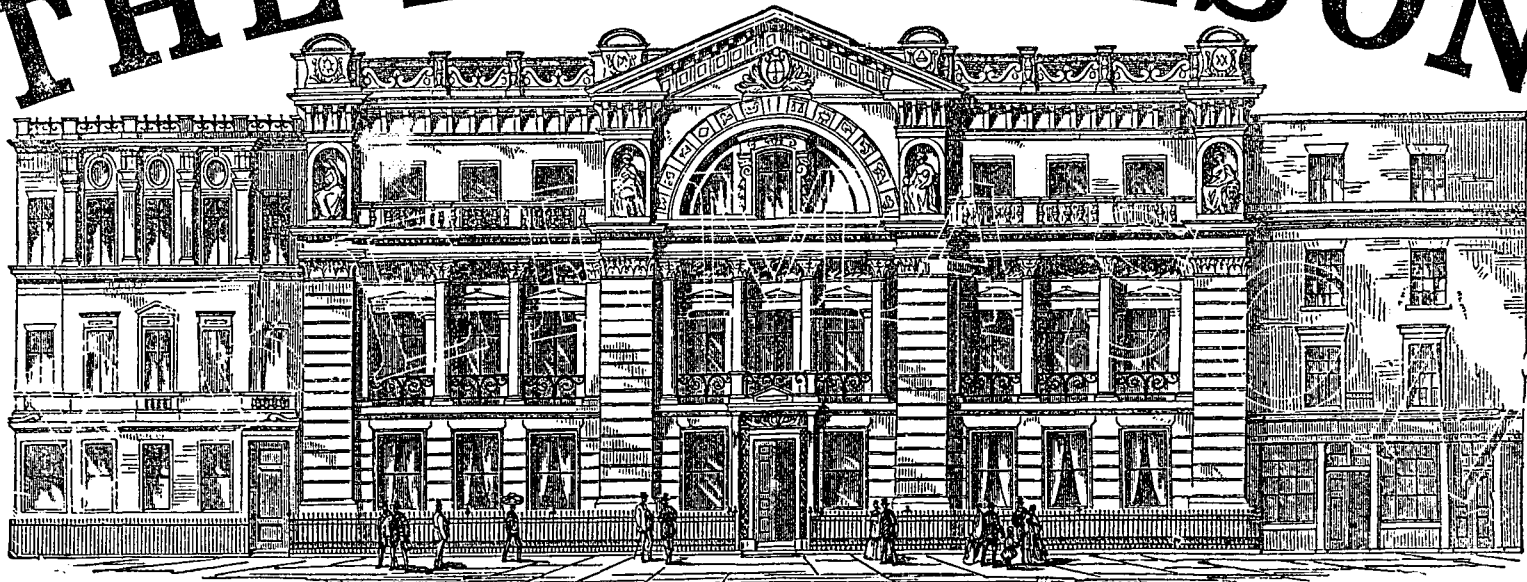


# THE FREEMASON



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

VOL. 2, No. 22.]

SATURDAY, AUGUST 7, 1869.

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and wearing the Jewels of the Lodges of Antiquity, and the Prince of Wales' Lodge and Chapter, together with the Order of the Thistle of which his Lordship is a Knight. The bust is beautifully modelled, and the likeness excellent.

We also saw the marble busts of Bro. B. B. Cabbell, Provincial Grand Master for Norfolk; Lord Chief Baron Kelly; W. E. Gladstone, M.P.; and an unfinished one of Behnes, the sculptor under whom Bro. Edwards studied, which when completed will be placed in the National Gallery.

It would be impossible to enumerate the many gems of art in Bro. Edwards' Studio, but we may mention a fine Christ on the Cross, in marble; models of the Prince of Wales; Archbishops Tait and Manning; Lord John Manners; Peabody, the philanthropist; and a life-like statue of Palmerston.

As a pupil of the celebrated Gibson, of Rome, Bro. Edwards has imbibed a taste for colored statuary, and a more admirable specimen of tinted work we never witnessed than his "Bather," which was exhibited last year at the Royal Academy. It is also right to add that Bro. Edwards's talents are not limited to marble work, as he is now executing in Electro-silver a vase of a very rich character, for the Hon. Society of the Middle Temple. The bas-reliefs on this noble production of art will illustrate two important events in the history of the Society:—

1. The Opening of the New Library of the Middle Temple by H.R.H. the Prince of Wales, October 31st, 1861.

2. The Inauguration of the Middle Temple Hall by Queen Elizabeth, in 1584, and according to the tradition, Shakespere reciting his Midsummer Night's Dream in the presence of the assembled company.

On the upper part of this splendid vase will be placed the figure of Lucas Beaumanoir, Grand Master of the Knights Templar, in the time of Richard Cœur de Lion.

As the Earl of Zetland's bust will be copied in two sizes, the first adapted for Lodge Rooms or Masonic Halls, at five guineas, and a smaller size at one guinea, we should recommend the brethren at once to send their names to Bro. Edwards, and procure so interesting a memento of our Masonic Sovereign.

Specimens of the busts, both large and small, will be on view at Bro. Kenning's extensive Masonic Show-rooms, Nos. 3, 4, and 5, Little Britain, E.C., and we shall also be happy to receive the names of subscribers.

## ANNUAL ASSEMBLY OF THE PROV. GRAND LODGE OF LINCOLNSHIRE.

The annual assembly of the Provincial Grand Lodge of Lincolnshire was held at Boston, on Tuesday last, under the auspices of the Franklin Lodge, 838. In the unavoidable absence of His Grace the Duke of St. Albans, the P.G.M., Bro. Major Smyth, D.P.G.M., presided on the occasion.

The proceedings opened with an invitation breakfast to the Benevolent Committee, at the Peacock Hotel, after which the Charity Committee met for business.

At 1 o'clock the D.P.G.M. opened the Grand Lodge in the breakfast-room of the Assembly Rooms, when the reports of the Committees were read and adopted. An allowance of £10 a year for the remainder of his life was voted to Bro. Cotton, of Lincoln, from the Prov. Benevolent Fund.

Bro. Rev. G. Nash, of Belleau, P.G.C., then delivered an eloquent and impressive Address on "Masonry in its Religious Aspects."

This was followed by the election of the Prov. Grand Officers for the ensuing year, as under:—

Bros. Capt. Locock, P.G.S.W.; Dr. W. Radley, P.G.J.W.; Rev. G. Hadath, P.G.C.; C. E. Lucas, P.G. Sec.; Nesbit, P.G.T.; Koyle, P.G.R.; Dr. B. Bogg, P.G.S.D.; W. Bland, P.G.J.D.; W. Griffin, P.G.D.C.; Howlett, Asst. P.G.D.C.; Josse, P.G. Sword-bearer; W. H. Burland, P.G.O.; Hessay, P.G.P.; Cotton, P.G.T.; and Bros. Larkin, Kirk, Johnson, Coupland, and Tomlinson, P.G. Stewards.

## THE BANQUET,

which was in every way worthy of the occasion, was provided by the Misses Jackson, of the Peacock Hotel, and served in the Ball-room of the Assembly Rooms, at 3 o'clock: Eighty brethren sat down, the D.P.G.M. presiding.

The after-dinner proceedings were commenced by the D.P.G.M. proposing the toasts of "The Queen and the Craft," "The Prince and Princess of Wales and the Royal Family," and "The Bishops and Clergy of the Diocese." The remaining toasts of the evening were such as are usual with the Craft on occasions of this kind.

We understand that the Belgian Masons are making preparations to hold a *seance* in Brussels during the approaching visit of the English volunteers, and it is to be hoped that the Brethren connected with the volunteer service will avail themselves of the opportunity thus afforded to become better acquainted with our warm-hearted Belgian *freres*.

NOW READY, PRICE 4/6,

VOL. I. OF

The Freemason,

NEATLY BOUND, EXTRA CLOTH, WITH GILT EMBLEMATICAL LETTERING.

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

The article on "Royal Arch Masonry," which was to have been concluded this week, is unavoidably withheld till our next issue—the arrangement of the tables causing the delay.

## THE EARL OF ZETLAND, M.W.G.M.

ON Saturday last, in company with a Masonic friend, we had the pleasure of paying a special visit to Bro. Morton Edwards' Studio, at 18, Hollywood Road, West Brompton, and of viewing some of the *chef d'œuvres* of his chisel as a sculptor. In No. 19, page 30, of THE FREEMASON we alluded to the artistic skill of Bro. Edwards, and particularized some of the best known creations of his genius, but until our visit we had no conception of the absolute and exquisite perfection to which he has attained. Our chief object was to see the bust of Lord Zetland, and as this work is of course the most interesting to our readers, we may state that the Grand Master is represented in his official Masonic Costume,

## PAPERS ON MASONRY.

By A LEWIS.

## XVIII.—MASONRY IN PRUSSIA.

"And when King Arad the Canaanite, which dwelt in the south heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners."—Numbers, xxi. 1.

"When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only."—Job, xxxiv. 29.

As Russia is bound up with the memory of Peter the Great, so is Prussia indissolubly united to the fame of Frederick the Second. Both, autocrats—but in widely different senses—these men have stamped the impress of their several geniuses on the world's history. The one was admired for his persistent hardihood, the other for his remarkable courage. To the former has been assigned an enigmatical position in the world's great story; of the other a "plain unvarnished tale" has been told. Both deserve our respect, the latter alone our esteem. But there is a subtle analogy between these two monarchs, who fought, each according to his light, against evil and darkness, well worthy of consideration. Reverse the centuries, and the two men in the same positions would have done the same. Peter, from a great brute mass of humanity, formed a nation—a Russia worth thinking about. Frederick, with an instinct possessed by few men of his time, smelt the Revolution, stemmed its torrent, and brought into existence the most intellectual and enlightened monarchy the world has seen in these confused latter days. Peter knew nothing, and had he known, would have rejected, Freemasonry as quite at variance with his ideas of autocracy. Frederick, though at peril of his life, accepted it. He saw in it a refuge from the perplexing problems of his time; it formed a barrier against the sceptical philosophy of Baron Holmbach; it supplied a means of escape from the generalizations of Lanarck, and it pointed to that road which leads to advancement in an intellectual and moral sense. It inspired his actions in peace; it invigorated, while it chastened, his fierceness in war. There is no spectacle more noteworthy than that of this sal king, whose wars were made that peace might prevail; who wasted lands that they might become fertile; and whose latest and last efforts were devoted to the consolidation of the materials he had gathered by supreme suffering. He was a Mason in that great sense, so desirable to be understood by the mere chattering crowd of initiates we now see about us, flaunting their ornaments wherever banquets are spread, and "doing the philanthropic" because they hope it may lead them to advancement.

Let us revert for a moment to Peter of Russia. Brute in passion he undoubtedly was; but whoever has seen Tatar races of our present times can doubt that he, by force of will—by strenuous exertion—humanized that which was Scythian before his day? He, too, was Masonic, but Masonic unawares. If any one remembers the state of the government of Kostroma, an interior circle of Russia, only fifteen years ago—if they can tell anything about the licences and enormities then, even, committed—they may form some conception of what Russia might have been before the patient Carpenter of Deptford set his shoulder to the wheel of State.

But even this great problem of Peter's was transcended by the simplicity of Brother Frederick. He found a nation of slaves, he left them men. He taught them that lesson which few communities like to learn, from shame; he told them to respect themselves! This was Masonic; and few, if any, nations owe more to Masonic influence than Prussia. I have lived there, and I know it. No silly questions of precedence were of the slightest avail; there was a gigantic misery, a wrong not to be defined—and this noble Mason solved it. This is, therefore, my construction of Freemasonry: that *vi et armis* it is to carry good to our homes, our hearths, ourselves. It is not a false Masonry, which, like

Vaulting ambition, o'erleaps itself,  
And falls to the other side;

it is an absolute reality.

The circumstances of the initiation of the great man who made Prussia, may best be told in the words of Carlyle:—

"Trifling circumstance of Freemasonry as we read in Bielfeld, and in many books after him, befel in manner following. Among the dinner guests at Loo, one of those three days, was a Prince of Lippe-Bückeburg,—Prince of small territory, but of great speculation; whose territory lies on the Weir, leading to the Dutch connections. . . . he was a dinner guest; and one of the topics that came up was Freemasonry; a phantasmal kind of object, which had kindled itself, or rekindled, in those years, in England first of all; and was now hovering about, a good deal, in Germany and other countries; pretending to be a new light of heaven, and not a bog-meteor of phosphorated hydrogen, conspicuous in the mark of things. Bog-meteor, foolish, putrescent will-o'-wisp, his Majesty promptly defines it to be: Tomfoolery

and *Kinder Spiel*, what else? Whereupon ingenious Bückeburg, who was himself a Mason, man of forty by this time, and had high thoughts in him of the Quixotic type, ventured on defence; and was so respectful, eloquent, dextrous, ingenious, he quite captivated, if not his Majesty, at least the Crown Prince, who was more enthusiastic for high things. Crown Prince, after table, took his *Durchlaucht* of Bückeburg aside; talked further on the subject, expressed his admiration, his conviction,—his wish to be admitted into such a hero-fraternity. Nothing could be welcome to *Durchlaucht*. And so in all privacy, it was made up between them, that *Durchlaucht*, summoning as many mystic brothers out of Hamburg as were needful, should be in waiting with them, on the Crown Prince's road homeward—say at Brunswick, night before the fair, where we are to be,—and there make the crown prince a Mason. This is Bielfeld's account, repeated ever since; substantially correct, except that the scene was not Loo at all; dinner and dialogue, it now appears, took place in *Durchlaucht*'s own neighbourhood, during the Cleve Review time; probably at Minden, 17th July 1738, and all was settled into fixed programme before Loo came in sight. Bielfeld's report of the subsequent procedure at Brunswick, as he saw and was himself part of it, is liable to no mistakes, at least of the involuntary kind; and may, for anything we know, be correct in every particular. He says (veiling it under discreet asterisks, which are now decipherable enough), the *Durchlaucht* of Lippe-Bückeburg had summoned six brethren of the Hamburg Lodge; of whom we mention only a Graf von Kielmannsegg, a Baron von Oberg, both from Hanover, and Bielfeld himself; a merchant's son of Hamburg; these, with Kielmannsegg's valet to act as Tiler, valet being also a Mason, and the rule equality of mankind,—were to have the honour of initiating the Crown Prince. They arrived at the western gates of Brunswick, on the 11th of August, as prearranged; Prussian Majesty not yet come, but coming punctually on the morrow. It is fair time; all manner of trades, pedlars, showmen, rendezvousing; many neighbouring nobility too, as was still the habit. "Such a bulk of light luggage?" said the custom-house people at the gate;—but were pacified by slipping them a ducat. Upon which we drove to 'Korns Hotel' (if anybody now know it); and patiently waited. No great things of a hotel, says Bielfeld; but can be put up with;—worst feature is, we discover a Hanover acquaintance lodging close by, nothing but a wooden partition between us: How if he should overhear!—Prussian Majesty and suite, under universal cannon salvos, arrived, Sunday the 12th, to stay till Wednesday (three days) with his august son-in-law and daughter here. *Durchlaucht* Lippe presents himself at court, the rest of us not! privately settles with the prince: "Tuesday night, eve of his Majesty's departure; that shall be the night: at Korns' Hotel, late enough!" And there, accordingly, on the appointed night, 14th-15th August 1738, the light-luggage trunks have yielded their stage properties; Jaclin and Boaz are set up, and all things are ready; Tiler (Kielmannsegg's valet) watching with drawn sword against the profane. As to our Hanover neighbour on the other side the partition, says Bielfeld, we waited on him, this day after dinner, successively paying our respects; successively pledged him in so many bumpers, he is lying dead drunk hours ago, could not overhear a cannon battery, he. And soon after midnight, the Crown Prince glides in, a Captain Wartenleben accompanying, who is also a candidate; and the mysterious rites are accomplished on both of them, on the Crown Prince first, without accident, and in the usual way. Bielfeld could not enough admire the demeanour of this Prince, his clearness, sense, quiet brilliancy; and how he was so 'intrepid,' and 'possessed himself so gracefully in the most critical instants.' Extremely genial air, and so young, looks younger even than his years: handsome to a degree, though of short stature. Physiognomy, features, quite charming; fine auburn hair (*beau brun*), a negligent plenty of it; his large blue eyes have something at once severe, sweet, and gracious. Eligible Mason, indeed! Had better make despatch at present, lest Papa be getting on the road before him! Bielfeld delivered a small address, composed beforehand, with which the Prince seemed satisfied. And so, with Masonic grip, they made their adieux for the present; and the Crown Prince and Wartenleben were back at their posts, ready for the road along with his Majesty."

Supplementing this picturesque account of Frederick's great historian, I may, for the Masonic reader, mention that the lodge from Hamburg had a deputation of the Lodge "Absalom" in that city. Fintel says that the ceremony was not over till four in the morning, in which case it would appear that, like H.R.H. the Prince of Wales, Frederick must have received all, if not most of the degrees on that memorable night. It was proposed to spare the Prince to some extent, but he particularly requested to be treated like any other person. His subsequent Masonic career proved the sincerity of his Fraternal principles. A lodge was organised at his castle at Reinsberg, November, 1739; Bro. Frederick, W.M., Bro. von Oben, W.M., and several others were admitted to the lodge. At the time of his accession, as was the case with

Bro. King William IV. of England, he wielded the gavel, and conducted the first work himself at the Palace of Charlottenburg, June 20, 1740.

From this time the progress of Freemasonry in Prussia was assured. I have lying by me at the present time a handsome volume of 364 pages, being the History of the Grand Lodge of the Three Globes, issued in German by the authorities, and containing an exact *precis* of their public actions from the institution of that lodge on the 13th September, 1740, to the present time, in unbroken series.

At the risk of protracting this article to an undue length, I will just add that the first W.M. of the Three Globes was thus chosen:—Frederick, who assumed the position of G.M., by one of the officials of his own private lodge, known as the *Loge du Roi notre Grand-Maitre*, issued a permission or warrant for the erection of a new Lodge in Berlin. Brother Jordan hastened to communicate with other brethren in Berlin, and assembled four merchants, members of the Craft—Benezet, Gregory, Serre, and Simon. The minutes of the 9th November, 1740, thus state the order of proceeding:—"The V.V. Bro. Philippe Simon, W.M., Jean Serre, S.W., and Paul Benezet, J.W., with Christian Gregory, Treasurer, assembled on the 13th September, 1740, and resolved unanimously, under the Royal consent, to erect a just, perfect, and legal Lodge of Free and Accepted Masons (*francs et libres Maçons*). To this end they have founded and erected the same at the Hotel de Vincent in the Brüderstrasse, the left wing to the front in the third floor." After the installation the following candidates were admitted:—Dumontier de Montgobert, Captain and landlord of the house, as E.A. and F.C.; Röbhorn, Canon of Magdeburg, as E.A. Ballot was taken for the Imperial Captain Baron von Schmettau, the goldsmith Jean Roman, and the valet of Count Schwerin (Jeremie Millenet), as Tyler and serving brother; these were duly initiated on the 21st September, with the exception of Count Schwerin, who was not elected until the 5th October. The first and second degrees were usually conferred at once, and the lodge was first opened in the third degree for an initiation on the 26th October, for the raising of Bro. von Schmettau. They assembled every week. The by-laws were agreed to on the 10th November, when a general meeting was held but no work done. On this day there were twenty ordinary members of the lodge, and before the end of the first year their numbers had increased to thirty-one. Among additional young members were Bros. the Prince William of Prussia, the Duke of Holstein-Beck, the Margrave Charles, Count Truchses von Waldburg, Jordan, and Lord Hindfort, the English Ambassador.

I will not here follow the long history of the Lodge of the Three Globes further, only adding that at the present time the M.W.G.M. is Bro. K. F. von Messerschmidt; D.G.M., Br. Dr. Wilhelm von Horn; S.G.W., Bro. F. C. H. Wiebe; J.G.W., Bro. Dr. C. L. A. Knaust; G.S., Bro. L. L. Hilgenhoff. Including 14 dormant lodges, this Grand Lodge has under its warrants 106 St. John's lodges and 58 St. Andrew's lodges.

The Royal descendants of Prussia have kept true to their ancestor's idea, and William I. is a brother; let him be tried.

It will thus be apparent what great good issued to Masonry by the efforts of that great monarch whose name is a beloved "household word" throughout all Prussia, and who consistently, although in so apparently fitful a manner, raised that country from a second-class to that of a first-class power. The quiet progress which has thus been effected, illustrates the exclamation of Job: "When he giveth quietness, who then can make trouble?" and in the great battle of Right against Wrong, we cannot but approve of the wisdom of thus fighting against Israel—that "stiffnecked people"—and so taking some of them prisoners, as Arad, the Canaanitish King, is related to have done.

CRYPTONYMUS.

## MARK MASONRY.

SHEERNESS.—A regular meeting of Mark Masters was held at the Masonic Lodge Room, Sheerness, on 22nd July. The lodge was opened in solemn form by the Worshipful Master, Bro. Keddlle, P.M., P.P.G.S.W., P.Z., supported by the whole of his officers, when the following brethren were advanced to the Mark Master's degree:—Bros. Ralph, 77; Hollingham, 77; Shorn, P.M., 77; Barezinsky, W.M., 77; Hicks, 77; Woodley, 158; Wootton, 158; Mudd. The ceremony was performed in Bro. Keddlle's usual impressive manner. Among the visitors were noticed Bro. F. Binckes, Grand Secretary of Mark Masons; Bro. Hill Rigg, 1089, and several other Brethren from the provinces. Bro. Binckes took the opportunity to compliment the W.M. on the efficient way he conducted the ceremony, and the able working of the several officers. The lodge was closed in due form, when the brethren, to the number of thirty (Mark Masters), repaired to the "Britannia," and partook of a sumptuous banquet, provided by Bro. Green in his usual elegant style. The usual toasts were well responded to, and the meeting was closed at 9 P.M.

PROVINCIAL GRAND LODGE OF HERTFORDSHIRE.

A Provincial Grand Lodge for Herts was held on Wednesday last, at Berkhamstead, in the Town Hall. The Provincial Grand Master, Bro. W. STUART, P.S.G.W., presided, and he was supported by a large number of provincial and metropolitan brethren, among whom we noticed Bros. Francis, D.G.M.; Geo. Lambert, acting as G.S.W.; Cox, as J.G.W.; Rogers, P.G. Treas.; Sedgwick, P.G. Sec.; Finch, P.G. Chap.; H. C. Finch, P.G. Reg.; John Havers, P.G.W.; Wilson, P.G. Dir. Cers.; Walter Gompertz, W.M. (869), P.G. Purst.; Winter, G. Sup. Works; J. H. Adams, P.G.S.B.; R. Bruce (869); Jas. Terry (869); H. Mandeville (259); E. A. Simson, J.W. (403); R. T. Andrews, W.M. (403); T. S. G. Carter (403); Thos. Laxton (504); W. Wyman (403); F. Evans (187); G. F. Foster (504); T. B. Harvey (P.P.G.C. Herts) and P.M. (504); John Cheese, P.P.G.O., Hereford; G. F. Swan; A. S. Copeland, W.M. (404); Edgar Lewis, (196); and W. A. Skinner, (504).

The lodge having been opened in ample form, Prov. G. Secretary read the minutes of last Prov. G. Lodge which were put and confirmed. The Prov. G. Secretary then read the accounts of the Province, which shewed a balance of £33 6s. 6d. in hand.

Bro. C. SWAN, P.P.G.D., moved, and Bro. LAMBERT, seconded the motion, that these accounts be received. The motion was put and carried unanimously.

The Prov. D.G.M. moved that Bro. W. Rogers, Junr., be Prov. G. Treasurer for the ensuing year.

Bro. HEATH seconded it, and it was carried unanimously.

The following brethren were then appointed, and invested by the Prov. G.M. as his officers for the year:—

Bro. Francis, Deputy Prov. G. Master; Bros. Heath, Pro. G.S.W.; Andrews, Pro. G.J.W.; the Rev. Geo. Finch, G. Chaplain; W. Rogers, Junr., Pro. G. Treasurer; H. C. Finch, Pro. G. Registrar; Sedgwick, Pro. G. Secretary; Wright, Pro. G.S.D.; Bruce, Pro. G.J.D.; W. H. Rowe, Pro. G. Sup. Works; Wilson, Pro. G. Dir. Cer.; James Terry, Pro. G.S.B.; Olney, G. Purs.; G. F. Swan, P.G. Steward; Goodliffe, P.G. Steward; Thomas, Pro. G. Tyler.

The PROVINCIAL G.S.W. proposed a vote of thanks to Bro. Rogers, Senr., the late Prov. G. Treasurer, who had for many years performed the duties of that office. He was sorry that that officer had felt that his age prevented him from discharging his duties satisfactorily to himself, but he trusted he would live many years among his brethren and see the progress of the Grand Lodge.

The G.M. seconded the vote, which was carried.

Bro. LAMBERT proposed that as the funds of the Prov. G. Lodge were so flourishing a portion of them should be devoted to defraying the expenses of the restoration of Berkhamstead Church.

The DEPT. P.G.M. thought that as the Prov. G. Master had presided for twenty-five years over the Province, some testimonial should be presented to him from the funds of the Prov. G. Lodge; yet he was very glad to hear it proposed that the beautiful Church of Berkhamstead should benefit by this meeting.

Bro. GOMPERTZ seconded the motion.

Bro. LAMBERT thought the sum of £10 should be given, in the Prov. G. Master's name, towards the restoration of the church. They all appreciated the services of the G. Master, and wished to mark their sense of his conduct, and he thought this was a good opportunity of showing it.

The DEPT. P.G.M. said a sum might be given to one of the charities, in the Prov. G.M.'s name, and so accomplish this object.

The Rev. Bro. HERVEY explained that the expense of restoring the church was very great, but as Secretary to that fund, he felt bound to say, that even a small sum from such a distinguished body as the Hertfordshire Masons, would be highly appreciated, and as recognizing the efforts of the Prov. G.M. in the cause of Masonry, he should be happy to see the money applied to such an excellent purpose.

The motion that £10 10s. be given in the name of the Prov. G. Master, towards the restoration of Berkhamstead church was then carried.

Bro. GOMPERTZ proposed that a committee of brethren of the province be appointed to consider how best to recognise the services of the Prov. G. Master.

Bro. WRIGHT seconded it.

The Prov. G. MASTER said he was quite satisfied already with the good opinion of the brethren, and did not wish any further recognition of his services. He was at all times ready to serve the brethren, and he hoped for some years he should be able to preside over them.

The lodge was then closed with solemn prayer, and the brethren adjourned to the King's Arms, where a splendid banquet was provided, and which the brethren thoroughly enjoyed.

When the banquet was over the room was close

tyled, and grace having been sung by the vocalists, the Prov. G. Master proceeded to give the usual toasts, which were drunk with that warmth and enthusiasm which characterises all meetings of Freemasons. The toast of "the Deputy Grand Master and the rest of the Grand Officers" was associated with the name of Bro. John Havers, and was drunk with great fervor.

Bro. J. HAVERS, in responding, said that on behalf of the Earl de Grey and his brother Grand Officers he begged to render the brethren his most respectful thanks. Of Lord de Grey he need scarcely say one word, for any more energetic or business-like nobleman, or one more attached to the great institution of masonry it would be difficult to find. He (Bro. Havers) had often said, and he said it again, that it was a grand thing for Freemasonry that noblemen, the highest in the land, and statesmen holding positions in the councils of the sovereign were willing and found time to become Deputy Grand Masters of Masons. It told well for the institution, and told well for the men. With regard to the rest of the Grand Officers of the Grand Lodge of England, they held a position parallel to that of the Past Masters of a Lodge. They were appointed to their offices on account of the services rendered to the Craft, and on account of what was expected of them in future; and he could say with certainty that they always fulfilled those expectations. For himself, he had been received so well, even since he had been made a Mason thirty years ago, that he hardly thought he deserved it; but during that time he had seen carried out the dearest wish, the greatest object of his Masonic life, the great institution of Freemasonry possessing not only the finest building of any Masonic Grand Lodge in the world, but finer than all the other Grand Lodges put together. He had seen that noble property separated entirely from tavern influences, and standing out pre-eminently as the grandest in the world. He did not wish to speak for himself in this work, but of those who were associated with him and so nobly assisted him. It was more than ten years ago that he first proposed this scheme of building Freemasons' Hall, and he was laughed to scorn when he said that it would cost £30,000, and that that sum could be easily spent without being missed. And now, what had Masonry done? Why, within eight years the work had been completed, and in addition, not only had that sum been spent, but with the charities, which he held to be part and parcel of Freemasonry—the brightest jewels in the diadem of Freemasonry—Freemasons had spent in that time £100,000. It had been spent well, and what was more, as far as Grand Lodge was concerned, they had never missed it. He was looking yesterday over the income accounts, and he found that of the three charities was £18,300, and of Grand Lodge £47,000. There never was found in any part of the world any such wealth obtained by such means. But there was one thing wanted. What they wanted was not more money, nor more masons, but men to administer the funds. If he wanted to-day or tomorrow a contribution of £500 for any case of distress he could pick upon fifty men who would give it, or any other amount, but if he wanted to find half a dozen men to give him two or three days a month to administer the funds of the charities he could not get them. Now, they must look to their charities or they might bring great trouble and distress. He had but one more word to say. Some time ago he was in a bad state of health, and he came down to Hertfordshire, to his little place here, as he thought to die, but it had agreed with him so well that he was daily getting better, and he hoped, if the brethren thought him worthy of it, to join some Hertfordshire Lodge. In his little way he might be able to work out some useful plans for them. On the part of the Grand Officers (Br. Havers continued), I thank you, and especially for myself I thank you. Before sitting down, permit me to refer to another subject. I have read, and there may be those among you who have read also that dreary book, the Book of Constitutions. In it we are told that Freemasonry is founded upon two facts, brotherly love is the first; and I am sure if I were to search Masonry through a better example of it than that set this evening could not be given, for a more kindly, friendly, brotherly body I could not find than those I have met here. But we are also told it is founded on refreshment. Now I think your refreshment is perfect; your soup, your fish, your entrées—your everything has been perfect; and you are perfect patterns, both in brotherly love and refreshment. Permit me to propose the health of your most valued, most respected Provincial Grand Master (cheers). I assure you it needed not that cheer to tell me that which I knew before, how entirely that worthy brother most deservedly reigns in your affections. The perfect readiness you have shown him, the thought and attention you pay him, and the affectionate regard every one feels for him tells me how much you appreciate him. May your lodge prosper, and may our worthy Brother Stuart long live to preside over you.

The toast having been most enthusiastically drunk, and "the Brave old Temeraire" having been sung:—

The PROV. G. MASTER said! I must return thanks for the very kind way in which you have received my name, and I thank Bro. Havers for his high terms in proposing it. I cannot help thinking that the song which has just been sung fits my own case. It is nearly forty years since I first became a Mason in this country, and I am no longer so young as I was, but my greatest desire has been to conduct the affairs of this province properly, and I hope I may long live and be among you.

"Our friends depart and are forgot  
As time goes fleeting by;  
In a few years none, none are left,  
For them to heave a sigh"

And I feel that I, too, must depart soon. After seventy we cannot expect to live much longer in this world, but I hope when it pleases the Great Architect of the Universe to take me, I shall be found ready. I thank you for the high honor you have done me.

The toast of "The Deputy Prov. G. Master," was responded to by Bro. FRANCIS, and that of "The Masters of the different lodges in the Province," by Bro. WRIGHT. Bro. ROGERS, Past Prov. G. Treas., had a separate toast drunk in his honour, and after he had returned thanks, the brethren departed for London.

The meeting was a most successful one. The arrangements had been entrusted to a committee, consisting of Bros. Wright, Heath, Wilson, and Adams, and their work was done to perfection. Bro. George Lambert, of Coventry-street, also had a large share of the labour of bringing the meeting up to the point of satisfying every one. By him the tables, which were most tastefully arranged, were adorned with a superb silver service of candelabra and vases. The mantle-pieces were also supplied with rich gold and silver ornaments, and over the entrance to the room was a handsome display of banners. Bro. Lane of Berkhamstead sent some magnificent flowers and fruit, which won praises from all. The whole company expressed their satisfaction, and the admiration of the taste which all these brethren had displayed.

During the evening the brethren were favored with beautiful harmony, by Bros. W. J. Fielding, Donald King, and W. Winn. Among the songs sung was a capital Masonic song by Bro. D. King entitled "Our Song," "The Brave Old Temeraire," by Bro. Winn, "The Birth of St. Patrick," by Mr. Fielding, "Mynheer Vanduuck," sung as a glee, "The Mac Gregor's Gathering," by Bro. D. King, a Masonic glee "Hail to the Craft," and that capital song "The Vicar of Bray," by Bro. Winn, all of whom were heartily cheered.

HUNGARY.

Eljen Magyar! Progress of Freemasonry in Hungary. It is with heartfelt pleasure at the progress of our Craft—and, with it, that of freedom—that we report the following: The Lodge of The Three White Lillies "zu den 3 weissen Lilien," at Temesvar, Hungary, which had existed already in 1784, but suppressed by the progress of imperial tyranny in the lands under the Hapsburgs of Austria, has been resuscitated on the 3rd April, 1869. Bro. Professor Dr. Lewis Levis, W.M. of the Lodge of Unity in Fatherland, "zur Einigkeit im Vaterlande," at Pesth, together with two other officers of the same lodge, were delegated to perform the edifying ceremonies of reinstating the ancient lodge at Temesvar. Our venerable brother is identified with the struggles of Freemasonry in Austria. In Vienna he established a lodge in 1848, which cost him his professorship in the Academy of Engineers, being ejected from it by the reactionary ministry of Thun and Bach. He lives now to see the labors of his hands blest in autonomic Hungary. It was natural that Bro. Levis should have gone to Temesvar to conduct the re-opening of the lodge of the Three White Lillies there. The ceremony was conducted with the deepest solemnity and earnestness, and culminated with an address by Bro. L. to the brethren assembled. He spoke of the nature and importance of Freemasonry, and showed that the noble aims of the Fraternity are the promotion of humaneness, ennobling of humanity, the achievement and spread of true freedom, equality, and fraternity. His masterly speech culminated in the sentence, that true freedom can only be attained through education and culture, and true prosperity only through freedom. With these noble words the venerable brother ended his speech. After this the Lodge of the Three White Lillies, at Temesvar, was declared as lawfully constituted, and the nomination of a W.M. and other officers was proceeded with. With this act the solemnities closed, and the second lodge of Freemasonry in Hungary is now duly constituted.

While our Masonic feelings are gratified at this auspicious event, our liberty-loving heart prompts us again to repeat to all Hungarians—Eljen Magyar! —Exchange.



## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Royal Alfred Lodge, 780.*—The above lodge met on Friday, the 23rd inst., at the Star and Garter Hotel, Kew, Bro. S. May, W.M., in the chair. The lodge being opened, and the minutes of the former lodge read and confirmed, the W.M. performed the ceremonies of raising, passing, and initiating, in a manner characteristic of his well-known perfect working. This being the night for the election of W.M. for the ensuing year, Bro. G. Littlewood was unanimously elected; as well as the Treasurer and Tyler. It was proposed, seconded, and carried that a vote of thanks be recorded on the minutes to the W.M. for the very elegant collar and massive jewel attached, in solid silver, in the shape of a cornucopia, as a Wine Steward's collar, which was carried unanimously. The W.M. in reply, said he had the interests of the Royal Alfred Lodge at heart, and his only care was to see the prosperity of the lodge. The lodge was then closed, and the brethren sat down to a very excellent dinner, provided by Bro. Banks. The W.M. on the removal of the cloth proposed the toasts, loyal and Masonic, and that of the newly-initiated being responded to that of the Visitors followed. Bro. B. P. Todd, P.M. of the Egyptian Lodge, No. 27, responded, as well as Bro. Jones (of the Vitruvian Lodge); the former brother said he had great pleasure in being present on this occasion. He had the honor of being present at the Consecration, and the Installation of the present W.M., but he hoped to witness the Installation of his successor, provided he received an invitation, and when he looked around him, among those present, he was sure to receive one for the next meeting, from one whom he regarded as an old friend and brother, the worthy P.M. and Sec., Bro. Buss. Several toasts followed, and were duly responded to, and the brethren returned to town after spending a delightful afternoon.

*Royal Oak Lodge, No. 871.*—At the Royal Oak Tavern, 162, High-street, Deptford, on Wednesday, July 28th, this well-established lodge held its regular meeting. Bro. Frederick Walters, W.M., opened the lodge punctually at 6 o'clock. The minutes of the previous lodge-meeting were read and unanimously confirmed. Ballots were unanimous in favour of all the candidates for initiation. The only work out of a large list of candidates for the several degrees was that of raising Bro. John Parsons to the third degree, and initiating Mr. H. Rattle into the mysteries and privileges of ancient Freemasonry. The ceremonies were both well and ably rendered. It was carried unanimously that a letter of condolence be sent to the widow of the late Bro. S. G. Cook, J.D. of this lodge, who had died since the last meeting of the lodge, and for whom on this occasion the Brethren were attired in mourning. Bro. John Hawker, P.M. and Secretary, agreed to stand as the steward to represent this lodge at the Girls' School for 1870. The lodge was then closed. There were present during the evening, Bros. H. Whittle, S.W.; J. W. T. Barrett, J.W.; H. A. Collington, P.M. and Treasurer; J. Hawker, P.M. and Secretary; T. Killner, S.D.; J. Whiffen, J.D.; W. Andrews, P.M.; S. G. Lewin; J. W. Reed; G. Ellis; W. H. Truelove; G. Andrews; J. Truelove; R. West; W. Dalziel, and many others. Amongst the visitors were Bros. H. Keeble (73); T. Arnold, P.M. (141); H. Bartlett, I.G. (147); T. Griffin, S.D. (933); Digby (933); Oliver (507), and others. Brother G. Ellis, under his personal superintendence, had a good repast served up. The usual toasts, both loyal and masonic, were given and responded to. That of the visitors was responded to by Bro. T. Arnold, P.M. (141), who was called upon by the W.M. to do so. The usual happy evening was spent, and the Brethren separated.

## PROVINCIAL.

*York.*—*Union Lodge, No. 236.*—At a lodge held on the 19th inst., being the same day on which several of the brethren had attended the funeral of Bro. Lambert, Bro. March, P.M., at the request of the W.M. delivered a short but impressive address on the occasion, in which he observed that though he had not personally know Bro. Lambert previous to his joining the Craft, he at once felt the influence of the kindness of his disposition, the urbanity of his manner, and the goodness of his heart, and that he did not know that he ever felt the loss of any one so much after such a recent acquaintance. None of the brethren who had witnessed Bro. Lambert's zeal, punctuality, and readiness to do all that lay within his power for the benefit of his lodge, but would at once feel that his death was a very severe loss. He (Bro. March) could not but see in the alarming suddenness of Bro. Lambert's decease a warning from the G.A.O.T.U. to all, and hoped that the brethren would lay that warning seriously to heart, by endeavouring to prepare for even such a sudden call from this sublunary abode to the Grand Lodge above. Bro. Cooper, P.M., endorsed all that

had been said by Bro. March, and after paying a high tribute to the excellencies and worth of Bro. Lambert, thought they ought not to separate without a letter of condolence to Mrs Lambert and family, assuring them of the high estimation in which their husband and father was held amongst the brethren. This was cordially seconded and supported by Bro. Todd and other brethren, who spoke in the highest terms of Bro. Lambert's conduct, not only in the lodge and amongst the brethren, but also in the outer world.

*BERKHAMPTSTEAD.*—*Lodge No. 504.*—The usual meeting of this lodge was held on Wednesday, at the Kings Arms, Berkhamstead, at high twelve. Bro. R. A. Wright, W.M. presided, assisted by his officers, Bros. Adams, S.W.; Wilson, J.W., Olney, S.D.; J. H. Adams, J.D.; Rowe, I.G. Mr. Martin Luther Hayward was initiated; Bros. W. Abbott, and C. T. Youngman were passed, and Bro. C. Glassborow was raised. Bro. Wilson was appointed Sec., in place of Bro. Lane, and ceased, to whose representatives a letter of condolence was ordered to be written; and a vote of regret was passed, to be entered on the lodge minutes. Bro. G. F. Swan was appointed D.C., and the lodge was then closed. The brethren afterwards joined the Provincial Grand Lodge, for the proceedings at which we must refer our readers to our separate report.

## IRELAND.

*Tralee Lodge, No. 379.*—The ordinary monthly meeting of this flourishing lodge was held on Monday evening last, 2nd inst; previous to which a Past Masters' lodge was convened for the purpose of inducting Bro. Thomas Morris into the office of W.M., at which the following P.M.'s were present. Bros. R. C. Mason; D. De C. McGillycuddy, sen. J.P.; Richard Day; W. Mason; Benjamin Smith; W. Hill; John Y. Eagar; R. H. Walpole, I.P.M.; D. De C. McGillycuddy, Jun., &c. Lodge having been lowered to first degree, the officers took their places as follows:—W. Hill, acting S.W.; F. McCarthy, J.W.; Sealy Weekes, S.D.; Arthur E. D. Rowan, J.D.; William G. Benner, I.G. The accounts of the late concert were brought forward by the I.P.M., and ordered to lie over for further consideration. The brethren proceeded to investigate a charge brought against a member of the lodge by a retired mason, and on the motion of Bro. Hill, it was agreed that the offender receive due admonition. The proposer of Mr. Harold F. Clode, late of London, having produced satisfactory references as to necessary qualifications, the candidate was balloted for and admitted. Owing to the late hour a great deal of other business was postponed until Monday next, the W.M. having summoned an emergency for that evening. At refreshment, Bros. Gray and Lambert's songs were greatly admired.

## THE ROYAL ARCH.

## METROPOLITAN.

*Caveac Chapter, 176.*—The quarterly convocation of this well-established chapter was held on Friday, July 3rd, at Radley's Hotel, New Bridge-street, Blackfriars. The chapter was opened punctually at the appointed hour by Comps. C. T. Dorey, M.E.Z.; J. Lacey, II; P. A. Nairne, J.; and F. Walters, P.Z., S.E. and Treasurer. The companions were then admitted. The minutes of the previous convocation were then read and unanimously confirmed. Ballots were unanimous in favour of all the candidates for exaltation. Bros. John F. Smyth (No. 176) and H. Puckle (No. 173) were exalted. The ceremony was impressively rendered. The ballots for officers for the ensuing year resulted in the election of Companions J. Lacey for M.E.Z.; P. A. Nairne, II.; P. Browne, J.; F. Walters, P.Z., S.E. and Treasurer, re-elected. M. Scutt, S.N.; R. S. Foreman, P.S.; C. T. Speight, Janitor, re-elected. The days of meeting were altered from the fourth Friday to the second Tuesday; the alteration to commence in 1870. A five-guinea jewel was voted from the chapter funds to be presented to Comp. C. T. Dorey, M.E.Z. The audit committee was appointed, and the chapter closed until Friday, October 22nd, which will be the installation meeting. There were present besides those already named, Comps. J. Hills, J. C. Hall, W. Nelson Smith, and others. Visitor, Comp. W. Smith, C.E., P.Z., 33, who, in an able manner, acknowledged the toast of the visitors. Comp. J. Hart served up one of his excellent banquets, which added (if possible) to his reputation as a caterer to his masonic friends, who are fortunate enough to belong to a lodge or chapter which meets at his establishment.

*Joppa Chapter, No. 188.*—A convocation of this excellent chapter took place on Monday, the 26th inst., at the Albion Tavern, Abbersgate-street. The chapter was opened by the M.E.Z., Comp. J. Lazarus, Comp. Littaur, and Comp. J. Abrahams, supported by P.Z.'s Lazarus, H. Harris, E. P. Albert, Eskell, Cohen, &c. A ballot was taken for the admission of Bro. Rice, of the Royal British Lodge, Mauritius, and on its proving in his favour, he was duly exalted by the M.E.Z. in a very perfect manner. This being the

night for the election of M.E.Z. for the ensuing year, the choice of the companions was unanimously in favour of Comp. Littaur. J. Abrahams (H.); Rev. M. B. Levy (J); Cohen, treasurer; Hemsworth (E.); Pollitzer (N.); Stanton Jones (Principal Sojourner); Smith (Janitor). Comp. A. Eskell (P.Z.) proposed that a sum of two guineas be given from the funds of the chapter, and a further subscription be entered into for the purpose. It was then proposed, seconded, and carried, *mem. con.*, that a vote of thanks be recorded on the minutes to Comp. H. F. Isaacs, S.E., for his valuable services rendered to the chapter during three successive years. The chapter was then closed with solemn prayer, and the companions sat down to a very elegant banquet provided by Bro. Jennings, of the Albion and London Tavern Company, and superintended by Comp. Keeping. The usual loyal and masonic toasts were proposed. Comp. Rice, and the newly-exalted Comp., in a brief, but appropriate, manner, returned thanks. The health of the M.E.Z. was proposed and responded to. The M.E.Z. then rose and said he had a very pleasing duty to perform, namely, that of proposing the toast of the M.E.Z. elect, and remarked that he knew but very few in the Order so eminently qualified to fill that important office. Comp. Littaur replied as follows:—"M.E. and Companions, I scarcely know how to respond to a toast so proposed as that which has been offered to you by our M.E. The M.E. was kind enough to speak of me in terms that go far beyond any deserts of mine. If I have done my duty, I simply did what each and all of us are bound to do according to our Masonic obligation, for that obligation exempts from no duty; it has no conditional limits; it is an act solemnly entered into by a free man, unfettered in every respect. It therefore pledges the present as well as the future of him who takes it; and he who violates it is a wretch. The Brother who renders himself unworthy of his obligation commits a grievous offence. He disgraces himself, he brings dishonour on Masonry, and prevents its progress through the world. On the other hand, if Masonry entails duties it also confers, we all know, immense advantages. I am sure those who have studied and reflected on Masonry know the value of the Institution. I am certain those who really understand our system will consider it the most perfect and beautiful, and must, consequently, be animated with the greatest enthusiasm for the Order. I consider, by being masons, we belong to the noblest society that ever graced mankind. No wonder, therefore, that our lodges always were, and still are, the resort of all the talent, rank and intelligence of every civilized country. Companions, I reverence Freemasonry. It throws down those hideous and unnatural barriers that inveterate prejudices have everywhere erected between man and man, for in no other society do we find that condescension of the superior to the inferior—that coming into contact of the humblest Brother even with an exalted personage like H.R.H. the Prince of Wales. Companions, I venerate Freemasonry, for in it we witness the triumph of mind over matter; in it we are taught that wisdom that cometh from above; and in it we finally become more and more acquainted with our Great Grand Master, who, by creating all men of one blood, undoubtedly destined all of us to be—no matter what the creed—of one heart and one mind. M.E. and Companions, I now return to you my best thanks for having elected me to the proud position of a first Principal, and for having so cordially drunk to my health. The toast of the P.Z.'s was very ably responded to by Comp. S. Lazarus. The toast of the Treasurer, Comp. Cohen, and H. F. Isaacs, S.E., was then given and responded to, and the companions separated at an early hour, after having spent a most agreeable evening.

## THE PRINCE OF WALES AND THE GRAND LODGE OF SCOTLAND.

AT a Quarterly Communication of the Grand Lodge, held at Freemasons' Hall, Edinburgh, on Monday, the 2nd inst., the Earl of Dalhousie, M.W. Grand Master Mason, proposed that His Royal Highness the Prince of Wales be elected Patron of the Masonic Order in Scotland, an office which was last held by His late Majesty King William the Fourth. Lord Dalhousie informed the Grand Lodge that he had had an interview with the Prince on the subject, and that His Royal Highness had expressed his willingness to accept the proposed honor. The motion was duly seconded and cordially adopted.

THE PRINCE OF WALES has presented to the Exeter Museum a mummy and coffin, discovered during the progress of some excavations recently made in Egypt, by command of his Royal Highness, with the sanction of the Viceroy of Egypt. Mr. S. Birch, of the British Museum, pronounces the mummy to be the body of Amenhetepai, a man, prepared by the wax process. The coffin is covered with hieroglyphical inscriptions, an explanation of which has been supplied by Mr. Birch.

## UNITED GRAND LODGE OF ENGLAND.

The following Circular, we are convinced, will be hailed with great satisfaction by the Stewards:—

## INAUGURATION FESTIVAL.

Sir and Brother,—You are requested to attend a Meeting of the Stewards at this place, on Wednesday the 11th day of August, at four o'clock p.m. precisely, to audit the Treasurer's accounts, and for other business.

The Commemoration Jewel will be presented in Grand Lodge at the next Quarterly Communication, on the 1st September, to those of the Stewards who may be present on that occasion. Those who may be unable to attend may receive their Jewels on application to the Grand Secretary after that day.

(By order)

JOHN HERVEY, G.S.

Hon. Sec.

Freemasons' Hall, London, 4th August, 1869.

## THE ORDER OF KNIGHTS TEMPLAR IN THE UNITED STATES.

The Fourth Grand annual conclave of the Grand Commandery of Knights Templar of Minnesota was held in Masonic Hall in this city, on Thursday the 24th June, R. E. J. M. Cole, of Winona, Grand Commander, presiding. All the Commanderies in the State were fully represented.

The following Sir Knights were elected as Grand officers for the ensuing year:—

R. E. Sir E. D. B. Porter, Mankato, Grand Commander; V. E. Sir Geo. L. Otis, St. Paul, Dep. Grand Commander; E. Sir M. W. Getchell, St. Anthony, Grand Generalissimo; E. Sir R. A. Jones, Rochester, Grand Capt. Gen.; E. Rev. Sir D. B. Knickerbacker, Minneapolis, Grand Prelate; E. Sir Charles Nichols, St. Paul, Grand Sen. Warden; E. Sir E. A. Groff, Minneapolis, Grand Jr. Warden; E. Sir H. L. Carver, St. Paul, Grand Treas.; E. Sir G. A. Savory, Minneapolis, Grand Recorder; E. Sir H. B. Upman, Rochester, Grand Standard Bearer; E. Sir S. F. Barney, Mankato, Grand Sword Bearer; E. Sir B. H. Langley, Winona, Grand Warden; E. Sir A. Richardson, St. Paul, Grand Capt. Guards.

The next annual conclave will be held in the city of Rochester, June 24th, 1870.

After the adjournment of the Grand Commandery, the visiting Sir Knights, as the guests of Mankato Commandery, were invited to a banquet prepared by Brockway Brothers, and spread in Red Jacket Hall. At half-past nine o'clock, the Sir Knights, numbering between sixty and seventy, having assembled at Masonic Hall, marched in a body to the banquet room, where everything was in readiness. Two long tables were spread, and adorned with a most tempting repast. Full justice was done to the entire bill of fare—Brockway's inimitable strawberry shortcake in particular—after which an hour or more was very agreeably spent in social converse, interspersed with impromptu speeches, abounding in humorous points and telling hits. Sir Knights Otis, R. A. Jones, Carver, Savory, and Getchell were especially facetious. The former, in response to repeated calls, said that he had been thinking for some time of the propriety of locating the Grand Commandery, like the other grand bodies of the State, in some one of our prominent cities, and he had hoped that St. Paul might be selected as the place. After partaking of the sumptuous feast provided by the Sir Knights of Mankato, he had changed his mind, and was now in favor of locating the grand commandery here, and in strawberry time.

Judge Cleveland, of the *Union* made a brief response to a toast complimenting the Mankato press, and about eleven o'clock the assemblage dispersed, all delighted with the evening's entertainment.—*Exchange.*

We are glad to announce that the warrant for a new lodge in the neighbourhood of Bethnal-green has been granted; and when we state that Brother James Terry is to be the first W.M., the craft may rest assured that the lodge will be admirably conducted. The name of a great and good lady, Miss Burdett Coutts, will be associated with the lodge, and under such honored auspices it cannot fail to achieve success.

## INELIGIBILITY OF BASTARDS AS FREEMASONS.

The article on the Ineligibility of Bastards as Freemasons, which appeared in our columns of the 12th June, has called forth a reply, given to the world by a Masonic contemporary, on the 26th of June under the remarkable title of "Ears of Wheat from a Cornucopia." The title exhibits the modesty of the author, and his estimate both of what he has produced, and of what he is able to produce. The author is Bro. D. Murray Lyon, "A.M., Masonic University of Kentucky, U.S.; Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; one of the Grand Stewards of the Grand Lodge of Scotland; P.G.S.W. of Ayrshire; and author of the 'History of Mother Kilwinning' &c." We have great pleasure in quoting all the honorable designations which Bro. D. Murray Lyon appends to his name, but we cannot express our belief that the ears of wheat from his cornucopia are well ripened and well filled. He tells us that no Scottish Masonic statute known to him bears out our statement as to the ineligibility of bastards as Freemasons. We believe him thoroughly; and in like manner, we would believe him if he were to tell us that he does not know whether Hudson's Bay is situated in Europe, Asia, or America, or whether it was Charlemagne or Julius Caesar who, on one important day in the world's history, crossed the Rubicon. But really it is of no great importance to the world to be informed how ignorant Bro. D. Murray Lyon is. We quoted in our article of 12th June, the Eighteenth Landmark, in which it is declared as amongst the necessary qualifications of a candidate for admission into the Ancient and Honourable Order of Freemasonry that he "be able in all degrees—that is, free born, no bastard, of a good kindred, true, and no bondman, and that he have his right limbs as a man ought to have." What does Bro. D. Murray Lyon make of this? He takes no notice of it at all! He assures us that the statutes of the Ayr Squaremen Incorporation, dated 1556, and the ordinances of William Shaw, Master of Work to James VI., dated 1598-99, and the records of the Lodge of Edinburgh (Mary's Chapel), No. 1, dating from 1598, and those of the mother Lodge of Kilwinning, dating from 1642, contain nothing as to the exclusion of bastards. His mode of reasoning reminds us of a case which came under our observation some years ago, when a man accused of falsehood, fraud, and wilful imposition in respect of certain transactions, endeavoured to defend himself by showing that in these transactions he had dealt with perfect honesty. The defence was not found satisfactory, and neither do we find Bro. D. Murray Lyon's argument satisfactory in the present case. He is so well satisfied with it himself, however, that in his concluding paragraph he says, "on the part of Scotchmen and Scotch Masons, therefore, we repudiate the dogma of the 'ineligibility of bastards as Freemasons,' as in any respect applicable to lodges working under the Grand Lodge of Scotland." By what right does Bro. D. Murray Lyon put himself forward as the representative of Scotchmen and Scotch Masons? How many Scotchmen have heard of this man? How many Scotch Freemasons are aware that they have the honour to reckon him as a brother? Now they find that they have in him a self-elected representative; but it does not follow that they will acknowledge him in that capacity, or approve of the views which he expresses on their behalf. Bro. D. Murray Lyon is almost unknown in the Grand Lodge of Scotland, and for the last ten years has probably not been more than three times present at her meetings, and in a Glasgow lodge, numbering nearly 800 members, when his name was mentioned a few days ago, it appeared that nobody had ever heard of him before. Again, in a lodge that made nearly 100 members in a single year, his name was brought up one day last week and they had never before heard of Bro. D. Murray Lyon. So much for a self-constituted representative of Scotchmen and Scotch Freemasons.

We repeat what we said in our article of the 12th June, that the Eighteenth Landmark expressly declares bastards to be disqualified for admission into the Ancient and Honourable Order of Freemasons; whilst the Twenty-fifth Landmark says, "The last and crowning Landmark of all is, that *these Landmarks can never be changed.*" Nothing can be subtracted from them, nothing can be added to them; not the slightest modification can be made in them. As we have received them from our predecessors we are bound, by the most solemn obligations, to transmit them to our successors. One of the ancient charges read at the making of every Freemason, and which is of very old date, but to be found in a manuscript of the year 1685, contains the following words, "And that the apprentice be free-born, and of limbs whole as a man ought to be, and *no bastard;*" and these very words are engrossed in the minute books of some of the older Scottish Freemasons' lodges. How can Bro. D. Murray Lyon be ignorant of all this?

These landmarks were founded, and the ancient charges were in use, long previous to the Grand Lodge

of Scotland; and it is quite clear that they adopted them, for in the tenth paragraph of the installation charge we read these words, "You admit that it is not in the power of any man or body of men to make alterations or innovations in Freemasonry?" The Grand Lodge of Scotland has therefore clearly adopted the law that bastards are ineligible for admission into the Order; and Scotch lodges and Masters are bound by the old laws, which are unalterable. Bastards may have been admitted as Freemasons, but this has been contrary to the law, and cannot take away its validity.

We have made enquiries of authorities in Freemasonry in Edinburgh, Glasgow, Dundee, Perth, Aberdeen, Inverness, Forfar, Brechin, Montrose, Leith, Portobello, Musselburgh, Dalkeith, Melrose, Jedburgh, Hawick, Linlithgow, Ayr, Irvine, Kilmarnock, Kilwinning, Greenock, and Dunfermline, and have also met with several thousands of Freemasons in Scotland and have put the question to them as to the eligibility or ineligibility of bastards, and all agree that bastards are ineligible.

Looking also to the lodges highest on the roll for Intrants for the last ten years, of the Grand Lodge of Scotland, we cannot find a single instance in which a bastard has been initiated.

A Masonic Lodge is formed on the model of Solomon's temple—nothing can be allowed in it but what is clean and perfect. The bastard was not permitted to enter the temple under the Levitical law, nor can he now enter our ancient and honourable Order under the ancient and unalterable laws of Freemasonry. We may pity the bastard for all the disadvantages of his birth, for which he is not himself to be blamed, but we cannot wish to see him relieved from them, because it would remove one of the restraints on vice, and as he cannot inherit property under the law of the land, so we think he ought to be excluded from the Masonic Order, of which one chief characteristic is its maintenance of moral purity.

We repeat, and add to our statement, that in a number of lodges holding charters under the Grand Lodge of Scotland, bastards have been refused initiation on the ground that the ancient landmarks and charges of the Order prevented their admission.

Some years ago, an article appeared in the Scottish "Freemasons' Magazine," maintaining the ineligibility of bastards as members of the Order. No Scotchman attempted to controvert the statements of that article. But Bro. D. M. Lyon had abundant opportunity of doing so, and he must have been well aware of the publication of the article to which we refer,—but probably he could not venture on it in a Scottish publication as he now does in an English one. However, it is hardly to be supposed that either in England or Scotland a protestation of ignorance should be accepted as a display of learning. CIPES.

## METROPOLITAN MASONIC MEETINGS

For the Week ending August 14, 1869.

## Monday, August 9.

Lodge No. 879, "Peckham," Fdinbro' Castle, Peckham.  
Chapter 720, "Panmure," Loughboro' Hotel, Brixton.

## Tuesday, August 10.

Lodge No. 548, "Wellington," White Swan Tav., Deptford.  
" 834, "Ranelagh," Windsor Castle Hotel, Hammersmith.

" 933, "Doric," Anderton's Hotel, Fleet-street.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.

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

Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8.

## Wednesday, August 11

Committee of Royal Masonic Benevolent Institution, Freemasons' Hall, at 3.

Lodge No. 1017, "Montflore," Freemasons' Hall.  
" 1228, "Beacontree," private rooms, Leytonstone.

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

## Thursday, August 12.

Lodge No. 1076 "Capper," Marine Hotel, Victoria Dock.  
" 1227, "Upton," Spotted Dog Tav., Upton, Essex.

## Friday, August 13.

Emulation Lodge of Improvement for M.M.s, Freemasons' Hall at 7.

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 14.

Lodge No. 176, "Caveac," Radley's Hotel, Blackfriars.  
Domestic Chapter of Instruction, Horns Tavern Kemington, at 7; Preceptor, Comp. R. Wentworth Little.

A CLEVER article which appeared in the *Sunday Times* some weeks ago on "Cardinal Cullen and Freemasonry," has been republished in the shape of a letter to his Eminence by the author, who signs himself "A Past Provincial Grandmaster."

THE National Artillery Association commenced its annual meeting at Shoeburyness, on Monday, the 2nd inst. We notice that our esteemed friend and Bro., Lieut. J. S. Charlton, of the 1st Middlesex Artillery, is again at his post as the senior Brigade Quartermaster.

## Births, Marriages, and Deaths.

### MARRIAGE.

**BRAITHWAITE-ATKINSON.**—On the 28th July, at Temple Sowerby, by the Rev. Geo. Braithwaite, M.A., uncle of the bridegroom, assisted by the Rev. Edward Taylor, incumbent, Christopher Wilson Braithwaite, of Plumtree Hall, Esq., in the county of Westmoreland (P.M. 1074), to Elizabeth, eldest daughter of Richard Atkinson, of Temple Sowerby, Esq., Westmoreland.

### DEATHS.

**NORMAN.**—On the 28th July, at Bromley, Kent, Mary Eleanor, the only and dearly-beloved daughter of Brother Henry Norman, Buckingham Palace Road, aged twelve months, surviving her mother only six days.

**SCHWEITZER.**—On the 30th July, at St. Leonard's-on-Sea, Minnie, the beloved wife of Bro. Theodore R. Schweitzer, of 36, Highbury Grove, N., a member of the Premier Conclave of England.

**SMITH.**—On the 31st July, at 23, Russell-street, Liverpool, aged 14 months, the much-beloved daughter of Bro. Dr. J. Kellett Smith, P.M. of Temple Lodge, 1094, Liverpool.

## Answers to Correspondents.

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

**X. Y. Z.**—You will find your question answered by the circular issued to the Inauguration Stewards, reproduced at page 65 of our present issue.

**ENQUIRER.**—As a rule, the influx of advertisements is a safe indication of a newspaper's success. The general public are not bad judges of a Journal's circulation, hence the non-Masonic advertisements to which you allude. Our steady increase in this direction will enable us to introduce improvements from time to time, so as to ensure the continuance and extension of the wide spread circulation which THE FREEMASON, we are proud to say, now enjoys.

**A FRIEND IN JAMAICA.**—Thanks for your high encomiums, which we shall endeavour to merit by increased exertions; and thanks also for the substantial proof of your esteem to which the list of subscribers received bears ample testimony. It is upon such brethren as yourself that we rely for assistance in our endeavours to render THE FREEMASON the cosmopolitan organ of the Craft.

**31°.**—We have no animus in the matter, and have stated simple facts. The secret history of the Rite itself, as well as curious statements connected with the formation of a Council in England, are in our possession, and we are therefore in a position to judge. We quote the following from Bro. Goodall's Report (which will hereafter be found in its place) as a proof that the words "so-called Scottish Rite" were not used in an invidious sense:—"The word 'Scottish,' which has accidentally and improperly been incorporated with the Ancient Accepted Rite, appears to have no lawful origin as such; at least not from the land of Scotia, as they are among the *last* who have thus far adopted that Rite, and hence receive the word 'Scottish' from foreign jurisdictions." *Verbum sap.* Bro. Goodall, 33°, has promised to pay us a visit on his arrival in England in the course of this month, and we anticipate much edification and instruction from the interview. You may rely upon it that we are neither swayed by prejudice nor passion in any matter relating to Freemasonry.

**AMBIDEXTER.**—Your letter will appear next week.

### BOOKS RECEIVED.

"Cholera: its Cause and Cure. The nature of the Poison; the part of the body first attacked; development and self-generation in the blood; effects on the nervous and vascular systems, and fatality thence arising; with observations on our means of defence against its infection, and the simple and rational method of treating this Asiatic Pestilence (with special directions)." In two discourses by Dr. TURLEY, F.E.S., &c., &c. Butler & Farmer, Frome and London; or H. Lamplough, 113, Holborn-hill, London. Price 6d.

## The Freemason,

SATURDAY, AUGUST 7, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.  
The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d.; Annual Subscription, 12s. Subscriptions payable in advance.  
All communications, letters, &c., to be addressed to the Editor, 3 & 4, Little Britain, E.C.  
The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

### SCIONS FROM THE PARENT STEM.

THERE are few feelings in the human breast nobler, purer, or pleasanter than those with which a true parent contemplates the growth and healthy development of his children.

With eyes of affection, the father or mother watches the child's gradual advance from what

Byron calls "the dawn of little joys" to the meridian of matured strength and wisdom. And when the time arrives, as in the course of nature it must, for the severance of those ties which bound the scion to the parent stem—when the young tree must at length take root for itself, and send forth in its turn goodly branches and fruit—even then the true parent surveys the inevitable process of perpetuation with more happiness than sorrow, and rejoices in the vigour of those off shoots which are destined to transmit his name to posterity.

It is not to be denied, however, that some unwise and selfish parents, though fortunately such instances are rare, are unwilling to see the parental trunk forsaken by the younger branches, even when the latter are fully competent to manage their own affairs and to take their places as stately trees in the spreading forests of life. This is undoubtedly a foolish idea, one opposed to the order of Nature's laws, which point with unerring finger to the constant birth, progression, and succession of all created objects, whether endowed with sentient, animal, or vegetable existence.

We have no sympathy with such a sentiment, or with the unkindly actions which occasionally flow from it.

States and societies, as well as individuals, have alike evinced this narrow feeling, but happily wiser and better counsels now prevail. The attempts of England to coerce her transatlantic colonies, and the sanguinary struggles of Spanish despots to retain rule over the South American republics are melancholy examples of the benighted policy to which we allude.

Even in Freemasonry, we find that the governing powers in parent states are strangely reluctant to admit that lodges situated in distant dependencies have, if sufficiently numerous, an undoubted right to Masonic autonomy and all the privileges of self-government.

It is an admitted fact that from the Grand Lodges of England and Scotland all the existing Craft organizations are derived.

In France, the first regular Masonic body was constituted under the title of the "Grande Loge Anglaise de France."

In Germany, Holland, and the Northern States of Europe, Freemasonry was similarly established under the auspices of British authority.

The rapid formation of lodges, and the general spread of the Fraternity throughout the Continent, soon rendered it imperatively necessary that the Craft should renounce allegiance to the Mother Grand Lodges, and erect independent governing bodies of their own for the several States.

It does not appear that any objection was offered by the Masonic rulers in either England or Scotland to these measures, and in point of fact we have evidence that the establishment of those sister Grand Lodges was witnessed by British Masons with great exultation, as so many additional proofs of the vitality and progress of the Order. Upon the termination of the American War, the United States became politically severed from England, and as citizens of an independent nation, the brethren in those vast territories likewise asserted and maintained their Masonic right of self-government.

Since then, about forty Grand Lodges have been organized in the United States alone, every one of which is recognized as regular by all the Masonic Jurisdictions throughout the world.

The principle, therefore, of autonomy in civil rights constituting a valid claim to autonomy in the affairs of Freemasonry has been thus clearly affirmed.

But the formation of the Grand Lodge of Canada, which was then only a colonial dependency of Great Britain, appeared to be a departure from this guiding principle, the colony being politically subject to England. For this reason the mother Grand Lodges of the United Kingdom were unwilling to acknowledge the legitimacy of the Canadian Grand Lodge, although in our opinion, the time had fully arrived for its establishment, and it was only after an arduous and protracted struggle that the victory of independence was achieved by our brethren in Canada. Recently, it is true, the Provinces as they were called have been erected into a political "Dominion," but even in the absence of such a consummation we should hold that the Canadian Masons were quite able to manage their own affairs, and the result of their efforts has certainly been favorable to the extension of the Craft.

Our object now, however, is to offer our hearty congratulations to the brethren in Nova Scotia upon the successful formation of their "United Grand Lodge," and to assure them that not a particle of envy or jealousy exists in the mind of any British Freemason as regards the auspicious union of Nova Scotian Lodges effected on the 24th June, 1869. On the contrary, we hold out to them, in the name of the English Craft, the right hand of fraternity, peace, and good-will. We bid them "God-speed" in their new career, feeling convinced that the connection which existed between the British and Irish Grand Lodges and the brethren in Nova Scotia is dissolved only in name; that our mutual sympathies remain undiminished, our friendship and fellowship as strong and as well-grounded as ever. We are also pleased to note that the former Provincial Grand Master under England and Scotland—the Hon. Alexander Keith—has been chosen the first Grand Master of the new organization; it is an evidence of unity, and an augury of continued success. In every respect, we are proud of our colonial brethren, and we feel sure that come what may they will never forget that they are "scions from the parent stem."

## Foreign Masonic Intelligence.

### CONSTANTINOPLE.

At a recent meeting of the French Lodge *L'Union d'Orient*, at Constantinople, which took place on the 12th of January, the Bro. Halim-Pacha, Prov. District Grand Master of the English lodges in Egypt, was present. At this meeting all the lodges in Constantinople were represented, and the visitor was received with the Masonic honours prescribed for such an occasion in the French General Regulations. In response to the reception speech, addressed to him in happy terms by Bro. Amiable, the Master, Bro. Halim-Pacha spoke as follows:

"Worshipful Master, Officers of this respectable lodge, and brethren: Among the privileges of a Mason, I know of none more precious than that of being met in whatever country our fortune may conduct us, by fraternal hands and hearts. Sanctuaries of the sacred fire, our temples are open refuges upon all the routes of the known world, where the travellers find repose and refreshments, and there fortify themselves in the reviving atmosphere of devotion and friendship. Could I then neglect the gracious invitation which you addressed me to come and seat myself in your midst?"

I thank you for the reception, impressive and cordial, that I receive of this respectable lodge. Believe me truly, when I say I entertain for you



those sentiments which you would desire me to entertain, and that should occasion offer I shall be happy to render to you in my country, the hospitalities that to-day you offer me with a degree of grace of which the remembrance shall never be effaced from my memory.

Some become Masons from curiosity, others from following those solicitations, as natural as legitimate, addressed to them by men of good faith who wish to ally themselves by fraternal bonds with other men of good faith and good will. It was with the latter consideration influencing me that I became a Freemason; and I love the institution for the principles of fraternity and liberty of conscience which it proclaims. I have believed, and always will believe, my brothers, that man should be valued at his real value—nothing more, nothing less; that honesty and dignity of life, loyalty of action, in the exercise of virtue and the exact accomplishment of every duty, should be the only true titles which we can present with confidence to the Great Architect of the Universe and to each other; and that outside of these titles there is little or nothing true under the sun.

Assuredly I have had some allusions removed; I have assisted at some deplorable exhibitions of weakness; but this weakness and these allusions have not shaken my faith. A tribute paid to humanity, these failings by the way rise again even to the Masonic idea which, too much elevated to be ever lowered, reposes immovable and unattackable above mankind and the miseries inseparable from the nature of man.

And could my faith be dissipated while that each day men the most diverse in nationality, in language, in origin, in manners and in customs, seek and find admission among us; while that in our lodges all languages known are spoken; and that a new Babel, the tower of masonry, is erected by us without confusion in the Order, the majesty and the unity of a work destined to unite all worlds by the most fruitful and the most gigantic of alliances?

When the founders of this lodge named it 'L'Union d'Orient,' they comprehend well the beauty and adaptability of the name they bestowed upon that organization whose free suffrages have called you for the fifth time, Worshipful Master, to the honor of presiding over their labors. Union of the East! That is to say the liberty, fraternity, equality of all the peoples of this great empire, under Masonic laws which know neither distinction nor privileges; and under the terms of these laws, initiation into new ideas, progress incessant, peace and happiness, conquests pacific, victories without tears!

Thus, Worshipful Master, officers of this respectable lodge, and brothers, I wish to salute you in this prophetic name, so well borne, so full of promise and of hope.

Accept this cordial salutation of your Egyptian brother—'Union d'Orient!'

The correspondent concludes his communication by stating that it would be superfluous to attempt remarking upon the manner which accompanied the language of this address, as it came from the lips of the son of Mehemet-Ali, the Uncle of Ismail-Pacha, viceroy of Egypt, between whom there has been recently some disagreeable contests which were noticed by the journals, and to which the former alluded in this address. The audience were most pleasantly impressed with a sense of the real manliness and moral worth of him who thus eloquently addressed them; while his subsequent extreme cordiality, his elevation of sentiments, and the charm of his conversation rapidly gained upon every heart. Brother Halim-Pacha has long lived in France, where he was made a Mason. His language, as we have given it, stamps him as a man of liberal ideas and education, and it is (finally concludes the correspondent) difficult to remain in his presence many minutes without realizing that he is a very uncommon man. Those who assisted at the meeting, at which he remained unto the end, will not forget the happy remembrance of his speech and presence.—*Exchange.*

#### SUPREME GRAND CHAPTER OF ENGLAND.

A Quarterly Convocation of Grand Chapter was held in the Zetland Chamber, Freemasons' Hall, on Wednesday, the 4th inst. M.E. Comp. the Rev. John Huyshe, M.A., 3rd Grand Principal, and P.G. Supt. for Devonshire, presided as Z., and was supported by E. Comp. F. Pattison, as H.; S. Rawson, P.D.G. Supt. for China, as J.; W. Pulteney Scott as E.; J. M. Clabon, N.; S. L. Tomkins, P.S.; E. S. Snell and Brackstone Baker, Assist. Soj.; H. Empson, Sword Bearer; C. C. Dumas, Standard Bearer; J. Nunn, D.C.; J. Savage, P.G.S.B.; A. Holman,

P.G.S.B.; H. Muggeridge, P.G.S.B.; Rev. C. R. Davy, P.G.P. Soj.; J. Udall, P.G.A. Soj.; N. Bradford, P.G.D.C.; G. W. K. Potter, P.G.P. Soj.; J. Smith, P.G.D.C.; W. E. Walmisley, P.G.S.B.; H. Browse, P.G.S.B.; A. M. Walls, .D.C.; G. Cox, P.G.S.B.; H. G. Buss, P.Z., 177; W. Pound, Z., 19; F. Bennoch, P.Z., 2; R. Wentworth Little, Z. 177, P.Z., 975; R. Spencer, P.Z. 3; Raynham W. Stewart, 12; James Brett, P.Z. 177, 975; W. Smith, P.Z. 390; L. Mercik, Z. 534; W. Ough, P.Z. 749; J. Lockley, J. 757; H. Johnson, J. 749.

In the absence of Comp. Hervey, G.S.E., the minutes were read by Comp. W. Pulteney Scott, President of the Grand Chapter Committee.

The Report of the Committee (which appeared in *The Freemason* last week) was taken as read.

A short discussion ensued upon the infliction of a fine upon the Chapter of Concord, No. 394, Southampton, for violating the regulations of the Order, but the action of the Committee was, in effect, unanimously sustained.

Upon motion duly made and seconded, a charter was granted for a chapter to be attached to the lodge St. George, No. 549, Bombay.

Comp. Francis Bennoch, P.Z., No. 2, pursuant to notice of motion, then moved the following resolution:—

"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."

Comp. RAYNHAM W. STEWART, in order to elicit a discussion on the subject, seconded the motion.

Comp. J. SAVAGE, in a voluminous speech, objected to the proposition, first, on technical grounds, and then upon its merits. He considered it highly inexpedient to pass resolutions in Grand Chapter of a contrary tendency to the practice in Grand Lodge.

Comp. BRACKSTONE BAKER warmly supported the motion, contending that when once a resolution is carried it would be only fair that its supporters should know that it was likely to be opposed upon the minutes being put for confirmation.

A lengthened debate ensued, in which Comps. Clabon, Browse, Stewart, Smith, Nunn, Walmisley, Snell, Tomkins and Walls took part.

In his reply, Comp. BENNOCH intimated that in view of the expressions of opinion elicited, he was willing that the whole subject should be referred back to the Grand Chapter Committee, a suggestion which was received with applause. An amendment to that effect was then proposed by Comp. Snell and seconded by Comp. Tomkins, when Comp. Savage again interposed his veto to the amendment being considered after Comp. Bennoch's reply, but was over-ruled by the M.E.Z., who thereupon put the proposition that the motion be referred to the Grand Chapter Committee for report, and declared it carried by a majority of two to one.

The Grand Chapter was then closed in due form.

We are sorry that pressure of matter compels us to defer the publication of several interesting articles.

It is the book that makes known to man, through the Saviour, the mercy of God to all true believers, that gives proof of their belief in their conduct. It is the book that gives the lives and actions of the Apostles and other holy men who preached the truths of the Gospel from Divine inspiration of the souls, without a view to profit or any other worldly consideration.—*Ellis.*

#### Original Correspondence.

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

#### UNIFORMITY OF WORKING.

(To the Editor of the *Freemason*.)

DEAR SIR AND BROTHER,—I was one of, doubtless, many who watched the efforts made by yourself, Brother Stevens, and others to rouse the authorities with reference to the establishment of an orthodox ritual for the Craft; efforts which were met, I conceived, by a display of masterly inactivity on the part of our rulers. But it appears that I was mistaken, and that the Board of General Purposes have really commissioned a certain Brother to promulgate a revised working; though why he should select a lodge at Woolwich as the first place in which to exemplify the same is more than I can conjecture. I am glad, however, to find that something has been done, and hope that the brother will speedily communicate the new ritual to the London brethren, so that before the lodge season recomences we may be able to cut a decent figure.

I enclose you a circular of the lodge at which the approved working was first given, and you will perceive that the fact is duly noted on the summons.

Yours fraternally,  
SIGMA.

#### THE POPE AND FREEMASONRY.

(To the Editor of the *Freemason*.)

DEAR SIR AND BROTHER,—I must really demur to the strong language used by "Cryptonymus" in reference not only to political events, but to political personages.

I quite agree with your able contributor that the course pursued by the despots of Europe, and especially by the Court of Rome, towards Freemasonry deserves the strongest reprobation, but in common with many English brethren, I must earnestly deprecate the use of opprobrious epithets as a rejoinder to those foolish efforts to repress freedom and obscure light.

A good cause can dispense with the weapons of vituperation, and the fact that they are levelled at certain individuals instead of the systems which those individuals represent, adds strength to the argument.

Freemasonry on the Continent can accomplish more by a change of tactics than by identifying her mission with the cause of misguided though well-meaning enthusiasts. As an Englishman, I respect the right of revolution in certain cases, and heartily applaud the glorious spirit of liberty wheresoever displayed. But I object to a philanthropic and law-abiding institution like Freemasonry—as we in England understand the term—being made a plot-house for conspirators, or a *camera obscura* for free-thinking fanatics. Undoubtedly, as "Cryptonymus" indicates, we must make great allowances for the exigencies of the Craft in countries where the free utterance of opinion is unknown, because in such cases the moral power of the Fraternity may be justly exercised to combat wrong and promote the amelioration of the people; but at the same time let me insist that Freemasons, as such, have nothing to do with political or religious systems, and the more they refrain from meddling with either, the better it will be for the Order at large. Nothing can be more injurious to the well-being of Freemasonry than the suspicion that it offers the security of its inviolable shade and secrecy to the foes of religion and civil government.

Personal attacks on rulers are, if possible, still more objectionable, as they import a more concentrated spirit of bitterness into the contest. I can safely assert my entire innocence of any admiration for the principles or practices of the Romish Church, but at the same time I am not prepared to brand its present Chief with the sardonic appellation of "The miserable Pope." In his private life, Pius IX. is, I believe, a very estimable personage, and no one can deny that he is entitled to our respect as a gentleman, even if we discredit his pretensions as a priest. To a man brought up in the Romish faith, and surrounded from his childhood by its pompous ceremonies and traditional policy, the course the present Pontiff pursues is strictly one of consistency with his belief. He acts according to his light, and our conviction that he is in error is no justification for a diatribe on his personal character. Of course, "Cryptonymus" uses the term "miserable" as an equivalent for "despicable," for in its mental signification I conceive it has no bearing upon the subject, or else the words of the song, "The Pope, he leads a happy life," are wanting in one essential particular—namely, veracity.

Bro. Mastai Ferretti, however, has shown that he can be a humourist at times, and on the whole I doubt not that he manages to pass through life pretty comfortably. Upon this head the following anecdote may not be considered *mal appropos*:—

"The Pope's sense of humour is proverbial in Rome, and he gave a good example of it the other day to a corporation of bakers, who asked an audience of him in order to remonstrate against a new and excellent public oven, which supplies far better bread on much

lower terms than they had been in the habit of making. This interference with their long-enjoyed monopoly was, of course, although a great popular benefit, a grievous injury in their eyes. 'Holy Father' said the spokesman, 'It is very hard on us; we have worked so long for the public benefit.' 'It is quite true, my son,' replied the Pope; 'and it's high time you rested a little, and let other people work.'

My summing up is, that if we have a good and noble cause to vindicate, and I for one believe it most heartily, there is no occasion to abuse the "plaintiff's attorney."

Yours fraternally,  
VIATOR.

#### ORIGIN OF FREEMASONRY.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER.—I consider your excellent correspondent "Leo" is engaged in a work of supererogation when he labors to fix the date of the "origin" of our Order. Personally, I care not to enquire whether it dates from A.M. 4004, or A.D. 1717, for uncertainty on the point to me possesses a charm, and not to me only, but to thousands of others who range under our banner.

Your correspondent appears to take some interest in our late Brother Elias Ashmole. The following note, prefixed to the By-laws of the Lodge of Lights, No. 148, Warrington, may not, perhaps, be unacceptable to him:—

NOTE.—The Lodge has to acknowledge its obligations to William Beaumont, Esq., for the following extract:—From "Memoirs of the life of Elias Ashmole drawn up by himself." (Publ'd. by Charles Burman, Esq.) London, 1717.

Page 15. "October 16th, 4 hor 30 minutes past merid.—I was made a Free Mason at Warington, in Lancashire, with Colonel Mainwaring, of Karincham, in Cheshire; the names of those that were then at the Lodge, Mr. Richard Penketh, Warden; Mr. James Collier, Mr. Richard Sankey, Henry Littler, John Ellam, Richard Ellam, and Hugh Brewer."

It is a matter for great regret that the ancient records are lost, and that the history of Freemasonry in Warrington cannot now be connectively traced farther back than November 8th, 1765. JOHN BOWES, Hon. Sec.

Yours fraternally,

JOHN BOWES, P.M., P.Z.,

2nd August, 1869. P. Prov. G. Reg., &c., &c.

#### MASONRY AND THE SLAVE.

(To the Editor of The Freemason.)

SIR AND BROTHER.—The thirteenth "Paper" of "Cryptonymus" which appeared in your issue of the 3rd of July, on "Masonry and the Slave," has attracted my attention. The humane and charitable spirit of the article has won my esteem for the writer. But I am compelled to dissent from his conclusions.

"Cryptonymus" aims to diffuse light; to throw all the light that is in him on his theme. My own purpose in writing is to further illuminate the question he raises—the relationship of Freemasonry to the slave, to the man born in bondage and now free. To me the light of your correspondent seems discolored—the discolored medium undoubtedly being his theory of the origin of Masonry. His object and my own, I will submit, are the same, and being the same, it is in no egotistic spirit that I say criticism may help him, his reader, and myself to discover truer and sounder views.

"Cryptonymus" adopts as his texts Noah's reputed curse of Canaan, and certain language of Paul to Philemon. Canaan was undoubtedly a very naughty fellow and richly deserved the displeasure of his grandfather, but I cannot see the propriety of accepting the far-reaching wrath of Noah as a law in Masonry. I rather like the tone of Paul's discourse to Philemon, but as neither Noah nor Paul, neither Canaan nor Philemon, were Masons, as far as we can ascertain, I cannot see what significance there is in the discussion of the meanings to be placed on the language of Noah or of Paul so far as Freemasonry is concerned.

The tenets of Masonry are brotherly love, relief and truth, and the position which Masonry is to assume, on the question raised by "Cryptonymus," must be deducible from these principles, and not from any condition of things growing out of the quarrels in the family of Noah, or out of the usages of society in the days of Paul. That only is for authority in Masonry on this and other questions pertaining to the morals or ethics of Masonry, which is erected on the eternal foundations of right and justice. That which the ancients of any race or region may have done or said, is of no authority whatever, except so far as it accords with the dogmas of Masonry, so grounded, and with truth.

It is too late, in the nineteenth century, to admit that there ever was any divine basis underlying the institution of slavery. It ever was altogether human, and never divine. It never could have been right or just. It was the offspring of human barbarism and cruelty and not at all the offspring

of a benevolent deity, and there never was, or can be, a malevolent deity. Slavery always was a crime, and an outrage against humanity—a condition against submission, to which the divinely implanted instincts of every son of woman urge them to revolt, and against the perpetration of which crime all revolt is, and ever was, righteous.

Masonry is light and truth; Masonry is love and justice. Light and truth, love and justice, are attributes of God. They admit of no compromise with darkness and error, hatred and wrong. In the light of these divine attributes, there is no ray which throws a divine sanction around slavery, or any of the conditions or usages of society outgrowing from slavery.

The distinctions which were made in New Testament times, between men enslaved recovering their freedom, and men born in slavery—men slave-born or free-born—are distinctions which in Masonry, and as Masons, we have no right to recognize. The distinctions which other times have made are not landmarks in Masonry, except in so far as those distinctions were already made Masonic, by the use and approbation of Masons, for Masonic purposes. Such distinctions as Paul may have referred to, obtained under a social system based on wrong and injustice. It is not for Masonry, which is founded on a belief in the divine fatherhood, and a recognition of the subsequent human brotherhood, to receive law from man's ignorance and unfraternal hate, man's error and wrong.

Whatever form or usage in the Masonic institution operates to rivet the chains of slavery, to perpetuate suffering from the wearing of those chains, to continue a wrong and injustice to any race or class of men, white, black, or red, cannot with any truth or propriety be regarded as a landmark. It must be an innovation and intrusion of something essentially foreign to the nature of Freemasonry. Violence is done to the spirit of genuine Masonry by retaining among its forms anything inspired by such distinctions. The Grand Lodge of England acted in the closest harmony with the spirit of Masonry in striking out the word *free-born* and substituting *free-man*, while the Grand Lodges of the United States act un-Masonically in maintaining, in the American sense, *free-birth* as a requirement to candidates. As Hamlet is made to say of the vice of drinking in Denmark, so may we say of all these forms and usages, and every remnant of them, that they are "more honored in the breach, than the observance." All technicalities concerning *free-birth* or *slave-birth*, are mere evidences of the corrupting influences of corrupt social systems upon the institutions which have existed under such influences, and from which it is clear that even Freemasonry has not escaped. Any interpretation of those technicalities which would to-day operate unfavorably towards any race or class of men must be regarded as utterly abhorrent to the true instincts of Speculative Masonry—as absolutely un-Masonic.

It is a greater wrong, a more outrageous crime against humanity, to permit a child to be born in slavery, than to reduce a freeman to slavery. It is a double crime, against the mother and against the babe. Yet the theory of "Cryptonymus" would add to the burden of the greater crime, against the man accidentally born a slave, by refusing to admit him into Masonry after becoming free, while it would altogether omit to see that the free-born man afterwards enslaved and then recovering freedom may have become enslaved from his own weakness or fault. The theory of "Cryptonymus" places Masonry in the false position of refusing to extend the hand of sympathy to the one of two who has suffered the most from the curse of bondage, and of extending that hand to the one who has suffered the least. The slave-born man, as the sufferer from a greater crime, a grosser outrage against his liberty, is even entitled to a stronger and deeper sympathy than the slave free-born. But "Cryptonymus" would deny to him the privileges of Masonry after gaining his freedom. The true theory would extend to him that heartier sympathy.

It is un-Masonic and behind the times to demand that a candidate for the rights and benefits of Freemasonry shall be free-born in the American sense. It is un-Masonic in Masonry to make a distinction where God makes none, when divine truth and love and justice make none; wherein only man in barbarism, or man not wholly escaped from barbarism, makes any. These distinctions are null and void in Masonry, because of the injustice and immorality, because of the wrongs which they would help the ignorant or the prejudiced to perpetuate.

If the Masonic Institution in any part of the world persists in keeping up these iniquitous distinctions, it only proves that when society there permitted men to be enslaved, it also demoralized Masonry to such an extent as to render it subservient to slavery and injustice.

I would press the foregoing considerations upon "Cryptonymus," in the hope that he may review

and rebuild his theory—"that the persons who have attained to the knowledge of Masonic secrets by virtue of the warrant said to have been granted to Prince Hall and others, are practically Masons no one can doubt, although they must technically be regarded as *clandestine Masons*."

This is too low ground, Brother "Cryptonymus;" elevate thy platform, deepen thy foundations, get rid of the slavery with which slavery hath enslaved thee, purify thy theories in the light of freedom and quit hair-splitting.

The colored Masons of America, of the line of Prince Hall, are as regular in their Masonic standing, in the light of logic and sound sense, as is your own beloved Grand Master, or the white Masons of England, or of any part of the world. They trace their pedigree through unbroken Masonic generations to the same pure source of Masonry that you do, or any other Masons on the face of the earth.

I am fraternally yours,

SAMUEL EVANS,

Editor of *Masonic Monthly*, Boston, U.S.A.

Boston, U.S., July 16th, 1869.

In a future letter I shall say something more as to the true rendering and pedigree of the word "free-born." S.E.

#### FREEMASONRY IN THE UNITED STATES.

(To the Editor of The Freemason.)

PART I.

The Grand Lodge of New York, at its last annual session, sounded the tocsin and declared war against the Grand Orient of France. All the Grand Lodges in these States will doubtless follow suit, and we may look for a grand blow-up from the collision of these grand bodies. The *casus belli* are somewhat similar to that now pending between Great Britain and the United States. What right had England to declare its neutrality between the North and South? And now, what right has the Grand Orient of France to acknowledge not only a certain body in New Orleans as *bona fide* true blues, but what right has the G.O. to acknowledge the members of all the Negro Lodges in the United States as Masons?

The last is the most ticklish part, which the dignitaries of New York cannot swallow. They do not indeed allude to it; it will not do at present to allude to it, but this is undoubtedly the real grievance. To make this plain to the English reader, it is necessary to lay before him a sketch of Freemasonry in America.

First, then, no sooner has a young man received the M.M. degree in any of our cities, some one whispers in his ear, "Now you ought to take the R.A. degrees, then you will know the whole secret." Of course he is soon after proposed in a Chapter, where he receives four more degrees. This being over, he receives a hint to take the Council degrees, when he receives three more degrees. Having done this, he is next induced to become a Knight Templar, this gives him an addition of three degrees, thus making a total of thirteen degrees. The time necessary to acquire the rituals of all the degrees, and of attending four distinct organizations, leaves the brother little time for improvement in general knowledge, while the expense of taking these degrees, the cost of the different paraphernalia and of supporting these organizations deprives them of the means of giving charity. "Why," the reader would ask, "do our Yankee friends, who are so shrewd in other respects, allow themselves to be gulled in this?" We answer, simply because people may be shrewd in some respects, and may yet be very foolish in others; and, secondly, in our city lodges it is very difficult for one to get an office without belonging to the high degrees. These high degree gentry form themselves into cliques in those lodges, and the question with them is, not the amount of information a brother possesses, but—how high is he gone?

In addition to all these drawbacks, there are other evils flowing from these so-called Masonic degrees which must not be overlooked. Masonry proper, is founded on the brotherhood of man. In the higher degrees, the brotherhood is renounced. The former is based on universality, and the latter on sectarianism, and being mis-called *higher*, the sectarianism is shamelessly introduced into what they call "lower degrees." One would naturally suppose that thirteen degrees, with four organizations, would be sufficient for any reasonable man. But no, their appetite for a multiplicity of degrees is most marvellous. Within the last six years, what are called the "Scotch Rite" degrees became popular here. These consist of thirty degrees. The former group of degrees, are here seriously called "The legitimate system," "The American system," and "Ancient York Rite." Why they call it "York Rite" is more than any one can tell. Dr. Oliver has informed us where the R.A. was manufactured, and the other degrees of that system undoubtedly had an American origin. And it is



equally strange why they call the others, "Scotch Rite;" the Grand Lodge of Scotland having repeatedly declared that she knew nothing about them. As it is, however, the Scotch Rite Council in New Orleans, which gave rise to all that hubbub, a brief history of these Scotch Rite degrees in America will not be out of place in connection with the subject. Between the years 1730 and 1780, there were manufactured in France about a thousand degrees, called Masonic. Some of those degrees were undoubtedly fabricated by Chavalier Ramsay and other adherents of the Stuarts, who pretended that they brought them from Scotland. In 1758, certain Masons, styling themselves "Princes and Grand Officers of the Grand Sovereign Lodge of St. John at Jerusalem" founded at Paris a chapter of "Emperors of the East and West," which consisted of twenty-five degrees, including the blue degrees. In 1762 these degrees were introduced in Charleston, South Carolina. In 1802 the possessors of those degrees in Charleston issued a document, setting forth that Frederick the Great had discovered and deciphered ancient Masonic manuscripts brought by crusaders from the holy land, and thereupon added eight more degrees, thus making the thirty-third, the last and highest degree; and in the same documents they also announced that in the Most Puissant Sovereign Grand Commander of all the Emperors in Charleston rests the power to rule all the Grand Lodges. The Grand Lodge of South Carolina naturally felt offended at their presumption, and appointed a committee to investigate this hitherto unheard-of claim. The M.P.S.G.C., Rev. Dr. F. Dalcho (the real Frederick the Great), replied to the G.L. that a certain Stephen Morin received the power of establishing Symbolic Lodges from the French Emperors of East and West, and who conferred the said power on him (Dalcho) and his successors, but at the same time he agreed to waive that right. "This" Folger says, "was the commencement of strife among the brethren, which has continued to the present day," and this is precisely what the Scotch Rite Council at New Orleans have ceased to waive. We see now here the chicken was hatched, but we must proceed with our narrative. About the year 1804 the Charlestonian Emperors sent a certain Abraham Jacobs to New York to propagate their sublime degrees, and establish consistories, &c., in the said city; there were, however, certain Christian *sublimated* Masons in New York who were discontented with bowing to a Jewish Emperor, so they picked up a Frenchman, who is described as an illiterate peddling jeweller. He also pretended to have received the thirty-third degree from Morin, and this pedlar was made Sovereign G.C. So there were two Most Puissants in New York, the Charleston one was Jacobs, and the other was named Joseph Cerneau. In 1813 De La Motta came to New York from Charleston and pronounced Cerneau and his Councils imposters, at the same time declared that Frederick the Great ordered that only two independent Councils should exist in the United States, or in other words, Frederick established the original "Mason and Dixon line," the line that divided the slave from the free States. Cerneau, however, continued to propagate not only the "Scotch Rite," but instituted and organized other rites and degrees such as the "Knight Templars," "Band of Aaron," etc., and among others, he granted a commission to New Orleans for a Scotch Rite Consistory. This Consistory or Supreme Council made some treaty with the Grand Lodge of Louisiana, and continued in a kind of partnership with it, notwithstanding the hue and cry of the then Charleston Emperor, and this treaty lasted until 1850, when the G.L. of Louisiana had its conscience pricked by the Charleston Emperor, for harbouring a spurious Consistory in its bosom. The said G.L. thereupon broke up the treaty, or "concordat" as they styled it; several of the lodges preferred to work under the Consistory, and the said Consistory had ever since 1850 issued charters and formed its own lodges. The G.L. of New York did not, however, for many years take the least notice of that irregularity, but on the contrary, we find that its dignitaries in 1852 received the most illustrious Bro. Foulhouze, the chief mover in the New Orleans Consistory, as a representative to the New York, or Cerneau concern. The said Foulhouze even installed its officers, and made a treaty of everlasting union and friendship between the New Orleans and New York Consistories. Now, we venture to assert, that some of these men, who made the treaty with Foulhouze, are now active members of the G.L. of New York. The question we now ask is, why was it right in 1852 to court the society and flatter the very man who first issued charters in defiance of the G.L. of Louisiana, and why is it wrong now?

## PART II.

We will now take up the rival branch of the Scotch Rite, established by the Charleston Emperors in the City of New York. These sagacious statesmen, finding that a Frenchman was more popular as a Sovereign Grand Commander in the City of

New York than a Hebrew schoolmaster, Abraham Jacobs was therefore superseded by J. J. J. Gourgas, the said Gourgas (I was assured by Bro. John W. Simons, P.G.M. and present Grand Treasurer of New York), never received more than the first degree in a regular constituted lodge, and moreover, was never seen inside a blue lodge. Gourgas became Emperor for life with power to appoint his successor. This concern, like the others, repeatedly fell asleep and then woke up again. Two remarkable events, however, took place in the year 1844. The two greatest Masonic authorities in the United States, and some will have of the world, became *sublimated* by those wonderful mysteries. These were Albert G. Mackey, of South Carolina, and Charles W. Moore, of Massachusetts. With such master minds to move the levers the concern was not likely to continue slumbering, either North or South; we consequently find in 1844, Bro. Mackey resuscitated the Charleston concern; and in 1848 Bro. C. W. Moore and E. A. Raymond, of Boston, met the said Gourgas and a few others in the City of New York, when they issued a manifesto, that we Messrs Gourgas, C. W. Moore and Co., were alone entitled according to ancient Masonic law, to confer the Scotch Rite degrees north of Mason and Dixon line, at the same time denouncing all other pretended Councils in downright Billingsgate style, and further repeated their favorite dogma, that "We, Gourgas, C. W. Moore and Co.," have a right to rule all the Grand Lodges north of the said Mason and Dixon line, but for the present they obligingly waived to exercise the said right. So we see here again, the doctrine to rule Grand Lodges by these higher degrees was affirmed by the greatest Masonic authority in the world, as he believes himself to be. Yes! C. W. M., of Boston, said it is so, and who shall dispute his decision? In 1851, this Gourgas and Moore concern removed its Grand East from New York to Boston, when the aforesaid E. A. Raymond was appointed Most Puissant Sov. Grand Commander, and C. W. M. as *Illustrious* Grand Secretary; and in 1860, the Most Puissant Sov and *Illustrious* Grand Secretary had a quarrel, which resulted in a split of their joint concern. So we had now, two Grand Easts in Boston, one in New York, one in Charleston, South Carolina, and one in New Orleans. Of these five concerns, the Cerneau Council of New York renounced its right to rule Grand Lodges; the one of Charleston, and the two of Boston, only waived it while the one in New Orleans or Louisiana exercised that right. In the year 1867, the three concerns in the North finally amalgamated. The one of New Orleans, however, which according to the will of Frederick the Great ought to succumb to Albert Pike, the present Charleston Emperor—we say it ought, but it will not succumb; they will not be persuaded that Albert Pike alone has the power to rule the whole South, so the New Orleans Council, as soon as the late war was over, and the abolition of slavery in the South became an established fact, the said New Orleans Council issued circulars to all the Negro Lodges in the United States, acknowledging the said organizations as Masonic, and allowing its members mutually to visit each other's lodges. This stroke of policy produced its effect in Europe. Belgium and France successively acknowledged the New Orleans Consistory. The Southern Emperor, Albert Pike, some time ago formulated a decree of expulsion against the Grand Orient of Belgium. Belgium, however, did not appear to feel the thunder of the Southern Vatican. So now, he ordered his agents to stir up the Grand Lodges in the United States, to suspend intercourse with the Grand Orient of France. These Grand Lodges are and will be used by him, after the fashion of the monkey and cat's paw. The leaders and movers of his Orders do not care so much about the invasion of Louisiana by the French Orient, nor do they care a button about the rights of the Grand Lodge of Louisiana. It is evident from the foregoing: first, that the Louisiana Council received its right in 1813, from its New York instructors; second, that the Grand Lodge of Louisiana by making a treaty or concordat with the said New Orleans Council, virtually surrendered its exclusive right to the jurisdiction of the State; thirdly, the very leaders and movers in the New York Grand Lodge for suspension of intercourse with the Grand Orient of France were active members of the Cerneau concern, when Foulhouze was received by them with the greatest marks of distinction; and fourthly, we have seen that they all agree in the doctrine of the right of these Councils to rule Grand Lodges, and we have no hesitation in stating, that Messrs. Albert Pike and C. W. Moore would long since have enforced their pretended right, if paid there better to do so. The main cause of the New York leaders was therefore not the rights of the Grand Lodge of Louisiana, but the acknowledgment by the Grand Orient of France of the Negro Lodges and Masons in the United States. Here, then, is the real sore part. Our democratic Emperors cannot bear the idea that a despised negro should be acknowledged by any one in the world, not only as

a Mason, but as a *sublimated* Mason; a Mason of the "ineffable degrees," a Mason of the "Ancient and Accepted Rite," etc., etc.; that is too shocking, positively too shocking to their sensitive nerves. For my own part, while I despise all kinds of so-called higher degrees, and while I detest the dogma of their right to rule Grand Lodges, yet in this case there is very little choice, both parties, North and South, have ever preached up that pretended right; the question now is, which of the two acts more in accordance with Masonic ideas of universality and cosmopolitanism. This I must, in common with the Grand Orient of France, award to the New Orleans Consistory. Whether their acknowledgment of the Negro Lodges proceeded from conscientious motives or from motives of policy is immaterial, the action was truly Masonic, and we hope it will be sustained by other Grand Lodges besides those of France and Belgium. There is, however, another question which must be taken into consideration. Does the acknowledgment of the New Orleans Consistory by France merit this contemplated uproar? The Grand Orient of France did not declare the illegitimacy of the Grand Lodge of Louisiana. It merely said—gentlemen, whenever either of you should visit France, we shall be glad to receive and acknowledge you, either in our lodges as brethren, or in our consistory as *Illustrious Emperors*. Surely, has it not a right to do that? There are now, I believe, two distinct bodies who grant charters in France for Symbolic Masonry, and members from each are admitted into all the lodges in the United States. There are three Grand Lodges in Prussia, and three in Great Britain and Ireland; are they not all treated alike in the United States. Again, while the schism from 1849 to 1858 lasted in the State of New York, both parties appealed to the Grand Lodge of England for its recognition, and the Grand Lodge of England, if I am rightly informed, acknowledged both parties, and members from both Grand Lodges were indifferently admitted as visitors into English Lodges, and this appears to be all that the Grand Orient of France is now doing with respect to Louisiana, and may be with other jurisdictions wherein Negro Lodges exist, and this will yet be done by other Grand Lodges besides France. It is all well enough for our American Grand Lodges to talk about their exclusive jurisdiction, but they cannot be allowed to act tyrannically and arbitrarily in their jurisdictions. If they insist in maintaining and defending a corrupt Masonic system, other Grand Lodges cannot, and should not tolerate their exclusive right to such jurisdiction. Thus we find that the Grand Lodge of England granted a charter to Jewish brethren residing at Frankfort-on-Maine, notwithstanding the claim of some local body to jurisdiction; and the Grand Lodge of Hamburg granted two charters to German brethren residing in New York. It is all well enough for the New York dignitaries to suspend intercourse with every Grand Lodge which look upon Masons from a different point to what the New-Yorkers do, but what will be the result of it? Simply this, whenever there are a dozen French or Belgian brethren in New York who may be refused admission into Masonic Lodges, these French or Belgian brethren will apply for charters to France, and may eventually form a Grand Lodge of their own in the State of New York, or in any other State. These New York leaders forget the fact that one cannot be successful in establishing tyranny without possessing power to enforce it. Looking at the subject therefore from either side, I must come to the conclusion, that the Grand Orient of France has nothing to fear from the flattering ebullition of American Grand Lodges, while we hope on the other hand that the rebuke they received from those foreign bodies will stimulate the American Grand Lodges to the necessity of internal reforms. Let them make the Masonic Institution what it professes to be, and what it ought to be. Let them honestly carry out the principle, "to unite men of every country, sect, and opinion." Let them show to the Masonic world that the term *men* is not confined to white men alone; then we have no doubt all their internal and external troubles will cease.

Respectfully and fraternally yours,

JACOB NOXTON.

Boston, Massachusetts, July 20th, 1869.

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.

**UNITED GRAND LODGE OF NOVA SCOTIA.**

It gives us great pleasure to be able to announce the complete and entirely successful carrying out of the terms of union agreed to by the Grand Lodges of Nova Scotia. Everything seemed to favor the auspicious event; and not a ripple of ill-feeling or discontent marred the proceedings which took place in the City of Halifax on St. John's Day last.

On Wednesday evening the three Grand Lodges met in Masonic Hall, and elected officers for the ensuing year. The list comprises members from all the Grand Lodges, the highest position being filled by the Hon. Alex. Keith, who has for so long a time acted as Provincial Grand Master under the Grand Lodge of England.

Hon. Alex. Keith, G.M.; James Forman, D.G.M.; C. J. Macdonald, S.G.M.; J. N. Ritchie, G.S.W.; H. J. Marshall, G.J.W.; A. K. McKinlay, G.T.; H. C. D. Twining, G. Sec.; Rev. David C. Moore, G. Chap.; Newell Snow, G. Lecturer; Jas. Gossip, G.S.D.; C. C. Nichols, G.J.D.; J. D. Nash, G. Bible Bearer; Geo. Hyde, G.S.B.; J. M. Taylor, Grand Tyler.

The several officers were installed on the following morning, June 24th. The ceremony of installing the Grand Master was performed by A. A. Stevenson, Esq., Grand Master of Canada. The other Grand Lodge officers were installed by the retiring officers of corresponding rank.

After the ceremony of installation, the whole body of Masons present, numbering about fifteen hundred, carrying the banners of the various lodges, in full masonic regalia, and accompanied by several bands, formed in procession, and marched to St. Paul's Church, where an oration was delivered by the Grand Chaplain. The procession then proceeded through the principal streets to the hall, where the Grand Lodge was closed in ample form. Altogether the demonstration was the finest of the kind ever witnessed in Halifax, many of the houses and public buildings along the route being finely decorated with bunting.

In the evening a Grand Banquet was partaken of at the Skating Rink. Many distinguished masons were present, among others the M.W. Grand Masters of Canada and New Brunswick. Toasts were given, and many good speeches made, which we regret we have not space to publish. The whole affair, from beginning to end, was a most enjoyable one, and reflects great credit upon the masons of the Province. G.M. Keith, in the course of his remarks, said that "he had now presided at one hundred and five banquets and dinners, but none had ever warmed his heart as this one had,—a banquet celebrating the union of the English, Scotch, Irish, and Nova Scotia Lodges of the Province, signaling the event of more glorious times, when shoulder to shoulder the fraternity of masons would be brothers indeed, not in name only, but in very deed, deliberating, acting, moving, thinking, as masons, under the broad shadows of the wide-spread principles of the Order—peace, love, and harmony."—*Boston Masonic Monthly*, July, 1869.

The fifth annual general meeting of the shareholders of the Freemasons' Tavern Company, Limited, was held at the tavern on Friday, the 30th ulto. A dividend of 4s. per share was declared, and Bro. Francis Pemoeh was elected a director in the room of Bro. T. Middleton. It was stated that the restaurant business is proving a steady and increasing source of income, but owing to the general depression of trade, a larger dividend could not be declared.

**ERRATUM.**—In the last paragraph of our article, page 54, for "wisely and will," read "wisely and well."

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

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