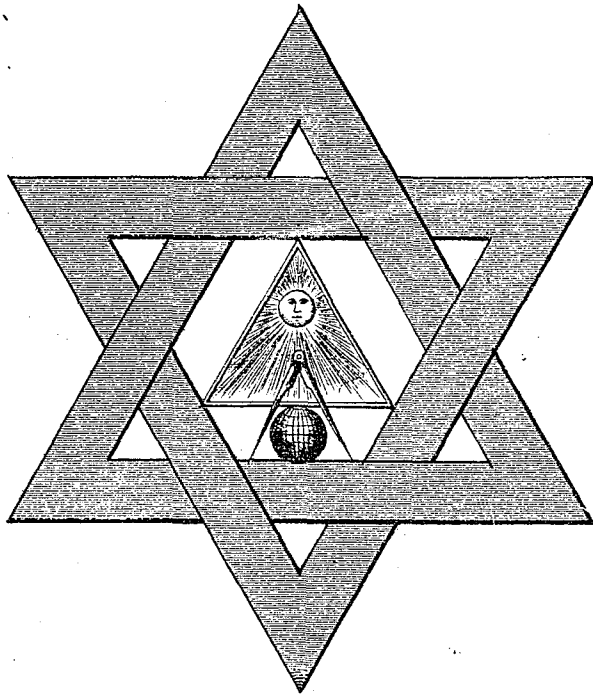




SIR ALBERT W. WOODS, GARTER
Grand Director of Ceremonies

*The
Masonic Press*



*By
Brother Matthew Cooke
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The Masonic Press;

A MONTHLY JOURNAL, REVIEW AND CHRONICLE,

OF

Freemasonry and its Kindred Subjects, &c.

“TO INNOVATE IS NOT TO REFORM.”—*Edmund Burke.*

No. I.]

JANUARY 1, 1866.

[ONE SHILLING.]

NUMBER ONE.

Popular custom demands that, at this season of the year, we should greet each other with a well-known greeting.

If this be right in every-day life, it ought to be more especially observed amongst Freemasons, who are supposed to be linked together in the fraternal chain of universal brotherhood. Were these two reasons for keeping up the usage obsolete, or unnecessary, we claim the right on another ground. The courtesies of life are as readily observed by the public press of the country, in its intercourse with its readers, as they are in private; and, numbering so many brethren of all ranks, amongst our supporters, it would be a breach of good manners did we not seize upon this—the appropriate season and day of our journalistic birth—to express to every Freemason, of whatever standing, rank, or nationality, the cordial English wish that they may each, and all, be entering upon “A Happy New Year.”

New Year's Day and Number One of THE MASONIC PRESS have something in common. Both are new this day: both have their future before them. They will grow older together, reap wisdom from experience, strength from older acquaintanceship, and leave their mark for posterity. As no one knows what the plans conceived on this day may bring forth, so none can foresee what our issue of Number One will effect. We play our stake, and calmly await the result.

Commencing, in a very humble way, on a New Year's Day

we look forward, hopefully, through darkness, dangers, and difficulties, to surmount all obstacles, and trust, on many anniversaries, to see our puny child recognized by our great brotherhood, in every quarter of the globe, as *THE* Organ of Cosmopolitan Freemasonry, whilst we hope to be able to improve it year after year, and render it more and more worthy and acceptable to all, for its candour, justice, and intelligence.

We have received so many inquiries on the various matters set forth in our prospectus, that it has been utterly impossible to reply to even an equal moiety of them, and therefore we embrace this opportunity of making certain declarations, once for all, and reiterating some portions of our preliminary address; but as it is one of our leading principles to render "all honour where honour is due," we will first explain what is meant by the terms "sanction and approval."

Our publication is sanctioned and approved by The Most Puissant Sovereign Grand Commander of The Ancient and Accepted Rite, and by The Most Eminent and Supreme Grand Master of Masonic Knights Templar of England and Wales. We had permission to state this ere we issued one copy of the address to the Order. But though Dr. Leeson, and Sir Knt. Stuart, both kindly accorded their sanction and approval of our plan, neither, the one nor the other of them, are responsible for *one single statement that appears* in THE MASONIC PRESS. Those gentlemen have other pursuits than to look after the utterances of the fourth estate, and we, bowing to their authority, loving and revering both equally, *are under no restriction to either of them, but are entirely free and unfettered, bound to no party, and the avowed enemy of all that is calculated to lower Freemasonry in the esteem of its members or the profane.* We are unsubsidized, unbought, and unpurchasable. Truth is our guide; and our best and dearest friend will be as firmly castigated in these columns—should he deserve it—as our greatest enemy.

Of late the world seems turned topsy-turvy. Politicians, Churchmen, Political Economists, and newspapers all seem floating in mid air, grasping at any expedient to govern by,

but destitute of fixed principles. The opinions of such people—the so-called public opinion is a clap-trap and a delusion—seems merged into a heterogeneous hodge-podge, on the happy-family principle of stuff your animals to repletion and then you can tickle them, or torture them, with impunity. That is just the case in English Craft Freemasonry, and a journal was required to combat this laxity, but it was also necessary that as we are, in Freemasonry, without any visible unity, the organ in the Press that took the matter up should have a policy, for a journal without fixed principles is near akin to a religion without a creed. We claim to have a creed and THE MASONIC PRESS has its principles. Its chief, and leading, feature is,

*A Thorough Conservative Reform in All Branches of
Freemasonry,*

because there are numerous abuses—accumulated more especially during the last half century—which loudly call for redress, and these evils will be *unflinchingly* and *persistently*, opposed in THE MASONIC PRESS until they, or it, cease to exist. But, in order that no mere factious opposition may be surmised, the writers will, while aiming at the Reformation of abuses, never lose sight of the knowledge that a True Conservative Policy tends to Reformation, but detests innovators and innovations, and our general line of practice will be shaped after the model laid down by that eminent orator and writer, EDMUND BURKE, who said:—

“There is a manifest marked distinction which ill men, with ill designs, or weak men, incapable of any design, will constantly be confounding, that is, a marked distinction between Change and Reformation. The former alters the substance of the objects themselves, and gets rid of all their essential good, as well as of all the accidental evil annexed to them. Change is novelty; and whether it is to operate any one of the effects of Reformation at all, or whether it may not contradict the very principle upon which Reformation is desired, cannot be certainly known beforehand. Reform is, not a change in the substance, or in the primary modification of the object, but the direct application of a remedy to the grievance complained of, so far as that is removed, all is sure.

“It stops there; and if it fails, the substance which underwent the operation, at the very worst, is but where it was. TO INNOVATE IS NOT TO REFORM.”

Our general contents will comprise some sixteen different subjects, which may be thus briefly enumerated:—

- I.—Leading Articles. Letters on Masonic Reform, addressed to Influential and Ruling Brethren. Essays on Freemasonry, and its kindred subjects. Charges to Brethren of various degrees. Orations on special, or important, occasions.
- II.—The publication of MSS. as well as the re-publication of scarce, or curious, printed books on Freemasonry.
- III.—Translations of Standard Foreign Works on Freemasonry.
- IV.—Official Documents, or selections from them, of all Rites, British and Foreign, the latter either in the original language or translated.
- V.—Notes and Queries for Freemasons.
- VI.—Biographical Memoirs and Sketches of Eminent Brethren, of all countries, living or deceased.
- VII.—General Correspondence on Masonic Subjects open to all Brethren, everywhere, and Editorial replies to minor questions.
- VIII.—The Masonic Reporter.
- IX.—Colonial Summary of Masonic Sayings and Doings.
- X.—Foreign Summary of Masonic Sayings and Doings.
- XI.—Events and Things to be Remembered.
- XII.—Reviews of General Literature, New Music, the Drama, and Fine Arts.
- XIII.—Poetry, both Original and Selected.
- XIV.—Miscellaneous Waifs and Strays.
- XV.—A Record of Births, Marriages, and Deaths, in connection with Brethren and their families.
- XVI.—An Obituary.

And among other subjects, not included in the foregoing, when circumstances require it, or it may be deemed advisable, there will be a Special Feature introduced—never before adopted in a Masonic Periodical—which will render THE

MASONIC PRESS Indispensable to Every Member of The Ancient and Accepted Rite, at home and abroad.

It has been said that, in these days of cheap printing, forty-eight pages is dear at a shilling. There is some truth in the assertion; and if we were going to the public with a popular journal, we know nothing that pays better than a penny publication. But ours is a class periodical. A periodical that will, at its best, only command a limited circulation, for the great mass of Freemasons in England are not a reading body, therefore we have to depend upon the studious brethren alone for our support. Still we venture to say ours is not a dear publication, because it is confined to Freemasonry and its kindred subjects. Much as we admire *The Builder*, we cannot copy whole essays from its pages to fill our numbers. Our periodical must have Masonic matter applicable to some rite or degree for its basis; but if our subscriptions progress—and our sale is at all likely to realize the expectations and promises our friends have held out to us—then we will incorporate more matter, and as there is no dearth of Masonic literature to fall back upon, we shall never have recourse to making up our numbers by wholesale plunder from existing periodicals.

Number One—with all its faults and imperfections, and we readily admit it has many—is before our readers. They will best be able to judge if we have done according to the promises put forward in our prospectus.

We invite suggestions; return thanks for much valuable aid kindly given; express our intention to do better next month; and ask our friends, subscribers, and readers, to help us to a large circulation, promising that no pains shall be spared to render THE MASONIC PRESS worthy of being THE mouth-piece and adviser of all Cosmopolitan Freemasons.

THE AIM OF EVERY TRUE FREEMASON.—To learn, to attain knowledge, to be wise, is a necessity for every true noble soul; to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly to lock up his exchequer, and place a sentinel at the door to drive away the needy, is equally an impulse of a noble nature and the worthiest work of man.—Bro. Dr. A. G. Mackey. 33°.

“LIVE AND LET LIVE.”



ONCE upon a time some great man,—no matter who,—was waited upon by an indigent philosopher, anxious to secure his patronage. The great man refused, and the philosopher, as a last appeal, urged:—“Sir, I must live;” to which the grandee replied,—“Sir, I don’t see any necessity for that.” Tradition also adds that the philosopher then beat a hasty retreat, wondering what sort of philosophy that could be which ignored the right to “Live and Let Live.”

Within the last fortnight we have been made practically acquainted with the same species of philosophy, and have determined to place the matter before our friends, subscribers, and readers, not as a plea *ad misericordiam*, but because it is probable they may hear, from other sources, a statement that may affect us for a time, until we can live it down, and therefore we prefer telling the tale ourselves.

Originally, we had intended never to have alluded, in any way, to *The Freemasons Magazine*, but as it has been forced upon us, we feel that we can do nothing less than give its proprietor the notice he seeks. In our innocence we had believed that as

“The world is so wide that there’s room for us all,”

so our MASONIC PRESS would be entitled to work on in its own course unmolested, but *The Freemasons Magazine* thinks different, and will neither “live” nor “let live”—if it can help it.

We like to take the bull by the horns, or, in other words, to battle with a difficulty rather than be overcome without a struggle. We know it is a bold stroke to play,—more especially in a first number,—and confess that we are placed in an awkward position, but having nothing to conceal, and believing we have been badly treated, we are determined to give *The Freemasons Magazine* a chance,—which it would deny us,—“to live and let live.”

For some years we were connected with *The Freemasons Magazine*, and continued so until last June, when the Editor, Brother Henry George Warren, retired from it, and we, being engaged by him, had no option of remaining. How that periodical fell into its present proprietor’s hands is the grievance of another, and therefore we have no right to enter upon that matter further than to say it was chiefly transferred through our agency, and it has been a lesson, a caution, and a source of regret to us, ever since, that we assisted in the matter.

The proprietor, Brother William Smith, civil engineer, patent agent, periodical proprietor, publisher, general printer, P.M., P.Z., P.E.C., P.M.W.S., and a member of the 31°, undertook, in an evil hour for us, to print our little book “*The History and Articles of Masonry*.” His printing office, “The Scientific Press,” coolly took eighteen months to print this book of one hundred and eighty pages. Subscribers died and others repudiated their orders during such a lapse of time. We continually pressed for an account of the charge, whilst

the work was in progress, but could not obtain it. When it was, at last, complete, a fortnight after, we had an account presented so monstrous in amount that we felt it could only be settled by putting witnesses into a box to prove it was more than twice as much as a fair and reasonable printer would claim, and although it might have been a "Scientific Press" that made such exorbitant demands, yet no twelve men, of an unscientific turn of simple arithmetic, could be found who would give a verdict for more than one-third of the amount.

Unfortunately we yielded to the persuasion of a dear and valued friend to agree to a small reduction of the "scientific" rule of three amount charged us. No sooner had we yielded this than four promissory notes were taken for the total. The first was paid. The second was not. It had been paid away and we were sued on it and had an execution put in which swept away our all, and no account has ever yet been rendered to us. The other two remain unpaid.

Some of our friends,—knowing we were free from all engagement with *The Freemasons Magazine* have come forward to assist us in starting THE MASONIC PRESS,—and Bro. W. Smith, with his attorney Bro. C. Horsley, 30°, no doubt thought it was a good opportunity to wring from us the aid we were receiving and so administer a *coup de grace* to our periodical. Consequently they have issued a writ for the whole amount, under the reduction before alluded to, never giving credit for one penny as having been paid and charging interest on the full amount. But the animus is clear. Considering that for two years and a half proofs were constantly coming to us, at the same address, it could not be said they did not know where to find us. To show that it was our periodical they dread and fear the writ was directed to us, as of THE MASONIC PRESS, at our publishers! This, the astute legal gentleman no doubt thought would be a clincher and remove a dangerous rival from the field. But sharp practice sometimes defeats its own end, as it will do in this case.

We say nothing of being refused payment for matter inserted, after we had ceased to have any connection with *The Freemasons Magazine*, and against our written prohibition when—to keep that periodical going—we had often allowed our copy to be used, to three or four times the quantity we were bound to provide; nor can it ever be said we were engaged by Brother W. Smith because, although he paid us our weekly dole for the last eighteen months, he did so under peculiar circumstances. Brother Henry George Warren had paid us for the year previous, out of his own pocket, but finding he could get no money, either for himself or us, retained us as his Sub-Editor, but made an arrangement we were to be paid by Brother W. Smith, and therefore when Bro. Warren left, as no engagement was offered us, we left also.

For four months we did nothing. In the fifth we projected THE MASONIC PRESS. Our friends came forward to help us to live, and we cannot see that, if others think our labours worth their patronage why we should remain idle?

We have counted the cost, and are prepared to act upon it. If

The Freemason's Magazine cannot beat us in fair competition and its proprietor chooses to send us to prison we must avail ourselves of the legal machinery, open to all, to wipe out his debt.

And now to our friends, subscribers, and readers, we offer this apology for intruding private matters on them. We know how much more difficult it is to meet an insinuation, privately made, than an open assertion. We are not to be put down by oppression, but may be led, like the veriest sheep, by kindness. And we firmly believe that in placing this true statement before our readers,—instead of its doing us an injury,—it will raise us up hosts of friends and supporters.

In conclusion THE MASONIC PRESS is an established fact. It will remain so,—even if our personal liberty is abridged for a time,—for it will progress on the broad principle of “live and let live.”

Relying on the three theological virtues, we can aver that our printer has FAITH in our success. We HOPE our supporters, and readers, will not think we shall fail because of the dark cloud under which we are trying to “live and let live.” And we trust all who hate oppression, love freedom in word and thought, and desire to see an independent journal flourish, will have the CHARITY to be our defenders, upholders, and warm advocates in the struggle, which we have commenced, to “Live and Let Live.”

OBJECTS OF MASONIC REFORM.

A SERIES OF LETTERS ADDRESSED TO EMINENT FREEMASONS.

No. I.

To the Right Honorable, and Right Worshipful,
THE EARL de GREY AND RIPON, D.G.M.

My Lord,

IT may be safely taken for granted that all mere human institutions, however pure and excellent their original principles, are subject, in the course of time, to a gradual incorporation of misconception, a constant accumulation of error, and frequent innovations, all of which tend to obscure, if they do not in the majority of cases actually defeat, the plans and intentions of their founders.

Freemasonry, notwithstanding all that has been said of it by transcendental writers, cannot lay claim to a Divine origin and, therefore, must share, in common with every other institution established by finite creatures like ourselves, many grave errors and serious defects which, in some instances, have come to be regarded as part of the original system, although in fact they are but innova-

tions, or omissions, of modern date. To mitigate similar evils in kingdoms, states, and societies, wise monarchs and rulers have recourse to occasional Reforms of a conservative character which, whilst eliminating the most obvious deformities and abuses, yet preserve, intact, the original features of the communities under their rule, thereby shaping their course to the requirements of the age and yet retaining—free from spasmodic change—the bequests handed down to them from the practical wisdom of their ancestors. Where such judicious revisions have been systematically neglected history tells the tale, and records how easily good measures might have been adopted, in early stages of discontent, but have been, over and over again, ignored until, at last, when the power to enforce their reception has vanished, they have been surrendered with large changes and additions, such as were neither demanded or required; and when this has been done it has always been too late. Unless something similar is in store for Freemasonry, under the Grand Lodge and Supreme Grand Chapter of England, the signs of the times tells us that a speedy Masonic Reform is imperative in order to discard some of the anomalies and absurdities, now becoming encrusted in our system, or they will eventually be so burthensome and intolerable that Reform will, at length, become an impossibility—change will step in and, with ruthless violence uproot the whole, making a clean sweep of good and bad together—and the superstructure our forefathers raised will come tumbling about our ears.

“When desperate ills demand a speedy cure,
“Distrust is cowardice, and prudence folly.”

The nineteenth century is growing old—it has more than completed half its allotted span—yet What has Freemasonry, as practised under the Grand Lodge and Grand Chapter of England, accomplished for itself, or for the benefit of mankind at large, during this eventful period? We are now in the year of grace 1865, more than half-a-century distant from that lodge of reconciliation, in 1813, which so wantonly reversed and destroyed the fundamental principles of the Order; discarded much that was pure and essential; totally ignored the Christian belief—the faith of the country—and substituted for it, and the more ancient usages of Freemasonry, a mass of objectionable puerility. As a recognized society, known by the name we bear, we want but two more years to attain the patriarchal age of one hundred and fifty years—a century and a half of public existence—and the question must often recur to every thoughtful and earnest brother—In this period of time what progress has Freemasonry made?

Since the year 1717, it would require a library in itself to chronicle the discoveries, and inventions, of the profane in every branch of human thought and science, both for the use and luxury as well as the profit and pleasure of mankind; but in the production of such benefits, derived from the hidden mysteries of nature and science, art or utility, the Freemason, as a benefactor to man-

kind, has little or no inheritance. Instead of being foremost in such inquiries, and leading the master minds of each generation, following in the wake of our glorious brethren of the pre-Reformation era; instead of diffusing the light of knowledge and cultivating the achievements of science—succouring the weak, sympathising with and encouraging the patriotic, and acquiring and dispensing wisdom as it advanced in years—all that Freemasonry, under the Grand Lodge of England, can boast—in the place of owning it to her shame—is a patched and disastrous Constitution, rendering the position of the lodges, and brethren, holding under it, one of complete isolation.

Step by step—carefully taken as if there was a subtle purpose concealed in every move—since 1813, the rulers of the craft have deliberately cut off the English brethren from the aspirations and sympathies of the cosmopolitan order; and thus the Grand Lodge of England, professing the widest toleration, has at length, become the most intolerant and sectarian of any Grand Lodge in the universe, and, in consequence, now stands alone, undignified, derided, and ridiculed, by the kindreds, peoples, and nations, where Freemasonry obtains, and who, in the early days of the eighteenth century, turned their eyes to our Grand Lodge as the source and fountain from which all masonic light emanated.

“Chief of the chief erstwhile she stood,
“Now fall’n: a log of inert wood.”

On the continents of Europe, Asia, and America, Freemasonry is identified with the spirit of the age; human progress is its goal. True to the traditions of the craft in the middle ages, when Freemasonry was a term unknown, though its rites were practised by thousands of the brightest and best in every land, the Grand Lodges of the world (always excepting the Grand Lodge of England and some few obscure German lodges), recognize their mission. They seek the progress of humanity by extending to down-trodden, bleeding, and dismembered, nationalities the sympathy and approval of the free to those who would win freedom for themselves. They place themselves boldly in the van as champions of free thought and free inquiry. Conservative in their tendencies, they yet keep pace with the age in which we live; and, discarding all pretence to physical, yet propagate, by moral force, a spirit tending to emulate their brethren of old—thousands upon thousands of whom proved their devotion to the order by dying martyrs in its cause—and serving to re-ignite amongst the fraternity a reverence and love for the Christian faith, devotion to their country’s cause, and that cosmopolitanism of principle which the Grand Lodge of England, ever since the accession of the Duke of Sussex to the present hour, has so steadily sought to crush and render nugatory.

“Love wol not be constrained by maiestrie;
 “When maistrie cometh the God of love, anon,
 “Beteth his winges, and, farewell, he is gon.
 “Love is a thing as any spirit free.”

CHAUCER.

In England too, at last, the dry bones of Freemasonry are shaking together with no uncertain sound. In the metropolis and the provinces there are many utterances, if not loud yet deep, against the present state of things. Masonic discontent is rife and it is no uncommon occurrence to hear strong denunciations of the policy pursued. It is but recently that a formidable secession was openly mooted, brought about by the vain threat of expelling some members of the order who had dared to act for themselves, after suffering every indignity, and rudeness, a pampered menial could heap upon them. For a time, however, this breach has been partially closed—no doubt through the strong will and good sense of one who is irresistible—but the ill-will engendered through the hasty, inconsiderate, and offensive, conduct of this servant of the whole craft has rankled, and still festers, in many a bosom and has caused more unpopularity to attach itself to the name of the M.W.G.M., through the action of a servant, than the twenty-one years of partial rule his lordship has secured for it.

“Dressed in a little brief authority,
 “He aped the Lion’s lordly growl;
 “Slipped on his master’s skin and, opening wide his mouth,
 “Brayed!—and proclaimed his ancestry.”

PHILALETHES.

To specify all the abuses that have crept into the craft since 1717, would be a work of years and require many sheets, equal in extent to the most enlarged number of *The Times*, hence, for the present purpose, but a salient few will be chosen as examples, and they will be treated more in the character of a free commentary than as direct quotations.

Bro. Dr. A. G. Mackey, in his book on *Masonic Jurisprudence*, sets out by stating that,

“Sir William Blackstone commences his *Commentaries* on the Laws of England
 “with the succinct definition that ‘law, in its most general and comprehensive
 “sense, signifies a rule of action, whether animate or inanimate, rational or irrational.’
 “It is in this sense that we speak of the laws of a country as being those rules
 “whether derived from positive enactment of the legislative authority, or from
 “long established custom, by which the conduct of its citizens is regulated.
 “So too, societies, which are but empires, kingdoms, or republics, in miniature,
 “are also controlled by rules of action which are, to their respective members, as
 “perfect laws as the Statutes of the Realm. Hence Freemasonry, as the most
 “ancient and universal of all societies, is governed by its laws or rules of action,
 “which either spring out of its organization, and are based upon its established
 “customs and usages, or are derived from the enactments of its superintending
 “tribunals.”

Accepting the above definition in its widest and best sense, it ought not to be forgotten that there used to be a very common saying, respecting the majority of the clauses of Acts of Parliament, to the effect, that they were frequently so loosely framed that a coach and four might be driven through them without running the risk of coming into collision with their provisions. This, of course, was in the old days of the road, now, however, we travel by steam, and if the original description held good in some cases it may as safely be asserted now, that the most extensive railway train ever set in motion could travel, with a greater share of impunity, through the majority of the written, and customary, laws of Freemasonry, some of which, under both heads, deserve consideration.

At certain stated periods within the lodge, brethren are called upon to assent, and submit, to a number of abstract propositions having the properties of laws, although there are no penalties attached to their infraction, and these admissions may be made either with a full reliance on their being what they are usually termed, or in a non-natural sense.

It ought to be a source of no small gratification to every ardent Freemason to believe that there are enrolled in the order thousands of good men and true, who strictly obey the moral law, and are a credit and honor to the craft. But it is no less a fact, to be deplored, that there are quite as many, if not more—some of them holding high stations and honorable dignities in the craft—whose moral code appears to be framed so as, specially, to exclude reverence, chastity, and sobriety. However painful such an admission is, yet it is an incontrovertible fact, widely known and, with questionable taste, made a joke by their companions. Favor alone, not worth or real merit, has been the instrument by which their elevation has been gained; and because they are punctual in the discharge of their lodge dues—not a very great example of moral virtue—and always appear as subscribers to everything, in which their charity finds a record in print, they are emphatically pronounced good masons. No warning, no reproof, is ever administered to them, but they sit in judgment and mete out punishment to small offenders. Notwithstanding the notoriety of such cases, men are required to assert and swallow the good man and true, as well as the strict morality, theories, both of which are bywords and delusions, making many recognize that—

“Every day and hour we encounter objects of scorn. To see the vile adulation paid to wealth, even when it has been notoriously acquired by the basest means—“Is not this an object of it? To see the insolent abuse of power and impertinence of office,—Are not these the same? To see artifice, manœuvre, corruption, prevail everywhere, instead of worth and strength; to see words overcome deeds, and hypocrisy supplant virtue; to see frankness always sacrificed, and deception uniformly successful,—Are not these fit objects of scorn?”—SIR EGERTON BRIDGES.

Veneration is a state of mind nearly akin to adoration. By the former we express the highest sense of human approbation of our

fellow man, whilst the latter should be reserved— as a portion of that too oft-neglected duty we owe to God alone. Called upon, as some of us are, to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations, we ought first to know Who are those venerable personages, and What are the links that connect them with their successors? Freemasonry is not sufficiently well authenticated, in the Craft and Arch degrees, as now practised here, to allow any studious or reflective brother to arrive at a satisfactory conclusion as to the identity of the original rulers and patrons of the Order. If we fix on any definite era, as a basis for our foundation, the schisms and discrepancies which our history present go very far to unsettle all accounts, verbally given, as to a regular succession of authorities, supreme or subordinate. If we travel beyond the year 1721, all is confusion. Scrupulous brethren destroyed the records—not the ritual—because they should not fall into improper hands. So there is no documentary evidence to help us, and we have only to trust to imperfect reports and traditions, both of the most vague and unsatisfactory character; and if we come down to the Lodge of Reconciliation and Union, in 1813, one, or both, of the parties that formed that lodge must have been acting in opposition to the regular successors of the venerable original rulers and patrons of the Order; and either the ancient or the modern Freemasons could not have shown a pure, unbroken, descent. But, no doubt, it will be said, the fact of a coalition between those who were legitimate and those who were not either partially, or entirely, purged all previous errors and fixed Freemasonry on a sound and recognized foundation. Such may be all very well, as far as it goes; but if it is adopted then we are seated on one horn of a dilemma, for if the union of the two Grand Lodges is to be taken as the definite basis of Freemasonry, the much-boasted antiquity of the craft is reduced to just fifty-two years, and the original rulers and patrons can be no other than the Dukes of Kent, Sussex, and those who bore sway in 1813!

If, then, it is so difficult to define who were the original rulers and patrons it is still more perplexing to decide who are, or have been, dissenters from the original plan of Freemasonry, and yet an individual—one perhaps who has never given a moment's thought to the point—is called upon to discountenance all such, without any guide or intimation which may help him to a conclusion or, if he has made the matter an object of inquiry, he finds that the existing Grand Lodge, in its laws, ritual, customs, and usages, is the least in accordance with the original plan of 1717, of any body of Freemasons in the world. From the date of the revival to this present year of Grace, 1865, every landmark of the order has been most mercilessly tortured, hacked, hewed, and construed, to mean any, or every, thing at a given moment. If this process of mangling is found to be insufficient to carry a point, there never are wanting those ready to propose the erasure of all such obstacles to their

policy, and this system has been constantly in use since 1813, so that now, the landmarks are so obscured and have become so unintelligible, both in number and effect, that no brother will undertake to define how many are in existence, to what they allude, whether they govern the laws or ceremonies, or equally affect both. This state of things arises from the folly of the revivalists, declaring these rules to be as unalterable as the laws of the Medes and Persians, and the equally absurd dictum of the unionists in pretending that the landmarks are to be the same in all ages to come, whilst no one generation of Freemasons has passed, since the first edition of the *Book of Constitutions* was printed, but they have altered, amended, defaced, or expunged, any landmark found antagonistic to their momentary plans. The palpable inconsistency of asserting that the landmarks are always the same and yet declaring that in the Grand Lodge resides the power of enacting laws and regulations for the government of the craft, and of altering, repealing, and abrogating, them, always taking care that the ancient landmarks of the order be preserved, is an evidence of such overpowering wisdom in its framers that, it is presumed, can be nowhere equalled but in English Freemasonry.

To promote the general good of society is a large, but laudable, object which Freemasons, in these days, seem unable to cope with or entirely to overlook. Society, in general, is pretty well able to promote its own good, and it is only one brother here and there—at very long intervals of time or space—that has the requisite knowledge, tact, ability, or means, even if he possesses the inclination, to accomplish it, but to expect every one who goes through the ceremony of making such a promise, to keep it afterwards, is a self-evident absurdity. In the culture of the social virtues the majority are not one whit more successful. To bear the reputation of being a good fellow, or able president at a festival board, can scarcely come within the scope of the social virtues, as those qualifications tend rather, towards the social enjoyments of the good things of this life, than to the exercise of those qualities which constitute the four cardinal virtues.

“It is only in the company of the good that the real enjoyment is to be found: any other society is hollow and heartless. You may be excited by the play of wit, by the collision of ambitious spirits, and by the brilliant exhibition of self-confident power; but the satisfaction ends with the scene. Far unlike this is the quiet confiding intercourse of sincere minds and friendly hearts, knowing, loving, and esteeming, each other.”

Before individuals make promises, in the shape of admissions, either for the sake of argument, or as a pledge by which they are willing to be bound, it is generally considered necessary that they should have the premises, on which the promise, or admission, is founded clearly defined. No one pretends to offer such a definition as to the body of masonry in which it is not in the power of any man, or body of men, to make innovation. If the body of masonry is taken to mean

the laws of the craft they have been so frequently changed, that the body of masonry can have but very little soul attached to it now. If it is contended that the term applies to the ritual the innovations, and innovators, are, and have been, equally frequent and numerous. That portion of Freemasonry having undergone so many ultra changes—reforms they cannot be called, because they have been destructive and not preservative—now differs so materially from that in use at the period of the revival that, to use a familiar though forcible phrase, its own parents could scarcely recognize it. Every one who chooses to introduce a new reading, good, bad, or indifferent, either in the law or the ritual, does it at his sole will and pleasure, and is sure to find, as his opportunities are extended or contracted, more or less supporters.

“Men are machines, with all their boasted freedom,
 “Their movements turn upon some favorite passion;
 “Let art but find the latent foible out,
 “We touch the spring, and wind them at our pleasure.”
 Brook.

It is problematical if this art is really understood by the Grand Secretary who boasts “I am the Grand Master;” and, laying down his version of our laws, would wish all masonic slaves to fall down and worship him as a Sir Oracle, but even oracles have been notorious for their falsehood and double dealing. Thus no faith can be pinned to this amateur Grand Master’s decisions, for the Grand lodge claims for itself the power of framing new laws, abrogating old ones, and settling what is, and shall be, the ritualistic language and observance of the craft, and this shows us that, both a man, and a body of men, not only have the will, but actually, and whenever they choose, make innovation in the body of masonry. If we survey Freemasonry from pole to pole one of the most striking phenomena that will present itself to our view is the utter absence of unity in its laws, history, ceremonies, and customs. In no two countries, states, kingdoms, or empires, do these particulars accord. England and France are, in these matters, at direct variance. France does not agree with Germany; Germany with Holland; Holland with Sweden; Sweden with America; America with Scotland; Scotland with Ireland, or Ireland with England. In short there is no Masonic unity on the face of the earth. Again if we take Rites, or systems, we shall find as great, or greater, diversity than there are countries, but confining ourselves to those practised in England, What do we see? The Craft is separated from the Arch, although the latter is declared to be the completion of the former. The Craft was entirely changed, or innovated on, in 1813, and the Arch underwent a similar process in 1835. The Arch repudiates the Mark degree and is equally unconcerned about it whether it is derived from the old Northern usage, the Irish, Scotch, or the more modern burlesque located in Bedford-row, with a ritual barely three years old. Knight Templary underwent serious innovations in 1851, and is ignored by

both craft, arch, and mark. The order of S. John of Jerusalem, contrary to every particle of historical evidence, is amalgamated with Templary, but suffered its share of change two years since. The Ancient and Accepted Rite—many degrees of which are but Templary under another jurisdiction—is repudiated by all the foregoing notwithstanding it is a perfect Rite in itself, including all degrees from the entered apprentice to the thirty-third. But here again is just the same want of unity, for certain of its ceremonies are still indefinite, and during the recollection of some who have been part and parcel of it since its establishment, these change at every performance, and are reported never to have been given twice alike. With these facts before us can we abstain from inquiring, Where is that body of masonry in which no man, or body of men, can make innovation? Is not the assertion a myth, and may be likened to that *lusus natura*, a dead donkey, who is kicked by every one in turn and owned by none? Therefore, when a brother makes the admission in question, can it be wondered at if he reconciles it with his conscience thus?

. “A promise may be broke;
Nay, start not at it—’tis an hourly practice;
The trader breaks it—yet is counted honest;
The courtier keeps it not—yet keeps his honor;
Husband and wife in marriage promise much,
Yet follow sep’rate pleasures, and are—virtuous.
The churchmen promise too, but wisely they
To a long payment stretch the crafty bill,
And draw upon futurity: A promise!
’Tis the wise man’s freedom, and the fool’s restraint;
It is the ship in which the knave embarks,
Who rigs it with the tackle of his conscience,
And sails with every wind.”

HAYARD.

I have the honor to be, Right Worshipful,

Your Lordship’s humble but fraternal servant,


PHILALETHES.


BEREAVEMENTS.—When engineers bridge a stream they carry out, at first, but a single cord. With that, they stretch a wire across. Then strand is added to strand, until a foundation is laid for planks, on which the bold workman finds a safe footway and walks from side to side. So God takes from us golden-threaded pleasure, and stretches it hence into heaven. He takes a child, and then a friend. Thus he bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the shores.

It is not the great things of this life over which mortals stumble. A rock we walk around, a mountain we cross; it is the unobserved, unexpected, unlooked-for little sticks and pebbles which cause us to halt on our journey. The blind may run against a rock and not fall; but put a small matter in his way and he will stumble over it.

MASONIC ANTIQUITIES, DOCUMENTS, &c.

JERUSALEM ENCAMPMENT, MANCHESTER.

Information Collected on the Ancient York Rite by JOHN YARKER, Junr. P.M.; P.M.M^k; P.Z.; K.T.Pt.; P.E.C.; ROSE , &c. &c. P. Grand Vice-Chancellor of Cheshire, and P. Grand Constable, or Mareschal, of England.

 THE General object of these papers will be to develop some of the particulars of the old York Rite, whilst the details, however minute, will interest members of this particular Encampment; and though there is every probability that the information may not be of much interest, to your readers generally, yet as Masonic Conservatism is one of the objects of your Journal, and as it is proper that we should know what changes an order or degree has undergone, even in the short space of fifty or a hundred years, if in these days of Masonic innovation we are to have anything of antiquity left to conserve, so I send you these, in the hope that others will follow with documents of more importance, and of older date, bearing on the rite; feeling assured that such a collection would be of considerable importance,—and to their publication little objection can now be made,—in judging of the past and present state of Freemasonry. These documents were originally gone over at the request of members of the Jerusalem Encampment who wished them printed exclusively for their use.

Many theories on the subject of our Masonic mysteries have been hazarded; a popular one being that the mysteries of antiquity have come down to us through the "Order of the Temple of Solomon," and its connection with secret associations of the middle ages. It has been asserted that all the secret mysteries of antiquity, Egyptian, Samothracian, Pythagorean, Platonic, Essenian, and Gnostic, consisted of two chief classes, as in the Templar Order, again divided into degrees. That the rites practised in these mysteries were prophetic of the Crucifixion and Resurrection. That I.H.S. was in use before the advent of "HE that should come"—the meek and blessed Jesus. That these two chief classes were handicraft, and priestly or contemplative; and that some of the mysteries, as the Samothracian, added a third branch for females, and in proof of the early period at which this was done, the viiith chapter of Ezekiel is quoted, where the whole are alluded to, as practised in a secret subterranean, beneath the temple at Jerusalem, and their degeneracy pointed out. It has also been asserted that when an individual was created a "soldier of Mithras" he went through similar ceremonies, as the candidate

for the Gothic Mysteries did for the murdered body of Balder, or Osiris of Egyptians, Cadmillus of the Samothracians, Indra or Christna of the Indians, Mani of the Manichees, and Hiram of the York brothers. That it is possible the ceremonies of the ancient religious rites, such as those of the priests in honor of Atyl the lover of Cybele, whose death and resurrection was celebrated at Phrygia, during the vernal equinox and lasted three days, in common with similar rites in all the ancient mysteries, led to like celebrations in honor of Jesus, the Christ, in the Greek and Roman Churches, whilst the successors of the ancient mysteries—the Gnostics, Manichees, and Templars—adhered to, and celebrated, a close adaptation of the ancient prophetic ceremony, but acknowledged Jesus of Nazareth King of the Jews, and handed down to us our sublime degree of Rose Croix. The Church of the Dark Ages was the natural and avowed enemy of the Gnostic sects, for the intention of the one was to enlighten the mind, the object of the other to keep it in bondage and darkness, and St. Augustine, under whose name the Templars originally passed, was a Manichean, or follower of the martyr “Mani,” which word one writer considers of the same signification as “Mason.”† Certain it is that the order of “Knighthood of the Temple of Solomon and Poor Fellow Soldiers of Jesus Christ,” after its assumption of the vows of poverty, chastity, and obedience, in 1118, only flourished for two hundred years when a despotic Pope, who had purchased the Papal dignity, and an avaricious King, a coiner of false money, combined to crush it, for its riches, on the plea of Gnosticism and its secret Ritual, and witnesses were suborned who brought the most unfounded and devilish charges against the valiant and noble soldiers of the Cross. Thus, when the building of churches became a trade, about A.D. 1100, the Freemasonic societies obtained these mysteries, and it is asserted that Malcolm I. granted a charter to Scottish Masons authorizing them “to make, instruct, and teach the Masonry of St. John in all its parts and secrets “like belted knights and cross-legged knights in armour, for the care and keeping of our holy religion at all times and seasons;” and in the year A.D. 1500, the English speculative masons asserted that Edwin, son of Athelstan, learned practical masonry in addition, to speculative masonry, “for of speculative he was a Master.”* Were these things so it is easy to conceive that after the dissolution the Templars, &c., might veil their meetings under the semblance of masonry, and Preston asserts that the order of Rhodes, under Henry VII. of England, was connected with Freemasonry a few years, only, before the Reformation, when the religious and military orders were all but destroyed by the confiscation of their property.

† Clelland's *Way to Things by Words*.

* Bro. Matthew Cooke's *History and Articles of Masonry*.

Such, in substance, is the theory put forward by some members of the order, whilst many good craft freemasons maintain that there is no written proof of such theory. That previously to 1717 masonry was a mere operative benefit society, but that the Order of The Temple and St. John of Rhodes, amalgamated, in Scotland, about 1490, and that after the Reformation they continued their ceremonies and eventually, under the Stuarts, united themselves with freemasonry, both Orders having opened their ranks to receive the Rosicrucians, and other sects, at the close of the seventeenth century. Having presented the main arguments for both theories, the reader must draw his own conclusion.

The history of the "Jerusalem," the oldest Encampment in Lancashire, commences in 1786, but many old freemasons firmly believe that long prior to the issue of warrants for these degrees, they were practised under the sanction of the blue lodges. Indeed as the Athol Grand Lodge acknowledged the Temple Knights as a masonic degree, their charters for Masonry, on the "Ancient system as practised throughout the world," would appear to have rendered any other warrant unnecessary. It is deeply to be regretted that the constitution of the Order in former years was such as must, of necessity have prevented the preservation of documents which would now have been so interesting, anything in writing being strictly prohibited, everything being left to tradition, of which the ancient masons were such jealous conservators. Previously, say to 1725, all degrees were conferred in Grand Lodge only, that is, the Grand Lodge was similar to our private lodges, sometimes movable, and possessing parental authority, hence it was gradually, from this time that the modern private lodges obtained the privilege of one degree after another, sometimes even from foreign centres, until the system of the Ancient masons of last century was in full operation. Thus, although York, appears to have been always looked up to, as the head and seat of English freemasonry, little energy was shown in organizing lodges, and degrees were obtained from many sources, and a brother, of high position in the Order, is in possession of a warrant granted by James III. from Arras in 1721, authorizing certain London knights to confer the Rose Croix, and K.D.S.H. Templar degrees. It appears improbable that the Ancient York Masons ever innovated on the system they practised during the last century, or that their system was other than what had been organized and preserved from the time of the civil wars and of the close of the seventeenth century. The venerable and esteemed Brother Dr. Oliver informs us, that in 1786, the "York Brothers" recognized twenty-five degrees,—the *Encyclopædia Metropolitana*, states twenty-two,—but this must be understood nominally only, counting the Rose Croix as the 18° of the Continental rite, and the Templar Ne Plus Ultra as the 25°. Thus they would appear, liberally, to have recognized all degrees, and when they held a Grand Lodge, they seem to have opened a Chapter or a Royal Encampment, &c., and closed them within a limited period. The ceremonies of the first three degrees

presented considerable differences to the present system. They were Christian, and named Johannite Masonry, and meetings were held in the crypt under York minster, and their lectures state that "there were three craft degrees received under different appellations" *i.e.* in different countries.

It is very probable, if not certain, that there must be minutes, &c., in existence of older Encampments, Rose Croix, &c., than this of which we are now treating, and the principle object of these papers is, to endeavour to draw out these interesting documents, in further and more ample illustration of the venerable fabric of *Genuine ANCIENT FREE AND ACCEPTED MASONRY.*

The first proceeding of the founders of this Encampment was the formation of a code of By-Laws, twelve in number, and which are entered in the first minute book with the signature of every member admitted down to 1816. These alone are a curiosity in their way, and no doubt suitable to the position of the Order at that period; they are as follows:—

" RULES AND ORDERS

" WHICH

" Are punctually to be observed and kept by the Most Ancient and Honourable K.T. of the R.E. in Manchester, Lancashire.

" We the R.G.C. the S.G.C. the J.G.C. and the rest of the H.K.T. of this R.E. have mutually agreed to the following articles made the 6th. day of June, A.D. 1786. A.C.K. 1754. A.L. 5790.

1st.

" That there shall be a R.E. held at any Convenient House in Manchester, or elsewhere in the County of Lancashire, as shall be agreed upon by the Three G.C. and the other Members, and shall continue at that House so long as the Members of the R.E. said shall think proper.

2nd.

" That the R.E. shall consist of the R.G.C. the S.G.C. and J.G.C. or their Substitutes, together with as many Members all S.K.T. as shall be consistant with Good Harmony and for carrying on the work of their G.G.C.

3rd.

" That there shall be a Box provided and Kept with Three locks to contain the Warrant and other Materials of the R.E. which box shall be lodged at the House when the R.E. meet, and the Keys thereof shall be Kept, One by each G.C.

4th.

" That the time of Meeting shall be on the 3rd. Tuesday in every Callendar Month at 6 o'clock in the evening and to sit til Nine when the B.S.K.T. shall attend and be clothed in their proper Habillaments and Insignia and shall deposit 1/- each, eightpence of which shall pay the expenses of the night, and the other fourpence shall be appropriated as a general fund for the uses of the R.E.

5th.

“That if any Member of the R.E. be absent 30 Minutes after the appointed time of Meeting he shall be fined one penny, and if absent the whole night he shall pay six pence, fourpence of which shall go towards the expenses, and the other twopence shall belong to the general fund; but if the absent Member shall withhold a Key so that the Business of the R.E. be considerably impeded or omitted during the whole night through such neglect, he shall pay 1/- that is equal to a present Member, which shall in likewise be appropriated to the same uses, but if any G.C. be absent and give an approved reason why he could not attend, having previously sent his Key by a B.S.K.T. so that no business is impeded, he shall stand at the discretion of the present Members of the R.E. as shall every S.K.T. also being absent, and giving an approved reason why he could not attend.” (Addition agreed to 19th Octr. 1819.) “That the officers of the Encampment viz., the R.G.C. the 1st. Capt. and 2nd. Capt. if absent half an hour after the time specified in the Notice for any Meeting shall be fined one shilling each.

6th.

“That all high officers of this R.E. shall be filled once every year by an election according to the Ancient usages practised in all ages and nations heretofore, which election shall take place on the third Tuesday in June in every year, but no one shall be chosen into the Highest Office of R.G.C. through favour and affection, but such as by their known skill and merit are deemed worthy and capable of filling the same, and have also by legal rotation passed through the two lower places of G.C.'s, but to the end that a regular succession of G.C. may be kept up in order to perpetuate the duration of the R.E. Whosoever being properly qualified and chosen as above refuseth the place of G.C. shall be fined 2s. 6d. to be applied to the increase of the General Fund and a new G.C. shall be elected in his room.

7th.

“That if any member of this R.E. shall so far unknighth himself as to curse, swear, offer to lay wagers, speak disrespectfully of those S.K.T. whether absent or present who ought to be much in his esteem, or be guilty of any other unsociable word or action not mentioned in this article he shall be fined at the discretion of the present members of the R.E. and his fine become a part of the General fund.

8th.

“That any B.S.K.T. desiring to become a member of this R.E. if he be found worthy and is properly qualified he shall be admitted, but no Br. Free Mason though otherwise ever so worthy shall be admitted a member of this R.E. unless upon due examination he be found to have passed through the following important requisites” [here upwards of a line is erased in a fresher ink,] “and has then, but not til then, been initiated into the R.A., and after that made a K.T., in this case he may be admitted into the R.E., but if upon examination it be found that he was made R.A. without such regular passing the chair or that he has been made a K.T. before a R.A. Mason in this case he must have his irregular steps regulated by repassing in due form, or being remade according to the order prescribed in this article, and then he may be admitted into the R.E.

9th.

“That if any worthy Bro. qualified as above be desirous of being admitted into the R.E., he shall if made or remade a K.T. pay the sum of 10s. 6d.” (On Nov. 24, 1802 the fee was raised to £1 11s. 6d.), “but if he be a legal K.T. before and is desirous to become a Member of the R.E. he shall upon paying 5s. 3d. and conforming himself to these rules be admitted a Member thereof, but if upon examination he prove to be deficient in the R.A. he must apply to the R.A.C. and conform himself to these Rules by undergoing what they require, or he cannot be admitted a Member of the R.E.

10th.

“That the proper Habilaments and Insignia of the Order be had by every Member of the R.E. according to the place he fills therein as soon as may be after he becomes a Member of the same, and that such Habilaments and Insignia shall be worn by each Member in his place in the R.E. and at no other times except by an express order from the Authority under which we sit, or by a mutual consent of the Members of this R.E. or at the Interment of an H.K.T. (and that for these reasons lest a too frequent use thereof should cause the unknowing multitude to slight such things as they would revere if seldom seen, or lest the unworthy part of Freemasons should be thereby induced to search for the reasons thereof in an underhand way, or lest anyone should thereby be stirred up to offer clandestinely to gain admittance into the R.E.) and the offending Br. or Brs. shall not only stand the censure of the R.E. but shall also pass through and suffer the penalty inflicted on him for such office.

11th.

“That all dues, fines, &c., whether specified in the foregoing article, or required at discretion shall be deposited in the Box, and become a part of the general stock and shall be appropriated to the uses of the R.E. which uses shall at any time be determined and put in execution by the Mutual or Major Voice of the Members of the R.E. as shall be at that time agreed upon.

12th.

“That this R.E. shall continue so long as their Members remain which are capable of filling the places of the G.C. and no one shall at any time propose the breaking up thereof for any private gain or self emolument whatever, but each B.S.K.T. shall do all things for the good of the whole in general, and of each individual in particular so long as he is capable so to do.

GLORY BE TO GOD ON HIGH.”

(Here follow the signatures.)

The next Document, on a loose sheet of foolscap, is a copy of the petition for the Warrant, and is as follows:—

“To the Right Worshipful The Grand Master of all England, The
“Grand Wardens and the rest of the Brethren of the Grand
“Lodge.

“The Humble Petition of John Hassall, Joseph Carter, and John Watson,
“Knight Templars, most humbly sheweth:—

“That your petitioners being Inhabitants of the Town of Manchester
“in the County Palatine of Lancaster, and their being no Royal Encampment
“of Knight Templars in this Town and Neighbourhood, and your petitioners
“having a great desire of assembling and holding one in due and legal
“form, and having connected themselves with a sufficient number of
“Knight Templars to hold the same, but having no authority so to
“assemble and form, we therefore your petitioners most humbly Beg that
“you would be pleased to grant us such authority power warrant or
“Constitution so to assemble form and sit, and also to give sanction to
“our other proceedings under the same according to the Ancient usages
“peculiar to such Order, and that such warrant may be obtained with
“all convenient speed, in doing which you will confer the greatest obligation,
“Gentlemen and Brethren, on us who are with all due deference, Your
“Right Worshipfulls Most Obedient and Humble Servants and Brethren.

“John Hassall.

“Joseph Carter.

“John Watson.

“&c., &c., &c.

“Manchester, June 11th, 1786.

“No. 39.”

The following letter accompanied the Petition, and is copied on
the 2nd. leaf of the sheet of foolscap, before mentioned:—

“Manchester, June 11th, 1786.

“Sir,

“If you please to attend at the Grand Lodge
“in York, and lay the annexed petition before them and desire to know
“if a K.T. warrant may be obtained, if it may let it be done with all
“convenient speed, and send us a letter as soon as you can to let us
“know when we may expect it, and if Mr. Sinclair could bring the
“warrant down with him, when he comes to Manchester Sessions, it would
“do well, and he should be satisfied for his trouble, or if it could be sent
“by the Manchester Coach well secured before that time, and if the
“Grand Lodge could tell us how to send the money for the warrant or
“who to pay it too here, that they might receive it at York, or if
“Mr. Sinclair's taking it with him, when he returns from Manchester
“Sessions would be acceptable, or any of these ways, or any other that
“the Grand Lodge thinks best would be complied with, and you would
“much oblige,

“Your Humble Servants and Brethren,

“John Hassall.

“Joseph Carter.

“John Watson.

“Direct for John Hassall, Boodle Street, Manchester.”

There is nothing to show how the important question of money
matters was arranged, except the Treasurer's account who on the
26th. of September charges £2 2s. for warrant and £2 2s. for
expenses to York.

(To be continued.)


REPRINT OF SCARCE, OR CURIOUS, BOOKS ON FREEMASONRY.

“*THE LIFE OF SETHOS*. Taken from private memoirs of the
“Ancient Egyptians. Translated from a Greek Manuscript into French,
“and now done faithfully into English, from the Paris edition, by Mr.
“LEDIARD. Two Volumes. London: Printed for J. WALTHOE, over
“against the Royal Exchange, in Cornhill. M.DCC.XXXII.”

THIS book, of which we offer a first instalment, has been very popular with Freemasons on the Continent. It has gone through several editions in France, has been translated into three or four European languages, and even now holds its place in the best masonic libraries. Dunlop's *History of Fiction*, vol. iii., page 141, quotes Gibbon, the Roman historian, as saying—"The author" (the Abbe Terrasson) "was a scholar and philosopher. His book" (*Sethos*) "has far more originality and variety than *Telemachus*; yet *Sethos* is forgotten and *Telemachus* will be immortal. That harmony of style, and the great talent of speaking to heart and passions, which Fenelon possessed, was unknown to Terrasson." Dunlop observes, "that besides its intrinsic merit the romance of *Sethos* is curious, as being the foundation of the hypothesis, concerning the vith. Book of the *Ænid*, maintained by Bishop Warburton, in his *Divine Legation of Moses*, which was first published in 1738, seven years after the appearance of *Sethos*;" and he then quotes a passage from Cooper's *Life of Socrates*, where that author says—"Warburton supposes the whole vith. Book of the *Ænid* to be a description of the Elusian mysteries, which, though he lets it pass for his own, was borrowed, or more properly stolen, from a French romance, entitled, *The Life of Sethos*." And Gibbon says—"Appearances, it must be confessed, wear a very suspicious aspect, but"—he sarcastically subjoins—"what are appearances when weighed against his Lordship's declaration, that this is a point of honour in which he is particularly delicate, and that he may venture to boast that no author was ever more averse to take to himself what belonged to another."

We have produced a literal reprint, with the following exceptions:—The spelling has been modernized; the profuse use of capital letters—so common in books printed in the eighteenth century—has been abandoned; and the punctuation has been occasionally revised, so as to be more in accordance with modern usage. In all else it is a faithful reproduction of the original translation.

THE PREFACE.

HE Greek manuscript, of which I here offer the public a translation, was found in the library of a foreign nation extremely jealous of this sort of treasure. Those who procured me the reading of it would admit of my publishing this translation upon no other terms but that of

concealing the library in which the original is deposited. The author is nowhere named, but we find, by several passages in this work, that he was a Greek born, and lived at Alexandria, under the reign of Marcus Aurelius.

There is no room to doubt but this work is a fiction. The event of sundry enterprises proving in a manner such as a reader would wish or hope, the unexpected return and rencounter of several personages, but above all, the great number of discourses directly from the persons themselves, sufficiently evince that our author has not tied himself down to such real facts, which the common circumstances of life make liable to a greater confusion; and that he takes upon him the entire disposal, not only of the actions, but even of the thoughts of those persons he brings upon the stage.

The particular advantage which he proposed to himself obliged him to employ his pen in this kind of writing. History, properly so called, has beyond dispute its excellencies. It is an improvement of the mind which we expect from every one who undertakes to cultivate education. History is essential to the professions of some, and a recreation almost universally coveted by others, whose main business seems the most distant from it. It is one of the chief springs of true philosophy, by the knowledge it gives us of human passions and prejudices. It is accounted the most sure guide in politics, by furnishing one single person with the experience of all preceding ages. In short, it is looked upon by some as a great foundation of moral instructions, by the reiterated examples it lays before us of good and evil.

But with regard to this last property, I believe, when we come to examine the matter narrowly, we shall find history fall far short of fiction, when the latter is employed in such a manner as becomes every prudent writer—that is, with an eye to form the manners of men. History, in itself, is but a collection of facts, guided by providence, for ends generally unknown to us; and though everything be wonderfully well ordered, pursuant to the mysterious views of the divine wisdom and justice, the consequences of mens actions are frequently, to our eyes, but a series of disappointed projects and crimes unpunished. A view of what has happened in the world is, strictly speaking, no other than a review of what passes in a place of public resort. Neither the one or the other is in anywise moral but by the reflections of the spectator or relator. In a word, mere history is rather an object than a doctrine.

But in a fictitious work the case is very different. The moral author, if his undertaking be narrative, generally makes it his business to represent his hero adorned with all the virtues proper to his state and condition. He places him in all such circumstances as may give him room to exercise these virtues. He sets him in opposition not only to wicked men, but to such whose virtues are weak and wavering, that their different characters may make that of his hero shine forth with the greater lustre. His images are accompanied with judgments already formed, and explicit advices. In a word, his instructions are rendered perfect, as well by doctrine as example. We might combine and melt down numbers of the great men in history, and unite the events of many ages, before we should find those materials for wonder and imitation which a judicious author of a fiction will often produce in, but a small part of, the life of one single hero.

The two works we have hitherto seen of this kind, *Telemachus* and the *Travels of Cyrus*, perfectly answer this idea. It is not a comparison with history, which is of a quite different nature, but a comparison of good fictitious works, which will more and more discover the pernicious folly of romances, when by that term we mean an advantageous, or if but a

favourable, representation of the frailties or disorders of love. But a yet more important effect of good fiction will be to explode false heroism. That cruel ambition and implacable revenge, celebrated by so many orators and poets under the epithet of valour, will be divested of the lustre they have clothed it with, and we shall soon look upon, whatever has contributed to raise these false virtues to such an eminence, as the deceitful beauties of eloquence or poetry.

This happy effect seems to be already infused in the minds of men. The spoil of nations does now no longer appear an object of emulation, at least among civilized people. Panegyrics upon conquests and devastations are no more patterns in the education of princes; and good poets have done with extolling them for making arms alone their pastime. I find no reason to repent of what I formerly said speaking of *Telemachus*—that if the happiness of mankind could be said to arise from a poem, it would be from that; and though princes may not often apply themselves much to reading, yet those who have the care of their education, knowing as well the origin as progress of learning, do not suffer them to be ignorant, either in those principles of morality or maxims of lenity, which even their own times may have produced and established. Princes now ascend the throne endued with a knowledge of true glory, and imbibing the very same sentiments on this head with the public, they concur in supporting it in that tranquillity and happiness which is expected from them.

A peace, the long continuance of which has no precedent in our history, is unquestionably owing to the wisdom of a great minister; and the French nation acknowledges all the obligations due to him for that unwearied administration which is the support of their tranquillity. But the princes he has to treat with would, perhaps, more strenuously oppose his measures if an education, advanced by a work which is of service to all the kings in the universe, had not reconciled them to the same dispositions of mind as the young and august monarch, in whose kingdoms *Telemachus* took its birth. If we are allowed to assert that the increase of literature has introduced a politeness and good taste in all the courts and cities of Europe, we may justly attribute, at least in part, that fondness for peace which at this time seems to be the favourite passion of all nations, to those works which contain an excellent moral, set off with all the embellishments that can render it agreeable. We may certainly number them among the causes of that just and pacific temper of mind, which every one is seemingly big with, and which by degrees extirpates those animosities among nations, which the bare remoteness of their former inducements began to render unjust and reproachful; and in the place of which a mutual value for the virtues, talents, and every commendable quality of their neighbours is daily substituted.

A natural consequence of the success of *Telemachus*, next to reforming our judgments and softening our manners, ought to be laying a foundation for a new kind of work. The first poems of antiquity produced imitations of the same form and denomination, as epopeas, tragedies, idylls, and the like; but the author of *Telemachus* has only been imitated in the essential part—that is, by the same intention or zeal to produce the same effects. Thus *Telemachus* is an epic poem, but the *Travels of Cyrus*, in conformity to their title, contain only the hero's rambles in search of instructions from all the wise men of his times, in order to introduce into his own dominions whatever he found good and profitable in the different customs of the most celebrated kingdoms and commonwealths.

The work before us is, with regard to the moral design of it, of the same species with both, but more different in the form of it than they are one from the other. They are both properly a system of education; and

though Cyrus was more advanced in years than Telamachus, both heroes only treasured up instructions for practice, or made trial of what they were to put in use—the former in the management of a little kingdom, and the latter in the government of a vast empire. My author, on the contrary, displays a complete life, or the actual application of those principles and sentiments which his hero had imbibed in the course of a most excellent education; so that in this history, which is divided into ten books, the hero, from the fourth, is in a condition to instruct others, and in the whole sequel acts alone upon his own motives. Moved by a true heroism, he employs the time of a tedious exile in the quest of unknown people, whom he frees from the bondage of the most barbarous superstitions, and becomes their lawgiver. In his return he, by his valour, relieves a mighty republic from an enemy that was at its very gates, but demands no other reward for his labour than the preservation of the people he had vanquished, whose king, or tyrant, had been the aggressor. Being at last returned into his native country he becomes a benefactor to those he had reason to look upon as his enemies and rivals, rejoicing in those junctures which engaged his honour to sacrifice his own interest to theirs, and made the happiness he obtained for them his duty.

Sethos is not alone virtuous by a natural disposition or from a habit. The motives of his conduct are drawn from durable and enlightened principles, which he displays in different rencontres; and he forms to himself such decisions as, though always tending towards the highest perfection, and even to heroism, are more recommendable by their accuracy than their severity. Hence we have reason to suppose that our author, who lived in the second century, had some knowledge of morals far superior to those of paganism. From these morals, it is very plain, he borrows those adequate definitions of the virtues and vices which he sometimes puts into the mouth of his hero and some others of his personages; and upon this it is I build the confidence I have, in affirming that this work contains *a more refined and profound moral* than has hitherto been seen in any book, the product of mere literature, or of the number of those which may be styled profane.

As our author, however, leaves his hero a pagan, he confines himself in this history or life wholly to moral virtues; and the recommendation of such, to the practice of mankind, is not without its advantage. It is by means of them, if I may be allowed the expression, we can have intercourse with the manners of those nations who differ the most from us in point of religion. It is by them that, even in religion itself, we are able to keep up that humanity and probity, so necessary for the public good, in men who have the unhappiness of not enough perceiving those motives of another kind, which are of greater importance to them. To conclude, by them we can show those too zealous persons, who seem to despise such virtues as are merely moral, that Christian virtues are in regard to moral virtue what faith is with respect to reason—superior, but never contradictory.

Another of our author's views has been to lay hold of the opportunity of an Egyptian hero to throw into his work a great number of learned curiosities concerning that once so famous people; and, further, as he makes his hero travel over a great part of the globe, he had carefully got together the primary notions of the ancient geography. This was, without doubt, one of his reasons for giving his work the turn of a history or life, preferable to that of a poem or romance. In reality, the examples of Herodotus, Polybius, Diodorus, and especially of Plutarch, sufficiently justified his inserting, in this narrative, not only political or military antiquities, but even historical passages relating to the rise and progress of human knowledge. These great writers looked upon such digressions as very curious for the common part of readers, who want time or patience to have recourse to other springs.

I most own, however, that upon a view of my whole translation I began to fear the inconveniency of interruptions, either too frequent or too prolix, in a life built upon fable, the contexture of whose parts ought to render it more engaging than common lives. Of all the particulars on this head in the original I have, therefore, only preserved such as were necessary to give an adequate idea of the education of a hero, who stood in need of great lights to undertake a very long voyage not before attempted; and then to give proper laws to the different nations which were civilized by him, The academics of Memphis, which he frequents in his most tender youth, and the observatory of Thebes, which he visits before he embarks for his voyage, were preparations essential to the carrying on of this design. And so the reader will find a plan of the former, in the first book, and a sketch of the other, in the fifth. But even in these hints I have considerably abridged our author's historical comparison between the sciences of the Egyptians and those of Greece.

Nevertheless, the general impression which will arise from the body of the work is sufficient to give even a pretty extensive idea of the Egyptians, Phœnicians, and some other nations; and even the fiction will be no hinderance to a search into the grounds of their understanding and manners. Many people have no other notion of the Greeks and Romans but what they have taken from tragedy; and a certain principle, not very easy to define, teaches them to distinguish that which may reasonably be supposed to be true from what is, probably, the product of invention only. This advantage has been improved even in romances, and the ninth part of *Cleopatra* gives us as faithful a picture of the recesses of Augustus's court as we could expect from the Abbot of St. Real. But here the reader will find plainer indications than are to be found either in tragedies or romances.

We may at first view rely upon the particular circumstances, as well of Egypt as of other nations, which the author confirms by quoting any known writers. He seems, himself, to have separated the real from the fictitious, by alleging his anecdotal authors for those facts which are wholly the children of his own invention, or for such customs as are founded upon truth, but are refined and amplified in the relation. Fiction has a right of sacrificing the accuracy of facts, not only to moral virtues, but even to the embellishment of the narration; supposing, besides, that the end of such embellishment is to render the instruction more agreeable. An example of this conduct in our author is the important article of initiation, which alone fills two whole books. But even this article is very conformable to the essential part of this renowned institution, as far as it could break through that rigid silence which covered it, and as we find any traces of it in those authors, either Pagan or Christian, who have mentioned it. The whole work is full of manners and customs, part of which I myself have confirmed by notes added to the text. As to some other less considerable passages, for the proof of which I have designedly avoided overcharging this work with quotations; I dare venture to affirm, that the more my readers may have examined, the more they will find our author agree with those testimonies which are either collected, or dispersed, in the different writings, we have left, of antiquity. For though my intent was to clear this work from all tedious erudition, I never designed to deprive it of the advantage and support of curious inquiries, but had always my author's chief aim in view, who, adding his love of learning to that of virtue, looks upon literature in a nation, taken in general, as the source and support of every humane and civil virtue.

To conclude, our author seems to have drawn all the probability, that can be expected from a fictitious writer, concerning the knowledge he could be supposed to have of the actions and sentiments of his hero, from the

place where he lived. He is treating of an Egyptian prince, born in the century preceding the Trojan war, a time in which ancient Egypt was in its greatest splendour. Now this period, so remote, can have furnished no public memoirs to any other writer either of Italy or Greece. But it is very natural to suppose that a citizen of Alexandria may have been master of memoirs taken, in the confusion of war, from the sacred archives of Egypt, and unknown even to the Egyptian priests of his times; and, besides, those priests who accompanied Sethos in his travels, may have been the authors of them. It was to give a like sanction to her history that Madam de Seudery, in the preface to her *Cyrus*, a hero posterior to ours by seven or eight hundred years, studies to have it thought the translation of an ancient manuscript found in the Vatican library.

In the second place, as our author mentions the sciences of the Egyptians only comparatively with those of the Greeks, from whom alone the Romans had any knowledge of ancient Egypt; the second century, or the latter end of the first and the beginning of the second, in which he lived, was the most proper time for this comparison—a time which may justly be termed the most favourable to the sciences both for the Romans and Greeks, then under the same empire. M. de St. Evremont has already remarked that the days of Augustus were only noted for poetry, and that we must look something farther back for the days of eloquence. Our best writers, in point of painting and sculpture, M. Felibien and M. de Piles, seem, on the other hand, to refer the period of sciences, among the Romans, to the interval of time included in the reign of Vespasian and the Antonines. The names of Pliny, Ptolemy, and Galienus, alone give us reason to fix their greatest eminency thereabouts; and the reader will find in this life sundry evidences to prove that Alexandria was then their principal seat, even for the Romans themselves. These considerations were sufficient to justify our author with regard to what I have thought proper to omit on this head, and may perhaps give him more credit with regard to that little I have retained.

LICENCE.—By order of the Lord Keeper of the Seals, I have read a manuscript, entitled *The Life of Sethos*, taken from private memoirs of the ancient Egyptians, translated from a Greek manuscript. This work, which contains excellent lessons of the most refined morality, and is full of solid and the most extensive learning, cannot fail of being equally instructive and curious.

LANCELOT.

Paris, Jan. 29. 1731.

THE RITE OF MISRAIM.

BY JOHN W. SIMONS.

HAVING lately obtained a copy of a work, entitled the *Masonic Order of Misraim*, referred to by Dr. Mackey, in his *Lexicon*, I have concluded that some authentic details of the Egyptian Rite might be acceptable to the present generation of masons, especially as the Rite and its history are in a foreign tongue. This system, like many others that have occasionally come to light on the continent of Europe, is evidently manufactured from the "Ancient and Accepted Rite," aided by a liberal imagination, and a free recourse to sacred and profane history, and is due to the inventive faculties of Marc, Joseph, and Michel, Bedarride. According to Marc, the author of the book from which these details are extracted, the Order was founded "in the first age of the world"—beyond

which it would be rather difficult to go—and the grand conservators left its tradition in hieroglyphic characters, intelligible only to the initiated. It might be asked, what became of those mystic characters during the Flood? But the answer silences all cavil, when we tell the reader that Noah himself (previous to whom we give the genealogy) was a grand conservator, and probably held a lodge of the eighty-seventh degree in one corner of the Ark. From that date forward, nothing can be easier than to trace the progress of Misraimism down to these latter days, when, for want of that appreciation so largely accorded to it by the *savans* of antiquity, it has become extinct. I would cheerfully cite the names of all these distinguished conservators, but I fear the reader would tire of the enumeration, and the publisher accuse me of writing against time. We will then take a comet-like sweep over the lost ages, and come down to the 9th of April, 1815, when, according to Marc, the central authority was established in Paris, and at the same time representatives were named near corresponding powers in Naples, Milan, Warsaw, and Jerusalem, from which it would appear that the Order had previously existed in those places, though we find no proof of the assertion beyond a piece of the cloth from which the conservatorship of Noah is manufactured. The principal features of the system thus established may be seen in the following, from the pen of the veritable Marc himself:—

“The Masonic Order of Misraim is composed of ninety degrees, or grades, divided into seventeen classes, forming four series. The first series, called *Symbolic*, contains from the first to the thirty-third degree; the Sublime Chosen Knights are its chiefs, and superintend it. The second, from the thirty-fourth to the sixty-sixth, called *Philosophical*, has for chiefs, the Inspectors, Commanders who oversee this and inspect the first. The third, from the sixty-seventh to the seventy-seventh, is called *Mystical*; the Grand Inspectors, Intendants, Regulators General are its Chiefs, and have its supervision, as well as a superintendence over the first and second. The fourth is called *Cabalistic*; the Grand Masters *ad vitam* are its chiefs, and have the general direction of the Order; it contains from the seventy-eighth to the ninetieth and last degree.

“The supreme dignity of Conservator is not a degree, but forms exclusively a part of the ninetieth and last degree, to which belongs the sovereign power and the supreme administration.

“This grandiloquent composition should not frighten the newly initiated, who, after having pronounced the words *Atehala Behahaba* (commencement and resignation), enter, for the first time, on the career of the rough ashlar, where they perceive that mysterious ladder that astonishes their understanding, the feet of which touch the earth, and its top the heavens, and rightly imagine that they have neither the time, the courage, nor the intelligence to reach the summit.

“The ninety degrees are divided into seventeen classes, which classes form, in turn, but four series, in which are developed the scientific acquirements of the philosophical, mystic, and cabalistic series, which are summed up in four perfect points, known only to those masons who have arrived at the summit of the institution, to which every disciple of Misraim may hope to arrive by zeal, labour, and perseverance.

“The Patriarch Adam, Guardian and Superior Grand Conservator of the Order, faithful to the instructions he had received from the Most High, formed the first lodge among his children, who aided him to the best of their ability, by using all their influence for the propagation of the art which we profess. Seth, his third son, succeeded him as Grand Conservator, proving himself eminently worthy of that mission, by the progress he made in the Order.

"In the year of the world 237, he constructed two great columns, on which he engraved hieroglyphics, concealing profound knowledge possessed by him, which he subsequently developed to his disciples, who were filled with surprise and admiration on perceiving that this celebrated patriarch had an imagination so rich in astronomy. To Enos, his son, we owe the transmission of the mysteries of our Institution, and the foundation of the Sacred Delta, enclosing the ineffable Name never to be pronounced but with fear and respect. In the year of the world 290, this patriarch succeeded to the dignity of Grand Conservator; and, in imitation of his father, he caused a third column to be constructed, which he placed beside the others.

"Cainan, son of Enos, became Grand Conservator in the year of the world 395; he excelled in the art of Masonry, and the Order prospered under his direction. Mahalaleel, son of Cainan, Jared, his son, Methuselah, son of Enoch, Lamech, son of Methuselah, and Noah, son of Lamech, were all Grand Conservators, filled with Divine intelligence.

"Cain, the first-born of Adam, wandered into the Oriental valleys of Eden, where, after a profound repentance for his crime towards his brother Abel, he found pardon in the sight of the Lord. Elected Grand Conservator in the year of the world 250, the Order of Misraim flourished under his direction, and his descendants were worthy masons. Enoch, his son, succeeded him in 297; he established the seat of his power in the valley bearing his name. He was succeeded by several of his descendants, down to the year 990, when Jabel, son of Lamech, assumed the reins of power."

Under this illustrious chief, the first Grand Lodge of Adoption was founded.* The first Grand Mistress was Noema, sister of Tubal Cain, who was "polite without being proud, graceful without airs, affable without familiarity, and beautiful without pretension;" notwithstanding which it appears Noah left them on shore, when he entered the ark, from whence we conclude they were drowned. Be this as it may, it appears that Noah kept the sacred fire burning in the Ark, whence the present illumination and the deep research we are now bringing to light.

This venerable Order, hoary with age, rich in traditions reaching back to the very dawn of the world's being, after having been duly established and proclaimed in Paris, was laid before the Grand Orient of France, and its acknowledgment sought. We take great pleasure in citing a few paragraphs from the reply of that august body, if for nothing else, to show that a prophet seldom has honour in his own country.

"The Rite of Misraim, having gathered under its protection various irregular associations, presents itself to the Grand Orient, and asks for recognition; but the G. O., believing that it would be in accordance neither with its dignity or duty, to present its subordinates with a rite, the origin and authenticity of which are in nowise proved—a rite which, notwithstanding its ninety degrees, has nothing new but its more than suspicious antiquity, at the session of December 27, 1816, adopted a series of resolutions, and sent them to the lodges, warning them against this error.

"The rite, it is true, presents nothing reprehensible; it contains the principles of morality and philosophy; but the same may be found in our own degrees. As to the claim, that it demonstrates the laws of nature,

* Hide your diminished heads, ye of little faith, who imagine that no Grand Lodge existed previous to the eighteenth century; here is the proof clear as noonday—not only a Grand Lodge, but a Grand Lodge of Adoptive Masonry, showing conclusively that some things can be done as well as others.

through her leading agents and secondary powers, it may be said that the Grand Commanders know no more of those abstract sciences than their youngest apprentices, unless they have studied them elsewhere. A single fact will show the extent of confidence to be reposed in those men, which is, that in their haste to build the ninetyeth story of their edifice, they forgot the first three, and were obliged to invent and adapt them to render the system complete.

"We may seek in vain how it is that this rite, discovered in Egypt, has come down to us. Its sovereign princes will find as much difficulty in giving us the explanation as they will in elucidating the primary and secondary powers of nature. But toleration has its limits as it has its duties; and the Grand Orient would be an accomplice in the disorders of the administrators of Misraim should we longer remain silent. Men announcing themselves as invested with the most important functions of an Order which they proclaimed superior to all other masonic rites, forgetting their dignity, and travelling about the country armed with their ninety degrees, which they offer at any price, not only to masons, but to the profane, even in public places, and by their proceedings compromising the state, the safety, the honour even, of peaceful citizens, awaken the attention of the authorities, provoke suspicion, and get themselves imprisoned from city to city. Such excesses cannot, of course, be prevented by masonic authority, but they can be exposed, and masons be shielded from being their dupes, &c., &c."

The first lodge of this Order was established in Paris, in 1815, under the name of *The Rainbow*; but as they had no ritual of the symbolic degrees, recourse was had to a brother, Meallet, who composed one mainly based on the initiations in use in the ancient Mysteries; the second, third, and some others, were written towards 1820, but were much less meritorious than Meallet's composition.

A second lodge, with the title of *Disciples of Zoroaster*, under the direction of several discontents from the *Rainbow*, had a brilliant success, and drew to its meetings what may be termed full houses from all other rites. Troubles arose between the two lodges, a rival supreme authority was established, and the Grand Orient issued an edict forbidding its members to visit the lodges of Misraim, or the place where they were held.

These difficulties led to a suspension of labour, till 1820, when five new lodges were established at Paris, and a number of others in the principal cities of the provinces. In 1821, however, the Grand Orient again called attention to them. The police closed their rooms, seized their papers, and their principal members were cited before the tribunals for infraction of the penal code. Misraim, thereafter, held its peace till 1830, when a few of the former lodges again lighted the lamp of their faith; but there appearing to be a want of the oil of joy, they soon went out, and the great work, commenced at the foundation of the world, and successfully carried forward through flood and field, ingloriously died out, or at least gave such feeble rays as only served to make darkness visible. Marc Bedarride, in the work in question, published in 1845, speaks largely of lodges in Paris and other places; but it is presumable that they were only constructive ones, from the fact that, about that time, Misraim was supplanted by another branch of Egyptian knowledge under the denomination of the Rite of Memphis, of which we shall give a sketch in a future number.—From *The American Quarterly Review of Freemasonry and its kindred Subjects*. Vol. ii., No. 3. Edited by Albert G. Mackey, M.D., 33°.

NOTES AND QUERIES FOR FREEMASONS.

CONSERVATISM IN FREEMASONRY.

READING your Prospectus, I was struck by the expression of your intention to advocate "A thorough Conservative Reform in all branches of Freemasonry," and although you do partially explain your meaning, I should be glad if you would, in the first number, be a little more explicit.

QUAL.

[There are two parties in Freemasonry,—the upholders of Fogeyism and the Radicals. The former,—generally having sat at the feet of some unlettered innovator,—regard all the errors and absurdities taught them by their mentor as incapable of improvement, and as unalterable as the decrees of the Medes and Persians.

"*Leges Angliæ nolumus mutare,*" is a favorite motto with them, and, like the feudal barons of old, whilst being foremost in every innovation, in an age when there were none to say them nay, they respond to every proposition for improvement with the magic and, as they think, unanswerable sentence, "We are opposed to innovation."

The radicals betake themselves to the other extreme, and are as much too prone to a change as the fogies are too averse. The radicals, as their name imports, are not content, when they discover a rotten branch, to lop it off, and it alone, but they are for applying the axe at once to the root, and for felling the whole tree. If the fogies believe every thing to be a landmark, the radicals invest nothing with that character.

The radical is, in Freemasonry, a very dangerous character. As much a despiser of precedents as the fogey is their worshipper, he is too readily disposed to yield his rash, and often unfledged, opinions to no force of authority and to no argument of expediency. For him it is sufficient that a change has been proposed, and, in his love of change, he frequently forgets his love of truth and his love of right. He cannot tolerate an evil, however trifling in its nature or transitory in its duration, and is ever ready to abolish it by the adoption of a remedy as questionable, in its expected results, as the evil it is proposed to cure. In the hands of the fogies, Freemasonry would long since have lost all its vitality, and, becoming lifeless and effete, must have been cast aside as a worn-out engine, which had done its work and was incapable of repair. In the hands of the radicals, Freemasonry would soon lose its identity, and, amid a multitude of dangerous and irrational experiments, must, in brief time, wear out its forces, and, like the unfortunate patient celebrated in the Italian epitaph, die of too much physic.

It is evident, then, that both fogeyism and radicalism are opposed,—but in different ways,—to true and healthful progress, and that either system is dangerous to the welfare and perpetuity of Freemasonry.

Fortunately there is a middle system, which, partaking of the excellencies of both,—for both have excellencies,—is without the faults of either.

Conservatism is that *mezzo termine* from which every thing is to be hoped and nothing to be feared. Conservatism is not,—at least in the sense in which we here use it—"the desire and effort of preserving what is established." By no means. That is exactly the definition which suits fogeyism. Conservatism, on the contrary, has no blind and superstitious respect for things established, simply because they are so. Precedents, with it, have no authority unless they are founded on principle; and, on the other hand, changes have no support unless they are prompted by necessity and guided by reason.

To fogeyism we are indebted for the retention of a thousand puerilities in Freemasonry, which crept into the institution during times of great ignorance, and which have been since preserved by force of habit.

To radicalism we owe many a silly experiment, whose unsuccessful result has only proved that our forefathers were, in some things, much wiser than we thought them.

To Conservatism our gratitude is due for that steady and healthful progress which Freemasonry is now making,—giving it standing and character among the institutions of the age, and rendering it every day more and more worthy of cultivation by men of intellect,—and must bestow upon it, as a science and a system of philosophy, a perpetuity and prosperity which its merely social and charitable character could never have secured. So, then, we advocate the downfall of Fogeyism and Radicalism, the rock and quicksand which would for ever shatter and wreck the bark of Freemasonry, and advocate the *via media* of Conservative Reform as the sheet-anchor on which, alone, its safety can depend.]

K—H.

As the working of this degree is now attracting more attention in the Masonic world, in consequence of the particular care bestowed upon it by the Supreme Grand Council of England and Wales, it would be gratifying to myself, and some other members, if you could furnish a list of chapters, throughout the world, which really work this degree.

A MEMBER OF THE 30°.

DISTINGUISHED MEMBERS.

In English and foreign works, and periodicals, I have noticed many names of distinguished members, but all mixed up together. It would be a praiseworthy work for your new publication to reduce this class into something like order, and to show us our brethren under heads, as:—

Clergymen,	Engravers,
Lawyers,	Musicians,
Men of Letters,	Actors,
Men of Science,	Statesmen,
Painters,	Soldiers,
Architects,	Sailors, &c. &c.
Sculptors,	

If these were collected together from all countries they must form a galaxy of talent, genius, and celebrity. Looking at one of the heads, we should find Frederick the Great, Napoleon, and Wellington, the three great warriors of the modern day and of all time.

The authors may be divided into poets, prose writers, and journalists; from the men of science the medical men may be divided, from the statesmen the orators.

There may be a head for philanthropists, in whom Masonry has ever been strong.

There is no such a thing, that I have seen, as a list of authentic king and prince masons, one which will be pretty long, even if we write back from the present day.

MUSÆOPHILUS.

CLAVEL'S, "HISTOIRE PITTORESQUE."

Clavel has got very scarce at home and abroad, and yet it is a work much quoted by Masonic writers. Are we ever to have a new edition?

W. R. G.

ITALIAN FREEMASONRY.

What is the best history of the various attempts to establish Freemasonry in Italy?

M. M.

MASONIC ENCLAVES.

The question of conflict of jurisdiction, excited by the French Lodge in Jersey, has caused some hunting for precedents, as to the working of foreign Lodges in the territory of our national Grand Lodges. I suspect there must be more than one such instance, for I can enumerate the French Lodges at the Mauritius under the Grand Orient of France, and the Dutch Lodges at the Cape of Good Hope under the Grand Orient of Holland. An inquiry into this subject should embrace the like instances in other countries.

It must, however, be distinguished in how far such Lodges are the remains of extinct political jurisdictions, as those referred to, or such cases as our own Lodges in Portugal, Spain, and Canada, which are not cases of infringement of Masonic sovereignty.

INVESTIGATOR.

FRERE TERRIBLE.

Among diversities of Masonic Rites this may be noticed. I understand this institution is still to be found in many countries, particularly in France. Is that so?

F. S. A.

WANTED A SOLUTION.

Will you kindly put in this cypher? I want to see if it can be read by any one without the key. I hope it will not be too late for the first number.

Wbygneceqphxedqgifbkghwlyogabenz
arkbtrrliebdaqkoeequoqackhhwrehde
uyixtexvrsbdwxt.

Yours, etc.,
S. P. R. †

CORRESPONDENCE.

[*The Editor does not hold himself responsible for the facts, or opinions, expressed by any correspondent. He reserves to himself the right of deciding when any subject shall be discontinued, and of rejecting such letters as he deems unsuitable to THE MASONIC PRESS. Every letter must be accompanied by the full names, masonic rank, and address, of the writer, not necessarily for publication, unless desired, but as a guarantee of good faith. These particulars will always be treated as a confidential trust.*]

GRAND LODGE.

To the Editor of THE MASONIC PRESS.

DEAR SIR AND BROTHER,—I suppose you were present at the last meeting of the United Grand Lodge of Free and Accepted Masons, and, if so, I presume you were greatly amused—certainly not edified—by the manner in which the business was conducted. As all your readers may not have been so fortunate, perhaps I may be pardoned if I briefly call attention to the proceedings. After the REAL Grand Master, the great “I AM the Grand Master,” had condescended to read the minutes, he most graciously allowed Bro. Clabon, P.M. 235, to propose the re-election of the

titular Grand Master—the Earl of Zetland—for the twenty-second time, no doubt feeling “he may be king, but I will *continue* viceroy over him”—and so he will, unless some brother having the ear of the titular Grand Master will endeavour to awaken him from his lethargy, and show him how his authority is abused by his satrap, who, I believe, is without exception the best-detested brother in the craft—and deservedly so—though he is useful in one respect, he deters the brethren from going to his, nominal, office and asking questions, as men with the slightest spice of independence do not choose to submit to the impertinence of the I AM.

The farce of putting the titular Grand Master into nomination having been gone through, the President of the Board of General Purposes—*WHY* cannot the Grand Master appoint to this office some brother who can make himself heard three feet beyond the dais?—moved that the report of the board be taken as read, but without saying one word of its being imperfect. This having been acceded to, some lodges who have neglected to make returns were summoned to show cause why they should not be struck off the official lists; and a vote passed by which past Grand Stewards, in future, rank between the Grand Stewards Lodge and the other lodges, thus giving them some recognized standing, with a distinctive clothing, which they have not hitherto possessed.

This portion of the business having been satisfactorily disposed of, the *eloquent* President of the Board of General Purposes rose to move a variety of resolutions, giving to Colonial, Provincial, or, as they are henceforth to be uniformly called, District Grand Masters, more extensive powers within their districts, and, very properly, providing for the continuance of distinct Grand Lodges in the event of removal, or death, of the District Grand Master, and until his successor can be appointed. So far so good. But now the President of the Board of General Purposes explained, or is supposed to have done so—for those near me could only judge by the subsequent discussion—that a most material clause had been omitted in the printed report of the Board of General Purposes, and which ought to have appeared on the agenda paper, continuing the power, to District Grand Lodges, of suspending lodges and brethren, though he assured the Grand Lodge that it appeared in the original copy; and he therefore proposed it should be re-inserted, and form part of the enactments relative to District Grand Lodges. Upon this arose a mighty war of words, in which lawyer was pitted against lawyer—the Grand Registrar against the ex-Grand Registrar—and various other grand officers, for scarcely anybody else took part in the discussion—one opposing the other to show how *it might be legally done*, and how *legally it could not be done*, and a very amusing bout they had of it. The opponents of the legality of the proceedings certainly had the best of the argument, if the *Book of Constitutions* is to be anything more than waste paper, notwithstanding the advocates of the other course had the support of the titular Grand Master and the Deputy Grand Master, the latter going in for expediency rather than for law, and gave evident proof that the accident of being born a peer—and it must be admitted a very respectable statesman—has spoiled a most excellent Old Bailey lawyer. Ultimately Bro. Havers came to the rescue, and moved a resolution which certainly, whilst it whitewashed the President of the Board of General Purposes, cast what would appear to be a somewhat unmerited (for once), slur on the Grand Secretary's office, and was made worse by an insinuation that some future Grand Secretary—of course *not* the present, no one would think of such a thing—might burke a notice of motion purposely, if distasteful to himself, and therefore it would not do to adhere too strictly to the laws, by refusing to consider every motion of which notice had not been given in print to the brethren. Very pretty this, but I should like

to see how long any Grand Secretary would hold his office after such a proceeding—not even the great I AM, of the present day, could stand against the storm that it would raise. No, no, Bro. Havers; you should not poke your fun at grand officials this way. It really will not do. Well, the resolution, after reciting that a mistake had been committed in the Grand Secretary's office, proceeded to rectify the error, and declare that the proceeding was not to form a precedent for the future action of the Grand Lodge. The idea was so good, so statesmanlike, and, truth to say, so comie, that the proposition was agreed to amidst roars of laughter, notwithstanding a protest from the "I AM the Grand Master" that the mistake did not occur in his office, and an expression of his belief that the clause *did not* appear in the original report. At all events, it is understood that the President of the Board of General Purposes, himself, corrected the proof. Now, Sir, I will not trespass further on your space at present; but it appears to me—a common-sense man, and no lawyer—that the proper course for the President of the Board of General Purposes to have pursued, in the first instance, would have been to have pointed out the discrepancy between the printed and original reports, and then have moved that the report, as amended, be taken as read, and entered on the minutes, after which it would have been regularly before Grand Lodge.

Wishing your new venture every success, I remain, yours fraternally,

CENSOR.

P.S.—It is reported that the Grand Secretary has, of his own authority, refused to allow Bro. Farnfield to sign documents, receipts, or other forms, as Assistant Grand Secretary, maintaining that he is only a clerk in the Grand Secretary's office, and not a Grand Officer at all. What will the Earl of Zetland say to this? and How long will Grand Lodge put up with the vagaries of Bro. Gray Clarke?

MASONIC HALLS.

To the Editor of THE MASONIC PRESS.

SIR,—In commencing a new Masonic Journal, a wide career for utility is opened to you, and it is sincerely to be hoped that THE MASONIC PRESS may be the means of doing much good to the craft.

One of the oldest subjects is one not the most studied, namely, that of Masonic Halls and Temples. On acquiring an extended organization it was one of the first acts of our predecessors to provide us with a Hall, and at the present moment that structure is being renovated and extended. I cannot but feel, however, that there is not proper accommodation for Masonic solemnities in the provinces and throughout the country. The duties of hospitality will, it is to be trusted, be always maintained by Freemasons, nor will good-fellowship be neglected, but while we can most conveniently hold our banquets in taverns, those are not places in which to celebrate the solemn rites of Masonry, nor is it consistent to make the matter of a tavern private accommodation which ought to be afforded from the liberality of Masons. In small towns such arrangements are scarcely avoidable; but no considerable town should be without its Masonic hall, library, and reading-room, adjourning for banquet, or leaving the banquet provided on the Masonic premises by a tavern-keeper. Thus Freemasonry would gain in character and consistency. There are no reflections on Masons, any more than other men, for dining in taverns, but there are for their conducting their ceremonies.

I am, Sir, yours fraternally,

P. P. G. O.

15th Dec., 1865.

EVENTS AND THINGS TO BE REMEMBERED.



HE Supreme Grand Council of the 33° for England, Wales, and the dependencies of the British Crown, will hold its regular quarterly meeting at the London Coffee House, Ludgate Hill, on Tuesday the 9th of January, 1866.

Under the Supreme Grand Council of the 33°, for Turkey, the following appointments have been made. The delegate of the Sup. G. Con. for Egypt is the M. Ill. Bro. Verdi, S.G.I.G. 33°, Turkey and Italy, residing at Alexandria and Cairo. The delegate for European Turkey is the M. Ill. Bro. the Honorable, J. P. Brown, 33°, Turkey. The M. Ill. Bro. Sir Henry Lytton Bulwer, Bart., left Turkey shortly after his installation as a S.G.I.G. 33°.

The New Grand Master of France issued the following proclamation on assuming office:—

“BELOVED BRETHERN,—Having been elected Grand Master by the free votes of your representatives, I am thankful for the high honour you have conferred upon me; and inspired by gratitude, my tried Masonic heart prompts me to the fulfilment of the duties devolving upon me, and to a deep and incessant devotion to our beloved Order. The example of my illustrious and ever-to-be-lamented predecessor I hold as a legacy, and it will be my best and safest monitor to maintain the independence and prosperity of our Order. However arduous the important task may be that I have assumed, I shall be assisted in its discharge by the good sense that prevails in our Lodges, by the enlightened concurrence of the Council of the Order, and by the most fraternal co-operation of my two Deputy Grand Masters, Brs. Alfred Blanche and Lengle. A time-honoured affection connects me with the former; while the latter is one a man need not know very long to permanently secure as a friend, and the vote of your late General Convention have shown to what extent both of them are possessed of your confidence. Under these circumstances, beloved Brethren, though I take possession of the place you have allotted to me, with the strongest emotions of my heart, I do so, in the hope of complying, to the best of my ability, with your free choice. Rely on me, as I rely on you, and under the protection of our Constitution, that looking up to the Great Architect of the Universe, we shall further and promote, by mutual effort, the cause of true light and humanity.

“Receive, beloved Brethren, the assurance of my high and affectionate consideration.

Signed, “The Grand Master of the Order,

“MELLINET.

Countersigned by the Deputy Grand Master,

“ALFRED BLANCHE,

“Grand Orient of France.”

We are informed, on the best authority, that our venerable brother, the Reverend George Oliver, D.D., 33°, &c., &c., has, in the press, preparing for publication, a pamphlet entitled, “*Popish Teachings in Freemasonry: being a Rectification of the Errors and Misrepresentations contained in a recent Allocution promulgated from the Secret Consistory, at Rome, by Pope Pius the IX.*” Such a book, coming from one so justly esteemed as a Masonic authority, in all parts of the world, and so popular a writer on Freemasonry, must ensure a large degree of attention both from the craft at large, as well as the profane world. We look with impatience for the promised work.

The Grand Orient of Italy, at Palermo, has issued a circular, addressed to all brethren of the Order, in which it is asserted that Mastai Ferretti, the present Pope, under the style of Pius the IX., received in his youth, the rite of Masonic Baptism, and swore eternal brotherhood according to the customary oath taken on such occasions. The Grand Orient of Italy deem this statement to be an answer

to the Papal Allocution directed against Freemasonry, and calculated to re-assure those waverers who contemplate leaving the Order under the spiritual anathema launched against it.

In the statistics of the craft in France there are reported to be seventy lodges working under the Rite Ecossais, or Supreme G. Conseil, 33°, and two hundred and thirty under the Grand Orient, making a total of three hundred lodges. In Paris and its environs there are fifty-three under the G. Orient and thirty-three under the Rite Ecossais. There are eighty-nine state departments, and twenty-two of them have no lodge of any kind.

Bro. Proudhon's widow has received twenty-five thousand francs for the support of herself and daughters, but, owing to the estimation in which he was held, at a recent meeting it was determined to increase the amount to sixty, or seventy, thousand francs.

The American Grand Lodges are beginning to settle down to business after the partial interregnum they have experienced during the late war. The Grand Lodge of New York is thus summarised in the *New York Courier*:—The number of Lodges which made returns at the annual communications of 1864, was 486. From these returns the following statistics are derived:—

The number of initiations for the year ending June 1st. 1864, was	8591
The number of affiliations	840
—	
Whole number registered	9431
Demitted	887
Expelled	32
Suspended	29
Stricken from roll for non-payment of dues	897
Restored to membership	230
Died	540
Total number of members in good standing on the 1st. June, 1864	40,480

The late King of the Belgians, Leopold I., then an officer in the Russian service, was Initiated into Freemasonry at Berne, in Switzerland, in the year 1813, he being then twenty-three years of age.

The most deserving of the charities supported by Freemasons, *The Royal Benevolent Institution for Aged Freemasons and their Widows*, holds its Annual Festival at Freemasons Hall, on Wednesday the thirty-first day of the current month, under the presidency of the popular, generous, and universally beloved, Lieutenant-Colonel Henry Atkins Bowyer, Prov. G. Master for Oxfordshire, Provincial Grand Commander of the same, and Lieutenant-General of the Supreme Grand Council of the 33°, for England and Wales, &c. &c.

Let us hope it is not necessary to advocate the claims of this charity beyond stating that it steps in where the Board of Benevolence leaves off. It comes forward to do that which ought to be done, exclusively, by the Grand Lodge of England, the receiver of quarterage from every brother for the support of those every mason swore to cherish and protect, in preference to all who were not of his own family and connections. As a rule, we look upon the, so-called, Masonic Charities as perfectly extraneous to the craft,—the admission to which is only to be observed as a favour,—yet so long as the Grand Lodge of England neglects its first and paramount duty,—that of providing for the decayed brother or his widow,—we will do our utmost to plead for THIS CHARITY and its IMPERATIVE CLAIM ON EVERY BROTHER who values the words he spoke at his reception. May the Festival be a most prosperous one, and may we of the higher grades, who so warmly esteem the amiable and excellent chairman on that occasion, act up to our profession by doing our utmost to mitigate the shortcomings of the Grand Lodge of England, and help to secure a home and its comforts, for our decayed brethren and their widows.

CLOTHING FOR THE RISING STAR OF WESTERN INDIA.

We had the pleasure of examining a set of sixteen perfect suits of craft-clothing made for the Lodge, Rising Star of Western India, at Bombay, being No. 342, on the Register of Scotland. This beautiful regalia has been presented to the Lodge by Bro. Cursetjee Nusserwanjee Camagee, and an inscription, to that effect, is engraved on each of the jewels. The paraphernalia consists of aprons, collars, sashes, and jewels of office, all embroidered, most exquisitely, in silver, the jewels themselves being solid, and Hall-marked. These suits are enclosed in japanned air-tight cases, with the names of the officers on them in gilt letters, and are again fitted into a polished oak pedestal case, rendering the whole neat, and capable of the best preservation. It is not often such a perfect set of clothing is seen; and we are sure that the members of the Rising Star of Western India, will acknowledge—that which is patent to all who see them—Bro. Spenceer has furnished them with as chaste, elegant, and sterling a costume, as hands could produce, or embroiderers design.

REVIEWS.

A Sketch of the Knights Templars and the Knights of St. John of Jerusalem; with Notes on the Masonic Templars, by RICHARD WOOLF, F.S.A., 72 pp. Svo., Hardwicke, London; Coombs, Worcester.

UNDER the above title Sir Knt. Woolf has published the substance of a paper which he submitted to the members of the St. Amand Encampment at Worcester.

It would be a very unfair proceeding, seeing that it is but a pamphlet of seventy-two pages which ought to find its way into the library of every Masonic Templar, if we were to present extracts, or comment on it, so as to tell the tale, therefore we shall indicate its contents by taking Sir Knt. Woolf's side notes as an index, by which means our readers will be enabled to judge of the ground travelled over, and make themselves acquainted with the place where many interesting circumstances are chronicled.

Our author treats his subject thus. He offers a few words on Ancient Institutions of note. The Order of St. John in the IXth century. The Crusaders in 1099. The Hospitallers in 1101, and 1118. The Templars in 1118 to 1170. The disputes between the Orders. The suppression of the Templars. Their successors in Portugal and the Papal States. In France, with the Larminius charter. The convents in London and Liverpool. Members of the Metropolitan Convent of London. Its survivors in 1865. Chevalier Burnes's neophytes in the Grand Priory of Scotland and that of India. Additional list of British members. Principal officers of the Ordre du Temple in 1836. Members of the Liverpool convent. The Order of St. John. Rhodes in 1310. Priory of Clerkenwell. Farewell to Rhodes. Knights of Malta. English Langue. Statute of Hen. VIII. The Order in England. Its incorporation with Bavaria. Its loss of Malta. Its resuscitation by Paul of Russia. The Order in Italy; in France; English Langue. Present members of the latter; Great Crosses, Bailiffs ad honores; Knights Commanders; Knights of Justice; Ladies; Knights of Grace; Honorary Knights; Chaplains; Esquires; Donats. The Order in Prussia, Russia, Poland, Spain, and Portugal. The Masonic Templars then occupy exactly twenty pages.

A few words on the latter portion of the work will be expected here, therefore we congratulate Sir Knt. Woolf on the clear and lucid manner in which he has put forward the result of his investigations. He treats his materials with sterling sound sense, refusing to move one inch beyond the evidence which he has before him; and our only regret is that so able an examiner of documentary proofs should have seen so few out of the thousands he might easily have con-

sulted. We are inclined to go much further, and to prove a much more intimate connection between the Order of Christ of Portugal,—the real and only legitimate successors of the original Knights Templar,—and the branch of the same known as Masonic Knights Templar. But, with this difference of opinion, we cannot shut our eyes to the fact that Sir Knt. Woof has written a very excellent little book on a most intricate subject; has carefully and minutely sifted every grain of evidence before him, and has succeeded in producing not only a very useful manual for the student, but a readable essay which those uninterested in tracing any claim, to belong to either Order, will read with pleasure and gratification. If the old proverb, "Good wine needs no bush," be applicable to literary wares, then Sir Knt. Woof's production needed no more than ordinary type, but, like a true antiquary enamoured of his subject, he has sent his book out into the world a beautiful specimen of typography—worthy of the Orders to which its author belongs, and of whom he so happily treats.

On the Seals and Arms of the City of Worcester. Being the substance of a Paper read at a Meeting of the Worcester Archæological Club, by RICHARD WOOF, F.S.A., Town Clerk of Worcester. Privately printed.

WE can do little else than mention this brochure by Bro. Woof. He has devoted ten pages, with a plate and fac-simile extra, to a very charming bit of gossip on the seals and arms of the "faithful city." In his capacity of Town Clerk the seals appropriately fell under his observation. As an antiquary, armorial bearings as naturally find in him an exponent. This paper Bro. Woof has rendered equally readable with the one noticed above, and, while he never neglects the true objects of antiquarian research, he contrives to avoid the "Dry-as-dust" style, and to convey to his readers the best information, set forth in the most attractive words. We fear our own discretion,—as this kind of study is one of our personal hobbies,—and therefore unwillingly refrain from entering upon the matter at greater length.

POETRY.

[The meeting of Grand Conclave, on the 8th. ultimo gave rise to the publication of the following happy rhymes. Their point, wit, and rollicking fun, have determined us to preserve them in THE MASONIC PRESS.—ED.]

NO SMOKING IS ALLOWED.

TELL tell you all a story, the truth of which I know,
 Of funny people that I met at fourteen B———d R—w;
 Of the Union and its Iron House, I am by no means proud,
 For its one of those strict places where no smoking is allow-ow-ow-ow-ed.
 No smoking is allowed.

Last Friday night, as ever was, I stopped to see the fun,
 When dear old S———t left the chair, and all our work was done;
 Of gentle and of simple there was really quite a crowd,
 But among the rest were some, I think, a little bit too lou-ou-ou-ou-oud.
 A little bit too loud.

Says A., "Most Eminent Supreme, pray let us have a smoke;"
 Says B., "The Chairman's *not* Supreme;" and A. regrets he spoke.
 B. adds, "You sha'nt smoke in the Hall;" and A. felt no way proud
 Of dining at the Union, where no smoking is allow-ow-ow-ow-ed.
 No smoking is allowed.

Says A., "Most courteous gentle folks, are we a band of roughs,
 To warrant such a serious profusion of rebuffs?
 Consider that your Iron House won't go down with the crowd,
 If it's one of those strict places where no smoking is allow-ow-ow-ed."
 No smoking is allowed.

Then up arose Sir F—der—k, so fluent with his tongue,
 And spoke an hour, while many there would rather he had sung;
 Said he, "In such a knightly band, so chivalrous are we,
 Our knightly meetings by such broils distracted should not be-e-e-e-e."
 Distracted should not be.

Swift spoke Sir P—————k, from the chair—a twinkle in his eye—
 "I do adjudge this gentleman shall make apology;"
 And then, amidst the awful pause, 'twas whispered not too loud,
 "This crusher's got from dining where no smoking is allow-ow-ow-ed"
 No smoking is allowed.

The cloud had passed, the genial weed had puffed away the strife,
 And coffee we were sipping, as in mild domestic life;
 When out spoke B., with force of all the Royal Artilleree,
 "If any one doth smoke in here, the gas put out shall be-e-e-e-e."
 "The gas put out shall be."

He spoke, and ere we gentle knights could blandly interpose,
 The great man's boot, with heavy tread, fell on our wretched toes;
 The gas was out, and in the dark, we hinted rather loud,
 "We had rather pay for dinners where the smoking is allow-ow-ow-ed."
 The smoking is allowed.

MORAL.

Now all you sanguine Tempulars who cater for the rest,
 Pray let a quiet friend's advice be on your mind impress'd;
 One dish I'll call "Cool Check" was fair, the other of "Hot Broil,"
 Is likely, if repeated off, your little game to spo-o-o-o-oil.
 Your little game to spoil.

A. BLANK,

P.P. Depty. Gd. Composer of the lines.

BLANK STREET,

Late p.m., 8th. Dec., 1865.

L'ENVOI.


How dear to me the hour when daylight dies,
 If to some friendly lodge I wish to go;
 For then soft fumes of sweet cigars arise,
 And memory whispers, "Cave B——d Row."

For I have watched the flash of thought that plays
 Among the great folks of the Iron Chest,
 True Stuart men, like James of other days,
 They blow their counterblast—you know the rest.

THE MASONIC REPORTER.



ANCIENT AND ACCEPTED RITE.

WOOLWICH.

INVICTA CHAPTER OF S. Ps. R. .—The brethren of the Invicta Chapter met at the Masonic Hall, William Street, Woolwich, on Friday the 15th December, 1865. The following were present:—Lieut.-Colonel H. Clerk, S.G.I.G. 33°, and Captain N. G. Philips, S.G.I.G. 33°; J. R. Thomson, 18°, M.W.S.; Captain Boyle, 32°, Prelate; W. J. Meymott, 30°, 1st. Captain; W. H. Carter, 18°, P.M.W.S. as 2nd. Captain; W. Smith, C.E., 31°, P.M.W.S. as Registrar; Matthew Cooke, 30°, Organist to the Sup. G. Council, Organist and Master of the Ceremonial; Charles Horsley, 30°; J. Lyons, Lieutenant A. Nicols, Joseph Taylor, W. Stewart, J. C. Forrester, Dr. Hughes, and Charles Allen, all of the 18°. The business was confined to the election of the M.W.S. for the ensuing year, and caused a good-humoured discussion. The previously elected M.W.S. declined to serve owing to ill health and pressing engagements, which latter would engross the major part of his time until May next. In this dilemma it was resolved to proceed to the election of some other brother, and the names of those eligible were announced, when a ballot took place and the numbers recorded were,—for Bro. W. J. Meymott, 4, for Bro. Thomson,—the actual holder of the office, 1,—so that the former was declared duly elected. Bro. Cocker, 30°, was balloted for and unanimously elected a joining member. Lieut.-Colonel Clerk asked if there were any candidates, of proper standing, for nomination to the Supreme Grand Council for the 30°. Bro. C. Allen, 18°, of the Mount Calvary Chapter, was proposed and seconded as a joining member. The alms was then collected. The Marplot of all Masonic Meetings tried to cast a blame upon the Secretary—absent from illness—because the candidates, already balloted for, did not appear, but the idea was most properly scouted by all, Bro. Figg having the welfare of the Chapter too much at heart to have neglected one of his most obvious duties.

The Chapter was then closed, and the brethren adjourned to Bro. De Grey's, the Freemasons' Hotel, where they dined and passed together a most agreeable evening, with the usual concomitant of fault-finding, by the chattering nuisance already alluded to. In all else it was a meeting worthy of the Invicta Chapter.

DEVONPORT.

ST. AUBYN CHAPTER OF S. Ps. R. .—A Convocation of the St. Aubyn Chapter was held, at the Masonic Rooms, Morice Town, Devonport, on Tuesday, the 26th of December last. Present: the Ex. and Perf. Bros. F. G. Irwin, M. W. S.; V. Bird, Prelate; S. Chapple, 1st General; H. Kent, 2nd General; M. Paull, Grand Marshal; J. Trounce, Raphael;—Foxwell, as Org., and B. P. Clemens, Recorder. Bros. R. Lose, W. J. Spry, H. Boitles, and R. Brown were balloted for and accepted. The M. W. S., in his usual able and efficient style, performed the ceremonies, peculiar to this sublime and princely degree, in creating and constituting the four brethren, previously named, S. Ps. R. . The M. W. S. delivered the jewel of the different degrees, from the 4th to the 18th, to those brethren having charge thereof, and an early day was named for a Chapter of Instruction. The Prelate presented a set of tracing boards, which he had received from the Ill. Bro. Captain Philips, S. G. I. G. 33°, as a present to the Chapter, whereon it was unanimously resolved "That the best thanks of the Chapter be given to the donor." Several candidates were proposed for the next meeting, and the Chapter was closed with the accustomed ceremonies, after which, the brethren separated in peace, love, and harmony.

KNIGHT TEMPLARY.

G R A N D C O N C L A V E.

THE winter meeting of The Grand Conclave of Masonic Knights Templar, &c., was held in the Hall of the Masonic Union Company, 14, Bedford Row, on Friday the 8th of December, 1865. The following Sir Knts. signed the respective books:—*Grand Officers*—William Stuart, Most Eminent and Supreme Grand Master; Lieutenant-Colonel George Vernon, Very High and Eminent Deputy Grand Master; The Reverend John Huyshe, M.A., Union and Sussex Encampments, Provincial Grand Commander for Devon and Cornwall; Dr. Harcourt, Prov. G. Com. for Surrey; Lord Glentworth, Baldwin, Grand Sub-Prior; Captain N. G. Phillips, Kemeys Tynte, P.G. Sub-Prior; Captain R. Boyle, Kemeys Tynte, P.G. Sub-Prior; The Reverend Edward Moore, M.A., Grand Prelate; R. Costa, St. George's, 1st. Grand Captain; H. H. Burchell-Hearne, Stuart, P. 1st. G. Captain; R. J. Spiers, Cœur de Lion, P.G. Captain, Dep. Prov. G. Com. for Oxfordshire; J. H. Law, Observance, P.G. Chancellor; M. H. Shuttleworth, Mount Calvary, Grand Vice-Chancellor; Joseph Lavender, Observance, Grand Registrar; Charles Goolden, Faith and Fidelity, Grand Treasurer; M. A. Brunton, Mount Zion, as Grand Hospitaller; Colonel C. E. Dering, P.E.C. Melita, P.G. Hospitaller; W. J. Meymott, Observance, Grand Director of Ceremonies; James R. Thomson, Kemeys Tynte, Assistant Grand Director of Ceremonies; Charles Swan, Mount Calvary, P. Asst. G.D. of Cers.; H. Hollingsworth, Royal Naval, Grand Superintendent of Works; W. E. Gumbleton, Grand Constable; The Reverend J. H. Grice, M.A., Mount Calvary, Grand Almoner; William Smith, Harcourt, 1st. Grand Expert; George Lambert, Stuart, Grand Warden of Regalia; W. H. Wood, E.C. St. Amand, 2nd. Grand Aide-de-Camp; J. G. Wood, Cœur de Lion, P. 1st. G. Aide-de-Camp; J. Tepper, Faith and Fidelity, P. 2nd. G. Capt. of Lines; The Reverend C. R. Davy, M.A., Bladud, R. R. Nelson, Fearnley, and D. Prov. G. Com., Edward A. Lingard, Howe, P.G. Heralds; Matthew Cooke, Kemeys Tynte, Grand Organist; James W. Brown, William Stuart, Grand Sword Bearer; J. Stohwasser, Mount Calvary, P.G.S.B. The Fraters of the following Encampments also signed the book:—*Abbey Encampment*—Samuel Richard Parr Shilton, Dep. Prov. G. Com. Notts.; John Comyn, P.E.C. *All-Souls*—G. R. Crickmay. *Baldwyn*—W. A. F. Powell, Dep. Prov. G. Com. *Bladud*—R. de M. Lawson, 2nd. Capt.; Jos. F. Starkey, Prov. G. D. of Cers. *Cornubian*—W. Tweedy. *Faith and Fidelity*—Alexander Ridgway, P.E.C. *Faith*, Salford—Charles Ludham. *Kemeys Tynte*—Captain W. F. Portlock Dadson, 1st. Capt.; W. Smith, P.E.C.; Joseph Taylor, Capt. of Lines. *Jacques de Molai*, Liverpool—Edward Busher. *Mount Calvary*—S. Roseuthal, T. Knapp, Owen J. Carter, W. Ganz, George Cockle, Benjamin Strachan. *Mount Zion*—W. A. Brunton, P.G. Prior, Bombay. *Royal Naval*—Owen Low, Registrar. *St. George's*—T. M. Guibilei, E.C. *Stuart*—Henry C. Finch, E.C. Prov. G. Expert; W. S. Tootell, P.E.C.; W. Brett, 1st. Capt.; C. Horsley, Capt. of Lines; N. Ovey. *Temple Crossing*—T. T. Lemare, E.C.

If brethren do not choose to sign the books we cannot be supposed to know they were present, and although our list only enumerates sixty-one Sir Knts., by name, yet we counted no less than eighty-four in the hall. This naturally leads us to deplore the want of a supervision, such as is practised in the Grand Lodge, where no one is permitted to enter without a pass, and does not receive his bone until he has signed his name.

The old want of punctuality was slightly modified at the meeting, for instead of being, as heretofore, an hour and more after the time specified, on this occasion all were in readiness just twenty-seven minutes after the hour appointed. This crying Masonic evil wants reformation. It is as gross an insult as can be offered to the M.E. and S. Grand Master, always ready himself, and generally surrounded by his principal officers, equally ready, to be kept waiting for nobody knows who, or what. We wish the Grand Master would read the absentees a lesson for once, and, as the clock strikes, order the doors to be thrown open, and, attended by those—be it many or few—who

who are in readiness, enter the hall and open the Conclave.—This course, once or twice adopted, would shame the dilatory and careless into better manners, and we should no longer be painful witnesses of a kind-hearted, punctual, and venerable Grand Master dancing attendance upon the pleasure, caprice, or convenience of Sir Tom à Nokes or Sir Jack à Styles.

The first business should have been the reception of the Report of the Committee, but instead of which the Grand Chancellor presented a report of his own, in which he recapitulated the various matters which have from time to time engaged the attention of every studious Templar. It appeared to us that the Grand Chancellor, having been out of England for some years, compiled a sketch of what had been done in his absence, and—like the ostrich, who is said to bury his head in the sand so that his pursuers may not see him, as he cannot see them—we were bored with an essay which we do not attempt to reproduce here, because it will be issued officially, and then it will be quite time enough to criticise the Grand Chancellor's report. In May next we hope to hear no more of a Grand Chancellor's report, but that he will do his duty, properly, and read us a report—at least nominally, if not actually—the production of the only legal authority of the Order, the Committee of Grand Conclave. It is either for use, or for ornament, that certain Sir Knts. are nominated and elected, to form such a committee, and the *Statutes* are explicit enough on their duties, so that for the future, let us hope, no trifling with their prerogative may be allowed, or else let the farce of such an appointment cease, and the Grand Chancellor be invested with their powers.

The report was received and ordered to be entered on the minutes. Sir Knt. Huyshe adding that it be printed and circulated by being sent to each Encampment before the next meeting of Grand Conclave.

The V.H. and E. Deputy Grand Master, Colonel Vernon, seconded the proposition, and expressed himself to the effect, that the more generally knowledge was diffused the better, and, in order to carry out that principle, he wished, in addition, that the report, when printed, be sent to every Encampment, and to each past and present Grand Officer. This was put and carried unanimously.

The Most Eminent and Supreme Grand Master said, it had been his pleasure to appoint Colonel Clerk to the vacant Provincial Grand command of the Province of Kent, but owing to Prince Arthur visiting Woolwich that day, Colonel Clerk was unable to attend and do homage for the appointment, but he would be present at the next Grand Conclave in May.

The Almoner collected the Alms, which amounted to 7l. 4s. 0d.
Then came

“A weary dreary season, a season very weary,”—

The Grand Chancellor commenced to give, what he called, a *precis* of certain appeals, but, it appeared to us, and many more, that had he read through the formidable mass of papers he produced, much less time would have been occupied. Lumping them altogether, they were complaints by the Prov. G. Commander Juge against the Reverend J. Farnham. The latter against the former, and Sir Knt. Rose, E.C. of the Pembroke Encampment, Victoria, against the Prov. G. Com. Sir Knt. F. T. Gell. Most of these were judged with the utmost severity, the appellants snubbed, censured, and *mirabile dictu!* condemned in costs. The Grand Chancellor also incidentally mentioned that he had asked the opinion of both the bench and the bar of this country upon some one or other of these cases, a course which cannot be too strongly condemned—neither the bench or the bar being competent to advise on matters appertaining to Masonic Templary. If he was in doubt the Committee of Grand Conclave—and the Committee only—were the proper tribunal before whom any facts should have been laid. Our late Grand Chancellor, Sir Knt. Law, would have made short work with such matters, and have construed the law according to the spirit of Templary, and not have strained the letter as against absentees. But the present Grand Chancellor, who laid down most emphatically, that every one

should know the *statutes*, himself openly disregarded them, by appearing in a nondescript robe—altogether discarding the mantle, an essential portion of the statutable costume—which robe we were informed by one was his judge's costume—an assertion we have good reason to doubt—whilst another said it was his academical robes, or the gown of an LL.D.—another incorrect assertion—because neither a judge's robe, nor an academical gown, bear a patriarchal cross on the left side.

The M.E. and S.G. Master put the question to know if the report of the Committee was adopted, when the D.G.M. moved that the judgment of the Grand Chancellor be approved and recorded. This was seconded by Sir Knt. Huyshe and carried, but as it is not the judgment of the Committee, we are inclined to think it will fall, powerless, to the ground.

Sir Knt. Binckes clearly saw where the root of the evil lay, and inquired if the papers were open to any one to peruse, similar to such arrangements as were adopted in the craft?

A lady, the wife of a Provincial Grand Commander, deceased, petitioned for aid. The Committee sent it before Grand Conclave, and the munificent sum of fifteen pounds was awarded her, whilst an Armourer, in Corfu, the son of a Craft Tyler, who made his plea of destitution turn on the act of the British Government withdrawing its troops, had ten pounds voted to him. We wish some one skilled in the doctrine of chances would calculate for us how much better it is to be a live armourer than the widow of a Provincial Grand Commander.

Sir Knt. Meymott gave notice of motion to establish a Fund of Benevolence; to enforce a series of fines for non-attendance on the part of the Grand Officers—and we hope he will also make them equally severe for want of punctuality—and that the fines so levied should be carried to the account of the Fund of Benevolence.

Sir Knt. Huyshe commented on the difficulty experienced from the want of an agenda paper, and submitted a notice of motion that one be provided.

Sir Knt. Binckes gave notice of motion, to the effect, that all appeal cases should be open to inspection at the office of the Grand Vice-Chancellor.

Amidst the utter prostration of the majority present the Grand Conclave was closed. Then a curious scene took place. Photographers, in batches, were introduced, and the members were driven into a kind of *tableau*—more after the manner of the police arranging an unruly crowd than in an artistic spirit—magnesium lights were thrown on; a group in which the Grand Master, with his venerable appearance and kindly beaming countenance, was the centre figure, but, when we looked for some of the prominent members of Grand Conclave, they were eclipsed by a crowd of inferiorities who took up prominent stations, and many gentlemen we could name were totally excluded. The *coup d'œil*, even then, was a striking one. The haze diffused by the wire partially enveloped the Sir Knts., without obscuring them; and, from where we stood, we could almost fancy we were gazing on some gathering of the knights of old, who, by the wickedness of some grim magician, had been turned into wax-work as they stood. Whether the picture will be a success or a failure, we do not know, but we would not have missed that sight, from our capital point of view behind the camera, for very much gold. It was a realization of what one could suppose to be the sight of a Chapter of the Order, raised by the potent wand of a necromancer.

After great delay, dinner arrived, of which some thirty-eight partook.

The speeches were totally devoid of interest to the Order, being wholly complimentary, and, in two instances, supremely egotistical.

After the Grand Master left the chair, the Grand Chancellor assumed it, and then the Marplot rose and set everybody, and everything, by the ears; and we, in company with several other valiant Knts., having the fear of broken heads and sticking plaster prominently brought before us, beat a hasty retreat, leaving the chairman to deal with the unruly one—if he could.

MANCHESTER.

JERUSALEM ENCAMPMENT.—This old Encampment met on Monday, December

11th, 1865, when two companions were installed Knights of the Order, in one of the best assemblages the province has seen for some years. The accounts were audited, a handsome balance found in the Treasurer's hands, and the sum of £10 10s. voted to the funds of the Boys School. The E.C. elect, Sir Knt. John Bolderson, was then inducted into his office by the Provincial Grand Chancellor; and appointed as his officers, Sir Knts. John Chadwick, 1st. Capt.; John Ashton, 2nd. Capt.; Rev. J. N. Porter, Prelate. The E.C. of the St. Josephs Encampment visited to propose that the furniture of this Encampment be valued and held conjointly by the two Encampments, a proposition which was declined, for the second or third time; and it is to be hoped that such a proposition, to make away with property in this manner, has been brought before the Encampment for the last time, though, this time it received the support of a few new members. The Encampment then adjourned to refreshment, after which the usual toasts were given, not forgetting Success to THE MASONIC PRESS.

CRAFT FREEMASONRY.

KENDAL.

On Tuesday and Wednesday last a grand Freemason festival took place at Kendal, in celebration of the centenary of the Union Lodge, No. 129 (Kendal), and the consecration of the Kendal, Castle Yard, Arch Chapter.

KESWICK.

FREEMASONRY AT KESWICK.—A new Freemasons Lodge was opened on Thursday, in Elm Grove, Keswick. The ceremony was performed by the Dep. Prov. G.M. Bro. Greaves, supported by the W.M.'s from Cockermouth, Workington, Whitehaven, and Penrith. P.M. Feather was appointed first W.M., who named Bros. Walker and Boulton, his Senior and Junior Wardens. An elegant dinner was afterwards served up at the New Hotel, superintended by Bro. Rodd.—*Carlisle Examiner*, Nov. 3rd., 1865.

OBITUARY.

BRO. THOMAS BOHN.

NOW few of us realize the scriptural assertion, "In the midst of life we are in death," until some unexpected bereavement brings it more forcibly before us. Not three weeks since we, accidentally, met our late Brother Thomas Bohn, in good health and spirits, keenly enjoying some remarks he made upon our being laden with heaps of letters we were about to post. We little imagined, as we parted in the street, that we should see his face no more.

Brother Bohn's death resulted from a very simple cause. On Saturday, the 16th. of December, he was at dinner, and swallowed a fish bone. He managed, however, to dislodge it from his throat, and it entered the stomach. In doing this it so fearfully lacerated his intestines that for four days he suffered the most excruciating torment, and the *post mortem* examination revealed that his agonies must have been so great, that in a paroxysm of pain he burst the left ventricle of the heart, and suddenly expired on the following Wednesday.

Our deceased brother was not unknown in Craft Freemasonry. He was a P.M. of the Royal York Lodge, No. 7; the Old Concord, No. 172; the Canonbury, No. 637; of which latter he was one of the founders, its first W.M. and Secretary, up to the time of his decease. He was also one of the founders and first M.E.Z. of the Chapter attached to the Lodge. He had, some years ago, taken the Mark degree under the Irish Constitution.

Let us hope that, though the bread-winner of the family has been so suddenly snatched away, his widow and children will find many, and able, friends to minister to their wants, and, in some measure, partially, alleviate the sorrow they must feel, and the loss they have sustained.

NOTICES TO CORRESPONDENTS.

TO THE PUBLIC PRESS, BOTH ENGLISH AND FOREIGN.—*The reservation of the rights of reproduction, or translation, which we claim for our contents, we desire may be construed in the most liberal manner. If our contemporaries can find matter in our pages which they would transfer to their own, so long as they will quote it as extracted from THE MASONIC PRESS, they are heartily welcome to republish it, and will have our thanks for so doing. We promise reciprocity. Where we quote we will always mention our informant by its recognized title. Our reservation of rights extends only to those who would use our information, and deprive us of the credit of its publicity, by inserting such matter without an acknowledgment. If the labourer is worthy of his hire, give him the full benefit of it, and be sure he is never more gratified than to find his efforts have been successful, and that his exertions have been duly remembered and chronicled.*

A Country Brother.—The suggestions you are kind enough to make shall have due consideration, and, if they can be made practically serviceable, we shall have great pleasure in adopting them. We court the opinions of all who are interested in our success, though it does not necessarily follow we can, in every case, act upon them. A parcel of circulars has been forwarded.

M.D. 32°.—We hail your kind offer, made to us by your friend, with thanks. The papers you so handsomely promise shall receive every attention from us, and will be welcome to our readers. May we add, without offending, the sooner they arrive the better.

The Papal Allocution.—We have prepared an article on the late Papal Allocution, but, from its length, it must stand over until next month.

Junior Warden.—You are responsible for the brother being admitted. Vide *Book of Constitutions*, Sec. 3 of Visitors. That will give you the authority to deny him admission when reported.

H. S.—Send an impression of the seal. Every lodge is bound, by law, to have a seal and impress every document issued from it with the same. It is rather a nice point to decide whether or no an impressed stamp is a seal now-a-days. When the law was made, the seal then, plainly, contemplated was an impression on wax, or wafer.

P.M. and Sec.—The report of your lodge meeting having appeared in a local newspaper, shall, if you will send us a copy of the paper, be transferred to the columns of THE MASONIC PRESS. We have in this number inserted one such announcement which was sent us anonymously—perhaps as a trap—for the purpose of giving the official you mention an opportunity to put his threat into execution, of “having us expelled from the craft” if we dared, even, to reprint what had appeared in any paper. The independence of the Press is an old battle, fought over and over again, and always terminated in securing the freedom of publication. We are willing to renew the combat, and challenge the boaster to try it at his peril.

G. L.—The Supreme Grand Council of England and Wales, consists of nine active members. The same number constitutes all European Supreme Councils. The Supreme Grand Council of Charlestown has extended its numbers to thirty-three, but we fail to trace the authority by which it has done so, in the Secret Constitutions. We know the 33° is to be obtained in the manner you mention, but what would be the result? Suppose you presented yourself as a 33°, and your name, having that degree attached to it, does not appear in a certain little book you know of, no Chapter would receive you as a S. G. I. G., and the Council would not acknowledge you. Abroad you might pass muster, but here,—where you live—*cui bono?*

Cardinal Billet, Archbishop of Chambéry.—This prelate has recently addressed a pastoral letter to the faithful, in his arch-diocese, warning them against the errors of Freemasonry. We are very desirous to see the document, and shall be much obliged if any of our readers, who may have seen it, will kindly forward us a copy.