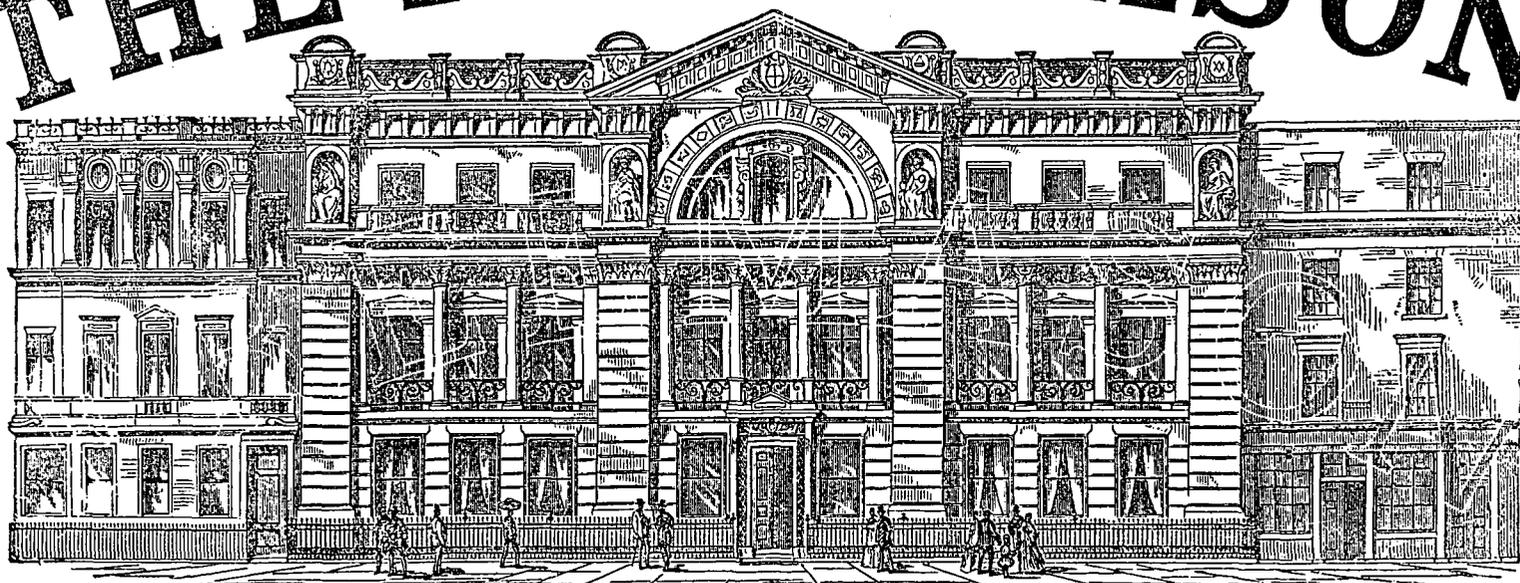


# THE FREEMASON



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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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.

## CONSECRATION OF THE STAR LODGE, No. 1275.

Another star has been added to the galaxy of English Freemasonry, another luminary adorns the Masonic firmament. As a rule we are not favorable to the rapid creation of new lodges, especially in districts where the Craft is already fairly represented, but at the same time we hail with satisfaction their establishment in such important localities as New Cross, which, although situated in close proximity to Deptford and Lewisham, where lodges exist, is such a populous suburb in itself as to demand a lodge of its own. The M.W. Grand Master having acceded to the prayer of the petitioners by granting the usual warrant, Friday, the 3rd inst.,

was fixed upon for the consecration of the "Star Lodge, No. 1275, at its intended place of meeting, the "Marquis of Granby," in New Cross-road.

The Consecrating Master was the deservedly popular Grand Secretary, Bro. John Hervey, P.G.D., who at half-past four o'clock opened the lodge in the three degrees, and called upon Bro. R. Wentworth Little, P.M., who acted as Chaplain, to commence the proceedings with prayer. The customary formalities having been complied with, Bro. Joseph Smith, P.G. Pursuivant and W.M.-designate, and the other members of the new lodge were presented by Bro. W. Watson, P.G.S., who acted as D.C., to the Consecrating Master, who signified his intention of constituting them into a regular lodge according to ancient form.

Bro. James Brett, Asst. G. Purst. (the renowned Masonic teacher), then delivered with fine effect the following oration, which we may remark *en passant* was composed by Bro. Little:—

"Having met on this auspicious occasion as fellow-labourers in the laudable work of erecting and dedicating a temple for the celebration of the solemn rites of Freemasonry, we may not unprofitably devote a few moments to a rapid review of the principles and tenets of our ancient institution. The early history of the Order is confessedly involved in obscurity, and the earnest researches of the most eminent Masonic antiquaries have as yet failed to illumine the darkness that fills the mighty void. It is, therefore, no intention of mine to trim my lamp for an adventurous pilgrimage into the dim cloudlands of tradition, or the mythic regions of imagination, more especially as I believe that the actual present and the dawning future will afford us, as Freemasons, more ample food for speculation and reflection, than even the venerated records of the past. It is undeniable that this is an age of progress, in every department of art and science astonishing discoveries have been made, and the path of life is cheered and comforted by the application of a thousand useful inventions. In the midst of this general advancement we find Freemasonry still occupying a foremost place in the estimation of intellectual men. Now, as of old, princes and the exalted ones of the earth are found clothed in the Mason's badge and wielding the Master's gavel. In this favoured land the Fraternity has been ruled for many years by a succession of distinguished chiefs, whose names adorn the annals of their country, and during the long reign of the beloved nobleman who at present presides so worthily over the Craft, Freemasonry has advanced with giant strides, and its beneficent influence is felt and acknowledged throughout every gradation of our social system. To you, my brethren, as Masons, I need hardly say that we owe this glorious position mainly to the grand principles on which our Order is founded. Indelibly inscribed on the pillars of our temple are the hallowed words—Brotherly Love, Relief, and Truth, and every true Mason bears them like a talisman engraven on his heart. By the exercise and practice of fraternal love we preserve the links that unite us in the holy bonds of brotherhood; by discriminative benevolence we sustain the helpless and the afflicted; and by diffusing the light of truth we elevate our fellow men from the depths of ignorance and superstition. Such

are the objects inculcated in our precepts, and in this sense we may well regard Freemasonry as the mighty manifestation of a higher life; of a more spiritual and heavenly existence—its teachings are solemn as the breath of fate—they give a significance to many things; they interpret our most mysterious feelings and sublime emotions; they create our most exalted hopes. The utterances of our symbolic philosophy reach to all climes and to all nations—the emblems of our Order are found everywhere; its august ceremonies are not for one people, one empire, or one era; they are for all the earth and for all time. Again, our institution is the guide to Wisdom, instructing us to separate, with unerring alchemy, the true from the false, and to distinguish the darkness from the light; above all, it commends us to the devout study of the volume of the sacred law as the revelation of our divine Master's will and word. It is also the index which points to Strength, reminding us of the almighty power of the Great Architect of the Universe, as exemplified in the creation and preservation of the countless worlds that own His Omnipotent sway. It leads us to the contemplation of the beautiful in nature and science, enabling us to climb from the luminous worlds of wisdom to the shining spheres of strength, and finally revealing to us those radiant realms where Beauty, kindled by the smile of God, reigns in everlasting perfection. I will now bring to your notice a few words of practical application. We know that the tenets of Freemasonry are good, let us, therefore, endeavour to carry them out in our lives; let the reality of our professions be proved by our actions, and the faith that is in us be manifested in deed as in word. Life is too short for the cultivation of animosities, and our future inheritance too lofty to be rashly imperilled by foolish dalliance in the outer chambers of sin. Let us, therefore, decide to walk according to the light, that 'men may see our good works and glorify our Father which is in Heaven.' Let us persevere in the acquisition of Masonic knowledge; for, as the broken fragments of a pyramid can give us but a faint conception of the colossal grandeur of the structure, so can a partial and imperfect view of Freemasonry afford us but a dim idea of its vast and wondrous proportions. Carefully guard against the admission of unworthy candidates; permit not the frivolous, the dissolute, or the intemperate, to enter within our gates or to participate in ceremonies which they can neither comprehend nor enjoy. In conclusion, brethren, I would express a fervent hope, in which I am sure all present will heartily join, that the foundation we are laying this day may be solid and lasting, that the altar which we raise may be ever consecrated to the service of morality and virtue, and that centuries hence, when our living breathing forms shall have long mingled with their kindred dust, our descendants in the Star Lodge may still be found promulgating in all their original purity the genuine principles of our noble and time-honoured fraternity."

At the conclusion of this excellent address, Bro. Brett was greeted with Masonic applause.

After appropriate music, the dedication prayer was offered up by the Acting Chaplain, and the Consecrating Master then, in a most impressive manner, repeated the solemn "Invocation." Bro. Watson then led the procession of Past Masters, with the elements of consecration, reciting the usual sentences referring to their symbolical signification. The flourish was then

carried round the lodge three times, in accordance with the custom of circumambulation in the ancient mysteries; and after the second dedicatory prayer, Bro. Hervey formally constituted the lodge, in the name of the Grand Lodge of England and by command of the Most Worshipful Grand Master, and the Patriarchal Benediction by Bro. Little closed the ceremony of consecration, which was performed by all the officers concerned in a manner rarely, if ever, surpassed. We must not omit to add that Bro. H. G. Buss, P.M., discharged the duties of Inner Grand with great efficiency, and the importance of having a tried and experienced Mason in such a position at the opening of a new lodge can be readily understood.

The lodge having been resumed in the second degree, Bro. Joseph Smith, P.G. Purst., was presented for installation, and that beautiful ceremony was also rendered to perfection by the Grand Secretary. The Wardens named in the warrant were Bros. Edward Palmer and Charles J. Hogg, Past Grand Steward, but the former was unable to be present. Bros. F. Walters was appointed Secretary, and H. Keble, S.D., the other offices being left vacant.

Among the visitors present were the following:—Bros. J. Hervey, G.S., the Consecrating Master; W. Ough, G.P., and J. Brett, A.G.P., who filled the Wardens' chairs; W. Farnfield, P.A.G. Sec.; Hyde Clarke, P.D.D.G.M. for Turkey; W. Watson, P.G. Steward; J. Dixon, M.D., P.M.; H. G. Buss, P.M.; R. Wentworth Little, P.M.; J. Terry, P.M., P.G.S.B. Herts; H. Potter, P.M.; H. W. Hemsworth, W.M., 190; J. Trickett, W.M.-elect 1194; J. Henderson, P.M.; H. Massey, P.M., 619; R. B. Newson, P.G.S.B. Kent; H. Whittle, S.W., 871; G. Bolton, P.M., 147; D. Rose, W.M., 73; D. Lines, 619; H. Bartlett, 1178; T. Trickett, 954.

The Grand Secretary was unanimously elected an honorary member, and the lodge was then closed.

A Banquet followed, and it is only bare justice to the host to say that it was admirably served, and comprised everything in season. Several capital speeches were made during the course of the evening by Bros. J. Smith, the W.M. (who for the eighth time fills the seat of Solomon); J. Hervey, G.S.; Hyde Clarke, W. Farnfield, W. Ough, J. Brett, F. Walters, the respected Secretary, R. W. Little, &c., and the effective recitations of Bro. Smith, (not the W.M.) who accompanied himself on the harmonium, added to the charm of a very pleasant evening.

## PAPERS ON MASONRY.

By A. LEWIS.

### XXIII.—MASONRY AND POLITICS.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—*Psalms* cxlv. 13.

"Having spoken this she only said to her officers, 'Tabachins, a panacea,' and strait they desired us not to take it amiss if the Queen did not invite us to dine with her; for she never eat anything at dinner but some catapots, jeebots, emmins, dimons, abstractions, harborins, chelemins, second intentions, caradobths antitheses, metempsychoses, transcendent prophecies, and such other light food. Then they took us into a little closet, lined through with alarms, where we were treated God knows how."—*RABELAIS (Pantagruel, Book v. ch. 20).*

It has been made a charge against me, and by high authorities in Masonry, that I import somewhat too much politics into this series of papers. It is perfectly competent for gentlemen to hold what opinions they please, but I must firmly and respectfully respond to the charge made as to this political tone assumed by me.

It is not alone a question whether Freemasonry is political: it is a question, further, what the true meaning of politics may be.

Referring to Liddell and Scott's Lexicon, I find the following definitions:—Πόλις, a city, πόλις ἀκρῆ = ἀκροπόλις, a citadel, the right of citizenship; πολιτεία, the relation of a citizen to the State; πολίτης, a freeman, a statesman, transformed into polite (learned) *courtoisie*, courtesy, and human kindness.

Now, I will ask, can any Mason, with these facts before us, be otherwise than political? The object of the aggregation of individuals into a nationality is mutual defence and alliance—a combination to uphold right against wrong, and a vindication of the sacred name of justice. Plotters meet no mercy in the hands of real statesmen; the noble spirit of Patriotism is upheld by the lance of the free. Though war be a sad necessity, the profession of

arms remains honourable, and whether our battlefields are pitched in the arenas of Science, of real Religion, or of Truth, the obligation remains upon us of speaking truth and shaming the Devil. This is the enduring Kingdom spoken of by the Psalmist; this thought inspired the Salique Law, and renders significant the singular dinner of Queen Whims.

Whether we build an acropolis, a temple, or a nationality, we are bound by laws identical. The polity we desire is mutual security and confidence; the freedom we fight for is the maintenance of the Right. No brother is exempt from a share in the burthen, nor will any real labourer skulk, or any true soldier of the Blazing Star be found malingering.

Whatever we possess of an everlasting nature is founded upon our individual efforts. Nature presents us the materials in rich variety—it is our duty to so raise up to Heaven in gratitude a structure where we can in spirit and in truth give hearty thanks to T.G.A.O.T.U. Every man has his part to perform in this most excellent labour, and healthy emulation carries us onward in the due performance of the sacred task. To the hands of some trusty disciple the torch of the Panethenaic Games is entrusted, but not to him alone—it is the universal property of mankind. With Bro. Johann Wolfgang von Goethe, we may exclaim, "More Light!" or mournfully mutter with the much misunderstood Byron, "My soul is dark!" The nefastous torch of a Harriett Beecher Stowe cannot mephitically extinguish the light of the glorious bard of Newstead. One qualification of a society exists as Firmness, and that can only be attained by good government. Good government depends upon enlightenment. Masonry, in the sense of its remote founders, meant this last, and thus it is useless to raise the cry that Masonry is non-political. Were it not political, of what moment would it be that crowned heads should swell the columns of Masonry? It is founded upon kingship, but that kingship is intellectual; it is, though, Conservative, militant, for the sake of the Good, and throughout the ages of its endurance has appealed to the heart and the large motives which guide the real leaders of society. Unfortunately people think so sordidly, rely so much on mere money, that their senses have become dulled to the advantages of a chivalrous fight for the Real and Absolute.

I have hitherto been silent as to the higher grades in Masonry; the time is fast approaching when I shall be obliged to discuss their merits and uses. Their chief value consists in their militant strength, and in the confidence inspired by their universality. "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." This singleness of the Eye is what I so strenuously contend for, and by the simplicity of which I conjure Masons to abandon the false principle that Masonry is non-political.

Wherever Freedom has been accomplished, it has been accomplished by the gradual progress of Masonry, and institutions akin to it or having similar aims. Such a revolution is real, bloodless, and permanent. Let any one recur to the historical "Inconfidencia" of Minas, and they will see that the great rising was promoted, as the Italian Revolution of Guisepp; Garibaldi—by Masonic influences. "Tira-dentes," Da Costa, Gouzaga, Andrade, José Alves Maciel, and others, were Freemasons, and by their gallantry, for which they sacrificed their lives and fortunes, secured the happiness and freedom of the Brazil. In an age like our own, when competition is substituted for emulation, and a race for gold esteemed more glorious than a race for intellectual distinction, Masonry must be combative, political, and outspoken. It is inherent in the very nature of things. But I would not go so far as to say that this political character is inconsistent with peace—it is to render the kingdom of T.G.A.O.T.U. an everlasting Kingdom, that I advise Queen Whims further to feed upon her fanciful "flap-doodle"—while men, not automat, continue to labour at the construction of the Acropolis of Glory and Human Happiness, "a temple not made with hands."

I therefore say in this sense Masonry is political, and so may it continue to be.

### CRYPTONYMUS.

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.

## LODGE TORPHICHEN-KILWINNING, No. 13, BATHGATE.

By BRO. D. MURRAY LYON,

A.M., Masonic University of Kentucky, U.S.; Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. Ayrshire; Hon. Fellow of the London Literary Union; author of the "History of Mother Kilwinning," etc., etc.

In presenting the second of those interesting "Specimens from a Masonic Quarry" to which our talented and industrious friend and brother, W. James Hughan, has of late been treating the readers of THE FREEMASON, he invites our aid in the further preparation of block No. 13. Although at present busy enough in our own "quarry," it would ill become us to ask Bro. Hughan to rest contented with an apology for declining the honour of being a co-worker with him in this particular instance. "Torphichen-Kilwinning, Bathgate," stands No. 13 on the roll of the Grand Lodge—its original number was 16,—and is there represented as having been instituted in 1728. 1707 is given by some as the supposed date of its erection; but the brethren, Fellow-Crafts and Apprentices, who were engaged in its resuscitation, in 1728-9 ascribed a "very ancient date" to that event, and claimed direct descent from the Lodge of Kilwinning. The exact date of its erection cannot now be fixed; for the Kilwinning records are silent upon this point. It appears, however, to have originally belonged to Torphichen, from which village it in all probability took its name, and not from Lord Torphichen, any more than the Lodge of Kilmarnock could be said to have derived its name from the Jacobite Earl who was its first Master. The practice of naming Lodges in honour of private individuals has, except in a few instances, never been adopted by the Scotch. Of the 32 lodges in the province from which we write, only one, that of "Blair, Dalry," bears the name of a brother (the late Colonel Blair of Blair, whom its originators delighted to honour). There is, we think, no good reason for supposing that the Lodge of Torphichen ever had any connection with the Knights of St. John other than its members would, as operative masons, contract with those who chose to employ them. It is too late in the day to expect implicit belief in the fables with which the history of Freemasonry was wont to be embellished.

It was in May, 1729, that a communication of Mother Kilwinning was held specially to treat with a deputation of brethren from Linlithgowshire charged with obtaining from Kilwinning the recognition of the Lodge of Torphichen as a branch of the Mother Lodge—a petition to that effect having some months previously been forwarded to Kilwinning. As that document is a gem in its way—showing as it does the high repute in which the Lodge of Kilwinning was held out of Ayrshire, and at the same time enlightening us as to the mutual benefits that were expected to flow from a favourable consideration of its prayer—we shall here reproduce it from our notes on Mother Kilwinning:—

East Calder, Deer, 12, 1728.

"The which day, we the undersubscribing Masons of the Lodge of Torphichen, in the sheriffdom of Linlithgow, having met for our selves and for the remanent members of our brotherhood, and taken to our serious consideration the great loss we have sustained and are still at through the neglect of our ancient Order formerly maintained in the honourable society of our Craft and art. Considering Also that we can do nothing till such time we shall obtain authority and power to our Constitution from the honourable fraternity and society of the ancient Lodge of Kilwinning, of whom we acknowledge our selves to hold all our rights and priviledges. Therefor with all reverence and submission we hereby commissionat and delegat thrie of our number - - - of our number trustee in our name, with full power to treat with the honourable president and remanent worthy members of the Society and Brotherhood of the ancient Lodge of Kilwinning, that he may grant us a power of constitutione and acting in our Society under you in all things, to the recovering and maintaining of good order and suppressing immorallities and licenciousness in our constitutione, and hereby acknowledging our selves uncapable for the time to be advantageous to you our honourable superiours, yet

hoping by our legal constituions from you and the good order it may produce amongst us that ye shall reap your expected consolatione from our good order and comely conversatione, according to your prescribed rule, which *in the Lord* we promise to observe, craving pardon of the honourable society for this trouble; so saluting you, we subscribe our names for our selves and absent brethren for the time—

*Fellow Crafts*  
 "William Tennant  
 Thomas Clerkson  
 David Liddel  
 James Livingstone  
 Samuel Purdie  
 James Aikman  
 George Young  
 John Thorntonne  
 Maine  
 James Steill  
 John Ruglan  
 J. Binning  
 (One name illegible)

*Enter Prentices*  
 Wm. Christie  
 John Hill  
 Thomas Young  
 Robert Marshal  
 Michael Potter  
 James Calder  
 John Livingston."

Watching over the morality of the brethren, as referred to in the foregoing petition, was an ancient characteristic of the Scottish Crafts; and the Masons of Torphichen would undoubtedly think it a recommendation in the eyes of the Kilwinning Fraternity to express their admiration of this feature of their original constitution, and their desire for its perpetuation. The privilege prayed for was granted in the following terms:—

"Kilwinning, May the 15th, 1729.

"According to ane Petition given in to us by a company of Masons at Tarpichen for a privilege from our Lodge, and in answer to their petition we have granted them a libertie to hold a Communitie together at Tarpichen:—And we, in name of the rest of the members of the said Lodge of Tarpichen, do hereby oblige ourselves to pay yearly to us in Kilwinning the sum of one shilling Scots yearly for holding, if called forth from us; in witness whereof subscribed by us,

JOHN SHAW  
 THOMAS WALLACE."

The Lodge of Torphichen is again introduced to notice through the minute of the Mother Lodge's proceedings of date March 30, 1737. It does not appear that this daughter of Mother Kilwinning took part in the formation of Grand Lodge; but having in the year succeeding that event decided upon joining and becoming subject to the newly-constituted Grand Body, it was led to apply for a certificate confirmatory of its being "one of the ancient branches" of the Mother Lodge. The application, which is preserved among the fragmentary records of the Lodge of Kilwinning, proceeds:—

"To the Right Worshipfull Patrick Montgomerie, Esquire, Master of the Ancient Lodge of and at Kilwinning, and the Worshipfull Wardens and other Members of the said Lodge of Kilwinning,

"The Petition of the Right Worshipfull and Honourable Walter Sandilands, Esquire, Master of the also Ancient Lodge of Torphichen-Kilwinning, for himself and in name and behalf of the Worshipfull Wardens and other Members of the said Torphichen-Kilwinning Lodge, and as being authorized and empowered by them to the effect underwritten:

"Humbly Sheweth,

"That from the best information of some of the oldest members of our said Lodge, Wee had a Charter of Erection from our said Ancient Mother Lodge of and at Kilwinning, of a very ancient date, which we persuade ourselves will be yet Standing upon your Records. The Charter itself, or ane extract thereof, by some mismanagement of the then custodiers thereof, is, & has been for some years past, fall'n by and amissing. And as Wee always were, and are still, part of the Company belonging to our said Mother Lodge of Kilwinning, and have always kept a brotherly Correspondence with the same, and stand bound & obliged to defend the Rights and Privileges thereof, and never to do anything prejudicial thereto—Wee did apply to our said Mother Lodge by Petition, dated the 27th of December, 1728, for additional power to meet together in a Lawfull Lodge, and to Receive, Enter, & pass any Quality'd persons as Free and Accepted Masons, and Receive Entry Moneys from them, and make By-Laws and Statutes amongst ourselves for the good Ordinance and Government of our Trade and Craft; and by your deliverance thereon of the above date you were pleased, not only to Grant the desire of our said Petition, but also to promise to furnish us with what other necessary things wee wanted betwixt and the 15th day of May then next, as the Petition and Deliverance, therein extant, bear. And sicklike, agreeable to the forsaid application and Deliverance, Two of our Members of Torphichen-Kilwinning Lodge, having paid in to your Box the sum of Thirty pounds Scots money, besides the expense of ane entertainment, they waited in person upon the Right Worshipfull Master and

Worshipfull Wardens and other Members of our said Mother Lodge of Kilwinning, and obtained from them ane Extract of certain of your original Statutes and Ordinances, with a new power to warrand and commission to them for themselves and remnant Members of our said Lodge, not only to put these Statutes and Acts to due execution, but also to make such other Acts & Statutes as we and our Society and Successors should think fit in all time hereafter, as the minutes and deliverance there-aneat, dated the 15th of May, 1729, extant also bear.

"And now for the honour and interest of our Lodge, it being necessary that we should have ane Extract of our Ancient and Original Constitution as being a branch of our said Mother Lodge of Kilwinning, and also a confirmation thereof in most ample form,

"May it therefore please the Right Worshipfull Masters the Worshipfull Wardens and other Members of our Mother Lodge of Kilwinning, to consider the premises and thereupon to cause search your Records and to Engross ane Extract of our Ancient and Original Erection and Constitution, and to confirm, ratify, and approve of the same in the whole heads, privileges and clauses thereof, and to Declare our said Lodge of Torphichen to be one of the Ancient Branches of your said Lodge of Kilwinning, as you have been in use to do other Lawfull Lodges in the like cases. And your Petitioners shall ever pray.

"WAL. SANDILANDS, Master of the Torphichen-Kilwinning."

Accompanying the above was a private letter addressed by the Hon. Mr. Sandilands to the Master of Mother Kilwinning, and couched in the following terms:—

"Right Worshipfull Broyr,

"You have a petition from our Lodge, which I beg the Favour you'll lay before our Mother Lodge wt your first Conveniency. You know the Grand Quarterly Communication hold upon the thirteenth of aprile nixt, at which time the precedence of the Different Lodges is to be determined, and therefor as we have the honour to be a verry old Branch of your Lodge, & are anxious to have the date of our Ancient Constitution ascertain'd, I in the name of our brethren of this lodge, beg That in case you shall be straitned in time, so as it may be inconvenient to have our Charter regularly exped betwixt and the next meeting, that, if our old Constitution is found upon your record, as doubtless it will, you'll please remit us a Certificate of the date thereof, as appears from the records under the Hands of the proper officers of our Most ancient and honourable Lodge, which will be a good Document to produce in order to our being ranked, and our Charter may be taken out more at leisure. Your good friend, Geo. Frazer, the Right Worshipfull of the Cannongate-Kilwinning, and severalls of our Brethren, are at present Drinking your health. If you'll please favour me wt a return, direct it to our Broyr Frazer, who will take Care of it, If I should Chance to be out of town.—I am, wt great esteem,

"R. W. Broyr, yours most sincerely,  
 "WAL. SANDILANDS.

"Edinbr. 19th March, 1737."

The following extract from the records of the Mother Lodge will show how these communications from the Torphichen brethren were disposed of, but beyond this no further notice of the subject appears in the minute-book—although an old roll of the "Lodges constitute by authority of the Ancient Mother Lodge of Kilwinning," places "Torphichan-Kilwinning" as having been erected in 1729:—

"There was also [March 30, 1737] presented by the Master and read, a letter from the Master of the Torphichen-Kilwinning, and a petition desiring a corroboration of their former Ancient Charter from this Lodge, which was also recommended to the said Committee to answer and exped."

The petition of 1737, it will be observ'd, while recapitulating the substance of that of 1728 and deliverance thereon, introduces a phrase which though not contained in either of the documents referred to, may properly enough be held to be a definition of what was embraced in the rights that were granted to Lodges of the time, viz., "to receive, enter and pass qualified persons"—a like privilege, expressed in the same words, having in 1677 been granted by the Lodge of Kilwinning to Canongate Kilwinning; but the petitioners of 1737 were in error when they made the term "Free and Accepted Masons" appear to have been in use as Lodge nomenclature among Scotch Masons at a date prior to the formation of the Grand Lodge. It was by such misuse of terms that a spurious antiquity was in the last century assigned to Freemasonry. The appellation in question was not adopted in

Scotland before 1735, in which year Mother Kilwinning began to designate itself a Lodge of Free and Accepted Masons. Again, in erecting a Lodge on the application of a number of Fellow Crafts and Entered Apprentices, Mother Kilwinning has borne testimony to the fact that at the period in question it knew nothing of a Master degree. This is shown also by the manner in which the sederunts were then made up at Kilwinning. In calling the roll, members were arranged in the two grand divisions of "Fellows of Craft and Entered Prentices," although when any of the former grade happened to be Masters, *i.e.* employers, they were noted as such.

In alluding to the expenses incurred in connection with the revivification of the Lodge of Torphichen, the petitioners for confirmation of the former authority exhibit the Lodge of Kilwinning seated at the festive board as the guests of the delegates who in 1729 went to Kilwinning to urge the suit of their Lodge. This is the earliest recorded instance of a Masonic entertainment in the Lodge of Kilwinning; although from the prominence that is given to the banquet in statutes of the Craft in the 16th century, taken in connection with the fact that in 1735 a stone punch-bowl was added to the Lodge of Kilwinning, there is every reason to believe that the gatherings of the ancient Fraternity would occasionally be characterised by a hilarity not uncommon in Lodges of our own day.

The Torphichen Lodge was not the only one in Linlithgowshire which hailed from Kilwinning. In 1784 "sundry Masons in Bathgate" applied for a "decreet of constitution," which was granted to the Lodge "Bathgate Kilwinning," placed as No. 76 on the roll of Lodges created by Mother Kilwinning.

MAXIMS OF PYTHAGORAS.

This distinguished philosopher and Mason was accustomed to instruct his pupils in sententious maxim, concealing, under a slight mask, the most important truths of his system. Some of these pithy sayings have been preserved. *Wear not a ring.* Do not encircle yourself with ignorance. *Turn away from thyself every edge.* Be prudent and subdue your passions. *Take off thy right shoe first.* Be careful of the consequences of every enterprise in which you may engage. *Travelling from home turn not back, for the furies go back with you.* When you begin a great and important undertaking, do it with the intention of completing it, and allow nothing to deter you or turn you back. This maxim Pythagoras particularly applied to his Masonic system. Those who entered it were exhorted not to stop short of the highest attainments in it of which they were capable. *Look not into a glass by candle-light.* Spurn superficial knowledge. The motto of Pope is:—

"A little learning is a dangerous thing;  
 Drink deep, or taste not the Pierian spring."

Shallow attainments are worse than little better than none. Aim at perfect knowledge, that you may learn of God and "know Him even as yourself are known." *Pass not over the balance.* An exhortation to Equality and Justice. *Put not meal in an unworthy vessel.* Our Saviour gave the same maxim—"Cast not your pearls before swine, lest they turn again and rend you." *Let not the heart nor the brain.* Do nothing that can effect the fraternal bond that makes one of the brotherhood. *Sleep not at noon.* Be awake and active to secure knowledge when it is in the way of being dispensed.

GREENWICH PROMINENCE AT OXFORD EXAMINATIONS.—Two Greenwich schools especially distinguished themselves at the Oxford local examinations of last year. These were Croom's Hill School, conducted by Dr. Goodwin; and Cambridge House, the Grove, Blackheath, presided over by Mr. John Bell, M.A. The lead has been kept by both gentlemen this year, and it is a singular fact that, as they passed a like number of boys last year and the year before, they have each passed fifteen scholars in 1869—this number being a larger one than that attained to by any other school in the London district.

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  $\frac{1}{2}$  lb.,  $\frac{1}{4}$  lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—ADVT.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Beacontree Lodge, No. 1228.*—The installation meeting of this lodge took place on Wednesday last, at the private rooms, Leytonstone. Bro. T. Barford, W.M., after the minutes of the July meeting had been read and confirmed, passed Bros. Wragg and Hoar to the F.C. degree, and then installed Bro. W. Wrenn as W.M. for the next twelve months. In the discharge of all these duties Bro. Barford showed himself an adept, and was consequently greatly cheered when the ceremonies were over. Bro. Wrenn appointed Bros. Thorpe, S.W.; Chillingworth, J.W.; Vill, Treas.; G. Snow, Sec.; Alcock, S.D.; Ulysses Latreille, J.D.; Robert J. Chappell, I.G.; W. Morris, D.C.; Hoare, T. On the motion of Bro. Barford, seconded by Bro. G. Snow, the lodge voted a guinea each to the Girls' School, and the Benevolent Institution. The brethren then sat down to banquet, after which an unique P.M. jewel of the value of twenty guineas manufactured by Bro. H. Lamb, from drawings by Bro. Chappell, was presented to Bro. Barford. The W.M. in presenting it passed some high compliments on the I.P.M. not only for his excellent working but for his great generosity to the lodge. Bro. Barford, said in response that he had only endeavoured to do his duty, but was much gratified that his attempts had met with the approval of the brethren. The evening was very pleasantly spent, and was enlivened by some beautiful singing. The musical arrangements were entrusted to Bro. H. Parker. Among the visitors were the following brethren:—C. G. Hale (P.M., 5), L. A. Crowley (7), A. Strachan (55), A. Robbins (J.W., 1056), Y. Christian (829), T. Mortlock (186), Jas. Brett, A.G.P.; Jenkin Thomas (P.M., 70), Jas. G. Cowell (256), Jas. Myerscough (781), H. Parker (1250), H. Muggeridge (P.M., 715), J. J. Griffiths (193), W. J. Starkey (S.W., 222), Edmund A. Smith (J.W., 7), H. F. Atler (1056), F. Y. Latreille (W.M., 1056), and J. R. Tisen (1056).

## PROVINCIAL.

*LEICESTER.—St. John's Lodge, No. 279.*—This lodge resumed its regular meetings after the summer recess at the Freemasons' Hall, Halford-street, on Wednesday, the 1st inst., when there was a good attendance. The W.M. having opened the lodge, the minutes of the last regular meeting in June, and of three subsequent Lodges of Emergency, were read and confirmed. The first business was to ballot for Mr. Richard Augustus Barber, as a candidate for our mysteries, which was unanimous in his favour: he was, however, prevented attending for initiation at this lodge. Bro. Joseph Roper then passed a satisfactory examination as an E.A., after which, on a Fellow Craft's Lodge having been opened, he was duly passed to that degree, the lecture on the tracing-board being ably given by the W.M. Bro. Tarratt was then called to the pedestal and examined in the second degree, after which he retired, and the lodge having been opened in the third degree, he was duly raised as Master Mason, and regularly invested and entrusted with the secrets and traditional narrative of that sublime degree. Two other candidates (Bros. Dr. Finch and L. B. Atwood) were not in attendance. Among those present on the occasion were Bros. Kelly, W.M. and D.P.G.M.; Clarke, I.P.M.; Pettifor, P.M. and P.P.S.G.W.; Wear, P.M. and Treas.; Stanley, S.W.; Crow, Sec. and Org.; Hart, I.G.; Palmer, Atwood, Widdowson, Roper and Tarratt. Brothers E. Garner, J.W., No. 899, London; Toller, W.M., Major, Brewin, (P.P.S.G.W.), and W. B. Smith, (P.P.J.G.W.), P.M.'s; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Jno. Spittal, (P.P.S.G.W.) Chaplain; Hunt and Miller, of the John of Gaunt Lodge. During the ceremonies the musical chants were performed by Bros. Crow (who presided at the instrument), Palmer, and others. The lodge having been closed in the three degrees, the brethren adjourned to refreshment, and spent the remainder of the evening in the pleasures of social intercourse and harmony. Several excellent songs were sung by Bros. Palmer, Atwood, Hunt, and others, and the talented Sec. and Org. of the Lodge.

*IRSWICH.—Prince of Wales' Lodge, No. 959.*—There was a good attendance at the meeting of this lodge, on Friday, 6th inst., including several visitors from London and elsewhere. A gentleman was initiated into the mysteries of the Order by the W.M. in his usual effective style. The charge was given by a Past Master. Several propositions were made, and the lodge was closed in ancient form.

*LIVERPOOL.—Duke of Edinburgh Lodge, No. 1182.*—The second anniversary of this flourishing lodge was held in the Lodge Room, Coffee House Hotel, Wavertree, on Wednesday, the 18th ult. The lodge was opened in due form and with solemn prayer. The minutes of the previous lodge were read and confirmed—Installation: Bro. Capt. Mott, R.V., Prov. S.G.D., was the installing officer; there were also

present Bros. Jas. Hamer, P.G.T.; Lunt, P.M. (823), &c. Bro. Hiram Thornton, W.M. elect, was presented to Bro. Woods, W.M., for installation by Bros. Mott and J. Thornton, I.P.M. The installation was then proceeded with, and upon re-admission of the brethren, under the very able direction of Bro. Mott, the full ceremony of installation was gone through in the most perfect and impressive manner. The W.M. then proceeded to invest his officers for the ensuing year, when the following brethren were invested:—Bros. W. Woods, I.P.M.; Samuel Cookson, S.W.; Phillip R. Thorn, J.W.; J. W. Brown, Treas.; John G. Bales, Sec.; R. G. Lupton, S.D.; W. Pughe, J.D.; Jas. W. Williams, I.G.; John Taylor, and R. B. Marson, Stewards; W. Crawford, Tyler. The W.M. then proceeded to initiate Capt. Fisher into the mysteries of ancient Freemasonry, which was done in a very effective manner. The lodge was opened in the second degree when Bros. Robinson and Humphreys were examined, it was then opened in the third degree, and Bros. Robinson and Humphreys were raised to the sublime degree of Master Masons. The brethren were then called from labour to refreshment, when fifty of the brethren sat down to a most sumptuous banquet, prepared on the most liberal scale, and splendid style of the worthy hostess, Mrs. Thomas Wright. Bros. Lupton, Parkes, and Mowbray, aided greatly to the enjoyment of the evening, by singing solos, duets and glees. The last toast of the evening having been given, the lodge was closed in due form and with solemn prayer.

## THE ROYAL ARCH.

## METROPOLITAN.

*Rose of Denmark Chapter, No. 975.*—A quarterly Convocation of this Chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 4th inst. The M.E.Z. Comp. Pendlebury, presided, supported by Comps. W. F. Smith, H.; G. Powell, J.; R. Wentworth Little, P.Z., S.E.; H. G. Buss, P.Z., Treas.; J. Erett, P.Z.; J. Terry, P.Z.; W. H. Hubbard, P.Z.; W. Dodd, 1st. Assist.; J. E. Walford, D.C.; W. F. N. Quilty, C.S.; H. Allman, R. Montague, G. C. Banks, T. J. Cazaley, D. R. Still, and J. Arnold. After the confirmation of the minutes Bro. Thomas Smale, D.C. of the Villiers Lodge, No. 1194, was exalted to the supreme degree of R.A.M. The resignations of Comps. Gurney and Walker were announced, whereupon Comp. Walford was appointed 2nd Assist., vice Gurney; Comp. Quilty, D.C.; and Comp. Tinkler, C.S. The Chapter was then closed with the usual formalities, and the Companions adjourned to the banquet, which was served in the style for which the Star and Garter, under Comp. Banks' proprietorship, has acquired so high a reputation.

## MARK MASONRY.

*St. Mark's Lodge, No. 1.*

The installation meeting of this old lodge was held at the George Hotel, Aldermanbury, on Monday the 6th inst., when the following brethren were present:—W. Bro. H. C. Levander, P.G.D.C., W.M.; T. Wescombe, G.S.B., S.W.; J. G. Marsh, J.W.; Rev. W. B. Church, M.O.; T. Cubitt, S.O.; R. Wentworth Little, P.M., Sec.; F. Walters, P.G.P., R. of Marks; J. McKiernan, S.D.; H. Parker, Org.; F. Binckes, G. Sec., Hon. Member; E. Worthington; and J. Stevens, G. Steward.

The minutes having been confirmed, a communication from the Rev. G. R. Portal, Grand Master, was read, conveying his sanction to the restoration of the No. 1 to the lodge in lieu of No. 24.

A vote of thanks to the M.W. Brother was unanimously passed for this important announcement.

Bros. R. J. Carey, A. Perrot, and J. Gilbert, being in attendance were regularly advanced to the degree of Mark Masters, after which the retiring Master installed Bro. Wescombe, W.M. elect, into the chair of Adoniram, and Bro. Binckes, G.S., delivered the customary addresses. The officers for the ensuing year were then appointed:—Bros. J. G. Marsh, S.W.; Rev. W. B. Church, J.W.; T. Cubitt, M.O. and Treas.; J. McKiernan, S.O.; Hon. E. P. Roper-Curzon, J.O.; R. W. Little, P.M. Sec.; F. Walters, R. of M.; R. J. Carey, S.D.; A. Perrot, J.D.; J. S. Charlton, I.G.; J. Gilbert, Tyler. A P.M.'s jewel was voted to Bro. Levander, and a committee to revise the bye-laws was appointed.

The brethren then adjourned to a sumptuous repast to which ample justice was done after the protracted labours of the evening, and with good wines, pithy speeches, popular toast, and well sung stanzas, a most pleasant evening was spent by the brethren of St. Mark's Lodge of Mark Masters, No. 1 on the roll of England.

THE Prov. Grand Lodge of Somersetshire will be held at Weston-super-Mare, on Thursday, the 16th inst., under the auspices of the St. Kew Lodge, No. 1222.

## MEETING OF THE PROV. GRAND LODGE OF DORSETSHIRE.

A grand lodge was held last week in Sherborne, and in the absence of R.W. Prov. Grand Master Joseph Gundry, the W. Deputy Provincial Grand Master J. P. Montagu presided.

After the usual business of the Grand Lodge, which embraced a large amount of charitable and benevolent action, the following officers were invested for the present year:—Bros. Louis Henry Ruegg, Sherborne, (P.P.G.S.B., W.M., Lodge 1168), P.G.S.W.; Charles Frederick Arden, Weymouth, (P.P.G.J.D., W.M., Lodge 170), P.G.J.W.; Rev. Wm. John Percy (Lodge of Benevolence, 1168), P.G. Chaplain; Major Cam Sykes (Lodge 417), P.G. Treasurer; Frank Herbert Tanner, Wimborne, (S.W., Lodge 612), P.G.R.; Thomas Coombs, Dorchester (P.M., Lodge 417), P.G. Secretary; Samuel Sylvester Moore, Lyme Regis, (W.M., Lodge 665), P.G.S.D.; Thos. Richard Charles, Weymouth (W.M., Lodge 1037), P.G.J.D.; Walter John Fletcher, Wimborne, (W.M., Lodge 622), P.G. Supt. Wks.; Joseph Maunders, Weymouth, (P.M., Lodge 170), P.G.D.C.; Stephen Kerridge Woodward, Sherborne, (Treasurer, Lodge 1168), P.G.A.D.C.; Richard Hare, Fordington, (J.D., Lodge 472), P.G.S.B.; James Whitehead Smith, Wimborne, (S.D., Lodge 622), P.G. Organist; Henry Meader, Bourton, (Lodge 437), P.G. Pursuivant. P.G. Stewards: Bros. Thomas Lodder Wimborne, (Secretary, Lodge 622), Henry Charles Burt Witchampton, (J.D., Lodge 622), Frederick Ellis Wimborne, (Lodge 622), John Travers, Corfe Castle (Lodge 386), William Petts, (Wareham, Lodge 386), John Grace, Poole, (Lodge 137). P.G. Standard Bearers: Bros. Thomas Imber, Shaftsbury, (Lodge 472), and Alfred Parry, Sherborne, (Lodge 1168); Bro. John Lovelace, Dorchester (Lodge 417), P.G. Tyler.

After lodge business, over sixty brethren sat down to the banquet at the King's Arms Hotel.

## ANNUAL MEETING OF THE PROVINCIAL GRAND LODGE OF SUSSEX.

The annual meeting of this Lodge was held at the Royal Pavilion, on Friday, 27th ult., by the Right Worshipful Provincial Grand Master Lord Pelham, assisted by the Worshipful Deputy Provincial Grand Master Bro. E. Furner, and the officers of Provincial Grand Lodge.

There were present Bros. Cunningham, P.S.G.W.; J. H. Scott, P.P.S.G.W. as P.J.G.W.; Griffiths, P.G.C.; G. E. Pocock, P.G.S.; W. Verrall, P.G.T.; Blessley, P.G.S.W.; Dawes, P.G.R.; Wilkinson, as P.S.G.D.; W. Lucas, as P.J.G.D.; C. J. Corder, P.G.D.C.; Taaffe, P.A.G.D.C.; Jeffery, P.G.S.B.; Mayall, P.G.O.; Settle, P.G.P.; G. Smith, A. Elmsley, and W. Hudson, P.G.S.; and W. Aucock, as P.G.T.; and several Past Provincial Grand Officers. The brethren present were Bros. J. D. Dodson, *M.P.*, Junior Grand Warden of England; Hyde Pullen, W.D.P.G.M.; Binckes, P.G.S., Secretary of Royal Masonic Institution for Boys; Little, W.M.; Briscoe, P.M.; R. Geer, A. Catt, J. Farncombe (311), Wren (W.M., 315), Howland (W.M., 341), J. Reed (W.M., 732), Pryce (W.M., 56), Dixon (P.M., 271), Branwell (P.M., 271), W. Marchant (P.M., 315), Robinson (P.M., 315), S. R. Legg (P.M., 732), C. G. Reed (P.M., 732), Baldwin (P.M., 40), Trollop (P.M., 40), Beard, Eden, Rogers, Gill, Loveday, Mettra (271), A. H. Cox, Foakes, Gould, Carpenter, W. Smith (732), Lockyer, Butcher, J. Curtis, Pierson, Jackson, Bennett, Berry, Hudson, Devin, Lockyer, Butcher (315), Walker (811), Sabine (P.M., 73), Broadbridge, C. H. Davis (73), Hiles, Stern, Stoner, White, &c.

The Provincial Grand Lodge being opened in due form, the R.W.P.G.M. requested the Provincial Grand Officers to deliver up the insignia of their respective offices. He then proceeded to appoint and invest the Provincial Grand Officers for the ensuing year, as follows:—Bros. E. J. Furner, W.D.P.G.M.; C. J. Corder, P.S.G.W.; A. Elmsley (Lewes), P.J.G.W.; Griffiths, P.G.C.; W. Verrall, P.G.T.; G. E. Pocock, P.G.S.; Dawes (Rye), P.G.R.; W. Hudson, P.J.G.D.; Blessley (Eastbourne), P.G.S.W.; Taaffe, P.G.D.C.; Dixon, P.A.G.D.C.; S. R. Legg, P.G.S.B.; J. E. Mayall, P.G.O.; G. Smith, P.G.P.; W. Marchant, J. C. Coles (Eastbourne), and Gatehouse, P.G.S.; G. Aucock, P.G.T.

The next part of the business was of a very interesting character and was much appreciated by the brethren, it being the first time the lectures had been worked in Provincial Grand Lodge, and the admirable manner in which this was done by the following brethren met with repeated applause:—Bros. E. J. Furner, Griffiths, G. E. Pocock, C. J. Corder, W. Verrall, J. H. Scott, J. Fabian, V. P. Freeman, J. Dixon, Branwell, Challen, Mettra, J. E. Mayall, Gill, and Taaffe.

The Grand Lodge adjourned at half-past four.

At five o'clock, about eighty assembled in the

banqueting-room, under the presidency of the R.W.P.G.M., Lord Pelham, the dinner being served by Bro. Cowley. At its conclusion, the usual loyal and Masonic toasts were given, the health of the Provincial Grand Master being especially honoured. In reply, he expressed his especial gratification at the manner in which the late Masonic ceremony at Lewes—laying the foundation-stone—had been performed, and congratulated the brethren on the progress of Masonry in the county, and on its non-sectarian or political characteristics. They might rest assured that nothing of this kind would ever be introduced by him—nothing whereby in Masonry there should be cause for political differences. Bro. E. Broadbridge sang two songs, accompanied by Bro. Devin. Bro. Kuhe also played several of his well-known compositions on the piano. The proceedings were brought to a close at an early hour.

This meeting was one of the most successful ever held in the province—the only disappointment was the banquet was not quite up to the mark.—*East Sussex News.*

PROVINCIAL GRAND LODGE OF LINCOLNSHIRE.

We are favoured with a copy of the printed proceedings of this Grand Lodge at its last Communication, which was held at Boston, on the 27th July, under the auspices of the Franklin Lodge, No. 838. Bro. Major W.H. Smyth, D.P.G.M., presided, and the meeting was attended by 110 brethren. The province is evidently well officered, and the comprehensive statistics and other valuable information annexed to the proceedings reflect the greatest credit on the excellent P.G. Secretary, Bro. C. E. Lucas. We regret that our space will not permit us to quote the reports at length, but the following resume will interest our readers.

The balance in the P.G. Lodge Fund of Benevolence is £385 19s. 0d. Bro. Cotton, the P.G. Tyler, has been awarded four shillings a week for life out of this fund.

The province contributed £111 6s. to the last festival of the Boys' School, at which the P.G. Secretary officiated as Steward.

The twelve lodges in the province have an aggregate of 522 subscribing members, being an increase of forty-three during the year. Sixty initiations have taken place during the same period.

The principal officers appointed for the year were:—Bros. Captain E. Locock, P.M., 712, S.G.W.; W. H. Radley, P.M., 838, J.G.W.; Rev. E. E. Hadath, W.M., 1232, Chaplain; W. G. Moore, P.M., 207, Registrar; C. M. Nesbitt, P.M., 712, Treasurer; C. E. Lucas, P.M., 712, Secretary.

The Duke of St. Alban's, P.G. Master, was unfortunately unable to attend in consequence of official duties calling him away from the county.

We congratulate our Lincolnshire brethren on the steady success which has attended their efforts during the past year, and wish them a continuance of prosperity in the future.

METROPOLITAN MASONIC MEETINGS

For the Week ending September 18, 1869.

Monday, September 13.

Lodge No. 879, "Peckham," The Malsmore Arms Tavern, Park-road, Peckham.

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

Tuesday, September 14.

Lodge No. 548, "Wellington," White Swan Tav., Deptford

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

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

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

Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.

Wednesday, September 15.

Lodge No. 700, "Nelson," Masons' Hall, William-street, Woolwich.

"1150, "Buckingham & Chandos," Freemasons' Hall, Chapter 10, "Westminster & Keystone, ditto.

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

Thursday, September 16.

Lodge No. 917, "Cosmopolitan," Terminus Hill, Cannon-st.

Friday, September 17.

House Committee, Boys' School, at 4.

Lodge No. 813, "New Concord," Rosemary Branch Tavern, Hoxton.

Chapter 176, "Caveae," Radley's Hotel, Blackfriars

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

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

United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington 7.30.

Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Preceptor, Bro. Pulsford.

Saturday, September 18.

(Nil.)

Obituary.

BRO. DR. JAMES HUNT.

[Last week we printed an obituary of this remarkable man. We greatly regret that some errors, owing to the hurry of getting to press, arose. We therefore now reprint it, at the author's request, with his corrections.]

Most scientific men, and the whole of the scientific world, will regret the death at an early age, of one of its greatest ornaments and most energetic workers. With a natural restlessness directed ever consistently towards the promotion of the science of Human Kindness—technically called Anthropology—he combined a rare faculty for advising and ruling those among whom his lot was cast. But this rule was truly Masonic, and had nothing of the nature of usurpation in it, his gentleness and courtesy were as marked as his cheerfulness and patience. He was emphatically one of those men who in elder days of the world's history would have played no inconsiderable part in the guidance and governing of mankind. He was no less distinguished as an author, and while, as he ought, he was justly proud of his own achievements, he encouraged and fostered with scrupulous assiduity those to whom fortune had been less kind. No one can say that with a deeper sense of verity than the writer of these few lines. Snatched from the world in the midst of his arduous duties, a limb from the body corporate has been cut away; and though his spirit survives to cheer on the little band which was linked together in defence of the right, his actual presence will be sadly missed.

As a ceremonial Mason, Bro. Hunt did not take a very active part; but the true spirit of Masonry—the Masonry of the Heart—inspired every action of his noble life.

He died on Sunday, the 29th of August, at his residence, Ore House, near Hastings, after a short illness, under forty years of age. Those who have had the privilege of knowing him will mourn for one who was *sans peur et sans reproche*. He was a Fellow of the Society of Antiquaries, and Doctor of Philosophy; Fellow of the Royal Society of Literature, and its Honorary Foreign Secretary; Ex-President and Founder of the Anthropological Society of London; Doctor of Medicine, *Honoris causa* (1867), of Giessen; Hon. Fellow of the Ethnological Society of London; Member of the Imperial Dresden Academy; Foreign Associate of the Anthropological Society of Paris; Corresponding Member of the Soc. Anthropol. Espanola; Hon. Member of the Soc. des Amis de la Nature of Moscow; Hon. Fellow of the Cosmical Society of London; a good father and husband, and a sincere and unwavering friend. He is now *ultra nubila* in the Grand Lodge above.

KENNETH R. H. MACKENZIE,  
F.S.A., F.A.S.L., P.C.S.L.

MID-DAY.—As often as the Freemason commences his work, it is noon or mid-day, or that time in which the sun has attained its greatest altitude; for the earth being round, the sun is always on the meridian somewhere. The Freemason has the most enlightened and useful works to do; and when high noon is passed, he must be able to give the most satisfactory proofs of the utility of his labour.

PILLARS OF THE PORCH.—It is generally thought that these pillars were made and erected only for ornament, because they supported no building. But Abarbanel's conjecture is not improbable, that Solomon had respect to the pillar of the cloud, and the pillar of fire, that went before them and conducted them in the wilderness, and was a token of the divine Providence over them. He set two pillars at the porch, or entrance of the Temple (the one representing the pillar of the cloud, and the other the pillar of fire), praying and hoping that the Divine Light and the Cloud of His glory would vouchsafe to enter in there; and by them God and His providence would dwell among them in this house.

INELIGIBILITY OF BASTARDS AND THE MAIMED AS FREEMASONS.

By CIPES.

Our articles have called forth responses which, we think, have been sufficiently met. We answer "Leo" in the concluding part of this article, once and for all, although we must say we are sorry that such a promising Mason as "Leo" (whom in our research we have discovered), is of a different opinion to us and has really, we hope, without serious thought set himself at variance with the guiding laws of Freemasonry. We are not unsupported, however, and are glad to find in the person of "W. L." one of sound sense and judgment, and one acting up to those principles which he promised to uphold. We commend him much for it. "W. L." asks authorities to read our wayward disciples a salutary lesson. We will endeavour to point out a few facts for their quiet meditation.

The landmarks of the Order are the unalterable laws of Freemasonry; and as we have received them so must we hand them down to succeeding generations without adding to or taking from them.

They say:—

"That every candidate for initiation into the Order should be a man, un mutilated, free-born, no bastard, and of mature age."

The most ancient written laws are very express as to the qualifications of candidates. The fifth article of the Gothic Constitutions, adopted at York in the year A.D. 926, is in these words:—

"A candidate must be without blemish, and have the full and proper use of his limbs, for a maimed man can do the Craft no good."

The words "without blemish" comprehend everything, clearly denoting that bastards, cripples, eunuchs, deaf, dumb, blind, deformed, or dismembered, slaves, or not freeborn, are all ineligible.

Among the regulations of 1663, under the Grand Mastership of the Earl of St. Alban's, we find this:—

"No person shall hereafter be accepted a Freemason but which are of able body."

The ancient charges at makings, dating as far back as 1688, the rule of the Order is given in these words:—

"That he that be made be able in all degrees; that is, free-born, no bastard, of a good kindred, true, and no bondsman; and that he have his right limbs as a man ought to have."

In the charges approved in 1772, it is said:—

"No master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his master's lord, and of being made a brother."

Again the words are repeated in this charge, "no maim or defect in his body." In the Book of Constitutions, edited by Dr. Anderson, and approved by Desaguliers, Cowper, and Payne, all Freemasons' of high reputation, we find the charge in the following unmistakable words:—

"The men made Masons must be free-born, no bastard, of mature age, and of good report, hale, and sound, not deformed or dismembered at the time of their working."

This law as to physical qualifications has been maintained among Freemasons in all parts of the world to the present day.

Attempts have been made to set it aside, but without success, for it is founded on one of the ancient and unchangeable landmarks. It is also, in fact, a necessary consequence of the essential principles of Freemasonry, and to dispense with it would be to throw the whole system into disorder, and to obscure the very purpose of its institution. Freemasonry dates its origin from the time of the building of Solomon's temple; its primary laws are derived from the Levitical law, and have the same symbolical meaning. The Levitical law ordained that any of the family of Aaron that had a blemish should not perform the services of the priesthood. (Lev. xxi. 16-23.) He was not to "go in unto the vail, nor come nigh unto the altar." The reason is obvious. Perfection was to be symbolised. And so in Freemasonry, it is required by those laws which have been transmitted without change from age to age, and which have been the laws of the Order ever since its institution, that the candidate for admission shall be free-born, no bastard, and of good repute. Any known vice—any defect in moral character—is a complete disqualification. But this is not all. The candidate must be perfect in body, and of sound mind, as well as of good moral character. No imperfection of any kind must appear. The most perfect ideal of human virtue must be constantly kept before the mind of every Freemason.

It is altogether a mistake to suppose that the reason for the law of Freemasonry, which requires physical perfection in candidates, has passed away, because Freemasons are no longer a mere fraternity of working-men, and the operative feature has given place to the speculative. The reason for this law has more relation to the speculative than to the operative.

We have pointed out the Laws and Charges prohibiting the imperfect to enter our Order. We will next point out what Grand Lodges have decreed on the subject, and also what other eminent brethren have said.

(To be continued.)

## Births, Marriages, and Deaths.

### MARRIAGES.

**BROWNE — LEDGER.**—On the 4th September, at Blennerville Church, Tralee, Barrack-Sergeant Bro. Richard Browne, Lodge 379, to Mary, relict of the late Colour-Sergeant Bro. Ledger.

**CAMPION—COOK.**—On the 31st August, at St. Nicholas's Church, by the Rev. W. B. Wilson, Bro. Charles Campion, of Temple Lodge, 1094, and Slater-street, Liverpool, third son of Mr. Wm. Campion, Bedford, to Miss F. M. Cook, eldest daughter of the late John Cook, Esq., Uttoxeter.

### DEATHS.

**GAMES.**—On the 28th August, at his residence, 45, Stafford-street, Liverpool, aged 37, much respected, Bro. Stephen Hughes Games, M.D., of Lodge of Sincerity, 292.

**MORLEY.**—On the 5th September, in her 3rd year, Maria fourth and greatly beloved daughter of Bro. Richard (and the late Mary) Morley, wholesale grocer, 29, Slater-street, and Temple Lodge 1094, Liverpool.

## Answers to Correspondents.

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

**JACOB NORTON.**—The name is "Lord Viscount Mountague," not "Montacute," at the date referred to in your note.

**TRISTLE.**—We duly made the application, but have never received a reply. There seems to be a "Sleepy Hollow" somewhere in the Masonic region alluded to in our correspondent's note.

## The Freemason,

SATURDAY, SEPTEMBER 11, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

### INDISCRIMINATE ALMSGIVING.

THERE is no nobler virtue than charity, and it is the pride of Freemasonry that her children are ever ready to succour the weak and relieve the distressed. In England—as the "Monde Magonique," one of our French contemporaries, justly remarked on a recent occasion—our resources are more centralized than in other countries, and the results of our beneficence are more tangible and better defined.

But there is another form of charity to which we desire to call the attention of our readers; there is another and a much less satisfactory mode of affording relief than by our contributions to the great Masonic schools or the institution for aged Freemasons and the widows of our deceased brethren. We mean casual relief to applicants who, because they assert their claims as Masons, are forthwith assisted, and go on their way rejoicing in the hope of future plunder. Experience—the real test in such cases—prompts us to declare that in nine instances out of ten the charity so bestowed is absolutely wasted; nay, it even results in positive injury to the cause of the truly necessitous Mason who is mulct of the advantages he might otherwise receive were our bounty strictly confined to those whose applications will bear the test of scrutiny. Brethren young in the Craft are more especially the victims of those specious individuals who having obtained by some means or other the certificates of genuine Masons, make a trade of the sacred precepts of the Fraternity, in order to lead dissolute lives and revel in a state of blissful idleness.

There are also men who, after being initiated, by their own misconduct forfeit their positions in society, and thenceforth resolve to prey upon the brethren; or, as an eminent Mason happily expresses it, they determine to render their

fellow-creatures more extensively serviceable to their nefarious designs, instead of taking their stations in the battle of life and honestly working for their subsistence.

Next to actual impostors, these men are a snare and a stumbling-block to earnest young brethren; and we can conceive little or nothing more calculated to excite the distrust and suspicion of our newly-admitted members than an appeal for help from one of those itinerant professional beggars.

Fortunately, of late there has been a tendency to check this abuse, and by the establishment of local Boards of Relief—notably those in Lancashire—much good has been effected, in sifting and investigating the claims upon our Masonic funds. Great honour is due to such brethren as Brother J. L. Hine, who has taken a conspicuous part in this desirable reform, and we trust they will persevere in their praiseworthy efforts until the "tramp proper" is relegated to his appropriate station—the stone-yard of the union.

In London we are not so liable to be imposed upon, not because of our superior sagacity but simply because every Mason possessed of ordinary information knows that he can refer such applicants to the office of the Grand Lodge, and thereby relieve himself of the tax on his individual purse or the trouble of investigation.

And here we may point out a serious defect in our administration, and one which is not altogether without its effects upon the Fund of Benevolence. It is well known that the Board or Committee of Charity known as the Lodge of Benevolence sits but once a month at Freemasons' Hall, so that in many instances, petitioners for relief who happen to have applied just after a meeting has been held, are compelled to wait a month before their cases can be entertained. How is this evil to be remedied? In the local Committees of Relief now existing in the provinces we believe the Almoner is empowered to relieve to a certain extent in the exercise of his own discretion, and a similar privilege ought to be extended to the Grand Secretary as the real though not ostensible custodian of the funds of Grand Lodge. The advantages of such a concession would be twofold. In the first place, the poor distressed petitioner would obtain a sufficient sum to keep him or her from starving—a contingency that may occur at any moment under the present régime; and, secondly, in some cases the Fund itself would reap the benefit, because an immediate donation of from two to five pounds would enable certain applicants to proceed on their journey or voyage to their native homes, or to some sphere of labour where better and brighter prospects might await them. There is really no feasible objection to be offered to this scheme—and the Grand Secretary is the proper officer to make the necessary enquiries, and to disburse the fund in such cases of emergency. With his experienced staff of assistants, whose efficiency and integrity are beyond question, the Grand Secretary's duties in this respect would be comparatively light, although he would thereby be enabled to diminish materially the work of the monthly Board.

A reform in this direction is urgently needed, and we commend it to the consideration of Bro. Clabon, who has already devoted so much time and attention to the subject. In the meantime, let us warn our readers against the practice of indiscriminate almsgiving which, we reiterate, is simply holding out a premium to deception and imposture.

[Several Reviews, &c., stand over till our next issue.]—Ed. F.

## Multum in Parvo, or Masonic Notes and Queries.

### FOREIGN NOTES BY THE EDITOR.

There are 43 lodges in Paris under the jurisdiction of the Grand Orient of France, and 10 in the suburbs. The Supreme Council (chef-lieu at 35, Rue de Grenelle, St. Honoré) numbers 27 lodges in the capital. There are, therefore, 80 Masonic lodges in or near Paris.

At a General Assembly of the Italian Freemasons held recently at Florence, Col. Ludovico Frapolli, 33°, a deputy of the Italian Parliament, was elected Grand Master all but unanimously, four votes being given to Bro. Macchi. Brothers Joseph Mazzoni and Francis Curzio were chosen Grand Masters adjoint. The Assembly decided to retain the phrase at the head of Masonic documents, "To the glory of the Great Architect of the Universe," for which some brethren proposed to substitute, "In the Name of our Universal Country and Unlimited Progress." They have, however, suppressed the interrogation usually addressed to their neophytes, "What is your religion?" and now demand, "What are the duties of man to his country, to himself, and to his neighbour?" From the Grand Master's discourse we gather that many of the Italian lodges have but an ephemeral existence, as no less than 61 have disappeared from the roll since 1867, although it is also stated that they have been replaced by 77 new lodges. This is not a gratifying state of affairs, but we believe that with increased confidence in their future, the Italian brethren will eventually consolidate and cement the scattered elements of Freemasonry in that glorious land of Dante and Michael Angelo.

There are 150 lodges under the Grand Lodge at Florence. Many of these are named after eminent individuals, for example, Abraham Lincoln, Archimedes, the First Brutus, Christopher Columbus, Dante Alighieri, Henry Dandolo, Garibaldi, Galvani, Galileo, Torricelli, Cavour, Pisani, &c.; while others express the national aspirations, such as "Social Progress," "Unity and Liberty," "National Unity," "Rome and Venice," "New Rome," "The Era of Italy," "Concord and Progress," &c. A few resemble our English names, as "Mount Sinai Lodge," "Minerva," "Hope," "Star of the East," "Universal," "True Friendship," &c. The nomenclature of lodges generally is an interesting study.

### THE THIRTY-THREE DEGREES.

In answer to "Belfasticus," we feel pleasure in enumerating the degrees of the Ancient and Accepted Rite, premising that the Craft degrees of E.A., F.C., and M.M. form the basis of the superstructure.

4, Secret Master; 5, Perfect Master; 6, Intimate Secretary; 7, Provost and Judge; 8, Intendant of the Buildings; 9, Elected Knights of Nine; 10, Illustrious Elect of Fifteen; 11, Sublime Knights elected; 12, Grand Master Architect; 13, Knight of the Ninth Arch; 14, Grand Elect, Perfect and Sublime Mason.

The above are conferred in what is called a Lodge of Perfection, and they are supposed to be the completion of Ancient or Jewish Masonry.

In 15, the Knight of the East, we have Cyrus, the precursor of Christ. 16, Prince of Jerusalem; 17, Knight of the East and West; 18, Sovereign Prince Rose Croix of Herodom.

These degrees form the boundary of work in Rose Croix chapters, the superior grades being conferred by the authority of Supreme Councils of the 33°.

19, Grand Pontiff; 20, Grand Master of all Symbolic Lodges; 21, Noachite, or Prussian Knight; 22, Knight of the Royal Axe, or Prince of Libanus; 23, Chief of the Tabernacle; 24, Prince of the Tabernacle; 25, Knight of the Brazen Serpent; 26, Prince of Mercy, or Scotch Trinitarian; 27, Sovereign Commander of the Temple; 28, Knight of the Sun; 29, Knight of St. Andrew; 30, Grand Elect Knight Kadosh; 31, Grand Inquisitor, or Enquiring Commander; 32, Sublime Prince of the Royal Secret; 33, Sovereign Grand Inspector General.

Our correspondent will observe that neither

the Mark or P.M. figure on this list. The Knt. of the Ninth Arch (No. 13) is equivalent to the R.A. degree, and the 27th, S.C. of the Temple, to Knight Templar. The degrees of Knight of the East and Knight of the East and West, which "Belfasticus" has taken, do not correspond with those of the same name in the series we have given, but are doubtless the same as those conferred under the Grand Chapter of Scotland along with the Royal Ark Mariner's degree. None of these degrees are now practised in England, although several English brethren possess them. The 33 degrees refer only to the system of the Ancient and Accepted Rite, which is but one of the many rites now worked throughout the world.

We shall be happy to assist our correspondent at any time, so far as our knowledge of Freemasonry extends.—Ed. F.

Always wishing to afford any information in my power to enquiring brethren, the following is in answer to the query by a Brother, in THE FREEMASON for September 4th (page 109).

It must be borne in mind that the Grand Lodge of England only recognizes the three Craft degrees, and the Royal Arch; Scotland, only the three Craft degrees, including the Mark and not the Arch; and Ireland only acknowledges the Craft degrees. This statement, however, refers to the Grand Lodges alone, wherein no jewel, medal, device, or clothing are permitted to be worn, belonging to any other degree than those considered to be included in Craft Masonry.

In Ireland, what are termed the higher degrees are worked in an orderly manner, and uniformly as they should be.

The degrees above the *third* are thus arranged:—4, Mark; 5, Arch; 6, Knight of the Sword; 7, Knight of the East; 8, Knight of the East and West; 9, Knight Templar; 10 Knight of Malta; 11, Rose Croix and the other *hauter grades*. In addition to these degrees, preceding No. 11, a candidate would have to be a Master Mason for seven years, and a Past Master of a Lodge, to be qualified to receive the Rose Croix, unless by special dispensation. In England every Rite seems to be a law to itself, and one degree in particular, worked before another Rite was formed and under the authority of the late and deceased Grand Master, is actually *now* by the latter Rite said to be *irregular*. This will serve to show how the Chivalric and other degrees are managed and controlled in this country, and how imperatively a change in such dogmatic rules is required.

In Scotland those in authority work more in unison above the Craft, and are slowly progressing towards a reciprocal treaty between all the Rites. The order observed in that Masonic country is as follows:—4, Mark; 5, Past Master; 6, Excellent Master; 7, Royal Arch; 8, Royal Arch Mariner; 9, Knight of the Sword; 10, Knight of the East; 11, Knight of the East and West, (three points of the Babylonish Pass), and the three Installation degrees of the principals (all these are recognised by the S. G. Royal Arch Chapter); 12, Knight of the Temple; 13, Royal Order of Scotland; 14, Rose Croix; 15, Knight Kadosh; 16, Thirty-Third.

In the United States, the order in giving the degrees usually is thus:—4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Royal Arch (all recognized by the Grand Chapters); 8, Royal Master; 9, Select Master (worked by Grand Councils formed for these degrees); 10, Knight of the Red Cross; 11, Knight Templar.

[Brother Hughan then enumerates the degrees of the A. and A. Rite, which are given above.]

I forbear giving the degrees of Misraim or the Rite of Memphis (96). The above will serve to illustrate the ingenuity of Masons, and evidence how brethren not content with the simple Craft Rite rush after high-sounding titles and Grand degrees.

WILLIAM JAMES HUGHAN.

I may reply to "Belfasticus" by giving him a short account of the 33° of the Ancient and Accepted Rite as established in America:—

4°. *Secret Master*.—Duties, to guard the *sanctum sanctorum* and sacred furniture of the Holy Temple.

5°. *Perfect Master*.—Gives particulars of the tomb of Hiram Abiff.

6°. *Intimate Secretary*.—Candidate represents Joabert, who in the way conveyed by the ceremonial obtained the secretaryship from Solomon and Hiram.

7°. *Provost and Judge*.—Constituting the office of Provost and Judge over all the workmen of the Temple of Jerusalem.

8°. *Intendant of the Buildings*.—The election of a successor to Hiram Abiff for the completion of the secret works of the Temple.

9°. *Elect of Nine*.—The punishment of the first assassin.

10°. *Elect of Fifteen*.—The punishment of the second and third assassins.

11°. *Sublime Knights Elected*.—A reward for the zeal of the elect of fifteen.

12°. *Grand Master Architect*.—A school of architecture, established by King Solomon.

13°. *Knight of the Ninth Arch*.—Alludes to the concealment of the Holy Name by Enoch—see the "Book of Enoch," brought from Abyssinia by Bruce, and translated by the Archbishop of Cashel. According to Finch's ritual, this degree formed the *first part* of the old English Arch.

14°. *Grand Elect Perfect and Sublime Mason*.—Professes to reveal the true pronunciation of the Sacred Name, and alludes to the crusading knights. Bro. Oliver states that it was invented by Bro. Ramsay; the chapter represents a subterranean vault, and it has been styled the "Sacred Vault of James VI.," who patronized a Lodge at Stirling. The foregoing degrees are termed "Ineffable" because they relate to the sacred name, they seem to have been practised in France about 1750. Degrees 4 to 8, are adapted from supposed offices in the temple, and the hint may have been taken from officers of a Grand Lodge. Degrees 9 to 14 are more historical.

15°. *Knights of the East or Sword*.—Represents the return of Zerubbabel. It is the English Royal Arch degree, and according to Finch formerly constituted the *second part* of the ceremonial prior to 1813. It is also identical with the degree of "Red Cross of Palestine."

16°. *Prince of Jerusalem*.—An appendant to the foregoing, and represents the edict of Darius.

17°. *Knights of the East and West*.—This degree professes to date from 1118, when eleven Knights made vows of secrecy, friendship, and discretion before the Patriarch of Jerusalem. The opening of the seven seals is common to this degree and that of the British Templar Priest, but they are differently applied.

18°. *Prince of Rosy Cross, Rosy Croix, or Rose Croix*.—The lecture of this degree, as given in England at the commencement of this century, derives the order from the old fraternity of the "Rosy Cross." It is probable that the degree was practised in England before the establishment of the modern Grand Lodge of 1717, and there is said to be documentary proof in 1721. The "Royal Order of Scotland" revived the two degrees of H.R.M. (The Red Cross, Royal Arch, or Knight of the East) and Rosy Cross in 1736, and are said to have minutes from 1740. Their ceremonial connects it, however, with the Templars who aided the Bruce at Bannockburn, and relates the history of the Order in quaint rhyme. Hence the question arises, whether a portion of the degree of Kadosh has not been engrafted on the Rosy Cross at its revival.

19°. *Grand Pontiff*.—In this degree St. John is mentioned as a Mason, and the ceremonial has reference to the New Jerusalem of the Apocalypse. The candidate enters decorated as a Knight of the East and West, and the two ceremonials seem to be nearly related.

20°. *Grand Master of all Symbolic Lodges*.—The candidate in this degree represents Zerubbabel admitted to the Symbolic Lodge of Grand Masters.

21°. *Noachite, or Prussian Knight*.—Alludes to Peleg and the Tower of Babel.

22°. *Knight of the Royal Axe*.—Alludes to felling of cedars for the Temple.

23°. *Chief of the Tabernacle*.—This degree commemorates the Jewish Order of Priesthood.

24°. *Prince of the Tabernacle*.—Represents the lodge held by Moses at the construction of the Tabernacle. These two degrees may be supposed

to hold some relation to the "veils," forming an intermediate portion in the English Royal Arch.

25°. *Knight of the Brazen Serpent*.—This degree is said to have been founded by John Ralph during the crusades. The motto is "Virtue and Valor."

26°. *Prince of Mercy, or Scottish Trinitarian*.—Alluding to the triple covenant—first with Abraham by circumcision, next by Moses in the wilderness, third with all mankind by the sufferings of Jesus Christ.

27°. *Sovereign Commander of the Temple*.—It is difficult to pronounce on this degree. Teutonic crosses are used, and the words Solomon and I.N.R.I. It may have been intended to imply the connection of the Crusading Templars with the military officers of Solomon's Temple.

28°. *Knight of the Sun, or Prince Adept*.—This degree is philosophical and moral, and conveys us into the land of spirits; it may have been originally connected with some sect of modern Rosierucians.

29°. *Knight of St. Andrew*.—Dr. Oliver states that this degree was invented by Ramsay, and was the first of his series. The learned Doctor must, however, in this case have drawn upon his imagination for his facts, as everything in relation to Ramsay's doings is purely conjectural.

30°. *Knight of Kadosh*.—Next to the Rose Croix, this ceremonial is the most important and ancient in the rite. It is really the ceremonial of the "Masonic Knight Templars," and five apartments are necessary to confer the Order properly. Candidate is instructed in the history of Masonry from Enoch to Solomon, Zerubbabel, and the Essenes, to the Crusaders of 1118; he is obligated and questioned, and receives seven passwords in a manner very similar to the degree of Knight Templar Priest, after which he is instructed in the history of the extirpation of the Templars. Bro. Dr. Leeson informs us that he has seen a Constitution, printed at Brussels in 1722, in which the following degrees are alluded to as mentioned in the 37th clause of the Constitutions of the English Grand Lodge, approved on St. John's Day, 1720:—"Masters of Lodges, Knights Elected Kadosh, Superintendents, Knights of Palestine, Princes of Jerusalem, Masons of the Secret, Scotch Elected Knights of St. Andrew, Ancient Masters of the Royal Arch, Officers of the Grand Lodge, Masters, Companions, and Apprentices." It is noteworthy that the Rosy Cross does not appear in this rite by name. Now, as Desaguliers visited the Operative Lodges of Scotland in 1721, the question arises whether the Belgians pre-dated the printing of this Constitution, or the Moderns in the intervening two years determined to strike off the high grades when they printed their Constitution in 1723 on what they found in Scotland where the Grand Mastership had passed into an hereditary office. It is quite certain pure Operative Masonry prior to 1717-21 had ceased to exist in England, and that the "Ancients" always asserted that their system was the old system of Speculative Masonry, and this view was shared by the Grand Lodge of York, which in common with the Ancient body, recognised the Royal Arch, Rose Croix, and Kadosh as of equal authenticity with the other degrees, and this as besides the question whether the present Order of St. John and the Temple had any formal connection with Masonry prior to 1745.

31°. *Grand Inquisitor Commander*.—Duties, to examine and regulate the subordinate degrees.

32°. *Sublime Prince of the Royal Secret*.—A lecture on the history of Masonry is given in this administrative degree, in which the whole is connected with Christianity and the Templars.

33°. *Sovereign Grand Inspector General*.—The Grand Commander represents Frederick the Great of Prussia, and the nine members of the Chapter have the control of the rite, the worst feature of which is that, like the late Manx "House of Keys," the Chapter elect themselves.

JOHN YARKEE, JR.

43, Chorlton-road, Manchester.

DE SENIGALL, in his memoirs, remarks:—"The Master Mason's is the highest; all other degrees that the Masons were kind enough to entrust me with are pleasant discoveries, but their symbolic orders do not raise the Master at all in substantial honor."

## Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Can you inform me whether there is any list in existence which shows the meetings of all English and Foreign Lodges, or if not the former, the latter; and where the same can be obtained? I enclose my card.

I am, yours fraternally,

A SUBSCRIBER TO "THE FREEMASON."  
Liverpool, Aug. 31st, 1869.

[The Grand Lodge of England Calendar gives the information alluded to for all lodges under the English Constitution, and the Universal Masonic Calendar contains lists of Scotch, Irish and a few foreign lodges, but we are not aware of any publication in which the meetings of all lodges are recorded.]—ED. F.

(To the Editor of The Freemason.)

SIR AND BROTHER,—In reference to two papers in your last week's number, I beg to submit for your consideration the question whether the admissibility into the Craft of a person born in slavery, or out of wedlock, is reconcilable with one fundamental law, that "no man can be made a Mason who is not 'free by birth?'"

Yours fraternally,  
P. M.

[There can be no doubt that according to the "Ancient Charges," no bastard, freed-man, or slave, could be admitted a member of the Craft, but after the emancipation of the slaves in Jamaica, the Grand Lodge of England directed the omission of the word "free-born," and substituted "free-man," and this alteration is now embodied in the ceremony of initiation as practised by the English Craft.]—ED. F.

## JERUSALEM ENCAMPMENT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am obliged to my friendly reviewers, and would crave a few words in reply to Bro. W. J. Hughan.

1.—In regard to the rank assigned to the Jerusalem Encampment, I may state that I have repeatedly written to the Grand Vice-Chancellor to rectify his dates, without any attempt having been made by his office to rectify the same; and with regard to those Encampments styling themselves "immemorial," steps must be taken to make them show dates, and they must be ranked according to the documentary evidence they can produce. This ought to be brought before Grand Conclave at once.

2.—Though the Grand Lodge at York may never have recognised the Ancient Grand Lodge in the South by formal document, yet even such recognition is proved in my pamphlet by the fact of the York Grand Lodge having granted a Templar warrant to an Athol Lodge and these writing the former under date of 1786—"Your immediate decisive answer to the following question agitated amongst us is desired: If a man who is an Ancient Mason in the three first degrees made Arch Mason and Sir Knt. Templar, but sitting under a modern warrant, may be accepted in our Royal Encampment."

3.—I am glad Bro. Hughan has been able to get copies of the Todmorden warrants, and hope to see them in your pages. I have made twenty applications for these documents, and therefore presume the brother withheld them because he knew that he had deceived me.

4.—There can be no doubt that the most important York documents were given to Bro. Godfrey Higgins by Bro. Blanchard, as the former states so in his *Anaclypsis* (vol. I, book x, chap. viii, sec. I, page 768) and adds that he had conveyed them to His Royal Highness the Duke of Sussex.

5.—The late esteemed brother, Laurence Newall, D.P.G.C. of K.T., was chiefly my authority as to ritual of 1735, and I was given to understand both by him and others, that they had taken great pains as to evidence, both as to the appearance of the ritual, and also as to the hauls through which it had passed.

I can only express my entire agreement with our esteemed Bro. Hughan, that something ought to be done by the Balwin and other old Conclaves to illustrate the proceedings of Chivalric Masonry.

Fraternally yours,

JOHN YARKER, JR.

Manchester, Aug. 26, 1869.

## A "BUMPER TOAST."

(To the Editor of The Freemason.)

SIR AND BROTHER.—Will you allow me, as an Isle of Wight Mason, space for a few remarks *apropos* to your last week's article, headed "A Bumper Toast." I am not a member of the lodge of which it is said that the members refused to drink the Grand Master's health, and not having been present when the alleged occurrence took place, I have no means of

knowing whether the report be true or false; therefore I give no opinion about it. But I do think that the brethren of the Isle of Wight, have grave reasons for complaining of the way in which they have been treated in the matter of the appointment of a Prov. Grand Master. The Grand Mastership of the Isle of Wight lately became vacant by the resignation of Bro. Fleming, and that of Hampshire by the death of Bro. Sir Lucius Curtis. We never received the slightest intimation that the two Provinces, thus vacant, were to be united—there was no reason why they should be; but all at once we were electrified by a letter from the Grand Secretary, notifying us that the Grand Master had united the two Provinces, and appointed Bro. Beach as Prov. Grand Master for Hampshire and the Isle of Wight. A very natural and unanimous feeling of dissatisfaction at once showed itself. It was asked why this should be done, without the slightest attempt being made to ascertain our feelings upon so important a matter? The Isle of Wight had existed as a separate Masonic Province ever since 1813, and previous to that period it had a separate Grand Lodge, and a separate deputy Grand Master.

Why were we to lose our independence and be thus annexed to a Province, from which we are geographically separated by a line of the most marked character, namely, the sea itself, and no opportunity given to us to say yea or nay? We have had recourse to the constitutional means alluded to by you, and have, through the Grand Secretary, memorialized and petitioned the Grand Master, but without avail; and as a last recourse we appealed to the Board of General Purposes, on the ground that the Grand Master had no legal power to abolish a Masonic province which derived its existence from Grand Lodge. The Board, however, flatly refused to entertain the appeal, alleging that it was a question of the Grand Master's prerogative. I entertain not the slightest shadow of a doubt that the Board of General Purposes ought to have allowed our appeal as being perfectly constitutional, but they thought differently, and so it seems we must submit to what most of us consider to be a death-blow to Masonry in the Isle of Wight. Under these circumstances it is not to be wondered at if we feel rather sore and disgusted, but I do not know where the flag of rebellion has been hoisted, nor of what precise materials it may be composed. I may add that Bro. Beach would be very acceptable to us as P.G.M. if only we could maintain our independent status as a Province.

I am, Sir and Brother, yours fraternally,  
Cowes, 6 Sep., 1869. JUSTITIA.

## INELIGIBILITY OF BASTARDS AS FREEMASONS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am glad to see my brother, "A Jewish Freemason," taking an interest in this subject as per his remarks page 91, Aug. 21st, where he takes exception to my speaking of "the dark and dim rays of ancient Jewish or Mosaic times." I consider myself justified in saying so, because that was the era, when law and ceremonial minutiae reigned, whereas I count this the era more especially of love and freedom, when the "heavy burdens" which were formerly borne, are done away with. Again, anciently it was "an eye for an eye, and a tooth for a tooth," that was the doctrine of retaliation; whereas we now have more prominently brought before us the more noble doctrine of forgiveness, i.e., "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy." That was the "dark and dim ray," but now we have it, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Truly Moses was a great man, but the Jew who spoke the latter words I quote, taught like a God. He understood the *spirit* where others only saw the *letter*.

"A Jewish Freemason" mis-quotes me upon one point. I did not say "His who said love thy neighbour" &c. I said (page 81), "His who said, whatsoever ye would that men should do to you, do ye even so to them." but, I added on that other golden sentence, "Love thy neighbour as thyself," which the context may show I referred to in the light thrown upon it in the parable of the good Samaritan.

While I admit the many high and clear views which Moses and others of the prophets had or expressed, these were not generally understood; the majority of the pre-Christian Jewish teachers misunderstood the great truths and ideas of their own scriptures, and misled the people, being more taken up with outward ceremonial trifles than a clean heart and a practical good and honest life.

To those who would debar bastards—although good and true men *per se*—from being admitted as Freemasons, I would read a few historical statements, such as the 38th chap. of Genesis, where we perceive the doctrine of extenuating circumstances receiving practical effect; then read Ruth chap. 4 v. 18 to end, from which we learn that Pharez, who was a bastard (and not a common bastard, but even the son of Judah, by his daughter-in-law Tamar) was the ancestor of Boaz,

who married Ruth—a Moabitish damsel, a descendant of Lot and his daughter, (Gen. 19th chap., 37th v.) from Boaz and Ruth, descended David and his son Solomon, &c., and from David, according to the flesh, descended Christ. As an example of God's dealings, the above remarks anent the pedigree of King David—from whose loins the Jews expected their Messiah to come—will serve as a sufficient practical exposition of the words in Isaiah chap. 1, verse 18th. The above from Jewish history shows that bastards may be eligible to even the highest privileges. How much more then should Christians, with their great pretensions be charitable in their dealings? There are some shortsighted individuals who would carry off the ocean of God's love in a bucket, and gather up the river of Masonic sympathy in a thimble; they have no idea of the universe of love exhibited by even some of the simplest-looking passages of the Bible, a universe in which worlds may disport in perfect freedom with an unknown amount of unoccupied space to spare.

While therefore we resist the actual evil-doer, let us encourage all who desire to, and do act well; let us be merciful that we may obtain mercy, God has forgiven us ten thousand talents, let us forgive one hundred pence (Mat. 18th chap., v. 23rd to end.) All the charitable and noble principles and teachings of Freemasonry are not worth a pin to any one except in so far as they are acted up to.

I am, yours fraternally,  
LEO.

## SPURIOUS MASONIC BODIES AGAIN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Thanking you for your notice of my communication under the above head, I take the liberty of responding, because I believe the discussion of this subject may do good and enlighten many American as well as our English brethren.

As to me assuming that your first article was prompted by the letter you published from A. G. Goodall, 33°, I beg pardon, and only now assume that that assumption was natural, inasmuch as you favoured decidedly the views of that gentleman, I think I had as much ground to thus assume, as I now have to assume that your article in THE FREEMASON of July 31, was prompted by my letter in that of July 24. In the latter article you proceed to copy the statement nearly *verbatim* of A. G. Goodall, 33°, as explanatory of your views and knowledge, thus again showing that you favour his account of the matter, and not the correct one. Now, where, than in that statement (his) you get the history you recount, is not for me to say, as I do not know. What I believe, as it is derived from competent and undisputed authority in reference to the matter, is this:—

In 1813 when Louisiana was ceded by France to the United States, there was extant in New Orleans, not a Supreme Council but a Consistory, which had therein been established whilst Lo. was yet a French province. In the same year was established the Grand Lodge of Lo. American, York, or Ancient Free and Accepted Masons. With this preface I will now quote from *The American Masonic History* of Dr. Folger, published in 1862, and which on this subject is regarded as most authentic:—

"In 1839 a Supreme Council of the 33° was erected in New Orleans by the Count St. Angelo and others, in consequence of the United Supreme Council of the Western Hemisphere having ceased its activity. It assumed to be the successor of that body, was acknowledged by the Grand Orient of France in 1843, and the Consistory came under its charge. This Supreme Council continued in active operation until 1850, when a disturbance took place between the Grand Lodge of Lo. and itself. The Grand Lodge at that time dissolved the Scottish chamber which had been allied with it for seventeen years in harmony, and prohibited all connection with Scottish Masons and the Scottish Rite. Whereupon the Supreme Council immediately resumed its control (previously, agreeably with American practice, *waived*) over the first three degrees, chartered and established lodges, and has now over twenty under her jurisdiction in that State. As soon as the Grand Lodge dissolved the Scottish chamber, Dr. Mackey, of Charleston (Secretary-General of the Charleston Supreme Council), established a Consistory in 1852, and which was intended as a rival to the Supreme Council of Louisiana.

"In 1855 a quarrel (by design) took place between the officers of the Supreme Council, the principal of which resigned their offices, leaving behind a party who favoured the Charleston Council. Whereupon that party declared the Supreme Council of Lo. extinct, and at once revived the Consistory of 1813, which Consistory united with that created by Mackey in 1852, and the United body entered into a concordat with the Charleston Council and became its dependent. It is now in existence, as the Grand Consistory of the State of Lo. But these members who withdrew, at once re-erected the Supreme Council, renewed active operations, and now have twenty lodges, and nearly as many Rose Croix Chapters and Councils of Kadosh under their control."

You will see, from the above, how far you, following

Mr. Goodall or some other authority, so regarded, departs from it; and that no such matter as a Treaty was entered into in 1833, nor any other year, between the Supreme Council and Grand Lodge of Lo.; as also that my statement, to effect that no complete surrender of authority by the Supreme Council of Lo. ever took place, is correct.

Further, you say that "Even from the Ancient and Accepted Rite point of view we are unable to discern how a Supreme Council can be legally established in any single State of the American Federation, under the existing laws of the Rite," thereby meaning the so-called Frederick Constitutions. Now law to be law must be uniform in its effects, or at least in its bearings, and no part of it should conflict with any other part. In the same Constitutions is found the following passage, viz—"A Supreme Council of the 33<sup>rd</sup> once constitutionally established, *whilst a single member remains*, is considered in existence; and a Sovereign Grand Inspector-General once appointed is so for life." Now, unless you say, which you do not, that the Lo. Supreme Council was not legally established in 1839, you will perceive that under this clause it has never ceased to exist, no more in 1855, when the quarrel, by design on the part of some of its members, had taken place for the purpose of passing it into the hands of the Charleston Council, than in 1867, when Eugène Chassignac was elected its Grand Commander; for at no time were there not members of it remaining.

The whole story of this Lo. matter resolves into one of weakness until time and circumstances strengthened, on the part of one Masonic authority; and strength, until time and circumstances weakened, on the part of another; then a revival of the latter, under new and the promise of more favorable, because popular auspices, and a protest against that revival, with a call for help, by the former, which sees its power departing from it in favour of a proscribed race. As to right existing in one more than the other, he who believes that Masonry was made for Man, and not Man for Masonry, will not see it, notwithstanding all the blasts the intensely regular grand bodies may elect to blow from now to doom's-day.

The whole face of Louisiana society, in common with that of other Slave States, having been changed by the results of war, and the former slaves becoming free to the last one; to provide for this change, Bro. Chas. Chassignac, as a Freemason, in common with every other, was powerless, if bound by the wishes of the Grand Lodge of Lo. He knew that a grand body does not require a charter, therefore he proceeded to organise, unnecessarily in fact, under the old name a new creation, as subsequently he made it; for at present the organisation of which he is chief, is modelled upon the manner of the Grand Orient of France, with the Masters of his lodges composing an Executive Council. In fact, the American A.S. Rite is ignored by him entirely, and nothing of its constitutions preserved, but all rejected, as at war with American ideas and Republican principles. Notwithstanding this change, however, none of the European Masonic authorities which recognised him in 1867-8 have withdrawn that recognition, and, I believe, will not, no matter to what extent of protest American Grand Lodges may go, and but two of which up to the present have joined in that of Louisiana against the Grand Orient of France.

I am glad to have you say the laws of Freemasonry (by which I presume you mean its forms of government) are no more monarchical in England than they are in Switzerland or in the United States, because, though I still maintain that up to this time they are apparently so to me, thanks to the stand a few enlightened brethren are making, I look hopefully to see those forms lose their monarchical character, and the principles of self, or responsible government be recognised as sufficient for Freemasonry; and that eventually, these principles will be recognised, the world even in disposing a departure from the old order of things—State and National Grand Lodge, exclusive jurisdiction, and confinement to one rite—and the introduction of that better order, wherein each lodge of Freemasons shall be free to govern themselves, through their lawful representatives in local grand lodges, or general assemblies of the Craft in a certain district, and to practise that arrangement of the decret language, called a ritual of Freemasonry, which its members may elect to adopt, and be chartered to practise, no matter where the grand lodge may be located which grants such charter.

Fraternally yours,

J. FLETCHER BRENNAN,  
Editor of the *American Freemason*,  
Cincinnati, O., U.S.A., August 17th, 1869.

A QUERY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER.—Can any M.M. tell me how the charter was not granted for the proposed Lodge, "Southern Star," in the S. district of Glasgow, there being abundance of scope for more?

Yours truly and fraternally,

A SUBSCRIBER.

## 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 33<sup>rd</sup> and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.

FRANCE.

(Continued from page 117.)

A translation of the decree and report of the argument upon which the decision was made I enclose herewith. The subject being of vital importance to all the Grand Bodies throughout the United States, will, no doubt, receive prompt attention and response to the gross violation on the part of the Grand Orient of France of relations of amity, by ignoring the lawful Masonic jurisdiction of the recognised Grand Lodge of Louisiana, and giving countenance and recognition to a new spurious Body to work in the SYMBOLIC DEGREES, and initiate, according to their ideas, the NEGRO RACE, and force them upon the Fraternity in this country.

Although the Grand Orient professes to work only the seven degrees, making the Rose Croix the last and highest, yet they have what appears to be a decided anomaly of a College of Rites and Supreme Council, 33<sup>rd</sup>, Ancient and Accepted Rite, which is rather inconsistent with the position they have so long taken in opposing the workings of this latter Rite, and if consistency is a jewel it certainly has never been attached to the regalia worn under authority of the *Grand Orient of France*.

THE SUPREME COUNCIL FOR FRANCE, ANCIENT ACCEPTED RITE, was established in Paris on the 22nd day of December, 1804, by Ill. Bro. De Grasse Tilley, under authority from the Sup. Council of the Southern Jurisdiction at Charleston, U.S.; and, being considered an innovation on the Masonic jurisdiction of the Grand Orient, a contest of authority ensued, and the two Grand Bodies have never worked in perfect harmony, and both have suffered more or less by the various political changes and revolutions in France, during the past half century. On three different occasions the two Bodies recognized each other, but they were of short duration, as the old antagonistic feeling soon separated them. In the early part of 1866, they again entered into relations of amity, which still continues, with rather a reserved feeling, and the name of the Supreme Council does not appear in the annual calendar of the Grand Orient.

For many years past, and especially during the administration of Viennet, the Supreme Council has made but little effort to extend its authority, and from their very limited communications but few foreign Grand Bodies were familiar with their existence; and a little more youthful and progressive spirit among them would be decidedly beneficial for the interest of the Rite.

In 1862, soon after Marshal Magnan assumed the duties of Grand Master of the Grand Orient, he attempted to force the Supreme Council to abolish their Masonic claims, close their labours in the Ancient Accepted Rite, and unite with Grand Orient, in all of which he made a signal failure. The Lodges of the Supreme Council were closed for a few days only, and Viennet, the Sov. Gr. Com., responded to the demands of Magnan, giving a history of the Order in France, and concluding with the decision of the Supreme Council, that, their claims being just, they determined to maintain them; which they have nobly done, for the interest of the Order and benefit of the Ancient Accepted Rite, and I most cheerfully embrace this first opportunity to correct a mistake made in my report two years since, that the Supreme Council had ceased to exist by orders of the civil government.

During my stay in Paris in August last, it was my pleasure to renew the long-existing amicable relations of our Grand Body with the Supreme Council, and to receive their assurances that they intended to adhere strictly to the ancient laws, usages and treaties of alliance governing the same. I was also favoured with an opportunity of being present, on the 17th of August last, on the occasion of the Funeral Fête in memory of their late much honoured Sov. Gr. Com. J. P. G. Viennet, who was buried on the 14th of July, with all the civil honours due to his exalted station as a member of the French Academy. The solemn ceremonies in the mystic circle of the Grand Lodge, Central of France, under the Supreme Council, were most impressive; a delegation from the Grand Orient was present, with many distinguished visiting Brethren, and the hall was crowded with the fraternity. The address by the Grand Orator was a finished production, but, according to our ideas, was more appropriate for the profane world than the sacred asylum of Masonry, having confined his discourse almost entirely to the political career of Bro. Viennet.

The concluding part is all that we can endorse, in which he appropriately says: "Let us precisely keep and honour his memory, his truth, his learning and his character, and like him, let us ever stand up in defence of justice and truth."

Most Ill. Bro. B. Allegri, is now the Sov. Gr. Com., and Vte. De Lajouquièrre the Gr. Cham. and Gr. Sec. H. E. Their jurisdiction is gradually increasing, and

many new lodges and Rose Croix Chapters are being established in France and their colonies, and the Ancient Accepted Rite appears to be rapidly increasing in favour on the Continent.

The Rite of Memphis, or Misraim, with its ninety-six superfluous degrees is, I regret to state, acknowledged by both the Masonic Grand Bodies in France, and thus our sacred mysteries are to some extent divulged improperly to those who are not recognised in any other part of the world as having any connection whatever with the Masonic fraternity; but the extraordinary liberal and somewhat independent views that our French brethren have always taken in such matters, will probably continue until a regular assembled Masonic congress shall definitely settle all pending questions as to who and what Rites shall be accepted as Masonic.

ENGLAND.

My two visits to England since my last report, have favoured me with opportunities of renewing the agreeable fraternal relations previously formed, and arranging many important matters for the mutual interest and advancement of the Ancient Accepted Rite.

The history of Masonry in England is so closely identified with the Order in this country, and should be so familiar to every Masonic student, that I deem it necessary to speak only of the Supreme Council, 33<sup>rd</sup> degree, for England, Wales, and the British Colonies.

In my last, I had the pleasure of alluding to the very cordial, fraternal and hospitable receptions so generously extended to me by the brethren and different Bodies under jurisdiction of the Supreme Council, and I can but renew my sincere appreciation for the repetition of the same courtesies received during my last visit.

The Supreme Council, since the receipt of its Warrant by letters-patent from this Jurisdiction, and its organization as a governing body in 1846, has made but slow progress in extending the Rite under its authority, limiting their operations to London and its vicinity, and were guided more by a laudable desire to promote the interest and integrity of the Rite in admitting only those who would be a credit to the Order, instead of the wholesale system of miscellaneous admissions which has too often been permitted, to the detriment of the fraternity, in other Jurisdictions. On the 6th day of March last, Ill. Bro. Dr. Beaumont Lecson, Sov. Gr. Com., and one of its founders, resigned that position, and was succeeded by Ill. Bro. Colonel Henry Atkins Bowyer as Sov. Gr. Com., with Ill. Bro. Captain Nathaniel G. Phillips, Gr. Sec. Gen. H.E. Since that date the spirit of progress appears to have animated the members to make more exertion for extending their labours in the good work and extensive field open to that Masonic Jurisdiction. The new and spacious apartments now permanently occupied by the Supreme Council at 33, Golden-square, London, have in addition to their other useful ornaments, an extensive and valuable Masonic library of over three hundred volumes. At the last regular meeting of the Council, a highly satisfactory report was made, showing the financial condition to be on a solid basis, and with over a thousand members in England and Wales; was rapidly increasing its Chapters and Consistories in India, Australia, and other British possessions, a Consistory and four Rose Croix Chapters having lately been established by them in Canada, and already the fraternal courtesies have been extended to the latter from this Jurisdiction; and I feel warranted in stating that we are justified in being proud of the honour in having the authority accepted from us which by the Royal Mystic Art is again being perpetuated under such able and careful administration; and should all our American brothers visiting the Old World, be as fortunate as myself, they will not regret having paid a visit to the Grand East of the Ancient Accepted Rite in our fatherland, where the social and instructive hours I have often passed in the Mystic Circle, are to me

"Bright links in memory's chain."

(To be continued.)

MASONRY NOT A SUBSTITUTE FOR RELIGION.—It should not be overlooked—and by those whose experience in Masonry covers space and time it is not—that there is danger of some brethren receiving Masonry instead of religion, just as some, who are not Masons, receive morality. It is a mortal error, and should be carefully guarded against by all who value their souls.

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