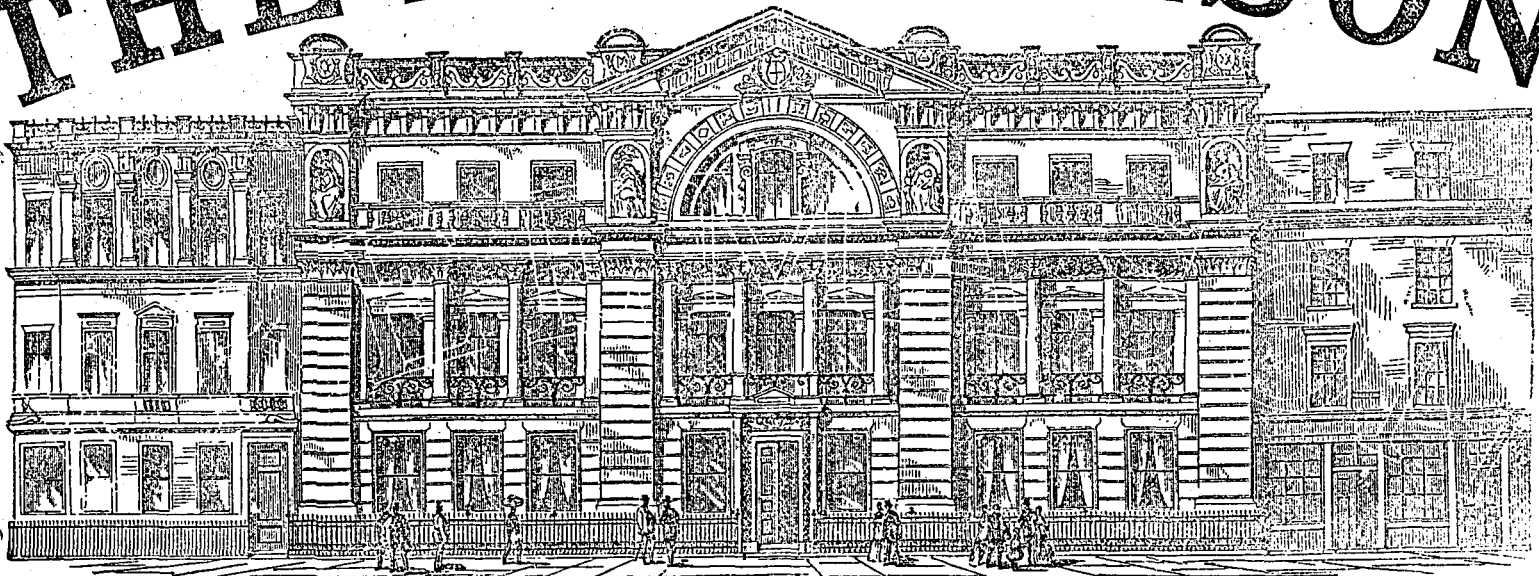


THE FREEMASON



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

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SATURDAY, JULY 31, 1869.

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NOW READY, PRICE 4/6,
VOL. I. OF

The Freemason,

NEATLY BOUND, EXTRA CLOTH, WITH GILT
EMBLEMATIC LETTERING.
3 & 4, LITTLE BRITAIN, LONDON,
AND ALL BOOKSELLERS.

ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(Continued.)

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The Hebrew Sephiroth are alluded to in Rosenberg's "Explication du Tableau intitulé Sapiencia Generalis," which was published at Paris in 1844. In this curious work the author follows the system of the celebrated Father Sabathier, whose ideas are tinged with the mysterious doctrines of Gnosticism, as also with the occult speculations of the Rosicrucians.

The main object of Rosenberg's publication was to obtain support for the cardinal points of his creed, namely Liberty and Equality for all forms of religious worship, and the subject has a peculiar interest at the present time. Rosenberg.

although we believe a professor of the Hebrew faith, speaks with the greatest reverence of Christ, whom he describes as the "summary, or perfection of all things." Like the renowned Rabbi Maimonides, whose writings we have already quoted, Rosenberg recognises the ternary or triple influence in the operations of nature, and his "Tableau" is a splendid illustration of this belief.

It is well known that the same majestic conception pervades and permeates the writings of the much-abused, because little-understood, mystics of the 17th century, such as Jacob Boehme and other members of the Rosicrucian Fraternity. Amidst a host of inchoate thoughts and crude imaginations, glimpses of a divine light may be discerned in the bulky tomes of the old alchemists and natural philosophers, and the name of Elias Ashmole alone ought to redeem their speculations from ridicule and contempt, without going back to the days of Paracelsus or Roger Bacon.

The true objects of the Rosicrucians have never been fully revealed to the world and even diligent students, minus the true key, have failed to unlock the treasury of their secret science.

There can be little doubt, however, that spiritual teachings and revelations constituted a portion of their formulæ; and we are informed that this curriculum of study is still observed in a society existing in London, which claims to represent, by a chain of intellectual affinity, the ancient Rosicrucian fraternity. From the organ of this body we extract the following account of its formation.

"This extraordinary society received its name from Christian Rosencreutz, who was born in Germany, in the year 1559. He was educated in a monastery, and excelled in most ancient and modern languages. A powerful desire urged him to seek a more extensive range of information than could be obtained within the precincts of a cloister, and he determined to travel. The religious feelings, common about the close of the fourteenth century, led him to visit the holy land. Having seen the holy sepulchre, he proceeded to Damascus, where he was in great danger of losing his life. This circumstance, however, was the cause of all his fame and greatness; for he learned from the physicians, or (as they are sometimes called) philosophers, who undertook and completed his cure, the existence of many extraordinary secrets, by which his curiosity was so highly excited, that he spent much time travelling over most of the eastern parts, till he became master of those most wonderful secrets, which had been preserved by tradition from the ancient Egyptians, Chaldeans, Brahmins, Gymnosophists, and the Magi.

Addison in the "Spectator" gives a sketch of a well-known tradition, respecting the tomb of Rosencreutz.

The system was anciently, and is to this day in the English Society, divided into nine degrees, viz.:—1, Zelator. 2, Theoricus. 3, Practicus. 4, Philosophus. 5, Adeptus Minor. 6, Adeptus Major. 7, Adeptus Exemptus. 8, Magister Templi. 9, Magus.

Their name, according to Mosheim the ecclesiastical historian, is derived from the latin *ros*, dew, and *cruz*, the cross, as a hieroglyphic of light, which he thus explains:—"Of all natural bodies dew was esteemed the most powerful solvent of gold; and the cross, in chemical language, is equivalent to light, because the figure of a + exhibits at the same time three letters, of which the word LVX, or light, is composed. Hence a Rosicrucian philosopher is one who, by the assistance of the dew, seeks for light, or the philosopher's stone."

Rosicrucianism, like the Royal Arch degree, is based upon the Hebrew mysteries, and the symbolism of the Sephiroth is common to both, as each professes to have discovered the great Name—the King-attribute of God by which the world is ruled, and, which the Jews consider inspires the very angels with astonishment and terror.

The Essenes, it is alleged, knew the name, which they always pronounced in a whisper, and it is said to have been engraved on the rod of Moses, thus enabling him to perform the most stupendous miracles.

The Cabalists state, according to Manasseh Ben Israel, that the name denotes the Aziluthic, or sphere of emanations, in which the ten Sephiroth or emanations from the Divine Being are contained.

The significations of the Sephiroth, both in the Masonic and Rosicrucian systems, possess, therefore peculiar interest, and are well worthy of study and earnest consideration, and to enable our readers to judge by comparison, we will place them in juxtaposition.

(To be continued.)

THE ROYAL ARCHAEOLOGICAL INSTITUTE.—The Royal Archaeological Institute on Tuesday closed its summer meeting at Bury St. Edmunds, which has passed off successfully. Next year the Institute will meet at Leicester.

HOSPITALARIA;

OR

A SYNOPSIS OF THE HISTORY OF THE ORDER OF

Knights Hospitallers.

(Continued.)

Baldwin, with the ardour of a redoubted soldier, flung himself into the thickest of the fight, followed by Du Puis and his knights, with the bravest of the Christian lords, and the Moslems were routed with great slaughter.

This victory enabled the king to relieve and re-garrison Antioch, and he returned in triumph to Jerusalem. The Hospitallers shortly afterwards threw themselves into Edessa and the adjacent strongholds, and there made a gallant stand in defence of the prince's right; and when Tyre, then one of the most magnificent cities of the east, surrendered, after five months' siege, to the Christian arms, (in 1119), the valour of the Hospitallers was as conspicuous as in the battle that led to the relief of Antioch.

During subsequent expeditions, the Hospitallers were in constant attendance on the king; and the utility and popularity of the Order of Saint John suggested a new institution (in 1119) for kindred purposes; viz. the Knight Templars. With generous zeal the Hospitallers encouraged the formation of this knightly fraternity, and granted it pecuniary assistance till the munificence of secular patrons placed it in the condition of an independent body. The influence of the famous Bernard of Clairvaux—the oracle of the age, and great advocate of the second Crusade—who accorded his special patronage to the knights of the Temple, so greatly enriched their treasury, and swelled their ranks, that, according to the historian Brompton, “the Order became so wealthy and puissant, that this daughter of the House of Saint John almost eclipsed her mother, and threatened to throw her into perpetual shade.”

For two centuries the Bauseant and the Banner of the Baptist waved in fraternal rivalry on the same ensanguined fields. Christendom resounded with the chivalrous deeds of the soldiers of the White Cross and the Red. Princes supplicated to be buried in the habit and harness of these warrior-brethren; and kings were proud to be enrolled under their victorious standards.

The capture of Ascalon, on the 12th August, 1154—a triumph than which the Christian arms had achieved none greater since the conquest of Jerusalem—showed new honours on the Hospitallers; and in token of his sense of their services, Pope Anastasius the Fourth greatly extended the privileges of the Order. The great battle fought against the infidels on the plains of Putaha in the year 1158, was the last victory from which the venerable Raymond du Puis saw his knights return. He died two years afterwards in the sanctuary of his Order, having filled for upwards of forty years the office of Grand-Master, revered by his brethren and all the Latin Christians of the east.

Under the rule of successive Grand-Masters, the Hospitallers, between 1160 and 1187, lived in their war-saddles, and through perilous times were the chief prop of the tottering kingdom of Palestine. In this latter year the storm, which the Christians had long seen gathering on their frontiers, burst upon them. The victorious Saladin, the conqueror of Egypt, invaded the country, made captive the king, Guy de Lusignan, and the flower of his nobles, and, after a series of successes, in which the Hospitallers and Templars were nearly extirpated, laid siege to Jerusalem, which capitulated after an ineffectual resistance of fourteen days. Thus, at the end of eighty-eight years from its conquest by the first crusaders, the Holy City again passed under the Mohammedan yoke.

The loss of Jerusalem filled Europe with sorrow and alarm, and a third Crusade was undertaken for its recovery, headed by the Emperor Frederick Barbarossa, Philip the Second of France, and Richard Cœur de Lion. Their arrival on the Syrian frontier, in 1191, was the date of the erection of the Teutonic Knights of St. Mary of Jerusalem, which order was confirmed by Celestine III., February 23, 1192; and during the campaign that followed, the three military Orders, fired with noble emulation, upheld the honour of their respective banners, and gained the admiration of Christendom for their valiant deeds in arms.

On the 13th of July, 1191, the Standard of Redemption once more floated over Ptolemais, purchased with the blood of one hundred thousand Christians. The Hospitallers shortly after made it their principal residence, which since the fall of Jerusalem had been at Margat. There they remained, to quote the language of Hugh de Lusignan, King of Cyprus, “feeding daily an innumerable multitude of poor, attending to the sick, and comforting the dying; consecrating their days to deeds of mercy, and to the maintenance of a constant warfare against the infidels,” until the Latins, in 1240, once more beheld themselves the sole occupants of Jerusalem, and the banner of the Cross dominant from the Jordan to the Mediterranean Sea.

During the twelfth century, the Order of St. John became so wealthy and extensive, that it possessed principalities, cities, and villages both in Asia and Europe, and enumerated within the bounds of Christendom no less than nineteen thousand manors. The European Commanderies were so many depôts whence the knights and hired troops were drafted to serve under the Grand-Masters in the distant wars; and large levies were constantly made from the various Languages to supply the places of those who fell in Paynim war. At this period the Order of St. John, including knights, priests, and serving-brothers, amounted to perhaps not less than 30,000 strong, their treasury was richer than that of any potentate in Europe, and their Chief came to be accounted the most powerful prince of the East.

Fifteen years after the date of the Emperor Frederick's triumphant entry into Jerusalem, the Korasmians rolled like a deluge upon Syria; and the Military Orders, on whom its defence devolved, saw at once that the open state of the Holy City rendered it untenable. They accordingly retired, and it passed into the hands of a barbarous people, never to be regained. Notwithstanding the great numerical superiority of the Korasmians, the Christians came off victorious in several partial conflicts, when it was determined to hazard a general engagement. For two days the warriors of the Cross maintained the battle; until, borne down by a constant succession of combatants, they fell one by one around their banners. The Grand-Masters of the Hospital, the Temple, and the Teutonic brethren, were all slain; and there escaped from the sword and captivity only sixteen Hospitallers, thirty-three Templars, and three Teutonic knights.

This fatal battle, which was fought on the eve of St. Luke, 1244, completed the calamities of the Holy Land. The remnant who escaped the scimitars of the Korasmians immured themselves within the strong walls of Acre, where the Hospitallers chose William de Chateaufort, a rigid observer of the regular discipline, who had passed through all the offices of the Order, Grand-Master in the room of the pious and heroic Peter de Villebride, who had sealed his vow of fidelity to the Cross with his blood. Recruited from the European Commanderies, the White Cross banner was again unfurled in many a bloody field during the disastrous progresses of the eighth and ninth Crusades; until in 1291, after a gallant resistance, Khalil, with an army of 60,000 horse and 140,000 foot made himself master of Acre. Thus terminated, after one hundred and ninety-four years, a struggle called to this day, “the Holy War:” and which, in the words of its chronicler (Fuller), “for continuance was the longest—for money spent the costliest,—for bloodshed the cruellest,—for pretences the most pious,—for the true intent the most politic the world ever saw.”

After the fall of Acre, the Military Orders no longer attempted to maintain themselves in Palestine. The Teutonic knights retired to Prussia and Livonia, which they enjoyed in absolute sovereignty, and the Templars to indulge at ease in their rich European preceptories. Henry of Cyprus received with humanity the remnant of the battle-scarred knights of Saint John, who came out of their vessels “covered with wounds, with looks (says Vertot) suitable to their fortunes, and infinitely affected at having survived the utter loss of the Holy Land.” The town of Limisso was assigned to them as a place of retreat; and to prevent the total extinction of the Order in the Levant, the Grand-Master sent a general summons to all the knights that were dispersed throughout Christendom to repair to his standard. In accordance with this mandate, every Commandery in Europe poured forth its chevaliers, who flocked to Cyprus burning for glory and revenge; and there they shortly afterwards planned the enterprise which gained for the Order an independent sovereignty, and made the flag of their war-galleys respected over all the waters of the Mediterranean Sea. On the 15th of August, 1310, the Grand-Master, Paulk de Millaret, after a sanguinary conflict,—not of weeks, but years,—stormed the city of Rhodes, and placed the standard of Saint John permanently on its walls. Having driven out the Greeks and Saracens, he subsequently reduced the islands of Nisara, Lero, Calamo, Episcopia, Chalce, Simia, Tilo, and Cos.

Whilst Europe resounded with the achievements of the Hospitallers, Philip the Fair of France, effected the suppression of the Templars, their former rivals in glory. On the 12th of October, 1307, all the Templars in France were arrested, and the example was followed in England, Scotland, and other kingdoms. Fifty-four Templars were burnt alive at Paris on the 12th May, 1310. Shrieks and groans resounded in all the prisons of France, and the spirit of many a knight quailed at the stake and on the rack, whom the terrors of Paynim war had failed to subdue. Many dark crimes were laid to the charge of an Order, which for two centuries had been so puissant and revered throughout Christendom; but its vast wealth was its real offence.

(To be continued.)

MASONIC EXHORTATIONS.

FROM THE GERMAN.

II. *The Immortality of the Soul.*

Man! King of the earth! Master-piece of the creation, animated by the breath of God; be sensible of thy dignified destination.

The whole animal race is subdued under thy dominion. All that waves and moves about thee ceases again to be; by thy soul survives all component things, and is by virtue of its divine origin incapable of being destroyed.

In this consists thy true nobility. Feel thy happiness without arrogance: Pride was the cause of the degradation of man, it certainly would plunge thee into the same abyss.

Degenerated being! what art thou in the presence of the Eternal, with all the dignity originally appropriated to thee, and still distinguishing thee from other beings?

Adore him, the Lord on High, in the utmost humility, and take care that the heavenly immortal essence, which animates thee, be not depraved.

This essence is thy soul; exert thyself in endowing it; it is capable of infinite perfections.

Make it so susceptible, so open to virtuous impressions, that, after thy dissolution, it may without impediment return to the pure and original source of virtue.

So prepared, thou wilt be free even in fetters; serene in misfortunes; the heaviest storm will not make thee tremble, and with true heroism thou wilt advance even to the face of death.

Mason! If ever thou couldst doubt the immortal nature of thy soul, and its high destination, in vain had we initiated thee. Thou wouldst not be the adopted son, the darling of wisdom; thou wouldst step back, and mix again with the multitude of the profane rabble, who like moles crawl in the dark.

III. *Duty towards thy King and Country.*

God has ordained a sovereign power of each country to be his viceregent.

Entertain reverence for the supreme power, and be faithful to it, in whatever corner of the world thou livest.

After the homage thou owest to God, the duties toward the state and country follow next.

Should man wander rude and unsociable about woods and forests, he would be less inclined to answer the intentions of Providence, and to ensure to himself all the good intended for him.

His being enobles itself among his equals, and the difference of opinions improves his genius.

But in society, were every one left to himself, the possession of property, and the unrestrained passions, would cause incessant quarrels, and cunning or power would soon triumph over innocence.

For this reason laws were necessary to regulate mankind by, and rulers to support and keep inviolated those laws.

Sensible Man! thou honourest thy parents; honour the fathers of the state also, for they represent the Deity.

If they err, they are accountable for it to the Judge of Kings; but thy own, often very erroneous, judgement, cannot exempt thee from obedience.

Pray to God for their preservation, and exert all thy powers in favour of thy country.

Shouldst thou ever neglect this sacred duty, should thy heart not beat with joy, at the dear names of thy country and thy prince, every Mason would turn thee away as a disturber of public tranquillity and order, and an outcast that does not deserve to partake of the prerogative of a society that has particular claims upon the esteem and confidence of the sovereign power; because, animated with patriotism and zeal to form the best citizens, she makes it an invariable law for her pupils to fulfil all civil duties in the most distinguished manner, and from the purest motives.

A Mason ought to be the most valiant warrior; the most just judge; the kindest master; the most zealous servant; the tenderest father; the most faithful husband; and the most obedient son; for his duties as a citizen in general have been strengthened and rendered sacred by the voluntary Masonic obligation; and he, if ever he should neglect them, not only would show a want of fortitude, but also be guilty of hypocrisy and perjury.

THE forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic M.S.S., 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, at once, stating name in full and Masonic position.

GRAND CHAPTER OF ENGLAND.

We publish the following for the information of our readers:—

E. Companions,—You are hereby requested to attend a Quarterly Convocation of the Supreme Grand Chapter, at this place, on Wednesday, the 4th day of August next, at 7 o'clock in the evening, punctually.

By Command of the M.E.Z.,

JOHN HERVEY, E.

Freemasons' Hall, London, 28th July, 1869.

The Report of the Committee of General Purposes.
To the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to Report that they have examined the Accounts from the 21st April, to the 20th July, 1869, both inclusive, which they find to be as follows:—

To Balance 21st April - £479 1 8	By Disbursements during the Quarter £193 5 0
„ Subsequent Receipts 334 11 10	Purchase of £300 Consols at 92½ - 279 0 0
	By Balance - 341 8 6
£813 13 6	£813 13 6

which balance is in the hands of Messrs. Willis, Percival and Co., Bankers of the Grand Treasurer.

The Committee have also to report that the Chapter of Concord, No. 394, Southampton, have applied for a Certificate for Companion Cyprian Wollowicz, exalted on March 11th, 1869, he not having been raised until the 12th November, 1868, the Chapter was applied to for an explanation, which the Committee considered very unsatisfactory. This case being a very flagrant one, the Companion having been exalted in less than four months after being raised, and the offence being very much on the increase, the Committee deem it necessary to put a stop to the practice if possible, and with that view have inflicted a fine of £5 5s. upon the Chapter of Concord, No. 394, Southampton.

The committee have likewise to report that they have received a Petition from Companion Andrew Hay as Z, Companion Thomas Diver as H, Companion Christopher Thwaites as J, and six others for a Chapter to be attached to the Lodge St. George, No. 549, Bombay, to be called the Chapter "St. George," and to meet at Bombay.

The foregoing Petition being in all respects regular, the Committee recommend that the prayer thereof be granted.

The following Notice of Motion has been received for the next Quarterly Convocation:—

From Companion Francis Bennock, P.Z., No. 2.

"When the Minutes of the previous Meeting have been read, and their accuracy unimpugned, and their confirmation proposed:—no motion to omit any substantial portion of the business recorded as transacted shall be accepted; unless due notice of such motion shall have been given and printed in the usual paper of business."

(Signed) W. PULTENEY SCOTT, President.

Freemasons' Hall, London, 21st July, 1869.

GRAND LODGE OF MARK MASTERS.

The following circular has been issued by the Stewards:—

First Annual Benevolent Fund Festival.—The Festival as above will be held, with the sanction of Grand Lodge, and under the presidency of Bro. Rev. George Raymond Portal, M.W.G.M., at the Mitre Hotel, Hampton Court, on Tuesday, the 10th of August, 1869.

The objects of this Festival, are: 1.—To afford an opportunity for a reunion of ladies and brethren at the banquet. 2.—To assist, by contributions, the fund recently established for the relief of Mark Master Masons, their widows and children, when distress or calamity may necessitate applications.

There exists a general and earnest desire that this Festival shall be continued annually, but this will depend in a great measure upon the success which may attend the first celebration. Let me, therefore, earnestly entreat your kind personal support, and the company of members of your family.

A return of the enclosed form, on or before Saturday, the 5th of August, will be esteemed a favor.

Any amount as a Donation, however small, will be thankfully welcomed.

Tickets (exclusive of wine), Lady, 7/6; Gentleman, 10/6; Double Tickets (Lady and Gentleman), 15/6. The Banquet will be served at six o'clock precisely, but it is hoped that those to whom it may be convenient to do so, will assemble at three o'clock, for the purpose of visiting the Palace and Grounds.

PRESENTATION TO BRO. DEVESON, P.M. OF LODGE 898.

At a meeting of this lodge, on Wednesday at their Hall, Newby-place, Poplar, in consequence of the unavoidable absence of the W.M. Bro. Cannon, Bro. Finch, P.M., ably conferred the third Degree on two candidates, and Bro. Deveson, P.M., the second Degree on two candidates. The lodge was then resumed in the first Degree, when Bro. Finch, in presenting a handsome P.M. Jewel to Bro. Deveson, I.P.M., thus addressed him:—Brethren, in the absence of the W.M. Bro. Cannon, a duty has devolved upon me of a very pleasing nature. My only regret is that I am unable to do that justice to it, which the nature of the case requires. Brethren, it is by your unanimous wish, that a Jewel should be presented to our worthy W.M. Bro. Deveson. Now you are so well acquainted with his abilities, his courtesy and uniform kindness as to make it almost unnecessary for me even to allude to them, but justice demands that I should say this much, that ever since he has belonged to the lodge, we have found a zealous persevering brother, always at his post of duty, and willing to make himself useful in any capacity where his services were required, and I am only proud, to see him in the position which he now occupies, and which he so justly deserves. Were I now pressed I could say something more in his favor, but you are so well acquainted with his merits as a Mason, as to make it quite unnecessary for me to do so. Bro. Deveson, in the name of the lodge, and on my own behalf, I now have much pleasure to adorn you with this Jewel; may you be spared many years to wear it, may health, peace, prosperity, and many other blessings attend you and yours.

Bro. DEVESON, P.M., in return said:—

W.M. Officers and Brethren,—It is with mingled feelings of gratification and pleasure that I accept this Jewel, which you have been kind enough to present to me this evening. I am quite sure in awarding me this present, you do not mean me to accept it as the full measure of your kindness, neither shall I regard its intrinsic value so highly as the kindly feelings which prompted you to make it. I know that it is the custom in this Lodge to present the retiring Master with some substantial mark of respect. I also know that it is a voluntary offering. That you can, and doubtless would deviate from this custom if you were not satisfied with the way the Master for the time being had discharged the duties of his office. The fact, therefore, of having awarded me this present is evidence of your satisfaction that I have discharged the duties of Master to the best of my ability. Now, I take no credit to myself for so doing, I simply note it as a fact which you by this token have recorded in my favor, and I must add that whatever office I may hold in the Lodge I hope to be equally successful. I promise you that no effort on my part shall be wanting to bring about such a result. It is now some six years since I was first received into Freemasonry in this Lodge, and I can conscientiously say from that time to the present moment it has been a source of happiness to me to meet you here to partake of the work of the evening, and after the Lodge is closed to spend a social hour together, and if unfortunately there has been any interruption to the even tenor of our way, I have been as anxious as any of you to smooth away the difficulty, bearing in mind that we are creatures of impulses and circumstances. That which looks black to day may not appear so dark to morrow. That by giving and taking as it were will tide us over many difficulties, when an opposite would tend to make matters worse and drift us into confusion and disorder. Most of you know something of my love and zeal for Freemasonry. I seldom missed attending any of your meetings; I may say for the last two years-and-a-half I have not been absent a single night, and if I am spared I hope to be as punctual for the future as I have been in the past, for I hold it to be an imperative duty of every one who accepts office to be prepared, if necessary, to make some sacrifice in order to discharge the duties of that office with credit to themselves and with satisfaction to the Lodge. And here allow me to tender my best thanks to the proposer and seconder, Bros. Smith and Marlett for this Jewel, as well as to the Brethren generally, who so readily responded to the proposition. In conclusion, brethren, I shall wear this Jewel as a memento of your kindness; may we be spared many years to meet together. May the Lodge increase in prosperity, and be handed to our successors as second to none in London.

The lodge was then closed in form and with solemn prayer, and adjourned.

LAYING THE CORNER STONE OF A NEW MASONIC TEMPLE AT QUEENSTOWN.

Last week was a lively one in Queenstown, owing to the fact that the Freemasons of this town, and brethren from many other towns of the Eastern Province, had assembled together for the purpose of taking part in the ceremony of laying the foundation-stone of their new Temple "Star of the East."

The interesting event took place on Wednesday week. About 11 o'clock the Masons met in the lodge and at 12 o'clock marched in procession, headed by a band, to the site of the new Temple. Altogether, there were about 70 members of the Queenstown lodge present, and about 16 or 17 of other lodges; and although the weather was not propitious, a large concourse of the uninitiated also were there. The brethren having formed themselves into a circle, the lodge Chaplain, the Rev. Canon Waters, offered up the usual prayer delivered on such occasions.

P.M. C. D. Griffith then presented W.M. C. A. Nesbitt, in the name of the B.B., a silver trowel, the workmanship of Messrs. Scott Bros., nicely engraved by Mr. Maullin.

Shortly afterwards the stone was lowered.

In the leaden box deposited in the cavity of the stone were coin, papers, &c., together with a parchment scroll on which was emblazoned a suitable inscription.

The W.M. C. A. Nesbitt, Esq., next took a position on the top of the corner-stone, and delivered an eloquent address, concluding thus:—The same principles are preserved and taught among us, as those which formed the landmarks of our Fraternity when operative Freemasonry existed in the zenith of its splendour. The sphere of our operations is, however, now enlarged. We no longer point to the operative building, the mere work of hands, as evidence of Masonic skill, but we refer to that spiritual working which erects the temple of wisdom in the dormant mind, and stepping boldly beyond the restricted bounds of all ordinary mundane institutions, seeks to re-establish the principles of human fraternity, by leading all to adore the Great Architect of the Universe, and acknowledge the kindred claims of every brother of the human race. In the outer world we behold nation arrayed against nation, creed against creed, and race against race; but if we regard Freemasonry we find that under its genial influence all national perfidies vanish, all religious animosities disappear—the Christian, Hebrew, Mussulman, and Hindoo, the American Indian and Chinese, acknowledge the common bond, and their hearts respond to the endearing term of "Brother." The principles of Freemasonry are based upon truth—truth inimitable, truth eternal, and thus it is that those principles are capable of universal extension; this subject is one embracing many points and principles, but every step affords matter of abundant interest and gratifying search. May it teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our conversation and our very thoughts, within the compass of propriety, that we may learn to be meek, humble, and resigned, to moderate the passions, the excess of which deforms and disorders the very soul, and the brother who has thus far discharged his duty as a Mason can patiently await the arrival of his dying throbs, when he must experience that awful moment, when the soul shall take wing to the boundless and unexplored Grand Lodge above. In conclusion my B.B., let me congratulate you upon the work this day begun. May you continue to enjoy every delight which disinterested friendship can give, and may our children's children celebrate with joy and rejoicing the transactions of this auspicious solemnity.

The stone having been duly laid, the brethren returned to lodge, and the company separated.

The concert was, we suppose, the best one—whether professional or amateur—ever given in Queenstown, and the bazaar held on Thursday and Friday was also a grand success. Never before did money flow so fast through the fair fingers of the fair vendors who served the various stalls. At the close of the two days' sales, the money taken amounted to about £370. This, together with something over £30, the proceeds of the concert, made up a total, in round numbers, of £400. Not so bad for Queenstown.

On Friday evening a Ball came off, at which everything went on pleasantly, and dancing was kept up until the small hours.

On the whole, therefore, we can fairly offer to the Masons of Queenstown our most hearty congratulations on the immense success of their efforts to raise money for their building fund.

The Temple was erected without the sound of any instrument of iron, the stones and timbers having previously been fitted for their respective places with exact nicety. So in a lodge of Masons; no harsh or discordant sound should ever be heard. Unity of sentiment and feeling should prevent every harsh word, and brotherly love flow like the waters of life from heart to heart.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Camden Lodge, No. 704.—The above lodge met on Tuesday, the 20th inst., at the York and Albany Hotel, Regent's Park. Bro. S. G. Cripps having taken the chair the minutes of the former lodge were read and confirmed. Bro. Meadway, the S.W., who had been unanimously elected at a former meeting, was presented to the lodge, and duly installed as W.M. by Bro. Frost, P.M., in a very excellent manner. The W.M. then invested the following brethren, viz.:—Bros. Webb, S.W.; Garratt, J.W.; Tyrrell, Treas.; Boys, Sec. The newly-installed W.M. then initiated (by fiat) Mr. John Pike in a very excellent manner. The lodge was then closed, and the brethren then sat down to a very sumptuous banquet; the usual toasts followed, and the visitors were Bros. Warr, P.M. (23), Foxall, P.M. (742 Crystal Palace), Lowenthal (228), Harris, P.M., who severally returned thanks. Some very good songs were sung, more particularly by Bro. Garratt, and the brethren separated early.

PROVINCIAL.

SCARBOROUGH.—Old Globe Lodge, No. 200.—The regular meeting of this lodge was held, on Wednesday the 21st July, at the Masonic Hall, Globe-street. The following officers and brethren were present:—Bros. William Peacock, W.M.; Richard H. Peacock, S.W.; Joseph Hardgrave, J.W.; H. A. Williamson, P.M.; W. F. Rooke (J.P.), P.M., P.P.G.J.W.; H. C. Martin, P.M., P.P.G. Dir. of Cers., Sec.; G. H. Walshaw, S.D.; W. Wilson, J.D.; J. Groves, I.G.; Ash, Tyler, Symons, Westlake, Walker, Garnett, and Land. Visitors:—Bros. C. E. Lucas, P.M., Prov. Grand Sec., Lincolnshire; H. Boys, 250; E. H. Shipley, 297; W. Cowling, P.M., 236; J. S. Cook, 1248; J. O. Surtees, W.M., 1248; W. Wilson, 991; T. Hornsey, 304; A. Allen, 342; E. Armitage, P.M., P.P.G.W., 275; G. Stephenson, Harbour of Refuge. The lodge was opened at 7.30 p.m. The minutes were read and confirmed. Bros. Harvey, Reeve, Newton, and Scott, were balloted for, and elected joining members. The lodge was raised to the second degree. Bros. Land and Allen, passed an examination and retired; the lodge was raised to the third degree, and Bros. Land and Allen were separately re-admitted, and raised to the sublime degree of Master Masons. Bros. Williamson and Rooke, P.M.'s, assisting the W.M. in their usual very impressive and able manner. The lodge was now worked down to the first degree. Bro. Surtees, W.M., 1248, gave notice that it was intended to have a Grand Masonic Ball in aid of the Masonic Charities, at the Grand Hotel here, the latter part of August, and asked for the co-operation of the Old Globe Lodge, which was unanimously agreed to. Bro. Lucas, P.M., Prov. Grand Sec., Lincolnshire, and other P.M.'s spoke in very high terms of the working of the lodge. Bro. Allen, of 342, was proposed as a joining member. A Brother received two guineas as relief, from the funds of the lodge, after which the lodge was closed with solemn prayer at 9.30 p.m., and the brethren spent a very happy hour at the refreshment board.

LIVERPOOL.—Merchants' Lodge, No. 241.—The annual meeting of this lodge, for the installation of the W.M. for the ensuing year, was held on Tuesday, June 29th. The proceedings were commenced at 2 o'clock in the afternoon, when, after the confirmation of minutes of the previous meeting, Bro. Samuel Forrest was duly installed in the chair of the lodge by his predecessor. The W.M. appointed as his officers the following brethren: Bros. John Cobham, S.W.; Thos. Nicholson, J.W.; James C. Baker, Sec.; William Jewett (elected), Treas.; Thos. Griffiths, S.D.; J. I. Knight, J.D.; John Halton, I.G.; Thos. Welch, Org.; A. C. Mott, P.M., Dir. of Cers. The lodge having been closed in due form the brethren adjourned to the Stanley Arms Hotel, Roby, where a banquet was prepared by Bro. Houlston, to which 86 brethren sat down, amongst whom were many visitors of note. During the course of the evening, after the usual loyal and Masonic toasts had been honored, "The health of the W.M., Bro. Forrest," was proposed by the immediate P.M., who spoke in high terms of the general fitness of Bro. Forrest to occupy the chair of a lodge such as the Merchants, the reputation of which as a well-worked lodge was widely extended throughout the Province. The toast was most enthusiastically received by the brethren, who thus testified their approval of the eulogium which had been spoken, and the perfect confidence they had in Bro. Forrest as their W.M. After spending a pleasant evening the meeting was closed, and the brethren returned to town at 9 o'clock.

LEICESTER.—John of Gaunt Lodge, No. 523.—An emergency meeting of this lodge, which, for the first time, was presided over by the newly-installed W.M., Bro. George Toller jun., was held at the

Freemasons' Hall, on Thursday, the 22nd inst. A making, passing, and raising were on the list of business, and the ceremonies of the three degrees, with the exception of the working tools and the secrets of the third degree (which were given by the I.P.M. Bro. Duff) were performed by the W.M. most efficiently; indeed, in a manner rarely equalled by an outgoing W.M., and still more rarely by any brother occupying the chair of a lodge for the first time. The lodge having been opened in the first degree, and the whole of the officers being in their places, except the Treasurer who was in the country, the Rev. Bro. H. E. von Stürmer was examined as an E.A., and, having answered in a satisfactory manner, retired, when the lodge was opened in the second degree and he was duly passed thereto, after which the W.M. gave the lecture on the tracing board. Bro. J. J. Millar was then called to the pedestal and passed a satisfactory examination as a Fellow Craft, when a Master Mason's Lodge having been opened he was duly raised to that sublime degree. The lodge was then lowered to the first degree. A dispensation from the Rt. Hon Earl Howe, P.G.M., for the initiation of Mr. Thomas Dunn, as a serving Bro., was read and entered in the minutes; a ballot was then taken and it being in his favour, Mr. Thomas Dunn was duly initiated. The effect of the ceremonies during the evening was greatly enhanced by the musical chants by Bro. Johnson, Crow, and others. Among those present were Bros. G. Toller jun., W.M.; W. Kelly, P.M., and D.P.G.M.; Duff, I.P.M.; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Baines, Sec.; C. Johnson, Org.; S. B. Atkin, Stwd.; Lewin, I.G.; Bembridge, Tyler; Mace, Miller, Rev. E. H. von Stürmer, and T. Dunn. Visitors Bros. I. H. Williams (925, Birmingham,) and L. A. Clark, P.M.; Crow, Sec. and Org.; Jacobs, Palmer, and Roper of No. 279. The lodge having been closed, the brethren adjourned to refreshment, and spent an hour or two very pleasantly.

LIVERPOOL.—Everton Lodge, No. 823.—Bro. John Jackson, S.W., having been unanimously elected W.M. of this flourishing lodge, the installation ceremony took place at the Masonic Temple, Hope-street, Liverpool, on the 21st inst., when there was a good attendance of members and visitors. The lodge having been opened in the first degree by Bro. Ashmore, W.M., the minute of the last meeting were read and confirmed, and a ballot taken for three candidates who were duly elected. The lodge was then opened in the second degree, when the W.M. elect was regularly presented by Bro. A. C. Mott, P.M., P.G.D., and Bro. Lunt, P.M., after which the lodge was opened in the third degree, and a board of Past Masters formed. The W.M. was then installed according to ancient custom, by Bro. Ashmore, I.P.M., in a very creditable manner. The lodge was then closed down through the various degrees with the usual proclamations and salutations. The officers were then invested as follows:—Bros. S. Hayes, S.W.; T. D. Pierce, J.W.; W. I. Lunt, Treas. (2nd year); I. Holland, Sec.; W. Boulton, S.D.; W. Bird, J.D.; W. Nash, I.G.; and Sharpe, and Lomas, Stewards. W. H. Ball, was re-elected Tyler. The sum of twenty guineas was voted to the West Lancashire Masonic Educational Institution to make the W.M., P.M., and Wardens for the time being Life Governors of the Institution. The brethren showed their appreciation of the valuable services rendered the lodge by Bro. W. J. Lunt, P.M. and Treas., by unanimously granting the sum of five guineas to constitute him a Life Governor of the above Institution. Bro. Lunt suitably returned thanks, and the W.M. (on behalf of the lodge) presented Bro. Ashmore, I.P.M., with a beautiful Past Master's jewel. The lodge having been closed in due form the brethren partook of a little refreshment, provided by the worthy house-steward, Bro. P. Ball, and at one o'clock proceeded to St. George's Hall, where omnibuses were waiting to convey them and their lady friends to Knowsley Park, permission having been kindly granted by Admiral Hombly to hold a picnic there. The weather was propitious, and all seemed bent on enjoyment. A quadrille band having been engaged from Bro. G. A. W. Phillips, the lovers of the Terpsichorean art tripped it on the light fantastic toe, whilst others strolled through the beautiful park and noble hall of the house of Stanley. At four o'clock the party, numbering about 120, sat down to a cold collation in a marquee, provided by the caterer, Mrs. Lloyd, of the King's Arms Hotel, Prescot. The toasts of "The Queen," "Earl of Derby," and "The Ladies," having been duly drunk, the party amused themselves in various ways until 9 p.m., the hour appointed to return. After a pleasant ride, town was reached about 10 o'clock, all apparently pleased with their day's entertainment.

LIVERPOOL.—Royal Victoria Lodge, No. 1013.—On Wednesday, July 7th, the annual meeting of this lodge was held, when Bro. J. Robinson, was duly installed W.M. for the ensuing year. The ceremony of was conducted by Bro. A. C. Mott, P.G.S.D., P.M., 241, 1013, &c., who discharged the duties devolving upon him in a most admirable and effective manner. Bro.

Robinson, having been duly installed, appointed the following brethren as his officers:—Edward Friend, I.P.M.; Thos. A. Lowe, S.W.; Thos. H. Gawith, J.W.; Simon Lewis, Treas.; Richd. W. Crowe, S.D.; A. L'Estrange, J.D.; Jno. Kenyon, I.G.; J. K. Hughes, P.M., Dir. of Cer.; Thos. Welch and Wm. G. Glover, Stewards; Edwin Robinson, Org. The W.M. then proceeded to initiate into Masonry Messrs. Thompson, Jordan and Teeling, who had been regularly balloted for, and with such fluency, correctness and feeling, did he perform his duties in the ceremony, as convinced all who were present that he had well prepared himself for the high and important trust he had just taken upon himself. The brethren were then called off for refreshment, and sat down to a well ordered banquet, which the house steward, Bro. Ball, had prepared. Amongst the visitors who had assembled to do honour to the occasion were:—Bros. Hamer, P.G. Treas. P.M., 220; Smith, P.M., 1094; Johnson, P.M., 1013; Doyle, P.M., 667; De la Perelle, P.M., 249; Wilson, P.M., 241; Baker, P.M., 220; McKune, P.M., 216; Sheldon, W.M., 1094; Ashmore, W.M., 823; Forrest, W.M., 241; Hill, J.W., 724; Dawson, J.D., 1094, &c. The usual loyal and Masonic toasts having been proposed, Bro. Mott gave the health of the W.M., Bro. Robinson, and in doing so expressed the confidence which he and every brother of the lodge must feel in having Bro. Robinson in the chair of the lodge. What they had witnessed that day of his working was an evidence of the future success, which he trusted would characterise Bro. Robinson's year of office. The toast having been enthusiastically received by the brethren, the W.M. responded in an admirable and appropriate speech, in which he expressed his determination to earn, if possible, the approval of every brother of the lodge, in the discharge of his new and responsible duties. The brethren were in due time recalled to labour, and at an early hour the lodge was closed.

IRELAND.

Tralee Lodge, No. 379.—An emergency meeting of this lodge was held on Monday, the 19th inst., Bro. Hill, P.M., in the chair. Owing to the attractions of the seaside, most of the officers were out of town and their places were filled as follows:—Bros. Wm. Mason, P.M. as S.W.; G. H. Johnson as J.W.; Dr. Hudson as S.D.; John Gray as J.D.; Chas. O'Connell as I.G., and Wm. Graham as Sec. Lodge was opened in form of first degree and called up to the third, when the Tyler-elect Thomas Scannell, was raised to the "Sublime Degree" by Bro. D. De G. McGillycuddy, junr., in a manner which evoked the just admiration of all present. Lodge was shortly afterwards closed in due form. It is rumoured that some influential brethren are about applying to the Grand Lodge of Ireland for a warrant to hold a new lodge in this town, and from the rapid spread of the Order, they are sure of moderate success, there being at present only one lodge in the whole county.

THE ROYAL ARCH.

PROVINCIAL.

WARRINGTON.—Chapter of Elias Ashmole, No. 148.—A regular Convocation of this Chapter was held on Monday afternoon last, at the Chapter-rooms, Sankey-street. Comp. John Bowes, M.E.Z., was supported by Comps. Robt. Stevenson, II.; D. W. Finney, J.; W. Mossop, S.E.; W. Richardson, P.S.; Horatio Syred, N.; Rev. J. H. Porter, W. Woods, Jas. Johnson, Janitor, &c. Visitors:—Comps. Jas. Hamer, P.Z., Prov. G.T., and Jas. Parry, 781. The Chapter was opened by the Principals, when the rest of the Companions were admitted and the minutes read. Bro. P. J. Edleston (who had been previously balloted for and accepted), being present was exalted by the M.E.Z., the Historic and Symbolic Lectures, being given respectively by Comps. D. W. Finney, and Jas. Hamer. There being no further business the Chapter was closed with the usual solemnities.

LIVERPOOL.—Temple Chapter, No. 1094.—The regular meeting of this Chapter was held at the Masonic Temple, Hope-street, on Tuesday, July 27th, when the Chapter was duly and solemnly opened by Comp. R. H. D. Johnson, M.E.Z., assisted by Comp. Pastar, as II., and Comp. Hamer, as J. After the proceedings of the previous Chapter were read and confirmed, the ballot was taken for Bro. Edward Howell, of Lodge 1094, for exaltation, who was duly elected. Comp. Robinson, P.S., then retired to examine Bro. Washington, who being found worthy, was entrusted with the pass-word, and afterwards exalted to the sublime degree of R.A.M., by Comp. Johnson, M.E.Z., assisted by the officers and companions present. During the ceremony the Historic and Symbolic Lectures were given in an able and impressive manner by Comps. Hamer and Ashmore. The proposed bye-laws were then submitted *seriatim* by Comp. Dawson, S.E., and duly passed, after which the Chapter was solemnly closed. The Companions and visitors then adjourned to banquet, at which the usual patriotic and Masonic toasts were given and responded to.

FESTIVAL OF LODGES "THREE GRAND PRINCIPLES," 208, AND "ST. JOHN'S," 827, DEWSBURY.

On Friday, the 16th day of July, the members of these lodges united together to celebrate the festival of St. John the Baptist, at Kirkby-Overblow, near Harrogate, by the kind invitation of Bro. Mark Newsome, P.M., of the St. John's Lodge. The brethren, accompanied by their lady friends, left the Dewsbury station of the L. and N.W.R. Co., at 10.9 a.m., in three first-class saloon carriages, arriving at Pannal station, N.E.R. Co., at 12. The ladies were conveyed in waggons to the residence of Bro. Newsome, whilst the Brethren walked over the hills to the same rendezvous. Having refreshed the inner man, the Brethren assembled in the Church of England School Room, put on their Masonic costume, and marched in procession through the village to the rectory, and returned to the school room, where they put off their Masonic clothing and went to enjoy the company of the ladies, in the grounds of the rectory, the rector the Rev. Mr. Toogood having generously thrown them open upon this occasion. At 2.30 p.m., the Brethren and ladies sat down to a sumptuous banquet (provided by the hospitality of Bro. Newsome) in a spacious marquee, erected in a field adjoining the rectory; about one hundred and fifteen were present including the Rev. J. J. Toogood, Rev. Edmund Snowden, Rev. Mr. Coppleston, Mr. Haxworth, Mr. Brooke, and Mr. Matthew Todd of Bradford, the presidential chair was occupied by Bro. Benjamin Blakeley, W.M. (827), and supported by the following Brethren:—

Bros. James France, W.M. (208); Thos. Schofield, W.M. (306); Rev. Mr. Mayes, Chap. (380); Rev. Samuel Vaughan, P.P.G. Chap. (208); Rev. W. Appleyard, P.P.G. Chap. (827); Chas. Oldroyd, P.G. Treas. (208); John Booth, P.P.G.J.D. (258); John Kirk, P.P.G. Supt. of W. (827); R. R. Nelson, P.G. Sec. (208); Fawcett (258); Benjamin Oates, P.M. Sec. (208); John Armitage, P.M. Sec. (827); Mark Newsome, P.M. (827); H. J. Fearnley, P.M. (208); Joe Fox, S.W. (827); Thos. Chadwick, J.W. (827); Mark Ward, I.G. (827); A. F. E. Stiegawald, Treas. (827); Walter Walker, Purst. (827); Abraham Wilson, P.M. (827); Richard Hewitt, P.M. (827); John Tobley, P.M. (827); John Spicking, P.M. (208); Thos. Halliwell, P.M. (208); James Hunter, P.M. (208); Wm. Hemingway, P.M. (208); R. J. Crutchley, J.P., S.W. (208); John Wilson, J.D. (208); John Haigh, I.G. (208); Lee (208); Sheard (208), Senior (208), Crawshaw (208), Wilkinson (208), Johnson (208), Spedding (208), Talbot (208), Robinson (208), Watts (208), Rider (208), Ratcliffe (208), Neville (208) Alex. Millar (208), W. Machell (827), Dixon (827), J. J. Brearer (827), Thackrach (827), James Cardwell (208), Jonathan Todd (827), and J. M. Fearnside (827).

After the cloth was drawn the following toasts were proposed, "The Queen" by the W.M. (827); "H.R.H. Bro. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," by the W.M. (208); "Our National Defences," by Charles Oldroyd, P.G. Treas., responded to by Capt. Watts, and Lieut. Hewitt; "The Visitors," proposed by the President, and responded to by the Rev. Mr. Toogood, Bro. Schofield, W.M. of the Alfred Lodge, Leeds, and Bro. John Booth, P.P.G.J.D., "Our Host" (Bro. Mark Newsome), was given by the W.M. (827), and heartily received by all present. Bro. Newsome in responding spoke of the pleasure it gave him, to see so many of the brethren and ladies, and hoped all would enjoy themselves on this occasion. The health of Mrs. Newsome and the ladies was proposed by Bro. Capt. James France, W.M. (208), and responded to by Bro. Joe Fox, in a very humorous speech.

After the toasts had come to an end, the company retired from the table, and wandered in groups about the grounds and viewed the beautiful scenery of the neighbourhood, until it was time to prepare for taking their departure, when all assembled on the lawn in front of Bro. Newsome's residence, and Bro. the Rev. W. Appleyard proposed and Bro. the Rev. Samuel Vaughan seconded, a vote of thanks to Bro. and Mrs. Newsome, for the kindness and hospitality shown this day. Bro. Newsome replied, and said that he was extremely glad that all had enjoyed themselves, and was happy in having the pleasure of receiving such a goodly number, for, if it gave as much pleasure to those assembled before him, as it gave to him he was satisfied, a vote of thanks was also given to the Rev. Mr. Toogood for his kindness in allowing them the use of his grounds; three hearty cheers, such as Englishmen and Masons can give, were given, and the company departed having enjoyed another red-letter day, and wended their way to the station arriving at Dewsbury at 10.15 p.m.

Before closing this report, reference must be made to Mrs. Newsome for her indefatigable exertions in attending to the comfort of the ladies, for whom tea was provided on the lawn; also to the kindness of Mrs. Toogood, Mrs. Schofield, and Miss Walker, for inviting the ladies to their respective residences to take tea with them.

Masonic History, Antiquities, and Bibliography.

SPECIMENS FROM A MASONIC QUARRY.

By WM. JAMES HUGHAN, P.M., No. 131, TRURO, Honorary Member "Mother Kilwinning," Scotland; Provincial Grand Secretary for Cornwall, &c., &c.

SPECIMEN No. 2.—THE TORPHICHEN-KILWINNING LODGE, No. 13, BATHGATE.

We have been led again to hunt out our Specimens, from reading the kind reference to our former ones in THE FREEMASON of the 24th July. The utterances of the Editor respecting "Masonic History" have our warmest sympathy, and should meet with a ready response in many a Masonic heart. We lament with him, that "There is an absolute dearth of reliable information when we endeavour to investigate the history of the operatives' fraternities in England." Why Scotland is more favourably circumstanced, and can number a score of lodges possessing minutes of their records anterior to the institution of Speculative Freemasonry, whereas England possesses but one lodge that was in existence before A.D. 1717, seems inexplicable. We know, however, that it is a fact, but why it is so, is still a fit subject for the investigation of the curious, for as yet no reasonable solution has been offered. It is equally strange that though the records of these lodges in Scotland have been made public by such a worthy brother as D. Murray Lyon, lately by Bro. W. P. Buchan (who has done good service in bringing the minutes of old lodges in Glasgow to the light, and making excerpts from Burgh Records), and other Masonic writers, yet absolutely nothing has been published about the Lodge of Antiquity, No. 2, London, which has existed from "time immemorial," and was one of the four that instituted the Grand Lodge of England, A.D. 1717. The Editor of THE FREEMASON asks, "cannot something be done to ascertain if such documents still exist?"—(viz. Records of Operative Lodges, &c.)—"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?" We have attempted a little in our humble way to follow in the path so ably marked out by the Editor, and several have done much more than ourselves in the same direction, but little after all has resulted from such labours in England so far as regards the history of the operative or ancient fraternity of the Freemasons; and it was actually left to a non-Mason to publish the oldest Masonic MS. in the British Museum. Bro. Matthew Cooke, however, thanks to his untiring industry, soon followed by printing a fac-simile of the next oldest manuscript, but there are still several MSS., on Freemasonry that have never been published extant in our noble Museum. Having devoted some time to the preparation and writing of the history of the Operative Lodge of Banff, &c., we will now ask our readers attention to the Torphichen-Kilwinning Lodge, No. 13 on the Roll of the Grand Lodge of Scotland. The date of its institution is uncertain, at least we have not been able to discover when it was formed. A.D. 1707 is considered to be its date of origin, but a well-informed Mason believes it is entitled to a much greater antiquity, as he considers it was held "originally in the village of Torphichen, connected with the Knights of St. John, whose chief residence in Scotland was there. The Preceptor was Lord St. John of Torphichen, the last one being Sir James Sandilands who got a grant of all their possessions."

Perhaps Bro. Lyon, the well-known historian of mother Kilwinning, can throw some light upon this subject, as the lodge evidently hailed from that famous old Operative Storehouse of Masonry. The earliest minutes preserved do not mention the affix "Kilwinning," as the first entry simple terms the lodge "Torphichen," although it does appear on the charter from Grand Lodge of Scotland. The lodge was formed early in the eighteenth century (if not before), under the patronage of Lord Torphichen, from whom it derives its title. It continued at Mid-Caldor (where we presume it had been removed) until 1734, when it was agreed to remove the lodge to "Living-Stone-Kirk."

From the "Preamble to the original Rules of the Lodge," we glean the following facts:—The lodge continued in the same place until 1744, when the brethren from the west and north still increasing, and those to the east of Living-Stone-Kirk decreasing, it was agreed to hold the lodge one year at Living-Stone-Kirk, and two years at Bathgate, and on St. John's Day, 1754, it was agreed to by the lodge, that if the brethren from the east did not prove more numerous than the brethren from the north and west of the former place for three succeeding years, then the lodge was to be removed entirely to Bathgate. Accordingly, on St. John's Day, 1757, the roll being called over, there appeared only one member from the east of Living-Stone-Kirk, the rest of the members being from the west and north; consequently the agreement was observed, and the lodge was removed to its present

abode, under the title of "Torphichen-Kilwinning Lodge, held at Bathgate," where it has since continued.

In the year 1760, the members "feued a piece of ground from the Right Honorable the Earl of Hope-town," in order to build a lodge; but the funds being rather inadequate to accomplish such an undertaking, the members agreed to give half-a-guinea each, or six days' work gratuitously at the building. This arrangement being insufficient, money was borrowed, and in 1763 the work was finished. The lodge received a charter from the Grand Lodge of Scotland, A.D. 1763—and obtained a very distinguished position on the roll of daughter lodges.

"The members being for many years exclusively Operative Masons, Wrights, Slaters and others connected with building operations, were much exposed to accidents, hence among other causes arose the necessity or at least the great propriety of instituting and accumulating a fund for providing for their own and their succeeding brethren's wants while labouring under disease. It was thus that the members of the lodge almost unconsciously formed themselves into a Friendly Society," (Preamble to Bye-laws No. 13, A.D.) It is not more than about fifty years since the Rule of the Lodge to admit no other classes of the community as members than operative Masons and the tradesmen above alluded to, was relaxed.

The "Torphichen-Kilwinning Lodge Friendly Society," Bathgate, is held in connection with the Craft Lodge, although of course perfectly distinct from the latter as respects the financial arrangements. No one can be admitted a member of the Society "unless he has previously become a member of said Lodge, and that fact be duly certified to this Society." All the meetings are held in the lodge room, and the Rules are duly certified by the Registrar-General for Scotland.

Note.—"Expulsion from the Masonic Lodge will not necessarily infer expulsion from the Society, nor vice versa"—(Rule viii.) The dues are very light, for as late as 1803 they were only 5s. per annum. There was no annual subscription to the Lodge some little time since, and likely enough none is required now, as few lodges in Scotland pay anything beyond the fees exigible on admission.—A Bye-law of the lodge provided for the Friendly Society meeting in the lodge-room, when required, gratis.

(To be continued.)

MASONIC BAZAAR AT SKIBBEREEN.

We feel more than ordinary pleasure in drawing attention to the Bazaar for the 12th of August next, in aid of the funds for the building of a Masonic Hall in Skibbereen, a want long felt, as the Craft is rapidly progressing, and their present accommodation is quite inadequate for the increasing numbers of the ancient Lodge 15, the warrant of which was transmitted from Rosscarbery some thirty years ago. Bro. James H. Swanton has kindly appropriated the Lecture Hall, Mardyke, for the Bazaar, and has also given a subscription of £20. From all we can learn the arrangement will be a chef-d'œuvre, particularly when we record the names of the following nobility as patrons and patronesses:—Hon. J. F. Townsend, Judge of Admiralty, Earl and Countess of Bandon, Lord and Lady Carbery, Hon. Col. and Mrs. Bernard, Sir Jocelyn and Lady Coghill, Sir Henry Beecher, Right Hon. Hedges Eyre Chatterton, Vice Chancellor; Thomas Somerville, D.L.; Col. and Mrs. Somerville, Sir James and Lady Cotter, J. E. Somerville, M.D., and Mrs. Somerville, J. H. Swanton and Mrs. Swanton, the O'Donovan, H. W. O'Donovan and Mrs. O'Donovan, S. N. Townsend, A. Newman, &c., &c. A number of the above patronesses are catering to render it a complete success, and that amusement may harmonize with recreation, a fashionable promenade will take place at the low entrance fee of six-pence, where archery and other suitable games will take place. We also learn the stalls will be replete with both useful and ornamental articles of various descriptions, and that there will be a lottery on the second day, of unique goods, which were sent to our office for inspection, and we pronounce them to be both valuable and beautiful. It is to be hoped the Queenstown, Cork, and Bandon Lodges will pay us a visit. They will be amply repaid by the attractiveness of the bazaar, the wild scenery of our hills and valleys, and the pretty faces of our country maidens. It is the intention of the brethren that the edifice will be an ornament to the town, and credit to the craft; not inferior to any building lately erected, a sufficient reason, that, one and all should use every effort to make the bazaar profitable by united exertions.—The Skibbereen Paper.

LORD RAVENSWORTH is busy with a general work on "Antiquity" for the Newcastle Society of Antiquarians, of which the noble lord is President.

BRO. D. G. BERRI has received a letter of thanks from the Lords of the Committee of the Council of Education of the South Kensington Museum, for his cleverly written book on "Monograms," which is placed in the library for the benefit of the art students.

Births, Marriages, and Deaths.

DEATHS.

CRUCIFIX.—On the 20th inst., at 6, the Grove, Gravesend, in her 90th year, Jane, widow of the late Bro. Robert Thomas Crucifix, M.D., who was a Past Grand Deacon of England, and Editor of "The Freemasons' Quarterly Review" for several years.

Answers to Correspondents.

CAVALIER.—We advise you to take no notice of the anonymous scribbler, who applies the offensive word "spurious" to an order of undoubted status in the annals of chivalry. *Ex parte* statements of that kind are estimated at their proper value by all impartial minds, and may be safely ignored.

BOOKS RECEIVED.

"Bard and Authors of Cleveland and South Durham," by Bro. Geo. Markham Tweddell. Published by the Author, at Stokesley.

"Proceedings of the Grand Lodge of Louisiana, New Orleans, 1869."

"The Craftsman," Hamilton, Canada.

"The Masonic Monthly," Boston, U.S.A.

"The American Freemason," Cincinnati, Ohio.

The Freemason,

SATURDAY, JULY 31, 1869.

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SPURIOUS MASONIC BODIES.

IN last week's FREEMASON we inserted a letter from Brother J. Fletcher Brennan, editor of the *American Freemason* in which our able *confrere* expresses his dissent from the views we enunciated with reference to the claims of the *soi-disant* Supreme Council of Louisiana.

Brother Brennan appears to be under the impression that our opinions were formed from a one-sided and prejudiced statement of the case, and that our article was written mainly in the interest of the Councils of the Ancient and Accepted Rite for the Northern and Southern Jurisdiction of the United States.

We regret that Brother Brennan should deem us so oblivious of our paramount duty as a journalist as to ignore the manly and Masonic principle of fair play, and we also deplore the assumption that our remarks were made at the instance of Brother Goodall, or any other member of the Thirty-Third degree in America, or elsewhere.

As a justification of our course of action, and in vindication of our views, we must therefore recapitulate certain circumstances which have a bearing upon the subject under discussion.

On the 31st May, 1801, the first or Mother Supreme Council of the Ancient and Accepted Scottish Rite was opened at Charleston, South Carolina, by Bros. John Mitchell and Frederick Dalcho, and in the year 1813, a similar body was created for the Northern States of America, under the auspices of the Southern Council. We have little or nothing favorable to state with regard to the legality of the establishment of these Masonic Jurisdictions; indeed, a strong impression prevails that their foundation was based upon a superstructure of falsehood and fraud; and therefore, we shall hardly be suspected of any undue partiality for the system which they represent. But whatever its origin may have been, the so-called Scottish Rite has found favor in the sight of many brethren who are willing to condone the errors of its founders and to forget the myths circulated respecting Frederick the Great, in their admiration for one

or two degrees—such as the Rose Croix and the Kadosh, which are unquestionably beautiful.

A Supreme Council of the Rite having become *un fait accompli*, and certain laws having been promulgated for the government of its members, it will be generally admitted that such laws ought to be considered binding upon all who recognise the validity of the authority from whence they emanated.

According to the Constitutions of the Ancient and Accepted Rite, only one Supreme Council, consisting of nine members, can exist in each nation, with the exception of the United States of America, where two are permitted.

The State of Louisiana was formerly a French territory, and a Council of the 33° appears to have been legitimately constituted therein.

Upon the cession of Louisiana to the United States, brethren who preferred working Freemasonry under the York Rite in due time established a Grand Lodge of Master Masons, and were duly recognised as a legal body by every State Grand Lodge in the American Union.

The Grand Lodge of Louisiana finding that the Supreme Council of the 33° exercised the right of making Masons, and Chartering Lodges in the Craft degrees, entered into a treaty with the latter potentates, in the year 1833, by which the power of constituting and administering Symbolic Lodges throughout the limits of the State was vested in the Grand Lodge alone.

After this period, if our information be correct, the Supreme Council of the Ancient and Accepted Rite had become virtually defunct, when a Brother James Foulhouze revived it, and re-assumed the right to constitute Symbolic Lodges.

Foulhouze was disowned by the French Masonic authorities, and we believe ultimately expelled from the Order, and the Council again fell into abeyance until a certain M. Chassaignac rehabilitated it in all its former pretensions, including the power of Initiating Freemasons and Chartering Lodges.

Against M. Chassaignac's intrusion the Grand Lodge of Louisiana protests, and we contend, with justice; for if his Council is the legitimate successor of the Council erected under the French authority, it is bound by the treaty of 1833 to respect the rights and privileges of the Craft Grand Lodge, and has no valid claim to exercise Jurisdiction over Master Masons' Lodges; and if it is a self-constituted body, it must be evident that it has no *locus standi* whatever, and must be considered a spurious and irregular branch of the Masonic Institution.

We cannot agree with Brother Brennan in the distinction he draws between the Grand Lodge of England and Grand Lodges in other Kingdoms or States. The laws of Freemasonry are universal, and are no more monarchical in England than they are in Switzerland or America. Looking to the interests of the Craft itself, we conceive that the existence of two conflicting and jarring Masonic Jurisdictions in one country or dominion, is not only a scandal to the Fraternity, but an injury to society at large, and to human progress and development generally throughout the world.

The fact that Chassaignac admits colored men to the privileges of Freemasonry, although we approve of their admission *per se*, must not be permitted to weigh with us in his favor, or induce us to overlook his invasion of the rights secured to the Grand Lodge of Louisiana by a solemn treaty; nor should we under any circum-

stances be disposed to support the pretensions of any Supreme Council of the 33° to dominate over Craft Lodges.

The question, we readily admit, has little interest for English brethren if viewed solely in reference to the working of the so-called High grades, but it has also a broader and more comprehensive aspect.

In stating deliberately our conclusions upon the subject, we apprehend that they will be found more in accordance with the opinions expressed by Brother Brennan than he is at present disposed to allow, and if our views are based upon erroneous data, we hope our worthy confrere will correct them.

We are strongly of opinion that the authorities of the Grand Orient of France have acted injudiciously in recognising Chassaignac, after having condemned Foulhouze, and we believe that the Grand Lodge of Louisiana, and the other governing bodies in the United States would have merited the contempt of the Cosmopolitan Craft if they had tacitly submitted to the arrogant and unwarrantable assumptions of the pseudo-Supreme Council at New Orleans.

Even from the Ancient and Accepted Rite point of view, we are unable to discern how a Supreme Council can be legally established in any single state of the American Federation, under the existing laws of the Rite.

If the present Constitutions are impolitic, let them be abrogated in a proper manner, but until then, they should be respected by all who owe, or profess to owe, allegiance to those Statutes.

We are therefore unable to side with the Grand Orient of France in the position it has chosen to take upon the question, and we consider that the American Grand Lodges have done wisely, and will, in resisting so gross a violation of their rights and privileges as rulers of the Craft.

Obituary.

BRO. JOHN IRVINE HAZLETT, W.M.,
LODGE 69, LONDONDERRY.

The members of the Craft in the neighbourhood of his mother lodge, and friends generally, will long regret the Brother who on Thursday, the 15th inst., at the early age of 31 years, has passed away from among them. He had but a short time since filled the chair of his lodge, No. 69, and also held office in the Provincial Grand Master's Lodge, No. 52.

Bro. Hazlett was a young man of many personal and amiable attractions; to a prepossessing exterior he added a well-cultivated mind, and a gentleness of manner which never forsook him made him universally beloved. He had only about a month since succeeded to his late father's estate, and in that short period followed him to the grave. He succumbed to an illness under which he had been suffering for some years past, and fell a victim to decline, though no apprehension was entertained of so sudden a termination to its course during the week previous to his death.

The funeral procession was largely extended by the carriages of the gentry of the surrounding district, and proceeded at an early hour from the family residence, Carrownuff (a beautiful spot on the banks of Lough Foyle) towards Londonderry, from which it is distant about 16 miles. On arriving within about a mile and a half of the town it was met by about fifty of the brethren, attired in black with crape armlets, and sprigs of acacia in their breasts, but wearing no other emblems. They walked three abreast, taking their places immediately after the carriages of the relatives of deceased, till the procession arrived at the graveyard gate of the Chapel of Ease. On reaching this spot the coffin was removed from the hearse, and borne by four of the Brotherhood to its last resting-place. An appropriate address was delivered by the Rev. William M'Clure, and each brother, before retiring, cast his sprig of acacia into the open grave.

UNITED GRAND LODGE OF ENGLAND.

A special meeting of Grand Lodge, pursuant to the notice inserted in last week's FREEMASON, was held at Freemasons' Hall, Great Queen-street, on Wednesday, the 28th inst., at 7 precisely, for the purpose of disposing of Appeals.

The throne was occupied by the R.W. Bro. the Right Hon. the Earl De Grey and Ripon, (Lord President of Her Majesty's Council), Deputy Grand Master, in the unavoidable absence of the Grand Master. His lordship was supported by the R.W. and Right Hon. the Earl of Limerick, P.G.M. for Bristol, as Deputy Grand Master. R.W. Bros. Henry Murray, D.G.M. for China, as S.G.W.; J. G. Dodson, M.P., J.G.W.; and J. Havers, P.G.W.; Revs. T. F. T. Ravenshaw and C. J. Martyn, G. Chaplains; J. Ll. Evans, P.B. Gen. Purposes; J. Hervey, G. Sec.; S. Leith Tomkins and J. Cooper Forster, G. Deacons; J. Udall, J. Savage, G. Cox, H. Browne, B. Head, J. M. Clabon, P.G.D.'s; A. W. Woods, G.D.C.; C. C. Dumas, A.G.D.C.; J. Nunn, G.S.B.; T. Mason, P.G.S.B.; W. Ough, G.P.; J. Brett, A.G.P.; J. Smith P.G.P.; R. Spencer, P.G.S.; F. Hockley, P.G.S.; H. G. Buss, P.M., 27; R. W. Little, P.M., 975; J. Coutts, P.M., 27; M. Edersheim, W.M., 957; H. W. Hemsworth, W.M., 190; G. Townsend, W.M., 820; J. E. Saunders, P.G.S.; W. M. Bywater, P.M., 19; C. Bennett, P.M., 25; H. Dicketts, W.M., 25; F. B. Davage, W.M., 167; F. Kemble, P.M., 190; H. Carvill, P.M., 201; J. Chamberlain, W.M., 205; J. J. West, W.M., 548; F. Robinson, P.M., 259; J. Henderson, P.M., 700; J. B. A. Wolpert, W.M., 720; T. Bartlett, S.W., 813; C. E. Thompson, J.W., 1158; C. A. Cottebrune, W.M., 1257; R. W. Marsh, W.M., 1196; J. Stevens, P.M., 720.

The Grand Lodge was opened in due form, and the summons convening the meeting was then read by the G. Secretary.

Bro. HAVERS, P.G.M., moved that as the appeal of Bro. J. Gonzalez was short, it be read for the information of the brethren, which was agreed to.

Bro. HAVERS then said, that in the absence of the G. Registrar, and having had the advantage of that able officer's opinion and council upon all the appeals, he should throw himself upon the indulgence of Grand Lodge, while he gave them as briefly as possible the conclusions which had been arrived at upon the several cases.

Bro. HAVERS recapitulated certain circumstances which had occurred in the Royal Phoenix Lodge, No. 911, and out of which the present appeal mainly arose. Bro. Gonzalez had been suspended by the D.G.M. for Trinidad, for his share in those transactions, and his suspension had been confirmed by the Grand Lodge of England, until due submission should have been made. A letter from Bro. Gonzalez to the D.G.M. was then read, and Bro. Havers concluded his lucid and exhaustive synopsis of the case by remarking that although the letter of the suspended brother did not contain a specific acknowledgment of his faults, it was couched in respectful language, and he, Bro. Havers, would therefore submit a resolution to the following effect for the adoption of Grand Lodge:—That in consideration of the long period, during which Bro. Gonzalez had been suspended, his submission be accepted, and that he be reinstated in his former Masonic privileges.

Bro. EVANS, President of the Board of General Purposes, seconded the resolution, which was carried *nemine contradicente*.

Bro. HAVERS then proceeded to state the substance of the second appeal, which was that of Bro. Antonio G. Julia, against his alleged suspension by the D.G. Master for Trinidad. It appeared that in consequence of the D.G.M. having summoned the Treasurer of the Royal Phoenix Lodge to produce his books, the lodge took offence, and at a certain meeting unanimously resolved to return their warrant to Bro. D. Hart, the D.G.M. Bro. Julia and the other brethren of the lodge were then very properly prohibited from visiting other lodges in the district more than once during their secession from the Craft, although it also appeared that in Bro. Julia's case, he had been admitted to the D.G. Lodge as a P.D.G. Officer, and upon Bro. Havers' motion it was resolved that Bro. Julia's appeal could not be entertained, inasmuch as there was no evidence that he had ever been suspended, and moreover, the D.G.M. distinctly denied that such supposed suspension had ever taken place.

Bro. HAVERS then entered into the case of the Royal Phoenix Lodge itself, the warrant of which had been returned to the D.G.M., and intimated that as a better feeling now prevailed amongst the brethren in Trinidad he should move that the D.G. Master be empowered to restore the warrant within six months, upon proper submission being made by the brethren, and there being reasonable ground for belief that the lodge would be better conducted in future.

Bro. EVANS seconded the proposition.

Bro. H. MURRAY, D.G. Master for China, opposed it on the ground that it would be unworthy of Grand Lodge to ask a number of contumacious brethren to take back a warrant which had been surrendered.

Bro. F. ADLARD, P.M., 7, concurred with Bro. Murray's observations, and Bro. E. Cox, P.M., 657, also questioned the legality of reviving a warrant which was virtually extinct.

Bro. HAVERS explained that he had considered the question with the eye of a judge, and not with that of an advocate; he had no personal feeling whatever in the case, and left the matter entirely in the hands of Grand Lodge.

Bro. J. SAVAGE, P.G.D., objected to the proposition as he considered the lodge defunct.

Bro. J. MASON, P.G.S.B., followed in a similar strain, and thought the warrant ought not to be restored.

Bro. J. M. CLABON, P.G.D., supported Bro. Havers' motion, as a better feeling had been exhibited, and it would be advisable to afford the brethren an opportunity of retracing their steps.

Bro. J. NUNN, G.S.B., called attention to the statement that all the members of the lodge had concurred in the surrender of the warrant—all the members who attended that particular meeting might have done so, but if there had been even only one absentee, who had not been consulted, it could not be said that the action of the lodge was unanimous. He supported the motion.

Bro. MURRAY, still objecting, Bro. Havers further explained that the object of the resolution was to *empower* not to *direct*, the D.G.M., to restore the warrant, and in order to temper justice with mercy he adhered to the resolution.

After some remarks from Bro. S. L. TOMKINS, G.S.D., the resolution was put and carried by a considerable majority.

The appeals by Bros. Brown and Patterson against sentences passed upon them by the St. George's Lodge, No. 440, Montreal, were then entertained.

From the evidence adduced, it appeared that in a conversation held in the street, Bro. Brown made some remarks respecting the conduct of the W.M. towards his father, whose funeral was then taking place, and Bro. Patterson was guilty of hearing Bro. Brown's remarks. Upon this a Brother complained to the lodge, who suspended Bro. Brown for twelve months,

and severely censured Bro. Patterson. It was unanimously resolved that the action of the Lodge was illegal, and the resolution was ordered to be entered on the minutes of No. 440, and the sentences were directed to be erased therefrom accordingly.

The Grand Lodge, which was very thinly attended, was then closed with the usual formalities.

Mulum in Parbo, or Masonic Notes and Queries.

Queries.—1. Does it make any difference to a candidate which Masonic Rite he is initiated in, whether York, French, A. & A., &c.?—2. Must a brother belong to some lodge to be recognised as a Mason by the Craft, even supposing his life be spent travelling about?—ASPIRANS.

When the Master of a Scotch Lodge dies or removes during the year, is it competent to elect a new Master immediately? If not, who are the proper parties to carry on the Lodge? Quote authorities. The laws of Grand Lodge only authorize an "annual election," but are quite silent on a temporary one. Could this silence be construed into sanctioning negatively an election at, say the present time?—ELEPHORNAI.

The Labarum.—I beg to thank "R. W. L." for his kind remarks at page 42, and can assure him that, so far as circumstances will allow me the necessary time, I shall feel great pleasure in assisting in the elucidation of any masonic subject I take up; and although I feel bound to differ occasionally from some of my brethren or fellow-masonic-students, it is only because my views of the interests of truth and historical consistency compel me so to do.—LEO.

Masonic History.—Allow me to reproduce the following under the above heading:—"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." Let those who are able and willing contribute to this desirable result. What we want are facts and records, not "Celestial Mysteries" and humbug. "Leo" and others such are worth all the "New Lights" put together.—RES NON VERBA.

The Rosicrucians.—I should be glad to learn the aim and object of the society of this name recently established in London. Does it claim any descent from the old association? The traditional history of the Rose Croix degree, under Baron Rancilffe, as given at Nottingham, referred to the Rosicrucian brotherhood. The chief promulgator of the opinions of this sect in A.D. 1300 was Raymond Lulli; from him they passed to Theophrastus Paracelsus Bombast, who styles himself "Monarch of Philosophers, Prince of Spagyrist, Chief of Astronomers, Paradoxical Physician, and Grand Master of Mechanical Secrets." Cornelius Agrippa, about A.D. 1509, belonged to a secret association holding like views, and the revived brotherhood published its existence in England about 1630. The "Chemical Nuptials of Christian Rosy Cross," seems to convey allusions both to Craft and Arch Masonry, and the Alchemists used the symbol now upon our Arch pedestal. Ashmole is the first Freemason and last Rosicrucian we read of in England, but bitter allegations of Rosicrucianism were brought against Masonry between 1722 and 1731. The present brotherhood may find useful employment in trying to ascertain how far the R.C. brotherhood used and adapted Masonic organization.—JOHN YARKER, Manchester.

Narrow Escape of Bro. Sir F. A. Gore Ouseley, Bart, P.G. Chaplain of England. As this esteemed brother was passing an ironmongers shop in the High Street, Hereford, a few days since, a heavy rake which was suspended above the shop, suddenly fell and, grazed the Rev. gentleman's back so closely as to rend his coat to a considerable extent, fortunately without inflicting any personal injury. The rake was a heavy implement, and fell with such force upon the pavement as to fracture the stone, and damage the front of the building.

PAPERS ON MASONRY.

By A. LEWIS.

XVII.—MASONRY IN FRANCE.

"Heureux l'homme qui n'a jamais commis une seule faute! Qu'il jouisse de sa vertu; mais qu'il sache excuser les faiblesses des autres; et qu'il se ressouvienne qu'el repenir nous rend à l'estime publique."—*Mes Ecarts, ou Le Fou qui vend de la Sagesse.* Par M. Coffin-Rony, Paris, 1807. Vol. I. p. 45.

"Happy the man who has never committed a single fault! Let him rejoice in his virtue; but let him know how to excuse the weaknesses of others; and remember that repentance restores us to public esteem."—*My Escapes, or The Fool who sells Wisdom.* By M. Coffin-Rony, Paris, 1807. Vol. I. p. 45.

"And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded."—2 *Chronicles* xv, 5, 6, 7.

Masonry, in the country governed so long with a fictitious success, the glory of which is tinsel, and its endurance a dream, seems in a somewhat darkened condition. It is all very well to send in satisfactory bulletins, for of this kind were some recently republished documents by an eminent Ruler of Nations, who was conspicuous alike for a series of daring successes, one great injustice towards his first wife, and one final and irrevocable failure. The Bulletin and Order of the Day is not a difficult, but a dangerous style to adopt. I fear it is like to prove so at the present time in reference to Masonry in France.

Some very few days ago, the Masons of France, in the presumed security of their Grand Orient, met to consider what action should be taken as to rebutting an insult levelled at them by the Pope—or rather his advisers. The Grand Master, General Mellinet, was undoubtedly accepted by order of the Autocrat of France—who, in the words of a facetious contemporary, has apparently "lowered the curb," but really done no more than try a last failing attempt to save himself from political ruin—this Grand Master dissolved a meeting of honest and honourable men, in a manner as Imperial as it was Imperially ordered.

It was truly a happy day for distracted France, when the nation, swayed by Jesuitical influences, allowed a certain gentleman to moderate a Republic gradually into an Empire. Of course Baron Haussmann could, if instructed, pull Paris down to employ the artisans to build their own prison. The Grand Orient of France bowed to the storm, warmed the adder, and it stings.

This is natural to the adder, but it cannot be said to be natural in Masonry. If no protest can be forwarded; if even a Papal *non possumus* cannot be elicited, where is French Masonry at the end of the conflict? It was right for the adder to sting the traveller, because the traveller should not have been so foolish as to have let him in.

Without alluding to many matters in connection with the action of Masonry within the last twenty years in France, which would point to its gradual betrayal, and therefore decadence, it is only sufficient to consider present facts. Where there is a strong Government, but no fair open Government, no real good can be effected. The Government of France is very strong and very secret. Its cunning has also made use of the usual non-interference doctrine professed by Freemasons, to utterly shackle that noble body. How many eminent and agreeable Masons in France are well-known police spies? Or, rather, how many are not?

And that very numerous body, as they are at the mercy of unscrupulous and irresponsible chiefs who believe and act upon a motto which becomes worse than a blasphemy when used by them ("Ad maiorem Dei Gloriam") are they not powerless? My friends, the days of the Inquisition are not passed away. The principle has only become more powerful, because centralized. Far be it from me to revive unpleasant reminiscences, but certain persons, for certain acts have been thrown out of New York windows. Hence it was that I gave precedence to a motto from a French book, a faithful translation of which has been appended by me, published when the events of 1806 to 1812 were being meditated and accomplished.

Those whom it may concern had better look to it. Grand Masters of Masons, desiring, as they should, a peaceful, social, scientific association, should beware of oppressing those to whom the Tyler's toast now so aptly applies. "Be ye strong therefore, and let

not your minds be weak: for your work shall be rewarded."

The truth, however, is that if you let any institution whatsoever alone, and free to act according to its own proclaimed standards, it will not turn against the ruling power, however bad that may be; it is the meddling pertinacity of the Jesuits that draw upon them the opposition they most righteously receive. It is well-known in certain circles that the abortive Northern Italian Revolution of 1848-9—not that of Rome in the same year—was artfully fomented by the Jesuits, just as the last Polish Insurrection was caused by them in order to complicate matters with the Eastern Church. They furnished means by which to place Louis Napoleon in the Presidential chair, and so lightly do they esteem him, that they would not hesitate to pluck him down if it suited any purpose of their own.

It is somewhat remarkable, but appears to be a law of history, that the founders of such institutions are almost without exception amiable and well-meaning men—but, as the conceiver of a great idea alone can grasp its entirety—so those who succeed to it warp it selfishly to their purposes. Masonry is the only institution which has been true to itself; and to those who respect it, it is a great matter of regret to see it oppressed in countries where its quiet influence is humanizing mankind, and forming a bond of union which overcomes racial antipathies, and neutralizes the influence of political animosity. But, I repeat, we must not blame the brethren of enslaved countries if their Masonic action be tinged with political and patriotic motives. It is neither wise for the Emperor, whose Imperial robes are covered with wasps—not bees—to order Freemasons to sit down in silence, nor is it even politic. If he choose to "remember that repentance restores us to public esteem," he will act fairly and expel the Jesuits from France; it is only fair if he muzzles the Freemasons.

Never was a time when the biblical text I have chosen for this paper was more aptly illustrated. In these days, amidst astounding political and social convulsions, there can be no peace to him that goeth out, nor to him that cometh in. Great vexation is, truly, upon the inhabitants of the countries. We have seen agitations in all parts of the world—poverty and disease are amongst us, but from the alleviation of these the Fraternity of Charity is not debarred. Why then stop their action when it is absurdly and cruelly assailed by those who ought to know better?

There is an ominous rest among the armed hosts of Europe, portending violent struggles between these serried multitudes, but the Brotherhood of Peace is repressed! This can never last. "Nation was destroyed of nation, and city of city," and so it will be again, methinks, if the only intermediaries who teach science, kindness, straightforward labour, and a love of truth, are thrust out and humiliated.

But I do not suspect that Freemasons and other secret societies—not enjoying the Papal or Imperial favour—will desist from their objects. At any rate, some are free to fight against the paralyzing influence both of Popery and Jesuitism. While their unbroken chain of members exist—and it is not likely that even the Jesuits can prevail over that—the battle will be continued for the good of man, and the advancement of his mental welfare.

Should the Emperor desire to be "healed," he will expel the Jesuits, dethrone the miserable Pope, and fulfil that specious declaration at Bordeaux, *L'empire c'est la Paix.* But?

CRYPTONYMUS.

On Sunday morning last, a most interesting and instructive sermon for the benefit of that excellent institution, the School for Boys, at Wood Green, was preached at the church of St. Helen's, Bishopsgate, by the Vicar the Rev. J. E. Cox, M.A., F.S.A., Past Grand Chaplain (who wore the riband and jewel of a P.G.C.) from Genesis chap. 4, part of verse 9, "Am I my brother's keeper?" from which sentence the Rev. Bro. most eloquently drew a very beautiful moral on the subject of brotherly love, and brotherly duties, and in a most able manner introduced and applied in an effective style many of the beautiful sentences of morality and the various virtues and duties made use of and inculcated in the several ceremonies and lectures of our lodges and chapters, but as the Very Worshipful and Rev. Brother's sermon is to be published and sold for the benefit of the school funds, we forbear to dilate further upon it, but strongly recommend every Brother Mason and Brother Christian to purchase it, and read the instructive lesson upon that most beautiful of all Masonic and Christian virtues, *Universal Charity*, inculcated in it. We regret to add that the attendance of the Brotherhood was not so numerous as could have been wished, but those worthy Brothers and friends who *did* attend, contributed very liberally. This venerable and beautiful old church is well worth a visit, the choral services are exceedingly well conducted.

FREEMASONRY VERSUS MASONRY.

In THE FREEMASON for April 10th, page 6, I made a few remarks upon the above subject, which I was glad to find met the approval of some of our Masonic students, and since then my ideas anent the antiquity there expressed have only been deepened by time; at least, as yet, I have seen nothing to change them, but rather otherwise, for I now have to assert that I know, as yet, of no substantial evidence of the existence of our Freemasonry as a Speculative Institution previous to the "revival," as it is called, of A.D. 1717. Further, our Masonic histories (?)—with the exception of Findel's; few I have seen are of much worth, generally speaking—make much of the circumstance of Elias Ashmole becoming a member of the Masonic body in 1646, but I am not inclined to allow that he was then made a Freemason as we now understand the term, for I consider that to have been impossible; because so far as I can judge, Freemasonry was not then in existence. Ashmole therefore was simply made a Freeman of the Masons' Society; that is, that he being admitted, thereby became free of it, and was therefore entitled to the privileges and honours of membership; but that merely made him a Free-mason, just as joining the weavers would have made him a Free-weaver, or a Freeman of the Weavers' Society. The London Weavers are very old, having, it is said, been chartered by Henry II. in 1164.

Another idea I have formed, is that Freemasonry somehow was a product of the Reformation. It was not, so far as I know, in existence during the Reformation struggles as an institution, nor in Shakespeare's time, or we would be able to trace, or hear about it. Then, had Freemasonry really occupied the position (previous to 1717) which our notions have given it, how comes it that amongst the twelve "Great Livery Companies" of London, the Masons are *non est*? and are so far back amongst the "Companies" in precedence as No. 30? Then when in the time of Edward III.—1327 to 1377—many of the trade fraternities were incorporated, the King joined one of them, not the Masons, but the Merchant Tailors, or as they were then designated the "Linen Armourers."

About this time all artificers and people of mysteries had each to choose his own mystery, which ever after had to be kept by.

Honour to whom honour is due, therefore if the "revivalists" of 1717 were the real founders of Freemasonry they are entitled to the honour; they may have used an old site, but their building was new, and of materials which the site had never before upheld. To call Ashmole the founder of Freemasonry—as Chamber's Encyclopedia says—is therefore a mistake. As I observed before, Operative Masonry is one thing and Freemasonry another, and at present I know of no real evidence of the existence of Freemasonry previous to the second decade of the 18th century; however, I am quite open to be set right if I be wrong. Only substantial proof must be forthcoming, and—let Truth triumph. LEO.

In Part I. of "Life and Fashion," published by James Watson, 334, Strand, price 6d., there is a portrait of the Earl of Strathmore as Grand Master of the Freemasons of England.

The death is announced of Mr. Edward Richardson, the sculptor, at the age of fifty-seven. He was the restorer of the effigies of what are called the Knight Templars in the Temple Church, and of the recumbent effigy of the Earl of Powis at Welshpool.

The Hon. James Lindsay, the Master of Lindsay, was married on the 22nd inst. to Miss Wilbraham, daughter of Colonel Edward Bootle Wilbraham, of the Scots Fusilier Guards, at St. George's, Hanover-square. At the *dejeuner* afterwards there were present the Earl and Countess of Derby, Earl Crawford, Lord Skelmersdale, Lord Stanley, Lord and Lady Lindsey, and Lady Adela Mary Wilbraham. Bro. Lindsay is a member of the Lodge of Harmony, No. 255, and a zealous Mason.

In our report of the Festival of the Provincial Grand Lodge of Kent, last week, we omitted to mention the interesting fact, that on investing Bro. Turtle (W.M. 184) with the collar of Prov. Grand Supt. of Works, the R.W. Grand Master presented him, on behalf of the lodge over which he presides, with a centenary jewel, to be worn by the W.M. of the lodge for the time being, the Chatham United Lodge of Benevolence having completed the centenary of its consecration.

HOLLOWAY'S OINTMENT AND PILLS.—Diseases and casualties incidental to youth may be safely treated by the use of these excellent medicaments according to the printed directions affixed to each box and pot. Nor is this Ointment applicable alone to external ailments; conjointly with the pills it exercises the most salutary influence in checking inflammations situated in the interior of the body. When rubbed upon the chest and back it gives the most sensible relief in asthma, bronchitis, pleurisy and threatening consumption. Holloway's remedies are especially serviceable in liver and stomach complaints. For the cure of bad legs, all sorts of wounds, sores, and likewise scrofula and scorbutic affections, this ointment produces a cooling and soothing feeling most acceptable to the sufferer. ADVT.

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.

PORTUGAL—CONTINUED.

THE GRAND ORIENT LUSITANO,

From information which I had received from other Jurisdictions, also from the regular Masonic Bodies at Lisbon, that the said Gr. Orient was irregular and spurious, induced me to make a careful investigation in regard to their claims and organization; for this purpose I called on His Excellency, the Conde de Paraty, who holds the position of Gr. Master, and informed him of my Masonic authority, mission, and desire to obtain authentic information relative to all Masonic Bodies, for the purpose of establishing fraternal relations. This gentleman received and treated me, during my stay at Lisbon, with marked attention and courtesy which I will ever retain in pleasing remembrance, but in regard to his Masonic claims he totally failed to produce any evidence that would entitle him to be acknowledged as a Mason, or the so-called *Grand Orient Lusitano*, a *Masonic Body*. He freely and candidly admitted to me the glaring defects of what he understood of Masonry as it appears to exist under his authority, and expressed an earnest desire for more "light, information, and union among his Brethren." While strictly avoiding, with such a Body, any Masonic intercourse, I deemed it proper to have some evidence that would enable our Sup. Body to decide understandingly, and for that purpose I addressed to him the following communication:—

Lisbon, August 6th, 1868.

To His Excellency Conde de Paraty.

Dear Sir,—In addition to the documents received from you this morning, and according to our verbal understanding, you will please favor me, at your earliest convenience, with the following information:—

1st. When, by whom, and at what place, were you initiated into what you claim to be the mysteries of Freemasonry?

2nd. When and by what authority did you organize or join with the society styling themselves the *Grand Orient Lusitano*, and claiming to be a regular Masonic Body?

3rd. Under what Masonic Rite do you or they work, and what degrees do you or they confer?

4th. If any regular foreign Masonic Grand Bodies have recognized the *Grand Orient Lusitano*, and if so, the names of the same, with certified copies of such recognition?

5th. How many Lodges now compose or work under authority of the *Grand Orient Lusitano*, and the total number of members?

By communicating to me the foregoing particulars and any other information you may deem necessary, and forwarding the same to my address in New York City, U. S., they will receive careful attention, and be properly presented to the Sup. Con. for the Northern Masonic Jurisdiction of the U. S. for their consideration and decision, of which a reply will be duly communicated to you.

With very kind regards, I have the pleasure to remain,
Most respectfully yours,

A. G. GOODALL.

Soon after my return I received the following letter:—

Lisbon, 30th of August, 1868.

Dear Sir,—In reply to your letter of the 6th inst., which you addressed to me in continuation of the conversation that we had, and desiring to oblige you, I have to say to you that I was received in the Respectable Lodge "Tolerancia a Regeneradora," with the formalities which the General Statutes of the Order recommend.

I was elected Gr. Master by the vote of my Brethren, as it is customary to practice among all the Orients, and in consequence I addressed myself to the *Grand Orient of France*, which, on the 18th of November, recognized the *Grand Orient Lusitano* as the only one legally constituted in the Kingdom of Portugal. Up to this time the *Grand Orient Lusitano* has relations with that Orient constantly.

The Rite which predominates is the French, there being no Orient whatever in the Scottish Rite.

I have now the satisfaction of sending you the following:—

1st. Relation of the Lodges of the *Grand Orient Lusitano*, the numbers which are wanting are Lodges 9.

2nd. Our constitution lately approved.

3rd. Discourse at the opening of the *Grand Lodge* and its reply.

4th. List of the dignitaries of the *Gr. Orient Lusitano* for this year.

5th. Discourse of the Venerable of the Respectable Lodge *Cosmopolite*.

In view of this I judge your desires will be satisfied and you may believe that I am ready to give you whatever information you need from here, as much for the good of our August Order as in being of particular service.

I am with satisfaction, respectfully yours,

Signed, CONDE DE PARATY.

The following extract from their Constitution appears to be their only authority for constituting a *Grand Masonic Body*:—

TRANSLATION.

To the Glory of the Sup. Arch. of the Universe.
To all Masons on the surface of the globe.

H. S. U.

"The Grand Diet, constituent of the *Grand Orient Lusitano*, extraordinarily convoked and regularly constituted and formed under the geometric point only known by the sons V. L., in a place very bright, very hidden and entirely inaccessible to the sight of the profane, where reign only fraternal peace, love, and the good of the Order.

"Considering that the decree of its convocation promulgated by the Supreme power, imposes upon it the mission of arranging, discussing and decreeing the Constitution which should govern the same *Grand Orient*.

"Considering that the convenience of the Order requires that the code should be founded on the most liberal principles, there being guaranteed the full liberty of the Lodges of the Circle and the entire independence of superior bodies.

"Considering that the prosperity of the *Grand Orient Lusitano* depends essentially upon its definitive and complete organization.

"And having in view that during the discussion there were pronounced freely the opinions of the legitimate and natural representatives of the Lodges of the Circle which assisted at the labors of the *Grand Constituent Diet*"

Decrees then follow the articles of their Constitution, and are dated January 31st, 1868.

The want of satisfactory replies from the Conde de Paraty to my questions, his apparent want of knowledge relative to the history and actual condition of Masonry in Portugal, especially the *Ancient Accepted Rite* (Scottish), the admitted informality of their entire proceedings, together with the other evidences herewith submitted, warrant me in believing that all regular Masonic *Grand Bodies* must declare the so-called *Grand Orient Lusitano* to be irregular, spurious and clandestine.

It is further asserted by the Fraternity at Lisbon that the Conde de Paraty was *not regularly initiated*, but received the degrees by communication from an expelled Mason. Copy of the decree of said expulsion I transmit herewith. Their recognition by the *Gr. Orient of France* cannot justly be used as an argument for their legality, as it is a well-known fact in the Masonic world that the *Grand Orient of France* generally recognizes every so-called *Grand Body* that applies to them, without investigating the facts, and arrogating to themselves a supremacy of opinion in such matters without deigning to be guided by the knowledge and co-operation of those with whom they are in fraternal alliance.

There are two Independent Lodges professing to work in the *Ancient Accepted Rite* (Scottish) under the Visconde Soares Pramo. They are generally known as a military club, and have no relations with any parties except the Lusitanos, and claim to have obtained their authority from Montezuma, of Brazil, about 1842, who was an expelled Mason.

A number of Lodges, under the name of *Masonic Federation*, organized without authority at various times, and only having intercourse with the *Grand Orient Lusitano*, who, being in the same irregular position, co-operate with any and all such assemblies.

There are also several isolated Lodges working independent as a political and pecuniary speculation, making no claim to any regular Masonic authority.

Such is the brief but correct history and present condition of Masonry in Portugal, which I obtained after a careful and laborious investigation, having only in view as a compensation an earnest desire to give reliable information to the Fraternity at large, and thus enable them to act knowingly, and have intercourse only with the regular Masonic authority in that Kingdom.

SPAIN,

that has so long been under the barbarous rule of ignorance and priestly despotism, gives no brighter or better historical record than Portugal, as the tyrannical proceedings and inhuman murders during the powerful sway of the Inquisition, and the hatred of the Jesuits, priestly power and influence of later periods, have effectually prevented Freemasonry from maintaining any fixed organization in that country.

The earliest reliable record of the introduction of the Order in Spain was about 1727, when Lodges were established at Gibraltar by authority of the *Gr. Lodge of England*, and a *Gr. Lodge* was soon after established at Madrid, but its existence was short, as the edict of a papal bull was vindictively enforced by the police and hirelings of the Inquisition and the prisons of the latter were the abode of the Fraternity until all were disposed of by the punishment of torture, death and the galleys. In 1751 another anathema was hurled forth against the Order from the church and throne, when the perjured monk and inquisitor of Spain, Father Peter Torrubia, gave to the world an example and true illustration of the cursed, fiendish principles that actuated the Romish Church in their endeavour to perpetuate despotic power for ruling mankind under the hypocritical garb of a pretended religious faith. The initiation of Torrubia in

1751, under false pretences, his violation of a sacred oath, and treacherous betrayal of the Order, by which over ninety Lodges were placed in the savage power of the Inquisition, and thousands thereby had to suffer long imprisonment and painful trials under the merciless rule of their inhuman judges. But notwithstanding these persecutions, Masonry, like "Truth crushed to the earth will rise again"—continued its work in secret, and by strict caution, and keeping no records, evaded the vigilance of their enemies, and so continued, with varied phases of success and suppression, till 1807, when the French occupation of Spain enabled the Fraternity to work in public. The Order rapidly increased, and the *Gr. Lodge* on being re-established at Madrid, in 1809, enjoyed the proud satisfaction of occupying the *Hall of the Inquisition*. In 1811, it is asserted that Joseph Bonaparte, while acting as *Gr. Master*, created Chapters of the higher degrees, which is so peculiarly adapted to the French ideas and taste for display. But the prosperity of the Order was of short duration; and on the return of Ferdinand VII. to the throne, his first progressive act was to re-establish the Inquisition, and this hypocritical tyrant, in May, 1814, issued a violent and stringent edict against Freemasonry, and the fate of the Order was again sealed in benighted Spain.

Additional decrees were issued against the Order at various times, and the one of August 1, 1824, required that all the members should appear within a month and deliver up all their papers—the penalty for not complying being hanging without ceremony or trial. In 1825, seven members of one Lodge were put to death at Grenada; and the death penalty was awarded to many as late as 1833, and among them several prominent personages.

About 1849, the "*Grand Orient Hesperico*" is said to have been established, incorporating the *Ancient and Accepted Rite* to the 33rd degree, and admitting all the Lodges then working in Spain in other Rites. This *Grand Orient* had no fixed locality, and its authority emanated from the "*Invisible Valley*," and their meetings were held in different parts of the country for security.

The existence of this *Grand Lodge*, or *Orient*, is not generally known, and they have never been able to enter into relations with any foreign *Gr. Bodies*.

In 1853, the Lodge *St. John of Spain* was betrayed by its treasurer, and dissolved by the Minister of Police, the Master and members that were caught condemned to four years' imprisonment, and finally pardoned by Queen Isabel's.

At the present date the Order is still strictly prohibited, and no Lodges are working in public except those in Gibraltar, and one or two in the different sea-ports under foreign authority and protection. The late successful revolution in Spain which has driven a long-existing despotic power from the throne, given liberty and toleration to the people, will no doubt continue in the good work of reform and progress, and by establishing an enlightened government will soon enable our Fraternity to again resume their Masonic labours, and henceforth be permitted to continue their work in peace and harmony for the benefit of universal brotherhood, light and knowledge.

(To be continued.)

METROPOLITAN MASONIC MEETINGS

For the Week ending August 7, 1869.

Monday, August 2.

Lodge No. 188, "Joppa," Albion Tavern, Aldersgate-street.

Tuesday, August 3.

Colonial Board, Freemasons' Hall, at 3.

Lodge No. 167, "St. John's," Holly Bush, Hampstead.

Chapter 169, "Temperance," White Swan, Deptford.

" 507, "United Pilgrims," Horns Tavern, Kennington.

Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

Wednesday, August 4.

GRAND CHAPTER, Freemasons' Hall at 7.

Lodge No. 217, "Stability," George Hotel, Aldermanbury.

" 1044, "New Wandsworth," Spread Eagle Hotel, Wandsworth.

" 1216, "Macdonald," 1st Surrey Volunteers' Headquarters, Brunswick-rd., Camberwell.

United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town road.

Thursday, August 5.

Lodge No. 554, "Yarborough," Green Dragon, Stepney.

" 742, "Crystal Palace," Crystal Palace.

" 1155, "Excelsior," Sydney Arms, Lewisham-rd.

" 1178, "Perfect Ashlar," Gregorian Arms Tavern, Jamaica-road, Bermondsey.

Chapter 733, "Westbourne," New Inn, Edgeware-road.

" 742, "Crystal Palace," Crystal Palace.

Friday, August 6.

Chapter No. 754, "High Cross," White Hart III., Tottenham.

Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.

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

Saturday, August 7.

General Committee of Boy's School, Freemasons' Hall, at 4.

MASONIC PICNIC AT SUNDERLAND.

The annual picnic of the Freemasons of Sunderland took place on Wednesday week (July 21st,) when 200 ladies and gentlemen left the Fawcitt-street Station, Sunderland, by special train at 7 a.m., for Studley Royal, the Yorkshire seat of the Right Hon. the Earl de Grey and Ripon, the M.W.D.G.M. of England. Ripon station, a distance of 62 miles, was reached before half-past nine o'clock. Some of the party remained a time to inspect the different objects of interest, most notable the old cathedral. Others proceeded on at once in the conveyances provided to Studley, where, divided into parties, they wandered on through the delightful and charming grounds. Our space will not permit us to describe at length the varied beauties of the valley in which are situated the picturesque grounds of Studley and the ruins of Fountains Abbey. Doubtless several of our readers are as well acquainted with them as we are. Entering at the park lodge a noble avenue of limes above a mile in length (with a distant view of an obelisk) is traversed, and leaving the Mansion House on the right hand, we diverge down a beechen avenue till we reach the valley of the Skell, which is all comprised in the grounds. Entering the grounds the eye is first struck by the ornamental lakes, the scattered, statues and the magnificent trees that surround the visitor on every hand. The Octagon Tower, the Temple of Piety, Anne Boleyn's Seat, Robin Hood's Well, and other landmarks are passed, and the noble ruins of Fountains Abbey are reached. The visitor stands for some time in amazement at this grand relic of the energy and piety of our forefathers. The fine Tower, the Lady Chapel, the Cloisters, and every part is minutely inspected, and a return is then made to Kendall's Walk (a long glade near the entrance gates) where all sit down to luncheon. After luncheon many trip the light fantastic on the greensward, till tea, which being over, dancing is resumed, until a move was made homewards.

The return train left Ripon at 8 p.m., and reached Sunderland close upon 10.30, p.m. All parties expressed themselves well and highly delighted with the day; favored by one of the finest days we have had this season, the arrangements at every point carried out without a single hitch, pleasant company, and the remembrance of the fine scenery they had left, made the ladies especially wish the "Masons" would on an early date arrange for a similar day's enjoyment. The management was in the hands of an influential committee, of which Bros. S. J. Wade (W.M. 80), was Chairman; Scott (W.M. 94), Vice Chairman; R. Hudson (S.W. 949), Treasurer; and J. H. Coater (949) Secretary. The train was specially in charge of Bro. Hudson; the conveyances of Bros. A. Clay (S.D. 97), W. H. Pearson, and J. H. Coater; the luncheon of Bro. Scott; the dancing of Bros. W. H. Crookes (P.G.S., P.M. 80), and J. Tillman (W.M. 949).

The very excellent luncheon and tea were supplied by Bro. Blacker of the Crown Hotel, Ripon, who did everything that man could do (and succeeded), both at his hotel at Ripon and in the grounds, to provide for the comfort and wants of the party. The conveyances, which were also first class and well horsed, were supplied by Bro. T. Mountain, of the same borough. Some good photographic groups were taken by Bro. P. Stabler of Sunderland, and Bro. Pettitt of Keswick and Giltland Spa.

THE Grand Lodge of Nova Scotia was formally organized at Halifax, on last St. John's day, by the union of the self-elected body with the English lodges in the province. The Hon. Alexander Keith was elected M.W.G.M. of the new Grand Lodge.

RETIREMENT OF AN INSPECTOR.—After twenty years' service in the Detective Department of Scotland-yard, Inspector Tanner has retired from the police force on a pension of £100 a year. In the course of his connection with the police Mr. Tanner has been very successful in tracing and arresting celebrated criminals. Among those whom he apprehended were Mullins, who murdered Mrs. Emsley; Forward, the murderer of the three children in a coffee-house at Holborn; Hunt, who committed murder in a cab; and Muller, who killed Mr. Briggs on the North London Railway, having arrested him in New York.—*Daily Papers*. [Bro. Tanner is a most straightforward and upright man, and we wish him every success in his new career in civil life. He is also an estimable and zealous Mason, and at the present time holds the position of W.M. of the Domestic Lodge (177), and Scribe N. of the Rose of Denmark Chap. (975).—Ed. F.]

THE first theatrical representation of the Tralee Amateur, Musical, and Dramatic Society, took place on Monday evening last, before a crowded and fashionable audience. The pieces selected for the evening were, the comedy of "Delicate Ground," and the burlesque of the "Maid and the Magpie," in the latter Bro. W. J. Eagar played the very difficult role of "Isaac," the old clothesman, in a most superior style; Bro. T. Graham sustained the part of the farmer in every way doing justice to the character. The other parts were very well performed by various local gentlemen, under the direction of Mr. Fitzroy Wallace, late of Theatre Royal, Cork.

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