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A MONTHLY JOURNAL, REVIEW AND CHRONICLE,

OF

Freemasonry and its Kindred Subjects, &c.

"TO INNOVATE IS NOT TO REFORM."—*Edmund Burke.*

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[ONE SHILLING.]

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## THE PAPAL ALLOCUTION AGAINST FREEMASONRY.

*By the Editor.*

**T**he years eighteen hundred and sixty-four and sixty-five were important to Freemasonry. The Pope's Encyclical was promulgated at the close of the former, but the discussions on it, the full development of its bearings, both social and political, as well as the religious theory which it involved, making it an epoch in the history of Christianity, were the work of last year. The spiritual pretensions of the Papacy were never carried higher, or pushed to the utmost verge of their consequences, with more deliberate and unflinching logic, than they have been in the applauding comments which the Encyclical has drawn forth, especially from the able and zealous men who have placed themselves at the head of the Roman Catholic movement in England, and who claim to be, in an especial manner, the interpreters of Roman Catholic principles, and to know, exactly, what the Pope means and desires. That those who put the most extreme sense on Papal infallibility are not wrong in their claim, to represent what are the growing principles at Rome, is shown, in the most marked and significant way, by the selection of Archbishop Manning to succeed the late Cardinal Wiseman, and in the peculiar circumstances which accompanied that appointment. Of late Roman Catholic theories have become more than usually

bold and extreme and, in some instances, more than usually hostile and arrogant, and these pretensions may be dated as taking their rise from the Encyclical of eighteen hundred and sixty-four, and culminating in the Allocution of eighteen hundred and sixty-five.

The text of both these documents is, we presume, so well known to the majority of our subscribers that there is no necessity to reproduce them here, more especially as it is our intention to consider the remarks made upon the Allocution by some of our public journals, rather than discuss the document itself, and this course is adopted because the treatment the subject met with in those periodicals was,—though not antagonistic to Freemasonry—as might have been expected mostly beside the mark, being written from an exoteric point of view, whereas, it appears to us, the production should have been looked at from those esoteric principles which have been the rule of cosmopolitan Freemasonry in all ages.

*The Times*, of Saturday, October the 7th. 1865, gave the text of the Allocution and, in the same day's issue, a leader upon it. This article, like all that appears in that journal, was most ably written, and we, as Freemasons, have no cause to be dissatisfied with it because it did not treat the subject from our stand point. With this allowance, and in no hostile spirit to "the leading journal,"—for a dwarf cannot expect to combat on equal terms with an intellectual giant,—we are tempted to offer some few comments, on the leader in question, regarding the matter from an esoteric knowledge of the order and the bearings of the case.

We pass over the happy idea by which *The Times* succeeded in turning the Allocution into an engine of condemnation of the Fenians, and so giving it a political bias that few could resist, and at once proceed to quote the main portion of the article which more nearly concerns ourselves.

After divesting itself of its incidentally implied Papal censure of, those boobies, the Fenians, it proceeds:—

"But in thus expressing our acknowledgments to the POPE for his well-intentioned services, we must at the same time indulge our surprise at the main purport of the document before us. The denunciation of

“ Fenianism is, as we have said, only implied incidentally. The Papal  
“ thunders are more immediately directed against a very different Society;  
“ and if the Allocution is to have any effect it will somewhat diminish  
“ the satisfaction with which we receive it that it consigns to perdition,  
“ along with the Fenians, all the members of a Society which is as nume-  
“ rous in England as in Ireland, and which spreads its ramifications over  
“ almost every country in the world. This unhappy Society is none other  
“ than that of the Freemasons. ‘ Among the many machinations,’ says  
“ the Pope, ‘ by which the enemies of the Christian name have dared to  
“ assail the Church of GOD, to destroy and sap it by methods alien from  
“ the truth, must doubtless be reckoned that wicked Association of men  
“ commonly called Masonic.’ Such an alarming exordium will probably be  
“ as surprising to the Freemasons as to every one else; but it is only an  
“ appropriate introduction to the vehement denunciations which follow.  
“ Freemasonry is a ‘ dark Society, the enemy of the Church and of GOD,  
“ and dangerous even to the security of kingdoms.’ If Freemasons do  
“ not give up their ‘ wicked assemblies,’ they must expect to be ‘ hurried  
“ along into the abyss of eternal ruin.’ They are kindled into an ardent  
“ hatred against the religion of Christ and legitimate authority. They are  
“ the wolves in sheep’s clothing of whom it is predicted in the Gospel  
“ that they would come to devour the flock. They have lost their reason,  
“ their acts are ‘ impious and criminal,’ and their errors ‘ monstrous.’  
“ The POPES, it appears, have long ago detected their snares and decep-  
“ tions, and one after another have resolved ‘ without losing a moment’  
“ to ‘ strike and lacerate with a sentence of excommunication, as with a  
“ sword, this sect breathing crime and attacking civil and sacred life.’ No  
“ less than four Pontiffs appear to have launched their thunders against  
“ these enemies of all justice and religion, and nothing can exhibit the  
“ intense iniquity of the Society in a stronger light than that it has sur-  
“ vived these excommunications, and ‘ in these disastrous days everywhere  
“ shows itself and lifts its audacious front.’ The paternal heart, therefore,  
“ of the present Pope compels him to suppress these wicked men, and  
“ relieve society from such numerous and inveterate evils; and terrible are  
“ the punishments which he threatens for this benevolent purpose. In  
“ the first place all the Freemasons are in danger of eternal ruin, and  
“ all the other faithful must refuse them any countenance if they would  
“ avoid sharing their fate. They are to be interdicted from all Christian  
“ Society, for the Pope assures us that they are the very persons with  
“ whom the Apostle forbids us to eat, or so much as to exchange saluta-  
“ tion. Finally, the Divine aid and that of the VIRGIN and the Apostles  
“ are solemnly invoked, and the POPE concludes by expressing his conviction  
“ that with such assistance he shall succeed in extirpating this abominable  
“ association.

“ We cannot but ask ourselves in simple astonishment—What does all  
“ this mean? Is the POPE inspired or frenzied, or is he merely practising  
“ his Latin so as to keep his hand in for the Emperor NAPOLEON when  
“ he commences the withdrawal of his troops from Rome? The POPE, we  
“ know, in *Secret Consistory*, talks neither English nor any other modern  
“ language, and it may be that this astonishing fulmination is only his  
“ way of saying he disapproves of Freemasonry. We are all more or less  
“ familiar with the Freemasons. We know that they have an elaborate  
“ organization, and call each other long names, that they wear upon occa-  
“ sions very strange aprons, that they preserve certain antiquated cere-  
“ monies, and, above all, that they give very good balls and excellent  
“ dinners, and are generally a very hospitable and liberal set of men. We  
“ know, again, that the Freemasons profess to take certain solemn oaths,  
“ and to be in possession of some secrets which explain the whole mystery  
“ of political society upon architectural principles, or something equally  
“ magnificent. But as to assertions that they devote themselves ‘to an  
“ unheard of atrocity of penalties and chastisements in case they should  
“ break their oath,’ we feel pretty sure the POPE must be misinformed.  
“ We have never observed that they were oppressed by any such weight  
“ as would necessarily hang over their minds if they were at all times  
“ conscious that a single inadvertence would expose them to such tremen-  
“ dous danger. It would require, in fact, even in a Catholic a very strong  
“ faith in the infallibility of the POPE to accept his description of this  
“ Society. Indeed, we sincerely condole with the Roman Catholics if they  
“ are to be absolutely debarred, for the future, from enjoying Masonic  
“ hospitality. Must the faithful, as a French journal inquires, immediately  
“ cut their Masonic friends and refuse them even a distant bow? Free-  
“ masons, so far as we know anything about them, are neither revolutionists  
“ nor atheists. If we are not mistaken, Lord PALMERSTON himself is one  
“ of their number, and the late Marshal MAGNAN, one of the pillars of  
“ the new French *régime*, was the head of the Order in France. What  
“ can the POPE be thinking of to select this innocent and convivial associ-  
“ ation for these tremendous denunciations? If he had simply consigned  
“ all the Fenians, in so many words, to eternal perdition unless they  
“ immediately repented and revoked their wicked errors before the nearest  
“ priest, the Allocation might have appeared to possess some point, some  
“ justification. But what have the Freemasons done to provoke such a  
“ demonstration? It is said that the Archbishop of PARIS lately gave  
“ great offence at Rome by attending the funeral of Marshal MAGNAN.  
“ The Archbishop was probably profoundly ignorant of the wicked devices  
“ of the Marshal and his fellow Masons, and ordinary observers must  
“ avow themselves equally in the dark. In truth, it reminds us of  
“ JUPITER thundering in a clear sky, to witness these rattling thunderbolts  
“ let loose upon so unobtrusive a Society as the Freemasons. JUPITER,

“like HOMER, must, we suppose, nod sometimes, and the Secret Consistory must, one would think, have gone to sleep, and this Allocation must have been delivered and have been listened to in a dream.

“We have, in short, often had occasion to remark, that the Papacy is either greatly above or greatly below the level of common sense. In the present instance, we have not much hesitation in deciding in which category the Papal Allocation is to be placed. We can only explain such an uncalled for burst of Pontifical wrath on the supposition that the Pope is profoundly ignorant of all the circumstances of modern life and society. In Italy, indeed, where the excessive jealousy of the Church tends to invest even the most innocent combinations of men with a political meaning, it is possible that even Freemasonry may assume some distinct character of antagonism to the Papal pretensions. But the POPE can think it worth this violent Allocation only proves how completely he is in the dark as to the real influences which are actuating men's minds. It is not Freemasonry nor any other Secret Society, which has withdrawn from Catholicism so much of the intelligence of Italy and of Europe, and has robbed the Papacy of its ancient possessions. It is simply that general advance of free thought and of personal liberty which has exposed at once the unfounded character of the Papal claims and the injurious nature of their assumptions. Ridiculous, in some respects, as are such exhibitions, it is impossible not to feel a certain melancholy when we behold the Papacy thus fighting in the air. In former days it at least knew in what direction to strike, and its blows were as well aimed as they were vigorously delivered. At the present day it appears to have lost at once its sagacity and vigour. It is blind to its real danger, and its language is as impotent in its violence as its blows are feeble and misplaced. It lives in a world of four centuries ago, and judges alike of men and of events by a mediæval standard. If the POPE could but leave the Vatican for awhile, and place himself in one of the real centres of modern life, in London or Paris, or even in Florence, he would discover at once that he had been living, writing, and speaking entirely in the clouds. Such associations as the Freemasons may have been formidable a few centuries ago, but they are now of about as much importance to the course of civil and religious life as any other of the now extinct associations of the Middle Ages. With a similar blindness to his real position, the POPE is said to be firmly convinced that the French troops will never be withdrawn from Rome, and he obstinately refuses, therefore, to come to terms with the only Government which, when that inevitable event takes place, can afford him any effectual protection. He and his Church resemble nothing so much as the city to which they cling. A new world has grown up all around them, and they remain the venerable but decaying monuments of an ancient but now

“overthrown Empire. The very foundations of Catholicism are being sapped, its temporal and spiritual dominion is passing away, and the POPE, vaguely conscious of some impending danger, summons a Secret Consistory and launches his excommunication against Freemasonry!”

No one who reads the above can pretend to say it is anything but a most able article, and very complimentary to Freemasonry, and yet, for the reason mentioned before, it is not satisfactory. It is evident the writer was under pressure of time to produce it, and away from all sources of reference, or some of its statements would have been modified.

Now the exordium with which his Holiness commenced his Allocution, though it may have surprised the writer in *The Times*, will not have the same effect on any brother who is intimate with the secret history of the Order. We, advisably, say the secret history, because the text books we have, such as Anderson and Preston, scarcely allude to the early, and inner, life of Freemasonry; they are taken up by a kind of chronological compendium which, whatever may be its value, really tell us nothing, or next to nothing, of the struggles of the mediæval brethren against the assumptions of the Papacy. From the second century of the Christian era, history presents one vast, unbroken, chain of evidence, clearly showing how the secret association of Freemasonry,—under various names and forms of existence,—was ever ready to do battle against the gradually increasing pretensions of the Popes. It bears witness to the terrible persecutions to which its leaders, and their followers, were exposed. But it must not be assumed that all who suffered in the cause of freedom were of the brotherhood, that would be as great a fallacy as the ignoring its existence is on the other side. What we wish to convey is that, in almost all the endeavours to free themselves from the encroachments of the See of Rome, the various parties who opposed her aims,—whether branded by her with the title of heretics, or held up to public execration as ungodly men,—were led, controlled, and directed, by a secret organization which for many centuries defied, and remained undiscovered by the heads of the Roman branch of the Christian Church.

The Allocution itself gives the key to this interpretation. Of course it implies, everywhere, that the Papacy is infallible, and that Freemasonry "is a dark society, the enemy of the Church and of God," which may be taken to mean that all enemies of the Roman Catholic hierarchy are to be ranked as the enemies of God. But we have heard of old, and so have our fathers before us, that the enemies of God,—and with all reverence be such words uttered,—have been the very Popes who have ruled over that portion of the Church. Therefore this denunciation amounts to no more than those who oppose the pretensions of the Papacy it condemns as not owning its supremacy.

The same idea is also prominent in the phrase that "they are wolves in sheep's clothing," a scriptural figure which the mediæval brethren applied to the Popes, and,—since they learned the jargon of those who wrote against them in every language in Europe,—they have adroitly re-charged upon us. For centuries the press teemed with works, at one time termed platonic, at another mystic, at others chivalric, alchemical, astrological, poetical, and enigmatical, which were Masonic in tendency, construction, and doctrine, but set forth under a disguise only to be penetrated by those who were of the brotherhood. Matthew Paris tells us how the Popes, by the treachery of some false brethren, at last became aware of the secret method of reading these productions. Then came a master-stroke of policy. The inquisition had been busy burning poets for heresy, when the profane world could see no heretical dogmas in some very bad poetry, and fearing that the key must become open to all, the hand of persecution was stayed, and the inquisitors snubbed for finding in poetical fables an amount of heresy which the Pope declared did not exist. Our own Chaucer, Dante, Petrarch, Boccacio, and hosts of other writers of their age, had all, more or less, experienced the tender mercies of the inquisitors, on account of Freemasonry.

On the subject of our oaths, which *The Times* feels pretty sure the Pope must be misinformed about, we shall say no more than that certain parts of them are effète and quite unnecessary. Our readers will readily perceive that the qualification, used in

one, is equally applicable to all, and would be much more in harmony with the feelings of the present day than the matter in common use.

The fact,—if it is a fact, and we very much doubt if it could be proved one,—of the late Lord Palmerston being a member neither makes us more, or less, loyal, or Christian. It is the weak point of an otherwise able article.

We have given some clue why the Pope has been provoked to such a demonstration against us, but there is another reason unknown to our contemporary. The Italian kingdom is a sore point with the Court of Rome, and the Pope, very naturally, looks upon it as any of us would do if a distant relative suddenly came forward, claimed, and took possession of a part of our inheritance which we had derived from a long series of ancestors. Now we are in a position to know that Freemasonry has been used as a mighty lever towards this object. That many of the foremost advocates of Italian nationality are brethren, and that great use has been made of Masonic organizations to further that end. Naturally enough the Pope says if Freemasons are taking an active part in trying to divide my temporal from my spiritual kingdom, as they oppose my sovereignty they must be disloyal, and as well as being the enemies of the Church they are dangerous to the State, and so his Holiness binds up his temporal and spiritual affairs, and if you transgress against one he has the pains and penalties of the other to put in motion.

*The Times* says it is not Freemasonry, or any Secret Society, that has withdrawn the intelligence of Europe from Catholicism, so much as the general advance of free thought and personal liberty, but on this point many of us know to the contrary. Our previous remarks pointed out that it was no others than Freemasons that fostered this development of intelligence. That Freemasons were ever in the van of opposition to the encroachments of the Roman Pontiffs. That our Order was Christian before there was a Bishop of Rome. That Freemasonry and the Papacy as they grew together in years so they never ceased to differ, and now, as the signs of the times show, whilst the



latter is pressing on, rapidly, towards extinction, the former is flourishing more luxuriantly than ever.

*The Times* admits such societies as ours may have been formidable some few centuries ago, and so they were. The Papal records, if we could but peruse them, would confess the same. The edicts that Rome has issued against us, from the second century to the year just past, prove it. The spirit that animated our mediæval brethren yet remains, and whilst the guilds of their day have degenerated into "extinct associations," Freemasonry,—not the operative guild of Masons, a corporation of handicraftsmen as perfectly fossilized as others of the same nature,—but Freemasonry proper is ready as ever, in its cosmopolitan character, to battle for right, freedom, and goodwill to all men.

In that hebdomadal Ishmaelite of Journalism,—*The Saturday Review*,—of October 14th, 1865, an article appeared, entitled "The Pope and the Freemasons," but so poor in comparison to the above, on which it bears indisputable marks of having been based, that it deserves but little consideration. The late Duke of Sussex is no favorite of ours, Masonically, for much that he did, as Grand Master, was in direct opposition to the Catholicity of the craft. Nor can we say much in favor of his successor, but no opponent of the principles of either Grand Master could have been found to have penned such a damaging sentence as that:—

"The Duke of SUSSEX devoted the diabolic powers of a gigantic intellect to the conduct of a vast conspiracy against religion, and especially against Royal families. It is said that the Earl of ZETLAND has succeeded to the same fearful eminence, and there can be little doubt that his frequent victories on the turf are to be attributed to the craft of the Masonic organization."

Though we do not hold the turf to be an ennobling profession for a Grand Master of England, yet we have always understood his lordship to be a more than average fair specimen of persons addicted to such pursuits, and we beg to deny the *Saturday Review* any credit for insinuating,—either in joke or earnest,—

that the "Masonic organization" could be so base as to lend itself to anything so utterly beneath an Order having aims and aspirations which must ever remain inscrutable mysteries to the writer of the article.

*The Weekly Register*, a Roman Catholic Newspaper, of November 1st, 1865, has a "Communicated" Article under the heading of "A Parson Freemason," in which the Allocution and the speech of the Reverend Dr. Bowles, Provincial Grand Master of Herefordshire, as delivered at the last Provincial Grand Lodge of Herefordshire, held at Ledbury, are commented on. We are not called upon to defend Dr. Bowles's exhibition of very bad taste in dealing with a subject, of such grave import, in a comic style. It might have tickled the ears of those present at the banquet, but is so devoid of argument, instruction, or reading, such as would naturally be expected from a clergyman, and a ruler of the Order, that we the more deprecate its style and blush for the Anglican priest, whose only answer to a grave accusation smacks more of "the funny man," at a private party, than of a churchman, to whom is delegated the control of a province of the Order.

*The Weekly Register* says:—

"The language of this Parson could not be surpassed in virulence by any Italianissimo of them all. What would not such a man do, supposing his courage and energy proportionate to his hatred, if he were an Italian statesman, demagogue, or military leader? And yet this man *ought* from his social position and as an Anglican dignitary to be a supporter of order and authority rather than a revolutionary partizan such as we *know* foreign Freemasons to be. And yet how intense in his sympathy with them, who would if they could, make short work of British institutions and established Churches, how *satanic* is his hatred of the great centre of all authority, religion, order, and justice in Christendom? This Anglican dignitary prefers Abdel-Kader to the Pope, the vanquished African Arab, the polygamous infidel, to the head of the Catholic Church, from whom his (Parson Bowles's) orders and right to exercise the Christian ministry are (if he possesses them) confessedly derived. We are not declaiming against this indecent exhibition in an Anglican dignitary, we are merely adducing facts to show what is the influence of Freemasonry on British subjects, how it can overbear in them the instincts of order, the principles of their party, and the decencies of their position.

“ Their is another proof yet of British solidarity with Foreign Freemasonry. Palmerston was a Freemason. Whether officially so or not he was actually the chief of the Order in England, and we find it asserted, uncontradicted, in some foreign journals of repute that he was the real head of the whole Order throughout the world.

“ If this is so, the question seems to lie in our way—was it a mere coincidence, a casual fact without significance, that Palmerston was struck down by the hand of death suddenly if not prematurely, in the very week after the Papal Allocution was first published in this country.”

This precious bit of “ Communicated ” matter is equally as absurd as the Provincial Grand Master’s oration upon which it comments. We have good reason to know that it was written by a “ Vert,”—whether the prefix “ con ” or “ per ” should appear before the term is a question, recently, much debated in Roman Catholic circles, but of little importance to the world in general,—still it shows how ultramontane are the opinions some persons indulge when they forsake their earlier principles and ignore the gentlemanly tone that ever pervaded the common room at Exeter College. The article was replied to by “ A Catholic and a Freemason,” in a paper called *The Age We Live In*, on the 11th. of November, 1865, and which we beg to lay, entire, before our readers.

*To the Editor of the WEEKLY REGISTER.*

“ Sir,—It is well that the article on Freemasonry in the last number of *The Weekly Register* has the prefix “ communicated,” as, to a certain extent, it absolves the editorial staff from a reasonable charge of ignorance.

“ As a Freemason I regret most deeply the issue of the Allocution.

“ As a Catholic I do of course refrain from criticizing that document, nor do I consider it necessary for my present purpose to enter upon a discussion as to the propriety of the speech of the Rev. Dr. Bowles upon which you have commented, especially as that speech was not delivered in open Lodge, but at a convivial banquet.

“ But as a reader of *The Weekly Register* I ask for fair play only in combating some of the erroneous notions of the writer of the communicated article.”

“ 1—English Freemasonry is not in a direct alliance with the craft in every part of the globe. If I may use such an expression (not a Masonic one) it is ‘in communion’ with the Grand Lodges of Ireland, Scotland, Prussia, Hanover, Hamburgh, Switzerland, United States, Canada, Holland,

“ and Hayti, which countries alone have representatives at the Grand Lodge of England. The words ‘Solidarity’ and ‘One and Indivisible,’ quoted by the writer of the article, and familiar enough in the mouths of revolutionists, are unknown in *English* Masonic language.

“ 2—English Freemasonry has *no* machinery at hand for aiding revolution abroad. The funds of English Freemasonry are strictly devoted to Charity, and Balance Sheets, properly audited, are periodically issued, but no money can be secretly granted for any purpose, Masonic or otherwise, except in very limited amounts to distressed brethren, by the Board of Benevolence in special cases. One of the instances adduced by the writer of the communicated article was the welcome of Garibaldi by Dukes, Protestant Bishops, and Cabinet Ministers, *none of whom*, with one exception only, as I happen to know, are members of the Order. The other instance is the alleged neutralization of English sympathy for Poland—the fact being that the Russian Government is strongly *anti-masonic*, and if political sympathy could in any case have been exhibited by Freemasons as a body, it must of necessity have been in favor of Catholic Poland, most of the exiled Poles (including some Clerical ones) being members of the Craft.

“ 3.—Freemasonry in England is ranged strictly upon the side of loyalty and order. The Master elect of every Lodge previous to his installation is obliged to promise to be a peaceable subject, and cheerfully to conform to the laws of his country—not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature. The ‘ancient charges’ declare that ‘a man is particularly bound never to act against the dictates of his conscience,’ and that ‘no discussion about religion or nations, or state policy, can be permitted within the Lodge.’ ‘Being of all nations, tongues, kindreds, and languages, we are resolved against all [politics as what never yet] conduced to the welfare of any Lodge nor ever will.’ At the initiation of a candidate he is enjoined to be ‘a quiet and peaceable subject, true to his sovereign, and just to his country—not to countenance disloyalty or rebellion, but patiently submit to legal authority, and to conform with cheerfulness to the government under which he lives—yielding obedience to the laws which afford him protection, and never forgetting the attachment he owes to the place of his nativity, nor the allegiance due to the Sovereign or protectors of that spot.’

“ 4—The connexion of Lord Palmerston with the order of Freemasonry exists only in the imagination of the writer founded upon an erroneous statement in *The Times* which also led one of our Lodges, and even a masonic publication to assume its truth. The fact is, however, that Lord Palmerston not only never possessed the slightest influence in the craft, or held any office in it, or ever entered a Lodge or subscribed

“ to its funds, but was never even initiated into its mysteries! As a Catholic I cannot but express my indignation at the impious profanity of the writer in *The Weekly Register* in ascribing the death of that aged statesman, even by implication, as the result of the publication of this Allocution. As he was not a Freemason the ‘coincidence’ falls to ground. Such arguments effect no good. It would be just as reasonable as for the death of the Pope at a ripe old age at some future period to be connected with the unceasing prayers of some fanatical Calvinist for the ‘downfall of Popery.’

“ I do not ask you to insert a defence of Freemasonry. It may be that in some parts of the Continent, owing to the denial of that free speech which is our boast in England, the practice of Freemasonry has been abused by the introduction of illegal topics. In England, however, this could not be, and even in Italy two, at least, of modern Popes have patronized the order. Leo X. especially protected the Masonic Lodges even in Rome itself. Some English bishops have thought fit to denounce the order, but it is certain that their opinions on Freemasonry have been derived entirely from Continental sources. Cardinal Wiseman, with his natural greatness of heart, never spoke unkindly of English Freemasonry, and two of his predecessors (then Vicars Apostolic) were active members of London Lodges. Two members of the present English Hierarchy are understood to have been initiated in their early days, and I can vouch for two influential members of English Chapters being also Freemasons, following in this respect the example of the long line of illustrious ecclesiastics who, down to the time of Bishop Poynt of Winchester (who was Grand-Master of the Order in England in 1552) presided over the craft, including amongst them the Archbishop Giffard (Grand-Master, 1272), Bishop Stapleton, Exeter (G.M., 1307), William of Wykenham (1357), Bishop Beauchamp (1471), Cardinal Wolsey (1515), &c., &c.

“ I am Sir, yours obediently,

A CATHOLIC AND A FREEMASON.

This, evidently the production of a Craft Freemason, is a very good reply to such insinuations as are contained in the “Vert’s” production. For our own parts we should have been glad if the writer had taken a more comprehensive view of the difficulty and treated it as a Christian Freemason; but perhaps he is not a member of that class of the Order, and, if not, has wisely confined himself to such lights as Craft Freemasonry have afforded him.

Our readers will not expect that we are to go through all

that our contemporaries have written on the Allocution, and therefore we turn to one of the most remarkable books, written by one of the greatest, purest, and most widely beloved of Anglican priests, which places, in its true light, the overweening pretensions of the Papacy at this present movement. We allude to *The Church of England a Portion of Christ's one Holy Catholic Church, and a Means of Restoring Visible Unity an Eirenicon, in a Letter to the Author of "The Christian Year,"* by E. B. PUSEY, D.D.

Dr. Manning, the Romish Archbishop of Westminster, who gives himself the airs of a Bossuet, with the sublime inattention to obvious facts of an American journalist, tells us that such belief as the English Church admits of leads, as a matter of course, to infidelity. He says,—“It is an inclined plane, on which, if individuals may stand, generations cannot.”

Dr. Pusey replies that generations “*have stood* for a long while “on this faith.” But his book contains another and a terrible answer to the charge of giving occasion to unbelief. He brings out, with that concentration and force which his theological knowledge enables him to apply, the two characteristic points on which the school to which Archbishop Manning belongs are pushing consequences to an extent at which ordinary people, though they may have been told of them again and again, still feel aghast, every time that the matter comes before them. One is a point of worship, the devotion to the Blessed Virgin: the other is a point of dogmatic theory, the extent of the infallibility of the Pope. On these two points they are fearless of paradox, and the more extreme and startling the consequence, the more they seem animated to welcome it. The doctrine of Infallibility is now stated by writers of great authority, so as not only to cover with the Divine infallible sanction the “civil principedom of the Pope,” “the whole doctrine about which,” we are told, “as to its methodical expression, has been commenced, matured, and perfected by Pius IX.,” but to imply, in principle, *a perpetual Divine inspiration giving infallible truth to every public word, at any rate, to every formal declaration of the Pope, on matters in any way affecting the Church; such, for instance, as his late Allocution about Freemasonry.*

That the Encyclical should be taken to have been "spoken" as Archbishop Manning says, "with the voice of an infallible truth," certainly does, as he himself adds, "mark an epoch" in the world. Dr. Pusey observes—

"I know not why Archbishop Manning has selected two occasions only in which Pius IX. spoke with authority. For as the Syllabus quotes thirty-two documents, Allocutions, or Epistles, all as of equal and binding authority, it would follow that all are 'the very Word of God;' and that the Pope would be the perpetual prophet of the church, infallible, like Isaiah or Jeremiah, or the rest of 'the goodly fellowship of the prophets,' in every enunciation of his, on any other matter of the church, even if contained in a letter to a single bishop. This would, indeed, mark an epoch in the history of the Church."

These are remarkable words coming from one who is desirous of promoting Catholic Unity. But Dr. Pusey is not inclined to yield to the Pope a supremacy, or to regard all his Holiness propounds as "the very Word of God," and we are glad to be strengthened by such an authority.

This then is the reason why the Allocution was launched at us. We have ever been regarded as the enemies of the Papacy by the Popes. Pius the IX. sets out, as we before remarked, by stating that we "are the enemies of the Church and God," and Dr. Pusey has shown us that the Pope claims now, what his predecessors persecuted our early brethren for resisting and dubbed them heretics, atheists, and disloyal subjects, because they never recognized, but stoutly opposed, Papal infallibility.

Freemasonry is not a kingdom, empire or state, in itself. It comprises men from all such divisions of the great human family, and if, by means of the Allocution the Pope could weaken our ranks, by claiming the surrender of all the right of private judgment our Roman Catholic brethren assert by belonging to us, it would be a great stroke of policy and appear to carry with it a submission which would pave the way for experiments of the same nature on a grander scale

The Papacy dare not trifle thus with any kingdom in Europe, but in hurling its missile against Freemasonry it does not attack any nationality, any centre of unity that could take action upon it, but it cautiously singles out our society to throw out its feeler, and see how the Christian world will be affected by the reiteration of those assumptions of Divine infallibility, which the world thought it had forgotten, but have only been stored in its arsenal, to bring forward with increased virulence against an association which has no political mode of expression, and for whom no Government could embroil itself.

Before Popes were, Freemasons were Christians. After Popes shall have passed away, may we be Christians still. Freedom in act and thought is our inheritance. Freedom of worship is our right, and whilst admitting the Bishop of Rome to be the first Bishop in the West, so long as he confines himself to his own diocese, we respect him and acknowledge his rights therein, but when he claims to speak with the authority of God and, of his own Divine power, to pronounce upon our Order a judgment of pains and penalties, we remember our martyrs of old, we call to mind the noble sacrifices our brethren have made, the glorious Reformation they helped to secure, and rest satisfied that we, of the Christian degrees of Freemasonry more especially, shall never yield submission to one whose very claim is opposed to our national love of freedom, the veneration we owe to our own beloved branch of the One Holy Catholic and Apostolic Church, or the innocent and praiseworthy precepts and practices of cosmopolitan Freemasonry.


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OLD AGE.—Beautiful is old age, beautiful as the slow drooping mellow autumn of a rich, glorious summer. In the old man nature has fulfilled her work; she loads him with the fruits of a well-spent life and, surrounded by his children, she rocks him away softly to the grave, to which he is followed by blessings. There is another life, hard, rough and thorny, trodden with bleeding feet, and aching brow; a battle which no peace follows this side of the grave; which the grave gapes to finish before the victory is won and, strange that it should be—this is the highest life of man. Look back along the great names of history, there are none whose life has been other than this.




## MASONIC ANTIQUITIES, DOCUMENTS, &c.

### JERUSALEM. ENCAMPMENT, MANCHESTER.

Information Collected on the Ancient York Rite by JOHN YARKER, Junr. P.M.; P.M.M<sup>k</sup>; 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.

*(Continued from page 23.)*

S illustrative of the antiquity and valuable estimation in which knighthood was formerly held, it may not be amiss to preface this article with the views of the Old Heralds, some of whom have ventured to assert that knighthood originated with St. Michael the Archangel, who they termed the "Premier Chevalier." Sir John Ferne seems to be of opinion that knighthood and nobility partakes of three varieties, viz. :—Supernatural, Natural, and Civil or Political. The first, as to the Heavenly Hierarchies; 2nd, objects Striking the Senses; and 3rd, as to mankind generally. Under these there must of necessity be various grades, but of each a head, for without a ruler, even in a private family, confusion, discord, and every sort of irregularity ensues. Firstly, therefore, to the Allwise Creator we may ascribe every attribute which constitutes a great first cause,—a primary fountain from whom all others derive their existence. Secondly, in illustration of the objects of creation, consider the Sun as the Most Noble of Planets; Fire the first of Elements, of Plants the Cedar, and of Flowers the Rose. Then of metals, Gold must rank in the highest degree, from its purity. Of Gems the diamond from its hardness and clearness; of beasts the Lion; of fish the Dolphin, from its beautiful tints; of feathered tribes the Eagle; and, in a National view, the Oak as monarch among trees. Thirdly, let us consider a king ranking highest among men, and a fountain of honour to the subjects he governs, in which class Adam may be termed the first King, Priest, and Prophet. He was succeeded by Seth, then Enos, Cainan, Mahaleel, Jared, Enoch, Methuselah, and Lamech, and he by Noah, whose three sons, after the flood, divided the world amongst them; to Shem—Asia; Ham—Africa; and Japheth—Europe. It is related by an ancient author that, as vice increased in the world, the cursed people of Ham warred against Shem and Japheth; and the people of the latter chose for their leader, or governor, Olibion the son of Asterial, who being of great courage and strength was made Captain of one thousand of Japheth's line, and to him it may justly be ascribed to have been the first who received the honour of knighthood, for before he went to battle his father made him a garland of precious stones; in token of chivalry, with which he gave him his blessing, and with the Faulchion of Japheth (which Tubal made before the Flood),

whilst Olibion was knelt, smote him slightly on his right shoulder nine times, charging him to keep as many virtues as pertained to true chivalry, viz. :—

1. To hold with the sacrifice of the great God of Heaven.
2. To honour his father and mother.
3. To be merciful to all people.
4. To do no harm to the poor.
5. Not to turn his back upon his enemies.
6. To keep his promise to friend or foe.
7. To keep hospitality, especially to strangers.
8. To uphold the maiden's right.
9. Not to see the widow wronged.

Asterial also made a target of Olive tree, with three corners, in token that he was chief of the blood of Noah's three sons. By the Olive tree he understood to win victory ; the lower point towards the ground allusive to his cursed kinsman Ham, the right corner Japheth, and the left Shem. From this period knighthood and nobility became established ; of the latter, Aristotle, in his *Politics*, makes mention of four kinds, viz. :—Riches, Lineage, Virtue, and Science, of which the second and third are held in chief estimation, and from whence the other two proceed.

By the ancient laws of knighthood seven circumstances were chiefly regarded in those upon whom this honour was conferred, viz., His age, valour, allegiance, knowledge of war, good fortune, and his blood or gentility. There were also twelve principles of honour and virtue that every knight ought to be endowed with, viz. :—

1. To love, honour, and fear God, to walk after his commandments, and to the utmost of his power defend and maintain the Christian religion.
2. To be loyal to his king and country.
3. To use military exercises.
4. To frequent the war and prefer honour before worldly wealth.
5. To be charitable to the distressed and support widows and orphans.
6. To reverence magistrates and those placed in authority.
7. To cherish and encourage faith, virtue, and honesty.
8. To eschew evil, riot, intemperance, sloth, and all dishonest recreations and company.
9. To be of a courteous, gentle and affable deportment to all men.
10. To detest pride and haughtiness.
11. To be of an open and liberal heart, delighting in hospitality, according to the talent that God hath blest him with.
12. To be true and just in his word and dealing, and, in all respects, to give no cause of offence.

About the year A.D. 500, Sir William Segar says, that a Prince being minded to make a knight, ordered a stage to be erected in some church, or other place, near to which the person to be knighted was brought and placed on a chair adorned with green silk. It was then demanded of him if he was of healthful body, and able to undergo the travel required in a soldier ; also if he was of honest conversation, and what creditable witnesses he could procure to

affirm the same; then the Bishop, or prelate, took the Bible, and holding it open before the gentleman, in presence of the King and others, spake these words:—

“ Sir, you that desire to receive the honour of knighthood, swear before God and by this Holy Book that you shall not fight against this excellent Prince. You shall also swear, with all your power and force, to maintain and defend all Ladies, Gentlewomen, Widows, Orphans, and distressed women, and you shall shun no adventure of your person in any war wherein you shall happen to be.”

This oath being taken, he was led to the King who, drawing his sword, laid it upon his head, saying, “ God and Saint —— make thee a good knight.” Then came seven noble ladies in white, and begirt him with a sword, and then four knights put on his spurs. These ceremonies being ended, the Queen, taking him by his right arm, and a Duchess by the left, led him to a rich seat, the King sitting on his right and the Queen on his left, and partook of a banquet.

Arthur, King of the Britains, grandson of Constantine, it is related, soon after instituted his Order of Knights of the Round Table, who vowed to keep the following articles, viz. :—

1. To be always well armed, both for horse or foot service, either by land or sea, and to be always ready to assail traitors and oppressors.
2. To protect and defend widows, maidens, and children, and to relieve all that are in necessity.
3. To maintain the Christian faith, contribute their aid to the Holy Church, and to protect pilgrims.
4. To advance honour and suppress vice.
5. To bury soldiers that wanted sepulchres.
6. To ransom captives, deliver prisoners, and administer to the care of wounded soldiers hurt in the service of their country.
7. To record all noble enterprises, to the end that the fame thereof may ever live to their honour and the renown of the noble order.

The Romans called their knights, Milites or Miles, and Equites or Equites Aurati. The Italians and Spaniards, Cavalieri; the French, Chevaliers; and the English, Knights; with the addition of “ Sir” preceding their Christian name. No man can be born a Knight, but must acquire the distinction, which is so great as to be considered to add honour to the King, as in the term “ Sire.”

The Ensigns, or ornaments, belonging to knighthood are many, peculiar to each order or country, such as the belt, anciently of leather, to which is added the sword, spurs, collar of esses (or other form), rings, shield, and lance, &c., &c.

In England the ceremonials of knighthood was somewhat dif-

ferent under the Saxons, and altered after the Norman conquest, and Stowe gives the following on the authority of Ingulphus:—  
 “Hereward being in Flanders, and hearing that the Realm was  
 “subdued by strangers, and his father’s inheritance given to a  
 “Norman, cometh with speed into England, and gathering together  
 “a company of his kindred chased them out of his father’s inheri-  
 “tance. Then goeth to his uncle, the Abbot of Peterboro’, and  
 “making confession of his sins, and absolution received, watched  
 “all night in the church in prayer and fasting, and the next day  
 “offered his sword upon the altar, and after the Gospel, the  
 “Abbot put the same hallowed sword about Hereward’s neck with  
 “a benediction, and communicating the Holy Mysteries of Christ,  
 “from thenceforth remained a lawful soldier or knight, this custom  
 “of consecrating a soldier the Normans abhorred, but not only  
 “this custom but many others did they alter and change.”

Soon after this period the Great Military Orders of the “Temple” and of the “Hospitallers of St. John of Jerusalem” were organized to war for the recovery of Jerusalem, the Great Masters being the Sovereigns. Both orders were divided into two chief classes, the Esquires, or serving brothers, and the Knights, and had also a class of Ecclesiastical brothers, or chaplains. They also affiliated members who did not reside with them or perform any of their duties. The receptions in both cases were secret, more especially in that of the Templars, but these knights considered it derogatory to the dignity of the order to receive any but knights, and they must therefore be knighted before presenting themselves for reception, but the knights of St. John thought differently and conferred the honour during reception. The former styled their houses and rulers Preceptories and Preceptors, the latter Commanderies and Commanders.

In the copy of the petition for the warrant, Lodge No. 39 is mentioned. The minute book of this Lodge is in possession of the Encampment, and the Bye-laws bear the signature of Laurence Dermott, about 1757, so that it was constituted by the Seceding, or Ancient, Grand Lodge of England.\* This body first make their appearance about 1739, as protesting against the continued innovations of the London Grand Lodge of 1717, and eventually they were recognized by the Grand Lodge at York, as the representatives of what was termed Ancient Masonry in the South. About this period, also, the Chevalier Ramsay, a representative of the Stuarts, advocated his theory to reconcile all differences, viz.:—“That the first Masons were a Society of

\* At the date here mentioned the Grand Lodge of York had been dormant for many years but was revived by some of its old members, with Brother Drake as its Grand Master. Preston gives a list of its Grand Masters, from 1705, and Dermott states that at that period, and after its revival, it adhered to the ancient ceremonies without adding or diminishing thereto,

Christian Knights; that the Knights were obliged to employ Pagan builders, and that, with the intention of converting them to Christianity, they established the three first symbolic ceremonies." There can be little doubt that the Grand Lodge established in London, by Dr. Desaguliers and others, in 1717 was the legitimate representative of the London Operative Lodges of Freemasons, more particularly the Lodge of St. Paul's, and, if our Masonic traditions and documents are to be relied upon, the General Masonic Assemblies must have had certain speculative, or symbolic, ceremonies, for we are informed that Sir Christopher Wren was made an Accepted Mason, at St. Paul's, in 1691, he having been Grand Master and Warden of "Operative Freemasonry" long before; according to Anderson's *Constitutions*. We are also told that Sir Richard Steele was a Member of the Ancient Lodges, and in 1709 he alludes to Freemasons having certain signs and words as emblems of affiliation; and the Rawlinson papers allude, in 1724, to a number of orders and degrees; but the reader is entitled to his own opinion as to whether there were certain symbolic ceremonies, transmitted from time immemorial, exclusively connected with and conferring peculiar privileges on the different grades of the builders of our Churches, etc., or whether the name and organization of the building fraternities was used by Ashmole, and others, to continue a totally different society. It appears certain from the minutes of the Freemasons Lodges of Scotland, that Dr. Anderson stamped a very different character upon their proceedings when he visited Edinburgh in 1722, though "Ancient" Masonry according to the Royal Order of Scotland, "H. R. M. and R. S. Y. C. S.," claims to be of ancient date in that country. The former, according to Bro. Donald Campbell's *Calendar* being the Ancient Scottish Ceremony of Master, and the latter an Order of Knighthood, under the protection of Robert Bruce, amalgamated with the Templars who fought at Bannockburn; to which battle the Templars sent, it is said, three thousand of their body, and hence the preservation of their title in connection with the Order of St. John. As Edward had put an end to the English Order of the Temple, in 1327, by the amalgamation of their estates with the Order of St. John, so it is possible that Bruce may have connived at or aided the continuance of the Order. It is said that he gave three of the Templar preceptories in Scotland to Sir Reginald More, from whom they passed to his son William. Scotland was in a very distracted state, and nearly half a century after this we find a William More, styling himself Master of the Hospital of St. John, when Seaton, the legitimate Master, takes proceedings at law, deprives him of the estates, and obtains compensation. Some writers assert that the Order of St. John became military by the addition, or affiliation, of the nine first Members of the Order of the Temple under Hugho de Pajanes. There is also a charter, dated 19th October, 1488, and signed by James, King of Scotland, whereby the gift of the lands pre-

sented by his predecessors, unto the Knights of the Temple and St. John, are confirmed—"Deo et sancto Hospitali de Jerusalem "et fratribus eiusdem militiæ Templi Salimonio."

It is alleged that from the Reformation the united orders passed under either title, and were under the patronage of the Stuart dynasty, but little however is known of their history until the beginning of the last century. Documents also appear to have been carried away, for Lord Torpichen says, in his claims for compensation, January 25th, 1748 :—"Hugh Anderson, who, as it "appears from the commission handed over by him, was, in the "year 1722, clerk of the said Brotherhood, and as such was in "possession of the books and papers thereto belonging, went "abroad to dwell quite unexpectedly some years ago, without "giving up the said books and papers, and that he has since that "time emigrated into America."

It appears, in a letter from the Duke of Perth to Lord Ogilvy, that on Tuesday, the 24th September, 1745, by appointment, there was a solemn chapter of the Ancient Chivalry of the Temple of Jerusalem, held in the Audience Room at Holyrood House. Not more than ten knights were present, for since my Lord of Mar demitted the office of Grand Master, no general meeting has been called save in our own North Convent. Our noble Prince (he says) looked most gallantly in the white robe of the order; took his profession like a worthy knight; and, after receiving congratulations of all present, did vow that he would restore the Temple higher than it was in the days of William the Lion. Then the Lord of Athol did demit as Regent, and his Royal Highness was elected Grand Master.

We must return to the Lodge No. 39. It eventually united itself with the Lodge of Fortitude, No. 87, before the union of the opposing Grand Lodges in 1813; and the Encampment has a Bible with the following inscription in gilt, surrounded with masonic symbols, "Fox Lodge, No. 99;" on the fly leaf the inscription, "The gift of Bro. Wm. Jennings to the Fox Lodge, A.D. 1768;" on the following leaf, "This Bible formerly belonged to the Lodge "of Fortitude, 87, and for the future it is ordered that it shall "belong to the Tabernacle of the Priestly Order, for the use of "the same and the first Pillar:" of which degree more anon.

The next record we have of the Encampment is the minute of the first meeting, which is here copied entire :—

"Transactions and minutes of the R.E., No. 15. Now held at Manchester.

"On the memorable 17th day of October, A.D. 1786. A.C.K. 1754. A.L. 5790.

"We, S. John Hassall, R.G.C., S. Joseph Carter, S.G.C., and S. James "Ashton, J.G.C., being properly delegated and authorized by the G.G.C. of "the G.R.E. of ALL England held at York, together with the following "brethren, all S.K.T.—that is, John Watson, Richard Hunt, Patrick

“Lawlor, John Hardman, and James Cooper—proceeded to open the  
 “G.R.E. aforesaid, in which was opened and read the warrant of the  
 “R.E., No. 15, when the said R.E. was by a most surprising feat of C.C.  
 “legally and solemnly constituted as the First and Premier R.E. of S.K.T.  
 “in all Lancashire, and the G.C. thereof installed and invested; and after,  
 “receiving the proper charges, and all due honours paid to the G.G.C.  
 “the same was closed within the limited time and during the pleasure of  
 “the G.G.C. When the R.E., No. 15, was opened an encounter passed  
 “through, and after all proper defensive precautions taken the same was  
 “closed, and the K. retired in good order.

“JOHN HASSALL, R.G.C.

“JOSEPH CARTER, S.G.C.

“JAMES ASHTON, J.G.C.”

The warrant here mentioned was written by Bro. Blanchard, the Secretary of the Grand Lodge at York, on a sheet of parchment, and is as follows—the seal has been suspended by a ribbon from the bottom of the parchment, and an incision left in the frame for it to hang out, but has been broken off, with the ribbon, and lost:—

No. 15.

EDWARD WOLLEY, G.G.C.

“In the Name of the Most Glorious Self-existing Lord God,”

“We for the time being the G.G.C. of the G.R.E. of All England hold  
 “at York, do by the power and authority vested in us from the earliest  
 “ages of C.K. and derived to us from the successors of that worthy  
 “S.K.T., S.G.B. the first C.K. of Jerusalem, in our great love to the Order  
 “of S.K.T. and in compliance with the humble petition of Sir John Hassall,  
 “Sir Joseph Carter, and Sir James Ashton, and others, all S.K.T., praying  
 “our authority, constitution, and warrant, to hold a R.E. of S.K.T. in  
 “Manchester in the County Palatine of Lancaster, or elsewhere, do grant  
 “this our warrant for holding such R.E. in any convenient place in  
 “Manchester aforesaid, or elsewhere in the same county, according to the  
 “ancient usages and customs of all legal R.E. and they and their successors,  
 “always observing due subordination and acknowledgement, are hereby  
 “authorised and empowered to hold a R.E. of S.K.T. and to continue it  
 “by succession to perpetual ages, and by the authority so vested in us,  
 “we do hereby nominate and constitute our T. and W.B.B. all S.K.T.  
 “John Hassall, Joseph Carter, and James Ashton, to be present G.C.  
 “thereof, each in order as named, and we do hereby invest them with  
 “full power to nominate and install their succeeding G.C. and those their  
 “succeeding G.C. and so on in perpetual succession; and such G.C. from  
 “time to time, are hereby empowered and authorised by their known and  
 “secret methods, to make and admit such worthy brethren S.K.T. as are  
 “regularly and properly qualified to receive such Order and Dignity, and  
 “also to receive into their R.E. such as were worthy and regular S.K.T.  
 “before, and to expel from their R.E. such as by their dishonourable  
 “behaviour unknigh themselves, or merit expulsion, and also to convene  
 “the K. of the R.E. at their pleasure and when right shall require it,  
 “and likewise to deliver certificates to all worthy S.K.T., and we the  
 “G.G.C. aforesaid by this our warrant and constitution, ratifying and  
 “confirming all your legal acts do hereby reserve to ourselves and our  
 “successors of this G.R.E. full power and authority to abrogate and recall

"this constitution whenever by indefensible actions or neglect, the R.E.,  
"to be held in pursuance hereof, becomes irregular or obnoxious to the  
"Ancient Order of C.K."

"Given in our G.R.E. under our hands, and the seal thereof, this 10th  
"day of October, A.D. 1786, A.C.K. 1754, A.D. 5786.

"JOHN PARKER, S.G.A.C.

"GEO. KITSON, J.G.A.C.

"WM. BLANCHARD, G.S."

The following is the copy of a letter on a loose sheet of  
paper:—

"Manchester, November 1st, 1786.

"Most Honourable G.G.C.

"We, the K.T. of the R.E., No. 15, do with all due submission write  
"to acquaint you that on Tuesday evening the 17th of October last, such of  
"us as were delegated and authorised by you proceeded to open the G.R.E.  
"of All England in which we broke open and read your warrant, constituted  
"our R.E. and installed our G.C., and after the due honours paid you we  
"closed the same in proper time, and with Good Harmony, after which we  
"opened our R.E. No. 15, and passed through its necessary requisites, and  
"do now make a return of the names of the S.K.T. that at present form  
"our R.E., these are S. John Hassall, R.G.C., S. Joseph Carter, S.G.C.,  
"S. James Ashton, J.G.C., S. John Watson, S. Richard Hunt, S. Patrick  
"Lawlor, S. John Hardman, and S. James Cooper, these eight names we  
"beg you to insert in your Grand Registry, and shall make proper  
"succeeding returns for any new acquisition [and your immediate decisive  
"answer to the following questions agitated amongst us, is desired, if a  
"man who is an Ancient Mason in the three first degrees, regularly  
"passed the chair, made A.M. and S.K.T., but sitting under a modern  
"warrant may be accepted in our R.E., your speedy answer to this will  
"much oblige yours, &c."]

The portion in brackets has the pen drawn through but is  
distinctly readable.

"Please to direct for J. Hassall, G.C., at Mr. William Goodall's, the  
"Fleece Tavern, Old Shamble, Manchester, our R.E. being now kept there."

The next meeting of the Encampment was on the 21st  
November, 1786,

"When S. John Bagshaw made application, from 157, under the sanction  
"of Glasgow, to become a member, who we re-made, and, after an encoun-  
"ter, closed the R.E. and the K. retired in good order."

No explanation is given as to the re-making of the Glasgow  
knight. The presumption is that he was deficient in the Arch or  
some other qualification required by the bye-laws. The Arch or  
Red Cross degree appear, however, to be of old date in Scotland,  
for a correspondent of the *Freemasons Magazine*, speaking of the  
"Stirling Rock Chapter," which is believed to be the oldest in the  
world, though they have lost their minutes previous to 1743, says:—

"It is well known that Bruce fostered the Templars, and that their



“head-quarters was Stirling, It has, therefore, been believed that the ceremonial of the Royal Arch was imported from the East by the Crusaders, and worked up thereafter as a masonic degree. We are more strengthened in this idea by having seen two rudely-engraved brass plates, about 9 in. long by 3 in. broad. The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century. The one plate has reference to the first two degrees. On one side are the symbols of the apprentice degree, while the other has those of the fellow craft. On the other plate one side is devoted to the M.M. degree, and on the obverse, at the top, are certain symbols, with the inscription ‘REDD CROSS OR ARCH;’ at the bottom are a series of concentric arches, which might be mistaken for a rainbow, were there not a key-stone on the summit, indicative of an arch. In addition to what has already been described, on this side of the plate are, enclosed in a border, divided into three equal divisions, certain other inscriptions, with the respective names of ‘Sepulchre,’ ‘Knights of Malta,’ and ‘Knights Templars.’

The Red Cross degree here mentioned, in some versions, is so similar to the old Arch degree, that it is quite possible that the Order of the Ancient Grand Lodge in the South was compiled from the degree. It is said that when three K.T.’s hailing from different Encampments meet, they have the power to confer it. Generally it was conferred after the Templar. Half a century ago it was conferred at Warrington, and they have still the minutes, and the degree referred to the time of Daniel and the vision of of Beltshazzar, and was named the “Mysterious Red Cross of Babylon.” I am told on respectable authority, that at Eastwood, near Todmorden, they have separate York warrants authorizing them to confer this Red Cross degree, as also the K.T., the Priestly Order, Rose Croix, and other degrees. If such is the case they will do well to settle the point by communicating with you. Some time ago copies were promised the writer, but have not been received. Under whatever name known there can be no doubt that a similar degree to our present R.A. is alluded to, as the “5th Order,” in the “*Rawlinson Papers*,” under date of 1724, at which period the press teemed with charges of Rosicrucianism against the London Lodges.

From 1786 the Encampment met monthly, had a large number of visitors, and generally admitted candidates at every meeting, a lecture was also given monthly, but there is so little of general interest in the minutes, owing to the great objections the old Masons had to commit anything to writing.

“March 20th, 1788.—Sir John Hassall continued R.G.C. Sir Richard Hunt, S.G.C. to pass the chair and received the G.G. Sir Patrick Lawlor, S.G.C. Sir Wm. Goodall, J.G.C.” Oct. 2, 1789. The 8th article abolished as to qualification for admission. June 3, 1790. Sir David Torr chosen R.G.C.” (Up to this period the chair had been occupied by Sir John Hassall.) “This night it was resolved to remove to Bro. Henry Hall’s, the sign of the ‘Grapes’ in Tib Lane.” “Sept. 12th, 1790.

“The Royal Encampment met at the house of Sir Jacob Wilde’s, having no other convenience, a little after seven o’clock, and not thinking proper to open, the majority agreed to the removal of the Encampment to the house of Mr. Wm. Young in the New Market in Manchester. April 10th, 1791. The evening spent with no pleasure on account of the absence of Sir John Hassall, as then had he been present to have answered such questions on different natures belonging to the Temple. July 10th, 1791. Sir Thos. Overton, chosen R.G.C.”

Other warrants were applied for, from York, this year, as the following copy is among the loose papers:—

“Extract of letter dated July 8th, 1791, taken by J. H. Mr. Hassall:—  
 “At my return from a journey I received yours, and am sorry you have been so long disappointed of your warrants, the illness of our G.M., the death of our Brother Chubley, and the absence of our Deputy G., who has been long in London, is the reason of our delay. Bro. Wolley I am told will soon return, and as our G.M. is a little better, I hope very soon we shall hold a Chapter and a R.E., and then the Secretary will have orders to prepare and send you the warrants, you may be certain of my assistance, being your faithful brother,

“GEORGE KITSON,

“Of York.”

There can be little doubt but that the warrants here alluded to were the other degrees before and after-mentioned connected with the order. Whether or not, however, the warrants were ever issued to *this* Encampment it is impossible at present to say. No care whatever has been taken by it to preserve its records. The minute-book of 1786 was found in a box of Arch furniture, at the Masonic Rooms, the loose documents were obtained by the writer at the house of a brother, and the original warrant of 1786 turned up accidentally at Warrington in 1863, and at the suit of the writer was restored to the Encampment by Bro. H. B. White, W.M. of the Lodge of Lights; the bearer of the document to the Encampment being the Rev. James Nixon Porter, who was constituted an Honorary Member, and a vote of thanks passed to the Lodge and its W.M. It is supposed that the document had been carried to Warrington by Lodge “St. John,” which met at the “Grapes Inn,” Manchester, about 1818, removed to Warrington, and, about 1830, united with the “Lodge of Lights.” There was however formerly an Encampment which met at Warrington, some of the members being also members of the Manchester Encampment, and it may have found its way thus.

It is very doubtful whether the ancient “Druidical Lodge,” as it styled itself, ever met again at York, for in the year mentioned (1791) Bro. Thomas Dunckerley organized a Grand Conclave or General Assembly at London, and states its origin in a letter in possession of the Encampment of Redemption, formerly meeting at York and now at Hull, and which letter has been recently printed.


(To be continued.)

see p. 105.

## REPRINT OF SCARCE, OR CURIOUS, BOOKS ON FREEMASONRY.

“*THE LIFE OF SETHOS.*”

(Continued from page 29.)

HE Egyptians, who go farther back in the relations of their origin than our histories reach, say the gods were their first kings. They name seven: Vulcan, the Sun, Agathodemon, Saturn, Osiris, Isis and Typhon. By Vulcan, to whom they assign no beginning, their philosophers meant that elementary fire which is diffused everywhere. This same fire, reunited into one globe, is the Sun, the son of Vulcan. Agathodemon, defined by his very name, was their good genius or principle. Saturn, or Time, was the father of Osiris and Isis, brother and sister, husband and wife, the two sexes of nature. Typhon, their third brother, was always regarded by them as their evil principle.

Horus was the son of Osiris and Isis, reason, or human wisdom, and he began the reign of the demigods. These were nine in number—Horus, Mars, Anubis, Hercules, Apollo, Ammon, Tithoes, Sosus, and Jupiter, or Menes. I shall not speak of every one of these in particular, most of them being pretty well known to the Greeks and Romans, even in their allegorical signification. I shall only observe, in order to set the times of my hero in a clearer light, that the latter of these demigods began the reign of men. He was indeed looked upon but as a man in his life-time; but after having ruled all Egypt alone by the name of Menes, he was, after his death, in consideration of his happy reign, numbered with the gods by the name of Jupiter. He had four sons, Thot or Mercury, Æsculapius, Athotes and Curudes, of which the two first were, as well as himself, advanced to the skies. Menes, to render the succession to his states equal, divided Egypt into four kingdoms. Mercury reigned in Thebes, Æsculapius at Memphis, Athotes at This, and Curudes at Tanis. This was the rise of the four great dynasties of Egypt, which were collateral or cotemporary for sixteen hundred years, to the time of the famous Sesostris, king of Thebes, and conqueror of Asia.\* The other Egyptian dynasties, which some historians mention, to the number of twenty, from the times of Menes to Sesostris, were but separate branches of these four chief divisions; and the different names they give them, as Heraclopolites, Xoites, Elephantins, and the like, were taken from the residence of some of the kings of each dynasty in different cities of the same kingdom.

As for the Shepherd Kings, who were foreigners, and having dwelt in Egypt during the space of three or four ages, seem to have interrupted this succession; they never had any settled possession on this side Tanis, on the borders of Delta, though they obliged the natural kings of those regions to retire to Heliopolis. But as these foreigners, originally Arabians, made frequent incursions into the other parts of Egypt, the Egyptians, being reunited, attacked, and having vanquished them, obliged them, and their descendants, to furnish all Egypt with slaves. This victory was obtained near two hundred years before the birth of Sesostris, who found Egypt in a state of tranquillity, and made it very flourishing. This hero had the ambition to set the god Osiris for his pattern, and like him according to the Egyptian traditions, visited a great part of the earth

\* The preceding genealogies are conformable to those of Marsham; but what follows seems to agree with the chronology of father Pezrou.

teaching the inhabitants to cultivate it, and to form agreeable and useful societies; thus Sesostris was the first king, of the race of men, who bore arms in Asia, and there introduced and established the laws and sciences of Egypt. He even ruled all the four kingdoms of Egypt, not indeed by a sovereign power, but by the superiority of his genius, his virtues, and reputation.

His first successors supported for a time, especially with regard to foreign provinces, the splendour of so great an empire; and we find, about one hundred years after Sesostris, Mendes or Memnon, king of Thebes, ruler of Susa and Phrygia, chastising the revolted Bactrians, and re-establishing order among the people conquered by his ancestor. But Ramesses, who succeeded Memnon, wanting both the courage and the conduct of his forefathers, lost, by his weakness, all the conquered dominions, and, by his pride, a title which he had, till then, retained above the other kings of Egypt. His immediate predecessors having need of all their cunning as well as force, to keep the distant provinces under the yoke of obedience, had treated these kings with discretion, and had not abused that right, which they perceived had in truth only devolved upon Sesostris, on account of his personal merit. But young Ramesses\* soon discovered his character by two obelisks which he caused to be inscribed with titles so ostentatious and false, with regard to him, that in latter ages they have thought to relate to Sesostris. This young prince, whose whole study was to deck himself with a vain and momentaneous glory, the ignominious consequences of which he never foresaw, took upon him to send these kings, who were now become his equals, his commands in form. But they soon gave him to understand that they insisted upon Egypt's retaining its pristine form of four dynasties, which had been always independent since the four sons of Menes. They alleged that Sesostris himself had not interrupted them; and that the kings their predecessors, in his life-time, reserving the royal title and dignities, had accepted of diverse regulations, by him proposed, only because they appeared to be equally advantageous to the whole nation. Such was the division he had made of all Egypt into thirty-six nomes† or provinces, the particular governors of which could, with greater ease, keep a watchful eye over the productions of nature and art which they furnish for foreign commerce; and over the taxes they were in a condition to contribute in case of a general war. It was to him, they said, were owing those temples which were erected in each city, to the honour of its tutelary god; the wall which extended from Pelusa to Heliopolis, and put a stop to the inroads of the Syrians, and bordering Arabians of the deserts, a people under no manner of discipline; the great canal, by which a communication was opened between the Mediterranean and the Red Sea, and the whole eastern and western commerce made to pass through Egypt; and lastly those dykes and sluices, which taking in the whole space from the cataracts of the Nile to its mouth or entrance into the sea, between the mountains of Libya and the coasts of the Red Sea, stopped or received, as occasion required, the inundations of that river. But they added that, all these undertakings being finished, they knew how to maintain them, each in his own dominions, without the advice of Ramesses, from whom they absolutely refused to receive any commands. This opposition put an end to a dispute which a king, more wise than he, might have kept undecided; and he was obliged to take up with the title of king of Thebes the great, which devolved to Sesostris by right of his ancestors.

\* Kirk, Oed. Ægypt. tom. 4, p. 162, and Marsham, p. 431, ed. in fol.

† Diodorus, l. 1.

About two hundred years after the death of *Ramesses*, and fifty or sixty years before the Trojan wars, *Osoroth*, a prince advanced in years, succeeded to the crown of *Memphis*, a dynasty but little inferior in power that of *Thebes*, but by far preferable to it with regard to the lenity of its climate, and the beauty of its situation. The city of *Memphis*, the metropolis of the dynasty, was situate on the western bank of the Nile, near the place where that only river of Egypt divides itself into seven arms, of which those two, which are at the greatest distance one from the other, enclose the *Delta*, and altogether form seven mouths at their entrance into the great ocean (the *Mediterranean*). All Egypt has, from the most ancient account of time, been styled a gift of the Nile; being supposed to be only a heap of earth which the waters of this river has successively carried away with its stream from the south to the north. But the formation of the *Delta* is held to be more recent; because according to those monuments,\* which may well be looked upon as historical truths, the *Pharus* of *Alexandria*, which is now joined to the continent, was formerly twenty-four leagues distant from it in the sea. This region is so delightful that, according to fable, the gods formed it upon the constellation of the triangle, which passes vertically over the *Delta* every day in the year.

*Osoroth*, not long before his accession to the throne, had married *Nephte*, daughter of the king of *This*, a third dynasty, situate between *Memphis* and *Thebes*, to the west of the river Nile. Of this princess he soon had the prince whose life I am about to write. He was the eldest of the three sons of *Osoroth*, mentioned in the annals of *Manethon* † only by the name of the *Anonymi*. But though this famous historian was a priest, and even keeper of the sacred archives of *Heliopolis*, as he did not write till the reign of *Ptolomeus Philadelphus*, two hundred years after the devastation of Egypt by *Cambyses*, the remains of those memoirs he was possessed of were but very imperfect. I have, by means not to be related, discovered those which are more ample, and have been preserved more entire; and which give to the first of these *Anonymi* of *Manethon* the name of *Sethos*, and the surname of *Sosis*, or *Preserver*, for a reason that will be shown in the sequel of his life.

The birth of this prince filled the whole kingdom with joy; so great was the love the people bore to their king, or rather their queen, who, though but young in years, governed them with an admirable wisdom and goodness. For *Osoroth*, whose character it would be difficult to trace in one single picture, and which will not be well understood till towards the conclusion of this history, immediately entrusted the reins of government to the hands of the queen. This prince did not ascend the throne till the fiftieth year of his age; and king *Sesonchis* his father, more jealous of his present authority than attentive to the future felicity of his son and subjects, had kept him ignorant of the affairs of his realm, even to the moment he left him his successor. So *Osoroth*, having fortified his natural indolence by a life given up to sloth and inactivity, had no other taste of the sweets of royalty but that of independency, and sought how to disburthen himself of the weight of government. This part fell, as it were of itself, into the hands of the queen, more capable than any other of receiving it; and what appeared in the eye of the people to be a judicious choice, was in reality the mere effect of supineness in *Osoroth*.

\* *Plin. lib. 2, c. 35. Sen. quæst. nat. lib. 6. c. 26.*

† See the Egyptian origins of *Perizonius*, p. 47, under the column *ex African*; also the 38, and 49, pages, in which *Manethon* is alleged to be the first author of the sequels of *Africanus* and *Eusebius*.

He was one of those kings who, being of themselves neither good nor bad, become the very best or worst of princes, just as they happen by mere accident to fall into the hands of good or wicked ministers. Unhappy the situation of a people subject to a prince whose very errors are without control!

Nephte, from the first dawn of her power, had filled her subjects with the hopes of a gentle government. They were the more sensible of it, as their deceased king, otherwise a great prince, was rigid and stern in his manners. The minds of the people were sensible of a relief, even before the queen had eased them in the public burden; because, without diminishing the king's revenue, she had found means of rendering it less perceptible. Even the riches of private persons increased by the confidence they placed in her, and in one another. She, at the same time, brought up her only son with all the affection of a mother and the foresight of a wise queen. She earnestly desired to see him attain to that age in which she might, in her turn, deliver up to him that administration, which she looked upon but as a trust committed to her charge. In the meantime she took as an assistant in the conduct of her affairs, an excellent person called Amedes; who, though he had not in the late reign passed through all the offices of dignity wherewith he might have been invested, yet had acquitted himself with great honour in several eminent stations, as well civil as military, and in negotiations with foreign princes; and who now advised the queen, as he had before the late king, to conceal from the public the honour she did him, to avoid exciting the jealousy of the great, and that murmuring of the people, which is often raised against those ministers who are most zealous for the public felicity. Hence the queen, reserving Amedes for her cabinet counsellor, without any title of note, preferred the best of her subjects among those whom the different degrees of birth seemed to present for every place that became vacant. Thus her sovereign authority was employed in distinguishing merit without subverting order; and the number of the disaffected was very small, and even they were apprehensive of uttering those complaints, which they knew the voice of the public would condemn.

While the queen entirely devoted herself to affairs of state, the king gave himself up to all the amusements of a glittering court. But as these were never relieved by any thing serious, they could scarce keep him from uneasiness, and manifested in the king of a great people a man whose very leisure sat heavy upon him. Among the ladies who were about him was one whose name was Daluca, the widow of a great lord of the court. She had no children, and had already passed those years in which the ladies only cultivate their beauty in order to carry on their gallantry, and was entered into those in which they are studious of making the remains of it subservient to their ambition. This lady had formed a design of gaining an ascendancy over the king. The esteem and regard the queen was in had deterred every one else from the like attempt. Daluca herself, who was perfectly acquainted with Osoroth's temper, was very cautious of saying any thing to him against Nephte, that might excite any disagreeable emotions in his mind. She made it her business to be continually near him, and had the art of pleasing by that obsequiousness and those complacencies, which have by much a greater power over kings somewhat advanced in years, than youth and beauty, void of stratagem and private views. And she did not find it difficult to gain the favour of a prince so unguarded and indolent. She might perhaps have already raised her ambition to a greater height, upon observing that the queen was not in the best state of health. But without renouncing the view of a more remote happiness, her vanity was

for the present satisfied by being a distinguished object among the courtiers, and by standing in some manner in competition with the queen.

Nephte, by the dignity of her person, as well as the situation of affairs, was far above the uneasiness which generally affect those who perceive themselves invested only with a borrowed power. Wherefore, though she soon observed the stratagems and intrigues of her rival, she feared nothing with regard to herself; but then her foresight laid her under the greater apprehensions for her son. He had then attained but his eighth year, and she saw with grief that if she should be snatched away before his father had settled the succession upon him, the fate of this young prince would be delivered into the hands of the rash Daluca. The right of primogeniture was indeed established in Egypt, but the choice of a father was of great weight, and history furnished more than one example of a second or third son being preferred to the eldest, and oftentimes this incertitude had been the occasion of quarrels among brothers, which the fortune of the sword could alone decide. Thus, though the queen had then no symptoms that foreboded any approaching distemper, yet the thoughts of a doubtful futurity caused her great uneasiness. Wherefore recommending her son, by means of the priests, to the protection of all the deities of Egypt, she applied herself with the greater earnestness to the performance of her duty, that she might engage heaven to second intentions so worthy of her maternal care; but the gods, who are the sole arbiters of the rewards of the just, do not always dispense them in the course of this mortal life.

The queen's too assiduous application to business, even beyond her strength, and perhaps her too great apprehension of sickness, caused her in a short time to fall into an indisposition, which, being at first but slight, she strove to conceal, in hopes of overcoming it. But the fever increasing, the distemper was soon looked upon as a thing not to be trifled with, and the reflections she made upon the circumstances of her son, threw her into the utmost despair. Unhappy princess! cried she, whatever my fears have hitherto suggested is now coming to pass! Why must my life be of such moment to my son? Though in bloom of youth, I have tasted enough of the bitterness of life to leave it without regret, if no one else was concerned; yet, alas! 'tis I who die, and 'tis I who mourn for my son! These words were followed by a torrent of tears, which heightened her disease, without alleviating her affliction. In vain her disconsolate damsels, who took care to keep the prince from her sight, studied to appease her by persuasion and entreaty. Alas! said she, I plainly perceive by the confusion of your discourse, and the cruelty with which you conceal my son from my eyes, that my fate is fixed, and all hopes of a recovery lost. My son! my dearest son! cried she, in the greatest agitation of mind, thou alone makest death my terror! Death, who is the end of all others pain, is the origin of mine! I shall be denied even the peace of the grave! Madam, answered the most venerable of her attendants, who by her birth, virtue, and affection, was dearest to her, whither do the hurry of your thoughts carry you? Do you consider that, by giving way, as you do, to an excess of grief, whereby you render your distemper mortal, which otherwise is but dangerous, you, at the same time, offend the providence of the gods, the sovereign arbiters of yours and your son's destiny? That virtue, madam, which you have hitherto strictly professed, is not perfectly distinguishable till exercised in such trials as this. Well, answered the queen, I submit to your advice, and devote myself with an absolute resignation to the will of the gods. Acquaint me only when the time of my dissolution approaches, that I may take my last measures with regard to my son, upon whose fate I foresee depends the happiness of my people.

This lady, whose friendship was sincere and resolute, having promised the queen what she demanded, Nephte from that moment endeavoured to preserve her mind in a state of tranquillity; but the less visible her anxieties appeared in her outward behaviour, the greater effect they had upon her mind.

In the meantime the most celebrated physicians of the kingdom, who were then the priests, were assembled in the palace, even by order of the king; though, that it might not break in upon his pleasures, he always supposed the queen's distemper to be of no dangerous consequence. Egypt, the mother of arts and sciences, claimed the honour, before all others, of having given birth to the medical art. Æsculapius, one of the sons of Menes, had even reigned in Memphis, as we have already observed, while his brother Mercury was king of Thebes; and the six volumes\* which the former had compiled upon physic, added to the six-and-thirty wherein Mercury had given the principles of all the other sciences, formed that famous treasure of learning by which the priests boasted of having been instructed by the gods themselves. Be that as it will, these physicians, truly accomplished in their art, put in practice, with regard to the queen, whatever their reading, reflections, and experience could suggest. They at first treated her according to their ancient rules, which were enjoined them under penalty of death: for every physician, who deviated from them, was answerable for his patient, and in case of ill success, the death of the one surely brought on the death of the other. This indeed often served for a pretext to treat those patients, who were indifferent to them, with negligence, and not to exceed the letter of the law. But that concern with which they were sensibly affected for the preservation of a queen, such as Nephte, and the lamentations of a people who recommended their sovereign, whom they styled their mother, soon engaged them to have recourse to new remedies. They indeed disguised them under ancient names, whereby they found means to justify themselves by some of the innumerable instances with which their books were filled. They even by turns waited at the gate of the palace to hear all who might have any advice to offer for the queen's recovery, and afterwards gave their opinion of them in their consultations. For it was of importance to them in so critical a juncture, in some measure to comply with an ancient custom, of placing their sick before the doors of their houses, that they might inquire of all who passed by if they knew of any remedy for the distemper in question.

On the other hand, the temples of the gods were open day and night to a vast concourse of people, who continually resorted thither to supplicate the recovery of their queen. They began at the temple† of Vulcan, built by Menes, the common ancestor of all the kings of Egypt, which had been preserved during the space of sixteen hundred years in all the splendour it was left in by the founder. From thence they went to those of Serapis and Venus. But it was in the temple of Osiris, his wife Isis, and their son Horus, that they were the most assiduous, on account of the remarkable relation there happened to be between these three deities and the persons of whom the royal family then consisted. The successive concourse of innumerable people continually filled not only the court, the porch, and body of the temple, but all the parts contiguous to the sanctuary, notwithstanding their large extent.

\* Clem. Alex. Strom. 6.

† Strab. 1. 17. Herod. 1. 2.



## NOTES AND QUERIES FOR FREEMASONS.

### TEXT OF QUOTATIONS WANTED.

**I** AM going to give a short address to my lodge. I have read that, without our ceremonies are understood they become nonsense; and also that at Masonic funerals an Anthem was sung. Can you give the exact passage that bears out the first, and tell me what are the words of the Anthem?

R.

[The words sought are "Take away the spirit of our mysteries and ceremonies, and they become ridiculous." Bro. Hutchinson's *Spirit of Masonry*, page 171. The Anthem was taken from the viith. Chapter of the Book of Job, verses, 1, 3, 4, 5, 6, 7, and 8.]

### DEFORMITY A BAR TO INITIATION.

A question is raised as to whether, or no, a person who has met with an accident, and thus been deformed, can be initiated?

### TRIPLE TRIANGLE.

[Opinions differ on the point. We know a wooden-legged brother, but had he lived in 1722 he could not have been made; for the second edition of *The Book of Constitutions* is expressly in point. It states—"The men made Masons must be free born (or no bondmen), of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making."]

### THREE, FIVE, AND SEVEN, POINTED STARS.

What is the symbolic meaning—of course masonic—of three, five, and seven, pointed stars?

C. J. H.

### "THE MASONIC ROSE."

"A Freemason who has fulfilled his time, at last gathers the Masonic rose." What time and what rose is intended?

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[The answer is to be derived from the same set of laws from which the question is extracted.]

### EXTRACT FROM AN OLD CRAFT LECTURE.

The degree of M.M., represents a man under Christian doctrine, saved from the grave of iniquity and raised to the faith of salvation. Three ruffian invaders; the world, the flesh, and the devil, had prostrated him in the grave of spiritual death. The Law came to his aid, but failed of effecting a moral resurrection. Idolatry offered her hand, but corruption itself was defiled by the touch, and the victim eluded her embrace. At length the Gospel of the Son of God descended from heaven. For a moment she stood by the silent sepulchre and dropped a tear upon the tomb, then pronouncing the Omnic Word, the sleeping Lazarus arose! Yes, when the Priest and Levite had "gone by on the other side" the good Samaritan came to the aid of the sufferer, and poured the balm of Gilead into the bleeding wound.

## THE MASONIC REPORTER.

### ANCIENT AND ACCEPTED RITE.

#### NOTTINGHAM.

**N**OTTINGHAM CHAPTER OF S. P. R.  $\dagger$ —Wednesday, the 10th. of January, was a red letter day for the Nottingham Chapter. It was the first meeting for the present year, and was held in the Assembly Rooms. The members present were—The Ex. and Perf. Bros. John Comyn, 18°, M.W.S.; the Ill. Bro. Samuel Richard Parr Shilton, 30°, P.M.W.S.; the Rev. Charles Walter Hudson, 18°, Prelate; Thomas William Robinson, 18°, 1st. Gen.; Edwin M. Kidd, 18°, 2nd. Gen.; Matthew Voules, 18°, Grand Marshal; Henry Alfred Attenborough, 18°, Raphael; Francis George Ranson, 18°, Captain of the Guard; Frederick William Parsons, Charles Alcock, Alfred Page, and John Cumming Bannell, all of the 18°.

The Chapter was honored by the presence of Dr. Leeson, M.P. Sov. G. Com. 33°; Colonel H. A. Bowyer, Lieut. G. Com. 33°; the Reverend W. H. W. A. Bowyer, Ill. G. Chaplain, 33°; Hyde Pullen, 32°, Sec. Gen. to Sup. G. Council; Charles Fendelow, 30°; W. B. Cooper, 18°; and the Reverend Peter Brown, 18°.

The M.P. Sov. G. Com., at the request of the M.W.S., kindly opened the Chapter. Ballots were taken for perfecting the following brethren:—

Henry Pelham Alexander Pelham Clinton, Duke of Newcastle and Earl of Lincoln, of Clumber Park, Notts.

Arthur Pelham Clinton, Lord Clinton, M.P., of Clumber Park, Notts.

The Reverend Evelyn Harcourt Vernon, S.C.L., Rural Dean and Rector of Cotgrave.

The Reverend Reynolds Hole, B.A. Vicar of Caunton.

John Watson, jun., Nottingham.

George Fox, Bridlington, Yorkshire.

James Charles Nixon, Nottingham.

Richard Fitz-Hugh, Nottingham; and

Luke Tutner, of Leicester.

The ballots for the above all proving unanimous, they were installed and perfected S. Ps. R.  $\dagger$ .

The M.P. Sov. G. Com., Dr. Leeson, then delivered an address, abounding with information, on the practice, principles, and history, of the degrees under the jurisdiction of the Supreme Grand Council of the Ancient and Accepted Rite. This was eagerly listened to by all present, and, at its close, Bro. Comyn, M.W.S., moved that a vote of thanks be tendered to the learned Doctor for the information all had derived from his vast knowledge, ready kindness, and the valuable instruction so ably set before them. The proposition was, of course, carried *nem. con.*

After the Chapter had been closed the brethren adjourned to the George Hotel and partook of an elegant banquet, presided over by the M.W.S. The usual loyal toasts were given and honorably received. The M.W.S. then proposed the health of the M. P. Sov. G. Com. and the members of the Supreme Grand Council of the 33°. Dr. Leeson, and the other members present, replied. The P.M.W.S., Bro. S. P. Shilton, proposed the health of Bro. Hyde Pullen, 32°, who had kindly conducted the ceremonial in that impressive and dignified manner so highly appreciated by all members of the high grades. Bro. Pullen, 32° replied. The M.W.S. next proposed the members of the 30°, for whom Bros. Fendelow and S. P. Shilton, 30°, returned thanks. Dr. Leeson, M.P. Sov. G. Com. proposed the health of the M.W.S. of the Nottingham Chapter. Bro. Comyn concluded his reply by proposing the health of the Visiting S. Ps. R.  $\dagger$  who each acknowledged the compliment in turn. Bro. Hyde Pullen,

32<sup>d</sup>, then proposed the toast of the newly installed members of the Order, and the Reverend E. H. H. Vernon responded on behalf of all. The formal business of the banquet table having been concluded, the illustrious brethren of the Supreme Grand Council entered into many particulars, on various masonic topics, and afforded the members of the Nottingham Chapter much information, from which it is presumed they will profit. After an evening so well spent the visitors and members separated mutually pleased with each other and the Order in which they had taken their respective parts.

## KNIGHT TEMPLARY.

### WOOLWICH.

**R**EMEY'S TYNTE ENCAMPMENT.—The Sir Knts. belonging to this Encampment met at the Masonic Hall, William Street, Woolwich, on Friday the 19th of January. These were present Colonel Clerk, V.E. Prov. G. Com. of Kent; J. R. Thomson, E.C.; Captain Dadson, 1st. Captain; Matthew Cooke, G. Org., 2nd. Captain; Captain Boyle, Treas.; P. Laird, Registrar; Joseph Taylor, Captain of Lines; Captain N. G. Phillips, P.G. Sub-Prior; William Smith, P.E.C.; and James Forrester. The Visitors were Sir Knts. Meymott, G.D. of Cers.; and C. Horsley. There was no Installation of a Companion at this Meeting but the V.E. Prov. G. Commander very kindly undertook to furnish some peculiar information on Masonic Templary, which was thankfully listened to by those assembled. After the Encampment was closed the Sir Knts. proceeded, as usual, to Bro. De Grey's and dined together.

### C A N A D A.

**O**DFREY DE BOUILLON ENCAMPMENT, HAMILTON.—The annual meeting of this Encampment was held at head quarters in Hamilton, on Friday, December 1st. 1865, under the command of Sir Knt. Thomas B. Harris, who officiated for Sir Knt. Thomas McCracken, in his unavoidable absence. Several companions were received and installed into the order, after which the officiating E.C. was formally installed E.C. of the Encampment and appointed as his officers the following fraters:—Charles Magill, M.P.P., Prelate; John W. Murton, 1st. Captain; David Curtis, 2nd. Captain; William Edgar, Registrar and Treas.; S. B. Campbell, Almoner; Benj. E. Charlton, Expert; James McKay, 1st. Standard Bearer; Henry Robertson, 2nd. do.; David Gillies, Captain of Lines; F. J. Rastriek, 1st. Herald; Isaac P. Willson, 2nd. Herald; W. W. Summers, Equerry,

The Sir Knights after labour adjourned to a Banquet which had been specially prepared for the occasion at Bro. Lees Restaurant. Upwards of twenty-five Sir Knights were present, wearing their full costume, and giving to the company a most brilliant appearance. The chair was ably filled by Sir Knt. Thomas B. Harris, E.C. and Provincial Grand Prior, supported on the right by Sir Knt. Charles Magill, M.P.P., and on the left by Sir Knt. Alexander S. Kirkpatrick, E.C., Hugh de Payens Encampment, Kingston.

The cloth being removed, letters and telegrams of apology, for unavoidable absence, were read from the following Sir Knts.:—Captain Thompson Wilson, London; John Davidson, Galt; W. B. Simpson, Kingston; George E. Earl, Ogdensburgh, U.S.; James Seymour and Dr. E. Goodman, St. Catherines; Colonel Wm. M. Mercer Wilson, Simcoe; Colonel W. H. Whitehead, Woodstock; John Charles Frank, Montreal, &c.

In announcing the first toast the chairman said:—Sir Knights, our order has ever been found one of the most patriotic and loyal. During its early career it was no uncommon thing for our predecessors to prove their faith and seal their attachment with their blood. Loyalty to the Sovereign who gives us protection, not only as an order but as citizens, is not less characteristic of our order at

the present day, and, therefore, I feel sure you will be but too happy to drink to the toast I am about to propose to you—"Our Most Gracious Queen."

The chairman, preparatory to proposing the next toast, remarked on the circumstance of H.R. Highness the Prince of Wales having visited that colony. His reception was the most loyal and enthusiastic that could possibly have been expected. They had seen him and, if possible, loved him the more for his many manly virtues. He therefore proposed the health of "The Prince and Princess of Wales and the rest of the Royal Family."

The Chairman then gave the health of "The Most Eminent and Supreme Grand Master of the Order, in England and Wales, Sir Knt. William Stuart," which was received with all honors.

The Chairman next gave "The Supreme Rulers of Capitular and Craft Masonry in the Province of Canada, M.E. Comp. T. D. Harrington and M.W. Bro. W. B. Simpson."

The Chairman next gave "The health of the V.E. Prov. Grand Commander, Sir Knt. Colonel W. J. B. McLeod Moore."

The Chairman next gave "The Visiting Sir Knights."

Sir Knt. A. S. Kirkpatrick, of Kingston, rose and returned thanks on behalf of the visitors, and tendered a hearty welcome to any of the Sir Knights visiting his encampment at Kingston.

Sir Knt. D. Curtis next proposed "The health of Sir Knt. Thomas McCracken, the retired Commander of the Godfrey de Bouillon Encampment."

The Chairman, on behalf of Sir Knt. McCracken, returned thanks for the honor done him, and took occasion to express to the Sir Knights the disappointment he felt at having to leave the city on the very afternoon of the day of the meeting of that assembly, business of an urgent nature requiring his presence elsewhere. He hoped under the circumstances he would be excused.

Sir Knt. Campbell then proposed the health of "Past E.C. Sir Knt. Colonel W. Mercer Wilson;" which was received and drank with all the honors.

Sir Knt. Curtis proposed the health of "The newly elected Commander of the Encampment for the ensuing term, Sir Knt. Thomas R. Harris," and in doing so briefly alluded to the position held by him in the various grades of the Masonic order, as also of his zeal in the discharge of the important duties devolving upon him. The toast was drunk with all the honors.

The E.C. Sir Knt. Harris, in responding to the health just proposed, thanked the Sir Knights for this expression of their kindness. He had done the same thing on many previous occasions, and they were fully satisfied of the deep gratitude he felt for their many acts of kindness towards him. It was true he had been associated with the craft for a number of years, and been honored with offices of distinction, and some not devoid of much hard work. All that he wished and worked for was the advancement of the order, and he was sure all present had the same object in view.

The Chairman next gave "The Health of Sir Knt. Charles Magill, M.P.P., and Mayor of the city." Sir Knight Magill was, with the exception of himself, the only original chartered member present. He had always taken great interest in the welfare and prosperity of this order; and although fickle fortune had been profuse in the bestowal of her honors upon him, which involved much labour and occupied a great deal of his time, yet he found an hour to attend to his masonic duties.

Sir Knt. Magill said—Eminent Sir Knights and Sir Knights generally, I feel very grateful and much pleased at the friendly manner in which my name has been mentioned, and at the enthusiastic reception which you have been pleased to accord to it. My fellow citizens have placed me in many positions of trust and honor, of which any man might well be proud; but none of them have given me greater gratification than the recollection of the compliments conferred upon me from time to time by the members of the masonic fraternity. You, eminent Sir Knight, have been pleased to refer to my having been one of the chartered members in the Godfrey de Bouillon Encampment. I had also the honor of being appointed by my brethren as chairman of the Masonic Conven-

tion for the establishment of the Grand Lodge of Canada in 1855, when I had also the honor of holding the position of mayor of this city. That Grand Lodge has attained a position of which all masons may well feel proud. During the past few months I have to acknowledge that my attendance at the meetings of our beloved order have not been as regular as I should have desired, but I will in the future try and make amends for what may have appeared a carelessness in matters connected with the craft. Again thanking you for your kindness on this as on other occasions, I would express the hope that our beloved order, in its several branches, may go on and prosper in the future as it has done in the past.

Sir Knt. Murton proposed "The Health of the newly-admitted Sir Knights," which was drank with honors.


Sir Knts. F. J. Rastrick, B. E. Charlton, and Dr. Gillies returned thanks.

"The Poor and Distressed, wheresoever Dispersed;" "The Ladies;" "The Press;" and the truly masonic toast of "Happy to meet, happy in parting, and happy to meet again," closed one of the most pleasant entertainments given by the Godfrey de Bouillon Encampment.

## CRAFT FREEMASONRY.

### INSTALLATION OF HIS GRACE THE DUKE OF NEWCASTLE

#### AS PROVINCIAL GRAND MASTER OF NOTTINGHAMSHIRE.

HE installation of His Grace the Duke of Newcastle as Provincial Grand Master of Nottinghamshire, took place on Tuesday the 9th. ultimo, in the Mechanics Hall, with all the pomp and circumstance usual on such occasions. The muster of brethren was very large, and the whole proceedings were conducted with order and propriety which is such a characteristic of the meetings of the brethren of the mystic tie. The arrangements were similar to those which were made on the last occasion, when the late Duke of Newcastle, the father of the present Provincial Grand Master, was invested with the office in same place on the 7th of December, 1860. On that occasion the Most Worshipful Grand Master, himself (the Earl of Zeland), honored the province with his presence, and was accompanied by many brethren of eminence. On this occasion the noble Duke was accompanied by a large party of Freemasons, and deputations from various lodges in the sister counties.

The brethren congregated, in full masonic attire, shortly after eleven o'clock. About the time appointed for the commencement of the proceedings, the officers of the Provincial Grand Lodge entered; the organ pealed forth, and the proceedings commenced.

The warrant of appointment having been read, and the important qualifications required of a brother occupying the position of Provincial Grand Master having been set forth in the usual way, the ancient charges of the order were then recited, to all of which his Grace signified his assent. The oaths were then very impressively administered to the Provincial Grand Master and his Grace was formally placed in the chair, and saluted in due form.

After the installation, the following address was presented from the Freemasons of the province to his Grace, as newly appointed Provincial Grand Master:—

*To the Most Noble Henry Pelham Alexander Pelham Clinton, Duke of Newcastle and Earl of Lincoln, of Clumber Park, Worksop Manor, and Nottingham Castle, all in the County of Nottingham, and Provincial Grand Master of Nottinghamshire.*

We, the Freemasons of the Province of Nottinghamshire, joyfully avail ourselves of this opportunity of expressing our deep respect and affectionate attachment to your Grace as our Provincial Grand Master, and offer our congratulations to you upon the auspicious occasion.

That high office in this Province has for a long series of years been held by masters of such distinguished eminence in the Craft, and who were so endeared

to the brethren by the strongest masonic ties, that had not your Grace responded to the unanimous wish of the brethren, it would indeed have been a difficult task to have selected a brother so worthy as yourself to be their successor.

Without wishing to cloud the joy of this day, the brethren yet deem it to be a duty to express to your Grace the estimation in which our late lamented Provincial Grand Master was holden by them. His high qualities as a Statesman and Legislator have been the subject of eulogy by the most eloquent tongues in this country, and were most highly appreciated by us. The discharge of his duties as a nobleman and gentleman, as friend, neighbour, magistrate, and landlord—in short, of every moral and social obligation, was seen and felt by us all. Most fully and most warmly did we admire and love his noble life and character. Deep is our grief for his loss, and we will long cherish his memory.

In conclusion, we pray that the Great Architect of the Universe may have you in His care and keeping, that He will pour down upon you his choicest blessings, and long spare you to preside over the brethren of the Province.

To this address the Provincial Grand Master delivered a suitable reply.

Brother Cise was then appointed Deputy Grand Master; and votes of thanks were passed to Brother Percy, P.D.Prov.G.M.; to Brother Close, as Past Prov. G. Treasurer; to Brother Allen, as Past Prov. Grand Secretary; and to Brother M'Intyre, the Grand Registrar. These votes were suitably acknowledged in each case, and in that of Brother Allen it was resolved that the vote of thanks should be emblazoned on vellum and presented to him.

Addresses were received from Oxfordshire, Lincolnshire, Berkshire, Leicestershire, Yorkshire, Staffordshire, and Derbyshire.

The following is a complete list of the visiting brethren, who were present at the ceremony:—

T. White, 776; John Maxwell, W.M. 506; Chas. Revel, P.M.; Chas. Fendelow, P.M. 419, P. Prov. S.G.D. Staffs.; Thomas B. Feltham, 521, P. Prov. G. Reg. West Yorks.; A. Blackmer, P.M. 47; J. G. Gribble, I.G. 731; Henry Carson, W.M. 731, P. Prov. G.D. of Cers. Derby; Geo. A. Rooth, I.G. 681; W. H. Baker, 591, P. Prov. G.D. of Cers. Bucks. and Berks.; Richard B. White, P.M. and Sec. 506; J. Farnsworth, 506; H. Horncastle, W.M. 939; B. Wade, 506; J. Upton, S.W. 624; J. Farmer, S.D. 523; P. Maggen, 624; A. Brettell, P.M. 253; J. Denton, P.M. 779, P. Prov. S.G.W. Leicester; H. E. Smith, W.M. 229, P. Prov. J.G.W. Leicester; T. Cox, P.M. 253, P. Prov. S.G.W. Derby; A. Wallis, Sec. 253, S.W. 1085, P. Prov. G. Purst. Derby; H. M. Bobart, 253, P. Prov. S.G.W. Derby; E. G. Martin, P.M. 47; M. Abraham, 731; G. G. Bingham, 731; C. Ferneley, P.M. 302, P. Prov. G.J.W. Lincoln; E. D. Johnson, P.M. 362, Prov. G. Sec. Lincoln; R. J. Boyall, P.M. 352, Prov. G. Purst. Lincoln; E. M. Rogers, J.D. 362; John Chambers, 362; H. Barnes, 1007; J. Wilson, Sec. 1007, P. Prov. G. Purst. Leicester; Reverend C. G. Anderson, Chaplain, 1007; Henry Gill, J.D. 1007; J. Pegg, Sec. 787; R. D. Cook, I.G. 787; G. Fox, P.M. 734, P. Prov. G.S.D. North and East Yorks.; Reverend C. Hudson, Chaplain, 737; W. H. Booth, P.M. 506; W. Wade, S.D. 506; W. Moor, J.D. 523; W. Waive, P.M. 279; H. Brentnall, J.W. 506; C. C. Booth, 506, P. Prov. S.G.W. Derby; G. F. Sinclair, Imperial George; H. V. Davis, 523, P. Prov. G.J.W. Leicester; J. R. Roberts, I.G. 34; G. C. Hall, W.M. 1028; S. Foulds, Sec. 681; F. E. Martin, 681; S. Rowbottom, Sec. 1028; W. Marriott, 47; R. T. Hardy, P.M. 297; W. M. Bobart, 779, P. Prov. G. Sword Bearer, Derby; G. Haslehurst, 681; Rev. J. Oldham, 681, Prov. G. Chaplain, Staffs.; A. Cadman, 317; J. Woods, a P.M.; G. Browne, P.M. 297; R. Slingsby, 297; H. White, 297; D. Lacey; H. Mann, jun., 47; A. W. Lyon, 262; H. Crofts, J.D. 253; and David Carver.

At three o'clock in the afternoon the brethren assembled in the large room of the School of Art, Waverley Street, where an excellent cold collation was laid out by Mrs. Browne, of the George Hotel. The chair was filled by his Grace the Duke of Newcastle, Provincial Grand Master, who was supported by Col. Bowyer, Provincial Grand Master of Oxfordshire, Brother Percy, Prov. D.G.M. Notts., Rev. J. L. Prior, Prov. G. Chaplain, the Hon. and Rev. C. J. Willoughby, Lord de Tabley, Prov. G.M. Cheshire, Rev. W. Bowyer, P. Grand Chaplain of

the Grand Lodge of England; Æneas J. McIntyre, Grand Registrar, Lord Arthur Pelham Clinton, Rev. C. Hudson, J. Watson, jun., Prov. G. Sec., Dr. Robertson, Prov. G. Reg., and Bro. Attenborough, Master of the Newstead Lodge.

The Rev. J. L. Prior, Prov. G. Chaplain, said grace.

After the cloth had been removed,

The Provincial Grand Master then rose, and said—Brethren, as the time which we have to spend together is very short, I shall be brief in the few words which I shall have to address to you, and I trust that others will follow the same example. The first toast which I shall have to propose to you is one which is highly acceptable to us as masons, and as Englishmen—as masons, because we are taught to reverence the highest constituted authorities in the realm; and also because her Majesty has this additional claim upon us, that though she cannot herself belong to our order, she is the daughter of one Grand Master, and the niece of three. (Loud cheers.) I ask you to drink “The Health of her most gracious Majesty the Queen.”

The Provincial Grand Master again rose and said—Brethren, the next toast I have to offer for your acceptance is that of “The Prince and Princess of Wales, and the rest of the Royal Family.” (Loud cheers.) There never was a time in the history of this or any other country where the royal family was held in such affectionate esteem as at this moment. The advent of the Princess of Wales to these shores was hailed with universal delight by all the people of this country; and as for the Prince of Wales, we all look upon him as one who at some future time—and God grant that it may be a distant day—shall succeed to the throne of this country. (Cheers.) To me his progress through life must be regarded with the deepest interest, inasmuch as to use the Prince’s own words to me, “My father was his friend and counsellor.” [These words were pronounced with the greatest emphasis, and at the mention of his father’s name, the noble duke was visibly overcome.] Brethren, I regret to say that the Prince himself is not a mason, but his brother-in-law, the Prince of Prussia, is; and I trust the day will not be far distant when he may think fit to be enrolled a member of that order to which so many of his ancestors belonged.

Lord de Tabley then rose, and was greeted with loud cheers. He said that he felt himself to an extent a stranger in that company, but not altogether so, as they had many common bonds of union. He came as a stranger, but bound by a threefold cord: the natural bond of union which united all masons of whatever country; the desire which thrilled through all their hearts to pay that respect to the illustrious man who had that day been installed as Prov. Grand Master. (Cheers.) Right happy was he to see him on the throne upon that occasion; and from the faces which he saw around him, and the way in which his grace had been received, it showed that he was a worthy successor of that illustrious Prov. Grand Master whose loss they all so much deplored. (Loud cheers.) This was neither the time nor the place to give way to anything like political feeling, but he might say that if there was one feeling more unanimous than another in England, it was this—that if ever there was a man who deserved well of his country—who sacrificed everything in that country’s service—a man who discharged the duties of an English nobleman, a county gentleman, and also those of a Provincial Grand Master—that man was his lamented friend, the father of their Provincial Grand Master. (Loud cheers.) He was most happy to see his son commencing so worthily to tread in his father’s footsteps; and he would only say, long might he be spared to serve his country, and to rule worthily over the craft in that province. (Much cheering.) The toast he had the honour to propose was that of “The Army and Navy.” (Loud cheers.) He begged to couple with the toast the health of Lord Arthur Pelham Clinton.

Lord Arthur Pelham Clinton, on rising, was received with loud cheers. He said he begged very sincerely to thank the Brethren for the way in which they had received the toast. He was proud to belong to so noble, so gallant a service—which had through all its annals gone on progressing, and had never yet, he believed, been beaten. (Cheers.) It was a matter of great congratulation to the country at large, that from the fact of the naval reserve being so

well managed as it was, it was quite possible in six weeks time to have 60,000 extra men ready to join our fleet. (Loud cheers.) He could assure them the navy of England had deteriorated in no way, and after twelve years experience of that branch of the service, he could say that at present the navy of this country was in a more efficient state than at any former period of our history. (Loud cheers.)

Colonel Bowyer returned thanks for the army. (Cheers.) He believed the safety and honour of England was safe in their keeping. They had shown at all times true British spirit, and had done their duty; and go where they might, or let them engage in any encounter, he believed that the name and the honour of England was dearer to them than life itself. (Loud cheers.)

The Provincial Grand Master said the next toast he had to propose was "The Health of the Grand Master of the Order."

The Grand Registrar replied, and concluded by expressing on his own behalf, and on that of those who had that day been associated with him, the delight they felt in being present on such an auspicious occasion; and for himself he would say that he should carry away very pleasant memorials of the masons of Nottingham. (Loud cheers.)

Colonel Bowyer then rose, and was very cordially received. He said the duty devolved on him of proposing the next toast, and he was quite sure that no words of his were needed to ensure its most hearty reception. It was to the health of the Noble Provincial Grand Master. (Loud and enthusiastic cheering.) He thought himself very fortunate in having to propose such a toast, inasmuch as the noble Duke was what he might call an *alumnus* of his own in his province. (Cheers.) His Grace had proved himself to be a most accomplished and zealous Mason, and he (Colonel Bowyer) could not but be proud to see one of his children exalted to so high a position. (Laughter and loud cheers.) It was to him a great honor to propose the health of a nobleman whom he had had the honor of knowing since his first initiation, and who he was sure would do honor to the craft. (Loud cheers.) They had now a grand centre of Freemasonry, and he hoped that from that centre would emanate a Masonic light, which would shed a fresh lustre on the principles and unities of the Order (cheers); and that whatever might be the business in which any or all of the brethren engaged, they would never forget the great rules of the Order. (Loud cheers.) He proposed the toast most cordially, and he was sure that it would be received by every brother with the same feelings to which he had endeavoured to give expression. (Cheers.) The toast was drank with Masonic honors, and in the most enthusiastic manner.

The Provincial Grand Master, on rising to reply, was received in a most enthusiastic manner. He said: Brethren, I thank you not only for the cordial and generous reception you have given me this evening, but also for your kindness in promoting me to the high position which I now occupy among you. I confess that I felt at first considerable diffidence and hesitation in accepting this high position; but this did not arise from any desire to shrink from its responsibilities, but because I felt that I was deficient in that knowledge which, as your Provincial Grand Master, I should possess, and that I was quite unequal to the task of worthily and adequately filling the place of those who have preceded me in this office. (Cheers.) With this hesitation came at the same time a conviction that I should be acting a most ungrateful part if I refused, and I felt that I should not perform my duty by not accepting the offer you made me. I, therefore, at once replied in the affirmative, and I resolved to do my best to promote the object and views of the craft in this county, relying on your kindness and forbearance to supply my deficiencies and shortcomings. I regret to say that I have been very much behindhand in my masonic duties, so backward indeed that I fear Colonel Bowyer would hardly recognize me as that *alumnus* whom he praised so highly. (Cheers.) On this account I feel all the more strongly your kindness in promoting me to the office, and I beg to tender you this assurance that by doing my utmost to promote the interest of the craft, by diving deep into its mysteries, and by attending to the duties you have



imposed upon me, I hope to prove to you that you have made no unworthy choice. (Loud cheers.) Many there are, I regret to say it, who cast in your teeth that because we are a secret society, that, therefore, there must be evil in our mysteries. (Cheers.) It is, therefore, our bounden duty to prove by our public and private actions that there never was a baser libel cast on any society of men. (Cheers.) Our secrets are not such as those benighted beings who knew nothing of us would have the world believe, as repugnant to the laws of God and man. They are founded on the truest principles of religion—they were secrets which were entrusted to the masons of old, by them have been entrusted to us, and it is our duty to hand them down to those who are to come after us. (Cheers.) I confess it was with the deepest regret that a short time ago I read an unwarrantable attack made on our Order by the Pope of Rome—(Oh! oh! and cheers)—and I am sure that attack must be as distasteful to the feelings of Roman Catholics as it is to the members of the Protestant Churches. (Cheers.) Carry the mind back to the times when in darker ages superstition prevailed, and you will see that anathemas such as these launched against us by the Pope would have caused the sacrifice of the lives of many thousands of human beings. (Hear, hear.) Attacks like these only prove the spirit of hatred and oppression. How different that is from the spirit of love, forbearance, and charity which is breathed in Masonry. (Loud cheers.) As the brethren in Antwerp said in their answer to the denunciations of the Pope—I do not quote the identical words, but the meaning was, Freemasonry is above all religions, because it accepts them all in as far as they serve to make man nobler and better than he is. (Cheers.) A society such as ours, founded on those high principles where all mens opinions are free, and where the doctrines which are propounded to entered apprentices are carried through all the degrees, are those of love and charity in their most liberal and extended form—a society founded on such high principles as this deserves and merits the confidence and the respect of the rest of the community. (Loud cheers.) Brethren, I said when first I rose that I would not trespass on your time. I fear I am now doing this. (“No,” and loud cheers.) Before I sit down I must again thank you from the bottom of my heart for the reception you have this day given me. I trust by the way in which I shall be enabled to attend to the duties which you have laid upon me to endeavour to promote the good of the craft in this county, and so to live that when my last hour comes, I shall pass from among you lauded by even the humblest of my brethren—not as a Prov. Grand Master alone, but as a man who has striven to do his duty in that position of life in which he has been placed, holding before his eyes the great principles of our order, love and charity—and leaving behind me in short a name respected by all, and regarded by the brethren as a benefactor and a friend. (Loud and prolonged cheering.)

Brother Danks then proposed, in very suitable and appropriate terms, “The healths of the Provincial Grand Masters, and Deputy Grand Masters,” who had assisted at the ceremony that day.

Brother Colonel Bowyer replied and expressed, on behalf of the brethren whose healths had been drank, the pleasure they felt in being present on that occasion. (Cheers.) He expressed at the same time his sincere desire for the future prosperity of the province, and trusted that he might have other opportunities of renewing the friendships which he had found on this occasion. (Cheers.)

Brother Lord Arthur Pelham Clinton then proposed “The healths of the Deputy Provincial Grand Master and the Provincial Grand Officers of Nottinghamshire.”

The toast having been suitably acknowledged, the brethren dispersed to attend the Theatre Royal, the performance at which place of amusement were under the special patronage of the body.

The theatre presented a splendid assemblage of rank, beauty, and fashion. The dress circle and it passages were densely crowded with elegantly dressed persons, among whom the handsome and insignia and distinctive decorations of the numerous brethren were brilliantly conspicuous; and 250 orchestra stalls, constructed for the occasion in the pit, were filled with a similar class of

occupants. The private boxes were also full, and every other part of the house presented a closely packed throng of delighted spectators. Among those present were His Grace the Duke of Newcastle, Lord Arthur Pelham Clinton, M.P., Lady Susan Vane Tempest, the Right Hon. Lord de Tabley, the Hon. and Rev. C. J. Willoughby, Colonel Bowyer, the Rev. Wentworth Bowyer, Edmund Percy, Esq., Acting Deputy Provincial Grand Master, Aeneas J. McIntyre, Esq., Grand Registrar of England, Colonel Need, S. Cooper, Esq., of Bulwell Hall, T. B. Charlton, Esq., of Chilwell Hall, and a very large attendance of the principal families of the town and neighbourhood.

Punctually at seven o'clock, his Grace the Duke of Newcastle, wearing his insignia as Provincial Grand Master of Nottinghamshire, entered the royal box, accompanied by his brother, Lord Arthur Pelham Clinton, M.P., Lord de Tabley, and others, and was received with cheers and masonic honors. Immediately afterwards Mrs. Wildman, widow of the late Colonel Wildman, of Newstead Abbey, a former Provincial Grand Master of Nottinghamshire, entered the dress circle, and as this was her first appearance in public since the lamented death of her gallant husband, she was received with cordial demonstrations of respect and masonic honors.

When the curtain rose, the theatre presented a really magnificent and most animated appearance; and Miss Reinhardt stepped forward amidst enthusiastic cheering to deliver the following prologue, written for the occasion by Brother Walter Montgomery:

“Free and Accepted”—Take my heart’s best thanks—  
 I’m representative, yet no politician—  
 I speak for those, who cannot for themselves—  
 For those in *pain*, for those in *sad condition*—  
 I thank you for *the lame, the sick, the blind,*  
 The *restless mourner on a couch of care*—  
 I joy that through YOU—sad and weary hearts  
 Will comfort take, and grapple with despair.  
 Oh! surely never *better—holier—cause*  
 E’er pleaded to the genial gentle “*craft!*!”  
 Is it not noble to assuage a grief?  
 To turn aside Death’s cold relentless shaft?—  
 Forgive me if on this our mimic stage,  
 I thus intrude Life’s grim terrific battle.  
 The festive ones of old grave *moral* taught,  
 And midst their joys some human bones would rattle.  
 But, for a moment, would I have you think  
 On scenes of sadness, to enhance your joy—  
 You know your bounty will be well dispensed,  
 So give your thoughts to mirth, without alloy.  
 “He that outlives this day,” will well be proud—  
 To say “I grasped our noble Master’s hand,”  
 “I saw the noble son of noblest sire,”  
 “His honors don, and take his father’s stand.”  
 Well may “the craft” rejoice, for *every claim*  
*Has this true* son, to play that father’s part,  
 Lord of the soil—a master kind and good—  
 Be his the joy to rule o’er every heart—  
 And she whose presence ever brings delight  
 Shall she, though absent, be forgotten here?  
 No, gallantry forbids it, so obey—  
 Take time from me—Her Grace—a hearty cheer.  
 “Once more good masons,—worthy masons all.”  
 To *point*, to *left*, to *right*—attention—pray,  
 Pointing I know is rude in usual life,  
 It cannot be considered so to-day—

To raise a STORM, but one of approbation  
 Is now my pleasant and politest aim;  
 With "QUEEN" and "crown," and "mystic craft" I'm bold,  
 To add the noble LADY TEMPEST'S name.—  
 Before I make my bow, now ladies all  
 I have matters to disclose of great import—  
 A secret! ah, I see you're anxious now,  
*The secret of Freemasonry in short,*  
 In strictest confidence, I have been told  
 It is to scorn the false—and love the true,  
 To do to others in its fullest sense  
 What others ought to ever do to you,—  
 To live in peace and harmony with all,—  
 No matter what their politics, or creed,—  
 Their social status,—or their worldly wealth,—  
 Is to ever *be* a friend indeed,—  
 To feed the hungry—help the weary on—  
 All enmity—all love of greed to smother—  
 To honor law—put earnest trust in God—  
 This is to be a true Masonic Brother.

The elegant and sparkling comedietta of "Court Favour," by Mr. Planche, was then most admirably performed. At the close of the piece, the actors were called to receive the compliments of the house, and the Duke of Newcastle threw to Miss Denvil, Lady Susan Tempest's beautiful bouquet; Mr. Montgomery then led before the curtain the popular favourite of the evening with the bouquet in her hand, and the acclamations of the audience were again renewed. The band then played the National Anthem, and as the gay and gallant occupants of the Theatre rose in response to the loyal strains, the house presented a picture of beauty and grandeur which nothing but a Masonic Festival could have realized. The splendid and merry Pantomime of the "House that Jack built," brought the entertainments to a close. The profits, as indicated in the prologue, will be given to public charities.—*Abridged from "The Nottingham Daily Guardian," of January 10th. 1866.*

## CHANNEL ISLANDS.

### JERSEY.—MASONIC FETE AND BAZAAR.

**U**NDER the immediate superintendence of the Provincial Grand Lodge and the Worshipful Masters of all the Lodges on the English Registry, a Masonic Bazaar was opened on December the 19th, 1865, at the Temple in Stopford-road, in favor of the Fund for the Relief of the Widows and Orphans of Freemasons. The bazaar, properly so called, was arranged in the great hall of the Temple, for the sale of articles of fancy, utility, and *vertu*, under the direct and personal management of a committee of ladies. But probably the most remarkable feature in the exhibition was that presented by the museum, which was literally filled with classic beauties and many curiosities. Upon the opening of the bazaar, Henry Luce Manuel, Esq., chairman of the committee, spoke as follows:—

Ladies and Gentlemen,—When a year is drawing towards its close,—when, having run its allotted course it is on the eve of adding its unit to the ages and yielding its place to time and the future, human kind habitually enters into earnest conference with itself. It reminds its conscience of many shortcomings, it recalls to its memory many duties, and it resolves, as it should, on a fresh and vigorous effort to make up for the former and perform the latter. The continuators in this island of the principles and traditions of Masonry—that grand old craft whose origin is almost coeval with the existence of society,—are impressed with this conviction. It is why they appear before you to-day.

The general body of Freemasons of Jersey have thought, then, that three among many other duties devolve on them at this particular moment. And the managing committee, which comprises representatives of all the Anglo Lodges, have requested me to state to you, on opening this day's proceedings, what they hold those duties to be.

They think, in the first place, that it is a social duty to find and provide cheerful amusement at given times for the general community. Now, what period should be so universally festive as the Christmas holidays? Everybody knows that "all work" and "no enjoyment" lead invariably to dullness and gradual impairment of physical and intellectual power. We Masons, then, have decided to act on our conviction respecting the indispensable necessity of periods of fair and varied recreation for every one,—and this is one of the reasons why we have undertaken these fêtes. Before the close we trust to show that we have, in this matter, fully attended to the claims of all qualities and classes, and taken special heed of those, who by their position, are the most in need of a passing hour of recreation and joy.

The second duty we are anxious to perform is,—to make an effort, though slight it may be, to promote the cultivation and love of art among our fellow-citizens. Thanks to the Bailiff, Colonel Le Conteur, Q.A.D.C., Colonel Percival Touzel, R.N., Captain Sanmarcz, R.N., Captain Broker, Captain Mauger, Mr. Stirling, Mr. Massey, and others, we are enabled to open to-day what may lead to that which I refer to. Thanks to the public spirit and intelligence of the gentlemen I have named we may now expect an artistic and scientific exhibition next summer. If so, a museum—the absence of which in a place like this is so to be regretted—will be the proximate result. If that desideratum is attained within a reasonable time, we trust that when you assist at the inaugural fête of the *hope-for Treasury of Art and Science* you will not forget how far to-day's modest and unassuming masonic exhibition may have contributed to towards it.

The third duty which has impelled the Masons, with whom you so kindly act, is one that is not merely transient—it is eternal, because it is—the duty of charity. The Master, as you all know, said that the poor were always to be amongst us. All societies have, assuredly, theirs; and ours is no exception to the rule. But, in appealing to you to-day, we particularly wish to explain that the widows and orphans in whose behalf we have all come forward on this occasion are those who are specially connected with the promoters of this Temple. I mention this to avoid misconception. On the domain of any other charitable organization, connected with the craft, we are not venturing to trespass.

In connection with this,—the pecuniary, the charitable, in fact the practical part of these fêtes,—I am specially requested to state that the proceeds, duly handed to trustees, will be invested so as to ensure for the objects we have contemplated an interest equal to that granted by local banks to the depositors.

In conclusion, ladies and gentlemen, I am directed to say that we shall expect indulgence if, in some slight details, we cannot, this time, rigidly adhere to the letter of our programme. If so, however, we shall make up for the deficiency by other means. Finally, ladies and gentlemen, the committee earnestly thank you, particularly the ladies who have taken charge of stalls, for your enlightened and generous co-operation. Without it, our efforts would have been comparatively fruitless:—whereas with it we succeed beyond our greatest hopes in our threefold object,—to enliven—to instruct—and to solace;—to raise the merry laugh that does the heart good; to elevate the mind by the contemplation of the beautiful and the study of the wonderful; and to cheer were it but one sorrowing sister, one desolate child, with the consolatory reflection that, after all, fraternity is not a vain word,—and that hearts almost innumerable yet respond, in humble truthfulness, and with earnest warmth, to the sacred command: "Love ye one another."

After the bazaar had been opened, the brethren were honored with a visit from his excellency Major-General Burke Cuppage, and suite. The Lieutenant-Governor was received at the entrance to the Temple by Mr. L. Manuel, chairman of the committee, Mr. Albert Schmitt and Mr. Edward Dickson Le

Content, honorary secretaries, and other Masons, who accompanied his excellency over the principal rooms. General Cuppage appeared to take much interest in everything he saw.

Some idea of the extensive character of the bazaar may be gathered from the fact that above 2,000 tickets were sold before the opening. This was in addition to the money taken at the door, which, we understand, was by no means inconsiderable.

One particular gratifying feature in connection with the exhibition is that all Masons take a lively interest in its success. That every effort was necessary to preserve order is evident, owing to the very large influx of visitors during the day, for, at one period, it became clear that inextricable confusion must have arisen if the strictest precautions had not been observed.

Early in the day, in addition to the Lieutenant-Governor; the Bailiff; the Prov. G. Master, J. Hammond, Esq.; the Very Reverend the Dean; Deputies Henry and Le Cronier, and a large number of other gentlemen were present. With reference to the ladies, there was a perfect galaxy of beauty.

As regards the bazaar itself, among the most active ladies were—

Mesdames Ed. C. Malet, De Carteret, C. Le Sueur, Jr. Durel, H. L. Manuel, J. Le Cronier, Ed. Pixley, Ed. J. Bellingham, C. Donaldson, F. W. Le Quesne, La Cloche and C. G. Renouf; Mesdemoiselles S. Deslandes, Renouf, Laverty, Thompson, Marett, Brooks, Le Conteur, Le Cronier, Le Quesne and Simon.

Upon entering the Temple, to the left, was the post-office, surrounded by a number of neat engravings. By the side of the inquiry-window was a placard, couched in these words—"The Registry-office is removed to the Rector's and the Registrar's." Of course many ladies were inquiring for the *whereabouts* of these officials in all cases of nice importance; and, after having been satisfied, they resolved to *reconsider* the subject.

Moving upwards, visitors paid a visit to the "Royal Arch Room," which was open to all, and afforded some idea of the mystic character of the Order.

Going downwards and turning to the great hall of the Temple was the bazaar, a truly magnificent exhibition. To attempt to give the particulars of it, with the many fair ladies in charge of the stalls, would be manifestly unfair.

In the museum were many paintings, curiosities, and knickknackeries lent, in the most handsome manner, by some of the principal residents in the island. To enumerate them here would be to devote more space than we can afford. A correspondent has been so obliging as to send us a copy of *The British Press and Jersey Times*, from which we have condensed the above, and are happy to append the supplemental remarks with which he has favored us.

Our correspondent says:—Of course the lodge room, or Temple proper, in which the bazaar was held, was the chief attraction, and was generally crowded, indeed too much so for advantageous display and sale of the goods with which the stalls were loaded. The fair vendors however, whose services and labors it is impossible to over-estimate, were ubiquitous, even resorting to the ante-room with articles to be sold or raffled for; few could resist their importunities, their winning smile, their persuasive eloquence, and on some occasions even their physical force. Well-known bachelors were especial objects of their efforts, and it was amusing to watch the competition as to who should first pounce upon them as they entered. Many gentlemen were found to beat a speedy retreat, and were heard to express their intention not to venture a second time into a place so dangerous to their pockets; yet after all they could not resist the temptation, and came again and again. On the dais at the upper end of the room was a magnificent wedding cake, or what appeared like one, containing numerous articles well wrapped up, each visitor being allowed to extract one through an aperture, on payment of sixpence. The stereoscopic views, were a great source of amusement, especially to the ladies, as they thus become aware how, when, and where (on dit), cowans are made masons.

The Fête extended over three days, and at intervals amusements of various kinds were provided for such as paid a trifle extra for participation in them. In the ante-room was a powerful microscope belonging to the son of Mr. Blackbird, surgeon, who kindly attended to exhibit it. The amateur Cæsarean

Christie Minstrels were exceedingly popular, so much so, that on one of the evenings their performance was given to three different audiences in succession. Those who took part was so clever and successful, that it may be invidious to particularize, but all agree in awarding the highest praise to Bro. G. Perrot, of whom it was remarked by a local journal, that he appeared to have mistaken his vocation, since he would have done credit even to the London boards; with him too Mr. Green must be mentioned, whose racy, illogical, and amusing Nigger Lecture elicited roars of laughter. The Casarean Menagerie of performing wild beasts, warranted not to bite, attracted a large number of visitors. Concerts were occasionally given. On one of the days, the weather being mild and fine, out-door athletic sports were arranged under the direction of Captain Mitford, in the grounds connected with the Temple, which drew off some hundreds of spectators at a time when the rooms were most crowded. The ladies who presided over the stalls kindly contributed from their stores prizes to be competed for, which were chiefly carried off by the youths from the Naval Training School at Gorey, to whom the committee subsequently showed their liberality by giving them an entrée to all parts of the building, thus affording them a treat which their limited pecuniary means would not otherwise have allowed them to enjoy. On Thursday, December 21st. which was announced as the closing day of the fête, a magnificent Christmas tree was provided, which was a great attraction to the children, and in the evening auctions were held with a view to clear off a portion of the unsold articles. Sufficient, however, still remained to induce the committee to re-open for a hours on the afternoon of Saturday, December the 23rd. at the reduced price of threepence for admission. Though many of the working classes availed themselves of this opportunity, want of sufficient publicity prevented a crowd, but an additional inducement was held out by the announcement of an Assault of Arms, in which Captain Mitford, Sergeant Barrow, and others, exhibited their skill in fencing, in single-stick exercises, the sword against the bayonet, &c.

Among other products of the fête has been the publication of a very clever large sheet of masonic caricature, appropriate to the season and the occasion, copies of which were sold in the rooms. In the centre is Father Christmas, a picture of jollity and good temper, duly arrayed in collar and apron, with a poker over his shoulder in one hand, and a gridiron in the other, the jewel attached to the collar being also a gridiron. On the apron, in the centre, are crossed pipes, flanked by a bottle and mug, to the use of which some say that freemasons are particularly prone; but that of course is a libel. At the top right hand corner of the sheet are a widow and orphans, at whose feet a Mason, grinning and sweating under his load, is emptying a large cornucopia of money. At the top left hand corner are a British sailor and a half-clad savage exchanging salutations with fingers to their noses. Beneath are two asses, one of whom has a book in his fore paws, from which he is explaining the masonic secrets to the other, who is expressing his astonishment. A lady is peeping through a keyhole into a room where a lodge is being held. Across the centre of the sheet is a fresco, on which are represented masons of different countries joined hand and hand, and having a dance round. At the bottom are faithful portraits, in a group, of about forty leading Jersey Freemasons. In the middle is the Prov. Grand Master in all his majesty and dignity fully equipped in the decorations of the order, round whom the others are arrayed. The Prov. Grand Organist, with an Italian revolutionary hat on his head, is grinding a barrel organ. The Director of Ceremonies is making a report to the Prov. Grand Master. Another well-known brother carries a huge trowel as a banner. The door is kept by a notorious masonic centenier, on the point of arresting a cowan who is attempting to enter. The portraits are all characteristic, and the sheet is well worth its price, one shilling and sixpence. The artist is Mr. Draper, son of a well-known member of the order at Guernsey.

In conclusion it may be stated, that the freemasons conducting this fête have done themselves great credit by the efficiency of their arrangements, their

energy, liberality, and courtesy. During the week no unpleasantness or discord occurred, the greatest cordiality and good temper prevailed, perfect union with a desire to carry out the wishes of the zealous chairman, Bro. Manuel, were displayed, and all concerned exerted themselves to the utmost. The result was a general expression of satisfaction on the part of the visitors. A cheap and intellectual entertainment was provided, with ample variety to gratify the taste, to contribute to the amusement, and to minister to the instruction of all classes and all ages, and it is pleasant to feel a conviction that a decided success has attended the labours of the committee of management, resulting in a profit of about 300% after deduction of expenses, which will be invested for the benefit of the Widows and Orphans Fund in the manner described by the chairman in his opening address. Had all the shares in the Temple Company been taken up, and none forfeited by the omission to pay the calls on the part of persons whose original enthusiasm had died away, but from some of whom, considering their position, better things might have been expected, this fête would probably not have been held, but the liberality with which assistance was offered by gentlemen owning valuable works of art in Jersey, and the promises of future contributions from stores not previously known to exist in the island, render it probable that another fête will be held in the course of next summer, of a similar character, with the exception of the bazaar, which will gratify the taste, the curiosity, and the desire for instruction, of a large portion of the community.

At page 35, of the first number of THE MASONIC PRESS, allusion was made to a lodge in Jersey working under a French warrant, the founders of which, being under English jurisdiction, had been suspended by the Prov. Grand Master and the Grand Lodge of England, as it was deemed that by joining it they had acted contrary to the regulations of the craft in England. Allusion is made to the circumstances here, not in a spirit of captiousness, but merely to mention it as a fact, for it must be admitted that opinions on the subject differ much. During the time of the fête, the annual festival of this Lodge was held, and it was gratifying to find that at the close of their business the members adjourned in a body to pay a visit to the Temple, a course highly creditable to them, and tending to soften any little feelings of jealousy or asperity that had existed. It need hardly be said that they were received with the greatest cordiality. This incident stood in striking contrast with the conduct of some few English Freemasons, even of rank, who not only abstained from all connexion with the proceedings, but on the contrary endeavoured, by the circulation of false reports and insinuations against the character, conduct, and motives of the promoters, to sow seeds of dissension and to injure the cause. In some few cases perhaps a temporary uneasy impression was produced, easily dispelled on further inquiry, while in others no credence was given to the statement made, even on their own showing, and the persons addressed instead of being influenced, went immediately to make liberal purchases of tickets. Conscious of rectitude and honesty of purpose, confident of public support and sympathy, relying on their own personal character, too much occupied to interfere at the time, the committee felt that they could afford to disregard the vicious attempts to mar their efforts, and the result has justified the course they adopted. It is understood, however, that they have at their command certain authentic letters and documents, of which they contemplate the publication with a view to vindicate themselves, and which will doubtless cause to recoil on their maligners the charges to which they have been subjected.

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GOOD HUMOUR.—Good humour is the most exquisite beauty of a fine face; a redeeming grace is a homely one. It is like the green in the landscape, harmonizing with every colour, mellowing the glories of the bright, and softening the hues of the dark; or like a flute in a full concert of instruments, a sound, not at first discovered by the ear, yet filling up the breaks with its sweet melody.

## 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.*

*J. R.*—Are you serious? We do not want another Masonic jurisdiction. We doubt if you can, legally, obtain the degrees you mention in England. A little time back we knew something of a hyper-ultra-altitudinarian-Grand-Master, brother to the Moon, sister to the Sun, first cousin to Neptune, and Prince of the Gnomes, who used to confer all unrecognised, obsolete, and impracticable degrees, but he has latterly shut up shop and laid aside his extra Imperial vocation, and may be seen, any day, in a more legitimate avocation. The degrees you mention are not only of spurious manufacture but they are useless, being obsolete.

*P. Prov. G. W.*—We doubt if any one knows whether, by the new reading of the *Book of Constitutions*, you are a P. Prov. G. Warden, or a P. District Grand Warden. Some say the word "District" is intended only to apply to the Colonies; others say it is meant for England and Wales as well. It is a very important point, no doubt, for Grand Officers to have to discuss, but, in our humble opinion, if they cannot find anything more beneficial to Freemasonry, to make long speeches about, their zeal for the Order does them very little credit. Call yourself exactly what you please, and no one will quarrel with you.

*S. A.*—Our advice is,—precisely what *Punch* gave to people about to marry—don't.

*A Constant Reader.*—For the future please to avoid such a hackneyed signature. To your first question—Yes. 2nd. Brother Farnfield, Assistant Grand Secretary, Freemasons Hall, Great Queen Street, is the Secretary to the Institution, and you may depend on his courteously informing you of all you desire to know.

*J. J. F. (Bombay).*—Your letter to hand. We agree, entirely, with all you wish.

*E. S. B. (Toronto).*—Thanks. We beg to offer you our best congratulations.

*Amicus Masonicus.*—Declined with thanks. The M.S. has been returned by post.

*The Indian Journal of Freemasonry.*—Numbers 1—9, safely arrived.

*M. M.*—No. Emphatically NO. It would open a controversy between the Ancient and Accepted Rite and Grand Lodge. Though we think your demand is founded on a just appreciation of your Masonic rights, yet to enforce them, in the manner you propose, would be highly impolitic and dangerous.

*K. T.*—It is a fact. You have been rightly informed, but though the will is good the power is wanting. There is no clause in the *Statutes* which can be construed as sanctioning any such authority.

*Mark Degree.*—For an answer to your question read the very excellent paper by Sir Knt. Yarker, in this number, and you will find Bro. Dunckerley was, as well as many other dignities, Grand Master of the Ark, Mark, and Link degrees; but don't imagine the Mark he ruled over and the Bedford Row Mark to have the most remote approach to the shadow of a shade of resemblance