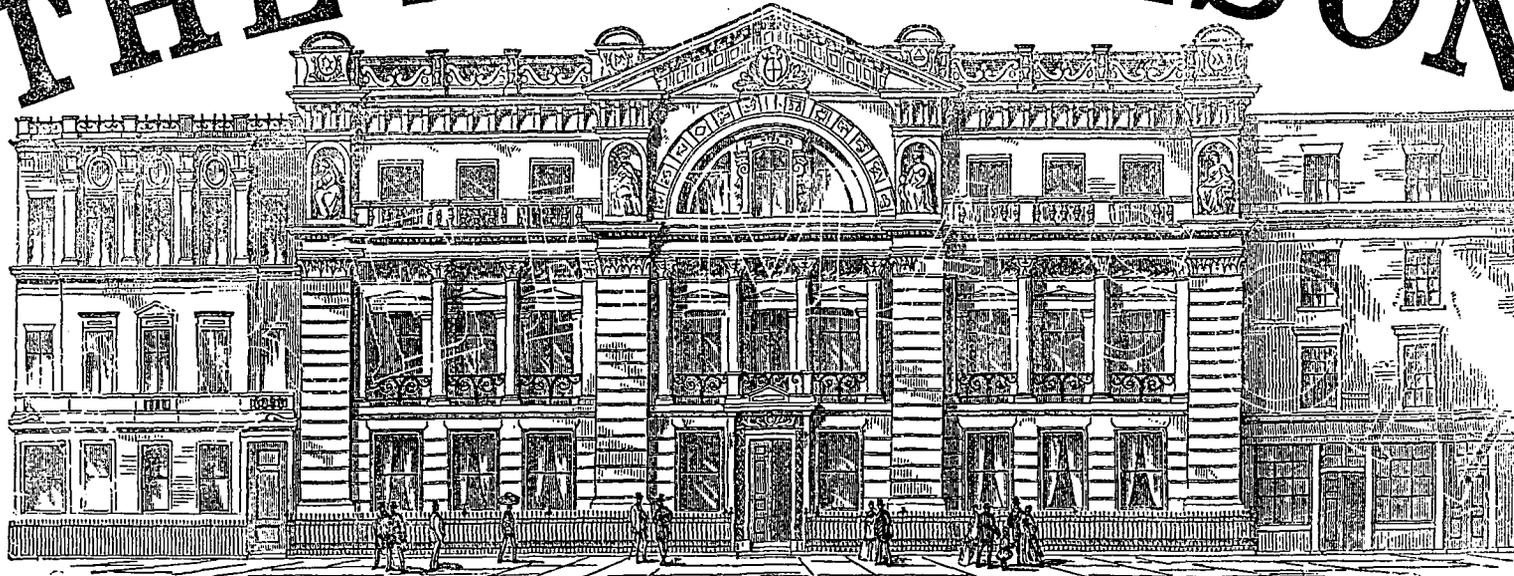


THE FREEMASON



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

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FREEMASONRY IN THE UNITED STATES.

JACOB NORTON AND WILLIAM JAMES HUGHAN.

All on this side the "Big Pond" who wish to understand the character of the *struggle* now onward in the United States, must feel grateful to Bro. Jacob Norton for his interesting epitome of the history of "Freemasonry in the United States" inserted in THE FREEMASON August 7th. I, for one, admire his earnestness, and accept him as a zealous defender of the rights of Craft Masonry—*i.e.*, pure and unadulterated Freemasonry, denominated the "Craft degrees" in contra-distinction to the *hautes grades*.

I think, however, that Bro. Norton is scarcely advocating a sound Masonic opinion in supporting the two Lodges in New York granted by the Grand Lodge of Hamburg; because, according to expediency and usage, it has been found desirable that some kind of exclusive jurisdiction should be observed by bodies of Masons in different countries. Hence the practice of late years

has been for Grand Lodges to refuse warrants to Masons in parts where a recognized Grand Lodge already exists. The fact of the Grand Lodge of England issuing a warrant to certain Jewish brethren at Frankfort-on-the-Maine, is not a parallel case with New York and Hamburg. The Grand Lodge of England had previously established the Provincial Grand Lodge held at Frankfort, and it having acted contrary to the Constitutions, the parent simply acted in the cause of self-defence, and protection for some of its children in that country. New York was under no such obligation to Hamburg, and hence the parallelism is faulty.

I also *deny* the right of ANY body of Masons working the higher degrees to grant warrants for Craft Lodges by virtue of such authority. Craft Masonry existed long before the degrees of the "Ancient and Accepted Scottish Rite;" and, in my opinion, will continue to flourish more than they in the United States, as the former is grandly universal and applicable to all religions and creeds, whereas the sectarian character of the latter, as also modern institution, militates against their boasted antiquity and so-called high position in Freemasonry.

For my part, I value no distinctions in any degrees equal to those pertaining to Craft Masonry, and consider the efficient discharge of the duties of the Worshipful Master of a lodge to be the highest official position in the Craft, and the most honourable distinction that a Freemason can attain. In this respect I most cordially agree with Bros. Norton, Evans, and Brennan, whose well-considered letters of late have afforded me much pleasure to peruse. It is pleasant also to witness THE FREEMASON being made a medium of communication between brethren of the two hemispheres, who will, no doubt, mutually profit by an interchange of ideas on Masonry.

Respecting the initiation of negroes—I say negroes, because there are no slaves in the now United States—I know of no *Landmark* of importance that would be infringed by so doing; but, on the other hand, I know of several that would be observed thereby. Any thoughtful Mason looking over the past hundred and fifty years, will see that when it has been shown that the general good of Freemasonry has required an alteration in the *customs of the Craft*, the same has been made. We need only

mention, the alteration in the *minimum* age of initiation, the change in the Grand Lodge giving the *Third Degree*, and, lastly, the fact that the Grand Lodge actually consented to the word of the *Third Degree* being transferred to the Royal Arch, to prove our statement. Surely, now that the *freedom* of the negro has been proclaimed in the United States, and the foul stain of slavery has been removed from the esutcheon of the "New World," Freemasonry should be the last institution that would seek to perpetuate any of the unnatural, inhuman, and barbarous laws of slave countries.

If then a negro *be otherwise suitable*, there would be no landmark of Freemasonry infringed by his initiation in the Craft Lodge, and I am proud to say that the Grand Lodge of England, by its warrant to the "Prince Hall" or "African Lodge" recognised that fact many years ago.

W. J. HUGHAN.

Truro, Cornwall, 14th August, 1869.

Reviews.

NEW MUSIC.

ROBERT COCKS AND Co., New Burlington Street, Regent Street, W.

Morn on the Meadow. By W. T. WRIGHTON. Words by CHAS. SWAIN.—To the charming words of the poet, Mr. Wrighton has wedded a most exquisite melody. The transition from a bright and beaming morn to the dark and silent night is plaintively expressed, and the hopeful solemnity of the last verse.

"But a morn shall yet rise, and the dead be re-born, And a beauty eternal shall circle that morn," is very effectively rendered by the composer.

The Lily. Words by J. STREAKES; music by W. T. WRIGHTON.—We are much pleased with this praise of the lily. The words are poetic, and the music is sweetly harmonious.

The Mother's Visit, by ALFRED SCOTT GALBY, is very pleasing; and *The Owl,* by the same talented composer, is a capital interpretation of the Poet Laureate's quaint verses on the bird of Minerva.

G. KENNING, 3, and 4, Little Britain,

The Red Cross Song. Words by R. W. LITTLE; Music by H. PARKER.—The stirring verses of this song, are linked to most appropriate music by this rising composer. We recommend our Red Cross and Templar friends to obtain the song, as both Orders claim an interest in the grand old flag of the Crusaders, to which it alludes.

HOSPITALARIA;

OR

A SYNOPSIS OF THE HISTORY OF THE ORDER OF
Knights Hospitallers.

(Continued from page 74.)

The venerable and sovereign Order of Saint John, during the period of its supremacy, enrolled from twenty to thirty thousand members, including knights, priests, and serjens. The possessions of the fraternity (amounting after the suppression of the Templars to twenty-eight thousand manors, with the principality of Malta, Goza, &c.) were divided into priories, bailiages, and commanderies, and the government was administered by the Grand-Master and the Sovereign Council. This Supreme body, upon ordinary occasions, consisted of the Grand Master, whose style was "The most Illustrious and most Reverend Prince, the Lord Brother N—N—, Grand Master of the Hospital of St. John of Jerusalem, Prince of Malta, Gaules, Goza," &c.; the Bishop of Malta; the Prior of the Church of Saint John; the eight Pilliers, or Conventual Bailiffs, viz. the Grand Commander from the Language of Province, the Marshal from Auvergne, the Grand Hospitaller from France, the Admiral from Italy, the Grand Conservator from Arragon, the Turcopolier from Britain, the Grand Bailiff from Germany, and the Chancellor from Castile; and the eight Grand Priors of the different languages,—or eight Capitular Bailiffs. On extraordinary occasions there were added to these chief officers the Knights Grand Crosses, two being allowed to each language besides those *ex officio*, and the two senior Knights of each language; and this was called the Council complete.

The residence for the time being of the Grand Master, the Prior of the Church of Saint John, and the Conventual Bailiffs, was considered the *Chief Lieu*, or Head Quarters, of the Order; and it had attached to it a church, an hospital, and eight inns for the knights of the different nations. The Grand Priors were the acting resident chiefs in the provinces; and under them the Conservators, Procurators, and Commanders, administered the affairs of the respective languages according to the general statutes of the Order.

The war-dress of the Knights Hospitallers was a scarlet tunic, or sopra vest, on which was embroidered the sacred emblem of the Order. In the convent they wore a black robe similarly adorned, with a cap of dignity. The other insignia were—first, a star, which was worn on the left breast in the form of a cross patée, having eight points, symbolical of the eight beatitudes, and the eight languages which composed the Order; second, a badge formed of a white enamelled cross, having the angles charged with the supporters, or principal device, of the respective kingdom to which the language belonged. This, surmounted by an imperial crown, was worn originally suspended from the neck by a gold chain, latterly by a black ribaud, to these were added the sword, scarf, spurs, &c. As an armorial distinction, the knights were privileged to augment their family arms with a chief, *gules*, charged with a cross, *argent*; and exteriorly adorned the shield with the mantle, cap of dignity, banners, badge, and motto *Pro Fide*.

On the division of the Order in 1118, the Knights Hospitallers of England, Scotland, and Ireland constituted the sixth language or nation. This branch of the fraternity, which attained to great power and wealth in these islands, was under the administration of a Chapter, composed of the following principal officers; viz., the Turcopolier, or General of the Horse and Marine Guards; the Lord Grand-Prior, the acting Chief of the British branch, and Capitular Bailiff, or Lieutenant of England; the Lord Prior of Torphican, or Bailiff of Scotland; the Lord Prior of Kilmahnam, or Bailiff of Ireland; the Conservator; the Procurator; the Grand Crosses; the Commanders; the Grand Chaplains; the Grand Secretary, &c., &c.

The Grand Priory of the sixth language,—a magnificent edifice founded by Lord Jordan Bristet a little subsequently to 1101, contained a church, an hospital, and inns for the knights, &c. It was situated in the parish of Clerkenwell, London, which is still rich in monuments of the grandeur of the Hospitallers. When the Knights Templars were suppressed in 1307, the whole of their extensive possessions in the British Isles were bestowed on the Knights of the sixth language. The Order in England possessed fifty-three Commanderies, and in Scotland and Ireland there was scarcely a county in which they did not hold estates. The Grand Prior sat in the Parliament of England as the Premier Baron of the realm; and the Prior of Torphichen, commonly called Lord Saint John, took his seat as a Peer in the meeting of the Scottish Estates.

The House of Saint John, Clerkenwell, or the Grand Priory of the sixth language, was dedicated by Heraclius, Patriarch of Jerusalem, in the year of our Lord, 1185. It was set on fire in 1381, by the rebels under Wat Tyler, and burnt for seven days; and it was not finally repaired till one hundred and twenty-three years afterwards, when the Lord Prior Docwra, in 1504, put the finishing hand to all the

various re-erections which the calamitous event had made necessary. This building, in its widely varied decorations, both internally and externally, is said to have contained specimens of the arts both of Europe and Asia, together with collections of books and rarities, the loss of which in a less turbulent age, would have been a subject of national regret.

During the Crusades, bodies of knights from the European Commanderies were regularly drafted to serve under the standard of the Order; and latterly, for the defence of Rhodes and Malta, the Grand Masters frequently had occasion to summon the whole chivalry of the various languages to the field. It is recorded by a contemporary historian, that in the year 1237, in consequence of the Grand Master, Bertrand de Taxis, having ordered large succours from the West, there went from the Grand-Priory in Clerkenwell, three hundred knights, preceded by Theodoric, their Grand Prior. They marched with the banner of Saint John unfurled before them, and as they passed over Loudon Bridge, they saluted the crowds who had congregated to see them depart; at the same time recommending themselves, and their cause, to their prayers.

After the loss of Rhodes, several of the European kings contemplated seizing on the revenues of the Order of Saint John within their territories, under the pretext that they were no longer applicable to the defence of Christendom. The suppression of the Templars was a precedent which avaricious princes treasured in vivid remembrance, and the Hospitallers, driven from their insular principality, and without a permanent and independent lodgment for their banner, found that the memory of their past services was but an indifferent shield between them and royal rapacity. Under these circumstances, the Grand Master, Villiers de l'Isle Adam, visited the courts of Spain, Portugal, and England; and by his eloquence, sagacity, and the halo that a long life of glory threw round him, succeeded in obtaining for the Hospitallers, from one of the sternest and most selfish hearts that ever ruled the destinies of nations, the barren rock which was the last scene of their political existence; and from the arrogant and rapacious Henry the Eighth, the temporary abandonment of the rigorous measures he had devised against the British branch of the Order. Respect for the venerable Knight, and the power of the Hospitallers of the sixth language, composed as it was of the chivalry of the nation, for a time deterred Henry from openly prescribing it; but at length, having come to an open rupture with the Pope, his wrath blazed forth in ungovernable fury. In 1534, by an arbitrary act of the legislature, the Order of St. John, which had a sovereign and independent existence, was abolished in the King of England's dominions; and the property in England, Wales, and Ireland, which belonged in common to the members of the eight languages of which the fraternity was composed, in violation alike of the law of nations and equity, was violently seized upon. Several knights, refusing to abjure their privileges, perished on the scaffold. Others, abandoning their country for ever, sought an asylum in Malta, where they were received by the Grand Master with the tenderness of a father, and had generously administered to them that consolation of which he himself stood in need. Sir William Weston, the Lord Grand Prior, overwhelmed with grief, died on the day on which the suppression of the sixth language was promulgated, and was buried in the chancel of the old church of Saint John, Clerkenwell. An altar-tomb in the architectural style of the age, was erected over his remains, which still exists. It represents the aged knight, lying on a winding-sheet, worn to a skeleton by distress of mind. The care and anxiety occasioned by the rigorous measures of the King of England, which bent the gray hairs of the illustrious Villiers de l'Isle Adam in sorrow to the grave, broke the heart of the Grand Prior of Britain; and the simple epitaph of the former, "Here lies Virtue triumphant over Misfortune," might also have been inscribed over the latter.

On the accession of Queen Mary to the throne of England, conscience-stricken at her father's unjust spoliation and persecution of the Order of Saint John, she determined to make restitution of all the commanderies and manors in the possession of the crown which had been confiscated. In 1553, an envoy conveyed to Malta an invitation to the knights to send a deputation to England without delay. Accordingly the Commander de Montferat was despatched to that country, and in virtue of the authority reposed in him, was re-invested in the estates which had formerly belonged to the Order.

(To be continued.)

We are glad to be able to announce that Bro. the Rev. Robt. J. Simpson, M.A., of Oriel's College, Oxford, Vicar of Slough, has been nominated to the important metropolitan rectory of St. Clement Danes. Bro. Simpson is a Past Grand Chaplain of England, and our readers will remember that the Inaugural Oration, at the dedication of Freemasons' Hall, on the 14th April, was delivered by the Rev. brother as Grand Chaplain.

PAPERS ON MASONRY.

BY A LEWIS.

XX.—MASONRY AMONG THE MORMONS.

"Depart from me, ye evil doers: for I will keep the commandments of my God.—*Psalm* cxix. 115.

"A false witness that speaketh lies, and he that soweth discord among brethren."—*Proverbs*, vi. 19.

One of the most remarkable phenomena of modern times is certainly the facility with which men can and do strive to form sects, professedly of a religious character, but administering only to the satisfaction of the passionate emotions of mankind. While on the one hand we find men endeavouring with all their strength to elevate the mind by education, to introduce that happy state of calm which exists in a due balance between Superstition and Reason—between God as unseen, and Nature as seen—we find others rivetting the chains of Credulity by introducing new pretended revelations. They have the effrontery to support their "divine" claims by books of various kinds, according to the purposes their founders might desire to introduce for their own advantage. But we also find, in our singular era, men honestly seeking to cast out the foolish method; rejecting what is manifestly inconsistent, and reconciling Science, Nature, and God. Among this class we may reckon the body of Freemasons, who say:—

"For points of creed let senseless zealots fight,
He can't be wrong, whose life is in the right."

But I want to put a case of such a nature as to bring prominently before the more thoughtful readers of my papers, the question of what relations can exist between a Mason who has become converted to the creed of Joseph Smith and has submitted to the rule of Brigham Young, and his "Gentile" Brethren? I wish to know how polygamy stands as regards Masonry. It is a point worthy of discussion. That many Masons have become Latter-Day Saints, I can hardly believe; but it is well known that men, otherwise of the most lofty minds, have condescended to basenesses of a character hardly intelligible when even most carefully scrutinised. A Mason cannot divest himself of the knowledge he has gained of the ceremonies of Freemasonry. He may be degraded, but his expulsion is a farce; and we are aware that Masons have been known even to commit great crimes.

Do not let me be misunderstood; the creed of the Mormons may be all right for what I know, but my close and attentive perusal of the "Book of Mormon," a work of the most Herculean and Morphean character—the Mormons do not read much of it themselves—has led me to one of these two dilemmas: either that the Divine Spirit presumed to dictate revelations to mankind must have been suffering from a violent headache, or that the "Manuscript Found," written by a very indifferent author, named Solomon Spaulding, formed the main substratum of Joe Smith's imposture. Let me also mention that although polygamy was not universally adopted into practice in the commencement of the "Church," the Prophet Joe Smith "received a revelation," on the 12th July, 1843, in the presence, we are told, of Hyrum Smith, his father and Grand Patriarch, and Clayton, an early disciple. His mind was moved, and he appealed to the Lord—the following celestial telegram was returned: "Do the works of Abraham. If a man espouse ten virgins, who are given him by the law (the Mormon revealed law), he cannot commit adultery, for they belong to him; therefore he is justified. Let my daughter Emma receive all those who have been bestowed upon my servant Joseph, and who are virtuous in my sight."

Emma was the Prophet's wife, and was not edified. Now, supposing that a Freemason, once a Gentile, afterwards a Mormon, marries according to Mormon law, a Mason's sister, etc., how does he stand? It is worthy of reflection. In an article written by Joseph Smith himself in I. Daniel Rupp's "Original History of the Religious Denominations at present existing in the United States,"—published at Philadelphia, 1844, p. 410—the Prophet concludes his account of his Church in these words:—"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring, and sustaining the law. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—we believe all things; we hope all things; we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek thereafter." The italics are mine—the words acknowledged to be Smith's. But enough of this point.

As it has been stated that Freemasonry exists among the Mormons, I am determined to show what those peculiar rites are, as reported by some who have passed through them. There is no violation of confidence, as they have long since been made public property, although the works containing the particulars are not easily accessible. But they contradict Joe's creed as above.

The ceremony in the first instance is denominated the Endowment, and is performed in a building specially devoted to the purpose. The candidates

consist both of men and women; their names are enrolled in a Register, together with particulars usual in such cases sufficiently for identification. Should some of the husbands not have been sealed to their wives for all eternity, Heber C. Kimball, President of the Church, One of the Twelve Apostles, Councillor of the Presidency, High Priest of this Mormon Masonry, and President of the Conference of Elders, immediately seals them. The persons to be ordained are then introduced in a body into a long room, divided by white screens into various compartments, ranged in two lines. Men go to the right, women to the left, barefooted, with exception of the priests. Silence ensues; a splash of water and mysterious whispers alone are heard.

The next proceeding applies to the men. Each individual is undressed and laid in a tin bath; he is washed in warm water, and each individual member is blessed according to its function: brain, to be strong; ears, to be quick to hear the words of God's servants; eyes, to be sharp; nose, mouth, down to the feet. "to be swift to run in the ways of righteousness." Thus he is lustrated and pronounced clean from "the blood of this generation." An apostle then confers upon him "a new name by which he will be known in the celestial kingdom of God." In the next room he is anointed with oil from a horn, and oil is sprinkled all over his body, while benedictions are spoken. After this he receives a long tunic of muslin or linen, over this a shirt, and over all a long linen robe, touching the ground both before and behind. A small square apron of white linen or silk, ornamented with fig-leaves, is tied on. A linen cap, stockings and shoes of cotton, complete the costume. During this time the High Priest, as Elohim, consults with Jehovah, Jesus, and Michael (Adam), represented by other priests, as to creating and peopling the earth. This is the first section.

Jehovah, Jesus, and Michael now proceed to the place where the candidate is, they touch him with the ends of their fingers to imply Creation to the Body, and breathe on the face to induce the Spirit. He is then the original Adam. A woman who has been treated by persons of her own sex in exactly the same way, is then brought in. Adam is ordered to pretend to be asleep; his eyes are then opened, and he is introduced to Eve, his wife.

Adam and Eve soon after proceed to the room where Elohim presides over the Gods. This is Eden. A garden scene is formed by the painted hangings; fruit, real, hangs from a bush. The Devil (performed by W. W. Phelps) tempts Eve, Eve tempts Adam, and the Great Elohim then appears, drives away the Devil, curses everybody, and the Devil crawls out like a serpent, except that he has hands and knees.

At this point Adam and Eve being in a bad way, Elohim promises them restoration by means of the priesthood, invested with jurisdiction, unlimited power, and indisputable authority. Here oaths are administered of secrecy, submission, and chastity by both, subject to marriage by the head of the Church or his delegates. A grip and password are conferred, and they then are admitted to the third degree of endowment, or first degree of the Order of Aaron.

Man now enters the world possessed of the password of truth, and with sacerdotal authority. Light has, however, become Darkness, Darkness, Light. He is puzzled to find Truth, and the Devil again appears, who treats all the sects alike, politely addressing a crowd of persons as Methodist brother, Episcopalian brother, Mohammedan brother, Roman Catholic brother, &c., &c., saying "I love you all, my good friends"; three other Apostles come in as St. Peter, St. James, and St. John; they joke with the Devil, as in an old mystery play, but St. Peter presently turns him out. The Apostles now deliver addresses to, and ask questions of, the newly-initiated, and explain how the authority passed through Joseph Smith to Brigham Young. They are to be, in the exact words of the address, "Like a tattered rag in the hands of Brigham Young."

The pair then return to the Kingdom of God. Adam (man) doubly lost by original sin and by his own personal sins, has recovered powers and blessings, but has wandered away from the truth. The Priesthood promised a Redeemer, and they now propose to give him an instrument of redemption. Elohim, therefore reveals Solomon Spaulding's "Manuscript Found," by means I presume, of letting Joseph Smith, the printer's apprentice, know that it is in an unlocked drawer, and so he steals it. This is the Gentile account. Otherwise, an angel informs Joe of the Plates of Gold, which Professor Anthon detected to be a farrago of trash. At this moment—a fitting one, in my opinion—the new members take an oath to keep the secret—that it is all trash, I presume—under pain of having their heart torn out and cut to pieces, and other details. Here a new sign, grip, and password are given, and they are admitted into the second Order of Aaron.

Man is now partly saved (?), and is moved into a room where there is an altar. Here he is sworn to fidelity towards his Co-religionists, never to speak ill of Brigham Young, to put the Church above everything, and a great deal more too tedious to enumerate, except the obligation to be ready to sacrifice to the Church one's

most intimate friend, one's nearest relative, one's most beloved wife, and even one's own life. The penalty is having the stomach opened and the entrails thrown to the swine—very nice pork! Another sign, another grip, password, and the neophyte enters into the third degree or Order of Melchizedek.

He now proceeds to another room, and there finds the Bible, Book of Mormon, and the Book of Doctrines and Covenants (the Revelations to Joseph). Here more oaths are sworn, disavowing fealty to the United States, and other things of a like nature. Other penalties are here imposed, and new signs, grips, and passwords admit the gentleman to the second degree of the Order of Melchizedek.

This is considered sufficient to render the initiate acceptable to God. Prayers are offered up in the Abracadabran language, and the initiate is sworn to wear the tunic next his skin always—a somewhat superfluous and eremitical injunction.

There is yet one thing more to be accomplished. The initiate has to pass the *Veil*, a thin partition of linen, in order "to repeat the whole formula" communicated to him, while the assistants cut marks in his shirt with a pair of scissors and mutter a word in his ear in a low tone—perhaps, "Phlatto-thratto-phlatto-thratt," from the play of Aristophanes. Passing through the Veil, he is supposed to enter the kingdom of heaven, and then their wives are admitted and this monstrous farce is played over again. Then they proceed to refreshment for a short time, and being ordered to return, are addressed by some high dignitary of the Church "on the seriousness of the affair." I must exclaim, *O Roli Polique, O perna et caulis!*

Freemasons, and men that respect yourselves, have I not sufficiently proved the truth with which I employed the texts at the head of this paper? It is true, and is written in the pages of Remy and John Hyde.

CRYPTONYMUS.

MAGNIFICENT DECORATION OF THE 33RD DEGREE.

It is with much pleasure that we announce to our Masonic readers that the Supreme Council 33° A.A. Rite, for the Northern Masonic Jurisdiction of the United States, at its annual session held at Boston in June last, by unanimous resolve, voted a Grand Decoration of the 33° to Ill. Bro. Albert G. Goodall, 33°, as a testimonial of the estimation in which they held his invaluable services in the cause of legitimate Masonry, by his researches into and exhaustive reports on the origin and present status of the Supreme Councils and Grand Orients of portions of South America, Italy, Portugal, and Spain, while visiting those countries.

A description of this splendid jewel cannot be otherwise than interesting:—

On a plate of gold, representing the sun, is laid the Teutonic Cross enamelled. On this are the Grand Decorations of the Order, viz., a nine-pointed star, formed by three triangles of gold, one upon the other, and interlaced. From the lower part of the left side toward the upper part of the right, extends a sword, and in the opposite direction a hand of Justice. In the middle is the shield of the Order, blue; upon the shield is an eagle like that on the banner; on the dexter side of the shield is a golden balance, and on the sinister a golden compass resting on a golden square. Around the whole shield runs a stripe of blue, lettered in gold with the Latin words, *Ordo ab Chao*; and this stripe is enclosed by a doublet circle, formed by two serpents each holding his tail in his mouth. Of the smaller triangles formed by the intersection of the principal ones, those nine that are nearest the blue stripe are coloured red, and on each is one of the letters that constitute the word S.A.P.I.E.N.T.I.A.

On the reverse of the jewel is the following inscription: "From the Supreme Council Sov. Gr. Ins. Gen. 33° A.A.S. Rite, Northern Masonic Jurisdiction, U.S., to Ill. Bro. Albert G. Goodall, Sov. Gr. Ins. Gen. and General Foreign Representative, Boston, Mass., June 19th, 1869. V.E."

THE GAIETY THEATRE.—The new comedy drama by Mr. Gilbert, entitled "An Old Score," continues to draw large audiences at this splendid little theatre. The acting of Miss Henrade as *Ethel Barrington* is extremely good, *Col. Calthorpe* is admirably represented by Mr. Emery, and Mr. Neville is equally efficient as *James Casby, the Bombay Merchant*. The denouement is excellent, and the scenery by Mr. George Gordon—especially a villa at Teddington, and Ovington Grange, leaves nothing to be desired. To all who wish to enjoy themselves thoroughly—we can only say go to the "Gaiety."

THE Lion was a symbol of Jeremiah, because of the terrible voice of his threatening; and of St. Mark, because his gospel begins with the voice in the wilderness; but principally of Christ, who is denominated the lion of the tribe of Judah, and will ultimately subdue all things to himself—"for he must reign till he hath put all enemies under his feet."

INELIGIBILITY OF BASTARDS AS FREEMASONS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Would you do me the favour of inserting in THE FREEMASON the following article which has been the subject of unmasonic animadversion, and which ought, properly, to have been first sent to the magazine in which appeared the communication to which it was a reply.

Yours fraternally,

Ayr, August 14th, 1869. D. MURRAY LYON.

A writer in THE FREEMASON, in his anxiety to uphold the purity of Lodge membership speaks authoritatively on what he alleges to be the practice obtaining among Scotch Lodges in their relation to men who have had the misfortune to be born out of wedlock. "It has, (he says) been an indisputable rule, and constantly acted upon in lodges of Britain in olden times, that no bastard could be received as a Freemason. . . . In Scotland this ancient landmark and law has been maintained with almost no exception; and it is not long since, in a Lodge holding a high position in the Craft, two men were positively rejected on no other ground than that they could not show the legitimacy of their birth."

No Scotch Masonic statute known to us bears out the statement here made as to the "ineligibility of bastards as Freemasons." The oldest Scotch Masonic statutes extant are those of the Ayr Squaremen Incorporation, dated 1556. The next in point of antiquity are the Ordinances of William Schaw, Master of Works to James VI., dated 1598-99. Neither in these documents, nor in the records of the Lodge of Edinburgh (Mary's Chapel), No. 1, dating from 1598, or of Mother Kilwinning, dating from 1643, is there to be found any law preventing the admission of bastards. The oldest of the documents quoted enacts that "gif the prentes be ane friemanis sone he sall pay entres silur fyve schillingis, and gif he not ane friemanis sone he sall pay ten schillingis." A similar privilege was enjoyed by the "lawful sons" of freemen in the ancient Lodges of Kilwinning and Edinburgh; but it was only in this respect that as apprentice masons the male offspring of legal marriages were treated differently from their illegitimate brothers and the sons of non-freemen, when any such presented themselves.

The erection of the Grand Lodge of Scotland did not place bastards in a worse position than that which, as applicants for admission to Freemason Lodges, they held when Lodges were purely Operative associations. And so far from initiation being in Scotland denied to the class of citizens referred to, innumerable instances, within the memory of masons still alive, could be given of the initiation of good men and true, the offspring of illicit intercourse. A notable instance of this kind occurred in the person of Lord Frederick Fitz-Clarence, one of the natural sons of William IV. Made under the French Constitution, he was affiliated in a Scotch Lodge, was Deputy Grand Master in 1840, and on the death of the Earl of Rothes, was elected to be Grand Master Mason of Scotland, which office he held during 1841-42. The sin of his parents did not affect his moral and religious qualifications as a candidate for the privileges of Freemasonry, neither was his admission regarded as a scandal upon the Fraternity. As was said of him by the Reverend Brother who pronounced the oration at the Grand Funeral Lodge that in 1854 was held at Edinburgh out of respect to his memory, "he was kindly esteemed in all the relations of life, and was, in an especial manner, an honour to Masonry—by his conduct reflecting back the honour it had conferred on him in his elevation to the supreme dignity of Grand Master of Scotland."

A Masonic character as fair and unblemished as that of the illustrious brother alluded to has been and is still borne by other brethren similarly situated as to the circumstances of their birth. No principle of Freemasonry, as recognised in Scotland, was violated by the admission of such men; for in its dealings with bastards the lodge has never presumed to raise itself above the Christian Church. In the Installation Service the Master of a Scotch Lodge is asked to give his assent to the charge which makes it imperative to institute due inquiry into the character of a man before he can be made a Mason; but no information is required as to his parentage.

With every disposition to believe in the truth of this statement above quoted aent the rejection by a Scotch Lodge of two men on the ground of their supposed illegitimacy, we hold that it is an isolated instance of a Scotch Lodge adopting a custom that is repugnant to the feelings of Scotch Masons, as it is also unauthorised by the Scotch Masonic Constitution.

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.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Stability Lodge, No. 217.—The lodge met at the George Hotel, Aldermanbury, on Monday, 16th inst., at 5.30 p.m., Bro. E. Hughes in the chair. The business before the lodge at this, an Emergency, was "To confirm the minutes of the last regular lodge, and of the previous emergency; to initiate Mr. Henry Wilson, to pass Bros. Coley and Warsup (3), and to raise Bro. Lawrence." The lodge was opened in the first degree, and the summons convening the meeting was read, and the minutes of their previous meetings were read and confirmed. Apologies for unavoidable absence were given on behalf of Bro. James, S.W., travelling abroad, Bro. Hart, S.D., at the seaside, and Bro. Coley at York; Bro. Lawrence also was absent, as he recently took his departure for Australia. Mr. H. Wilson was duly initiated into the mysteries and privileges of Ancient Freemasonry, and retired. The lodge was opened in the second degree, and Bro. Warsup (3) was passed to the degree of Fellow Craft. The W.M. complimenting him on his proficiency, which reflected great credit on him, (Bro. W.) and his preceptors. The lodge was resumed in the first degree, when Bro. Taylor, P.M. and Sec., announced that an application was shortly to be made for a warrant to hold a Chapter of R. A. Masons, under the sanction of Stability, No. 217, and he hoped to be able to obtain the necessary authorization in time to meet shortly after the commencement of the winter session (October), at the new head-quarters of the lodge, Anderton's Hotel, Fleet-street; he therefore begged that the names of those desirous of supporting the application, and assisting at the inauguration, should be sent to him as early as possible. The W.M. complimented the brethren on the fact that notwithstanding the meeting was held in the height of the holiday season, there was a round dozen ready to attend with punctuality to their duties without the temptation of a supper (this being an Emergency there was no banquet.) There being nothing offered for the benefit of Freemasonry in general, or of Lodge Stability in particular, the lodges were closed in due form and with solemn prayer. The brethren present were Bros. Hughes, W.M.; Bro. Brodey, P.M. and Treas., S.W. *pro tem.*; Truscott, J.W.; G. A. Taylor, P.M. and Sec.; Warsup (1), S.D. *pro tem.*; Drummond, J.D.; Belcher, I.G.; and Bros. Bland, Thorp, Warsup (2 and 3), Wilson, and Grant, T. Visitors, Bros. Waterall, J.D., Neptune, 22; and Hopkins, King Hiram, 86.

PROVINCIAL.

Ipswich.—Lodge St. Luke, No. 225.—The usual monthly meeting of this lodge was held on the 11th inst., at the Coach and Horses' Hotel, Ipswich. Present: Bro. P. Whitehead, W.M.; Robb, S.W.; Clement, J.W.; Golding, J.D.; Prentice, I.G.; Barber, Sec.; Syer, Tyler; P.M's. C. Davy, Westgate, Richmond, Whitehead, senr.; King; Bros. Pratt, Lewis and others. Visitors: Bros. W. A. Smith (376) and Fisher (555.) The lodge was opened in due and ancient form with solemn prayer. The minutes of the last lodge were read and confirmed. A summons of emergency was read to ballot for Mr. L. Favre, which was unanimous in his favor. Mr. Edward Jackson was present and duly initiated (in the temporary absence of the W.M.) by Bro. C. Davy, the I.P.M.; the working tools being explained by P.M. Westgate, and the charge delivered by P.M. J. Whitehead. As time would not permit, the lecture on the tracing board was postponed until the next monthly meeting. The lodge was then closed in harmony, and the brethren (18) retired for refreshment.

THE ROYAL ARCH.

MARK MASONRY.

METROPOLITAN.

Macdonald Mark Masters' Lodge, No. 104.—The second meeting of this promising lodge was held at the Head-quarters of the First Surrey Rifle Volunteers at Camberwell, on Saturday last, when a good attendance of brethren gave support to the first labours of the new lodge. Every officer at present appointed was at his post, and each gave evidence of his ability and determination to make the working of the lodge perfect. The lodge was opened at five o'clock by the V.W. Bro. Thomas Meggy, P.G.M.O., W.M., assisted by Bro. Major A. L. Irvine, S.W.; W. Bro. James Stevens, G. Steward, J.W.; Bro. Dr. Eugene Cronin, M.O.; W. Bro. S. Rosenthal, G. Steward, S.O.; Bro. J. H. Hastie, J.O.; V.W. Bro. C. Swan, Sec.; Bro. G. Waterall, Recorder of Marks; Bro. Chas. Hamerton, S.D.; Bro. A. Wolton, Time-keeper. In addition to other members present, the visitors were V.W. Bro. J. H. Wynne, P.G.T., and P.M. of Kent Lodge; V.W. Bro. H. C. Levander, P.G.D.C., and W.M. of St. Mark's Lodge No. 1; Bro. T. Vesper, P.M. Kent Lodge; Bro. Rev. W. B. Church, M.O. St.

Mark's Lodge No. 1; &c. A communication from the V.W. Bro. Frederick Binckes, Grand Sec., the Treas. of the lodge, expressing his regret that other Masonic engagements prevented his attendance was forwarded to the W.M. The minutes of the consecration meeting having been read and confirmed, several candidates for advancement were balloted for, and the propositions unanimously accepted. Absence from town, and other causes, prevented the attendance of all the candidates except one, thereby throwing over to the next meeting a large amount of work, but, on the other hand, giving increased opportunity for the careful performance of the beautiful and impressive ceremony in the advancement of Brother Charles Dorey, P.M. of the Caveac Lodge, No. 176. It was with considerable satisfaction—but without surprise, having previously had many opportunities of observing their splendid working in the other degrees in Craft Masonry—that we listened to the perfect manner in which all the officers rendered the ritual, and performed their several duties. We desire to make no invidious comparisons, but must express our opinion that many long-established lodges cannot, or at least do not, exhibit such perfection either in appointments, ritual, or working as this lodge of but two months' establishment. May such perfection continue and increase, and thereby materially aid and support the Order of Mark Masters, now becoming so generally recognized and appreciated. After the completion of the ceremony, the newly-framed bye-laws were read and approved, subject to confirmation by the General Board. The W.M. then promoted Bro. A. Wolton to the office of J.D., and invested the newly-advanced brother, C. Dorey, with the collar of Timekeeper. The W.M. having informed the lodge of the great success attending the late festival in aid of the Benevolent Fund (to which, we would observe, he personally contributed so greatly), and reported his list as Steward representing the Macdonald Lodge, No. 104, certain remarks were made and acquiesced in which will ensure the continued representation of the lodge at future festivals, by the stewardship of the presiding W.M. in each for many successive years. The lodge was then duly closed, and the brethren adjourned to refreshment, a pleasant evening being spent in convivial harmony, increased to the members of the lodge by the hearty expressions of satisfaction given by the visitors when responding to the toast proposed in their honour, and to the visitors themselves by the perfect concord and unity of purpose which was manifested throughout the whole of the proceedings. We augur for the Macdonald Lodge of Mark Masters a career of prosperity and usefulness, and that it will at no distance date become an acknowledged ornament to the Order.

ORDERS OF CHIVALRY.
KNIGHTS OF THE TEMPLAR.

METROPOLITAN.

Temple Crossing Encampment.—A conclave of this encampment was held on Friday, the 12th inst., when there were present: The Eminent Sir Knights J. Blenkin, D.P.G.C.; Dr. Lilley, P.E.C.; F. W. Mitchell, P.E.C.; R. Farran, P.E.C., Registrar; G. Harrison, 2nd Captain; J. Dyer; &c., &c. After the usual business, a vote of condolence on the sudden decease of the Eminent Commander Sir Knight Major H. F. Smith, was unanimously carried and ordered to be entered on the minutes. [We must mention the elegant and convenient ante-room, &c., for the use of the Masonic Brotherhood, just completed by the worthy host of the Horns Tavern, Kennington, where the meetings of this encampment take place.]

RED CROSS OF ROME AND CONSTANTINE.

PROVINCIAL.

WESTON-SUPER-MARE.—Rose and Lily Conclave, No. 10.—An assembly of this Conclave was held on the 16th inst., at the Carnarvon Hall, Weston-super-Mare, presided over by the M.P. Sovereign the Illustrious Sir Knt. F. G. Irwin, K.G. Cross and Inspector-General for Bristol. The minutes of the previous Conclave having been confirmed, and the ballot declared clear for Bro. Sidney Jones, of St. Kew Lodge, No. 1222, Em. Sir Knt. Irwin gave place to Em. Sir Knt. Munbee, K.G.C. and Inspector-General for Somerset, as the working Sovereign for the installation; consequently Em. Sir Knt. Munbee being invested with the sceptre, took his seat as M.P.S. and proceeded to conduct the ceremony of installation, assisted by Em. Sir Knt. Irwin, Sir Knts. Clarke, V. E. Townsend, Senr.-Genl; Gregory, Organist; and Cox, Recorder and acting Prefect. The ceremony was extremely imposing, and conducted with the most impressive solemnity. The oration was delivered by Em. Sir Knt. Munbee (in the absence of Sir Knt. the Rev. J. C. Pigot, High Prelate of the Conclave). The precepts taught were threefold—first, that Faith is the first principle by which means alone we can hope to rebuild in our hearts, the mysterious temple of the triune God; secondly, that Unity is the mighty chain by which we, as brethren, are bound together—the wondrous lever by which

immortal Truth is raised out of darkness; and, thirdly, that zeal is the great and grand permeating fire of the soul stimulating our desires into action, and animating our labours. Em. Sir Knt. Irwin having resumed the sceptre, proceeded with the remaining business of the conclave. Moved by Em. Sir Knt. Irwin, seconded by Sir Knt. Clarke, V.E., and unanimously carried, that Em. Sir Knt. Munbee, K.G.C., be elected M.P.S. for the ensuing year. Moved by Sir Knt. Irwin, seconded by Sir Knt. Munbee, and carried, that Sir Knt. Clarke be re-elected V.E. Moved by Sir Knt. Irwin, seconded by Sir Knt. Munbee, and duly carried, that Sir Knt. George, be re-elected Treasurer. The installation of Ill. Sir Knt. Munbee, K.G.C., as the M.P.S., will be at the next meeting of the conclave, on the third Wednesday in October next. A new code of by-laws were approved of, and 100 copies ordered to be printed. It was moved by Em. Sir Knt. Irwin, seconded by Em. Sir Knt. Munbee, and resolved by acclamation, that Ill. Sir Knt. J. Daniel Moore, M.D., Inspector General for North Lancashire, be elected an honorary member of this conclave. After the labors of the conclave, the Chevaliers adjourned to a banquet, and spent a very pleasant evening together, under the presidency of the M.P.S., Sir Knt. Irwin.

MASONIC BAZAAR AT SKIBBEREEN.

This Bazaar, which was looked forward to with much interest for several weeks past by the residents of the locality, commenced on Thursday week. It was got up with the object of realising a fund towards the erection of a Masonic Hall in the town, as such a building is very much needed, especially as the members of that body have very considerably increased of late. The respectable portion of the inhabitants, shopkeepers and resident gentry, all united towards making it as successful as possible, particularly when they found that a counter-element of opposition was put in active force against them by denunciation from the altars of the Roman Catholic Chapels. This so thoroughly roused the spirit of those ladies and gentlemen who interested themselves in the getting up of the undertaking, that it added a stimulus to it, and, as it proved, materially assisted the cause instead of injuring it.

The first day set in very wet, and fears were entertained that it would operate sadly against the proceedings; but not so—the place was thronged to inconvenience, and a brisk day's business was carried on with unabated vigour till past 6 o'clock in the evening, and was resumed next day. The brethren assembled and marched in procession, attired in full regalia.

The stalls were efficiently presided over by the following ladies, who were most indefatigable, and transacted an amount of business far exceeding the anticipations of those connected with the undertaking. Mrs. Becher, Mrs. Dr. Levis, Mrs. J. F. Levis, Mrs. Dr. Hadden, Mrs. Townsend, Mrs. Hungerford, the Misses Roycroft, &c. The Post-office was presided over by the Misses French, and the refreshment tables and tents were under the management of Mr. C. Lawrence, assisted by others.

The stalls and tables were well stocked with a most beautiful variety of articles of every imaginable description, such as are to be always found at Bazaars, and would require a very extensive catalogue to enumerate. Outdoor amusements were got up, but the rain put a stop to them—nevertheless, some of the youngsters, wet as it was, would have an occasional shy at poor "Aunt Sally" with a pipe in her mouth. Considerable amusement was also created by a well-known "tile" which was all of a sudden seen ornamenting the top of a circular tent, acting as a weathercock, twisting about, the crown of the hat being cut round a little, and acting as a weather fan. This relic of old times, which had borne the brunt of (according to the owner's own statement) more than ten years' hard work, was a general object of amusement to many gentlemen, and they prevailed on the owner to let them put it up to raffle, to which he good-humouredly assented. The proceeds of the raffle must have been quite sufficient to purchase a very handsome and stylish hat of the most fashionable make. The lucky winner of the old "tile" was Mr. Swanton, but the coveted article was not destined to remain in his possession very long, as an active chap, used to climbing spars and rigging, at once conceived the idea of ornamenting the pole of the tent with the prize, and very soon carried his idea into execution to the intense amusement of the spectator. The band of the South Cork Light Infantry Militia regiment attended, and performed a very nice selection of music in a most creditable manner.

We are requested to announce for the information of the subscribers to the Masonic work "Reflected Rays of Light upon Masonry," edited by Bro. James Stevenson, and dedicated by special permission to the Rt. Hon. the Earl Dalhousie, K.T., G.C.B., G.M.M. of Scotland; that its publication will take place at the end of the present month.

MEETING OF THE PROV. GRAND LODGE OF DEVON.

On Thursday last week, the Provincial Grand Lodge of the Province of Devon, assembled at the Royal Hotel, Plymouth. There was a large attendance from all parts of the province, and the business transacted occupied a large portion of the time set apart for it previous to the dinner. The R.W. the Rev. John Huyshe, M.A., G.M., presided, and was supported by the S.W., L. P. Metham, D.P.G.M., W. J. Meymott, P.P.G.W. for Surrey, and a large number of past Provincial Grand officers. Bros. Lieut-Colonel Elliott, R.M., S.G.W., Walrond, J.G.W., Revs. J. R. Nankivell, and J. Dickenson, G. Ch., W. G. Rogers, G. Reg., Isaac Latimer, G. Sec., J. J. Mackenzie, S.G.D., C. Elphinstone, J.G.D., W. H. Maddock, G. S. Works, Browning, G.D.C., Bartlett, Assistant G.D.C., J. Sadler, G. Swd. Br., G. G. Nicholls, Org. (W. F. Windeatt, acting), Witheridge, G. Purs., J. Gregory, G. Tyler; J. Rogers, Assistant G. Tyler; W. H. Geachias, W. Easton, Major Yates, G. Warren, J. Austin, and W. Oram, G. Stewards, occupied their respective positions within the lodge. Amongst those present were the following brethren:—

James Ferris, 70, P.M.; George Downe, 1212, W.M.; S. S. P. Blight, 39, P.M., P.P.G.O.; J. N. Blake, 230, S.W.; John Way, 39, S.W.; F. Horspool, 39; R. Anning, 39; Edwin Roseveare, 1099, J.W.; R. Lose, 159, P.M., P.P.G. Pur.; Edwin Patten, 223; J. B. Gover, 70, P.M.; H. W. Thomas, 70; H. Williams, 70; H. Moffat, 223, Wm. Hill, 105; John S. Phillips, 70, P.M.; John Davis, 156; Wm. Amery, 159, W.M.; Wm. K. Mitchell, 156, P.M.; George Hilson, 105, W.M.; James Wharry, 159; J. Filbern, 1212; John Pepper, 1212, J.D.; James Montgomery, 223, J. W.; James Ellis, 1212, J.W.; Thos. Menhinick, 954; P. James, 70, P.M.; A. Lethbridge, 159; James Greenfield, 328, W.M.; Thomas Oliver, 328, J.W.; T. W. Greenfield, 282; W. R. Northway, 282, W.M.; T. W. B. Forster, 189, J. W.; Aaron Woolf, 223, P.M.; H. Miller, 1205, P.M.; Thos. T. James, 1051; Samuel Chapple, P.M., 159 and 954; R. Dowse, P.M., P.P.G.S.D., Treas. 189; I. Watts, P.M., 70, P.P.G.T.; Edward Murch, P.M., 202, P.P.G.O.; J. Maden, 1205, M.; William Browning, P.M., 223, P.G.D.C.; John Port, 159, D.C.; Thos. Hunt, 159, S.S.; John Lynn, 230, J.W.; John Pridham, S.W., 710; Thos. Chapman, P.P.G.D.C.; John Walker, 282; J. W. H. Hawton, P.M., 1091, W.M., 954; M. Paul, J. W., 954; J. H. Bowman, 70; John R. H. Spry, P.P.S.D.C., 954; Fras. Codd, P.M., 230; C. G. Gibson, P.M., 189; W. J. J. Spry, P.P.G.O., 230; Jas. Bennet, S.W., 1247; James H. Keats, 70, 1247; John Beer Witheridge, P.P.G.P., 223, P.M.; Joseph Mathews, P.M., 282 and 1255, P.P.G. Supt. of Works; John W. Tripp, P.M., 202; Wm. J. Taylor, 202; Edward Murch, P.M., 202; Edward Thomas, 202; J. Purse, 202; J. B. Price, P.M., 202; W. F. Windeatt, 1217; J. M. Helly, W.M., 223; S. Cotton, 202; M. Brown, W.M., 1099; W. H. Gillman, 1099; J. T. Warn, 223; T. C. Lewarn, 223; James P. Phillips, 223; S. Zeffert, 223; Vincent Bird, 954, P.M. and T.; W. D. Thomas, 159, J.W.; Alfred Bodley, 39, Secretary; W. H. W. Sargent, 1099, Secretary; Herbert J. Hearle, 156, Secretary; Alfred Winstanley, 39; James Bartlett, 159, J.D.; G. C. Bignell, 105, J.W.; John Herries, 1091, W.M.; W. J. Smith, 954, S.W.; F. P. Balkwill, 189, W.M.; W. H. Roberts, 954; W. T. Pilditch, 156, I.G.; W. Shepherd, 1091; H. Morgan, 1091, S.; William Langley Pope, D.D., 797, Chaplain; W. F. Taylor, 1205; H. R. Russell, 1205; J. Moore, 1205; John Oxland, 515; John May, P.M., 223; J. Tucker, 39; Robert Boorman, 1091; R. M. Andrews, J.W., 70; Albert White, J.W., 1091; G. E. Stentiford, 159; E. Brooming, S.W., 282; G. Chowin, P.M., 1205; J. H. Blackell, J.D., 1099; W. H. Maddock, P.M., P.G.S.W., 189; Henry W. Hooper, 39; R. S. Merrifield, P.M., 282; Robert Foale, 797; S. S. Tremayne, S.W., 1212; L. D. Westcott, 70, S.W.; T. S. Bayley, P.M., 189; Richard Rowe, P.M.; Geo. P. Smith, P.M.; C. H. Cooper, 105; Edwin Pitts, 202; James Cox, P.M., 105; Henry J. Holman, P.M., 105; William H. Holman, 105; John Hamley, I.G., 1091; F. A. Thomas, 70; B. Dicks, P.M., 39; E. Basset, 189; William Merrifield, P.M., P.P.G.T.; P. L. Blancham, 444; E. S. N. Bea Davies, S.W., 1099; H. M. Bartlett, 303, W.M.; James Rowe, P.P.G.S., 105; W. G. Ellis, I.P.M., 797; James Williams, 17, Quebec; W. Mann, P.G.S., 421; Albert F. Luke, 39.

The R.W. GRAND MASTER opened the lodge in due form, and the Rev. J. Dickenson, G. Ch. invoked the blessing of the G.A. of the Universe on their labours.

The P.G. SECRETARY then read the minutes of the several Grand Lodges that had been held during the past year. There were some incidental discussions arising on these minutes. In reply to Bro. Watts, it was stated that the Committee of Petitions consisted of the D.P.G. Master, the Treasurer, and Secretary. Bro. WATTS suggested subsequently that the committee should consist of the W. Master of each of the

lodges, and that they should meet once a quarter at Plymouth. An amendment was moved to this by Bro. COCK, who said he came more than a hundred miles to attend this meeting, and he thought that there should be something like fairness and that the meetings should be held alternately at Exeter and at Plymouth. He moved an amendment to this effect, and it was carried by a large majority. It was agreed that the meetings should be held quarterly, and that each lodge should be requested to nominate either the W.M. or a delegate to act for the year.

The SECRETARY also read the returns of the different lodges. Some of these had only just been sent in, whereas they ought to have been made before the end of February. The balance to credit of the Grand Lodge was estimated to be about £106; but as it could not be exactly stated from the cause mentioned a discussion arose upon the difficulties of getting in the returns. It was suggested that the returns should be sent in, printed, and circulated to the lodges before the end of June. The G. MASTER said that if there were any lodges that did not send in their returns by that time he should make it a rule, however painful to him it might be, to preclude those lodges receiving any appointments to the Grand Lodge—a determination which elicited loud cheers.

Another question arose as to the amount that had been received during the past year for fees of honour from the members appointed to office in Grand Lodge. In consequence of the absence from England of Bro. J. P. Ley this could not be stated with certainty. But Bro. CANS, the permanent G. Treasurer, stated that he had that morning, since he entered the room, received several fees. The G. Secretary had also received some, and there were others to come in. [Since the meeting the writer of this report has received a letter from Bro. Ley, stating that he had received £13 13s. fees.]—Bro. S. JEW, P.P.G. Treasurer, spoke of the neglect in matters in past years, and urged that the law should be enforced, that no officer who had not paid his dues should be permitted to rank as a P.G. officer. He moved that there should be a scrutiny of the accounts since the year 1859, for the purpose of ascertaining what dues were unpaid. The matter was one of importance in every point of view, as it was from these fees that the Fortescue Annuity Fund received additions. Bro. the Rev. J. C. CARWITHEN suggested that the time should be confined to the period from 1861, and this was unanimously agreed to.

The Committee on Petitions recommended votes of £10, and two sums of £5 each, should be given to certain applicants, which was agreed to.

The D.P.G. MASTER stated that he should act at the next meeting as G. Steward of the Girls' School, to which he intended to contribute ten guineas as his subscription, and he called upon the G. Lodge to subscribe liberally towards this institution. He proceeded to show that little was done by Devon, as compared with other Provinces, in behalf of this institution, and concluded an eloquent appeal by moving that 25 guineas be voted from the funds of Grand Lodge for this object.—The motion was seconded by Br. Col. ELLIOTT.—Br. CLASE proposed that it should be 50 guineas; but the G. MASTER said that their funds would not allow of so large a sum being thus appropriated, and the vote of 25 guineas was unanimously agreed to. £10 was also voted to the Widows', and £10 to the Benevolent Fund.

The TREASURER next read a statement of the Fortescue Annuity Fund, in account with Br. John Pope, the Treasurer. The account showed receipts to the amount of £116 15s. 8d, and payments to the amount of £87 5s. 9d, leaving a balance in the hands of the Treasurer of £29 9d. 11d. The assets showed investments: Amount on Land Debentures, £1,100; ditto Devon and Exeter Club, £200; cash in Savings' Bank, £45 17s. 7d.

The GRAND MASTER then proceeded to the appointment of his officers. On the motion of Bro. P.M. ROBB, seconded by Bro. P.M. Dowse, Bro. T. S. Bayly, P.M. of Lodge Sincerity, was appointed G. Treasurer. Bro. L. P. Metham, 189, P.M., P.G.D. of England, D.P.G.M. Bro. Captain Tanner Davy, 421, P.M., P.P.G., Warden, S.G.W. Bros. Major G. H. S. Yates, 1138, P.M., J.G.W.; Rev. John Dickenson, 1125, P.G.C., G. Chaplain; Dr. William Langley Pope, 797, Chaplain, G. Chaplain; Levett, Prinsep, 797, W.M., G. Registrar; Wm. Goddard Rogers, 112, P.M., G. Secretary; Wm. H. Geachias, 39, W.M., S.G. Deacon; J. J. Hambly, 70, P.M., J.G. Deacon; J. S. Phillips, 1212, P.M., G. Supt. of Works; James Hawton, 954, P.M., G. Dir. of Cer.; George Warren, 159; P.M., G. Asst. Cer.; Josiah Austin, 1099, P.M., G. Organist; Wm. Cotton, 112, P.M., G. Sword-bearer; Peter James, 159, P.M., G. Pursuivant. Stewards:—Wm. Easton, 39, P.M.; Wm. Oram, 421, P.M.; W. K. Michell, 156, P.M.; F. Codd, 230, P.M.; C. S. Willshire, 251, P.M. and W. Master; Samuel Jones, P.M., 1135, and W.M. 112. P.G. Tylers:—James Gregory, 112, G.P. Tyler; John Rogers, 202, P. Assistant G. Tyler, P.M., Assistant do.

The remainder of the business transacted was of no public importance.

THE DINNER.

Shortly after four o'clock, the brethren, to the number of 122, sat down to an excellent cold collation, supplied by Br. Pearse, the lessee of the Royal Hotel. The R. W. the Grand Master, the Rev. John Huyshe, presided, and was supported on his right by the D.P.G.M. Br. Metham, and on his left by the G. Ch., the Rev. J. Dickenson, and by other G. Officers. Br. Lieut-Col. Elliott, P.S.G. Warden, in the absence of Br. Captain Tanner Davy, S.G.W., who was, we regret to say, prevented from being present by illness, occupied the vice-chair. Grace was said by the G.Ch., and after dinner by the Rev. Wm. Langley Pope, D.D., Ch. of the Dartmouth Lodge.

After dinner, the G. MASTER proposed "The Health of the Queen," which was drunk with due Masonic loyalty.

Br. WINDEATT presided at the piano, and Bro. KNOWSLEY ably led the singing, taking several solos. In the course of the evening, Br. JAMES ROWE, a veteran Mason of more than 70 summers, sang with remarkable vigour and ability the fine old national song, "Hail to thee, England," and the beautiful ballad, "Come, welcome once more." Bro. THOMAS and Bro. CLASE also sang other songs with marked ability.

In proposing the next toast, "The R. W. Bro. H.R.H. the Prince of Wales, Past Grand Master of England," the GRAND MASTER remarked that the toast was premature. It was intended to give His Royal Highness the honour of Past rank, but he had not got it yet. Every one of them would regard with pleasure the day when they could hail him as a brother, and he was sure that he would be well pleased to be called by that name—our Royal brother the Prince of Wales—(cheers).

Air—"God bless the Prince of Wales."

In proposing "The Most Worshipful the G.M. of England, Bro. the Right Hon. the Earl of Zetland, K.T.," the G. MASTER spoke in terms of the highest eulogy. The Earl of Zetland had been their Grand Master for twenty-five years. It was true that their brethren in Irekud had in his Grace the Duke of Leinster a Grand Master who had most ably presided over them for fifty years. But the Earl of Zetland came next in length of services, and he did not say one word exceeding the praise he deserved when he said that he had never seen a Grand Master who came up to him. (Loud applause).

Bro. METHAM, D.P.G.M., proposed as the next toast "The R.W. the Provincial Grand Master of Devon, Bro. the Rev. John Huyshe, M.A., P.G. Chaplain of England." The toast was received with an outburst of enthusiasm. Everything, Bro. Metham remarked, that the G. Master had said of the Earl of Zetland might be applied to himself. He trusted that he might be long spared to preside over them, and that during their lives there might be no occasion for any one to succeed him. Of his many good qualities he would say not a word, for they all knew them as well as he did. (Prolonged cheers).

Air—"Auld lang syne."

The G. MASTER, in acknowledging the compliment which had been so warmly accorded to him, expressed the gratification he felt at the song which had followed it; and in reference to the sentiment of that song, remarked that fifty years had now nearly passed since he first put on the Masonic apron. It was a long time to look back, and he could not but feel that that very beautiful song touched a warm responsive chord in his heart. No doubt "auld acquaintance" should not be forgot. He applied this sentiment to his desire not to forget his obligations to his brethren, and what was due to each and all of them; which he always endeavoured as much as possible to remember. (Cheers). He next adverted to the desirability that care should be taken as to whom they admitted into the Craft, for it should never be forgotten that the moment a man passed the door of a lodge with his apron on, they were bound to protect him as a brother, and to receive him as a brother. They should take care, therefore, that they did not admit into any of their lodges a man who had been rejected elsewhere. (Hear, hear.)

A number of other toasts were proposed and speeches made, and after a very pleasant day, the toast list having been got through, the company separated about half past six o'clock.

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 homoeopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only in ½ lb., ¼ lb., and 1 lb. tin-lined packets, labelled—JAMES EPPS & Co., Homoeopathic Chemists, London.—ADVT.

Agents.

AMERICA: Bro. J. FLETCHER BRENNAN, 114, Main-street, Cincinnati, Ohio.
 CANADA: Messrs. DEVRIE & SON, Ottawa.
 CEYLON: Messrs. W. L. SKEENE & Co., Colombo.
 CONSTANTINOPLE: Bro. J. L. HANLY, *Levant Times*
 EAST INDIES:
 Allahabad: Messrs. WYMAN BROS.
 Byculla: Bro. GEO. BEASE.
 Central Provinces: Bro. F. J. JORDAN.
 Kurrachee: Bro. G. C. BRAYSON.
 Madras: Mr. CALEB FOSTER.
 Mhow: Bro. COWASJEE NUSSERWANJEE.
 Poona: Bro. W. WELLS.
 GALATA: ISHICK KAHN, Perchembé-Bajar.
 PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Macon*.

And all Booksellers and Newsagents in Great Britain and Ireland.

Births, Marriages, and Deaths.

BIRTHS.

BEARD.—On the 15th August, at Wilton House, Highbury New Park, the wife of Thomas Beard, Esq., (P.M. 101), of a daughter.

HUNTER.—August 13th, at 5, Marine-terrace, Margate, the wife of Bro. W. F. Hunter, J.W. Union Lodge, No. 127, of a son.

RIDGWAY.—On the 14th August, at Sheplegh Blackawton, South Devon, the wife of Captain Alexander Ridgway, of a son.

MARRIAGE.

ALLENDER—ALLENDER.—On the 18th August, at All Saint's, Childwall, Lancashire, by the Rev. Aug. Campbell, M.A., Rector of Liverpool, William Henry, second son of Geo. Allender, Esq., of Kensington Park Gardens, to Mary Frances, only child of William Allender, Esq., of Canning-street, Liverpool.

DEATH.

CLOSE.—On the 15th August, at Drumbanagher, County Armagh, Edith, the beloved daughter of Maxwell Charles Close, Esq., P.G.W. of England, and Grand Secretary of Ireland.

WILLIAMSON.—On the 14th August, at Saltburn-by-the-Sea, aged 59 years, Robert H. Williamson, Esq., late Madras Civil Service, youngest brother of the late Sir Hedworth Williamson, Bart., and brother-in-law of the Right Hon. the Earl of Zetland, K.T.

Answers to Correspondents.

R.A.M. asks "Is it usual in London lodges, after being closed for the summer months, to charge the brethren with the subscriptions for the month the lodge has been closed?"
 —[Yes; as a rule the subscription to London lodges is payable half-yearly, e.g., April and October, and is chargeable during the summer recess. In a few lodges there is a small monthly subscription, and the members pay for refreshments when they attend, but the almost universal custom is a semi-annual payment of dues to cover all the expenses of the lodge.—Ed. F.]

VIATOR.—We will insert your letter next week.

HONO and A WOOLWICH MASON will see that the subject is fully ventilated in our present issue.

The Freemason,

SATURDAY, AUGUST 21, 1869.

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

A STAR IN THE EAST, OR THE NEW MASONIC PROPHECY.

"TOLL for the brave, the brave that are no more." Sound a solemn dirge for departed greatness, a "De Profundis" for the old Masonic worthies. Take down your busts of Preston, and turn your portraits of the two Peters—Gilkes and Thomson—to the wall; blot out of your remembrance the fifteen sections, and prepare to receive the true light, for a star has arisen, and a new revelation looms in shadowy splendour over the mystic future of Freemasonry. Hide all your dimmed heads, ye would be Teachers of the Craft. Let the "Emulation Lodge of Improvement" cease to work, and the "Stability" dissolve like the baseless fabric of a vision, for their occupation's gone, and their

pedestals may now be sent to Wardour-street for the benefit of the dealers in old curiosities. Even as a taper is snuffed out at the advent of day, so must those ancient luminaries vanish before the dawn of our resplendent "New Light." Uniformity of ritual is achieved at last; the dream of earnest brethren is accomplished, only the process looks very much like Aaron's Serpent swallowing the sinuosities produced by the Egyptian magicians; or the lean, ill-favored kine eating up the goodly beasts. However, let us be thankful for the refreshing waters of instruction, even if the sieve through which they percolate be somewhat unsavoury and unclean. For the sake of uniformity we must endure something, and as humble disciples of our self-elected Master, it is our duty to take the good which he is pleased to provide for us. But let us hasten to recount the particulars of this great event, which probably is as yet unknown to some few members of the Craft Universal. Know ye, therefore, all men, and particularly Master Masons, by these presents, without the use of Latin quotations, or other recondite phrases, that for many years past certain verbal variations have existed in the Masonic Ceremony, as rendered by different expounders, and that of late a desire has arisen to effect a more uniform system of working.

This great idea fired the mind of an embryo Solon, an Attic philosopher of this wondrous metropolis, who for some time brooded over it in silence, till the happy thought struck him that by a slight sacrifice of truth, a small investment of £ s. d., and a considerable stock of assurance he might play the Mentor to that modern Telemachus, that poor forlorn atom of humanity, the "Free and Accepted Mason of England."

With the utmost magnanimity he determined to forsake his exalted abode; yea, even from his urbanaltitude he resolved to descend into the nether world, and scatter abroad his Attic salt and the wealth of his Masonic knowledge. Admirable resolution! inimitable zeal! while others talked, our "friend, philosopher and guide" acted; while others indited vain speculations, our Mentor girded up his loins and took his railway ticket. And here we must draw attention to the fact that the star of his genius declined to honour London with the first rays of its surpassing light, but like one of Chaucer's pilgrims wended its brilliant way towards Canterbury, only it didn't quite reach that ecclesiastical city, but rested on the road at the unromantic town of Woolwich.

Having arrived at the end of his pilgrimage, our philosopher sought the chosen arena for the display of his wisdom. Full of the grandeur of his mission, and big with the magnitude of his design, he entered the lodge-room, and, like Caesar, was able to exclaim, "I came! I saw!! I conquered!!!" Like Robinson Crusoe, he could calmly look around—monarch of all he surveyed. The Worshipful Master collapsed before him; the Wardens were struck dumb in his presence; the brethren generally subsided into their side-springs and Wellingtons; and the Tyler shrank aghast from the terrors that sat on the great man's magisterial brow. He assumed the chair—we believe that phrase will best convey the portentous fact—and amid breathless silence it was announced that Bro. P.M. Atticus would promulgate the "new working as approved by the Board of General Purposes." Here, we confess, there was a trifling deviation from veracity; but Homer sometimes nods, and great men have their faults. Extenuating circumstances can doubtless be pleaded for this momentary forgetfulness. Truth, we know is an

amphibious animal, and it is sometimes a pity to disturb her from her cozy quarters at the bottom of the traditionary well.

However, the preliminary formalities having been happily surmounted, Brother Atticus, in the plenitude of his power, proceeds to expound the mysteries of the Third Degree. Unfortunately in his progress he knocks down some foolish antiquated obstructions known to Masonic archaeological students as "landmarks." Murmurs thereat arise, even among the crest-fallen audience; said murmurs are sternly silenced by the Oracle with the unanswerable dogmatism, "This is the approved working;" the dumb-founded audience again collapse, and the new illustrations of Masonry are concluded, whereupon the loosened tongues of the brethren, so long restrained, begin to comment freely and not altogether complimentarily, on the working sanctioned by the "Board of General Purposes." Sir Oracle, finding the atmosphere of the lodge-room becoming rather warm, beats a precipitate retreat, *not*, we are glad to say, assisted in his progress by an external application of the before-mentioned side-springs and Wellingtons.

Such is the ludicrous side of a transaction which has actually taken place in a lodge situate within the London district; such is the manner in which truth—one of our grand principles—is set at nought, and the authority of our governing Board contemned within a radius of ten miles from Freemasons' Hall. And all this buffoonery, incredible as it may appear, has been enacted by a brother whose insignificance will be urged as his best safeguard and shield from condign punishment.

In the first place, we have the false statement that an orthodox ritual had been approved by the Board of General Purposes; and, secondly, that this obscure brother was commissioned to promulgate it to the lodges. One of our correspondents, in referring to this subject, which is exciting a lively interest, states that the W.M. has been "brought up" for allowing the pseudo-ritual to be propounded in his lodge; but is there no law to reach the individual by whom he was led into so deplorable an error? It is a farce to impeach the scholar, and not the pedagogue; it is an absurdity to strike the foot, and leave untouched the head and front of this offence. If the real offender be suffered to escape unpunished, we may expect further manifestations of mingled folly and presumption, and further demonstrations of contempt for our constituted authorities.

For the honour of the Craft, however, it is gratifying to state that such displays have hitherto been rare, and we trust that by a just but vigorous exercise of his power in the present instance, our Most Worshipful Grand Master will for the future render them absolutely impossible.

LODGE OF BENEVOLENCE.

The monthly meeting was held at Freemasons' Hall, on the 19th inst., under the presidency of W. Bro. J. M. Clabon, P.G.D., W.M.; J. Smith, P.G. Purst., S.W.; W. Ough, G. Purst., J.W.; and there were also present Bros. J. Udall, P.G.D.; H. Grissell, P.G.D.; H. Browse, P.G.D.; J. Nunn, G.S.B.; J. Brett, A.G. Purst.; Raynham W. Stewart, H. W. Hemsworth, H. G. Buss (acting as G. Secretary), R. W. Little, A. A. Pendlebury, W. Edersheim, S. Rosenthal, F. W. Shields, J. G. Thompson, and others. A meeting of the Board of Masters was first held, after which nine petitioners were relieved, to the extent of £135, and five cases were deferred.

THE RED CROSS OF ROME AND CONSTANTINE.

St. Andrew's Conclave, No. 15.

The charter of this conclave having been transferred from Edinburgh to London, an assembly was held at the Freemasons' Tavern, Great Queen-street, for the purpose of installing selected brethren as Knights of the Order and members of the Conclave. Sir Knt. R. Wentworth Little, G.R., occupied the chair of Constantine; Sir Knt. W. H. Hubbard, G.T., that of Eusebius, and Sir Knts. J. G. Marsh, G.A.; H. C. Levander, M.A., G.A.T. and M.P.S. 6, and the Rev. W. B. Church, M.A., J.G. 6, assisted as junior officers, no other knights being required as this was only a preliminary meeting.

The following distinguished brethren were then installed as knights and charter members of St. Andrew's Conclave, No. 15:—

Bro Raynham, W. Stewart, 18°, W.M. 12, P.M. 108, P.Z. K.T., &c., member of the Board of General Purposes; Bro. Robert Kenyon, Phoenix Lodge, No. 173, R.A., &c.; Bro. Frederick Binckes, 30°, W.M. 60, P.M. 10, 11, 1185, P.Z. 382, Grand Secretary of the Grand Lodge of Mark Masters, P.E.C., &c.; Bro. Sigismund Rosenthal, 33° (of Italy), P.M. 235, P.Z. P.M.W.S. of Mount Calvary Rose + and K.T. Encampment; Captain Clifford F. Henry, 18°, London Lodge, No. 108; William Jones, London Lodge, No. 108; Joseph Charles Dawson, London Lodge, No. 108.

The Conclave was then closed, and the Knights adjourned to dinner, where they were joined by an illustrious member of the 32°, and the evening was spent in the interchange of fraternal sentiments, under the chairmanship of Sir Kt. Raynham Stewart, who is to be the Sovereign of the Conclave.

We have no hesitation in saying that the St. Andrew's Conclave will have a brilliant career under the auspices of Bro. Stewart and the eminent brethren he has chosen to assist him, one of whom is related to the M.W.G.M. of Ireland, and we are informed an honorable member of Her Majesty's Government will be one of the first brethren installed after the formal dedication ceremony. The documents recently discovered in the archives of the Grand Lodge of England as to the antiquity of the Red + Order, and which by the Earl of Zetland's kind permission have been handed over to Lord Kenlis, bear such overwhelming evidence in favour of this chivalric degree, that the most sceptical are now convinced of its truth and importance.

ANNUAL FESTIVAL OF THE NEW CONCORD LODGE, No. 813.

This esteemed lodge held its summer Festival at the Crystal Palace, on the 12th inst., under the presidency of Bro. J. Hart, W.M., assisted by Bro. T. Bartlett, S.W., and T. Atkins, J.W. There was a large number of brethren amongst whom were J. Bertram, P.M.; Nightingale, P.M.; R. J. Boyce, P.M.; J. Salisbury, S.D.; Blythe, J.D.; Absell, I.G.; J. McDavitt, Org.; W. H. Main, P.M., and Sec., Willson, P.M.; Spratt, Vaughan, Lloyd, Massey, W.M. (619); Gabb, Montford, T. Beard, P.M. (101); Vocani, Dearsley, P.M. (3); A. McNamara, (3); Davis, Burridge, Merrit, Captain Taylor, (172); Sinclair Walker, Maggs, Schweitzer, Keymer, Revel, Stone, Rev. D. Shaboe, J. Emmens, P.G.P., and P.M.; Hubbard, Cobham, Walker, Hunt, Osborne, together with their ladies and non-masonic friends to the number of 100.

The banquet was served in the grand saloon, and comprised everything that could be desired; at its conclusion grace was said by the Rev. D. Shaboe, and the usual loyal toasts were duly honored.

"The Army, Navy, and Volunteers" was the next toast, to which CAPTAIN TAYLOR, responded.

Bro. JOHN EMMENS, P.M., Past Grand Purst, whose rising was the sign for hearty and long continued cheering, proposed the next toast "The Right Hon. the Earl of Zetland, M.W. Grand Master." No one had a greater respect for his Lordship than he had, and it was with a great deal of pleasure and true sincerity he asked them to drink in bumpers to his health and long life. If it had not been for the Earl of Zetland they would not have been assembled that day, nor would they have had such a joyful afternoon and evening as they had spent. The Earl was a most estimable man, and he repeated, it was with the greatest pleasure and sincerity he offered the toast to their

notice. (The toast, it is almost needless to say, was received in a most enthusiastic manner.)

The PRESIDENT proposed the next toast, "The Right Hon. the Earl de Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers," which he said would include a most worthy and esteemed brother of the New Concord Lodge, (hear, hear), one who was its founder and first Master, and of whom they were one and all justly proud. (Cheers.) He believed they all loved Bro. John Emmens as a brother and a friend. (Loud cheering.) He hoped the Great Architect of the Universe would long spare him to be as he was, a bright and shining light in the firmament of Freemasonry. For the Earl de Grey—he believed the Grand Lodge could not boast of a better man or a truer Mason. He therefore trusted they would drink the toast with the same enthusiasm they had the previous one. (The toast was drunk with three times three.)

Bro. EMMENS, who was again loudly cheered, said: Brother President, Vice Presidents, Ladies and Gentlemen, I really do not deserve the flattering language in which the Master has been pleased to address me; however, I am very grateful to him for giving me the opportunity of replying to this toast, for no one can entertain a higher opinion of any one, than I do of the Earl de Grey and Ripon, and for the rest of the Grand Officers I could say a great deal in their favour. The Earl is one of those indefatigable Masons the Craft desire to see occupying high positions. He does all in his power for Freemasonry, and has by that means, earned the respect and esteem of all those who know him. On behalf of the Right Hon. the Earl de Grey and Ripon, Deputy Grand Master, and of the rest of the Grand Officers, I beg to tender you my heartfelt thanks for the handsome manner in which you have received this toast, and also to you, sir, for what you have said about us. (Cheers.)

The next toast was "The Visitors," which was responded to by Bro. BEARD.

Bro. JOHN EMMENS said he was quite sure they would all readily join with him and respond in a hearty manner to the toast it was his great pleasure to offer to their notice. He did not intend to detain them with any long speech, but the W. Master of the Lodge, Bro. Hart (hear, hear), had done everything to promote their happiness and comfort that day. It would be superfluous to dilate upon his excellencies because he was so well known to them. In proposing his health he also wished him long life and prosperity. (The toast was received with loud plaudits.)

Bro. HART said when he joined Freemasonry he found it a very different thing to what some people supposed it to be, it was not simply eating and drinking, it was a society, a fraternal society, founded upon holy principles. He thanked them most kindly and sincerely for the way in which they had received his name, and he assured them he should ever remember the time when he presided over them as Worshipful Master of the New Concord Lodge (cheers), and of meeting so many kind friends and brothers as he now saw around him.

The PRESIDENT next gave "The Officers of the Lodge," for whom Bro. BARLETT responded.

The PRESIDENT proposed the health of one who had been most indefatigable in his exertions to please, and had been most kind and courteous at all times. He alluded to Bro. Main, P.M. and Secretary. (Hear, hear, and cheers.) He had often met Bro. Main, not only in Masonic Lodges but elsewhere, and he was always the same genial, good-hearted fellow; and he asked them to join with him in drinking to the health of Bro. Main, P.M. and Secretary. (From the cordial manner in which this toast was received, it was very evident Bro. Main was not only personally known to and respected by the members, but also by many of the ladies present.)

Bro. MAIN, P.M. and Secretary, returned his very best thanks for the cordial manner in which his name had been received, and more particularly did he tender his thanks to the W.M., for the way in which he had proposed his health. The lodge had been rightly named the Concord Lodge, for ever since its formation they had been in every sense of the word in concord with one another. It was only the second time the ladies had been present at their annual gatherings, and he trusted the arrangements had given satisfaction. (Hear, hear.)

"The Ladies," acknowledged by Bro. BEARD; and "The Press," were the concluding toasts.

The proceedings were an entire success, and great praise is due to the W.M. Bro. Hart, and to Bros. Emmens and Main, P.M., for their exertions to enhance the pleasure of the evening.

Miss Rose Hersee, and several professional brethren entertained the company with their magnificent singing, after dinner, and the musical arrangements were, in a word, admirable, thanks to the directing skill of Bro. McDavitt, Organist of the lodge.

We regret much that the pressure on our space precludes us from inserting *in extenso* the very excellent but voluminous report which we have received.

Original Correspondence.

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

UNIFORMITY OF RITUAL.—PAST MASTERS AS PRECEPTORS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is now some three months since I addressed you on the above subject. I have been prevented by the "more pressing emergencies of my public and private avocations," from giving the propositions I then put forward the further attention I had intended. My last letter informed you of anticipated success in the endeavour to awaken the sympathies of brethren in more important stations than myself, and the hope that the proposed conference would not long be delayed. 'Tis true I then had promise of support from some influential brethren, but there appeared to be much difficulty in securing their attendance in London on any given day, and a few disheartening and almost condemnatory remarks from some other brethren, coupled with a domestic bereavement and business matters, induced me to let the matter sleep.

May I ask your readers interested in this subject to refer back to your pages and scan the correspondence which has already taken place. It will be found in Nos. 3, 5, 6, 7 and 9, and its perusal will prevent the necessity for recapitulation in this letter.

I have met with no member of the Craft who does not readily admit the truth of the propositions made in such correspondence, and cheerfully approve of the suggestions for remedying the evils complained of. But I have met some who declare their perfect conviction that no attempt at alteration will succeed; that there are in authority those who would most assuredly obstruct any movement which may disturb the present apathy, and would designate any such attempt an innovation; and who are surprised and sorry that such humble members of the Craft as myself and similar small fry should persist in the Quixotic endeavour; &c., &c., &c. In fact, the dose they gave me was enough to set a weasel asleep; I don't wonder it "set me off!"

From the time referred to up to the present, I have no knowledge of any possible progress in the direction to which your other correspondents and myself have pointed. But now we have before us "Sigma's" statement in your impression of the 7th instant, and this announces that a brother has been commissioned to promulgate a revised working and has gone to—Woolwich!—to commence his labours. Well, I am sure that none of us would object to the place of starting, so long as we could see that the subsequent course is to be over good ground, the running fair and open, and the goal to be reached the very point that we have aimed at. Nor is it of consequence who may be the "mount" to guide the good steed "Uniformity" to the winning-post, so long as he be properly chosen, in good training, and firm of nerve and purpose. But that we have yet to learn. "Delta's" letter in your impression of the 14th, seems to hint that some of your correspondents on the subject have cognisance of this appointment. For myself and others who have communicated with me, I disclaim such knowledge, and can only say that if the fact is as stated, an unworthy use has been made of our suggestions without the slightest reference to, or acknowledgment of them. After all, it may be only a diversion to cover a retreat from an obligation which, I think, is imposed on those who are "in authority over us." To ascertain this, let a counter-demonstration be made, and let the suggested conference be at once held. If this is agreeable to even but a small section of those who think our object good, and I receive but a dozen promises of attendance, a meeting shall be called within a few weeks to discuss future proceedings. If we find that the right thing has been done and promises to succeed, we need not disturb the arrangements made; if not, then the proposed memorial can do no harm, and in any event the agitation will not have been altogether useless.

Yours fraternally,

JAMES STEVENS,

P.M. and P.Z., S.W. No. 1216.

Clapham-common, August 16, 1869.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I echo the implied request of "Delta," that the name of the new Masonic teacher should be given, and his authority published, before we are asked to suspend our present working.

Country lodges will be put to some inconvenience if they cannot confer the degrees until the approved ritual is promulgated; and, in any case, I do not see the necessity for withholding from the Craft the information by whom the work has been revised, and whether it is an amalgamation of Bro. Muggeridge's system with that of the late Stephen Barton Wilson, or an entirely novel production of its supposed authors.

Yours fraternally,

A. P.M. of 241, Liverpool.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The writers of letters in your journal on the subject of a new ritual are quite misinformed; and any W. M. working the alleged new Ritual would be summoned before the Board of G.P., as one has already, for the same offence.

Pray contradict the absurd statement.

Yours fraternally,

H. W. HEMSWORTH.

17, Stratford-place, W.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As one who has worked much amongst the brethren of country lodges, and especially in Ireland, I am very glad to find that the subject of "Uniformity in Working" has been broached by a contributor ("Sigma") to THE FREEMASON.

I do not think that anything could be proposed more for the benefit of the Order than "Uniformity in Working," so that every brother who is properly up in the working of his own lodge, would be able to assist, on an emergency, at any other lodge than that to which he belongs. I was a great advocate for it a length of time ago in Ireland, and endeavoured to carry it out, but did so only with partial success. I found it a most difficult task in those lodges that had been working for a length of time, as all the old members were naturally accustomed and wedded to the old form and ritual; and moreover, I found they would have to unlearn what they had before learnt, and take up the *fresh* Ritual, which very few of them would undertake. I found it very much easier to get the working properly done in a newly-formed lodge than in an old-established one, according to the system and working as carried on in the Dublin lodges, the working of which is simple, compared to the English working, but at the same time very good, keeping up all the landmarks, signs, words, &c., &c. I proposed that an Instructor should be appointed by the Grand Lodge to go to all the country lodges, and hold frequent Lodges of Instruction, but there was no one that would undertake such a task gratuitously, and the Grand Lodge did not consider that it was justified in going to so great an expense, and so the matter was dropped. However, "Uniformity in Working," under each or either constitution, would be a great point gained, but I do not think, except in far and remote districts, that there is any serious difference in the working, and as there are now so many Lodges of Instruction, there cannot be any difference of consequence. The greatest difference is, I conceive, under the constitution of Scotland, and it would be a very difficult task to make a satisfactory change, without great alteration in that system, and it would require a great deal of consideration and management to do it. If "Uniformity of Working" could be established at the head quarters of each constitution, it would soon extend itself to the country districts and the colonies.

Yours, fraternally,

FRANCIS BURDETT, P.G.W.,

Rep. from G.L. Ireland at G.L. England.

Ancaster House, Richmond.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am informed that the proceedings at the Woolwich lodge respecting the new working were unauthorized.

It appears to have been a hoax of a very unusual and serious character.

Yours faithfully and fraternally,

SIGMA.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Your correspondents "Sigma" and "Delta" appear to be mystified with reference to a supposed new working for the Craft.

No such revision as that alleged has been effected, and the simple facts appear to be, that a foolish brother went down to a lodge at Woolwich, announcing that he would give the working approved by the Board of General Purposes, and that his intention to do so was printed on the summons. It also appears that the brother alluded to did really present to the brethren present a garbled version of the third degree as the orthodox ritual, but when he had finished it was scouted by all who knew anything of the ceremony.

As the brother's conduct will doubtless form the subject of inquiry before the Board whose authority he illegally assumed, I need add no more.

Yours fraternally,

A PAST GRAND OFFICER.

INELIGIBILITY OF BASTARDS AS FREEMASONS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—There appeared in your last issue a letter signed "Leo," to certain observations in which I wish to take exception. The subject matter under consideration is the propriety of admitting bastards into the Masonic Order, and your correspondent seems most anxious that they should be admitted. But in supporting his view of the case he says, "he trusts that Speculative Masonry is not going to take

its light from the dark and dim rays of ancient Jewish or Mosaic times." Now, what construction are we to place on this sentence? Is it not patent that Freemasonry takes its cue from the Bible, and that its teachings and principles have their foundation in the Holy Scriptures known as the Old Testament? What would Freemasonry be without the Word of God? I am afraid your correspondent's acquaintance with the Scriptures is not very great; otherwise, he would not have contradicted himself by saying that "True Freemasonry takes its light from such doctrines and teachings as His who said, 'Love thy neighbour as thyself.'" Anyone who has read the Bible, knows that this beautiful sentence came to us from those "ancient Jewish and Mosaic times," of which your correspondent speaks so deprecatingly; indeed, the divine behest was first taught to the world by Moses himself.

Into the question of admission of bastards to the Masonic Order I shall not enter. They may or may not be considered the equals of others born in honest wedlock. However, there can be no doubt that the stringency of the Mosaic legislation with respect to illegitimate offspring was most salutary, and that it acted as a deterrent. Without such laws it is likely that immorality and vice would be in the ascendant, and the number of those who could claim the protection of one parent only would be larger than society would desire.

I trust, sir, that in future your correspondent will consider well before penning such groundless and painful observations as those I have touched upon, and that he will see that the religion of which he is an adherent has not an entire monopoly of Charity and Love; for the older religion from which it spring—Judaism—may lay claim fairly to just a *lette*.

By kindly inserting these lines you will oblige,

Dear Sir and Brother, yours fraternally,

A JEWISH FREEMASON.

THE MASONIC CHARITIES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As a good many brethren are patiently waiting a definite reply to "Quidnunc," in yours of May 1st, page 13, before subscribing further to the Boys' School, it would be to the interest of that Institution, and Brother Binckes as well, if such explanation were given immediately; otherwise it will have a damaging effect to the raising of the fund of £9000, in which amount, I am sorry to say, that Institution is still in debt. It is nothing but fair and right that the subscribers should be supplied with full details of every item of expense.

W. M. (and Steward of both Schools).

ORIGIN OF FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I was somewhat amused at reading Bro. Bowes' letter at page 68; his ideas as there expressed, seem to me to be equivalent to stating that he would rather not be disabused of his old infantine notions as to the reality of such heroes as Jack the Giant-Killer, Robinson Crusoe, or Sinbad the Sailor; of course, in that case, it would be a pity to disturb the "charm" which such a view of the matter "possesses not to me only, but to thousands of others"—in fact, it would be a *real* "work of supererogation" to attempt it. However, there are many people whose numbers may also be reckoned by "thousands," who when they became men threw away childish things, and therefore prefer knowledge. Such, therefore, will not be satisfied with believing in dreams, or inconsistent statements—however highly coloured they be—as to the origin or existence of Freemasonry. They desire truth and historic consistency.

I see nothing in Bro. Bowes' oft-quoted extract (could he not have by this time got something new?) to prove that Elias Ashmole received any such "degrees" as are now given and worked under the banner of Freemasonry, or Speculative Masonry. He was admitted, of course, as a member of the Masons' Society, but I have no doubt that hundreds of names of other gentlemen could be quoted, if the books of the *other* co-existing London sodalities were examined, in which we might read of gentlemen being made Free-Weavers, Free-Tailors, Free-Cordwainers, or Free-Goldsmiths, &c.

I am not astonished at the Masons' Society in the 17th century being patronised by gentlemen, for that was the era of Inigo Jones, Wren, &c. And after King James ascended the English throne, in 1603, he took an interest in architecture, and I would not be surprised, although a few astrological or symbolic ideas had been adopted by the 17th century Masons, or rather, perhaps, by the 17th century Architects; especially, as Mr. Ferguson says (*Freemasons' Magazine*, page 23). "A whole literature had sprung up dating from the visit of King James I. to Stonehenge in company with his architect, Inigo Jones," &c. Taking a hint from that statement, I might say a whole literature has sprung up since the institution of the Grand Lodge of England in 1717. However, the aforesaid gives no proof of the existence in the 17th century of any such an institution as Freemasonry, with its grand ideas, doctrines, rituals, and ceremonies.

No! such things were still in the womb of futurity; a Freemasons' Lodge in 1646 was rather different from a Freemasons' Lodge in 1746.

I am, yours fraternally,
LEO.

MASONIC EXHORTATIONS.

FROM THE GERMAN.

IV. *Duties towards Mankind in General.*

But should the compass of thy country, which opens to thee such a fruitful and charming field, still be too confined for thy benevolent activity; should thy sensible heart wish to expand beyond the limits of empires, and to embrace all nations with tender feelings of humanity; shouldst thou, reflecting on the universal pedigree, long to love tenderly all those that are with thee of the same shape, in the same need of benevolence, that have, like thee, the same desire to make themselves useful, and an immortal soul; come then into our temples, and lay down thy offerings on the sacred altar of humanity.

The mother country of a Mason is the world; within the circle of his compass is contained everything that concerns mankind.

Reflect with reference on the majestic structure, in which the ties of humanity and morality, too much relaxed, are bound closer.

Love this universal alliance of virtuous souls, that were capable of elevating themselves above the dust.

Thou wilt find it in every country where enlightened reason has forced its way, existing under the sacred banner of humanity, and under the guide of simple and uniform laws.

Be sensible of the sublime object of our reverend Order; all thy faculties, thy whole life, be consecrated to benevolence and the happiness of mankind.

Cultivate incessantly thy moral perfection, and effect the closest union with the Deity.

Thus only thou canst ennoble, purify, and fortify, the motives of this laudable Institution.

POLITICAL MASONRY IN POLAND.

Major Lukasinski, of a noble family, was in the army since 1806 with great merit. He distinguished himself in several battles in 1812. He founded a patriotic society to which he gave the name of National Freemasonry. The true meaning of that society was the restoration of Poland. The emblems were the same as those of Freemasonry in general. He applied the principal ideas of Freemasonry to the re-edification of Solomon's Temple—that is, the regeneration of human kind to the restoration of Poland.

The death of the Master Architect was the emblem of the dismembering of the country. His three murderers represented three monarchies which had co-operated in the spoliation. The brothers of this Masonry represented those that were sent after the murderers. The faith of the resurrection of Hiram was the type of Poland coming out victoriously from her tomb. This Freemasonry was established in 1819. It was propagated so rapidly through all the country that Alexander of Russia, full of anxiety, gave orders to shut up all the Freemasons' lodges; but this only made their ties more sacred and more fervent, and their cable-tow longer and stronger. At the head of Masonry in the Dukedom of Posen was General Uminski, a man full of courage and great talents. His presence in Warsaw redoubled the ardour of all its members. A traitor gained admission into the Order, and gave the names of its leaders. Immediately, Major Lukasinski was arrested. He was tormented during two years with questions in relation to his brothers; but nothing could make him false to his obligations. He was sentenced to nine years of hard labour; his brothers (Masons) to six years. Their epaulettes were publicly torn away from them; they were chained, and sent to the fortress of Zamose. It was ascertained that the Grand Duke Constantine, when he left Warsaw, had taken Lukasinski away with him covered with rags, chained to a gun, and dragging heavy irons at his feet.

Such was the destiny of a noble martyr to a sublime cause—a pure heart, and a faithful Mason to his obligations.—*Bro. A. Cykoski.*

LIFE.—The sign of the cross amongst the Egyptians signified life, and was the mark by which the Cabalists expressed the number ten, which was a perfect number, denoting heaven, and the Pythagorean Tetractys, or incommunicable name of God.

HOLLOWAY'S OINTMENT AND PILLS.—Old Sores, Wounds, Ulcers.—The readiness with which Holloway's unguent removes all obstructions of the circulation in the vessels and lymphatics, explains their irresistible influence in healing old sores, bad wounds, and indolent ulcers. To ensure the desired effect, the skin surrounding the diseased part should be fomented, dried, and immediately well rubbed with the Ointment. This will give purity to the foul blood, and give strength to the weakened nerves—the only conditions necessary for the cure of all those hideous ulcerations which render life almost intolerable. No sooner is the Ointment's protective power exerted than the destructive process ceases, and the construction business begins—new healthy growths appear, to fill up the lately painful excavated pit.—*ADVT.*

SUPREME COUNCIL, NEW YORK.

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

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

(Continued from page 57.)

ITALY,

That interesting historical land which, for the past fifteen centuries has filled such varied positions in the family of European nations, and given to the world those gems of poetry, literature, art and science that are still the standard and the admiration of all countries; but Italy, with all its bright historical memories, has, like Spain and Portugal, had the black pall drawn heavily over its fair land, and its inhabitants made to drink deep of the bitter cup of persecution under its cruel and despotic pagan, Christian and political rulers, and has never been a fruitful field for the proper practice and development of Freemasonry. The bulls and anathemas so profusely hurled forth by the Popish powers against the Order in other countries was not likely to permit the Order to exist or prosper in the land of the Eternal city; and so the same cruel hatred and barbarous persecutions of the Inquisition were extended in full force, and inhuman cruelties against the Fraternity throughout Italy so long as priestly and despotic power could exercise such intolerant authority. But amidst all this dark period, when nations were crushed, light extinguished, and ignorance ruled, Masonry was introduced, and has maintained its existence under variable and alternate phases of success and suppression.

The first lodge appears to have been established at Florence, in 1733, by Lord Charles S. ckville, with authority from England; and in 1736 numerous lodges were in existence, located in the principal cities of Northern Italy; but in 1737 came the first fatal mandate from the house of the Medicis, and the Order was strictly prohibited, and the persecutions from Rome began their pleasing work of torture and death. For a time a controversy ensued between the Holy See and some of the rulers that wished to favor the Order, but the hatred and power of Clement XII. predominated, and his well-known bull of 1738 soon had the effect of dimming the light and opposing the progress of Masonry, while Naples and Sicily appear to have been especially selected by the Inquisition for the full exercise of its torture and persecution, aided by the civil powers, against the Fraternity; and the punishment, sufferings, and misfortunes of the members are given by many authors on that subject.

NAPLES.

From about 1750 to 1765, several foreign lodges were established at Naples, with authority from France, Holland and England (the latter having a Provincial Gr. Lodge); but these bodies did not work in harmony, as national prejudices appear to have divided the Craft, and a Grand National Lodge was formed in 1762, and for a time flourished; but political intrigue and partizan feeling unfortunately again put the members in the power of their enemies and the persecution continued till Queen Caroline came to the rescue, and, by her influence, the Order was revived in 1776, and the National Grand Lodge resumed labor. New lodges were instituted, which continued with varied success, under the jealous and watchful priesthood and treacherous despotic government.

Under the French rule and power, Masonry was again revived, and another Grand Lodge was established at Naples on the 24th of June, 1809, and Murat, King of Naples, occupied the Grand Mastership; but the ceremonies were all in accord with French customs and ideas, and the native element participated to a very limited extent during that period. When the Napoleon dynasty fell, so did Masonry, as the persecutions were renewed and vigorously enforced by the ecclesiastical and civil powers.

Soon after this period the secret organization of the "Carbonari," or Colliers, was organized, and although totally distinct in all features from Freemasonry, and exclusively a political union for freeing their country from despotic power, Popish and foreign yoke, yet Masonry had to suffer by its enemies making it appear that its principles were the same, which time had proved to be contrary, and nobly vindicated the Masonic Society. During the Bourbon dynasty, the Order was strictly prohibited, and it is not known if any lodges retained their organization; if so, it was in the greatest secrecy. After the revolutionary success of Garibaldi and expulsion of the Bourbons, the Grand Lodge was revived at Naples. Since then there has been a rather comical and decidedly irregular mixed combination of authority; but at present the Grand Body at Naples is known as the "Grand Lodge Sebezia," and has many symbolic lodges under its jurisdiction.

PALERMO.

The island of Sicily has long been noted for the

workings of the Craft, and documents, lately brought forth from their long hidden recesses, show that lodges were established at Palermo, Messina and Girgenti, in 1730, by the foreign merchants and traders to these ports. According to one account, only the first and second degrees were given, the third being added many years later, and the authority under which they worked went from England and Scotland. The fate and persecutions of the Fraternity were the same as those at Naples; and there are many now living who give most interesting and thrilling accounts of the manner, and with what secrecy they were initiated in the caves and isolated places in the vicinity of the cities; and many a sad history is given of those who suffered torture and death. But here, as in all other places where Masonry had taken root, the severest acts of the Inquisition and civil powers failed to crush out the existence of the Order; and during the French occupation of Southern Italy, new lodges were established with authority from England, France and the United States, there being an extensive trade with the latter. During the dark political rule of the Bourbon dynasty, when freedom was crushed and tyranny governed, Masonry had to close its portals, conceal the jewels, and, in many instances, destroy the furniture to escape their watchful and merciless persecutors. This state of things continued till the successful revolution under Garibaldi at Palermo, in 1860, again struck off the shackles of despotism and gave freedom to the nation. Masonry immediately revived, and the lodges gradually resumed their labors.

In 1861, three Italians while visiting New Orleans, claim to have received the 33rd degree from an irregular and spurious Supreme Council of the Ancient and Accepted Rite in that city; the names of the parties given are Guiseppe Tortorici, Nicola Collura and Guiseppe Juglusmini. One or all of these parties returned to Sicily, in 1861, and under the professed impression that they possessed lawful Masonic and dogmatic powers, proceeded to form and constitute a Supreme Council and Grand Orient Ancient Accepted Rite for Italy, at Palermo, and claim to have incorporated under its authority all the lodges upon the Island of Sicily, and many in Naples and other parts of Southern Italy. In 1862, Gen. Guiseppe Garibaldi was elected Grand Master and Sov. Grand Commander, and duly installed as such at Palermo.

In May last the Supreme Council and the Central Grand Lodge held an extraordinary session at Palermo, relating to a general improvement in their organization for the better government and interest of the Order in that Jurisdiction. Printed, certified copies of these proceedings I enclose herewith; some important decrees and interesting items appear therein, such as the establishment of Sunday Schools in or under direction of the lodges, the system of reforms and progress of the Order, a communication to Garibaldi to learn exactly what are his intentions concerning their Grand Body, and as an illustration of the amount of business being done give the item of £15,837, or about 79,000 dols., received for initiations only. They claim to have under their Jurisdiction at this date, about one hundred lodges, twelve chapters Rose Croix, and one Consistory; as yet they have not been recognised by any foreign Grand Body, having only applied for the same to the Supreme Council of England, &c., who very properly refused their request in consequence of the spurious source from which the Palermo Body emanated. They now ask through their representative in London, that our Supreme Council will take into consideration their condition of having innocently accepted authority from parties they did not know were spurious, and ask that they may be legalized, or have a new and regular power granted that will admit them to the grand universal family of brotherhood throughout the world. From their candid admissions, regular adherence to the laws and usages of the Order, extent of numbers, and earnest desire to act upon the square, in conformity with our ancient laws, I must cheerfully recommend their petition to your favorable consideration. A copy of the diploma given to Guiseppe Tortorici, by the Supreme Body, dated at New Orleans, March 28th, 1861, and signed by James Foulhouz, is enclosed herewith.

TURIN.

is the next claimant for a Grand Body, and presents as diversified a history as the other sections of the country, with a repetition of the early persecution and sufferings of its members.

In 1848, Ill. Bro. Ferdinando Ghersi, 33°, claims the honor of having regularly constituted a Supreme Council and Grand Orient, Ancient Accepted Rite, Valley of the Po, at Turin, for all Italy, he being at that time the oldest Mason in that country, but it appears that this right of authority was contested by a Grand Body at Palermo. During this period Lombardy was favored with a more liberal government, while Central and Southern Italy was under the despotic rule of Church and State, and Masonry continued its organization undisturbed in Turin, and so long as that city was the capital of the king-

dom, everything appeared to progress in harmony. In 1863, difficulties and dissensions occurred relative to changing the location of the Grand Body to Florence, and a separation occurred; the interested political parties withdrawing from the regular Body, for the purpose of establishing the new Grand Orient at the capital. The Supreme Council was immediately reorganized declining to change its Orient, and has continued its regular authority to the present date. The Grand Lodge, Pietro Micca, is the rather singular title of the governing Body for the Symbolic Lodges under jurisdiction of the Supreme Council. The official communication and protest from this Supreme Body, relative to the irregular proceedings of the new body at Florence, deserve special attention. As yet I have not been able to ascertain the number of lodges and chapters working under this Turin Grand Body.

(To be continued.)

FREEMASONRY IN IRELAND.

The following is an extract from the first Book of Constitutions ever printed in Ireland, bearing date 1730:—

"Nor must we forget the famous kingdom of Ireland, which, according to Cambrensis, was inhabited before the flood. But be that how it will, of this we are certain, that about three hundred years after the flood, and one hundred and forty-six after the confusion of Babel, (*An Mundi*, 1956, *Ante Ch.*, 2048) Bartholan, son of Sera, of the offspring of Japhet, came and planted a colony here; and afterwards Nemethus, a Scythian, with his four sons, came and planted colonies in this island, but in short time was expelled by the inhabitants aforesaid; and about two hundred years after his expulsion, the five sons of Dela, from Greece, of the posterity of Nemethus, brought new colonies into Ireland, and having subdued it, divided the kingdom amongst them.

"About three hundred and seventy years before the birth of Christ, the four sons of Milesius, the Spaniard, with a fleet of sixty sail, came to Ireland, subdued the kingdom, settled themselves in several parts of it, planted colonies and erected lodges.

"And in short time after many famous schools of learning were erected in Ireland, to which the Britons, Saxons and Gauls, resorted for learning. See Bede's *Ecc. Hist.*, Lib. 3, 27; *Aleunius*, Lib. 7, 4, &c.

"When Christianity reached this Island, (Anno Dom. 432) Masonry began to be much in request; for when St. Patrick was sent to Ireland, he converted the natives to the Christian faith, and founded the Cathedral of St. Patrick, at Ardmagh, which was rebuilt by Patrick Scanlain, Archbishop of Ardmagh, Anno Dom. 1262, and the Priory of St. Dabec, or Avog, in Lough Derg, was founded by St. Patrick and St. Dabec, nigh the famous cave commonly called St. Patrick's Purgatory.

"The ancient and principal Seat-Royal of the kingdom, for a long time, was Parah, in the county of Meath, where their solemn Feasts and Royal Assemblies were held at certain seasons; and there (Anno Dom. 455) King Lagarius kept their royal seat. Small remains of that ancient and noble building is to be seen at this day.

"The church of St. Mac Nisius, in Connor, was founded by Engus Mac Nisius, about A.D. 490, and St. Patrick's Cathedral, in Down, was founded by St. Cailan, Anno 500.

"The abbey of St. Coman, in Roscommon, was founded by Coman; and the Cathedral of St. Finian, in Clonard, was founded about the same time (Anno Dom. 550) by St. Finian, a man eminent for piety and learning.

"The present church of the Blessed Trinity, commonly called Christ's Church, in Dublin, was built by Sitricus, a Dane, and Donatus, Archbishop of Dublin, Anno 1038.

"Roderick O'Connor, King of Connaught, was an excellent Mason; who, among his other works, built (Anno Dom. 1161) a stately Stone Castle, at Tuam, which was called by the Irish the Wonderful Castle.

"The priory of St. John the Baptist, at Kilmainham, was founded by Richard Strongboro' Earl of Pembroke, Anno Dom. 1174; and the Cathedral of St. Bar, or Finbar, was built by St. Bar, at the same time.

"John De Courcy, Earl of Kingsail, was an excellent architect; he built the present St. Patrick's Cathedral, in Down, and the Priory of St. John the Baptist, St. Mary's Abbey of Innis, and the Priory of Neddram, with many others, Anno Dom. 1183; and the Priory of St. John the Baptist, without Newgate, in Dublin, was built by Alured C. Palmer, a Dane, Anno Dom. 1188.

"The present St. Patrick's Cathedral, in Dublin, was built by John Comin, Archbishop of Dublin, Anno Dom. 1190. The Priory of St. John, in Kilkenny, by William Marescall, Earl of Pembroke, Anno Dom. 1211; and Felix O'Ruaden, Archbishop of Tuam, rebuilt St. Mary's Abbey, in Dublin, Anno Dom. 1230, and covered it with lead. It was first founded by the Danes, in Anno 984.

"Nor must we forbear to mention Hugh de Lacy, Earl of Ulster, who was likewise an excellent Mason. He founded Carrickfergus, built a friery in Down, Anno Dom. 1232; the famous Castle of Trim, the Priory of St John the Baptist, in the territory of Ards, and also several other abbeys and castles, which would be too tedious here to mention. Let the curious but examine the histories and antiquities of Ireland, and they will find it able to vie with most kingdoms in ancient abbeys and venerable Gothic buildings, according to the architecture of the times wherein they were built. And now in this present age there are many curious buildings erected, and many now erecting throughout the kingdom, after the manner of the Augustan style; and the city of Dublin is supposed to have as curious and stately buildings, both public and private, as any one city in the world.

"As a catalogue of those curious and stately buildings would be too tedious here to insert, so it would be a crime not to mention the two famous Master Masons and curious Architects, in whom centers all that was truly ingenious in Vitruvius, Palladio, Inigo Jones, Sir Christopher Wren, &c., viz: Thos. Burgh, Esq., Engineer and Surveyor-General of His Majesty's Fortifications and Buildings, in Ireland; and Capt. Edward Lovet Pearce, the contriver and projector of that strong, well contrived, noble pile, the Parliament Hall, whose first stone was laid at the south side on February the 3rd, 1728-9, by the Lords Justices, together with several of the nobility and members of Parliament, attended by the yeomen of the Guard, a detachment of dragoons, and another of foot. In the body of which stone were laid two silver medals, with the effigies of their present majesties, King George and Queen Caroline, and over the medals was laid a plate of copper, on which is engraved the following inscription:—

"Serenissimus et Potentissimus Rex
Georgius Secundus,
Per Excellent. Dominum
Johannem Dominum Carteret Baron de Hawnes
Locum tenentem
Et per Excellent. Dominum
Hugonem Archiep. Armachan.
Thomam Wyndham Cancell.
Guliel. Conolly Dom. Com. Protocol.
Justiciarios Generales
Primum hujusce Domus Parliament, Lapidem
Posuit
Tertio Die, Februar Anna Dom.
M^oCCXXVIII,

"And their excellencies, the Lords Justices, were pleased to leave on the stone a purse with twenty-one guineas, which the aforesaid Capt. Pearce, the architect, distributed among the Craftsmen, to drink towards the healths of their majesties, the Prince of Wales and the rest of the Royal Family.

"And now under, his present majesty, King George II., (a Mason king, whom God preserve) while arts and science flourish, while noblemen, gentlemen, clergymen and learned scholars of most professions and denominations have frankly joined to take the charges and to wear the badges of Free and Accepted Masons, let all Freemasons so behave themselves as to be accepted of God, the Grand Architect of the Universe, and continue to be, as they have ever been, the wonder of the world; and let the cement of the brotherhood be so well preserved, that the whole body may remain as a well built arch."

We are informed that Herbert Horace Newman, son of the late Bro. W. J. Newman, Superintendent of the Exhibition Department at the Crystal Palace, is a candidate for admission into the Royal Masonic Institution for Boys. This is a case that deserves, and doubtless will obtain, strong support, as the deceased brother was highly esteemed and respected by the Craft, and no less than sixty brethren recommend the application, amongst whom we may mention Bro. Dr. Hogg, P.G.D., of 1, Bedford-square, and Bro. Emmens, P.G.P., 128, Wenlock-street, N., and Bro. W. H. Harper, Crystal Palace, by all of whom proxies will be received.

CEMENT.—The lodge is strongly cemented with love and friendship, and every brother is duly taught secrecy and prudence, morality and good fellowship.

THE BLOOD IN OLD AGE.—As age advances, the blood becomes thin and cloudy—or in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; the Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment each in boxes 1s 1/2d., 2s. 9d., 4s. 6d.—Caution.—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine

METROPOLITAN MASONIC MEETINGS

For the Week ending August 28, 1869.

Monday, August 23.

Lodge No. 902, "Burgoyne," Anderton's Hotel, Fleet-street.
" 904, "De Grey and Ripon," George Hotel, Great Ilford.

Tuesday, August 24.

Lodge No. 186, "Industry," Freemasons' Hall.
" 1158, "Southern Star," Montpelier Tavern, Walworth.

Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8.

Wednesday, August 25.

Lodge No. 507, "United Pilgrims," Horns Tavern, Kennington.
" 754, "High Cross," White Hart Hotel, Tottenham.
" 898, "Temperance in the East," Private Assembly Rooms, 6, Newby-place, Poplar.
United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town-road.

Thursday, August 26.

General Committee Female School, Freemasons' Hall, at 4.
Chap. No. 657, "Canonbury," George Hotel, Aldermanbury.

Friday, August 27.

Chap. No. 749, "Belgrave" Anderton's Hotel, Fleet-street.
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 28.

(Nil.)

Advertisements.

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