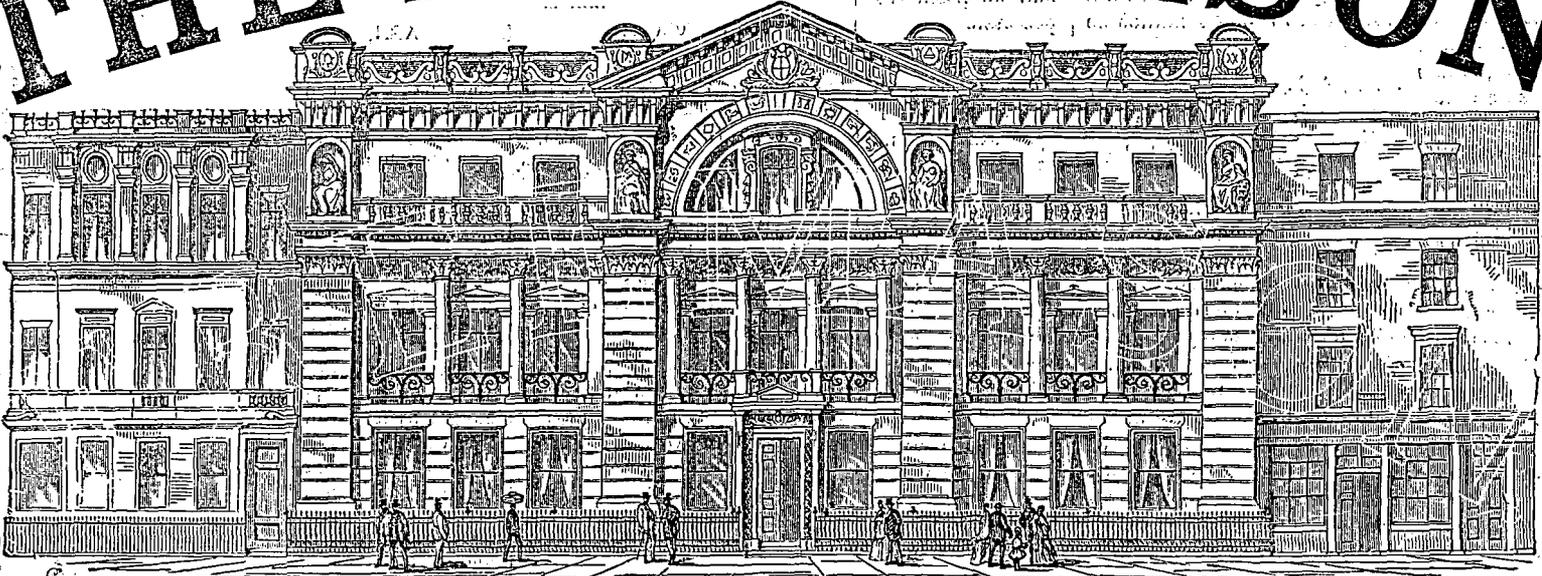


THE FREEMASON



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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audacity as that indicated, simply because we are not quite so credulous as to believe the absurd rumours which daily circle round the lives and actions of our great men.

It is a delicate subject to handle, but one thing is clear, that Freemasonry ought never to have been coupled, even in a newspaper paragraph, with such an atrocious calumny. We are no apologist for evil doings in high places, but we draw a wide distinction between well-authenticated evidence and the scandals of table-talk. The English people neither expect nor desire their princes to be hermits or even itinerant preachers, but they wish and believe them to be honorable English gentlemen, capable of ruling a free and generous nation, and ready to lead the march of true progress and civilization. The Prince of Wales is a man of the age in which he lives, and has by travel and observation acquired a much larger experience of men and manners than has ever fallen to the lot of his royal predecessors. He is undoubtedly not a Prince of the "Farmer George" type, but, at the same time, we are firmly convinced that his only resemblance to "George, Prince Regent," consists in his courtly bearing and pleasing address. No one can accuse his Royal Highness of indifference to the social questions of the day, for, although tacitly excluded from politics, he and his truly amiable Princess are always ready to support in person and purse every charitable institution which needs their aid, and which commends itself to the sympathy of our common humanity. In this respect the Prince follows in the footsteps of his illustrious father, than whom a better exemplar never existed, and whose memory settles deeper and deeper, as years roll on, in the hearts of the English people whom he loved and served.

Bearing in mind these facts, we trust that Freemasons, at least, will not be linked publicly with the circulation of libels respecting the domestic life of our Prince, and in any event, we are bound to repudiate, on the part of the English Craft, the extraordinary statement which has appeared in our Transatlantic contemporary, and to express our conviction in all honest sober truth, without an iota of subserviency or servility, that the Prince of Wales will prove himself to be a good Freemason, and worthy in every respect of the exalted position to which Providence has called him.

Reviews.

Notes on the Orders of the Temple and St. John, and the Jerusalem Encampment, Manchester. Collected by JOHN YARKER, junior, P.M., P.M. Mk., P.Z., P.E.C.T. Pt. R.X., Past Grand Vice Chancellor of Cheshire, and Past Grand Constable or Mareschal of the Order in England, Member of the Masonic Archæological Institute, Honorary Fellow of the London Literary Union, &c., &c.

It has long been patent to every Masonic student that but scanty evidence of a reliable character has been adduced to support the high claims of the various chivalric degrees to antiquity in connection with Freemasonry. Theory after theory is started, but documentary evidence and other substantial proofs are rarely accessible. If the members of those degrees had in former days carefully extracted from their own records the facts which Bro. J. Yarker has now collected respecting the Jerusalem Encampment, they would have rendered a greater service to the cause they had at heart, and to the interests of truth in general, than by promulgating a series of romantic fictions destitute alike of *vraisemblance*, coherence, or consistency.

There is nothing in the history of the ancient Knights of the Temple to lead us to believe that they were allied to the Masonic Order, although they practised secret ceremonies, and possessed a similar organization adapted to military purposes. But it is quite another matter to deny the possibility of the alleged fraternization of the dispersed Templars with the operative Masonic bodies, after the bloody persecution of the former by Philip the Fair and Pope Clement.

Granting the existence of a Masonic fraternity at the period alluded to, and assuming that its mode of admitting members was secret and solemn, there is nothing improbable in the supposition that the Knights sought refuge from their foemen's rage in the ranks of a peaceful and unsuspected association. But beyond the traditions of the Masonic Knights Templar there is absolutely nothing to support this hypothesis, however probable it may appear to those who have studied the entire bearings of the question.

Bro. Yarker, however, clearly sets forth the links that seem to establish the parallelism between the present and the past—between the modern Order of the Temple in England, now held under that good man and excellent Mason, Bro. William Stuart, of Aldenham Abbey—and the more formidable, though not more chivalrous confraternity of the days of old. He unravels the history of the Jerusalem Encampment—the oldest in Lancashire—with the hand of a master, and presents us with every item of a valuable or useful description to be found in its records. By the perusal of these carefully-compiled

NOW READY, PRICE 4/6

VOL. I. OF

The Freemason,

NEATLY BOUND, EXTRA CLOTH, WITH GILT EMBLEMATICAL LETTERING.

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

THE PRINCE OF WALES AND FREEMASONRY.

WE are both astonished and pained to find the following paragraph in an American journal under the heading, "Masonic Matters":

"The Prince of Wales having become a Freemason, a brother Mason takes the privilege of the Order to write him a letter, assuring him that if he does not reform his course of life the English people will never endure him as a ruler."

Now, really this item of news is one of the most mendacious ever penned. No member of the English Craft, however distinguished, would venture to soar to such a sublime height of

"Notes," we are confirmed in our opinion of the connection and continuity of all the chivalric degrees now worked in England, and it seems a pity that some well-considered scheme cannot be adopted to weld them into a compact and comprehensive system. Thus, in addition to the Templars and the Knights of Malta, we find that the Red Cross of Constantine, and the Holy Sepulchre degrees are incidentally elucidated by Bro. Yarker's learned researches.

The fact is, that the introduction of the fantastic degrees of the Ancient and Accepted Rite into England dislocated and destroyed the Ancient York working, which comprised everything that is really interesting in the pseudo-Scottish Rite; viz., the Rose Croix and Kadosh degrees, both of which, as well as the others referred to, were conferred as appendages to the Order of the Temple. Doubtless, Dunckerley, as Bro. Yarker intimates, must be held responsible for many unwarrantable innovations on the simpler plan existing in his time, but he did good service by creating a central governing body for the Templars—an advantage which they have since retained. The Duke of Sussex was at first an enthusiastic admirer of the Chivalric Orders, but after the *exposé* of the French "Ordre du Temple," in which he held a high position, the ardour of his Royal Highness suddenly cooled, and it is believed that long before his death he would willingly have witnessed the extinction of all those Orders in England.

One thing is certain, that he contemplated grouping them all, with one exception, under the wing of a certain Order, with the view of restricting their working to the metropolis, and thus reducing their future action to a focus. Upon this point we can speak with authority, as evidence exists to substantiate the assertion. A singular discovery of papers recently made at Freemasons' Hall, which comprised documents of the utmost value to the Craft, also contained a memorandum of the late Grand Master's to this effect:—"That a warrant be granted to the Red Cross Knights of Palestine, empowering them to work all the inferior degrees in Masonry, except the R. A. and Templars."

We are informed that this curious memorandum, and also portions of the Red Cross ritual, were, upon the application of Lord Kenlis, the present head of the Red Cross Order, delivered over to his lordship by the present Grand Master's command. It may also be observed that the conveyance of the documents of the York Grand Lodge to the Duke of Sussex, as mentioned by Bro. Yarker, receives a certain corroboration from the fact that the original warrant and books of the Mount Calvary Encampment in London were conveyed to his Royal Highness for inspection and never returned. There cannot be a doubt in the mind of any one who has considered the subject, that no Supreme Council of the 33° would ever have been suffered in England during the life-time of the Duke, and accordingly, no such body was established—and then under American authority—until December 1845. Upon this matter we could speak volumes, but time and space will not permit, although the real history and origin of the Council would be decidedly interesting to all who have studied the rise and transformation of the *hautes grades*. Bro. Yarker touches the key to a great part of the mystery in his account of the proceedings of one Matthew Dawes, 33°, who, in the good old despotic style, "put his foot" upon every degree formerly worked by the Templars which in his vain imagination conflicted in the slightest manner with any of the new inventions of the "Ancient and Accepted Rite."

The Order of the Temple in England is, however, greatly indebted to Bro. Yarker for the ability and industry with which he illustrates so important a phase in the history of Chivalric Masonry; and although we believe that the historian of "Eighteenth Century Freemasonry in England" has yet to be found, we are convinced that Bro. Yarker has contributed more than one chapter to the work, whenever it shall be written. The Masonic Order in general reaps the benefit of such investigations, for in this enlightened age every episode of the past—every straggling ray of light which serves to illuminate the sentiments or the deeds of our Masonic forefathers—must be

welcomed by every lover of truth. In this spirit we heartily commend the efforts of Bro. Yarker, and congratulate the Knights Templar upon the possession of so distinguished a member.

Doctors' Commons, its Courts and Registries; with a treatise on Probate Court Business. By G. J. FOSTER, formerly Clerk of the Papers of the Prerogative Court of Chancery, and now of Her Majesty's Court of Probate. London: Printed and published by REEVES, SON & Co., Playhouse-yard, Blackfriars, E.C. (2nd edition.)

The various amendments effected by the Legislature in the laws relating to Ecclesiastical Courts culminated, as many of our readers are aware, in the Act of 1857, by which the peculiar jurisdiction of those cumbrous relics of antiquity was abolished and centered in the Court of Probate. Of the advantages to the public which accrued from this change we need hardly speak, although it was doubtless unpopular among the proctors. It is beyond question that the ancient machinery was intricate, involved, and expensive; whereas the present system, especially as regards the Probate Court, possesses the antithetical merits of being at once simple, clear, and cheap. Mr. Foster, who has acquired a vast and practical experience both in the old and new courts, now places before the profession and the public a book which we can heartily recommend as an admirable treatise on the various modes of procedure in Doctors' Commons, and as an unerring guide to its formalities and practice.

It not only affords complete information as to the powers and privileges of the Ecclesiastical Courts and the Courts of Probate and Divorce, but recites clearly and succinctly the law of testamentary jurisdiction in County Courts—a subject which, we imagine, is little known outside the legal profession, although it is one of great importance to the mass of the community. This useful work has now reached a second edition, which has been carefully revised by the author, and we may add that its value is considerably enhanced by a copious index, marginal references, and concise quotations from the various Acts relating to cases decided in Doctors' Commons. The Appendix comprises an exhaustive list of the forms used in every branch of the Courts, and we can safely congratulate Mr. Foster upon having compressed into this manual of 264 pages such an array of technical and legal knowledge as will justly entitle him to the thanks not merely of the profession, but of the public at large. The work is neatly got up, and the typography is excellent.

Masonic Record of Western India, June and July, 1869. Byculla, Bombay. Edited by Brother GEORGE BEASE.

Items of general Masonic news compose the first pages of this Magazine. The June number contains an interesting memoir of the late Bro. Major-General Ramsay, P.D.G.M. for Bengal; and a Report of the District Grand Lodge of Madras, and there are several reports of other Masonic meetings. In the July number the editor refers to having received a stray copy of THE FREEMASON, which he pronounces a "powerful rival" to our English Masonic contemporary. We say nothing about rivalry, but we can safely assert that THE FREEMASON is now at the head of the European Masonic Press, both in circulation and influence. That fearful tale, the "Nemesis," is, thank the gods, concluded in the July number. Verily, it is a sufficient nemesis for any poor mortal to read its inflated platitudes.

We like the "Masonic Record" on the whole very much, and shall be glad to exchange with it, news from our Indian Empire being always interesting. We may note that our article on "The New Grand Officers" is quoted at length.

It is a matter for regret to learn that the editor of this able periodical, is at present, by what appears to be a hasty and harsh act of the District Grand Lodge of Bombay, excluded from the Order. Without passing judgment upon the case, we bespeak for it that impartial and enlightened consideration which has ever been accorded to appeals by the Grand Lodge of England.

PAPERS ON MASONRY.

BY A LEWIS.

XXI.—MASONRY AND THE ASS.

"And the Lord opened the mouth of the ass, and she said unto Balaam: What have I done unto thee, that thou hast smitten me these three times?"—Numbers xxii. 28.

"Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."—Matthew xxi. 5.

Throughout all historical ages, whether in the East or the West, the ass has been held in estimation for its Humility, Patience, and Endurance. But these well-known qualities only form a portion of the symbolical attributes of the animal, and to the Masonic student these attributes are well worthy of consideration.

Henry Cornelius Agrippa, to whom I referred in my paper on the Number Seven—of which the present is designedly a multiple—in his remarkable treatise, "On the Vanity of Arts and Sciences," devotes a whole chapter to the praise of the Ass, nor are other authors without passages referring to its mystical meaning. Towards the conclusion of that semi-serious and semi-sarcastic book, in which Agrippa holds up to public shame the condition of the wisdom and pseudo-wisdom of his time, writing, as it were, as if his pen followed the immediate inspiration of his scornful and saddened spirit, he suddenly winds up a chapter in praise of the Word of God in these words:—

"It is therefore better, and more profitable, to be an Idiot, and without knowledge; to believe by faith and charity, and to become next to God, than being lofty and proud, through the subtleties of the Sciences, to fall into the possession of the Serpent. Thus we find in the Gospel how Christ was received of Idiots, of the vulgar people and of the simpler sort, while he was rejected, despised and persecuted even to death, by the High-priests, by the Lawyers, by the Scribes, by the Doctors and Rabbis. For this cause, Christ chose his Apostles not Scribes, not Doctors, not Priests, but unlearned persons of the vulgar people, void of knowledge, unskillful and Asses."

He then defends himself against the imputation of irreverence in thus calling the Apostles Asses, by entering on his "Digression in praise of the Ass." This animal the Hebrew Doctors regard as the hieroglyphic of Fortitude and Strength, Patience and Clemency, and in the Sephiroth it is assigned to Hochma, the second of the Sephiroth, signifying Wisdom. According to other authorities, the Ass was connected with Strength, through Vulcan; its month is September and its sign is Libra. "For his conditions," exclaims Agrippa, who had had bitter experience of the poor life of a literary man, "are most necessary for a scholar of wisdom; for he lives by little food, and is contented with whatsoever it be. Patiently he endures penury, hunger, labour, stripes, and all manner of persecutions; yet of so low and poor an understanding that he cannot discern between lettuce and thistles; of a clean and innocent heart, void of cholera, being at peace with all living creatures; patiently carrying all burthens laid upon his back, as a reward whereof, he is never troubled with lice, or any diseases, and liveth longer than any other beast." In the Levitical Law, the ass was especially exempted, together with man, from sacrifice, in the case of the first-born, a ransom being possible.

An old tradition, often used by the Biblical painters of the middle ages, connects the presence of an ass with the Nativity, and we frequently find pictures of the Holy Family accompanied by the ass from the first. The middle ages possessed a Festival of the Ass, in which many orgies were enacted. I shall have occasion later on in this paper to allude to the mysteries of Greece, and there the ass plays no inconsiderable part. In connection with the Flight into Egypt, whither all religious and philosophical teachers seem in antiquity to go, we find the ass, and therewith the common proverb that "the ass carries mysteries." I do not propose to follow Cornelius Agrippa through his labyrinth of illustrations, two more remarks will suffice. "It was a name," says he, "common to the Christians among the Romans, to be called Asinarii, and they were wont to paint the image of Christ with the ears of an ass, as Tertullian witnesses." It should be remembered that Agrippa belonged to the secret Society of Rosicrucians, of which John, Abbot of Tritenheim, Renschlin, and others were members. It could be shown why Christ should be, without irreverence, so depicted, but it is entering on the domain of religion. The fact of the horns of Moses should not be forgotten.

The head of the Ass, however, was itself worshipped and preserved in the Holy Place, by the later Jews. Of this fact Apion makes mention, and publicly accuses them of sacrilege. He affirms in his treatise against Josephus that the discovery was made when Antiochus Epiphanes spoiled the Temple, and there found an Ass's head of pure gold with many offerings appertaining to it. Although Josephus denies the accusation, there does not appear to be any reason to doubt the fact—Josephus not being renowned for a scrupulous adherence to the truth. Apion likewise receives the indirect support of Tacitus, an historian

whose veracity and Latinity are alike unimpeachable. He says that whatever was sacred to the Romans, was profane to the Jews—what among other nations is impure and unlawful, with them is permissible. I will just refer to Exod. xxii. 19, Levit. xviii. 23, xx. 15-16, and Deuter. xxvii. 21, where the prohibition to most horrible crimes shows that they were practised. Even the Egyptians, in their worship of the Mendesian goat, did not perform such horrors, and the latter is stigmatized by Herodotus (ii. 46), as "a prodigy." Tacitus adds (*Hist. v. 4*), that "the figure of the animal through whose guidance they slaked their thirst and were enabled to terminate their wanderings, is consecrated in the Sanctuary of their Temple." (*Effigies animalis, quo monostrante errorem sibi inque depulerant penetrati sacravere*). One Zabidus, having got secretly into the Temple, carried off the Ass's head, and conveyed it to Dora. Suidas says, on the authority of Democritus, the historian, that the Jews not only adored this head, but sacrificed a man to it every three or seven years, after cutting him to pieces, and Plutarch (*Sympos. iv. 5*) says the same. This, however, formed only a portion of the animal worship of the degenerate Jews.

In the mysteries of ancient Greece, the Ass and the Rose—the emblem of silence—again re-appear, and a perusal of the Golden Ass of Apuleius from a Masonic point of view will show how intimately connected with the mysteries this animal was. Lucius, the hero of that romance, was changed into an Ass—the "braying" of which was proverbially said not to agree with "the sound of harps." By attaining the rose—still used by the Roman Catholics in their ceremonies—he was to recover his human form. In a vision, Isis appears to him and addresses him in the following words, sufficiently suggestive to those who choose to understand:—

"I am here, O Lucius, I am here, pitying thy misfortunes, favourable and propitious. Cease thy tears, and subdue thy lamentations; cast away grief. For now, through my providence on thy behalf, the day of salvation hath dawned for thee. Listen with an attentive ear to my commands. The day which will be born from this night hath been dedicated to me by the religion of all time, at which season—the storms of winter being now allayed, the tempests of the sea assuaged, and the ocean safe for ships—my priests, having consecrated to me a new bark, offer up the first fruits of traffic. At this festival thou must evince neither anxiety nor irreligion. A priest, admonished by me, will, in the very first part of the procession, bear a crown of roses in his right hand, hanging from a sistrum. Without fear do thou at once join in the procession, confiding in my protection; and, as if about to kiss the hand of the priest, bite the roses, and, immediately thou shalt cast off that skin of a vile and by me detested, animal. Dread not these my commands as difficult; for at the same moment at which I am present with you, I am present with him also, I will tell thee what will follow, and in a dream, will teach my priest what remains for him to do. At my bidding the multitude will give thee passage, nor amidst the joyous ceremonies and cheerful spectacle will any one think wrong of thy sudden transformation. Carefully remember, and keep it for ever treasured up in thine inmost heart, that the rest of thy life, to thy last breath, is dedicated to my service. Nor is it unjust that thou shouldst devote thine whole life to her by whose bounty thou livest. But thou wilt live blest, yea, glorious, under my tutelary care, and when thy natural life shall have been fulfilled, thou shalt descend to the subterranean shades; there, also, in the lower hemisphere, living in the Elysian fields, shalt thou constantly adore me, thy propitious goddess, whom thou wilt behold shining amidst the blackness of Acheron, and ruling the Stygian abysses."

This article is already so long that I must reserve for another opportunity and another mysterious number the future elaboration of this symbolic theme. I have, I think, however, thrown some light on the connection of Masonry with the Ass. It should be remembered that the Ass's head was said to be a Knights Templar symbol.

CRYPTONYMUS.

WHO cannot keep his own secret, ought not to complain if another tells it.

WINE and passions are racks oft used to extort words from us.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists. Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.

—ADVT.

HOSPITALARIA;

OR

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

(Continued from page 86.)

In 1557, Sir Thomas Tresham was duly elected Lord Grand-Prior of the Sixth Language, being the thirty-eight from Garnerius de Neapoli, the first who held the dignity; Sir Richard Shelly was appointed Turncopolier, and Commander of Slebiche in Pembroke-shire, and Halston in Norfolk; Sir Peter Felix de la Nuca, Bailiff of Aquila in Lincolnshire; Sir Cuthbert Laiten, Commander of Newland in Yorkshire; Sir Edward Browne, Commander of Temple-Bruer in Lincolnshire; Sir Thomas Thornell, Commander of Willoughton; Sir Henry Gerard, Commander of Ivey and Barowe in Cheshire; Sir George Aylmer, Commander of South Badesley in Hampshire; Sir James Shelly, Commander of Temple-Combe in Somersetshire; Sir Oliver Starkey, Commander of Quenyngton in Gloucestershire, &c.

The charter of King Philip and Queen Mary, restoring the British branch of the Order, recites the intention of these sovereigns to maintain their title of "Defenders of the Faith," as a part of their name, style, honour, and royal dignity; and in consideration of the eminent services of the Order in the cause of religion and humanity, they restore to it all its ancient possessions and privileges within their dominions. Further, as an instance of their special and sincere affection to the Order, they granted for themselves and successors that the Prior, the Bailiffs, and Commanders, &c. of the Sixth Language, and their successors, should in all time coming form a corporate body; that as such they should sue and be sued; that they should have a common seal; and that the charter should to all intents and purposes remain valid and efficient in law.

Notwithstanding, on the accession of Queen Elizabeth, the reinvestment of the Hospitallers in their manorial rights was again abrogated in England, Wales, and Ireland; whilst in Scotland, Sir James Sandilands, the last Lord of St. John, having embraced the Protestant faith, resigned the possessions of the preceptory of Torphichen, in 1563, into the hands of Mary Queen of Scots, who erected them into a temporal barony, which she gave him hereditarily for the sum of ten thousand crowns, and an annuity of five hundred marks. These possessions his descendants, the present Lords Torphichen, continue to enjoy. On the dissolution of the Templars in 1494, their principal house at Saint Germain, in East Lothian, with its immediate revenues, was conferred by King James IV. on the college of Aberdeen; whilst their other possessions, which were extremely extensive, there being few burghs or shires in Scotland where there was not part of them, were granted to the Hospitallers. Such of these lands, &c., as were not comprised in the Lordship of Torphichen, came into the hands of the Haddington family; and being resigned, they were incorporated, in 1617, into the free barony and regality of Drem, to which was attached many important privileges.

On the resumption by Queen Elizabeth of the possessions of the Knights Hospitallers within her dominions, they gradually withdrew from England; but the act of Queen Mary, re-incorporating the Sixth Language, never was repealed, and consequently is in force at this day. During the period that elapsed from the death of Queen Mary to the cession of Malta, the Sixth Language was uniformly represented in the Sovereign Council of the Order by two knights specially elected for that purpose; and though it was dormant in the British islands from 1603 till its revival in 1834,—a space of two hundred and thirty years,—nothing has occurred during that period to extinguish the Order, or to affect its independent right to adopt such measures as shall lead to the resuscitation of all its branches.

On the death of the Imperial Grand-Master Paul, his successor, the late Emperor Alexander, issued a proclamation, (March 1801,) in which he assumed the character of Protector of the Order; and at the same time ordained that the imperial palace should continue its chief residence, until such time as circumstances should permit the election of a Grand-Master according to the ancient forms and statutes; and that in the interim, Field-Marshal Count Soltikoff should act as Lieutenant of the Mastership. In July of the same year, the Council of the Order met to deliberate on the matter; when it was resolved that, as the elements of a General Chapter could not be assembled at Saint Petersburg, the different Grand-Priors should be invited to convene their Chapters, for the purpose of forming lists of such knights as were worthy of succeeding to the sovereign dignity. These lists the Council proposed afterwards to submit to the Pope, with an invitation for him to choose a Grand-Master out of the number, but under a protest that this submission was not to be regarded as a precedent injurious to the independent right of the Order to elect its Chief in all after times. Accord-

ingly, on the 9th of February, 1805, Pius the Seventh nominated Tomasi, an Italian knight, Grand-Master; since which time the changes in the Superiority have excited no general attention.

In 1814, a meeting of the Knights Hospitallers took place at Paris in a General Chapter (Prince Camille de Rohan, Grand-Prior of Aquitaine, presiding) for the purpose of electing a permanent Capitulatory Commission. The government being declared concentrated in this Commission, it was empowered to regulate all civil and financial affairs connected with the Order. Under its direction, a formal but fruitless application was made to the Congress of Vienna for the grant of some Sovereign independency in lieu of that of which the Order had been despoiled. In 1823, when the Greek cause began to wear a prosperous aspect, the same Chapter entered into a treaty for the cession of two islands on the western shore of the Morea, but the negotiation ultimately failed. Since then no further steps have been taken; the formalities of the Order, however, are still observed with splendour in several of the continental capitals, and it enumerates a number of members of the highest consequence and distinction in their respective kingdoms.

Whilst the altered state of European society renders it unnecessary that the Order of Saint John should revive its ancient military objects, the independent jurisdiction which, as a knightly degree, it has maintained throughout the vicissitudes of nearly eight centuries, remains entire. Considering the moral influence which such a venerable and august Order, as a bond of fraternal union and benevolent exertion, is admirably calculated to produce in eight of the principal kingdoms of Christendom; and further how undesirable it is in a nation so attached as is the British to its ancient institutions, that an Order which once held so distinguished a position in the United Kingdom should be allowed to remain dormant,—the present reign, as one of reformation, in which many classes are reviving ancient rights, has been considered a fitting era for reviving the Sixth Language of the Order of Knights Hospitallers. Accordingly, in compliance with the decree of the Council of London, A.D. 1126, which provides that every Grand-Prior must be in priest's orders, on the 24th February, 1834, the present Grand-Prior qualified for his office, under the charter of Philip and Mary, in the Court of King's Bench; and on Sunday, the 2nd of March following, he received the sacrament on his installation, pursuant to the Corporation laws of England, and it is now a record of the kingdom. Since that period, several members have been admitted into the Sixth Language of the Order, and this Synopsis is published with a view to increase its numbers, and place its re-establishment on a basis worthy of its ancient dignity and beneficent objects.

Preparatory to the resuscitation of the Order of Knights Hospitallers in the British Empire, the necessary powers were received from the continental authorities through the medium of the Agent-general; and since then, the acts of the Grand-Prior and Council have been approved by a majority of the Languages. The Charter of Philip and Mary, re-incorporating the Order of this country after the arbitrary suppression of it by Henry VIII., as has been already stated, remains in force; but had it been otherwise, the power of the Order to revive its dormant branches cannot be questioned. The constitution of the Order was confirmed in 1118, the date of its division into eight Languages, by Pope Boniface as the head of the Christian world. It was further confirmed by him at a moment when the kings of the respective nations in which it was established held their crowns of the papal chair. The right of the Order, therefore, to perpetuate its existence by a distribution of its diplomas and dignities is indefeasible: no king in Europe can produce a better title to his crown. These privileges no potentate ever possessed the right of conferring, and consequently no potentate ever possessed the right to take them away. It forms the peculiar glory of the Order of the Baptist, that it is a sovereign fraternity; and its independence will ever be jealously preserved by those governments who are desirous of upholding the ancient institutions of Christendom. These remarks do not apply, however, to the possessions of the Order: these were adventitious,—some by gift, others by conquest; and they have been lost,—some by force and others by fraud,—and so they must remain. The right of the British crown to Malta, and of the Ottoman Porte to Rhodes, is the same as that by which the Hospitallers themselves held and lost the latter island; and should the time ever arrive,—which is not probable,—in which the Order shall again entertain political views, it is certain that the Sixth Language would take no part in any such proceedings. Indeed, it is distinctly to be understood, that by the revival of the British branch no objects whatever are contemplated but those of benevolence; nor will its resources be expended except within its own bounds,—viz. the British Isles. Its external pursuits will be limited to the cultivation of brotherly relations with the members of the foreign branches of the Order, remembering that active charity has at home paramount demands.

(To be continued.)

Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

CHESHIRE.—*Combermere Lodge, No. 605.*—The above lodge met at the hotel, Seacombe, on Friday evening, August 19. Bro. H. Davis, was in the chair. Bro. T. Shaw, S.W.; and Jos. Sillitoe, J.W. The only work out of a large list of candidates for the several degrees was that of raising Bro. David Tomb and W. T. Barry to the third degree, and initiating Mr. W. Smith and Mr. J. Cullen into the mysteries and privileges of ancient Freemasonry. The ceremonies were both well and ably rendered, characteristic of this lodge. The minutes of the previous lodge meeting were read and confirmed. A communication was read from Grand Lodge, signifying its intention of holding a meeting at the Music Hall, Birkenhead, on September 9th, respectfully inviting attention thereto. A proposition was put forward as to the procuring of new clothing for the officers of the lodge, which was carried. The lodge was then closed in peace and harmony, and the brethren retired for refreshment provided by Bro. Stokes in his usual excellent style. The W.M., on removal of the cloth, proposed the usual toasts, both loyal and Masonic, and that of the newly-initiated being responded to, the visitors followed, which was ably responded to by Bro. Manning, Lodge 249, when after some excellent singing from several of the musical brethren, and the usual happy evening spent, the members separated with hearty good wishes and the usual refrain, "Happy to meet, sorry to part, happy to meet again."

LIVERPOOL.—*Everton Lodge, No. 823.*—The usual monthly meeting of this lodge was held on Wednesday, the 18th inst., at the Masonic Temple, Hope-street. This being the first meeting for work of the new officers, it attracted numerous members and visitors, numbering upwards of fifty. The lodge was opened in due form, the officers present being Bros. John Jackson, W.M.; Thomas Ashmore, I.M.P.; Samuel Haynes, S.W.; Joseph Holland, Sec., (acted as J.W. in the absence of J. D. Pierce, J.W.); W. J. Lunt, Treas.; Boulton, S.D.; William Bird, J.D.; Nash, I.G. The minutes of the last monthly meeting were read and confirmed, after which the lodge proceeded to initiate Mr. Pickers into the mysteries and privileges of Ancient Freemasonry. The ancient charge in this degree was given in an impressive manner by Bro. S. Haynes, S.W. The lodge was then opened in the second degree, when two brethren were passed to the degree of Fellow Craft. The lodge being closed to the first degree, several communications were read, and relief granted, including the case of Bro. the Rev. W. A. Tattersall M.A., Vicar of Oxtou, wherein he had been put to the cost of £600 in defending the case for false imprisonment, in the case of "Torckler v. Tattersall," to which the lodge voted £5 5s. After several propositions for initiation, the lodge was closed in due form. Before closing this report we would recommend all brethren in Liverpool who want to see good working, to visit Everton Lodge, which stands second to none in the province of West Lancashire.

ESSEX.—*Upton Lodge, No. 1227.*—This young, but very prosperous lodge held its first annual meeting at the Spotted Dog, Upton, on Thursday 21st inst. Bro. Bellerby, W.M., presided, supported by Bros. Picking, S.W., and W.M. elect.; Mather, J.W.; Bratton, Treas.; P. M. Goddard, Sec.; Balton, S.D.; Morton, J.D.; English, I.G.; and Woodstock, Tyler. The lodge was opened in due form with solemn prayer, and the minutes of the last lodge were read and confirmed. Bros. Murrell, Simmonds, and Stevens were duly raised to the sublime degree of M. Masons; and Bros. Levick and Calverley were duly passed to the degree of Fellowcraft Masons. Bro. Wescombe, P.M., then presented Bro. Picking to Bro. Mather, to receive from him the benefit of installation, which ceremony was duly performed, the lodge being opened in each degree. The W.M. was pleased to appoint and invest the following brethren, officers for the ensuing year, viz., Bros. Bellerby, E.P.M.; Mather, S.W.; Bolton, J.W.; Goddard, P.M., and Sec.; Bratton, Treas.; Morton, S.D.; English, J.D.; Woodstock, Tyler. During the investiture the W.M. explained to each of his officers their various duties, and was listened to with marked attention. All Masonic business being ended the lodge was closed in due form, and adjourned until the second Thursday in September next. After the lodge was closed, an excellent banquet was provided by the worthy host, to which ample justice was done by the brethren to the number of about forty. After the removal of the cloth the usual loyal and Masonic toasts were given and duly honoured. Bro. Bellerby, P.M., then in very complimentary terms proposed the health of Bro. Picking, W.M., and alluded to the excellent way in which he discharged the duties of the offices he had had the honour to fill at the same time wishing him a most pleasant year of office as W.M.

The toast was very cordially responded to. The W. Master, in reply, thanked the brethren for the very cordial manner in which they had drunk his health, and assured them that he would do all in his power to secure the prosperity of the Upton Lodge. The W. Master then said before he gave the next toast, he had a very pleasing duty to perform, which was to present to Bro. Bellerby, P.M., a P. Master's jewel and a diamond ring, in token of esteem and regard of the members of the lodge, and for the very efficient manner he had performed the duties as W. Master for the past, and first year of the Upton Lodge. He then proposed Bro. Bellerby's health, to which the brethren very heartily responded to. Bro. P. M. Bellerby thanked the brethren for the very flattering manner his health had been received; likewise for the very handsome presents they had been pleased to make him, at the same time assured them, that he would to the utmost of his power endeavour to forward the interests both of the lodge and its members. The health of the different officers was given and replied to by each in appropriate terms. Amongst the visitors were Bros. Henderson (P.M., 13, 829, 700, 913, 1076, 1107, P.Z. 13, &c.), Watkins (P.M., and W.M. 1076), Mather, and several others. The health of the visitors was responded to by Bro. P. M. Watkins. The Tyler's toast was then given, which brought a very pleasant evening to a close.

METROPOLITAN MASONIC MEETINGS

For the Week ending September 4, 1869.

Monday, August 30.

Lodge No. 831, "British Oak," Bank of Friendship Tavern, Bancroft-road, Mile End.

Knights of the Red X of Rome and Constantine, Premier Conclave, Freemasons' Tavern.

Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

Tuesday, August 31.

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. Bro. C. A. Cottebrune, Preceptor.

Wednesday, September 1.

Quarterly Communication of Grand Lodge, Freemasons' Hall, at 7.

Lodge No. 217, "Stability," Anderton's Hotel, Fleet-street.

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

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

Thursday, September 2.

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

" 822, "Victoria Rifles," Freemasons' Hall.

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

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

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

" 742, "Crystal Palace," Crystal Palace.

Friday, September 3.

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

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, September 4.

General Committee Boys' School, Freemasons' Hall, at 4.

Chapter No. 975, "Rose of Denmark," Star and Garter Hotel, Kew.

THE STAR LODGE, No. 1275, will be consecrated on Friday, September 3rd, at four o'clock p.m., at the "Marquis of Granby," New Cross-road, by Bro. J. Hervey, G.S., Bro. J. Smith, P.G.P., W.M.-designate.

WELLINGTON LODGE OF INSTRUCTION.—The ceremony of installation will be rehearsed on Monday, the 30th inst., at the White Swan Tavern, High-street, Deptford. The lodge will be opened at 8 p.m. Bro. Bumstead, P.M., Wellington Lodge, No. 548, has kindly consented to perform the ceremony.

HIS ROYAL HIGHNESS THE PRINCE OF WALES paid a visit on Tuesday, the 24th inst., to the Right Hon. the Lord Kenlis, P.G. Master for Cumberland and Westmorland, at his lordship's seat, Underley Hall, Kirkby Lonsdale. It is reported that the Prince has accepted the position of Sovereign Grand Patron of the Masonic Order of the Red Cross, over which Lord Kenlis presides as Most Illustrious G. Sovereign, a post which was formerly held by His Royal Highness the late Duke of Sussex, Grand Master of England. The degrees of the Order of Rome and Constantine are the only ones worked in England which closely resemble the higher grades of the Swedish Rite in which the Prince of Wales was initiated. This fact was pointed out at the time of His Royal Highness' admission into Freemasonry by the King of Sweden, who has been elected an Honorary Past Grand Sovereign of the Anglican Order.

Obituary.

BRO. COLONEL PETER M'LENNAN,

A distinguished Scotchman, and a member of the Mystic Tie, who died at Volusia, Florida, U.S.

A career, brief but brilliant, has just been closed. That hecatomb of victims to the greatest struggle of modern times, into which liberty and civilisation gathered the ashes of thousands of martyrs, between the reveille at Fort Sumpter and the sunset at Richmond, has caused Scotland, among other nations, to waft across the western waves many tears of sorrow for the loss of some of her bravest sons; but for none more distinguished than Bro. Colonel Peter M'Lennan, whose name, in connection with the battles in the Wilderness, will long be remembered in the annals of American history, and in the hearts of many friends in Glasgow.

Bro. Colonel Peter M'Lennan has just succumbed to a wound he received at the second battle of Bull's Run, and, having been a resident of and well known in Glasgow, we deem that a brief sketch of his career will not be uninteresting to our readers.

In 1857, Bro. Colonel M'Lennan—then a youth of twenty—emigrated to America from Glasgow, leaving behind an uncle, the late Donald M'Lennan, a well-known merchant here; a brother, Mr. Colin M'Lennan, still living, and other relatives—buoyant with that ambitious hope, so characteristic of his countrymen, of fighting his way to that eminence which he has so early and so dearly purchased.

We first hear of him as a farm labourer at Camillus, N.Y., where his ardent desire for knowledge and unremitting application soon found him an enrolled student of the Munro Collegiate Institute at Eldridge, and, shortly after, an advanced student at the Conference Seminary at Cazenovia, in which he was preparing and perfecting himself for the practice of the law. But these studies were interrupted. Sumpster had fired her first gun. M'Lennan offered his services to the Federal Government, and, so high was the opinion entertained of the youthful student, he was at once forwarded a captain's commission in the 101st U.S. Infantry. It was while leading this command that he received that fearful wound which proved the remote cause of his death. When partially recovered, again "eager for the fray," he, in the fall of '65, raised a battalion for the 22nd U.S. Cavalry, and received his commission as major. Here begins that career of brilliant achievements which, by their consummate skill in execution and gallant hardihood under the most hopeless conditions, repeatedly carried his name to Washington in the despatches of his distinguished commander; and in the battles of the Wilderness so conspicuous to the enemy was the bravery of himself and his handful of men, that they earned to themselves, from the "Rebs.," the sobriquet of "M'Lennan's Slashers." At last, in the heat of an engagement, he was tempted to follow up the success by a raid on the retreating rebel cavalry. He went too far—cut off from the main body, he was surrounded and taken prisoner, and for eight months subjected to the most brutal treatment. Taken to Richmond, he, with other brave men, was thrown into that modern hell, the "Libby," from which, after several attempts, he ultimately effected his escape. Recaptured, he was sent to Charleston, where, by order of the Confederate Government, he, with other distinguished officers, was exposed to the shot and shell of the Union guns. From Charleston he was removed to other Confederate prisons—twice escaping from his captors, and twice recaptured. Early in 1865, he was paroled, rejoined his regiment, and was promoted to its full command as Lieutenant-Colonel. Thus he served until the close of the war, when he was honourably mustered out, and returned home to Camillus. Once more he entered on his studies, joined the firm of Hall and Wallace, solicitors, and about twelve months since was admitted to the bar, and commenced the active duties of his profession. But, alas! the wound at Bull's Run, and the ripening seeds of that fatal disease—pulmonary consumption—sown at Libby and in other Southern prisons, here prostrated him. In a desperate effort to recruit his shattered energies, he went to Florida, hoping that in that earthly Eden, with its milder skies and balmy air, to bolster up a fast-failing vitality. But the die was cast. Neither the sunshine nor the orange groves of Florida could avert the doom. Surrounded by many he loved, and in the house of his intimate friend, Dr. Lungren, at Volusia, without pain he calmly fell asleep.

He was buried with the highest Masonic honours, the solemn and impressive services of the Order being performed over the grave by the Grand Master of the Province. The procession to the grave was lengthy and imposing, being led by the various lodges of the Province in deepest mourning, &c., &c. The hearse was attended by brother-masons bearing the pall, followed by coaches bearing the clergy, and by a lengthy cortege of his veteran comrades of the grand army, the rear being brought up by over a thousand citizens and strangers. Glasgow cannot afford to part with a son who has so well sustained

her reputation in a foreign land without feeling proud to hear a few words of the eloquent funeral sermon preached in commemoration by Bro. the Rev. J. S. Bacon, Presbyterian Minister, of Amhoy. In the course of his discourse he says:—"M'Lennan sleeps in an unmarked grave far from his childhood's home in loved Scotland—far from the burial place of his fathers. Here affection cannot weep beside his tomb, nor parental hands plant perennial flowers; but guardian angels watch the tombs of the patriot-dead, while their fadeless memory shall live enshrined in the nation's heart, and their deeds of valour be rehearsed so long as poets sing or historians write. M'Lennan was not of us but with us. He came to us empty-handed and alone, yet possessed of treasures gold cannot buy. He brought with him integrity, which could not be corrupted; industry, which was itself the earnest of success; and an unwavering hope which disappointment could never dim. In his strong hands and brave true heart he possessed all the capital necessary to procure a man's success in this goodly land of ours. Go and tell this, kindly messengers, to the parents, brothers, and sisters, unto whom his kindly genial presence will never more bring cheer to the heart, or bless the home made sad and desolate by his untimely loss. Tell them that here he lives in the memory of an unblemished character and a spotless reputation; that he will long be remembered as a true man at home and a hero on the field; that we will not forget that his life was as much a sacrifice to his country's honour as though he had died amid the clash of arms and left his bones to bleach beneath a Southern sun. Tell them that we will add his name to the long roll of Freedom's martyrs, and give him no mean position among our honoured dead. Brethren of the mystic tie, I give to you the dust of your departed brother; tenderly bear it to its silent resting-place, and put on everlasting record the memory you love so dearly."

Dulce et decorum est pro patria mori. None can read this special message of mourning from our absent brothers to the memory of one of our own without feeling that this lad, who left Glasgow at 19, and in the cycle of 10 years so nobly fought his way up to the high grade in the military profession to which he reached, and retiring on his laurels, fitted himself for and entered on the active duties of the learned profession he had chosen, without feeling a deep regret that a career so nobly started should have found so speedy a termination.

Our brother rests in peace in a foreign land, and in his example let us follow it. To do that which is right continually, ever remembering that the same Father watches over all.

GIVE US MORE LIGHT.

It has been my lot to meet with members of the Masonic fraternity whose chief care it was to be considered leading Masons, and who sought such distinctions more by words than deeds; who, if tried by the Masonic rule, could hardly be pronounced good and square work, and who were certainly deficient in a knowledge of the true light and the practice of those virtues which alone could distinguish them as good Masons. True, this is an evil from which no order, sect, or denomination is exempt. Yet, is there not a remedy for it, to a great extent, in Masonry?

I see but one way to eradicate this great evil—universal improvement, *enlightenment*.

The accomplishment of such a work is the great desideratum. It is an herculean task—but can it not be accomplished? Is it not of sufficient importance to stimulate all true Masons to the effort? Are there not enough of brilliant lights, were their rays judiciously diffused, to expel the darkness which enshrouds so large a portion of the Masonic edifice? This work, or a great portion of it, if done at all, must be done through the influence of *Masonic literature*, and would not writers for Masonic periodicals accomplish more good by turning their talents in this direction—pointing to the evil and showing the remedy—than by those oft-repeated laudations of the principles of our Order, which there are none among the intelligent to gainsay—exhorting the brethren to avoid this rock or that quicksand—interspersed with such illustrations and wholesome lessons as would be acceptable to the good sense and judgment of the brethren generally; impressing upon their minds the great importance of adhering to the Landmarks, and the danger of innovation?

The first and most important step to be taken in this reform, is to induce the members to *read*. It is absolutely necessary they should enlighten their minds by communion with the great lights of the Order, both ancient and modern, through the medium of Masonic books, magazines, papers, &c. The first step accomplished, the rest is comparatively easy. But to achieve the first step, the united influence of every writer, lecturer, and intelligent Mason, of whatever calling, is indispensable. Let all, then, direct their efforts to this point. Let all urge their co-workers in the Masonic vineyard to *read—to study—to become thoroughly acquainted* with the true principles of Masonry.

AN ESSAY

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

CROWNED PRIZE ESSAY—Continued from page 75.
[Specially translated for THE FREEMASON.]

We must endeavour at once to win over for the free association the newly-initiated brethren, particularly for the sake of immediately laying in them the foundation for the development of a certain *esprit de corps* which would set the Brotherhood off advantageously, but above all the brethren individually, in the estimation of non-Masons. This spirit of fellowship in which the one always feels himself as the representative of the whole, and in which the individual brother is always and everywhere endeavouring to preserve the dignity of the corporation by his own conduct, this spirit, we say, is wanting. It must therefore be created and improved until it gathers such an amount of strength as to become in some measure, a sort of external conscience, which would point out to every brother, even in the most secret doings of his private life, how to act at all times more humanely and more perfectly than "the profane." This *esprit de corps* also manifests itself in ordinary things; *e.g.* it does not allow of one's boasting of belonging to the lodge, nor does it allow of adjoining immediately after the ceremonies of the lodge to the public house, where thoughtless expressions, might produce a bad effect on non-Masons. This *esprit de corps* neither allows a brother passing away the time in playing in the ante-room previous to the opening of the lodge. It also requires that the lodge be visited in the evening dress adopted by good society, and that the strictest decorum be always observed when the banquets are over.

The free association shall further take care, that nothing dishonourable, unesthetic, or morally weakening shall take place among the brethren. The prototype of that which is dishonourable, is the well-known *phrase*, that pernicious poison amongst the brotherhood, the extirpation of which, cannot be sufficiently urged. Every brother would deserve well of the fraternity by occasionally pointing out the nature of the *phrase* and indicating the means of stamping it out. With respect to that which is unesthetic, we put down as such amongst other things, the monotonous and imperfect rendering of the ritual. The Wardens, their substitutes, and those that are appointed to the offices, must therefore be careful, to make themselves proficient in the ritual. This need not be done during the sittings of the free association, but ought to take place in the presence of criticising brethren. The ritual and symbolical ceremonies are to produce an harmonious spirit amongst the brethren, and bring about that concentration of the mind which causes us to forget the outer world, and facilitates a communion with ourselves. We finally consider as that which is weakening, the purely sensual enjoyments.

Masonic strength is not to be proved by overloaded banquet tables, for the expensive banquets even keep the brethren away from our festivals, to say nothing of the damaging reports of the profane. As to the costliness of our banquets—of course, all these things are only hints. The observant brother will find in the lodge many occasions on which he may lend a helping hand, or where the necessity for some improvement might urge him to appeal to his brethren. To support him in these propositions to the lodge, becomes so much the more necessary, as a careless manner in outward appearances tends to lower the dignity of our labours.

As there are almost in every lodge brethren who, although members, do not come to the workings, or very rarely, some of the brethren of the free association should specially occupy themselves with learning the cause and seeking the removal of such an abnormal condition of things, and report thereon. Sometimes a quarrel would be the cause of a brother's staying away. In that case the hostile brethren should be induced to allow their differences to be adjusted by each choosing a brother for his advocate, who on their part would have to agree upon some third unprejudiced person, whose judgment will then have to be considered final. The members of the free association should at all times consider themselves bound to nip in the bud in this manner any differences that may arise. There are other brethren, who very often excuse their frequent absence by alleging that the lodge has nothing tempting to offer them. This very often means nothing more than that they themselves do not contribute their due share to the community; it means, that they have neither seized the true idea of Masonry, nor have they attempted to bring about its realisation; they are always ready to receive, but not to give. What wonder then, if such selfish persons reap neither love or friendship, and therefore withdraw morosely. The free association may perhaps succeed in regaining such brethren, and secure their regular attendance at the lodge meetings. With respect to brethren who neither wish to settle their differences, nor understand how to turn our institution to profit, it would be desirable that they should leave the lodge,

for otherwise they may not only injure themselves, but also the lodge through their selfish living to themselves, which gives the profane "opportunities for forming erroneous opinions." It is only from a close connexion with and devotedness to our fellow creatures, that life, movement, and progress are created. Consequently every party spirit is not only to be opposed, but the brethren ought also to consider how to render their union closer, and it is not out of place now to consider a proposition already made, *viz.*, whether the apprentices should not choose certain masters whom they should prefer and specially look up to. Such an arrangement appears to be so practical and desirable that the free association should endeavour to bring it about. By so doing, the Masters are stimulated to render themselves more perfect, and the third degree becomes more valuable. Such relations between Masters and Apprentices would be particularly useful in places where free associations could perhaps not be formed as we propose. In such relations as these, the Masters would have to exercise very great tact to prevent their becoming insignificant or mere opportunities for the exercise of favouritism. A Protectorate of any kind is only an empty form or a useless guardianship, and kills the individual principle of self-help, which is the very thing that we try to produce. On the other hand, protection easily leads the *protogee* to feast on undue and immoderate praises, which are so exceedingly repulsive to serious, free, and equal men.

After the labours in one's own lodge, as well as after the visits to other lodges, it would be interesting and very useful were the brethren to represent to each other in free conversation the impressions they have received. This would best conduce to the remedy of various defects which many a brother might have perceived previously without taking the trouble of ascertaining the causes of, and carelessly passed over. On the occasion of such conventional criticism in outspoken independent opinions, it often unfortunately happens that some brethren feel themselves hurt, for they still possess that kind of selfishness, which we call vanity. This is as un-Masonic as can possibly be. Why not allow the truth to appear? why not make assertion against assertion? Let us fight each other with the weapons of reason, but always in a tone of brotherly kindness. No brother should forget that the cement of the original brotherhood is formed of sincerity. If this sincerity is no more to prevail in our circles, then has the greatest vital power gone from us and the mere phrase prevails exclusively.

The brethren must be allowed a free utterance of expression with regard to each other, otherwise no material advancement is possible, as the individual never has a sufficient insight of himself to enable him to exercise a healthy self-criticism. It is even a duty not to withhold censures that are deserved, nor absurdly to extend the brotherly leniency *ad infinitum*. The Masonic lectures form a principal part of the labours in the lodge. They are mostly instructive when they operate on the mind, and more edifying when they influence the heart.

At every meeting of the Free Association, such a lecture should be given. Should the Free Associations be considered as suitable auxiliaries to the lodge, we propose that edifying speeches given in the lodge and instructive lectures before the Free Associations. For, in a word, speaking openly, a Free Association composed of the most zealous brethren, and under the most masterly guidance, would not only render the lodge not superfluous, but most clearly demonstrate its want, and value. When we are labouring at our great work, a solemn convocation of the brethren at certain fixed periods is absolutely necessary that our minds may become more intimately united by common inspirations, the better to be enabled to meet the stern realities of life, and to fulfil the mission imposed on us. This solemn convocation requires a consecrated spot and a ceremonial, in order to separate the brethren from trivial and worldly things. The lodge, therefore, has rather to deal with the heart, with the sphere of spiritual life, which directly connects us with the first cause of things, whilst the Free Association would rather develop the mind. However, the Free Association by no means intends, by its instructions to occupy a distinct position from the lodge; on the contrary, it wishes to unite the brethren in closer communion with the lodge, and as has already been mentioned, it only intends to make the necessary preparations for the lodge, to be serviceable to it, so that the cultivation in the lodge of the mind exclusively shall not become monotonous or degenerate into fancies and dreams, or into that contemplative passive life which would entirely make us forget our great aim. As experience demonstrates the lodge now doles out to its members the requisite instruction in a very inadequate manner, for the superficial explanations and purposeless instructions are extremely insufficient. The little that is taught is done unmethodically, notwithstanding all the extollings of Square and Compasses, and the lodge does not trouble itself about the progress of its adherents.

(To be continued.)

Births, Marriages, and Deaths.

BIRTH.

HAWKES.—On August 19th, at 9, Garden Row, Ramsgate, the wife of Bro. G. E. Hawkes, S.W. 127, of a daughter.

MARRIAGE.

WAY—SELBY.—On the 19th August, at St Mary's, Brooke, by the Rev. J. P. Gage, rector, Broadley Wilson, son of W. W. Way, Esq., of Newport, to Ellen Anne, youngest daughter of W. Selby, Esq., of Brooke, Isle of Wight.

DEATHS.

CAMPBELL.—On the 19th August, at 30, Elderslie-street, Glasgow, Bro. Robert Campbell, of the Star Lodge, No. 219, ex-champion sculler of Scotland.

EDEN.—On the 19th August, at the Hill Farm, Rickmansworth, Bro. George Manning Eden, P.M. and P.Z. 382, formerly Postmaster of Uxbridge, aged 46 years.

HUNTER.—On August 17th, at 5, Marine-terrace, Margate, Jane Benson, the dearly-loved wife of Bro. W. F. Hunter, M.D., J.W. Union, Lodge, No. 127, aged 25 years.

NORTH.—On 20th August, at Bray, Co. Wicklow, Colonel Charles Napier North, late 60th Royal Rifles, in his 53rd year.

Answers to Correspondents.

AB INITIO.—The Hon. Secretaries of the London Literary Union are Angelo J. Lewis, Esq., Erskine Chambers, 36, Lincoln's Inn Fields, and W. R. Woodman, Esq., M.D., Vittoria Villa, Stoke Newington Road, N.

A.L.B.—In Ireland all the Masonic bodies are under one head, viz., the Duke of Leinster, but the higher degrees are little better than close corporations, so that what is gained in one direction is practically lost in the other.

HIRAM.—A Freemason cannot be a Fenian, because he is bound to respect the laws of the country in which he resides. It is an insult to the Craft to couple treason with its name.

BOOKS RECEIVED.

"The Manchester Unity of Odd Fellows," by Francis G. P. Neison, Junr., A.S.A., Consulting Actuary.

"Annals of Iowa Masonry," edited by T. S. Parvin, Grand Secretary, Iowa.

"Proceedings of the Grand Lodge of Louisiana," James C. Batchelor, M.D., Grand Secretary.

The Freemason,

SATURDAY, AUGUST 28, 1869.

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BUSINESS TO BE TRANSACTED IN GRAND LODGE.

THIS is a heading which is familiar to a considerable number of our English Masonic readers, and to some it probably suggests ideas of a very dry and prosaic character.

Other brethren, however,—and they are, of course, the great majority, for while a few rule and teach, the many submit and obey—other brethren, we repeat, may take an interest in the forthcoming deliberations of a body which is associated in their minds with dim conceptions of all that is dignified, august or venerable.

And a noble legislature it is—this Grand Lodge of England—an aggregation of good and true men, ever anxious to promote the prosperity of our Universal Craft, and to extend as widely as possible the humanizing influences of knowledge, peace, and fraternity.

And a goodly thing it is to see the long procession of Grand Officers as they enter the Temple; to gaze upon those veterans of the cause whose services have placed them in the foremost rank; to watch the eager looks of the brethren when the stately Sword-bearer announces the approach of their beloved chief, and to hear the ringing cheers with which the arrival of the Most Worshipful Grand Master is greeted. All this, although it may be described, must be seen to be appreciated, and it is not too much to say that the assemblies of the Grand Lodge of England will bear a favorable comparison with those of any other legislative body in the world, not only for scenic splendour

and effect, but for the admirable decorum with which the business of the evening is conducted.

The Grand Lodge is, of course, opened with prayer, but the other formalities observed are totally dissimilar to those practised in the opening of subordinate lodges. The object, however, is the same, and the Grand Pursuivant is charged with the duty of seeing and vouching not only that all present are members of Grand Lodge, but that they are properly ranged under their respective banners.

Let us now glance at the Agenda paper. The minutes of the last Quarterly Communication, and of an intervening Grand Lodge will be read, and doubtless confirmed.

Then the Grand Master will make a communication respecting the recently established Grand Lodge of Nova Scotia, and will move a resolution to *acknowledge it*. This important announcement we fore-shadowed in our article in No. 22, and need only tender our hearty congratulations to the Grand Master and Grand Lodge, upon the wise and comprehensive spirit of liberality which prompts this graceful act of recognition.

The Grand Master will then distribute the Jewels to the Stewards of the Inauguration Festival, held on the 14th April.

This Jewel bears upon the obverse an excellent likeness of Lord Zetland, and on the reverse a representation of Freemasons' Hall, together with the name of the Steward and the lodge which he represented. We shall not express an opinion as to the general appearance of the Jewel beyond stating that it has not given universal satisfaction.

The next business in Grand Lodge will be the election of the Committee of Management of the Royal Masonic Benevolent Institution, after which the Report of the Board of Benevolence, comprising six recommendations for grants, to the extent of £230, will be considered, and without doubt approved. Then follows the Report of the Board of General Purposes, in which is embodied the sentence passed upon the Worshipful Master of the Union Waterloo Lodge, No. 13, Woolwich, for suffering a statement to be circulated that the "new working, approved by the Board," would be worked in his lodge. We miss from the record the name of the real culprit, or any allusion to the graver fact that the pseudo-ritual was really worked, but from the letters we have received on the subject the Craft may rest assured that the Worshipful Master, who is personally a most estimable man and Mason, will not be suffered to remain the scapegoat of a gross imposition.

The Report of the Committee appointed to devise a suitable recognition of the services of the Building Committee will then be taken, and with their recommendations we cordially concur.

They suggest that a sculptured Tablet, with an appropriate inscription, be placed in a conspicuous part of the New Buildings; to be surmounted by a marble bust of Bro. John Havers, the chairman, and surrounded by medallion portraits of his colleagues of the Building Committee.

The sum to be allocated for this purpose, viz., 300 guineas, is by no means extravagant, and we are certain it will be cheerfully voted by the Grand Lodge.

The Report of the Committee on the Fund of Benevolence is the next business on the paper. Our readers will remember that we opposed from the first any attempt to interfere with the

natural increment of the Fund, and so far as that portion of the Report is concerned the Committee's suggestion was negatived by Grand Lodge. There are, however, many excellent details in the scheme of reform submitted by Bro. Clabon, who has evidently studied the system in all its bearings. We hope, therefore, that the subject will be fully discussed, and the advantages to be derived from many of the recommendations made by the Committee will then be thoroughly understood by the brethren. As it is very improbable that Grand Lodge will be able to transact all the business on the agenda up to this point, we refrain from specifying the various Notices of Motion.

There is, as all can readily perceive, an ample bill of fare for our Masonic legislators, but with short speeches and business habits a great deal can be done in the time. We presume that the Grand Master's proposition, that H.R.H. the Prince of Wales be invested with the rank of a P.G.M. will be submitted to the brethren at this meeting, and as the Prince has returned from Germany it is not improbable that His Royal Highness may be present in Grand Lodge to have the distinction conferred upon him. It is supposed by some that the grant of such past rank is an anomaly; it is not, however, an unusual occurrence—six Princes of the House of Brunswick have received a similar token of favor, and it is within the Grand Master's prerogative to confer past rank upon any worthy brethren. Thus, H. H. the Maharajah Dhuleep Singh, Colonel A. J. Greenlaw, and Colonel F. Burdett, Representative from the Grand Lodge of Ireland, are Past Grand Wardens, and Bro. H. C. D. Twining, Grand Secretary of the newly-formed Grand Lodge of Nova Scotia, is an Honorary Past Grand Deacon of England.

Multum in Parvo, or Masonic Notes and Queries.

"Uniformity of Work."—The letter concerning the "Uniformity of Work" (or rather the want of it) in lodges, by the Ill. Bro. Colonel Francis Burdett, P.G.W., is a valuable one, as our able Brother's experience has been varied and extensive. I quite coincide with his views respecting the appointment of Grand Lecturers, and feel persuaded that the institution of authoritative instructors in Freemasonry would be of the greatest benefit to the Fraternity. The system has been found to work well in the United States, and it is the opinion of many who are familiar with European Masonry that the same plan would, if adopted generally in the Grand Lodges, consummate the "uniformity" that is desired. W. J. HUGHAN.

Freemasonry in Ireland.—I am glad to see your notice of the Book of Constitutions published by the Grand Lodge of Ireland A.D. 1730, and hope you will continue the same until the whole has been reproduced in your columns. I have not the first edition of the Irish Constitutions, although I have those of England from A.D. 1723 to the present time. There is, however, in my library the Irish Constitutions for 1744, "Approved of and agreed upon by the Grand Lodge in Dublin, on the 24th June, 1741,—TULLAMORE, Grand Master"; and also the next, or 1751 edition, compiled by Edward Spratt, of Dublin. The Book of Constitutions of Ireland for 1730 is to be found in Bro. R. Spencer's Catalogue (No. 85), and in a note it is stated that "this book is rarely met with; it was compiled a few years after the removal of the Grand Lodge of Ireland from Cork (where it was anciently held) to Dublin." Bro. J. G. Findel, of Leipzig, wrote me some time since respecting the "Grand Lodge of Munster," and stated there were some valuable papers, consisting of records of its transactions, in the possession of a brother in Ireland, of about 1726 to 1729. Any information on this point would be welcomed by him, and others as well who are much interested in the early history of Freemasonry anywhere. What was the origin of the Craft in Ireland has never yet been solved. Any authoritative facts on the subject are therefore of importance. W. J. HUGHAN.

KNIGHT TEMPLAR JOTTINGS.

BY WILLIAM JAMES HUGHAN,
Honorary Member of the "Immemorial Antient York
Conclave of Redemption, Hull," &c.

According to the Calendar of the Order of the Temple for 1868-9, there are six "Immemorial" Encampments in England, viz. :—

- A. Abbey Chapter ... Nottingham.
- B. Antient York Conclave of Redemption ... Hull.
- C. Baldwyn ... Bristol.
- D. Mount Calvary ... London.
- E. Observance ... London.
- F. Union, or Rougemont ... Exeter.

There are also seven Encampments said to have been warranted during the last century. They are thus described :—

- 1. Antiquity, Bath ... 1791, March 11.
- 2. Royal Naval, Portsmouth ... 1791, March 11.
- 3. Plains of Rama, Keighley ... 1792, March 17.
- 4. Hope, Huddersfield ... 1793, Oct. 5.
- 5. Jerusalem, Manchester ... 1795, May 20.
- 6. St. George's, London ... 1795, Oct. 27.
- 7. Loyal Encampment of Volunteers, Ashton-under-Lyne 1796, Aug. 12.

Thus making 13, in all, in existence before the nineteenth century.

We think the above arrangement, however, to be unsatisfactory with respect to the Jerusalem Encampment, as on turning to the admirable history of that conclave written by Bro. John Yarker ("Notes on the Orders of the Temple and St. John," 1869), we find it first commenced its labours A.D. 1786, by virtue of a warrant (still preserved), dated 17th day of October in the same year. The above classification did not come into use until this last year, for previously the Encampments were not numbered in the Calendar.

Judging from the evidence given, the "Jerusalem Encampment" is entitled to a higher position on the roll, and should have been classified under the letter F, at least. It is to be regretted that but little is known of the others. With the exception of the Encampments B, C, I, and 5, we know not even when the earliest records preserved commence, and why they have been selected to occupy so prominent a position (except in some few instances) we are equally at a loss to explain. Surely it is high time we should know publicly on what grounds the other Encampments claim precedence or "Immemorial" designations. None, however, have produced any documentary evidence of their existence anterior to A.D. 1779, so that the Masonic Knights Templar would wisely leave out any claim to be considered of much antiquity.

The 18th century not only must have witnessed the revival of Freemasonry early in that period, the fabrication of the Royal Arch about 1740, and the innovations on "pure and ancient Freemasonry" from that date to 1760, but also have seen the birth of the Masonic arrangement of the Order of the Temple at a still later date.

Some of the most enlightened and illustrious Masons of the last century were connected with the Order, and certainly now, each succeeding year seems to witness a fresh increase of numbers and influence to this chivalric organization.

We have been much interested in the perusal of Bro. John Yarker's "Notes," and have been pleased to see the care he has generally taken as to their accuracy and fidelity. A few errors, we think, have been made. In a work, however, on such an intricate subject, we do not wonder at their being some mistakes; the real wonder is, how it has been written with so few unhistorical statements.

Bro. Yarker, whilst alluding to the "seceding or Ancient Grand Lodge of England," says, "This body was recognized by the Grand Lodge

of All England at York, as the representative of what was termed 'Ancient Masonry' in the south" (page 14). *This is not correct*, for the only Grand Lodge formally recognized at any time by the authorities at York was the Lodge of Antiquity, when it seceded from the Regular Grand Lodge of England. It was then termed the "Grand Lodge of England south of the Trent." The Grand Lodge at York never recognized the Grand Lodge of the "Ancients," and there has never been a fact produced to prove its having done so at any period.

Brother Yarker states that "English Freemasonry was a speculative system before Scottish Freemasonry." This I deny, and would be glad to know on what grounds such an opinion is based.

Bro. Yarker has "been told, on respectable authority, that at Eastwood, near Todmorden, they have separate York warrants authorizing them to confer a Red Cross degree, as also the K.T., the Priestly Order, Rose Croix, and other degrees." This, also, I demur to; and as I have copies of the said warrants which are not of a "York" origin, I may be permitted to declare my disbelief of such pretensions as to authority from the Grand Lodge of York to work any such degrees at Todmorden.

What authority can be produced for the existence of a Knights Templar ritual in connection with Freemasonry of A.D. "1735, if not beyond?" Such a statement ought not to be mentioned without good foundation, and as it is of a much earlier date than has been claimed for Masonic Knights Templar generally, surely the ritual should be examined by some neutral parties, so as to decide approximately as to its age. For my part, I doubt its being earlier than 1780. We desire to give an especial prominence to the following statement by Bro. Yarker, which is somewhat new to us, and deserves to be well examined :—

"Owing to the documents of the Grand Lodge at York having been conveyed to the Duke of Suffolk by Brother Godfrey Higgins, there are but a few stray papers left at York."

We would ask, where are these documents now? To whom do they belong, if not to the "Union Lodge" at York? and certainly they should be at once restored to their lawful owners. But we never heard the statement before, and feel much surprised at not having heard of any attempt being made to recover the documents, or to ascertain their character, &c.

We quite agree with the remarks of the author of the "Notes" (page 36) on the question of the surrender of certain degrees to the "Ancient and Accepted Rite" by some old Encampments. The Baldwyn, however, still continues to work the following degrees at Bristol, as heretofore, viz., "Knights of the Nine Elect," "Knights of Kilwinning," "Knights of the East, Sword, and Eagle," and "Knights Rosæ Crucis," and we know of no Masonic authority than can prevent their doing so, while they keep them distinct from the Knights Templars and Masonic lodges, &c. We sincerely wish that this Encampment had a qualified historian in its midst, like Bro. Yarker, who would undertake to write its history.

We know of one eminent Mason in Bristol who would do so were the necessary information afforded him, and no doubt there are others also. We think if the "Notes on the Temple and St. John" were widely circulated they would act as an incentive to further research, and be a model for subsequent endeavours to chronicle the facts relating to the Order.

(To be continued.)

Original Correspondence.

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

ROYAL ARCH MASONRY.
(To the Editor of The Freemason.)

SIR.—Being a constant reader of your valuable paper, I took great interest in the perusal of the papers on Royal Arch Masonry just concluded, written by the Son of Salathiel, and am much pleased at the able manner in which he treats the subject; the object of my writing you I am sorry to say is to take exception to certain passages relating to the Tau and the emblem of our Christian faith. I feel convinced they have been inadvertently used, especially as in one instance the passage occurs in a transcript from a work on mythology, and is consequently not his own composition.

The first quotation I take is as follows:—"The Tau having been regarded in the light of a mystical sign by various nations of the ancient world, this superstition pervaded the minds of many of the early Christians, particularly those of the Roman Catholic communion, which belief might have given rise to a superstitious reverence of this symbol especially as connected with the event of our Saviour's crucifixion. Had not this notion of it prevailed before the establishment of Christianity, it is probable that the cross, so far from being venerated as a sacred symbol, would have been held in detestation as the instrument of a most cruel and sanguinary punishment, more particularly as it was unjustly inflicted on the Saviour of the World." The second quotation states that "A like veneration is bestowed upon this figure—that is, the cross—by Roman Catholics, which like other customs of the ancients, has probably been adopted by them without understanding its origin, and which they attribute to a different source."

The fact of the Tau being in the form of a cross, I attribute to accident; indeed, it is not shown that that was the real form. The Tau may be seen marked on the foreheads of Hindoos at the present day to distinguish their caste. Then, what connection can be shown between the cross of the early Christians and the nilometre of the Egyptians, other than the convenience of that form of instrument for marking the rise and fall of the waters, the same as a surveying instrument of the present day for taking levels? As in like manner, the cross would be the most convenient form of instrument on which to affix the human frame with arms outstretched. Also, were not the early Christians of one mind, these unhappy dissensions not having taken place, which separated the Eastern and Western churches? If this particular form of instrument was so much venerated, how comes it that it was used as a means of punishing malefactors as the most ignominious death they could suffer, and that its use was forbidden as an instrument of death, solely on account of the veneration shown towards it by reason of the Son of God having nailed our sins on his own most blessed body to the tree?

I think it is a most unjust and cruel assertion to say that the figure of the cross is adopted by "Catholics," whether Roman or not, without understanding its origin and which they attribute to a different source.

The Christian builds his church in the form of a cross, he surmounts it with a cross, he places a cross on his altar, he carries it in procession, he is marked with it at his baptism, he wears it on his person, and places it in various parts of his house, and when he is laid to rest a cross is placed over his mortal remains. In all these and many other ways the cross is used as an outward and visible sign of his belief in the truths of his holy religion, and for no other conceivable cause. Fancy telling a woman that the cross she wears on her breast, was originally venerated on account of its being the instrument used to mark the rise and fall of the waters of the Nile! No, let us reverence Royal Arch Masonry, and the lessons it teaches, but let us not try to pervert the symbols used in the ceremony to the purpose of throwing ridicule on the faith and practice of Catholics, more especially at a time like the present, when the chief Bishop of the sister Isle has been denouncing Freemasonry, but let us show by brotherly love and real charity, that Freemasonry and Christianity are not antagonistic.

The following beautiful lines show the effect the sight of the emblem of a Christian's faith has upon him :—

"It makes the coward spirit brave,
And nerves the feeble arm for fight,
It takes its terrors from the grave,
And gilds the bed of death with light."

Apologising for the space I have taken up in your valuable paper, and hoping that the Son of Salathiel will take this allusion in no unkind spirit,

I am, yours fraternally,
CATHOLICUS.

HOSPITALARIA &c.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—At page 74, of 14th inst., I read the following:—"But though the political importance of the Order (Knights Templar) was thus annihilated, its suppression as a fraternity was not

accomplished. The succession of Grand Masters has been uninterruptedly maintained, &c.; and the Order is still in vigorous existence in the chief cities of Europe."

I beg leave to state that the above is a decided mistake, for neither as an Order nor as a *Fraternity* did the Knights Templar exist in the 15th, 16th, or 17th centuries, so far as I know; and the presumed uninterrupted "succession of Grand Masters" is purely imaginary. It is true there is a pretended charter of transmission, but said document is, I believe, a forgery, and unless I know of some substantial evidence to prove the contrary, I consider my opinion the truth.

The chivalric Masonic degree of Knights Templar has no more to do with the 13th century Knights Templar, than the said 13th century Templars had to do with Freemasonry. Speculative Masonry was not in existence till several centuries after A.D. 1314; neither was *Masonic Knight Templarism*; consequently "the Order is" not "still in vigorous existence in the chief cities of Europe."

I am, yours fraternally,
LEO.

SPECIMENS FROM A MASONIC QUARRY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I read with great interest the remarks of our esteemed Bro. W. J. Hughan, at page 79, and I beg to express my high appreciation of his labours. I see he gives a list of the old lodges, with their dates anent, which I am glad to see that the old 1057 date of No. 3 dis has been deservedly rubbed out and something nearer the truth, "1109," put in. I see the date of No. 0 is "1128," but there is some mistake here by the calendar, as at page 35, *Freemason's Magazine* for January 9th, we find an account of the "Mother lodge's celebration of its 727th anniversary," which would give the date 1140, which is the presumed date of the foundation of Kilwinning Abbey. Perhaps the publisher or editor of the *Masonic Calendar* will look to this; as by giving 1140, it would also be coming nearer the truth. The date of the Aberdeen Lodge, No. 34, is given as "1541" but as mentioned at page 8 of your issue of June 19th, the Aberdeen "masonry of the luge" are spoken of in 1483.

In the list of Scottish lodges which claim to be older than 1736, which Bro. Hughan gives, he omits the following:—

4. Glasgow Kilwinning	...	...	1735
10. Dalkeith Kilwinning	...	...	1727
12. Greenock Kilwinning	...	...	1728
23. Dunse Kilwinning	...	...	1730
27. St. Mungo, Glasgow	...	...	1729
28. St. John, Kilwinning, Kir-Kentillock	...	...	1726

From a minute of St. Mungo Lodge, written in 1774, it would seem to have been in existence in 1723. In 1729 it has the following composition of names as its designation, viz.:—"Lodge of St. John, St. Mungo's, Kirk of Glasgow, Kilwinning."

I see that Bro. Hughan only intended his list to be composed of those in existence before 1717, when Grand Lodge of England was formed.

I am, yours fraternally,
LEO.

"CIPES" AND BRO. D. MURRAY LYON.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I am very glad to see your note at foot of Bro Leo's spirited answer to the calumnies of "Cipes" anent my dear friend Lyon; especially as you repudiate the reckless and unmasonic assertions of the writer of the article in question.

I say nothing as to the merits of the discussion, neither do I wish to say a word in reference to Bro. D. Murray Lyon's social, literary, and Masonic character. Those who are familiar with the literature of Freemasonry know *him well*, and those who are not, are in no position to give an assertion. As to his private life, it would only be seeking to "gild refined gold," to speak of it as it merits, so I conclude, by hoping another such article will never be found in *THE FREEMASON*.

W. J. HUGHAN.

Truro, August 14th, 1869.

ORIGIN OF FREEMASONRY.

(To the Editor of *The Freemason*.)

"Disparage not the faith thou dost not know."
Shakespeare.

DEAR SIR AND BROTHER,—Your erudite correspondent "Leo" is to hard upon a poor, simple, provincial brother. However, as banter seems to afford him pleasure, and certainly does me no harm, he is at liberty to indulge *ad libitum*. "Leo's" pet subject, like others, has two sides, and much can be said on both; but I am not a controversialist, so at once

"Hide my diminished head,"

content to be considered "charm"-ing, and rejoicing in the fact that I have "somewhat amused" my "most learned justicier."

Yours fraternally,
JOHN BOWES, P.M.

21st August, 1869.

"WHY DO THE HEATHEN RAGE?"

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I regret much to learn that "Cryptonymus" has had to combat with personal afflictions, and can assure him of my entire sympathy under such circumstances. My object in writing is not to provoke recriminations, but I cannot help recording a protest against my friend's interpretation that the tactics at present pursued by certain Continental Freemasons, constitute "landmarks" of the Order.

On the contrary we are taught by the "Ancient Charges" to be peaceable subjects, neither conspirators against government, nor rebels against lawfully constituted authority.

I also demur to his dictum that "Liberty is licence," as I, in common with others, have entertained a directly opposite notion.

However, with this general protest I content myself at present, as I have neither time nor inclination for a more lengthy dissertation. At a future time I may record my impressions of Continental Freemasonry in more shapely and circumstantial fashion.

Yours fraternally,
VIATOR.

THE IMITATIVE AND THE SYMBOLICAL.

The fine arts are merely imitative in their infancy, though as they become mature they also become symbolical. And this maturity is first attained by the architect, because he ministers to a want more urgent than the rest, because in the order of time the edifice must precede the works designed for its embellishment and because finding in nature no models except from the details of his performance, he must from the first be inventive in the composition of it. Thus the children of Benedict, when contemplating their lofty avenues sacred to meditation, and the mellowed lights streaming through the foliage, and the flowers clustering in the conventual garden, and the pendulous stalactites of the neighbouring grottoes, conceived of a Christian Temple in which objects resembling these, though hewn out of imperishable stone and carved into enduring forms, might be combined and grouped together into one glorious whole, with a ritual addressed to the eye rather than to the ear—a sacred pantomime of which the sacrifice of the mass was the action, priests the actors, and the high altar the stage. Nothing more was requisite to the solemn exhibition but the cathedral as its appropriate theatre.

It arose, therefore, not the servile representation of any one natural object, but the majestic combination of the forms of many, and full of mystic significance in the cruciform plan, the lofty arch, the oriel windows, the lateral chapels and the central elevation. Not a groining, a mullion or a tracery was there in which the initiated eye did not read some Masonic enigma, some ghostly counsel, or some inarticulate summons to confession, to penitence, or to prayer.

Every niche without and every shrine within these sanctuaries was adorned with images of their tutelary saints, and especially of her who is supreme among the demigods of this celestial land. But instead of rising to the impersonation of holiness, beauty, or power in these human forms, the monkish sculptors were content to copy the models of humanity within their reach, and the statues, busts and reliefs which in subsequent times fell beneath the blows of Protestant iconoclasts had little if any value but that which belonged to their peculiar locality and their accidental association. In painting, also, whether encaustic, in fresco, or on wood, the performances of the early Benedictine artists were equally humble. In order to give out their visible poetry, the chisel and the pencil must be guided by minds conversant with the cares and enjoyments of life, for it is by such minds only that the living soul which animates rude nature can ever be perceived, or can be expressed in the delineation of realities, whether animate or inanimate.

In ecclesiastical and conventual architecture, and in that art alone, the monks exhausted their creative imaginations. Covering Europe with monuments of their science in states and dynasties and with monuments of that plastic genius which form an infinity of elaborate, incongruous and often worthless details, they knew how to invoke one sublime and harmonious whole.

In these august shrines, if anywhere on earth, the spirit of criticism is silenced by the belief that the adoration of men are mingled in blessed accord with the hallelujahs of heaven.

WE are requested to state that the Domestic Chapter of Instruction, held at the Horns Tavern, Kennington, has suspended its convocations until November, in consequence of the absence from town of many of the members.

WE are informed that a committee of brethren interested in the question of "Uniformity of Working," have resolved to bring the recent extraordinary occurrences at the Union Waterloo Lodge, No. 13, Woolwich, under the special notice of the Earl of Zetland, with the view of devising measures to prevent a repetition of such a scandal to the Craft.

MASONIC EXHORTATIONS.

FROM THE GERMAN.

V. *Benevolence.*

Being created in the similitude of God, who in his mercy and immense bounty communicated himself to men and expanded over them the abundance of his blessings, strive thou assiduously, by making mankind as happy as possible, to resemble this divine original. Thou canst not imagine any thing good that is not an object of Masonic activity.

Look down upon the helpless situation of infancy, it challenges thy assistance; reflect on the sad inexperience of youth, it demands thy good counsels.

Find thy happiness in protecting them against errors and seduction, the common rocks of that age.

Awake in them the heavenly fire of genius, and instruct them how to unfold it for the benefit of the world.

Every suffering being has a sacred claim on thy assistance; take care not to deny it.

Do not wait till thy ears ring with the lamentations of the miserable; affectionately anticipate the wants of the unfortunate, and inspire them with courage.

Do not poison thy gifts by ostentation.

Thou shalt not find thy reward for thy benefactions in the vain and loud applauses of the multitude; a Mason will always find it in the silent and secret testimony of his heart, and in the sacred pleasure with which the Deity looks down upon him.

Has Providence granted thee abundance? Let it be far from thee to make an inconsiderate or shameful use of it.

God has given thee above thy wants, and thou mayst cause those that have received a scanty lot to feel less the inequality of the distribution of the riches of the earth. Enjoy this glorious prerogative.

May the most abominable of all passions, avarice, never predominate over thee: may thy heart for ever revolt against the worthless calculations of covetousness.

But should this melancholy vice overpower thee, approach no more the temples of Philanthropy; they would have no more charms for thee, and we could no longer discover in thee the image of God.

Let religion, wisdom, and prudence be the rule of thy benefactions.

Thy heart might be inclined to relieve every want, but thy reason must direct to assist where necessity is most pressing.

Instruct, advise, intercede; be charitable, console according to the exigency of circumstances.

If thou findest at last that thou art confined, and that thy soul begins to mourn, and to lament the incapacity of expanding as much happiness as thou wishest, then haste to thy temples.

Behold here the sacred tie of benevolence, and, contributing as far as thy abilities permit towards the laudable Institutions of our Fraternity, rejoice at the idea of being a fellow-citizen of this better world, and enjoy the sweet fruits of our faculties united and centered to one point.

The sources of relief will then flow more abundantly; instead of helping one, thou wilt co-operate to make thousands happy, and thy wishes will be fulfilled.

VI. *Further Duties towards Men.*

Love thy neighbour as thyself, and do unto others as thou wishest to be done by.

The faculty of expressing thy thoughts by words is an external sign of thy command over nature; make use of this gift to alleviate the wants of thy fellow-creatures, and to encourage them to virtue.

Be affable and serviceable; edify others by thy example, and bear thyself kindly, and without repining at the prosperity of others.

Do not suffer thy heart to entertain any envy; it would undermine thy happiness, and rage in thy breast.

Pardon thy enemy, and have manliness of heart enough to do him good.

This generous sacrifice, one of the most exalted precepts of religion, will awake in thee the most benign sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, and, disregarding their ingratitude, pours down His blessings upon them.

Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be,

"A Mason forgets only injuries, never benefits."

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. *The Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in $\frac{1}{4}$ lb., $\frac{1}{2}$ lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

SUPREME COUNCIL, NEW YORK.

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

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

ITALY,

(Continued from page 93).

MILAN

Also sends to us her claims of admission to the list of independent governing Grand Bodies in Italy.

Ill. Bro. de Grasse Tilley, who appears to have had a general roving authority from the Supreme Council at Charleston, established a Supreme Council, 33rd degree, Ancient Accepted Rite, at Milan, in 1805, for the kingdom of Italy, and Prince Eugenius was for some time the Sov. Grand Commander and Grand Master of a kind of side introduction known as the *Grand Orient de la Division Militaire*. This Grand Body with all its Lodges appears to have quietly passed into permanent oblivion under the Austrian rule, as the Pope's commands were strictly obeyed in regard to prohibiting Masonry. In 1863, when the difficulties and withdrawal of some of the members from the Supreme Council at Turin occurred, they embraced the opportunity of exercising the imaginary Masonic right of independence, declared themselves free from the Supreme Council and higher degrees, and constituted what they call a Grand Council of Symbolic Masonry, and elected Antonio Franchi as Grand Master, and have about twenty Lodges under their jurisdiction.

FLORENCE.

The parties who separated from the Supreme Council and Grand Orient at Turin, in 1863, organized the "*Grand Orient of Masonry in Italy*," at Florence, in 1864, but unlike the other Grand Bodies in that country, it is not content with a local jurisdiction, but ignoring all the rest, regardless of Masonic law and precedence, constitutes itself a supreme power over all, and asserts that it is

"Monarch of all it surveys,

Their rights there are none to dispute."

The entire proceedings of this so-called and self-constituted Masonic Body are so entirely irregular and contrary to the long-established and universally-acknowledged laws of Masonry, that it is painful to have to record such proceedings as facts and historical incidents at this age and progress of the Order, and demonstrates very clearly the necessity of a general repudiation, or re-organization of the Order in Italy, before they can be received or fraternize with the Brotherhood in this country, according to our system, laws and work.

The only argument and claim worthy of note which the Grand Orient at Florence condescends to make known, as its authority for creating this new Masonic Body, is to be found in the circular accompanying these documents, with translation of same, by which it appears that Giuseppe Garibaldi, and F. de Luca, called a meeting of the Lodges in Italy and its colonies, which assembled at Naples, in June, 1867, abolished by their edict all the other governing Grand Bodies in Italy, and declared themselves the only Body of legitimate authority for that entire country, all of which was without the consent or co-operation of the other parties then long in power. Of the three hundred lodges in Italy only sixty appear to have been represented at the Naples assembly. Garibaldi was, and still is, the nominal Grand Master of the Body at Palermo, which being irregular is not recognized, and F. de Luca, was the nominal Grand Master of the same style and irregular Body at Florence, neither possessing any Masonic power to call the assembly, enact any laws or constitute a Great Orient, while the general phraseology of their circular and novel mode of electing officers must be rather comical to our old members who are sticklers for ancient land marks and Masonic jurisprudence.

They first declare Garibaldi honorary member for life, and the first Mason of Italy (while Gherzi, of the Turin Body, claims to be the most ancient Mason in Italy). They then create a defective Grand Master, who, it appears, by a subsequent notice, is not able to attend to the duties, and they make two supplementary Grand Masters Adjunct, that may be called upon if wanted to do anything they may deem expedient. Two of the articles in the general Statutes of this Body are also deserving of attention, of which the following is a translation:

1st. To abolish in the several degrees the practice and forms which have become incompatible with the civilization of the present times.

2d. To democratize the prerogatives and jurisdictions of those "Rights" which are distinguished by the multiplicity of degrees.

The four other Bodies, viz. at Palermo, Naples, Turin and Milan, ignore this new and progressive Florence Grand Orient, and have issued protests against it, while the Palermo Body have repudiated the acts of Garibaldi, who, it appears, has never taken an active part, and is sadly deficient in his knowledge

of Masonic law, usage and principles, and however much honor there may be to him in the political world, he certainly is not entitled to any such claims in Masonry, which has gained nothing in Italy by his direct association with it. These four Grand Bodies have also agreed to wait until Rome is the capital of Italy, when they will then unite and constitute a Grand Masonic centre for that country. In obedience to this mutual agreement, the Palermo Body have the following addition to their official heading: "Finché Roma non sia capitale degl' Italiani!" (until Rome will be the capital of Italy).

Prominent among the irregularities of the Grand Orient of Florence, in their foreign operations, is the granting of Warrants to Lodges, now working under their authority in the Masonic Jurisdiction of the Supreme Bodies at Montevideo and Buenos Ayres, under the title of "Esperanza," at the former, and "Italia" at the latter place, and the silent indifference with which the Florence Body ignores the correspondence and protests made to them on this subject, as set forth in the enclosed official communications from those River Plate Grand Bodies, deserves your careful consideration and decided action thereon, especially as to the class of expelled and unworthy members of the Order, legalized and profanes rejected by the regular Lodges, that are made Masons by these two Italian Lodges.

The several foreign Grand Bodies that have correspondence with and indirectly recognized this Grand Orient at Florence, is an illustration of the careless and imperfect manner of "taking things for granted" that all Bodies are legitimate that send forth what apparently purports to be a Masonic document asking for recognition.

On the eve of my departure from this city, in October, 1867, I sent (in obedience to direction from the Council) the Balustre announcing the union of the two Grand Bodies in this Jurisdiction, to all of our foreign Representatives, and among them to our Ill. Bro. T. Bigelow Lawrence, residing at Florence, as I did not know at that time the irregular and divided condition of the Masonic family in Italy. The official reply of Bro. Lawrence, is herewith enclosed.

TURKEY AND EGYPT.

The land of the Mussulman and the Bible naturally claims the greatest interest of the Mason, being the land of our historical birth and legends, and the Mecca of the Masonic world.

Leaving the Temple of Solomon to be tortured into any shape that may answer the variable purposes and futile brain of the historian, and afford a wide imaginary field for the lecturer, we will take our data at a much later period, when Masonry had assumed a more definite organization, according to our knowledge of its workings at the present time.

The first attempt of introducing Masonry into Turkey, was the opening of a Lodge in the house of an English interpreter at Constantinople, in 1749; a number of Turks being initiated, the Government authorities gave summary notice that if any more meetings were held, the house and all in it would be burnt. There being no record of the tragic event having occurred, we infer that the Lodge was permanently closed. Nearly a century later, about 1836, the Grand Lodge of England granted a second authority and a Lodge was opened in the same city, but the fanatical opposition proved too strong and the Order again died out.

A third attempt of the Grand Lodge of England has been more successful, and in 1859, Oriental Lodge, No. 988, was more firmly established in her jurisdiction, and I had the pleasure of being present at the meeting and first banquet given by that lodge at Constantinople, on the 27th day of December, 1859. I subsequently saw the work and initiation done in this Lodge in five different languages. A French Lodge, Etoile du Bosphore, under authority of the Grand Orient of France, had also just been organized. The honors and decoration they gave me as the first American Mason that had visited them from the New World will ever remain vivid among the many pleasing incidents of my Masonic wanderings.

Since 1859, Lodges have increased rapidly in the dominions of the Sultan, and as the curious fact is developed, of the Arts and Sciences being sent back to the old world and the East, the time may not be far distant when a Masonic Temple will again be erected on the foundation stone of our first great edifice, and from the ruined walls of Jerusalem the Masons of the world will have a centre to disseminate light and knowledge, preach and practise peace, good will, and brotherhood to all mankind.

In 1860, Ill. Bro. Hyde Clarke, 33°, so well known in literary and scientific circles began his Masonic labors under authority of the Grand Lodge of England, as Acting District Deputy Gr. Master, and during his several years sojourn in European Turkey, Asia Minor, Syria, Egypt and Africa, he contributed more to systemize, legalize and harmonize the working of the Order than any person that has yet visited those remote regions.

(To be continued.)

SIT LUX—ET LUX FUT.

Brother, kneel before the Altar,
In silence grave;
Show no weakness—do not falter,
Like cowa'n knave.

Honest brethren stand around you,
With heart and hand,
Ready to encourage, aid you—
A noble band.

Here you need not fear deception,
All are true;
Every Brother here assembled
Knelt like you.

With throbbing hearts they silent listen
To your voice,
As you tell in earnest whisper,
Your free choice.

* * * * *

Gently loose the new-made Brother
From his cord,
He is bound by stronger fetters,
On God's word.

Hearken to the Master's language—
Pray for light;
Responsive voices chant the echo:
"Let there be light."

Welcome, Brother, to our household,
You are free;
May it ever prove a blessing
Unto thee.

I. J. Cummings

THE SYMBOLISM OF MASONRY.

The speculative principles of Freemasonry are not cultivated in our modern lodges with that care and minuteness which their importance requires and which their influence upon the destiny of the lodge demands. There are but a very, very small proportion of modern Masons who have ever given a thought to the great principles which lie concealed from the vulgar eye in the symbolism of our ritual, and its necessary adjuncts of preparation and ceremonials. What, but the symbolic teachings of our Order, give any importance to it not possessed by other organizations? I conceive it to be the soul of Masonry, and if the Order were deprived of it we might bid adieu to our time-honoured institution, for when novelty ceases there will be nothing left to sustain it. When the initiate has been regularly admitted and instructed, his mind is open and he is prepared to give attention to the *Liberal Art*, and it is much to be deplored that the candidate is here left with his mind open and in an anxious state of inquiry, yet doomed to disappointment in consequence of those whose duty it is to gradually unfold the system to him being themselves grossly ignorant of these principles. It is not to be wondered at that the real teachings of the Order are entirely neglected. With many, the making, advancing and raising, particularly the latter, form the *sumum bonum*, the entire system, the whole of Masonry, and the minds of too large a proportion of our membership are, I am sorry to record it, entirely satisfied therewith.

Is this, however, Masonry? Why, yes, thousands are ready to exclaim, and stand wondering what else is contained in our system. As their teachings have embraced nothing else, they are in a state of innocence and are not to be censured. But how are they to be enlightened? The general diffusion of universal Masonic literature may tend to show many that there is something more in our system, and a portion of these may learn how to unfold the mysteries in a greater or lesser degree. But no great change can be effected among the masses unless these teachings become, as of old, a part of the lodge instruction, so that all may be led "in the way they know not," and "walk in the paths they have not known." To them "the crooked paths must be made straight and the rough places plain." Then shall "the error of darkness flee away" and light, celestial light, pervade the minds of our brethren, and they shall "become as gods, knowing evil from good" and reflecting their principles and their illumination abroad among mankind, thus restoring our time-honoured institution to its pristine brightness, and opening its real character, thereby extending the sphere of its usefulness.—Bro. James B. Taylor.

HOLLOWAY'S PILLS.—Impurities of the Blood.—To ensure health it is absolutely necessary that the fluids and solids of the human body should be kept free from those impurities which are continually getting into the system, through erroneous living, unwholesome atmosphere, or disordered stomach. The only safe and certain way to expel all impurities, is to take Holloway's Pills, which have the power of cleansing the blood from all noxious matters, and at the same time removing any irregularities which their presence may have already produced in any organ. Holloway's Pills expel all impurities which taint or impoverish the blood, which they purify and invigorate, and give general tone. They are applicable to all alike, young or old, robust or delicate.—ADV'T.

Masonic Miscellanea.

At the unveiling of Field Marshal Keith's statue at Peterhead, on the 16th inst., several Masonic lodges took part in the interesting ceremony, and afterwards assisted at laying the foundation stone of the new Court House in that town. Past Master A. Boyd, of the Keith Lodge, No. 56, officiated as Grand Master, and the proceedings were favored with the presence of the Earl of Kintore, Lord Lieut. of the county and other local celebrities. The cast of Marshal Keith's statue was presented to his native town by the King of Prussia, and this graceful act on the part of His Majesty, and the courtesy of Count Bismarck were duly acknowledged at the banquet which followed the public celebration.

SECRETS.—There are secrets in and about its every department. Veins, arteries, ligaments and flesh and bone have their secrets. The blood which animates the human frame flows on in silence. And how quiet are the communings of the heart. There are feelings, and thoughts, and sympathies, which never emerge from their solitary retreats. And who has ever heard those mighty spirits which walk so majestically in history, or those associated events and principles which have come down from the past? Time, with a quiet and noiseless hand, is continually drawing out the invisible wires which connect century with century, those mystic lines which enable us to commune with the remotest ages. Yes, there is mystery everywhere—mystery in the present, mystery in the past, and mystery in the future.

IMPOSTORS.—Look out for those fiends who prowl about the holy places and prey upon the funds sacred to the destitute, the widow, the orphan. Examine them well, and then examine their claims. Many of these cowardly thieves are not entitled to relief, even from their own showing. It is not incumbent upon Masons to support a man in idleness when he ought to be at work. Nay, more, those who thus disburse a fund that belongs to the deserving alone show themselves to be careless, if not faithless, stewards. These rascals are abundant in some portions of the country, and from the negligence of Masons in many sections their increase is greatly encouraged. Many of them make ten times what they could by honest labour, and then, perhaps, spend it in the lowest debauchery.

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