produced.

"I have endeavoured elsewhere to show with some fulness, which was the plan of Greece in the providential order of the world; and likewise, what was the relation of Homer to the Greeks, and to their part of the Divine plan, as compared with the relation of the sacred Scriptures to the chosen people of God. I cannot now enter on that field at large; yet neither can I part without a word for the subject of the Olympian religion. In the works of Homer this design is projected with such extraordinary grandeur, that the representation of it, altogether apart from the general merits of the poems, deserves to be considered as one of the topmost achievements of the human mind. Yet its character, as it was the first and best set forth in its entirety from the brain of the finisher and maker, is not more wonderful than its subsequent influence and duration in actual life. For during 12 or 14 hundred years it was the religion of the most thoughtful, the most fruitful, and most energetic portions of the human family. It yielded to Christianity alone, and to the Church it yielded with reluctance, summoning up strength in its extreme old age, and only giving way after an intellectual as well as a civil battle, obstinately fought, and lasting for generations. For the greater part of a century after the fall of Constantinople, in the chief centres of a Christian civilization in many respects degenerated, and an ecclesiastical power too little faithful to its trust, Greek letters and Greek thought once again asserted their strength over the most cultivated minds of Italy in a manner which testified to the force and to the magic charm with which they were imperishably endowed. Even within what may be called our own time the Olympian religion has exercised a fascination altogether extraordinary over the mind of Goethe, who must be regarded as standing in the very first rank of the great minds of the latest centuries. The Olympian religion, however, owes perhaps as large a share of its triumphs to its depraved accommodations as to its excellencies.

"Yet an instrument so durable, potent, and elastic, must have had a purpose to serve. Let us consider for a moment what it may have been. We have seen how closely, and in how many ways it bound humanity and deity together. As regarded matter of duty and virtue, not to speak of that higher form of virtue which is called holiness, this union was effected mainly by lowering the Divine element. But as regarded all other functions of our nature outside the domains of life to God-ward, all those functions which are summed up in what St. Paul calls the flesh and the mind, the psychic and the bodily life, the tendency of this system was to exalt the human element by proposing a model of beauty, strength, and wisdom, in all their combinations, so elevated that the effort to attain them required a continual upward strain. It made divinity attainable; and thus it effectually directed the thought and aim of man 'along the line of limitless desires.' A scheme of religion, though failing grossly in the government of the passions and in upholding the standard of moral duties, tending powerfully to produce a lofty self-respect, and a large, free and varied conception of humanity. It incorporated itself in schemes of notable discipline for mind and body, indeed of a life-long education; and these habits of mind and action had their marked results (to omit many other greatnesses) in a philosophy, literature, and art which remain to this day unrivalled and unsurpassed.

"The sacred fire, indeed, that was to touch the mind and heart of man from above, was in preparation elsewhere. Within the shelter of the hills that stand above Jerusalem the great Archetype of the spiritual excellence and purification of man was to be produced and matured. But a body, as it were, was to be made ready for this angelic soul. And as, when some splendid edifice is to be reared, its diversified materials are brought from this quarter and from that, according as nature and man favour their production, so did the wisdom of God, with slow but ever sure device, cause to ripen amongst the several races best adapted for the work, the several component parts of the noble fabric of a Christian manhood and a Christian constitution. 'The Kings of Tharsis and of the isles shall give presents, the Kings of Arabia and Saba shall bring gifts.' Every worker was, with or without his knowledge and his will, to contribute to the work. And among them an appropriate part was thus assigned both to the Greek people and to what I have termed the Olympian religion."

HOSPITALARIA;

or

A SYNOPSIS OF THE HISTORY OF THE ORDER OF

Knights Hospitallers.

(Continued.)

The most illustrious leaders of this mighty host were Godfrey Count of Bouillon, an accomplished knight, lineally descended from Charlemagne, who had already won a proud name in battle; his brothers Eustace and Baldwin; their cousin, Baldwin du Bourg; Hugh Count of Vermandois, brother to Philip King of France; Robert Duke of Normandy, brother of William Rufus King of England; Raymond Count of St. Giles and Toulouse; Robert Count of Flanders; Stephen Count of Blois; Bohemond Prince of Tarentum; Guelpho Duke of Bavaria, &c., &c.

The storm of Christian steel rolled onward. Nice, one of the chief cities of the Turkish kingdom of Roum, first fell. The conquest of most of the towns of Anatolia followed. The precipices of Mount Taurus surmounted, the warriors of the Cross, after many hundred miles of toilsome and perilous marching, descended into Syria. Tarsus opened its gates before them, and the same keys unlocked those of Antioch, and Edessa, Tripoli, Sidon, Tyre, Casarea, and Jaffa. JERUSALEM, the object of their pious zeal, now rose before them. When the vanguard beheld the hallowed City from afar, they raised a shout, which, rolling backward on the line of march, was echoed by the whole host. The more devout manifested their rapture by kneeling down in the dust, and shedding tears of joy. With bared feet they approached the sacred walls; a siege, bloody and resolute, of many days' duration ensued; till on the 15th of July, 1099, the Standard of the Cross waved in triumph on the walls of Jerusalem, after the Holy City had been for four hundred and sixty years under the Mohammedan yoke.

When the work of death was over, the Crusaders laid aside their blood-stained arms, and, barefooted and uncovered, repaired in solemn procession to the Redeemer's tomb. Their religious duties discharged, they next proceeded to regulate the government of the conquered territory, when by universal suffrage Godfrey of Bouillon was elected King of Palestine, as the worthiest champion of the Cross.

One of the first acts of Godfrey, who was signally devout, was to found several new churches; and he also made it his duty personally to inspect the House of the Hospitallers of Saint John which he found crowded with wounded soldiers, who loudly extolled the humane attentions that had been bestowed on them. Several illustrious crusaders were so deeply affected by the example of the Hospitallers, that, in the pious fervour of their souls, they abandoned the idea of returning to their native land, and voluntarily devoted themselves to the same charitable duties. Among those who took the habit of the fraternity were Raymond du Puis, and Dudon de Comps, gentlemen of Dauphiny, Gastus of Berdiz, and Canon de Montaign, of Auvergne. To contribute to the endowment of the Hospital of Saint John, Godfrey bestowed on it the Lordship of Montboire, in Brabant, and all its dependencies. His example was followed by the principal chiefs of the Crusades, and in a short time the Hospitallers had the revenues of a great number of rich manors, both in Europe and Asia, at their command.

Hitherto the Hospital of Saint John had been merely a secular establishment; but Peter Gerard the rector—a pious and benevolent Frenchman, who had long devoted himself to the service of the pilgrims, and whom the Moslems themselves revered for his indiscriminate benefactions—to whom the administration of these munificent benefactions was intrusted, impressed with the sanctity of the office which had devolved on him, suggested that the brothers should become a religious fraternity (1099). The devout counsel was obeyed. Subsequently the institution was recognised and confirmed in all its endowments by Pope Paschal the Second, as Head of the Christian church. The same pontiff also excepted the possessions of the Hospital from the payment of tithes, and conferred on the brethren the special privilege of electing their Superior, independent of all ecclesiastical or secular interposition.

The return of the Crusaders to Europe with their tale of triumph, gave a new stimulus to that ardent zeal which had filled Christendom with martial clamour. Supplemental crusaders poured from the west. Multitudes of pilgrims, filled with religious transport, abandoned their homes, and bent their way towards the country in which Christian valour had achieved such marvels. These wanderers, in many instances, reached the Holy City way-worn and penniless, and the pious charity of the Hospitallers found constant employment in mitigating their condition. These pilgrims, on their return, obtained for the benevolent brethren of Saint John the gratitude of Christendom, and there was soon scarcely a province within its confines in which the House of the Baptist did not enjoy manorial rights. The rapid enrichment of the Hospital exalted the piety of the Rector, and he erected a superb church to the Patron Saint of the

Order; and also extensive buildings for the accommodation of the brotherhood and the pilgrims, to whose service they had devoted themselves. Gerard also, ultimately, extended the sphere of his labours, and founded subordinate Hospitals in the principal maritime provinces of the west, which became the first Commanderies of the Order. Such were the Houses of St. Giles in Provence, Tarento in Apulia, Messina in Sicily, and latterly Seville in Andalusia; all of which were endowed with abundant privileges from the successive occupants of the papal chair.

Godfrey, the lord of the conquered city, after having extended his rule over the greater part of Palestine, was cut off by disease in the midst of his triumphs (1100), having been a king barely a year. He was succeeded by Baldwin Count of Edessa, his younger brother, who during the course of a warlike and tumultuous reign of eighteen years recovered all the maritime strong-holds, from the borders of Egypt to the Gulf of Scanderoon. He died in 1118.

Baldwin du Bourg, his cousin, succeeded to the throne of Jerusalem, and to a reign of warlike vicissitudes. About the period of its commencement, the venerable and pious Gerard, father of the Hospital of Saint John, terminated his illustrious career; when the Hospitallers immediately elected Raymond du Puis to succeed him as their chief (1118). Gerard was a man of peace, and the only obligations which he imposed on the fraternity were charity and humility; but Du Puis had been bred in courts and camps, and the simple robe of the Hospitaller could not repress the proud beating of a heart which had long throbbed responsive to the breath of the battle-trumpet and the clang of arms. He formed the chivalrous project of combining the duties of the monk with those of the soldier, by giving a martial constitution to the establishment—one which bound the brotherhood to defend the holy places, and urge a perpetual crusade against the enemies of Christ. A generous anxiety to mitigate the calamities of the pilgrim, to give him security in his journeyings, and peace in his possessions, impelled the first Grand-Master of the Hospitallers to encourage his brethren to resume the lance and the buckler, and become once more the terror of the Moslem hosts.

Raymond du Puis, though a man of illustrious birth, owed his elevation to the mastership of Saint John's Hospital solely to his moral pre-eminence; and at his call—a call which many of his brave compeers had often heard in the shock of battle—the Hospitallers eagerly grasped the arms and braced on the mail, which in a moment of devout zeal they had flung away. Without abandoning their original engagements to cherish the sick and unfortunate, they solemnly took upon themselves a new obligation—to be at all times prepared to leap into their war-saddles, and encounter the infidels at the point of the lance. A large sum from the funds of the Order was declared disposable for the hire of mercenary troops. The Hospitallers were thus enabled, not only to give powerful succour to the Latin kings, but in several instances to prop, and preserve from total ruin, the tottering throne which the sword of Godfrey had won.

Raymond du Puis organised, in 1118 his warrior-brethren into three classes, differing in rank, profession, and office; viz. nobility, clergy, and sergeants. The knights, or first class, consisted of men of patrician ancestry and high military rank, who were appointed to bear arms and fill the dignities of the Order. The clergy, or second class, performed the offices of religion, both in church and camp, and ministered in the Hospital to the sick and destitute. The third class, the sergeants or half-knights, served either in the field or in the infirmary, as was required of them; and, in after times, they contributed greatly to enhance the glory and power of the Order. No candidate could be received into the first class unless he was of noble extraction, or had performed some meritorious action entitling him to admission; but it was not required of the priests, or of the serving-brothers, to produce proofs of noble descent. The latter, however, enjoyed many honourable privileges in common with the knights, and a certain number of Commanderies were especially reserved for them.

The Constitution and Rule of the Order of Saint John, as established by Du Puis, was confirmed by Pope Boniface. Blending the grave and rigorous obligations of the monk with the stirring and perilous duties of the soldier, the Order was eminently consonant with the superstitious and warlike spirit of the age; and the youthful chivalry of Europe emulated each other in anxiety to be enrolled under the WHITE Cross banner of Saint John. In a little time the Order was crowded with valiant knights from every country of Christendom, and the influx led to its division, in 1118, into eight languages, or nations; viz. 1st Provence, 2nd Auvergne, 3rd France, 4th Italy, 5th Arragon, 6th England, comprising Scotland, Wales, and Ireland, 7th Germany, and 8th Castile, which included Portugal and Leon.

King Baldwin du Bourg accepted with gratitude the services of Du Puis and his knightly companions; and in an engagement against the Turcomans and Saracens, in 1119, the Hospitallers gained their first laurels.

(To be continued.)

Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

* **HAVANT.**—*Carnarvon Lodge, No. 804.*—The installation of the Worshipful Master for the ensuing year of the above lodge, took place on Tuesday week at the Black Dog inn. There was a good attendance of the brethren, and after the transaction of the ordinary business the W.M.-elect (Bro. H. T. Bettsworth, of Horndean,) was presented for installation to the retiring W.M. (Bro. F. G. Brad) ear, who performed the whole of the impressive ceremony with much ability. At the conclusion the W.M. appointed and invested his officers as follows:—Bros. F. G. Bradbear, I.P.M.; A. Reynolds, S.W.; M. Wenham, J.W.; J. Weeks, P.M., Treas.; H. M. Green, Secretary; J. N. Hillman, P.M., D.C. E. Good, S.D.; G. J. Brine, J.D.; A. Mitchell, I.G.; A. King and J. Clay, Stewards. On the motion of Bro. G. A. Gale, P.M., seconded by Bro. Forbes, P.M., it was resolved to present a vote of thanks and a past secretary's jewel to Bro. Hilman, P.M., in recognition of the valuable services he has rendered the lodge as secretary for some years. It should be mentioned that the whole of the Past Masters of the above lodge were present on this occasion, besides the W.M.'s and several P.M.'s of neighbouring lodges. After the lodge was closed about 30 of the brethren sat down to an excellent banquet, at which the W.M. presided.

CORNWALL.—*Carew Lodge, No. 1136.*—The regular meeting of the above lodge was held on Monday, July 19th. The lodge was opened in ancient and solemn form by Bro. J. Ryder, W.M., supported by all the officers. The minutes of the last regular meeting were read and confirmed. Bros. Corum and Welch, being candidates for the F.C. degree, were examined and duly passed. Messrs. D. Hicks and G. Buckthought were then balloted for and being accepted were duly admitted into the ancient mysteries of Freemasonry, in a most impressive manner, by Bro. J. Ryder. The brethren then adjourned and spent a happy hour together. Several visiting brethren were present.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

Kemys Tynte Encampment.—The members of this highly-esteemed Encampment met at their field of encampment at the Masonic Hall, Woolwich, on Friday, the 16th inst., under the command (in the absence of the E.C.) of Sir Knight Joseph Taylor, P.E.C., who, with the very efficient assistance of the various officers, in a most able manner installed Comp. Herbert Edmunds, of the Royal Union Chapter, as a Knight Companion of this Royal, Exalted, Religious, and Military Order.

PROVINCIAL GRAND ENCAMPMENT OF KENT.

The county of Kent boasts of having one of the best Provincial Grand Encampments in England and Wales, the annual meeting of which was held at the Masonic Hall, Woolwich, on Friday, the 16th instant.

The Prov. Grand Commander, Sir Knight Colonel Clerk, R.A., opened the Prov. Grand Encampment in ample form.

There were present—Dep. P.G. Comr. Sir Knt. W. Smith, C.E.; Sir Knt. P. Laird, P.G. Chancellor; Sir Knight G. W. Taylor, P.G. Treasurer; Sir Knt. Joseph Taylor, 1st P.G. Captain; J. W. Figg, 2nd P.G. Capt.; Sir Knt. Capt. W. P. Dadson, and other knights, with Sir Knt. Joseph Forrester as P.G. Expert; Sir Knt. T. W. Boord, P.G. Capt. of Lines; Sir Knt. Geo. Kenning, &c.

The minutes of the last Prov. Grand Encampment having been read and confirmed, the Prov. GRAND CHANCELLOR read the report of the Committee of Management, which was adopted. He also read the Statutes of the Prov. Grand Conclave, as drawn up by the Managing Committee, which were approved, and ordered to be printed and circulated to the Sir Knights of the province.

The Prov. GRAND COMMANDER the following Sir Knights as his officers for the ensuing year:—

W. Smith, Dep. P.G. Commander;
Capt. G. J. Sandeman, P.G. Prelate;
Joseph Taylor, 1st P.G. Captain;
George Cockle, 2nd P.G. Captain;
P. Laird, P.G. Chancellor;
G. W. Taylor, P.G. Treasurer;
T. Harrison, P.G. Hospitaller;
J. W. Figg, P.G. Director of Ceremonies;
Joseph Forrester, P.G. Expert;
J. W. Boord, P.G. Captain of Lines;
George Kenning, P.G. Sword bearer;
Frater Henderson, P.G. Equerry.

The Very Eminent P.G. Commander, having invested the officers of the Provincial Grand Encamp-

ment with their collars of office (a complete suite of which had been most liberally presented to the Provincial Grand Conclave by the V.E. Sir Knight Colonel Clerk), the Provincial Grand Conclave was closed in solemn form, and the Sir Knights adjourned to Bro. De Gray's at the Freemasons' Hotel, Woolwich.

It is anticipated that two or more Encampments will shortly be opened in the province of Kent. Their stations, it is said, will be Dover and Chatham.

GRAND LODGE.

We publish the annexed notice of a Special Grand Lodge for the information of the brethren:—

"W. BROTHER,—At the Quarterly Communication held on the 2nd of June, time did not admit of all the business of that meeting being concluded. The M.W. Grand Master, feeling that it is undesirable that the Appeals to the Grand Lodge against certain decisions should be further delayed, has ordered that a Grand Lodge of Emergency be summoned for the 28th of July, to dispose of those Appeals.

"You are accordingly hereby summoned to attend a Grand Lodge of Emergency, to be holden at Freemasons' Hall, on Wednesday, the 28th day of July, 1869, at 6 o'clock in the evening.

"The Grand Lodge to be opened at 7 o'clock precisely.

"The following business only will be taken:—

"1. Appeal of Bro. Jose Felix Gonzalez against his continued suspension by the District Grand Master for Trinidad.

"2. Appeal of Bro. Antonio G. Julia against his supposed suspension by the District Grand Master for Trinidad.

"Appeal of Bro. John Straughn Patterson against a vote of censure, and Bro. James Alexander Brown against a vote of suspension for 12 months, passed upon them by the St. George's Lodge, No. 440, Montreal.

(By Command of the M.W. Grand Master,)

JOHN HERVEY, G.S.

"Freemasons' Hall, London, 19th July, 1869.

"N.B.—The papers relating to the above Appeals will be in the Grand Secretary's Office till the meeting of Grand Lodge, and open for the inspection of the Brethren during office-hours."

A MYSTERY.

The following incident is told of Malibran, whose voice excited the most unromantic to folly:—She was resting in her dressing room at the theatre, after singing in the part of Desdemona, her passionate soul still quivering with the emotion of the part and the tears and applause of her listeners. A person entered and begged her to go to her mother, who had been taken ill. A carriage (not her own) was at the door; she was whirled through the streets, and led, much to her surprise and fear, into a strange house, and to an excellent boudoir, hung and carpeted with rose-colored silk, where the beautiful songstress was left alone, after being assured by her attendants that her mother was well, that the message was a cruel subterfuge, but that her captivity would only last while she sang the song of the "Saul." On a low seat lay a lyre such as that which thrilled in Malibran's fingers as she sang Desdemona's touching song. At first she determined to resist, but after a short time of *anxi* and anxiety, her mind reverted to the evening, and almost unconsciously she took up the instrument, and sang the "Romance de Saul." As she concluded, sounds of enthusiastic applause and trembling accents of delight came to her through the silk hangings, and she was then conducted by liveried servants to her carriage and to her home. The next morning she found on her table a casket containing a magnificent pair of earrings, and inside the cover, written in diamonds, was the word "Merci." But the event remained a mystery to her for ever.

THE STAR LODGE, 1257, will be consecrated on Friday, September 3rd, at 4 p.m., at the Marquis of Granby inn, New Cross-road, New Cross.

The globe has semblance to something that hath life—has vitality in vegetation. The clouds, air and light, are its food; the tides are its lungs, the oceans its arteries, the rivers its veins; shows emotions, as if from a heart, in earthquakes and volcanoes, and in affection for the magnet and love for the sun; changes in disposition by electricity, speaks in thunder; and in the mass moves through the heavens like an angel, in obedience to the will of the Great Creator.—*Ellis.*

SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.

(Continued from last week.)

PORTUGAL,

With its black and unenviable gloomy record of religious and political persecutions, so deeply died in the flood of innocent martyrs, to the savage power of fanatical tyrants, has never been a fruitful field or safe asylum for the Masonic Fraternity, and at the present date, when progressive and liberal ideas are breaking the barriers of despotism, and spreading light, knowledge and justice for the universal benefit of mankind, it is difficult to realise that during the present century a diabolical, systematic and fiendish system of Inquisitorial mummeries should be permitted to control a nation, and exercise at their will the power of seeking to coerce the human mind by the vilest means of bigotry, under the plea of a religious faith. A German Masonic writer on this subject has truly said, that "There is a land wherein the light of day never penetrates; the pilots through this eternal gloom which there reigns supreme, has no more interesting employment than that of extinguishing every ray of light which may unexpectedly be let in, and render their assistance unnecessary. This land is Portugal, that Paradise of the monks, that seat of ignorance and prejudice, and the theatre of superstition." Such were the critical statements in regard to that country during the past half century, and in many respects they are applicable at the present date.

According to some writers, it is claimed that Masonry existed in Portugal as early as 1150, being a sequel to the military order of the Templars, but there are no authentic records to sustain this claim. It is probable that secret military organizations existed at very remote periods, confined to the higher grades of society, which were then so divided and exclusive, but having nothing Masonic in their character or teachings.

The earliest authentic record that we have of Masonry in Portugal is about the year 1735, when a Lodge was established at Lisbon, under authority of the Grand Lodge of England. One account gives the honor to Bro. G. Gordon, and another states that it was Mr. Dogood; it is probable that each of these parties (both being English) had a Warrant, or co-operated in the same work. No record is given of their operations or the fate of the Lodge, but immediately after its existence was known, the priesthood, aided by their powerful inquisition, determined to give a practical illustration of their hatred, and crush out the Order, by punishing the members with all the severity of long and barbarous imprisonment, burning at the stake, and as galley slaves, which hideous crimes were aided by the civil Government regardless of law, reason, justice, piety or sympathy, save only when they could accomplish their aims, and benefit their own interest under the hypocritical garb of religion.

The next important and authentic record we have is the narrative of John Coustos, published in London, in 1746, giving the details of his arrest in Lisbon, on the 5th of March, 1743, by the usual mode of treachery and secret agents of the Inquisition; also of Alex. James Mouton, his companion, who was arrested a few days previous. Coustos, a diamond cutter by trade, was Master, and Mouton Warden of the Lodge at the time of their arrest, the former a naturalized Englishman, and the latter a Frenchman. Coustos arrived at Lisbon about 1742, and whether he found a Lodge in working order or founded a new Lodge, the record does not state. Mouton after suffering several months in prison with fear of torture on the rack, was released in consequence of being or becoming a Catholic, but Coustos, who was a firm and staunch Protestant and devoted Mason, was not so fortunate, having remained over two years in the dark subterranean prisons, some of which are still to be seen in the gloomy old Convents of Lisbon, and during that time suffered the horrible tortures of those demons on nine different occasions (engravings and details of which are given in his book), for the purpose of extorting the secrets of Masonry and compelling him to abandon the Order and become a Roman Catholic; but true to his faith, his principles, his oath, he remained steadfast amid the horrors of his sufferings, a bright illustration and defender of our mysteries. The charges or indictments brought against him according to his statement were:—

"That I had infringed the Pope's orders, by my belonging to the sect of the Free Masons, this sect being a horrid compound of sacrilege, sodomy and many other abominable crimes, of which the inviolable secrecy observed therein and the exclusion of women were but too manifest indications a circumstance that gave the highest offence to the whole kingdom. And the said Coustos, having refused to discover to the Inquisitors the true tendency and

design of the meetings of Free Masons, and persisting, on the contrary, in asserting that Freemasonry was good in itself: Wherefore the Proctor of the Inquisition requires that the said prisoner may be prosecuted with the utmost rigor, and for this purpose desires the court would exert its whole authority, and even proceed to torture to extort from him a confession, viz.: that the several articles of which he stands accused are true."

After two years of inhuman torture, Coustos was released from prison at the Auto da Fé, with other victims, and receiving his sentence was condemned to serve four years in the galleys. A few months after, he succeeded in making his condition known to the English Minister, and through his influence Coustos was released, and with his friend and Bro., Mouton, left a country of benighted despotism, bigotry and ignorance, and went to England. The effect of these persecutions appears to have checked the progress of Masonry for some time, as it is not until 1776, that the Order is again brought into notice by the arrest and long imprisonment of Major Dalincourt and Oyres de Ornelles Paracao, for being Free Masons.

In 1792, orders were sent to the Governor of Madeira to deliver up all Free Masons to the Holy Inquisition, when Joseph de Costa Torres, Bishop of Funchal, persecuted various families on suspicion that some were members of the Order. In consequence, many persons fled from the Island and came to New York, and on their arrival hoisted a flag with the motto, "Asylum Querimus." A most hospitable reception was given them, and so strong an impression did this make on the public mind in Portugal and throughout Europe, that the Government in order to try and exonerate itself from the general imputation of bigotry and intolerance, removed the obnoxious bishop, but was careful to give him a more lucrative position at Elvas, where he long continued his intolerant persecutions to the disgrace of his country.

Notwithstanding the activity and relentless hatred of the Inquisition, Masonry appears to have continued its organization in secret, principally in the ports of Lisbon and Oporto, aided by officers of foreign vessels, on board of which Lodges were often held, the frigate Phoenix being conspicuous for their Lodge, "Regeneration," from which it is asserted that five other Lodges were established, under what authority, if any, and in what Rite the Brethren were then working, whether strictly Masonic or semi-political, the record does not state, but it appears that many distinguished Portuguese were active and zealous members of the Order at that time. About 1800, the General Superintendent, Diego Ing de Pina Manique, became, for political motives of personal advantage, a violent oppressor and enemy of the Masons, and the Fraternity had to adopt extraordinary caution to escape his snares, but many arrests were made of prominent persons, and the severest punishment inflicted. In July, 1802, Hyppolyto Jose da Costa, the naturalist, was arrested at Lisbon, by the Inquisition, for the pretended crime of Freemasonry, and had to endure over two years' imprisonment under their system of cruel barbarous treatment, a full description of which, together with the history and By-Laws of the Jesuits and unholy Inquisition was printed, in which he justly says: "An ambition to govern and an avidity for riches is so manifest in the laws of the Inquisition, that we are fully justified in concluding that they are the principal motives which have induced the Inquisition to practice all those cruelties that have cast such a horrible gloom over, in every other respect, the brilliant history of Portugal."

In 1805, we are informed that a Grand Lodge was constituted, but there is a marked discrepancy in the statements as to who was Grand Master, one party giving it as Egaz Moniz, another Jose de Sampaio, and a third, as Sibastiao Jose de Carvalho, brother of the Marquess of Pombal. In 1807, when the French under Gen. Junot, entered Lisbon, a Masonic deputation waited on him and entreated his protection for the Order, which request received his favorable consideration and the Fraternity permitted to work without molestation; but soon after this some imprudent political demonstration on the part of a few of the Brethren against the French, caused Gen. Junot to stop such proceedings, and the Grand Lodge deemed it expedient to close its meetings. Two years later the Order appears to have revived, and a Grand Master elected in 1809. One account gives that position to Fernando Romao de Azeide Teioe, but on the departure of the French, and restitution of the former power with their hatred, prejudices and jealousies, Masonry received a decided check, and fresh persecutions were rigorously pursued. In 1810, thirty of the most prominent members were placed in chains and sent to the Azores, and the operations of the Order kept under the strictest surveillance by the police and Romish Church, but the meetings were still continued in secret, and many prominent personages received in the Order. Fourteen Lodges are said to have been in operation at Lisbon in 1812. In 1816, Gen. Gomes Freire de

Andrada, was elected Grand Master of the Grand Orient Lusitano, and this is the first time we have a distinct title given to the Grand Body; but the following year, 1817, Andrada paid the penalty of being a Mason, having been falsely accused, arrested and tried on the pretext of an imaginary crime, and shot, and eleven of his companions shared the same fate by being hung; but these extreme, barbarous, and summary measures of despotism only stimulated the faithful Brotherhood to persevere in their efforts, and they worked with a zeal worthy of imitation at the present date, to give light and knowledge, freedom and justice to the helpless and benighted inhabitants of their despotic Government, and religious intolerance; for this purpose a Grand Synod composed of Manuel F. Thomas Jose da Silva Cavalho, Jose Turara Borges, and Joao Ferreira Vianna, was organized as a central or governing Body, for the protection of the craft, and perpetuation of Masonic principles.

In 1818, King John who was obliged to leave Portugal on the invasion of the French, issued a decree from the Brazils against all secret societies, especially Free-masonry, and on his being reinstated as king of Portugal, promulgated another and more stringent edict at Lisbon, on the 20th June, 1823, against the Order, making the penalty a fine and five years' transportation to the Portugal possessions in Africa; and his successor Don Miguel, was severe in his punishments, making the dungeons, the galleys and the gallows the fate of those known to belong to the society; but on the expulsion of this tyrant, under priestly influence, from the usurped throne, in 1832, a more civilized Government was inaugurated under Donna Maria II, and Jose da Silva Cavalho, Minister of Finance, was elected Grand Master, and the Grand Orient Lusitano was re-established at Lisbon, in 1833. The Order continued their labours free from persecution, but in 1836, the ambitious views of a few caused dissension among the Lodges, which resulted in a separation.

The Marquis Saldanha was placed at the head of the military party, and the Baron Vello Novo do Toicoa over the ultra-liberal portion, thus making three governing Bodies, but the one over which Cavalho presided was generally acknowledged to be the original and only regular Masonic authority.

The revolution of September, 1836, against the Government, obliged Cavalho to leave the country, and the Grand Body over which he presided suspended its meetings, but the Lodges under its jurisdiction continued its labors, and soon after his departure they elected Manuel Gonçalves de Meranda, Minister of Foreign Affairs, who was succeeded by Antonio Bernardo do Costa Cabral, Minister of the Home Department, who took his seat on the 20th of April, 1841, as Grand Master of the Grand Orient Lusitano, working in the French or modern Rite of seven degrees. In August, 1840, the Grand Orient sent to Rio de Janeiro and requested that permission be given them by the Supreme Council of Brazil to constitute a Supreme Council of the Ancient Accepted Rite for Portugal, the request was duly granted by letter patent from the Supreme Council, Grand Orient of Brazil, Valley of Lavradio, dated the 1st day of Kisleu, 5840, creating Antonio Bernardo do Costa Cabral a 33°, with full power and authority to establish a Supreme Council of Ancient Accepted Rite, according to the Constitutions of 1786, which was duly constituted in 1842, and recognized by the Supreme Council of Brazil, on the 14th day of April, 1843, V. E. and appointed a Grand Rep. of amity near that Supreme Body, on the 23rd July, 1843. The Grand Orient Lusitano sent a circular to all the Lodges, informing them of their recognition as a Supreme Council, 33d and last degree, Ancient Accepted Rite.

In 1846 another successful revolution against the government obliged Cabral to leave the country, and during his absence the Visconde de Oliveira presided over the Gr. Orient. Cabral returned in 1847, and was reinstated Gr. Master till 1849, when political intrigues and influence of the church induced him, for self interest, to retire from the Order, which he announced publicly, and the Visconde de Oliveira was elected his successor, and Moura Continho, Lieutenant Gr. Master, which appears to have caused a dissension among the Brethren, and a general separation was the result. A Grand Diet was convened which succeeded in restoring harmony, and again uniting the Lodges by changing the name of *Grand Orient Lusitano* to that of the "*Supreme Council, Grand Orient of Portugal*."

On the death of the Visconde Oliveira, the Gr. Diet elected Moura Continho Sov. Gr. Com., and the general workings of the Order appeared to have been much improved and better systemized. The Supreme Council was re-established, and a treaty of alliance was made with the Supreme Council of Brazil, Valley of Lavradio, signed by the Marquez de Abrante as Gr. Com., dated on the 29th day of September, 1856. On the death of Moura Continho there seems to have been some difficulty in obtaining an acceptable person for their Sov. Gr. Com., as

there existed at that time several independent Lodges much more political than Masonic in their illegal operations, also a few regular Lodges of those that seceded or separated from the Gr. Body in 1836, and were working under the title of *Federacao Masonica Portuguesa*. After considerable labor and praiseworthy efforts in harmonizing the long standing difficulties which caused the separation, a basis of the concordat for the union was signed by all parties on the 6th day of November, 1867, and the name changed to "*Supreme Council Grand Orient Portuguesa*." A Grand Diet was then elected to arrange a new Constitution for the government of the Gr. Body, and immediately on its being adopted, was sworn to and put in execution. Official copies and translations of all the original documents, edicts, treaties, etc., from the Supreme Council of Brazil herein referred to, also the concordat and treaty of union constituting the Supreme Council Grand Orient Portuguesa, together with there General Statutes, are transmitted herewith.

During my stay at Lisbon, in August last, none of the Bodies under the jurisdiction of the Supreme Council were in session, being their summer vacation, but I enjoyed the pleasure of full intercourse with the Gr. Officers, and received every courteous attention from Jose da Silva Mendez Leal, the Sov. Gr. Com., and Florencio Gaspar Lopes Banhos, Gr. Sec. H. E., and from the harmonious and united condition of the Brethren composing that Grand Body, I feel convinced that Masonry is destined to enjoy a more peaceful and progressive mission in perpetuating its principles of truth, virtue and the light of knowledge and universal brotherhood throughout the slow but gradually progressive Kingdom of Portugal.

Having satisfied myself, after a laborious investigation, that the said Grand Body was the only regular and legitimate Masonic authority for Portugal, I then gave special attention to ascertain what other Bodies there were claiming to be Masonic, which I found as follows:—

THE PROVINCIAL GRAND LODGE OF PORTUGAL, under the jurisdiction of the Grand Lodge of Ireland, working only in the three symbolic degrees of the York Rite, and having under their jurisdiction four Lodges, appear to have worked strictly in conformity with the laws and principles of the Order, Dr. F. G. da S. Pereira, being the Provincial Gr. Master, and Joaquim Ignacio d'Almeida Amado Pro. Gr. Sec. There is also a Rose Croix Chapter working under authority of the Supreme Council of Rites of Ireland; these are the only bodies in Portugal working under a foreign Jurisdiction.

(To be continued.)

METROPOLITAN MASONIC MEETINGS

For the Week ending July 31, 1869.

Monday, July 26

- Lodge No. 831, "British Oak," Bank of Friendship Tavern, Bancroft-place, Mile-end.
- " 902, "Burgoyne," Anderson's Hotel, Fleet-street.
- Chapter 188, "Joppa," Albion Tavern, Aldersgate street.

Tuesday, July 27.

- Lodge No. 186, "Industry," Freemasons' Hall.
- " 1158, "Southern Star," Montpellier Tavern, Walworth.
- Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comm. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

Wednesday, July 28

- GRAND LODGE OF EMERGENCY, Freemasons' Hall, at 7 precisely.
- Lodge No. 507, "United Pilgrims," Horns Tavern, Kennington.
- " 753, "Prince Frederick William," The Knights of St. John's Tav., St. John's wood.
- " 751, "High Cross," White Hart Hotel, Tottenham.
- " 871, "Merchant Navy," Silver Tavern, Burdett road, Linchouse.
- " 898, "Temperance in the East," Private Assembly Room, 6, Newby place, Poplar.
- United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town road.

Thursday, July 29.

- General Committee of Female School, at Freemasons' Hall, at 4.

Friday, July 30.

- Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing cross.

Saturday, July 31.

- Domestic Chapter of Instruction, Horns Tavern, Kennington, at 7; Preceptor, Comp. R. Wentworth Little.

A SERMON will be preached to-morrow (Sunday, July 25, St. James' Day) at St. Helen's Church, Bishopsgate, by V.W. the Rev. John E. Cox, P.G.C., on behalf of the Royal Masonic Institution for Boys, at Wood Green. There will be full Choral Service, commencing at 11 o'clock, and it is to be hoped that the appeal of the Rev. Bro. will be met with a liberal response.

Agents.

AMERICA: Bro. J. FLETCHER BRENNAN, 114, Main-street, Cincinnati, Ohio.

CANADA: Messrs. DEVRIE & SON, Ottawa.

CEYLON: Messrs. W. L. SKERNE & Co., Colombo.

CONSTANTINOPLE: Bro. J. L. HANLY, *Levant Times*

EAST INDIES:

Allahabad: Messrs. WYMAN BROS.

Byculla: Bro. GEO. BEASE.

Central Provinces: Bro. F. J. JORDAN.

Kurrachee: Bro. G. C. BRAYSON.

Madras: Mr. CALEB FOSTER.

Mhow: Bro. COWASJEE NUSSERWANJEE.

Poona: Bro. W. WELLIS.

GALATA: IPSICK KAHN, Perchembè-Bajar.

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The Freemason,

SATURDAY, JULY 24, 1869.

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MASONIC HISTORY.

ON one occasion it was our lot to be present at certain excavations undertaken with the view of disinterring the foundations of a very ancient edifice, supposed to have been erected in the ante-Christian era.

The antiquity of the structure was clearly demonstrated to the satisfaction of antiquarian and archæological observers, and the tradition which ascribed its origin to the Romans was fully borne out. Upon the solid Roman masonry appeared evidences of the less skilful handiwork of the early Saxon age, while later additions and developments were plainly attributable to the Norman and mediæval periods. However, notwithstanding the irrefragable proofs afforded by the architecture of the building, doubts and denials began to prevail, when, upon laying bare the foundation stone, one of the workmen discovered a human skeleton, the cranium of which was at once pronounced to be neither Roman nor pure Saxon. How came the bones in that particular spot? was the universal enquiry. They could not have been placed there more than four hundred years it was alleged, and yet they were found in the debris of the Roman base, at a considerable distance below the surface. At length it was ascertained that an eccentric nobleman, who died in the fifteenth century, had ordered his body to be buried without coffin or shroud, many feet deep in the earth, where no other human remains were likely to be deposited. Upon this the doubts of the sceptical vanished, and the ancient character of the edifice was no longer disputed.

Now, we propose to apply the moral of the above narration to Freemasonry. As far as written records are concerned, we should be puzzled to prove that the Order existed as a speculative institution much before the days of Elias Ashmole, who was initiated at Warrington in 1646, and who attended a Lodge in London nearly forty years later. The admission of the famous Sir Christopher Wren took place in 1691, and by an easy transition we are brought down to the Georgian era, when the Grand Lodge of England was constituted in 1717, since which period the history of Freemasonry is clear, continuous, and regular.

We want more light as to the transactions of the Fraternity during the reigns of the Stuarts, and we desire to find traces of its existence in England at a still earlier stage of our national history.

What has been called the guild theory directs our attention to the sodalities of operative masons and builders which flourished during the middle ages, and by whose exquisite skill and workmanship the many beautiful cathedrals and castles of Europe were constructed.

The perfection of their work, its harmony with the laws of proportion and geometry—its solidity and strength—are marvellous when we consider the ignorance and darkness which prevailed in their days, and it has been well observed that the architectural art must have been handed down as a sacred tradition from father to son, and from master to apprentice in those renowned societies.

So far as Scotland is concerned, thanks to the untiring industry and zeal of such brethren as David Murray Lyon and William James Hughan, we are enabled to obtain a valuable insight into the working of certain operative Lodges, which existed long before the infusion of the speculative element into the Masonic Order. The government of the Craft, in its sub-divisions or Lodges, appears to have been altered to a very trifling extent since those days, and the same may be said with reference to the German associations of artizans in brick and stone, who were banded together for similar purposes and under similar laws.

There is, however, an absolute dearth of reliable information when we endeavour to investigate the history of those operative fraternities in England. All is mere guess-work, or simple conjecture on this point, and it is certainly strange that records should be so plentiful in Scotland, and so rare, if not altogether unknown in England. Cannot something be done to ascertain if such documents still exist? Can we not bridge over the period which intervenes between the last of the Plantagenets and the first of the Stuarts, and so prove the connection of the modern Craft with the travelling stonemasons of the mediæval era?

Let us try back, and perhaps, like the example we have quoted, it will be found that speculative Freemasonry, as the offspring of the operative institution, may be traced back, step by step, to the Dionysian artificers and the builders' colleges at Rome, and that the antiquity assigned to the Order by tradition may be thus fully substantiated. Freemasonry is probably the development, from age to age, under different conditions of society, and varying phases of thought, of the great idea of human fraternity, and every fact relating to its history and progress is precious. It is true that difficulties beset the path of investigation, and very in-

genious theories have been demolished, owing to the appearance of discrepancies in the evidence, like the discovery of Norman cheek-bones in foundations dug by Cæsar's soldiers. Easy solutions of those doubts, disregarded because they are easy, may, we apprehend, be discovered in course of time, and at any rate we commend the consideration of the subject to those diligent students by whose exertions so much has been already achieved in the field of Masonic literature.

TEMPORA MUTANTUR.

The Grand Orient de France, which so recently as last week was so peremptorily commanded by the Grand Master, General Mellinet, not to discuss anything relating to the Œcumenical Council, is, nevertheless, the same philanthropic authority that was allowed to indite, two years ago, the following noble words to its brethren in Brazil:—

"The Supreme Council of the Grand Orient of France requests the Brazilian Freemasons not to keep slaves any longer for their own use, if they wish to be acknowledged as Masons by their brethren in France, as slavery is against the spirit of the Brotherhood. The Supreme Council declares further, that the Grand Orient of France would break off all official connection with the Grand Orient of Brazil, in case of the latter not taking immediate steps and using its best efforts to bring about the abolition of that abominable institution, slavery."

Mulum in Parbo, or Masonic Notes and Queries.

"Domestic" Lodge.—Can any Brother give me the correct meaning of this name?—R. T.

I am glad to see the able remarks of "Leo" on the "Labarum," in THE FREEMASON of 10th inst. "Leo" wields a trenchant blade for the demolition of absurd legends, and is a veritable iconoclast in Freemasonry, but what he says is evidently the result of thought, and however widely we may dissent from his conclusions every one must admit his sincerity, earnestness and ability. His interpretation of the word "Labarum" merits praise for its originality and ingenuity. The XP, I may remark, was graven upon the tomb-stones or memorial slabs of many clergymen in the pre-Reformation period, as a symbol of priesthood, and it is at the present time used as a favorite monogram in the decoration of churches. I hope "Leo" will prosecute his enquiries upon the subject, and communicate the result to your readers.—R. W. L.

Historical Commission.—The Historical Commissioners have appointed four travelling deputies, one each for England, Ireland, Scotland, and Wales, who will have to visit country houses and report on the literary treasures that may be found in them. Such is the contents of a paragraph going the round of the papers. A body so rich and important as the Grand Lodge of England might take a hint from the above, and employ and send a duly qualified deputy through the different seats of Masonry in England, in order to report on whatever literary Masonic treasures they may find. So also might the Grand Lodge of Scotland do, there being a great deal of very valuable Masonic information scattered throughout different places of Scotland, which, if gathered together by some one who had the time and ability to do it, would be of great service in advancing our knowledge of Masonry.—LEO.

Dr. DODD.—In an oration at the dedication of Freemasons' Hall, London, on May 23rd, 1776, Dr. Dodd thus addressed the Deity:—"Consummate Architect and wondrous Geometrician, direct us to make the Blessed Volume of Thy instructive wisdom the never-erring Square by which to regulate our conduct; the Compass, within whose Circle we shall ever walk with safety and peace; the inflexible Plumb-line and criterion of rectitude and truth!"

PAPERS ON MASONRY.

BY A LEWIS.

XVI.—MASONRY IN ITALY.

"Thus speaketh the Lord of Hosts, the God of Israel, saying, I have broken the yoke of the King of Babylon. Within two full years will I bring again unto this place all the vessels of the Lord's house that Nebuchadnezzar, King of Babylon, took away from this place, and carried them to Babylon."—*Jeremiah* xxviii. 2, 3.

That Truth is great and must prevail is a very trite maxim. That punishment follows a great wrong, with thorough humiliation, is a fact. To conciliate, to heal wounds, is right. How can we heal one who is, in a universal sense of Humanity our brother—as well as a mere tool in the hands of a most ignorant, arrogant and unscrupulous person—by whom I mean Cardinal Antonelli—when that brother, a known Mason, initiated many years ago in a Swiss Lodge, issued the Allocution of the 25th September, 1865? If his affection for billiards and bayonets have overcome that true principle—which, while it does not divest Masons of the political influence justly to be exercised by them as citizens, makes them men of honour and probity—then the sooner war is declared against, not the Rome of our history books, the Rome of our archaic recollections, but the Rome, not of the Romans—that of Antonelli. I am one who believe that Bro. Mastai Ferretti, was one of those whose intentions are so remarkable that they can only be used up in a particular place, not mentionable to ears polite, nor actually existent anywhere. Yet I will not even wrong the Pope so much as to say that his remarkable Representative Minister is not ten thousand times as bad. The world is now to see a farce, which, if it were not fraught with grave consequences to the mental progress of millions yet unborn, would be about as amusing and laughable as "Box and Cox", or "A Nice Firm." We are to have an Œumenical Council, a universal theological jollification, in which so-called Christian priests of every dye will take part. It is a sort of un-British Association for the Advancement of Ignorance. They propose to divide it into ten sections. The two first, as meaning the same thing—though theologians make such fine distinctions—might be consolidated. Perhaps, to a certain extent, the third. Hastily recapitulating them, we here fix upon the fourth. Section one comprises: Pantheism, Naturalism, and Absolute Rationalism. Section two: Modified Rationalism. Section three: Indifference and Intolerance.

The fourth section is, however, worthy of some notice here. It proposes—and we trust that the committee of that section will be carefully selected—to take into thorough consideration the following subjects: Socialism, Communism, Secret Societies, Bible Societies, and Clerical Liberal Societies.

That secret societies are a necessity forced upon our times cannot be doubted, and their co-extension is a fact dependent upon that necessity. Were it possible to anticipate a verdict to which any respect could be paid, the attentive scrutiny of the causes which have led to their establishment might prove a useful thing, both to men of intellect, and those unhappy mortals who have no time to think, and no education to give subsistancy to their reflections.

To make this programme complete, I may as well add the outline given us of the rest of the topics to be preached upon. Section five, therefore, undertakes the consideration of Errors with respect to the Church and her Rights. Section six: Errors with respect to Civil Society in its-

self and in its Relation to the Church. Section seven: Errors with respect to Natural and Christian Morals. Section eight: With respect to Christian Marriage. Section nine: With respect to the Sovereignty of the Roman Pope, and then—that the serpent may appear to bite its tail—we get section ten: With respect to Modern Liberalism.

Now this is so large a platform that the united exertions of the worthy and misguided men who will enjoy for a season the usufruct of "St. Peter's Pence," and take copious libations from the vessels carried away to Babylon, will have no little difficulty in covering it. So far as concerns the fourth section, however, I will try and lighten their labours.

The existence of Secret Societies has its root rather in the intolerance which forced Galileo on his knees, and condemned both Giordano Bruno and Servetus to the stake, than to any desire on the part of men to cabal in corners. That an opposition to Freemasonry and other private Orders should be made by a power which patronizes the order of Jesuits appears foolish.

There is no greater reason for patronizing the latter, than for discouraging the former; but, to some extent, the former exists as a countercheck and protest. In this "mad world, my masters," one hand, as the German proverb hath it, washes the other, and if they wash, it necessarily follows that neither are quite clean. But one certainly is dirtier than the other.

As I have incidentally said in a former paper, those countries which have not, by stress of circumstances accomplished their freedom, use Masonry as a political engine. This accounts for the hostile attitude assumed by the main holders of power on the European continent. This love for freedom—the battle for which has been going on for so many centuries—is singularly visible in Italy, and Masonry there, in my personal opinion with perfect justification, assumes a political aspect. Sicily and Naples were freed mainly by Masonic influences; the First Mason of Italy swept with his irresistible and compact little phalanx over the rocks of Sicily, and what may be termed Greek Italy—*Magna Græcia*, as it was called in times of old. The pacific influence of the Society could not be re-established without the use of the sword, and the Grand Orient of Italy—the last Bulletin of which lies by my side—has not quite lost the savour of political salt. Had Aspromonte and Mentana not unfortunately been opposed by Piedmont herself, a substantial and not a shadowy Italy might have been seen. But I warn those of opposite views, that within two years, in the words of the son of Azur, the vessels carried to the mystical Babylon must be restored. It matters not whether Popery is fought in Ireland, Spain or Italy, it must be fought; the battle is a necessity for the advancement of the Right.

We may emphatically exclaim in those memorable words put into the mouth of King John, by the great Shakespere, in his reply to Paudolph:—

"Thou canst not, Cardinal, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the Pope.
Tell him this tale; and from the mouth of England
Add this much more, that no Italian priest
Shall tithe or toll in our dominions."

The autonomy of nations, and the self-respect of races, is best attained by permitting them to work out the problems of their existence, by institutions calculated to endow them with the most unfettered action. There exists a gentleman of great capacity, invested with extraordi-

nary power, who some years ago pledged himself to accomplish the freedom of Italy, or rather of the Italian Peninsula "from the Alps to the Adriatic;" he redeemed it by a compromise after Solferino, he capped it by the cession of Venetia to himself: the murder of Cavour crowned this edifice. As Jacques de Molay summoned Philip and Clement, so I, in the sacred name of Freedom, summon, metaphorically, Mastai Ferretti, by Cardinal Antonelli, and Louis Napoleon, to the bar of public condemnation if, within two years, the vessels carried away to Babylon are not restored—without the intermediation of measures, not abandoned, but postponed by the illustrious Giuseppe Garibaldi, First Mason of Italy.

It must surely be evident to the Fraternity in England that political action on the part of Masons in countries where opinion and thought is enslaved, is a necessity. We have, in this country, stagnated so long by a belief in our partial possession of popular rights—our ideas have been limited to so narrow an area, and the censor of Catholicism has been waved so continually before us—that we have become stupified, and we stagger under the hateful influence. Hence it is that English Masons cannot see the giant wrong of permitting Freemasonry not to act according to the impulses of the Brotherhood wherever a Grand Orient exists.

"La santissima causa di Roma," wrote on the 9th of October, 1867, the illustrious Garibaldi. This we must keep before us, whether we fight the battle of Light in Ireland, Italy, or Spain. While the Sun of Masonry shines there can be no possible compromise with that gigantic fraud, the Papacy. *Roma, o Morte!*

CRYPTONYMUS.

P.S.—I am obliged to "Mystes" for divulging the signification of the name I adopt for these papers. I am but in the position of Junius—"stat nominis umbra"—but I chose rather to sign these articles thus, than to "do" the editorial We—nor am I the editor. I assure "Mystes" that I have a personality, and one of a very vehement character. C.

MASONIC CONGRESS.

A Congress of Masons will be held at Amsterdam, not as originally contemplated in September, but in August. We have a Special Correspondent, in the person of our esteemed Bro. George Warriner, on the spot. He will inform the readers of THE FREEMASON of such things, as it is desirable should be communicated to the Fraternity at large. He may be addressed on this subject at the office of the Exhibition.

THE "HILDA."—Bro. R. Hubbard is the Provender appointed to the General Steam Navigation Company's paddle-wheel steamer, "Hilda." His gentlemanly courtesy and kindness of manner are so well known as to have become proverbial. He supplies a good table both fore and aft, which give universal satisfaction, and all his prices are moderate and economical. The "Hilda" leaves London-bridge every Sunday morning at half-past eight, and after a stay of three hours at Margate arrives at the Bridge again about eight o'clock in the evening. The Company have evidently not spared any expense to make the "Hilda" one of the fastest and best-fitted ships on the Thames.

THE FORTHCOMING WORK BY BRO. WM. J. HUGHAN will contain:—1. An article on Masonic MSS., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the first edition (slightly abridged.) 3. A fac-simile lithographic reprint of Coles' copper-plate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s. 6d. each, and 30 copies for presentation. The work will be dedicated, by permission, to the M.W.G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, stating name in full and Masonic position.

Original Correspondence.

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

MASONIC PROMOTION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am glad to know that since your publication of my letter in reference to the promotion of the Prince of Wales many have espoused my opinion on that item. I would add, that undue promotion to any Masonic degree is fraught with evil in two grand directions, viz., the moral crime committed by the brother presiding and permitting; and, secondly, the direct nullification of the Ancient Landmarks, which every Mason is solemnly enjoined to preserve. What is stated at the commencement of charge No. 4 ought, of itself, to be a sufficient constraint:—"All preferment among Masons is grounded upon real worth and personal merit only." And this general qualification is corroborated by further particular references to the *liberté toute entière* of every Masonic degree. How then, in the face of its own laws, can Freemasonry countenance such an ostensible infraction thereof? The outer world is always ready with its objections against inconsistency and irrational procedure; and it is well, for the sake of erratic humanity, that every one is watched by every other.

The Ancient Landmarks properly permit princes and noblemen to occupy superior places, by actual working to obtain them, but directly forbid any other course. This is naturally the result of Freemasonry being operative at the time the Constitutions were declared. It being now speculative, error creeps in surreptitiously, and therefore it behoves all good Masons and true to wage an unceasing war against the evil until it is extirpated. What does Grand Lodge say in its defence? Is the word "precedent" still the specious subterfuge? If so, the quality of such precedent had better be re-examined, for every unbiassed mind conceives it to be pernicious.

Yours truly,
A. CUTHBERTSON.

SPURIOUS MASONIC BODIES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Under the above head you have editorially, in your paper of June 12, very much misrepresented a condition of Masonic doings in America, and which, when you are better informed, I believe your sense of right and justice will prompt you to correct. By way of conveying a "brief summary" of that condition you copy a portion of a *balustre* issued in this country by the chiefs of bodies styling themselves respectively the Supreme Councils of the A.A.S. Rite for the Northern and the Southern Jurisdictions of the United States, furnished you by a Bro. Albert G. Goodall, 33°, of New York, and which, originally written for the G.M. of the G.O. of France alone, has been very much circulated in this country on behalf of the assumptions of the said Councils, and under which they aim to occupy the whole of these United States and territories.

The Supreme Council of Louisiana was originally organized under French Supreme Council authority, and the statement that it submitted unconditionally to the authority assumed within the past ten years by the Southern Jurisdiction Supreme Council is simply false. Except on the part of a portion of its members, no such submission had place; nor was the Lo. Supreme Council dissolved *de facto* at any time by the consent of all its members—the statements in the "balustre" alluded to, being made in the interests of misrepresentation, to the contrary notwithstanding. I would advise you to be very cautious how you accept statements of persons signing themselves "33°" from this country, as their statements, if written in any high degree interest, will be found to be invariably *ex parte*. Before accepting and publishing such you will do well to stop and ask yourself: Why is this sent to me for publication? Why should I publish this, evidently but a one-sided statement, by itself, when I have not been approached by the opposite party with his statement? Why should I decide that this is correct, and publish it, when I know nothing of the other except what I learn through this? Questions like these will determine you from doing that which you will subsequently have to regret. Not *audiat altera pari* only, but *audiat utriusque pari* is safe, and then make your own deductions and print them. This you will find the only way you can represent a fair condition of any matter Masonic in America. Mr. Goodall was in haste to forestall English Masonic opinion in favour of his representation, and you dropped right into his trap, and, with your circulation, spread before the eyes of thousands of brethren his statement, and that of those who evidently desired, if they did not employ him to this misrepresentation. That kind of thing has been the Scotch Rite game always played in this country. In 1828, the Grand Orient of France was induced by just such a trick to recognize one man, J. J. J. Gourgas, of New York City, the writer of a statement to that effect, as the Supreme Council for the Northern Juris-

diction of the U.S. of America, and another, whose name was given by him, as the Sup. Council of the Southern Jurisdiction, and to publish the same in its Calendar. This trick was subsequently ventilated upon inquiry made by the S.C. for France the year following, but it nevertheless had its effect for the time—was "a good-enough Morgan until after the election," as Thurlow Weed said concerning the body picked up on the shore of Lake Ontario in that year—and proved to be the cause of the revival of these N. and S. Supreme Councils when each of them were much further gone *in articulo mortis* than the Supreme Council of Louisiana has ever been, or, now, probably, ever will be.

As to Grand Lodge jurisdiction, I regret to find you just as far from right when you compare as similar the G.L. of England and the many G.L.'s of America; for there is no similarity in the condition named. That of England is a body formed under a monarchy, and regulated by monarchical laws. These laws give to it exclusive control of all Masonry recognised at the union in 1813, and no more. The Grand Lodges of the United States are not, except in a few instances, recognized even by the States in which they exist, and not at all by the United States' Government. They are self-elected bodies exclusively, and as such have no right to dominate other Masonic bodies which do not recognise them. They do this, however, just as the Roman Catholic Church does—by excommunicating such bodies, and calling them *clandestine*. This is all the Church of Rome can do, except where it has power, as in the Romagna or States of the Church in Italy; and this is all these Grand Lodges can do anywhere. Wherever one of them is incorporated by the State in which it exists, that incorporation has always been based upon such Grand Lodge being "a charitable organization." It is so in Massachusetts, it is so in Kentucky, it is so in Louisiana, and it is so in all places (States), as the only manner in which the body called a Lodge or Grand Lodge of Masons can be incorporated. Now, let me ask you, by what right has one charitable body to set itself up as *princeps* of a whole State in which numerous others bodies of men have also organized themselves as charitable bodies? Is the principle or practice of charity a monopoly, or so understood anywhere? This claim of jurisdiction over Masonry of any degree set up by any Grand Lodge of Masons in the United States is mere assumption, and nothing else. The "balustre" alluded to, and which you have copied, following the statement of the G.L. of Lo., calls this assumption "the common law of the United States." I say, and will proceed to prove, that it is not a law at all, neither proper nor common. No such law has ever been enacted by any number of the G. and Lodges of the United States which by it would be affected in convention held at any time or in any place. How then can it be a law? A law must be enacted by a majority of the people who are to be affected by that law, or their representatives, in congress or legislature assembled. Heretofore, and to get a foothold in the United States, the Supreme Councils of A.A.S. Rite, have waived their right to organize bodies of Masons or lodges to work the three degrees known to the Scottish A.A. Rite, as they are known and worked in France, and have been in that country known for more than an hundred years, under one authority or another. Mark the language—"waived" this right. When they feel they are quite strong enough they will resume it; or, in this country, assume it, and by that time the Grand Lodges of the American York Rite will be so fully possessed by them that there will be no opposition. This rite *in full* Chassaignac is now working in New Orleans, under the authority of his S.C. of Lo. He and his co-labourers are declared by the G.L. of Lo. clandestine, and the G.O. of France is condemned for recognizing them. So long as the Grand Orient of France condemned Foulhouze and the Lo. Supreme Council, it did well, and was applauded by the Councils north and south, and the Grand Lodges generally. When it endorses Foulhouze's successor it does ill. The old story of your bull and my ox!

You will naturally ask, "If this be so why should the two A.A.S. Rite Supreme Councils which assume to possess the United States and territories not support Chassaignac, as he is only doing that which they expect to do when, as you (I) say, they are strong enough?"

I will answer: 1st, Chassaignac dared to reorganize a State Supreme Council, and in defiance of the assumption of the two S.C.'s aforesaid, which divide the forty states and territories of this country between themselves and desire to keep them so divided. 2nd, Chassaignac did so to admit black men and men not so black who, before the "late unpleasantness" in this country, had been slaves, but are now free men, and made by Chassaignac and his co-labourers Free-Masons.

This, you see, is a double offence on C.'s part. The G.L. of Lo. under the "waiver" arrangement occupied the State, and by the aid of its Master Mason lodges made Master Masons for the Lodges of Perfection, &c., of the A.A.S. Rite, and for the Chapters, &c., of the American Rite; in fine, did the initiatory work, and, as is being done by every other Grand Lodge in

the United States, Chassaignac did not ask the G.L. of Lo., or the "Mother Council of the World," as the S.C. South styles itself, for leave to practise all or any of the degrees of the A.A. Rite. He would only have been refused if he had, and another black mark consequently be put against him. He believed in the great Fatherhood of God and the great Brotherhood of Man, and, so believing, resuscitated the Supreme Council of Louisiana, and took his material from the newly-enfranchised, arguing properly that any man who by his country's laws was endowed with the right to vote at his state or county election had also the right to be made a Mason. This right the Grand Lodge of England recognized long ago, having adopted the argument when she resolved to strike "free born" from her prerequisites and adopt "free man" as all-sufficient. And the Grand Orient of France has now recognised it, in endorsing Chassaignac and his Lo. Supreme Council. So has the G.O. of Belgium. So did the G.L. of Hanover. So would the G.L. of England, if she recognized the A.A.S. Rite as Masonry; and so will all other grand Masonic bodies *in course of time*, because the principle recognized by Chassaignac recognizes the Manhood of Man; and those who deny that principle, and prefer to recognize assumed law and the despotism of the strong hand, cannot maintain their position but for the time being.

I beg your pardon for occupying your columns with this so lengthy explanation, but which I considered due to you no less than in the interests of truth and justice, and remain,

Fraternally yours,

J. FLETCHER BRENNAN,
Editor of the American Freemason.
Cincinnati, O., U.S.A., July 4, 1869.

THE TOLLING BELL.

BY H. J. DANIEL.

Toll for the good—thou solemn bell, toll on!

For them, at least, thou hast a joyful sound—

Since to eternal bliss their souls are gone,

And having borne the Cross, with light are crown'd.

Toll for the great—the princes of the earth.

Their sceptres shatter'd, fallen, and thrown aside;

Their thrones deserted, and their pride of birth

No better now than if a beggar died.

Toll for the wise—for even they must die,

As dies the fool, but not like him unknown,

Since they have raised our low humanity,

And folly's gew-gaw idols overthrown.

Toll for the brave who for their country bled,

And closed their eyes upon the field of strife—

Who bore the battle-brunt when cowards fled,

And deemed their honour dearer far than life.

Toll for the rich—toll on, thou solemn bell!

The worm hath triumphed o'er the power of gold;

If worthy of their stewardship—'tis well;

If not—their souls they have insanely sold.

Toll for the poor, whose days were dark and drear;

Beyond the grave the sunshine smiles for them,

Although disdained on earth, in Heaven held dear,

That chiefly honours those whom we condemn.

Toll for the child—that little human flower

That shrunk before the world's cold wintry blast,

And drooping, faded in life's morning hour,

Too frail, too bright, too beautiful to last.

Toll for old age, bowed down with many years,

A son of sorrow sighing for the end—

Whose smiles have been outnumber'd by his tears,

Who welcom'd death as one would greet a friend.

Friends weep when those they love resign their breath,

But wherefore weep when Azrael sets us free?

It matters not if none lament my death,

When thou, oh! funeral bell, hast toll'd for me.

July, 1869.

The sun in the firmament gives light, and in that light, warmth that animates all nature in life and growth. The very plants rise up from the earth in confession of its wondrous power; they cannot speak, but they expand their beautiful flowers, and give out their sweet fragrance to the air of heaven, perfect their germs for an after life, and then fall down and die at the termination of their varied periods of permitted existence, in conformity with the divine law of nature.—*Ellis*.

HOLLOWAY'S PILLS.—Biliousness. Diseases of the Liver.—Through imperfect drainage or unclean habits, the hot summer's sun will cause the atmosphere to be surcharged with deleterious exhalations which produce fevers, and irritations of the bowels. To check the undue action of the liver, usually the first indication of febrile complaints, the Pills invented by Professor Holloway stand unrivalled. These Pills are so cheaply and easily procured, that none need suffer from nausea, indigestion, disordered liver, dizziness or torpid bowels, or in a word, from any functional irregularity. These Pills produce a more happy effect in the digestive organs than any other medical compound, whether mineral or vegetable. By these means any person can easily secure robust health.

ANNUAL FESTIVAL OF THE PROVINCIAL GRAND LODGE OF KENT.

The annual grand festival of Ancient Free and Accepted Masons of the Province of Kent was held at Brompton, on Wednesday, the 14th inst., when a great number of brethren from all parts of the county were present. The proceedings of the day commenced with an excellent breakfast at the Golden Lion Hotel, to which about 150 brethren sat down, and ample justice was done to the excellent viands provided by the worthy host (Bro. Wraith), whose catering left nothing to be desired.

The Provincial Grand Lodge was opened at the head-quarters of the Gillingham Volunteer Artillery (courteously placed at the disposal of Grand Officers by Bro. Captain Lock Beveridge), by the M.W. Bro. Viscount Holmesdale, M.P., Prov. Grand Master, who was saluted according to ancient form.

Among the Grand Officers present were the V.W. Bro. W. F. Dobson, D.P.G.M.; Bro. the Rev. W. A. Hill, M.A., Grand Chaplain; Bro. the Rev. T. Graham, P.M., Assistant Grand Chaplain; Bro. B. Thorpe, P.M., Grand Treasurer; Bro. E. Wates, P.M., Grand Secretary; Bro. T. S. Warne, P.M., Assistant Grand Secretary; Bro. Lieberman, P.P.G.S.B.; Bro. Joyner, P.G.J.W.; Bro. Blakey, P.M., P.P.A.S.W.; Bro. Martin, P.P.G.S.B.; Bro. Busbridge, P.G.A.S.; Bro. White, P.G.S.W.; Bro. Moncton, P.G.D.; Bro. Sutton, P.A.D.C.; Bro. Spencer, P.G.S.; Bro. Finch, P.P.G.D.C.; Bro. Boys, P.D.P.G.M.; Bro. Trueman, P.G.S.B.; Bro. Nettlingham, P.P.G.S.W.; Bro. Morris, P.P.G.S.B.; Bro. Snowden, P.P.G.J.W.; Bro. Vyle, P.P.G.S.W. (Hereford); Bro. Wyles, W.M., 1050; Bro. Turtle, W.M., 184; Bro. Burfield, W.M. 20; Bro. Elliott, W.M., 874; Bro. Winch, S.D., 429, &c., &c.

The minutes of the last Provincial Grand Lodge were read and confirmed; the Provincial Grand Treasurer was re-elected without opposition; and the R.W.P.G.M. then appointed his Grand Officers for the year ensuing:—

G.S.W. Bro. the Rev. G. W. Sicklemore, M.A., W.M., 1209; G.J.W. Bro. the Rev. J. H. Timmins, M.A., W.M., 1063; G. Reg. Bro. A. H. Boys, W.M., 127; G.A.S. Bro. T. Wescombe, W.M., 107; G.S.D., Bro. W. J. Palmer, W.M., 913; G.J.D., Bro. T. Wyles, W.M., 1050; G.D.Cr. Bro. F. Kite, W.M., 503; G.A.D.C., Bro. W. Sheen, W.M., 77; G.Sup.W., Bro. W. C. Turtle, W.M., 184; G.S.B., Bro. R. B. Newsome, W.M., 1223; G.Org., Bro. E. W. C. Laforest, W.M., 1208; G.Purs., Bro. J. O. Rees, 199. The following were appointed Grand Stewards:—Bro. W. Fleming, W.M., 158; E. Mackney, W.M., 299; R. Elliott, W.M., 874; J. R. Macdonald, W.M., 1089; O. J. Carter, S.W., 20; and J. Eller, S.W., 1209.

It was afterwards proposed by the R.W.P.G.M., that the following grants be made from the P.G. Lodge Fund:—To the Zetland Commemoration Fund, 20 guineas; to the Old Men's Asylum, 20 guineas.

Both propositions were carried *nem. con.*, and the brethren then proceeded in procession to Holy Trinity Church, Brompton, where divine service was celebrated, the prayers being read by the Rev. W. Crabham, of Faversham, and the first and second lessons by the Revs. the S. and J.P.G. Wardens. Mr. Norman, of Chatham, during the temporary absence of the P.G. Organist, presided at the organ in a very efficient manner assisted by the choir of the Royal Dockyard Chapel, of which he is the Organist; the service was partly choral, the various chants, &c., being well rendered. For the anthem, the 207th hymn was sung, and the first part of the 19th psalm was sung before the sermon, which was preached by the P.G. Chaplain, Bro. the Rev. W. A. Hill, M.A., Vicar of St. Peter's, Maidstone, who selected for his text part of the first verse of the 13th chapter of Ecclesiastes, "Remember now thy Creator in the days of thy youth." The preacher delivered an eloquent discourse appropriate to the occasion for which they had met together, and he was listened to with marked attention throughout; he concluded by appealing to the brethren to aid by their contributions the national schools of the parish, and the Masonic Charities, for which a collection was made at the conclusion of the sermon by several brethren appointed for that duty, a soft voluntary being meanwhile played by the Organist. The opening voluntary played by Mr. Norman was "The Masonic Festival March," by Bro. W. Spark; and the voluntary played while the brethren were leaving the church was "The March of the Israelites."

The brethren then returned to the lodge-room, when the business of the Grand Lodge was concluded.

The banquet was held in the National School-room, which had been very tastefully decorated for the occasion, there being an abundance of gay bunting which relieved the otherwise somewhat dreary aspect of the room, and caused it to have quite a festive appearance. A very handsome repast was provided by Bro. Wraith, of the Golden Lion Hotel. The arrangements made for the comfort of the numerous

guests, nearly 200, were as perfect as possible, the only matter of regret being that there was not room to accommodate a great many more who were anxious to be present. The edibles and wines were of first-class quality, and Bro. Wraith is deserving of all praise for the very successful manner in which he carried out the wishes of the committee of management. Bro. Lord Holmesdale, M.P., presided, supported by the Revs. G. W. Sicklemore, G.S.W., and W. A. Hill, G. Chaplain; Bro. Dobson, D.P.G.M.; Wates, P.G. Sec.; Turtle, P.G. Supt. of Works, W.M. 184; S. Astin, P.M., &c.

The band of the Royal Engineers performed during the banquet.

The cloth being removed, Lord HOLMESDALE gave "The Queen and Craft," followed by that of "The Prince and Princess of Wales," in proposing which, his lordship remarked that now that the Prince of Wales had taken the vows of a Freemason they hoped, at no distant day, to find that he had joined one of the English lodges. (Cheers.) Whether, however, he joined his brethren in this country or remained in the outer world, their esteem and respect for his royal highness would remain undiminished. (Loud cheers.)

Lord HOLMESDALE next proposed "The Grand Master of the Order, the Earl of Zetland," and in doing so remarked that his lordship had had the good fortune to hold that appointment for the long period of 25 years—a period quite unexampled in history of the Craft. Whatever might be their opinion as to the expediency of retaining one person for so long in the chair—(hear, hear.)—Lord Zetland might be congratulated at having seen the craft at a rather low ebb and now in the full flood of prosperity, and he was sure they would drink the health of the Ruler of the Craft with the utmost enthusiasm. (Loud applause.)

The Deputy Provincial Grand Master, Bro. Dobson, in proposing the health of Lord Holmesdale, remarked that they owed their personal thanks to the Earl of Zetland for having appointed Lord Holmesdale to be the Provincial Grand Master for Kent. They did not proceed to the appointment of a Grand Master annually, as was the case in the Grand Lodge, but if they did he felt sure the unanimous voice of the province of Kent would be in favor of Lord Holmesdale, who had comported himself, since his connection with the Provincial Grand Lodge, so as to win the respect and esteem of the whole of the Freemasons over whom he presided in Kent. (Loud cheers.) His lordship had done everything in his power to promote the interest of the Craft in the province by his constant attendance at the meetings of the Grand Lodge, and in every other way, and it would be an unfortunate thing for Freemasonry if his lordship should ever be compelled to sever his connection with the Provincial Grand lodge of Kent. (Loud applause.)

Lord HOLMESDALE, who was received with rounds of Masonic cheering, in thanking the brethren for the manner in which they had received the toast, said as year by year rolled round they generally had at their meeting to report a great increase in the number of Freemasons year by year. The past year, however, had proved an exception, but, notwithstanding that, they had no fear of going back in the province. On the contrary, he thought they ought rather to congratulate themselves that they had during the last year gone back a little, as it would enable them to take a fresh start for the future. (Hear, hear.) But although they had not received an accession of new members they could, nevertheless, congratulate themselves on the fact of an increase year by year in the number of lodges, which proved that Freemasonry was advancing steadily and satisfactorily in Kent. (Cheers.) It lay in their own hands whether they would make the Craft respected or the reverse. The outer world knew nothing whatever of the inner working of Freemasonry, and therefore they could only judge of Freemasonry by what was apparent and real. If they saw that Freemasons were noted for their loyalty to their country; for that they were upright, God-fearing citizens, who were actuated by the one object of doing all the good in their power to their fellow-men, depend upon it they would see that there was a desire to flock to the Craft, and to be one with them. (Cheers.) Year by year they found the old roots of Freemasonry flourishing, and well-ripened wood springing up. It had been his good fortune to see the Craft flourishing year by year, and it would be his earnest endeavour that no action of his should mar its continued prosperity or lessen the esteem the brethren entertained towards him. (Cheers.) Before he sat down he had to propose "The health of Earl de Grey and Ripon, the Deputy Grand Master of England." When they found that Lord de Grey and Ripon had been found worthy to fill the place of a Cabinet Minister, it spoke well for the Craft. (Loud cheers.)

Lord HOLMESDALE next proposed "The health of Bro. Dobson," and in doing so remarked that year by year as his duties increased, he found the value of a right-hand man like Bro. Dobson to assist him. It would be strange if he did not, seeing that Bro.

Dobson gave up so much of his time to look after and promote the interests of the Craft. (Loud cheers.)

Bro. Dobson, who was loudly cheered, said it was, perhaps, true that he devoted a considerable portion of his time to advance the interests of Freemasonry in the province, but he could assure them his duties were really a pleasure to him. True, little difficulties would sometimes creep into lodges, but it was a sound maxim that the minority should always give way to the majority. (Cheers.) Lord Holmesdale had remarked that they had not increased their members to any extent during the past year, but that he considered to be a good feature rather than anything else. His advice to all lodges was to like quality rather than quantity. (Hear, hear.) There was always a number of men who were anxious to be allowed to join a Freemasons' lodge, and therefore it behoved them to exercise the greatest caution as to whom they admitted. If they adopted that course the status of the Craft would be raised, and they should consist of a respectable intelligent body of men rather than a body composed of mere numbers. (Hear, hear.) After all, Freemasons all over the world could always fall back on what they did. (Applause.) Many persons there were who appeared to labour under the delusion that Freemasons assembled only to eat and drink. (Laughter.) Eating and drinking were necessary for all persons, and he supposed Freemasons formed no exception to that rule. When they looked at the three great charitable institutions supported entirely by Freemasons, and found that after one of their festivals £8,000, £10,000, and even £12,000 had been subscribed by those round the table, the outer world might say what they pleased, but Freemasons had the proud satisfaction of pointing to the results. (Loud applause.) Freemasons were justly proud of their three great charitable institutions—(cheers)—while they could point to them as being better managed, the funds better administered and economically dispensed, and the results more satisfactory than was the case with any other three similar institutions in the world. (Loud cheers.) In the two great schools the boys and girls were brought up to be little gentlemen and ladies, and not one of them had ever disgraced those institutions. (Hear, hear.) In the old men's and women's asylums, too, they had valuable institutions, and with the frequent vicissitudes of fortune God only knew which of those present might want to be succoured by it first. (Hear, hear.) In the support rendered to those charities the province of Kent had never been appealed to in vain. After an appeal to Masters of lodges to act under the direction of the charity committee in dispensing their funds, Bro. Dobson again thanked the brethren for the manner in which they had received the toast, and resumed his seat amid loud cheering.

Lord HOLMESDALE proposed "The Past and Present Grand Officers," and was gratified to find that year after year he found a body of gentlemen ready to take office in the province. His Lordship also alluded, as a happy augury, to the circumstance that two of the clergy of the Establishment were Provincial Grand Officers.

Bro. the Rev. G. W. SICKLEMORE, S.W., said he and the other Grand Officers felt a pride in being appointed by his Lordship to even the smallest office. They could not do better than follow the valuable advice which they had heard that day, and the noble sentiments uttered. For himself he felt that since he had become a Freemason he felt himself an altogether better man, and better able to do his duty both to God and also to his fellow-man. (Cheers.)

Bro. the Rev. W. A. HILL said they were banded together in the bonds of brotherhood and holy and charitable purposes. Although they might not have increased in their mere numbers, yet they had in the esteem and respect of the outside world. (Applause.) He trusted they would continue to prosper, and that the motto of the Freemasons of Kent would continue to be *Nulli secundus*. (Cheers.)

Bro. WATTS, Grand Secretary, said although they might not have increased during the past year, yet, for all that, they still looked exceedingly well in numbers, while they had attained to that high position that they could now afford to be select. (Cheers and a laugh.) His labours as grand secretary were happily increasing year by year, but he trusted that they would all contrive to work with that love and harmony which should at all times characterise Freemasons. (Cheers.)

Lord HOLMESDALE then proposed "The health of Bro. Turtle, W.M., of 184, the entertaining lodge," and highly eulogised the effective preparations made for the reception of the Grand Lodge.

Bro. TURTLE responded in appropriate terms, in which he expressed the pleasure it afforded the members of that lodge to have entertained the Grand Lodge.

Bro. TURTLE proposed "The Visitors," which was responded to by Bro. WHITE, P.G.S.W. Hants.

The "Masonic Charities" were then proposed, which was responded to by Bro. BINCKES, Secretary of the Freemasons' School for Boys.

The proceedings were then brought to a close.

ROBBERY AND MYSTERY.

Soon after entering the capital of the so-called Mexican Republic, as was my usual custom while sojourning in a foreign city I hired for my servant a man capable of acting as my cicerone about the town. At this time I had in my possession a bill of exchange upon a wealthy house; but not caring to have it honoured before my departure, I thought it best to retain it till the last moment, as the care of a large sum of money would be troublesome to one whose desire was to be free from standing guard over his own effects.

For this reason I did not even call upon the drawees of the bill; and as I was a stranger to them personally, I thus exposed myself to a total loss, in the event of the same falling into the possession of some dishonest individual, who might represent himself as the proper payee. That I committed a great error in thus neglecting to secure myself against false representation—an error by which my money and life might have been forfeited—the peruser of this transcript from my notebook will clearly perceive.

I had been some three or four days in the city, promenading through its principal thoroughfares and drives, glancing modestly at the dark, lustrous-eyed beauties whom I continually met and passed, when I said to my man, Pablo, that he must now take me in hand and show me everything that could possibly interest a foreign traveller. Pablo, I may remark, by the way, was one of the keenest rogues that ever dodged the police and kept his worthy neck outside of a halter—though this I learned too late to save myself some trouble—and he had the reputation of having once been an indifferent actor, which will account for his mode of putting his questions.

"Does your worship wish to go behind the scenes?" he quietly inquired.

"Even into the 'green-room' of the town, Pablo," laughed I, "and observe, if possible, the 'make-up' of the actors."

"The best time for that, then, senor, is at night, while the dramatic corps are preparing for their parts."

"We will begin to-night, Pablo."

We did begin that night; and before the bell tolled the hour of twelve I fancied I had seen the city of nobles and beggars turned inside out. At least I had seen enough to content me; and as we issued from a splendid gambling saloon, where a beautiful and fascinating senorita was dealing monte for the benefit of herself and numerous admirers, I said—

"Now then, for our hotel, Pablo."

"One adventure more, senor, and your worship shall retire with the wisdom of Solomon."

"One adventure more," I assented.

With this Pablo began to lead the way through a dark, narrow street; when suddenly, as I turned a sharp corner, a heavy mantle was thrown over my head, and my person at the same moment seized by two powerful ruffians, one of whom forced a gag into my mouth, while the other pinioned my arms.

"Senor," said a calm, quiet voice, "it were easier for us to kill than to take you alive; but your life we do not seek; so be governed by policy, and make no resistance, and you shall not be harmed. We will tell you presently what we require of you. Pray follow as we lead."

I did so—for I was in their power, and could do nothing better—and in the course of a couple of minutes I found myself alongside of a carriage, with a request that I would enter it. I still obeyed—not with the best grace and most pleasant feelings—but quiescently and without disturbance. My kidnappers entered with me, still keeping me pinioned and gagged, and away we whirled.

Fifteen minutes—or less time it might have been—brought us to a halt beneath some dark archway.

"Senor," said the spokesman, "have the goodness to alight, and suffer me to conduct your worship into a private apartment."

I got out of the carriage, and was led down some ten or a dozen steps, into what I fancied, from the change of atmosphere, to be a damp stone vault, beneath the surface of the earth. The cloak was still over my eyes; but presently I could see the reflection of a light, and immediately after this the mantle was removed, and two masked men, dressed in black, one of them holding a sort of dark-lantern, were revealed to my view. I glanced quickly around the apartment, and saw that it was small, having rough stone walls, and only one outlet—the door through which we had entered. Save two or three rough benches, it was empty also; and pointing me to one of these, the same person who had before addressed me, said—

"Pray be seated, senor, and we will give you liberty to speak."

I complied with his request, and he at once stepped forward and removed the gag. As soon as I found I could use my voice, I sternly demanded the meaning of such treatment.

"Be calm, senor, do not get excited, and we will inform you," was the cool reply, spoken in an ordinary business tone. "The fact is, senor," he went on, "you are a stranger in Mexico, with more means at your command than strangers generally have, or any honest man may have immediate use for; and we,

being less blessed in this respect than your worthy self, have taken the liberty of inviting you hither to negotiate a loan."

"In other words, to rob me," said I.

"That is a harsh word, senor, which we seldom make use of—we call our mode of acquiring means a new way of borrowing; and for this reason; that, instead of giving the person from whom we borrow security of our own, we leave him safely housed for the security of ourselves. In short, senor, not to waste words, let me inform you in brief that we want all your weapons, jewellery, and ready funds, with the exception of sufficient to support you till you can raise more; and, once possessed of these, we will quietly depart, and leave you here for such time as will be necessary to make our escape certain—say till to-morrow night—when you will be set at liberty in a very harmless way. You see at once, senor, you have providentially fallen into honest hands, for which you should thank the saints—for had you fallen into the hands of villains, your life might have been the forfeit."

"Oh, I am deeply and profoundly thankful, of course!" returned I, ironically. And then I quickly added: "By your accent and mode of speaking, I judge you are no Mexican."

"So much the better for our purpose," replied the villain; "for you have a bill of exchange on a house here which you have never visited; and if I can personate a respectable foreigner—say yourself, for instance—I can get it honoured as well as another."

I saw that I was really caught by robbers at last—that it would be useless to waste words—that perhaps it would be best to yield with a good grace to what I had not the power to avert—and so I informed the gentleman that he was at liberty to do what he thought proper, only I would pray him to give me my liberty in a reasonable time, and not leave me entirely destitute.

"By San Marco!" he rejoined; "your worship is the most sensible gentleman I have had dealings with for years! and I assure you I am one not unacquainted with the customs of the road. We will deal as gently by you as by an infant, and ever remember you gratefully in our prayers."

With this he coolly proceeded to rifle my pockets and person, taking from me my revolvers, knife, jewellery, purse, and pocket-book, in the latter of which he found the afore-mentioned bill of exchange, the amount of which caused his eyes to glisten, as I could see even through the mask.

"Pray tell me," said I, "how you knew I had that draft, and had not presented it."

"Pardon me, senor! that would be exposing the secrets of our profession, which we never do to the uninitiated."

"By treachery," said I. "My servant must have made the discovery, and you are his accomplices."

"Suspect whom you please, senor," he replied; "every gentleman is entitled to his thoughts; but in order to show your worship the possibility of your being in error, permit me to observe, confidentially, that a watch has been upon you ever since the moment you set foot in this glorious city. Ah, senor, I perceive your purse is heavy and will suffice for your present wants—accept it back, sir; your jewellery also may be of more value to you than us, and so we restore it—we only desire to do the fair thing; and this bill of exchange, being even larger than we supposed, shall satisfy us for the present."

With this he returned the articles mentioned; and then coolly remarking he did not think it safe to unbind me till the moment for restoring me to liberty, he turned on his heel, made me a polite bow, and with his companion, walked out, closing and locking the door behind him.

I was thus left alone in my prison in total darkness, with my arms so pinioned as to be both useless and painful. My feelings during the long hours which followed, the reader can better imagine than I express; but though I suffered much, physically and mentally, I did not at first despair, because I believed I should eventually be set at liberty in some mysterious manner.

As hour after hour, however, passed away in that dark and silent dungeon, I began at last to grow more and more uneasy. What if, after all, I should be left to perish in my prison? The thought was too horrible to be entertained, and I strove to banish it, and, aided by a strong will, I so far succeeded as to keep in tolerably fair spirits.

At last, to my great joy, I heard the key of my door turn, and was surprised to see a female mask standing in the grey light of the opening—for it was already day without, though not a ray of light had reached the vault.

"Senor," she said, in a clear, stern voice, "will you be kind enough to present yourself to my view?" I advanced to the door where she was standing.

"You are still bound, I perceive," she said.

"Unfortunately, lady," I replied, "and have suffered much."

"You wish your liberty?"

"I certainly am not overjoyed at remaining where I am."

"Will you answer me one question, upon your oath

as a Christian, and upon your honour as a gentleman?"

"If within my power, and it does not affect my safety."

"It affects your release, senor; and if favourably answered, may restore you immediately to liberty."

"Speak on then!"

"Will you, then, solemnly swear, and if all your effects are restored to you, even to your weapons, you will suffer yourself to enter a carriage blindfold, and thus remain till driven beyond sight of this dwelling; and then leave and depart without asking any questions, or seeking in any manner, or by any means, to pry into the mysterious occurrences which have surrounded you within the last twelve hours?"

"Yes," said I, "for a complete restoration of all my effects, and my person to liberty, I will solemnly swear, by all that I hold sacred and holy, to conduct myself according to the conditions named."

"Then, senor, within an hour you shall have your freedom!" was the reply, as the masked lady stepped back, and closed and locked the iron door, leaving me again alone, a prisoner still.

A few minutes later, as I remained standing by the door, pondering this singular mystery, I fancied I heard the rumble of carriage wheels; and shortly after the door was again unlocked, and a masked figure entered, who said he had orders to blindfold and conduct me hence, and restore me to liberty.

All this might be treachery, I thought; but I knew, if my life was really sought, I was in the power of my enemies, and could not escape; and by assenting quietly to every proposition made me, my condition would certainly not be rendered worse than by rejecting them. I therefore suffered him to bandage my eyes and lead me to the carriage, which he entered with me, my arms still remaining pinioned.

A few moments later we were whirling through the streets of the city, which we continued to do for some half an hour, when the carriage stopped suddenly; the bandage was removed from my eyes, and I was solemnly charged by my masked companion to remember my oath, or else no power on earth could save me. I looked from the window, and, to my astonishment, saw we were in a fashionable part of the city; and, to my still greater astonishment, my strange conductor now proceeded to cut loose my bonds, and restore me my weapons and pocket-book, which latter he opened, and showed me the same bill of exchange which had been taken from me.

"Now, senor," he said, as he flung back the door of the carriage, "please mingle with those people yonder, and take no notice which way we drive. Adios."

The door closed as I descended the steps, and the carriage whirled away, I never knew whither.

This whole matter, a mystery from beginning to end, has remained so to this day. I could not believe I was not robbed until I searched everything, and received my money on my draft; after which, I pondered the matter deeply, but, of course, venturing to question no person, because forbidden by my oath.

At first I thought it a case of conscience merely: then a practical joke, perhaps; but subsequently, on looking through my pocket-book, and finding in it a small silver symbol of the Masonic Order, I was led to conjecture that that had saved me from robbery if not from death, and that one or more of those who had me in charge were members of this fraternal band.

This, of course, was, and is, mere conjecture: but it is the only reasonable solution of the mystery I have ever been able to obtain; for Pablo, who might have thrown some light upon the matter, I never set eyes upon since.—*Hoskin's Monthly Journal.*

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