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Freemasonry and its Kindred Subjects, &c.

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

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[ONE SHILLING.]

HINTS ON THE SECRET LITERATURE OF FREEMASONRY.

It has always been the lot of those who advocate opinions and facts contrary to the received ideas of a community to be branded as visionaries and ridiculed for their temerity, in daring to think for themselves or draw their own conclusions from documentary evidence.

We are prepared to encounter a perfect storm of disapprobation from brethren of the inferior degrees, who are wedded to certain ritualistic traditions, but whose systematic Freemasonry is built upon the revivalist doctrines of 1717 and the innovations that have crept into Freemasonry, as practised by the Grand Lodge of England apart from the cosmopolitanism of the craft, down to the period of the last quarterly communication.

With the exception of some very few Masonic masters and students it is certain that the majority of English Freemasons will deem us pure enthusiasts, but it must not be forgotten,—neither shall we be loathe to accept the character,—that enthusiasts are those who materially contribute to the great spring of intellectual activity, and none are animated by this enthusiasm without some apparent light, some idea that pos-

sesses them, some theory, or hypothesis, which interests their hopes, and stimulates their researches in arriving at the loveliness of truth.

All Freemasons are, or ought to be, seekers after truth. The Craftsman will tell you it is one of the great principles on which the Order is founded. The Companion will advocate his theory that sets him to discover it, and when he has succeeded shouts his glad Eureka. The Knightly brother finds it in the symbol of his faith, and is reminded of the value of the attribute by the fate of the Syracusan. The Rose Croix forcibly realizes that truth which is founded on the mystic rose, the emblem of HIM who is "the WAY, the TRUTH, and the LIFE." All have sought truth, and each have found it, according to the light they have been admitted to share, but the minor search for truth,—the historical data upon which the order stands,—is a subject which has, hitherto, found but few who are equal to cope with the intricacies by which it is surrounded or the necessary learning to discover it.

Bright gleams have occasionally appeared from some of our best brethren, but the information is diffused so partially, and to such limited numbers, that it is no wonder that the productions of Anderson, Preston, Smith, Hutchinson, Dr. Oliver, and a few other writers, are considered to be the text books of the Masonic student.

Thousands of years before 1717 Freemasonry had its history written in hieroglyphics. On the walls of the temples of Egypt, Thebes, and Elephanta, it exists to this hour. In the literature of Arabia, Persia, Hindostan,—in the Holy Bible, both New and Old Testaments,—it is running over. In the works of the Fathers of the Church, the great authors of antiquity, the poets of the middle ages and down to the present hour Freemasonry, its principles, practice, and history, is put before the world in printed books not to be enumerated by scores, but, in all the sober seriousness of truth, by thousands.

One or two have trodden the path showing how the enigma may be solved. One, if his years were fewer, by his vast

erudition and acquaintance with all departments of the Order, could help us on our road, but, alas! his knowledge will perish with him, and yet he has pointed out the road and we, at a humble and respectful distance, have determined to endeavour to make such a commencement that it may stimulate others, better qualified, to begin an earnest search after the truth of a Masonic history which has only been fitfully revealed,—and then in dark sayings,—during many centuries.

Of those who would engage in this study many things are required. Patient, plodding, industry is, perhaps, the most needful. The most heterogeneous elements must be pressed into the service and collations, and explanations, diligently sifted and compared before the inquirer will be able to say with honest Verges,—

“Fore God, they are both of a tale!”

Our study is one full of coincidences; the world abounds in them, and Freemasonry is but an epitome of the greater cosmopolitanism. There is a grand design in all we do, in every act of man, and these designs are being constantly reproduced in cycles. Freemasonry is one of these grand designs, and, in obedience to the laws of coincidences that govern the profane world, so our craft has had, and still continues to have, its reproductive eras and its vast coincidence of design. Availing ourselves freely of what has been done in support of this theory, let us endeavour to realize what Freemasonry is, historically.

A secret society, whose origin is lost in the mysterious twilight of Oriental religions, has continued, from the earliest historical era, from whence its workings can be traced, to exercise an almost universal influence on the condition of the civilized world. These mysterious esoteric doctrines, which in Egypt, in Persia, in Greece, and Italy, preserved the speculations of the wise from the ears and tongues of an illiterate multitude passed with slight, but necessary, modifications into the possession of the early Christian heretics. The Gnostic schools of Syria and Egypt transmitted to their successors, the Manicheans, a scheme of discipline which became more and more necessary from the

increased centralization of power in the orthodox bishops of Rome. As the usurpations of Popes and Councils, over the free consciences of men, became more glaring and intolerable, the spirit of resistance, which dared not show itself in open rebellion, sought and cherished a refuge, where hatred of the oppressors might be indulged, without danger, and a pure doctrine might be orally and symbolically preserved until happier times should return.

The Paulicians, whose opinions were for the most part Manichean, preceded the more illustrious, and more unfortunate, Albigenses, in this mode of warfare against spiritual as well as temporal tyranny. The Knights Templar so widely diffused throughout Europe, and so considerable by the rank and influence of the members of the Order, as well as by the power of the Order itself, did not differ from the Albigenses in the secret object of their endeavours, or the more important part of their mysterious rites.

From the time of Frederick II., the Ghibellines began to assume an equal rank among the secret opponents of Roman supremacy, and whatever might be the distinctive characteristics of the Albigenses, Knights Templar, and Ghibellines, their symbolical language was sufficiently in common to allow of uninterrupted intercourse and combination. The rise of a new literature, in the eleventh and twelfth centuries, afforded them a new weapon, far more terrible than any they had hitherto employed, capable of being directed to a thousand purposes of attack and defence; and it is to this literature the student must turn for the history, practice, and principles, of cosmopolitan Freemasonry.

No track of literature has been untrodden by our early brethren. In poetry, in romance, in history, in science; everywhere are the traces of their presence. Their influence, in some shape or other, has been exerted on all nations and on almost every leading mind. In the Reformation they attained one object, only, of their unwearied pursuit,—the overthrow of the papal dominion. Neither have their successors relaxed in the prosecution of their ulterior aim, although despotism yet survives

to enervate and to destroy. The brethren of the future have still to complete their labours and, the legitimate inheritors of the persecuted Templars, have still to press forward in aid of the great work of moral and political regeneration.

In this early literature of the mediæval times, there is an undercurrent of much greater magnitude and importance than has generally been surmised, which, in such an investigation, from its very nature being ambiguous and perplexed, requires the greatest delicacy of discrimination and an acquaintance with early rites, ceremonies, and the customs of foreign brethren, not easily attainable. But abundant documents of the kind are in existence, and it only requires time and study to perfect the hypothesis.

We think it will be granted that wherever we find identity of expression, we shall be entitled to assume identity of purpose, and if it be admitted that certain societies, existing at different periods, make use of similar metaphors in order to designate their secret proceedings, it follows that those proceedings are so far identified that a connection, beyond mere outside resemblance of language, must exist between them. Similar circumstances are constantly producing similar results,

Now all secret societies are, in respect to their secrecy, similarly situated. All have the same necessity of expressing, in symbolical language, that relation of contrast to the uninitiated, on which this constitution depends. It is natural, therefore, that all should seek for metaphorical analogies to indicate this contrast, and those analogies will be sought in the contrasts of outward nature, in the opposition, for instance, of light to darkness, heat to cold, life to death, and the great number of others which afford a decisive proof of affiliation between the older and younger branches of the order.

Many of the poets, of whom we are treating, fix their leading incidents at certain hours of the day and peculiar months—that of May, the month of Love, in particular—and these points are identical with well known masonic catechisms. Injustice is sure to be done to the theory by the citation of fragmentary points, for the proofs are of a cumulative character, and de-

tached portions can give no fair idea of how far the theory is sustained by the whole, but as on the one hand, neither can we bring forward matters which all our readers are equally entitled to share.

We shall partially raise the veil and show how the literature in question was brought to bear on the order. Down to the fourteenth century the symbolical language had been entirely of an amatory character. The love poems, and love courts, of Provençe and Toulouse, were vehicles of political discussion, freedom of inquiry, and active interchange of masonic ideas. In this poetry are concealed, under expressions the most unmeaning and which have been the stumbling block of editors, commentators, &c., &c., secrets of profound significance, or denunciations of bitter animosity, all of which served to unite men of genius, however remote from each other, in the great cause of Freemasonry and liberty.

After the Troubadours, poetry declined for a time, but certain Italians who fostered what was called the new language, or the gay science, rhymed, in the fashion of their Provençal predecessors, and expounded their masonic political doctrines in the form of sonnets and canzones. However, "Old Death," as they piously denominated the Holy See, got notice, through traitorous brethren, of the true meaning of this style of writing and, no doubt, would have speedily succeeded in exterminating the obnoxious lovers, had it not been that they were forewarned in time. Then Dante effected an entire change in the style. He incorporated with the love tale the symbols of the mysteries of the Christian faith. On this account he was known as the "Creator linguæ," by those who were of the order, and, in various portions of his own writings, as well as by cotemporary writers, who were initiated, he is represented under the designation of Adam. After his death, however, the old disguise of love poetry—never entirely abandoned by him—was resumed by his successors and at various times, and in divers lands, religionist disguise has been frequently found convenient for the concealment of masonic doctrine and instruction.

The last great master who so treated Freemasonry was

Emanuel Swedenborg. He never contemplated the erection of a dissenting sect, but, in an allegory, explained his system of reformed Freemasonry. It has been the fashion of late to call Swedenborg a raving fanatic who saw visions, by his own imagination, and a diseased sentimentality. Now, let us turn to facts, with respect to this wonderful man. All his biographers agree that when he had arrived at the mature age of fifty-eight years he assumed a new character, and they quote his own words, thus:—

“I have been called to a holy office by the Lord, who most graciously manifested himself, in person, to me his servant, in the year 1745, and opened my sight into the spiritual world, endowing me with the gift of conversing with spirits and angels.”

This event happened to him in the middle of April, 1745, at an inn in London.

In Mr. J. J. Gardner Wilkinson's *Life of Swedenborg*, page 48, he states that:—

“The process of resurrection from the dead, which Swedenborg experienced in order to make it known; happened to him March 1, 1748. See his Diary.”

Strange as it may appear our vocabulary of the secret language teaches us to read those passages thus:—I have been summoned to a new duty by the master who I saw, for the first time, in person, and to whom I became obedient, in the year 1745, and my eyes were opened,—in a manner too well known to our readers to need any comment,—and I was endowed with the privilege of social intercourse with those of two superior grades above me. This event took place at an inn in London.

Such is the way in which we read the extracts referred to. The inn, it has been suggested, was the Pewter Platter, a once noted lodge house. Unfortunately grand lodge certificates were not issued and no register of members has found its way into our Grand Lodge books previous to 1768, but, for all that, we are of opinion that, it is probable, in some private lodge books there is a record of the initiation of Emanuel Swedenborg, a man, even then, of such mark that every lodge would have gladly welcomed such a neophyte.

Returning to the more immediate subject of our inquiry, let us take an example from *La Vita Nuova* of Dante. He says:—

“Ego tanquam centrum circuli, cui simili modo se habent circumferentiæ partes: tu autem non sic.”

One of his latest translators renders the passage thus:—

“Love says, I am the centre of a circle to which all parts of the circumference bear an equal relation: but with thee it is not thus.”

This, surely, is so plain that any master mason, even of the present day, can see its application and who is meant for the point within the circle.

In a *Sestina* he also uses this peculiar figure, when speaking of the lady of his mind,—the mental lady or his secret love,—

“I wooed her in a field that was all grass
“Girdled about with very lofty hills.”

And why did he woo her thus? Because it was a place so high, so deep, and so very secret.

Lapo Gianni, in a *Madrigal* of his composition, expresses the following desire:—

“Let me seem Solomon for love of words,
“Samson for strength, for beauty Absalom.”
“Knights as my serfs be given;
“And as I will, let music go and come;
“Till at the last thou bring me into heaven.

Here are the three pillars upholding the ethereal canopy and the Templars, through whom Freemasonry comes to us, the willing servants of the craft, whilst he desires that music, the soft and gentle speech of lovers, should carry him forward to that master who should take him into heaven, or the lodge.

Our own Chaucer wrote largely in this disguise. His *Court of Love*; *Assembly of Fowls*; *The Cuckoo and the Nightingale*; *The Flower and the Leaf*; *Troilus and Cressid*; *The Book of the Duchess*; *The House of Fame*; *The Romaunt of the Rose*; and in all his other works the veiled language is continually resorted to, but in those more especially mentioned above are clear indications of

“The shadow cloaked from head to foot,
“That keeps the keys of all the creeds.”

In Memoriam.

One or two examples, taken haphazard, will better explain our meaning. In *The Court of Love*, Chaucer tells us:—

“ The second statute, secretly to keep
 “ Counsel of Love, not blowing everywhere
 “ All that I know, and let it sink and float;
 “ It may not sound in every wight’s ear;
 “ Exiling slander aye for dread and fear,
 “ And to my lady, which I love and serve,
 “ Be true and kind, her grace for to deserve.”

Comparing this with the articles and points of masonry in the Gothic Constitutions, what is it but an amplification of the third point in Cooke’s *History and Articles of Masonry*, (page 122)—

“ That he can hele the counsel of his fellows in lodge, and in chamber,
 “ and in every place there as masons be?”

Again let us take,—

“ The eleventh statute, thy signs for to know
 “ With eye and finger, and with smiles soft,
 “ And low to couch, and alway for to show,
 “ For dread of spies, for to wink oft:
 “ And secretly to bring up a sight aloft,
 “ But still beware of overmuch resort;
 “ For that, paradventure, spoileth all thy sport.”

Here the neophyte is to know the signs both by sight or touch. He is to couch low, or be careful, not to show them, always, for dread of discovering them to others but to speak his words—bring up a sigh aloft—secretly, taking care not to do so too often for that may spoil his sport.

The Assembly of Fowls opens thus, the spelling slightly modernized:—

“ The life so short, the craft so long to learn,
 “ The essay so hard, so sharp the conquering,
 “ The dreadful joy, alway that flit so yerne,
 “ All this I mean by love.”

“ For out of the old fields as men sayeth
 “ Cometh all this new corn, from year to year;
 “ And out of old books, in good faith
 “ Cometh all this new science that men lere.”

This is a lament that life is so short, and that the craft, he sings of, takes so long to learn. The attempt is so difficult, and to conquer it so sharp, or painful. The timorous joy, when it is found, flits away so soon. And he applies all this to Love. So he admits that the new science—which could not be the love of woman because that was only new to Adam—came out of old books just as new corn comes out of old fields.

In *The Flower and the Leaf*, we read these lines:—

“Sith your desire is good and debonaire;
“The nine crowned be very exemplaire
“Of all honor belonging to chivalry;
“And those certain be called the Nine Worthy.”

We know of nine worthies, but Dryden will give us a better clue, and show their cosmopolitanism, when he tells us—

“These laurelled chiefs were men of mighty fame;
“Nine worthies were they called of different rites,
“Three Jews, three Pagans, and three Christian knights.”

If we would know how Love meant Charity, and Charity Freemasonry, we have only to turn to *The Romaunt of the Rose* for the definition as given by Reason. It is much too long for quotation here, and also contains allusions which we cannot undertake to expound in print.

In Spencer's *Faerie Queen*, and Tasso's *Jerusalem*, the student who follows out the clue above given, will read those productions with an entirely new sense of enjoyment, and make himself acquainted with much valuable information which concerns the order.

For the present, our space warns us, we must conclude. Should these few examples serve to encourage a disposition to know more, and our readers express a wish to that effect, we may probably recur to the subject at a future opportunity.

MASONIC ANTIQUITIES, DOCUMENTS, &c.

JERUSALEM ENCAMPMENT, MANCHESTER.

Information Collected on the Ancient York Rite by JOHN YARKER, Junr. P.M.; P.M.M^r.; 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 114.)



FEW words may be acceptable here respecting the Sovereign Order of St. John of Jerusalem, Palestine, Rhodes, and Malta, deriving its origin from St. John of Jerusalem. The Order dated from a very early period, but assumed the profession of arms about A.D. 1100, as is supposed, through its connection with the Templars of Jerusalem. They had large possessions in England and, on the dissolution of the latter Order in 1313, obtained their estates in 1327, which they held until the time of Henry VIII. Brother Preston asserts that under Henry VII. the Order (then of Rhodes) was connected with Freemasonry. In 1530, the Knights obtained possession of Malta, but the Reformation deprived them of all their property in England, in 1534. This was restored, and the Order revived by Mary. in 1553, but they were again divested of it by Elizabeth, in 1559, though they continued the representative of England at Malta. In 1561, it is asserted, on the authority of the Grand Lodge at York, Queen Elizabeth sent an armed force, under Sir Thomas Sackville, to break up a Grand Lodge in that city. Charles II. and his successors are known to have used Freemasonry, as well as the Religious and Military Orders, politically. Encampments of the Order also existed in England, during the last century, dating their origin from time immemorial. In 1798 Malta was lost, and the Knights dispersed over Europe and, at a chapter held in Russia, declared the Emperor Paul their "Most Eminent Master," and he was solemnly inaugurated in the same year. On the death of Paul his successor, Alexander, assumed, by proclamation, the title of Protector of the Order, but the Knights in their chapters submitted certain names to Pius VIII., and he nominated Tomassi, an Italian, as Grand Master. In 1814 the French Knights assembled under Camille de Rohan as Grand Prior, and in 1823 endeavoured to obtain a loan in order to establish themselves in Greece, but failed. In 1860 the Order was reformed by the Roman Pontiff, and brought back to its original principles, and a novitiate and hospital again established at Jerusalem. Knights, whether "professed" or "of devotion," must give proofs of unblemished descent and gentle blood, for 200 years, and Grand Priors of this reformed "Sacred, Religious, and Military Order of St. John of Jerusalem" have been nominated in several countries,

including our own, but it is needless to say such Grand Priors are not acknowledged by our Encampments, which are subject only to their own elected rulers. The clothing of the Order is black.

The Duke of Sussex, in his anxiety to become chief of the high grades in England, applied to the Emperor of Russia, and was by him nominated Grand Prior of the Knights Templar of St. John of Jerusalem, and Knights of Malta in England, and Sir Walter Rodwell Wright, the Grand Master, who had succeeded the Duke of Kent in 1808, held a Grand Conclave at London in 1811, resigned the Grand Mastership, and recommended the election of the Duke of Sussex, and he was accordingly installed in 1812, and the Camp at Bristol, which is said to have modified its ceremonies by the introduction of French degrees, about this period, swore fealty in the following oath, originally in Latin, and done into English by Sir Knt, Matthew Cooke, and printed in the magazine of which he was Sub-editor, and by whose exertions so much was done in that journal to place the Chivalric Orders in their proper position :—

“ The Oath of Fealty and Obedience of the Most Eminent Commander of
 “ the Orders of St. John, and the Temple, of the Stations of Bristol
 “ and Gloucester, taken in our Annual Convocation in Holy Week,
 “ A.D. 1813 :

“ I, William Henry Goldwyer, of the Orders of Hospitallers, St. John,
 “ and the Temple, Superintendant and Provincial Grand Master for this
 “ our Station swear, in the presence of Almighty God and of our Knights
 “ regularly constituted, fealty and obedience to Prince Frederick, the
 “ King’s son, Duke of Sussex, and Grand Master of those Noble Orders
 “ for the whole Kingdom of Britain. To rule the Knights committed
 “ to my charge, by the Most Eminent Grand Master, with justice and
 “ brotherly love; and if ever our Grand Master thinks we ought to
 “ be called out for the sake of defending the Christian Religion, the
 “ Order, or our Country, and being equipped on the station where I am
 “ situated, to fly quickly to arms with the Knights under me. But
 “ indeed, dearly beloved Knights, I have considered it my obligation
 “ to swear obedience to the Grand Master of our Order, at the same
 “ time I deemed it my duty to swear to yourselves, on the words of the
 “ Holy Evangelists, that I will never desert the standard of our Order
 “ whilst I live; and that Almighty God will at all times give me His
 “ grace to observe all that is ordered by our Most Eminent Grand
 “ Master, and to you beloved Knights I have sworn this, my fervent oath.
 “ Amen.”

In this year, 1813, the Union of ancient and modern Masonry took place in the three Craft degrees, it being specially enacted that nothing in the said Union went to prohibit lodges from holding meetings in the Chivalric degrees, H.R.H. the Duke of Sussex continuing Grand Master of both Craft and Civalric Masonry, though the latter appears to have been much neglected by him, if even he did not aim at its total suppression. In 1838 H.R.H. accepted from Sir Sydney Smith the Grand Priorship of the French Order of the Temple, which admitted the

Knights of Malta, their countrymen, in 1828, and had Comanderies in England under their constitution, one at Liverpool, named the Jacques de Molay. At Stockport, Cheshire, during these years, there was an Encampment holding a warrant from the Duke of Kent, who succeeded Lord Rancliffe, which did not require the preliminary Masonic ceremonies. On the other hand an examination of the Craft Lodge books will show that most of the Lodges conferred the degree of Knights Templar of St. John of Jerusalem, Palestine, Rhodes, and Malta, and granted certificates for the same, under the name of Black Masonry, and about this period "Band Encampments" were held, working under a body styling itself the "*Early Grand Encampment of Lancashire.*" A "Band" in connection with the "Social" Lodge, Manchester, conferred the Red Cross and other degrees besides the Templar of St. John, and met under a Craft warrant at the "Seven Stars," Oldham Road, being composed chiefly of Scottish Masons, but in consequence of some misunderstanding with the "Social" Lodge, they removed to Liverpool about 1826. Band, Knights, and all admitted under Craft Warrants, this Conclave compelled to be re-made. As before stated, the minutes from 1811 to 1845 of the Encampment are missing, and the account from this period must therefore be made up from stray documents, old certificates, the memory of old members, and the books of the Priestly "Order of Melchisedek," the latter including the signatures to a code of by-laws from 1813, and the minute book from 1828, the previous one having been lost.

This Priestly Order was revived in the Encampment, September, 1813, with the assistance of brethren of the Forfar Militia, and the names of all admitted are appended to a copy of the by-laws; these are twenty-one in number, and are eminently moral; they are termed secret, and only to be read in full to Knights Templar seeking admission. The degree itself is the most beautiful and solemn in the whole system of St. John's Masonry, but the duties its elegant and striking ritual imposes by obligation upon its members towards Knights Templar, are too solemn and binding to be trifled with, and makes it a degree to be conferred with discrimination. As showing either its origin or the design of its founders, it may be mentioned that its ritual imposes customs similar to some followed by the Christians of St. John, or Mendeans of Syria, annually. These are reputed to be the followers of St. John the Baptist, whom Brother Godfrey Higgins supposes to have been a Priest or Soldier of the Persian Mythras. The Jewel of the Order is a Cross and Serpent, the latter being considered a symbol of priesthood in the Ancient Mysteries. The before-mentioned "*Early Grand Encampment of Lancashire,*" also worked this degree of Priests after the Order of Melchisedek, but it is said somewhat differently from the York working—the latter having nine officers possessing passwords, instead of seven, where two employed in the ceremonies did not rank as pillars—and

they issued a certificate from copper-plate, now in the possession of Sir Knt. George Orme, of Ashton-under-Lyne, and which is almost identical with those issued for this Encampment, except that it contains the era "Anno Knight Templar Priesthood." A ritual of Sir Jesse Lee, a member of this Encampment, has, however, come into my possession, and the era is there stated to date from the "*Year of Revival, or 1686.*" In the statement that the York ceremony used nine officers, I have taken the authority of a brother who has incurred much trouble to revive this degree, and had a copy of the ritual dating early last century, if not into the century beyond, and which was, I believe, obtained from a Bristol Knight. The degree was sometimes styled "Knights of the Tabernacle," and the cash book for 1780, of the Order belonging to the Grand Lodge of ALL ENGLAND, at York, is in possession of the "Union" Lodge at York.

Such of the twenty-one by-laws as may be printed without any breach of propriety are here given. They commence:—

"Glory to God on High; Peace on Earth, Good will to men."

A.O. 695. A.L. 5813. K.T. 1118.

LAWS, &c., OF THE UNITED SACRED BAND OF ROYAL ARCH
KNIGHTS TEMPLAR PRIESTS,

"Held under sanction of the Conclave and Chapter of Jerusalem, No. 9,
"at their Field of Encampment, in the town of Manchester and
"County of Lancaster, on the Registry of the Grand and
"Royal Conclave of England, A.D. 1813.

"Let us unite together as children of one Parent, brethren of one tie;
"and in the name of God let brotherly love prevail.

LAWS, &c.

"The Lord is our Judge, the Lord is our Lawgiver, the Lord is our
"King; He will save us. Blessed be He that cometh in the name of the
"Lord.

2nd.

"You must not carry on, or know to be carried on, any secret plot or
"plots against the Brotherhood, our country, or our King, so long as he
"or the male heirs apparent to the Crown shall continue true to their
"Coronation Oath, but will freely give timely notice, as friends, of all
"approaching danger whatsoever, as far as your several knowledge leads
"you.

4th.

"Thou shalt not merchandize of the Order of Royal Arch Knights
"Templar Priests. Every Faithful Knight Templar who is regularly re-
"gistered as such, and of good report amongst us, being free-born without
"blemish, who will conform to the laws and secret rules of this Order,
"shall be admitted a Pillar in our Tabernacle, and made a Priest in our
"Temple.

6th.

“ All those who have the honour of being members of this Ancient Order of Royal Arch Knights Templar Priests must live according to the true principles of the Reformed churches, and never separate themselves to their lives end.

14th.

“ Let all good men unite together in one indissoluble bond of union to oppose the world, the flesh, and the devil, and to promote the interests of Christianity and the welfare of the human race. Let us, as Christian Builders, carefully observe these tenets: 1. To keep his secrets. 2ndly. To assist him in all his outward needs. 3rdly. To counsel him when he wants advice. 4thly. To cheer him when he needs comfort. 5thly. To endeavour his rescue out of any trouble or danger. 6thly. To be aiding and assisting to his soul in all spiritual wants. 7thly. It is the duty of Brethren always to be faithful and affectionate to each other.

“ Beloved Brethren—Let us love one another. Let us bear with one another. Let us not speak evil of one another. Let us always do good one to another. Let us pray with and for one another. Let us spend, and be spent, in defence of the Christian Religion.

“ Blessed be the Lord God, the God of Israel, who only is the Lord; and blessed be His glorious name for ever and ever. Amen, and amen.”

FORM OF CERTIFICATE.

“ Amo. Cultor—Dei. Invenimus.

“ Lux e Tenebris Initium Timor Sapientiae Domini.

“ Templum Hierosolamæ.

“ Wisdom hath Buildded her House; she hath hewn out her seven Pillars. The light that cometh from Wisdom shall never go out.

“ We, the United Sacred Band of Royal Arch Knights Templar Priests, held at Manchester, under the sanction of the Conclave and Chapter of Jerusalem, No. 9 on the Registry of the Grand and Royal Conclave of England. Do hereby certify and declare, that our worthy and well-beloved Brother and Companion the Worshipful Sir _____, after having regularly obtained and honourably maintained the dignity of Knighthood, and having been warmly recommended unto Us, and found worthy, was upon the day of _____, in the year of our Lord _____, initiated, confirmed, and installed into all the Grand and Sublime Mysteries of this Holy Order, and admitted a Priest in our Tabernacle and a Pillar in our Temple; and we further certify that during his stay amongst us, his behaviour has entitled him to this certificate, which, like the olive branch of peace, we commit into his hands, and commend him to all True and Faithful Brethren and Companions of this Sacred Order, throughout the universe, to accept of him as such, and to take him under their brotherly care and protection.

“ Given under our hand and the Seal of the Conclave and Chapter of Jerusalem, No. 9 in their Field of Encampment, at Manchester this _____ day of _____, in the year of Salvation, 1813; of Light, 5813; of Royal Arch Masonry, 3300, and of Knights of the Holy Temple and Sepulchre, 695.

“ Seal on green (52nd Psalm, 8 vs.), and }
“ White ribbon in the form of seven steps. }

Signed 1 P.
to
7 P.

Bro. James Lazarus Threlfall, P. Prov. G. Sec. East Lanc., states that about 1818-1819, many interesting Templar and other documents, bearing on military topics, belonging to the Social Lodge, which had at one time been attached to some regiment written in French, &c., were burned in his presence in the stable yard of the "Old Boar's Head," Hyde Cross, on account of the stringent measures government were using for suppressing Secret Societies, and the fear lest, if found, such documents might be misinterpreted, and the Encampment would appear to have been in a half dormant state, between 1816-1822, for the by-laws, though containing additions made in 1819, have no signatures after 1816, after which Bro. Threlfall states it held an annual meeting for several years, at the Craven Inn, Miller Street, on Good Fridays, and many of the old Encampments, such as that at Newcastle, yet retain that day for conferring the Rose Croix and other high degrees. They met at seven o'clock in the morning, and remained until eight o'clock at night. Lectures were given on matters connected with the order; a knowledge of heraldry was enjoined on candidates for admission, and illustrated by a pedigree of the Houses of York and Lancaster, showing the origin and close of the Wars of the Roses, which it was supposed had something to do with the preservation of the order, these wars Shakespeare makes to commence in the garden of the Ancient Temple, London. Admiral Murray, Capt. Dundas, and brethren from Nottingham visited the Encampment, these visits were returned, and at Nottingham the Rosæ Crucis degree was worked by the Templars in a very superior manner, a closing lecture being given, which, by Bro. Threlfall's account of it, apparently referred to the legend of Christian Rosencreutzer, with some startling machinery, alluding to an event in his supposed history by his resuscitation. The "Jerusalem" had four banners painted, valuable as illustrating the working of the period, containing the following symbolism:—

1. A castle, the tower containing the characters of the order, surrounded by a fire. *Reverse.* The Patriarchal Cross of the Temple.
 2. Eye, sun, moon, skull, and crossbones, hand, foot, coffin. *Reverse.* The Cross of Jerusalem, or Arms of Sir Godfrey de Bouillon.
 3. Glory with triangle, scrip, cup, sword and saw, lamb, cock, crown of thorns. *Reverse.* The Maltese Cross.
 4. Triangle of lights, armed pilgrim, seven pointed star, cross and serpent, ladder with double headed eagle, and the letters and figures, or symbolical ages,

3 . 5 . 7 . 9 . 27 . 54 . 81. } ne plus
 S . SE . F . E . H . SA . S.B.T. } ultra, and the words, "Kadoshs
 Templar." *Reverse.* Cross of St. George of Italy, with I . H . S . V.
 A X* O

The old members state that the degrees which they recognized and conferred were E.A., F.C., M.M., P.M. (after twelve months), R.A., K.T. (after six months), K. of Med. Pass. (after six months),

* This cross is really the cross of Constantine,—the letter X surmounted by a P,—which we are unable to reproduce.—ED. MAS. PRESS.

K. of Malta (after six months), Rosæ Crucis, Knight Templar Priest. The latter they considered the *ne plus ultra* of Templary with the privilege of occupying the chair, in preference to any other Knight in the absence of the E.C. The Kt. of Malta and Kt. Rosæ Crucis they considered chivalric ceremonies, more modern than the K.T. and the K.T. Priest, and did not enforce them for the latter. The K.T. and K.T.Pt. they professed to trace to Druidical times, evidently the doctrine of the York Rite of H.R.D.M.—K.D.O.S.H., or Heredom Templars, as they were styled, corresponding with the rite and doctrine of the Royal Order of Scotland H.R.M. and R.S.Y.C.S. Others state that the intervals between the degrees were intended to represent periods in the history of the Order of St. John,—viz., from Jerusalem and Palestine to Rhodes and Malta, this was the doctrine of the Band Encampments, &c.,—who dated the era of the Priestly Order from 1686—common to England, Ireland, and Scotland, some of whom gave all the titles at once and others at intervals. The Knights of the Sepulchre, remembered in our present ritual, viz., that of 1850, were united with the Order of St. John, and not with the Templars—a fact to be borne in mind by the next revisers. Much of the present confusion arises apparently from the admission of Camps working the separate theories mentioned, first in 1791, and again in 1850. *Facts and documentary evidence showing the date, origin, and cause, of these two separate workings—we may say orders—would be very valuable.* In this Encampment candidates were not balloted for, but proposed on honour, and admitted if no objectors were found; and in some Encampments of this Rite, the knight was received and raised “*free of Heredom Kadosh.*” It may be mentioned here that at Eastwood and at Bottoms, both places near Todmorden, in Yorkshire, there are York Encampments, and they too have conferred the Priestly Order, Rose Croix, and other degrees, from time immemorial; but it is said they style the Rosæ Crucis, the *ne plus ultra*. It is fair to state, that owing to the documents of the Grand Lodge at York having been conveyed to the Duke of Sussex by Bro. Godfrey Higgins, there are but a few stray papers left at York, and in these there is no mention of the Malta and Rosæ Crucis orders, but this weighs little against the universal testimony of their conferring the latter Order, coupled with the fact of its possession by all Encampments of their constitution. It is the fact of the Rosæ Crucis having been conferred on the day of Good Friday, that has given rise to the assertion of several writers that it is the Easter solemnities of Templars, &c., in which they celebrated the Resurrection. In Craft Masonry, say they, there is the handicraft brothers represented—the Master’s degree of one class corresponding with the Rose Croix of the other. In the before mentioned degrees there is the knights and preceptors, whilst amongst the Templars, the chaplains—of whom there never was a sufficiency—were admitted by the Latin ritual of the Benedictines. The custom of Councils of thirteen employed by the Templars, Gnostics, and other very ancient bodies, are

yet alluded to in all Encampments, properly constituted, though this is about the only one which has continued the Ancient Central Light, always used in this Conclave, and which is mentioned here; the writer during his absence abroad, was put down as an ignoramus by a visiting Provincial Grand Commander, for insisting upon its continuance.

The Craven Inn, where the Encampment met, declined in character, which led to its removal, and on the 26th October, 1826, it installed Knights at the "Volunteer Inn," Deansgate, and in Conclave petitioned the Duke of Sussex for the appointment of Sir John Crossley of Scaitcliffe, Hull, P.G.M. East Lanc. (one of the members that day installed) as Prov. Gd. Comr., and he was accordingly appointed on the 10th July, 1827, as the successor of Sir F. D. Astley. There is a copy of this petition which was forwarded, November 18th, 1826, and is as follows:—

"To H.R.H. Prince Augustus Frederick Duke of Sussex, K.G., M.W.G.M.,
"of the U.F. of a F. and Accepted Masons of England, and Most
"Eminent Supreme Grand Master of the Military and Religious Order
"of Knights Templars.

"The Humble Petition of the Commander, Captains, and others, Officers
"and Knights of the Conclave No. 9, holding their Encampment at Man-
"chester, in the County of Lancaster, under sanction of warrant granted
"May 20th, 1795, by the late Sir Thos. Dunckerley, he being at that
"time G.M.

"Sheweth,—That the office of Provincial Grand Commander being now
"vacant by the death of Sir F. D. Astley, your petitioners, with all dutiful
"respect to your R.H., and ever anxious to support the dignity of the
"Order by a strict conformity to the statutes, beg leave to approach your
"R.H. humbly praying that you would be pleased to appoint a Prov.
"Grand Commander for this and the adjoining province of Cheshire.
"Should it not be deemed presumptive, or interfere with your Royal High-
"ness's prerogative, your petitioners with the greatest deference beg leave
"to propose to your notice, and pray your R.H., should it meet your
"pleasure, to make such appointment in the person of Sir John Crossley
"of Scaitcliffe, your Prov. Gd. Master for the Masonic body in the Eastern
"Division of this county, a gentleman, in our opinion, eminently qualified
"to fill the duties of that high office with honour to your R.H. and the Order
"generally, credit to himself and satisfaction to the Sir Knts. Companions
"over whom he should preside.

"That your R.H. may long continue to enjoy every blessing that can be
"poured from the mansions of the Most High, is the sincere prayer of
"your petitioners.

"Done in open Conclave, at Manchester, this 26th day of October, in
"the year of our Lord, 1826.

"JOHN BENT, Commander.

"THOMAS PRESTON, 1st C.

"THOMAS HIGGINSON, 2nd C.

"SIMON JONES, 1st A. de C.

"JOHN SCHOFIELD, 2nd A. de C.

"JESSE LEE, Registrar.

"J. SHAW, Standard Bearer.

"J. OGDEN, Herald.

"G. FIELDEN, Centinel.

W. MUSGROVE.

J. McDOUGAL.

J. HOLFORD.

JAMES CARTER.

RICHARD SALTER.

J. CHEW.

RT. ROBINSON.

PAUL PLYMMER.

DANIEL LYNCH."

It will be noticed that the list of officers had now become greatly altered and augmented, and also that they differ totally from those at present appointed. This petition appears to have been forwarded by Sir Jesse Lee, who was installed at this meeting with Sir John Crossley.

The Encampment at this date issued its own certificates, making no return during a portion of the reign of the Duke of Sussex. The following is a copy of one of them beautifully illuminated with the symbols before mentioned, on the banners:—

“This is to certify that our well-beloved Brother and trusty Companion
“Jesse Lee, having passed through the different degrees of Craft and Holy
“Royal Arch Masonry, and having proved himself worthy by his great
“zeal and perseverance, through the amazing trials made of his faith and
“valour (which he justly sustained and honourably maintained) did duly
“obtain and was by us admitted and dubbed a Sir Knight Companion of
“the most Religious and Military Order of Knights Templars in our
“Encampment, at Manchester, upon the 26th day of October, in the year
“of our blessed Redeemer, One Thousand Eight Hundred and Twenty-six.

(Signed) “Given under our hands and Seal of the Conclave No. 9 of
St. John of Jerusalem, by virtue and authority of
warrant granted by the late Most Eminent and
Supreme Grand Master, Sir Thomas Dunckerley,
bearing date May 20th. A.L. 5799, A.D. 1795,
A.O. 677. and A.C. 481.



“JOHN BENT, E. Comr.

“THOS. PRESTON, 1st. Capt.

“THOMAS HIGGINSON, 2nd. Capt.

“JOHN SHAW, Chanc. and Reg.”

The seal has the eye, cross and serpent, Maltese cross, Bible and triangle of lights, cock, lamb, skull and cross bones, surrounded with seven stars, and the inscription, “Conclave and Chapter of
“Jerusalem, Manchester.”

There is also a beautifully illuminated certificate of the same brothers' admission to the Priestly Order, February 11th, 1829. The symbolism being seven branched candlestick, triangle and glory over a lamb placed upon a book and altar, from the former of which is suspended seven seals, and the pillars are thus symbolized:—
1. Sun; 2. Green branch; 3. Crown; 4. Lilly; 5. Sword; 6. Anchor; 7. Cross and Bible. This bears the signature of John McDougall, 1st P.; Simon Jones, 2nd P.; Paul Plimmer, 3rd P.; John Schofield, 4th P.; John Chew, 5th P.; Thomas Higginson, 6th P.; John Saxon, 7th P. Sir Knt. Higginson was installed a Templar in 1824, and is the oldest living member, and in spite of infirmity occasionally visits his Encampment, in the Knight of Malta costume, formerly used in this Encampment. The above mentioned Jesse Lee was made Knight of Malta,

“Sunday, June 29th, 1828, at the Commercial Tavern, under warrant
“of Conclave of Jerusalem, No. 9, by M'Dougal, Bent, and Clew. Red
“Cross, 1831.”

(The latter must have been under the Band, unless the Rosæ Crusis is meant).

The Encampment next year met at the "Commercial Inn," Market Street, and here installed Bro. Le Gendre Nicholas Starkie, Prov. G.M. for West Lancashire. From some cause the higher degrees, more particularly the Knights of Malta and Knights Rosæ Cruéis, would appear to have commenced to fall off, though there are dates of admission preserved about this period, endorsements on the backs of certificates, &c. The secretary of these degrees was Sir John McDougall, who left the country about 1833, probably taking the minutes with him as they were kept in a small clasp pocket book. In 1830, the Conclave installed several members at the Commercial Inn, and the Gibraltar Hotel, and there are one or two certificates almost identical in wording with that before given. A K.T.'s certificate of installation, April 24th, 1830 (Commercial Inn), bearing the names of Daniel Lynch, E.C.; John Bent, Senior Capt.; James Lazarus Threlfall, Junior Capt.; Jesse Lee, Chan. and Reg.; and a P.O. certificate of the admission of the same Sir Knight, June 29th, 1830 (Gibraltar Hotel). In August, 1831, it was ordered "that the Conclave and Chapter meet in future along with the Lodge of Fortitude to which the warrant was granted." (This is a mistake as the warrant was granted to Lodge 39 of the Athol Constitution which united with the former). But here it would appear to have done little or nothing. The *members* of the Fortitude having united with the Lodge and Chapter of "Virtue," then 177, and the Fortitude *warrant* being removed to Milnrow, near Rochdale, where it remained until 1863, when it came back to Manchester as a Provincial Grand Officers Lodge. In 1839, the Encampment held its meetings and received many members at the "Nag's Head," Hanover Street, and in April, 1841, it was ordered that both Encampment and Priestly Order hold their meetings at the house of Bro. Johnson, Garret Road, and attach themselves to the Lodge and Chapter of Virtue. In 1845 many members appear to have been admitted, and the following report is copied from the *Freemasons' Quarterly*:—

"*St. John of Jerusalem, No. 9.* Manchester, May 22nd, 1845.—The Conclave met this day, when the following Companions were admitted, viz., Comp. Joseph John Moody, P.G. Registrar for Cheshire, and P.P.Z. of Chapter 404, and Comp. Johnson, P.M. of No. 1 Cork, and R.A.C. of Chapter 52, Manchester. The following distinguished Sir Knights were likewise admitted as members, viz., Job Lockyer Seale, M.D., P.P.G.S. of Somersetshire, and P.G. Rose \ddagger of the Baldwin Encampment of the Prince Masons of Bristol; Francis Goodwin, M.D., Knight of the Edinburgh Priory No. 1, P.G.R.C. of Edinburgh Chapter of Rose \ddagger , and Knight of the 33rd degree of Mizraim; Walter Laurence, of Lisreaghan, S.P.G.R. \ddagger of the late Grand Chapter of Ireland; James Bell, of Balinasloe, S.P.G.R. \ddagger of the late Grand Chapter of Ireland. The Conclave was closed in harmony with the hope that, as so many of its members were Rose \ddagger Masons, a Chapter of that degree, attached to the Conclave, would be revived."

"Chapter of Rose Croix de H.R.D.M., attached to Conclave St. John of Jerusalem, Manchester, No. 9, May 26th, 1845. It being the anxious wish of those members of the Conclave No. 9 who were Prince Masons to revive that Chapter, which has been attached to the Conclave by virtue of a warrant from the Grand and Royal Conclave of England, the said Chapter was this day duly opened by the following brethren, viz.: Walter Laurence Z (41st Reg.), P.M.W.S. of the Grand Chapter of Ireland, K.H., as M.W.S.; Job Lockyer Seale, M.D., of the Baldwin Encampment of Prince Masons at Bristol; Francis Goodwin; Joseph John Moody; Charles March Williams; Thomas Bury; being all Prince Masons, of the Edinburgh Chapter of Rose Croix, holding of the Supreme Grand Council of Rites for Scotland, Felix de Moulins, du Chap. de l'honneur Francias, de vertu et des Arts, Paris. The following Brethren were admitted as members: Walter Laurence of Lisreaghan, and James Bell, members of the late Grand Chapter of Ireland. Owing to the M.W.S. Bro. Laurence, being about to leave Manchester, the Chapter elected Bro. Seale as its M.W.S., and Bro. Williams as Deputy, who were accordingly installed in due form by Bro. Laurence, Bro. Moody, S.G.W., and Bro. Goodwin, J.G. Warden."

The Grand Master of the Order, H.R.H. the Duke of Sussex, died in 1843, and was succeeded in 1846, by his friend and executor, Colonel Charles Kemeys Kemeys Tynte, F.S.A., a gentleman of ancient descent, and held in high estimation as a Templar. About the year 1847, the Conclave ceased to meet, Sir Geo. Holt Noton being its E.C., chiefly through the death of Sir Jessee Lee, the registrar of the conclave, and the Prov. Gd. Secretary, and was revived in 1851, by twelve old members.

(To be continued.) — *but not continued.*

TRUE WISDOM.—Enjoy the blessings of this day, if God sends them, and the evils bear patiently and sweetly, for this day only is ours; we are dead to yesterday and are not born to the morrow.—JEREMY TAYLOR.

THE TWO GATES OF HEAVEN.—God has placed upon the earth two gates which lead to heaven. He has put them at the two extremities of life; the one at its beginning, and the other at its end. The former is the gate of innocence, the latter the gate of repentance.—Bernardine St. Pierre.

MORTALITY.—To smell a turf of fresh earth is wholesome for the body, and no less are thoughts of mortality cordial for the soul.—FULLER.

BOUNDLESSNESS OF GOD'S LOVE TO MAN.

Could I with ink the ocean fill;
 Were the whole world of parchment made;
 Were every single stick a quill,
 And every man a scribe by trade,
 To write the love of God, Most High,
 Would drain the ocean dry;
 Nor would the scroll
 Though stretched from sky to sky.

[Dr. Samuel Johnson has recorded that the above striking lines were written by a poor man reputed to be little better than "half an idiot."]

REPRINT OF SCARCE, OR CURIOUS, BOOKS ON FREEMASONRY.

“*THE LIFE OF SETHOS.*”

(Continued from page 121.)

IN the meantime the Queen's household, consisting of six thousand horse, marched in the front, leaving the care of the royal corpse to the priests. These officers were ranged four and four, with their arms pointed downwards. The din of their warlike instruments sounding in mournful tone, and mixed with periodical intervals of silence, pierced to the soul. Next to these followed the societies of the city of Memphis, distinguished by proper habits, but covered with black crape, on horseback, as the former. And among this number of people, which already amounted to twelve thousand, not a single word was uttered during the whole procession. The great officers of the court, and after them the princes, excepting the king and the presumptive heir to the crown, who never appeared publicly at funerals, came next, four and four, as the former clad in purple robes, sitting in a kind of niches, covered with black, and placed upon shafts, having the ensigns of their dignities at their feet, and carried each upon the shoulders of eight slaves. These three numerous troops began their march by day; and at the close of the evening the ladies, who made the most doleful part of the procession, began to appear. They were seated four and four in sixty chariots, covered above, but open on the sides, and drawn each by eight horses, two and two. Both horses and chariots were in a manner buried under their coverings of black silk, strewed all over with tears of silver. These ladies, muffled up in their veils from head to foot, resembled so many spectres. In the last chariot sat the chief lady of the deceased queen's court, holding before her a child, who, being veiled like herself, was known by none, but respected by all. However, the most prudent did imagine that Amedes, not only willing to let the young prince see the solemnity of a trial of the dead in the bloom of his youth, was at the same time cautious of leaving him in the palace in the absence of all his deceased's mother's servants.

After these ladies, whose sobs and groans heightened the griefs of the spectators, and who were continually seen drying away their tears under their veil, as a contrast which could not be but very affecting, immediately followed all those instruments of music which in Egypt were made use of at their highest festivals, as the citterns, shalms, and hautboys; which were answered periodically by trumpets and kettle-drums, to proclaim the approach of the queen's chariot. Those who sounded these instruments, and even the leaders of the chariot, and the twelve body-slaves who marched on the right and on the left of it, were clad in their festival habits, which contradiction to their mournful aspects and profound silence, was to the spectators a lively emblem of the deceitfulness and brevity of human joy. The queen herself was adorned with a sort of scarf of flowers, which, crossing over her left shoulder, met and joined under her right arm; and in her hands she held festoons, which, hanging over her knees, reached down to her feet. This custom of the Egyptians was to signify, that though the

death of virtuous persons was a matter of sorrow to the surviving, it was to them the entrance into peace, a happiness, and a triumph. The queen's chariot was followed by the priests. The high priest of Memphis, who saw to present the queen to the judges, was carried next to the chariot, stretched out at length in an open coffin, like a corpse, clad in white, and his head and face covered with a white veil. All the other priests, clad and veiled in the same manner, leaning with one hand on an augur's wand, curbed at the top, and holding in the other a ring or circle of gold, to which hung a sort of Tau, marched on foot in two single lines of five hundred each, and as far distant from one another as the breadth of the roads would allow. In the middle between these two lines, at certain distances, were carried standards, on which were represented the several deities, or the symbols of the deities of Egypt, as the Apis of Memphis, the Colossus of Abyddus, the Eagle of Thebes, the Sparhawk of Tanis, the Anubis of Cynopolis, the Vase of Canope, the Goat of Mendez, the Wolf of Hermontis, the Lamb of Sais; and so of the rest. For there were priests out of all the cities of Egypt at the funerals of their kings, even though they were actually in war with one another. And the class of priests, with those of the labourers and traders, were never involved in the differences of the states. On the other hand, the death of kings was a means of reconciling the priests of different cities, who seemed to have very hot disputes concerning the various, and oftentimes contrary, deities they adored. Our historians speaking of Egypt* have remarked, that those kings, who had many cities of different worship in their dominions, were glad to keep up this spirit of dissension among the priests; lest, if they should unite, their influence, which was very great over the vulgar, might set them up above their kings. To conclude, the whole procession was closed by a great number of baggage waggons, which kept off the people that followed.

They frequently passed through cities, some greater, some less. The number of them, as well on this road, as everywhere else, had given occasion to the opinion of the old, that there were more cities in Egypt alone, than in all the world besides. In these cities it was that the stages were marked out at almost equal distances; and near every one of them was the house destined for their entertainment; from which they marched out again to take their stations at set times. The queen's chariot was placed under tents, which were erected for that end at every stage, where it was guarded by other priests, not belonging to the procession. This chariot, by which the whole procession was ruled, never moved but in the night season, and but three hours together, during which time it advanced about two leagues; and then, resting four hours, resumed the march again till daylight, and so lay by, waiting the return of the evening.

The whole procession being arrived, was ranged in order upon the plain to have a free passage for the queen's chariot, and the people that had followed the procession behind the waggons. They then advanced to the brink of the lake Charon,† and there were placed on each side of the chariot on a spacious plain, on the right and on the left. And the priests remained ranged behind the chariot in a straight line. At the approach of this awful tribunal, composed of judges, who were revered as the gods themselves, the high priest who was to be the queen's advocate, and all

* Vid, Plut. Treatise of Osiris and Isis, and others.

† By comparing the relations of the ancients to those of the moderns, the labyrinth seems to have been situate between the two lakes Charon and Moeris.

those who were concerned for her memory, were seized with unexpected terrors. For if those things which are really good, are sometimes accounted bad by the injustice of men, it is more to be apprehended, that those causes which to us appear good, may be really bad in the judgment of the gods.

The judges were placed upon a large and deep scaffold in the form of an alcove, raised two steps; about which their seats, to the number of forty-one, formed a semi-circle. Their under habits were a sort of tunics, or white vests, like the priests or initiates, over which they wore scarlet robes like judges. Round their necks they had chains of gold, at each of which hung an emerald, with the image of truth* engraven upon it; and they were ranged in the following order:—The high priest, who presided over the tribunal, was placed in the centre on a seat raised somewhat higher than the rest, and on both sides of them sat the two judges elected by the nome of Memphis, who were only initiates, of whom Amedes was the chief. Below them on either side were sixteen priests of the labyrinth, and then the ninety-two initiates appointed by the other nomes. The urn was placed in the front of the tribunal, on the brink of the uppermost step; and the officers of the second order were seated upon the lowermost, in habits proper for the functions they were to perform after judgment given. Everything being thus disposed, the horses taken out of the queen's chariot, and the poles and pavilion removed; the high priest of Memphis, who directed the procession, being mounted upon the foot of the chariot, standing, and with his head uncovered, made the following oration:—

“Inexorable deities of hell! behold here our queen, whom you have appointed a victim, in the bloom of her years, and in the greatest necessity of her people. We come to intreat you will vouchsafe her that repose, of which her loss may shortly deprive us. She has been faithful in every duty to the gods. She has not dispensed with the outward exercise of religion under pretext of affairs of state; nor has that exercise alone supplied in her the place of virtue. Amidst the cares which employed her in her counsels, and that gaiety which she sometimes put on at court, the divine law, which was ever present to her mind, and ruled in her heart, was always visible. Of all the festivals, at which the superiority of her rank, the success of her undertakings, or the love of her people, have engaged her to be an assistant, none have been so agreeable and pleasant to her, as those which have called her to our temples. She has not suffered herself to be led into the paths of injustice, as many kings have done, in hopes of making ample satisfaction by her offerings; and her magnificence towards the gods, has been the fruits of her piety, not the tributes of remorse. Instead of countenancing animosity, vexation and persecution, by the counsels of an ill-timed piety, she has drawn no other maxims from religion but those of lenity; and has never put severity in practice, but when the common course of justice, and the security of the state, has demanded it. She has exercised all the virtues of the best of kings with that modest diffidence, which has hardly allowed her to enjoy that happiness which she procured for her people. A glorious defence of the frontiers, peace settled both at home and abroad, and every other ornament and institution, have generally in other princes been the effect of politic wisdom, which the gods, judges of their real springs, do not always reward. But with our queen all these things have been the result of virtue, and have had no other principles but a love of her duty, and a view to the public felicity. Far from regarding the sovereign power as a means to indulge her passions, it has been a rule to her to make the tranquillity of the state the ease of her own mind, and a standing maxim, that patience and

* Diodor. l. 1 § 2. and Ælian. variar. hist. l. 14.

“affability could alone make her the ruler of the hearts of men. Vengeance never so much as entered into her thoughts, but abandoning to those beneath her the shame of embracing every opportunity of exercising their hatred, she, like the gods, pardoned, when she had the power of punishing. She curbed the rebellious, not so much because they opposed her will, as in consideration that they were an obstacle to her good designs. She submitted her judgment to the counsel of the wise, and every order of men in her kingdom to the equity of its laws. She subdued her enemies from without by her courage, and a strict observation of her engagements, and her domestic enemies by her fortitude, and the happy success of her undertakings. She never suffered a secret, or a falsity, to proceed out of her mouth; and that dissimulation, which is so inseparable from sovereignty, in her never extended beyond silence. She never gave way to the importunity of the ambitious; nor did the assiduities of parasites ever run away with the rewards due to the services of the absent. Distinguished favourites were unknown in her reign; even that friendship which she practised and cultivated, had never with her the ascendant over merit, though often less affectionate and less engaging. She bestowed favours upon her friends, and gave the most important employments to those who best were able to discharge them. She heaped honours upon the great, without exempting them from duty; and eased the burden of her people, without taking away that necessity which was a spur to their industry. She has not, by creating new offices, given an opportunity to others to take part with the prince, and unequally for him, of the public revenue; and the meanest of the people have paid the taxes rated and levied upon them, without any regret, because they have not served to render their equals more opulent, haughty, or wicked. Convinced, as she was, that the providence of heaven was not exclusive of the vigilance of man, she prevented public misery by a regular and timely provision; and thus rendering every year equal, her wisdom, in some measure, overruled the seasons and elements. By her favourable reception of all those whom the fame of her prudent government drew from other the most remote countries, she facilitated negotiations, maintained peace, and raised her kingdom to its highest pitch of opulency and glory; and at the same time enforced, by her example, that hospitality, which till then was not enough cultivated among the Egyptians. When any of the great maxims of Government were to be put in practice, and it was necessary to pursue the public good, though attended with private inconveniences, with what a generous indifference has she not endured the murmurings of a populace, blind, and perhaps stirred up by the secret calumnies of those who, though they knew better, might not find their private advantage in the public felicity? Putting frequently her own glory to stake for the interest of an ungrateful people, she has waited the event of time for her own justification; and though snatched away in the very beginning of her course, the purity of her intention, the justness of her views, and her assiduity in the execution of them, have procured her the advantage of a glorious memory, and an universal regret. To be in the better capacity of watching over the whole of the kingdom, she confided the several under branches of management to able ministers, who were obliged to depute subalterns, and these others, for whose conduct she could be no ways answerable, as well because of their remoteness, as their number. I dare therefore affirm before you her judges, and before those of her subjects, who now hear me, that if, among such a number of inhabitants as this city of Memphis, and the other five thousand* cities of this dynasty are known to contain, it may appear, that, contrary to her intention, any one has been oppressed, the queen is not only excusable in regard of the impossibility of providing for all, but is praiseworthy in, that knowing the bounds of human understanding, she has kept to the centre of public business, and has fixed her whole attention upon the first causes and motions of things. Unhappy

* There were in Egypt 20,000 cities, Plin. l. 5. c. 9. and Pomp. Mela. But Theocritus Idyl. 17. reckons 33,339 under Ptolom. Philad.

“those princes with whom some particular subjects only have cause to be pleased, when the public has reason to complain! and though private persons may sometimes suffer, they have no right to blame their princes, when the body of the state is sound, and the principles of government salutary. However, as irreproachable as the queen has appeared to us, with regard to men, with respect to you, ye just gods, she builds her hopes of repose and bliss upon your clemency alone.”

As soon as the high-priest had finished his discourse, he covered his head and face with a veil, and prostrated himself on the chariot where he stood, in expectation of judgment. The judges immediately entered into consultation in the middle of the place; and after having conferred some few minutes, retook their seats. The president of the tribunal then asked the whole assembly with a loud voice, If any one had anything to lay to the charge of the queen's memory? Some of those who had been prejudiced in their private affairs, by some regulations of great advantage to the public, had prepared complaints, more justifiable on their parts, than of validity against the queen. But the last plea, made by the high priest of Memphis in her defence, had put a stop to their intentions, and they were the most zealous of that numerous assembly in promoting, by their applauses, her entrance into the mansions of the blessed. When, as in the case before us, no charge is entered against a deceased monarch, the urn is of no use, but he is admitted by general assent. The president of the tribunal having therefore looked round upon all the judges, and received from each of them the sign of their consent, said,

“Sacred priest of Memphis, arise; the gods approve the testimony you have borne concerning your queen, and are now going to confer upon her the reward due to good kings. May her successors walk in her footsteps, and, by rendering their people happy, treasure up greater blessings for themselves.”

He then commanded the chief officer of the second order to touch the queen with his wand, of which our poets have made Mercury's Caduceus. At the same time turning to Amedes, the chief of the two judges appointed by the nome of Memphis, who sat at his right hand, he said:—

“Wise minister of your queen, you, whose prudent counsels have had so great part in the actions which bring her this day to glory, accompany the holy priest, who conducted her hither; help to convey her into the barque, and from thence into that temple, the gates of which are shut against the wicked, be they living or dead. We hasten to open these gates to her, and to receive her ourselves.”

The judges immediately arose, and entered the temple of the infernal deities by a private way. The dead, who were obliged to enter the subterranean gate, had no other passage to come at it, but by crossing the lake, the breadth of which was in that part about a quarter of a league, and upon which no other bark was admitted but that of Charon. The officers having loosened the cords with which the queen was fastened to her throne, and laid her in the same coffin which had brought the high-priest, she was conveyed into the bark, and the high-priest, together with Amedes, having first paid the usual tribute to Charon, accompanied her. They were no sooner arrived at the gates of the labyrinth, but the people, who followed them with their eyes, heard a noise as of thunder, which they believed to be real, and looked upon it as a miracle which always happened when the temple of the infernal deities was opened. But in reality it was no more than the hollow sound of the brazen gates at the

entrance, which was redoubled by the repercussion of the vaults, and by the neighbouring echoes.

The corpse was no sooner entered into the labyrinth, than a joy succeeded as general as that of the preceding mourning; and as sudden as that of a person, seeing his dearest friend risen from the dead. This joy proceeded from the idea they conceived of the happiness their sovereign enjoyed in the mansions of the blessed. Even those, who could not so soon overcome their grief, were obliged to conceal it under the most visible demonstrations of joy. The populace, in whom nothing is more easy than a transition from one extreme of passion to another, and to whom besides every opportunity for merriment is acceptable, omitted in their return no frolic or jollity to which Egypt could administer on such a pilgrimage. Persons of the greatest distinction took pleasure in joining with the commonalty, as well on the road, as in the several cities they passed through: but they were easily discovered by the magnificence of their habits, which they had brought with them in the baggage-waggons, that closed the procession; and they put on these habits, either in the neighbouring cities, or under costly tents which were erected on every side. As the Egyptians in general think themselves noble, the peasants, men and women, being neatly attired, mixed even with princes and princesses, not only at the same dances, and sports, but at the same tables under tents in the meadows, or in the middle of the open places in cities. The profusion of wines and provisions which are expended on this occasion is inexpressible; and nothing can give a more adequate idea of the plenty of Egypt, and of the riches of its inhabitants. All familiarity was allowed in discourse, and everything was matter of joy. Not a single instance was ever known of any quarrel amidst this agreeable confusion; because nothing was transacted with an intent to offend or prejudice. Even the great, as they were of easy access, and affable to persons of all conditions, drew upon themselves, by so much the more, those obsequious regards, which politeness inspires. All such as excelled in exercises of strength or ingenuity resorted thither in companies, and diverted the spectators with amusing sports on the land and upon the canals. Troops of satyrs and nymphs, an idea of whom the worship of the god Pan had cultivated in Egypt, long before it passed into Greece, were seen sallying out of the thickets, or rushing into the waters.

The nights were more dazzling than the days, occasioned by the illuminations in the cities, which at a distance, and in the fields, made a more glorious appearance, than in the cities themselves. Nor is it possible for painting to represent, or words to express their lustre; especially on the banks of the lake Moeris, that sea of sweet water, the work of mens hands, which, according to our best authors*, was one hundred and fifty leagues in circumference, and where those illuminations were doubly represented by their reflections in the waters. An infinite number of gallees, richly adorned, and illuminated like palaces, cruised upon the lake, or rowed from port to port, at the will of those who possessed them, sure always of meeting with some agreeable amusement which ever way they directed their course. The prodigious concourse of people, the perpetual sound of musical instruments, and the frequent shouts of joy, left no room for complaint in this affluence of all manner of diversions, except it were for want of silence and sleep. In a word, the feast of Diana at Bubastes, or the nocturnal festivals of Minerva at Sais, which are yet celebrated

* Diodorus reckons it 3,600 stadia in circumference; 24 stadia making a league of 3,000 paces.

annually, though with less pomp than licentiousness, are but faint images of these festivals on the return from the labyrinth, the ceremony of which drew together the most considerable part of Egypt.

*The temperature of the climate in this country is exceeding favourable to these sorts of festivals. But more particularly in spring, which was the season at that time the serenity of the days is as certain as the coolness of the nights; and what is more, winter there differs very little from summer. It is true, the four months of the rise and fall of the Nile, compared with the remainder of the year, make a very different appearance. For in these four months, or thereabouts, the whole country being overflowed, makes the cities appear like so many islands of different sizes, which seem to arise out of the waters; and during the whole remainder of the year, where these waters were, are gardens covered with every species of flowers of spring; or fields filled with all the fruits of the earth in autumn. These gardens or fields are surrounded with little canals, which flow out of others which are larger, as these again do from others yet larger, even to those which proceed immediately from the Nile, and which are like unto rivers, being intended to encompass large provinces, and to distribute themselves successively, till they serve as inclosures to the possessions of private persons. Funerals were never performed during the time of the inundations, nor deferred, but on that account. The festivals of return from the labyrinth lasted always twice as long as the march of the procession thither. So that the king of Memphis had not an account in form of the accomplishment of the queen's obsequies, till the one-and-thirtieth day after the departure of the procession.

* *Vid.* Paul Lucas's *Egypt* corrected and amended by M. l'Abbe Banier.

(To be continued.)

BEAUTIFUL REPLY.—A gentleman visited a deaf and dumb institution and wrote on a slate, "What is eternity?" He received from one of the pupils for answer, conveyed in the same manner, "It is the lifetime of the Almighty."

NO TIME.—An Indian chief once said as wise a thing as any philosopher. A white man having remarked that he had not time enough to do something, the Indian replied, "Well, I suppose you have all the time there is."

GLADNESS.—Give not thy mind to heaviness, the gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days. Remove sorrow far from thee, for sorrow hath killed many, and there is no profit therein, whilst over much carefulness bringeth age before the time.

THOUGHTS AND DEEDS.—The father of every act is thought.—If, then, we would have our conduct correct, we must watch, restrain, and regulate our thoughts—"keep your heart with all diligence."

THE DAY'S EMPLOYMENT AND THE NIGHT'S REPOSE.—To dream gloriously, you must act gloriously while you are awake; and to bring angels down to converse with you, in your sleep, you must labour in the cause of virtue during the day.

NOTES AND QUERIES FOR FREEMASONS.

MASONIC INCOME.

IT has been recently stated in *The Scottish Freemasons Magazine* that James the I., of Scotland, decreed that the annual income of an English nobleman should be paid to every Scottish Master Mason, therefore I should be very glad to know :—

- I. What is the annual income of an English nobleman?
- II. Was it ever paid to a Scottish Master Mason?
- III. Is it still paid?
- IV. If I became a Scottish Master Mason should I get the annual income of an English nobleman?

ONE ANXIOUS FOR A GOOD INCOME.

[If any of our correspondents should reply to the above satisfactorily we shall prefer our suit to the querist as one, equally anxious with himself, to be admitted to a share of such good fortune.—ED. MAS. PRESS.]

NOVEL INVESTITURE.

There was a jubilee of the Revolution of 1688, held in Kingston-on-Hull, in November 1788, when a statue was inaugurated to the "pious and immortal memory" of King William the Third. In Tickell's *History of Kingston-upon-Hull*, 4to.: Hull, 1798, is an account of the festivities on that occasion (page 640), and amongst them occurs the following paragraph :—

"The Freemasons, too, of the Rodney and other neighbouring lodges, followed next in possession, from the Bull and Sun Inn, in Myton-gate, to the Church of the Holy Trinity, preceded by a band of music and beautiful silk colours, on which appeared emblems of Masonry, represented with great taste and elegance; whence they returned to the statue of their Royal brother and deliverer (as they were pleased to style him), which was decorated with a handsome sash, apron, and other materially useful badges of the brotherhood; and after going three times round the same, and giving the like number of cheers, returned to the Bull and Sun Inn, and concluded the day in friendly festivity and perfect harmony."

E. C. B.

GRAND OFFICE.

How can I get to nominate a brother for an appointment as a Grand Officer? He is one who ought to be advanced on account of his real worth and merit.

X. My mark.

[You cannot do anything of the kind. Real worth and merit take no precedence with the clique that rule the roast; the worth and merit are the obstacles. If the brother is a supporter, at all hazards, of the powers that be, can cringe, fawn, flatter, and glose over all defects, then,

when the favoured few have been promoted, his superiors may take him into consideration,—if he has a friend at court. To show you how the laws are broken in this respect take the following:—

Extract from the Laws of the Grand Lodge, October, 1779.

“Ordered.

“That in future no brother be appointed a Grand Officer till he has served the office of Steward at a Grand Feast, nor unless he be an actual subscribing member of the Stewards Lodge at the time of such his appointment.”

Common-sense people would say the limitation here adopted was decisive, but now,—after breaking down the privileges of the Grand Stewards Lodge one by one,—it would be an exception to find one of that body appointed. Let the brother propose, or second, the re-election of the Grand Master, he is safe for Grand Office,—that is worth and real merit,—for out of some forty brethren that have done so, four only being notable craftsmen, thirty-two have had Grand Office at the next investiture following their truculent adulation. Do not expose any brother of real worth and merit to the odium of being a Grand Officer.]

BRO. PRESTON'S COLLECTIONS.

About 1770—6 the illustrious Brother William Preston made a vast collection from the papers, documents, and books, of the Grand Lodge, to which he had free access, for the purpose of producing a new edition of *The Book of Constitutions* with an authoritative history derived from authentic sources. This fell through, and Brother Noorthouck's Edition was substituted for it. Can any one tell the writer if any of Preston's descendants are living, or give a clue as to where his collection may be consulted?

A MASONIC STUDENT.

THE ANCIENT LANDMARK.

There was published in America, some ten or twelve years ago, a Masonic periodical, called *The Ancient Landmark*. Where can a copy be seen in England?

A MASONIC STUDENT.

THE CYPHER OF NINE.

I have a piece of parchment upon which is written a long sentence of thirty lines, or to be more correct I ought to say thirty words of one line each, composed of a series of letters which have defied all the persons I have submitted it to, so as to enable any one of them to pronounce in what language it is written. It is enclosed in a ruled border, at the corners of which are a square and compass, with the figure 9 in the centre. It has been suggested that it is a masonic cypher. Is this so?

A COUNTRY BROTHER.

[It is. Cast out every ninth letter and continue to do so until nine letters only remain. It is not in thirty words, but is a continuous series of letters to be treated as indicated. If not too much trouble you might oblige us with a copy.]

CORRESPONDENCE.

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

THE LAST THING OUT IN THE MASONIC LINE.

To the Editor of THE MASONIC PRESS.

DEAR SIR AND BROTHER,—Very many brethren must have sympathised deeply with the Confederate States of America during the late unhappy war, but to make that a reason for levying contributions to build a Masonic Hall is so intensely American, that few will credit it here.

The following circular was addressed to “Worshipful Master of ——— Lodge No. ———, F. & A. M. London, England,” and we were charged one shilling and twopence extra postage for the precious document, which you may think worth reprinting, as it is the last thing out, in the masonic line, that I know of.

THE SECRETARY OF LODGE, No. ———.

“PORTSMOUTH, VA. DEC. 1, 1865.

“*To the Worshipful Master, Wardens and Brethren, of———Lodge, No.———.*

“The undersigned have been appointed a Committee on behalf of MOUNT VERNON LODGE, No. 166, Portsmouth, Virginia, to memorialise our Brethren to aid and assist us, in erecting a MASONIC TEMPLE in this city.

“It is known to our Brethren throughout our land, that as a section, we are at this time almost destitute of money; and that from the effects of the disastrous war which has so lately ceased, we have been left very poor indeed. It may even be said, that during the last four years, it has been at times extremely difficult to keep our beloved Order above the surging waves which have swept over our land, carrying down, almost without an exception, all the other charitable and beneficial Institutions, which before, were in so flourishing a condition; and it was only through those efforts, which true Masonry will ever invoke, that through this dark period our lights have been kept burning, and our column standing erect and unscathed amidst this almost universal desolation. In our hour of need, will not our Brethren come to our relief, and out of their abundance relieve our necessities?

“But it may be asked, what claims have we, more than our sister Lodges, throughout our section? We answer, that we claim no pre-eminence in good deeds, in charitable works, or in Masonic devotion; but as we have made our necessities known, surely we will not appeal in vain to our sister Lodges for that aid, with each Brother, in his individual capacity, is entitled to receive.

“Mount Vernon Lodge was organized in 1858, and until the present, we have struggled on through good and through evil report, occupying, by sufferance, the Lodge room of our sister Lodge in this city. But as three other Institutions also occupy the same room, it will be apparent to all, that our privileges cannot be commensurate with our requirements. Under ordinary circumstances, and under a different state of affairs, it might not have been necessary that

“we should be compelled to ask material aid, as we might have either borrowed the amount we now desire, or by individual subscriptions have made up the sum we require for completing our Building. But not only have we suffered in resources, but, alas, we have to mourn the death of many of our Brethren, noble spirits, who have fallen in the maintenance of what they believed to be their rights, and in obedience to the duty which they owed their State. Our numbers have been again depleted of late, on account of a number of Officers attached to the Union service, who connected themselves with us while here, returning to their homes. These are now scattered throughout the north, and will probably, in a short while, sever their connection with us, to become members of some Lodge in their immediate neighbourhoods. And of these Brothers, wherever they be, we ask that they will set forth our claims.

“Brethren, we do not believe that our appeal to you will be in vain. The mysterious bonds of union which bind us together, give us the privilege, wherever you may be; for ours is a Temple with one Altar and one God, recognizing no creed or sect; and knowing no country save that ‘not made with hands, eternal in the heavens.’ Give us, then, of your plenty, and we shall be inspired with new confidence in the immutability of our sacred tenets, which teach charity as the chief corner stone of our edifice. Answer our appeal, and you will thus show by example, that the violent antagonism of feeling, which civil war, with all its bitter sectional jealousies has in ages created, has no place in the truly Masonic heart.

“The Festival of our patron Saint is now rapidly approaching, as well as that other Festival, consecrated, by the common consent of all Christendom, as a season of joyous salutations, and the reciprocation of the best wishes of the heart—a season when all nature is bounteous. Surely, then, at such a season, when the heart is filled with gladness, and gratitude—when our hardest and most stubborn nature yields indulgence to its better and kinder feelings, you will make some appropriation to aid us, in our endeavours to erect here an asylum, where all true Fellows and Brothers will ever find a hearty welcome.

“We will only add, that any sum you may desire to contribute, may be remitted, by draft or otherwise, to Past Master D. D. FISKE, who has been selected as the Treasurer of the Building Fund.

Fraternally,



P. M. C. W. MURDAUGH.
P. M. H. F. BUTT.
P. M. J. WILLIAMSON.
H. HUDT WALCKER.
JOHN W. TUCKER.
P. M. D. D. FISKE.

} Committee.

MASONIC INTERLOPERS.

To the Editor of THE MASONIC PRESS.

DEAR SIR AND BROTHER,—Your article on “Masonic Interlopers,” in last month’s number, has created an immense sensation in the West. I was surprised at its outspoken advocacy of all that was right, and delighted at the absence of any expression which could be construed as personal. It is reported that a reply is being concocted by some of the upholders of the brother alluded to. The cap has been found to fit the right head, and is a very tight fit too. Letters are pouring in upon the wrong-doer consoling him upon “the infamous attack by THE MASONIC PRESS.” At the meeting of the Brunswick Encampment, a Sir Knt. made a fearful onslaught on the article, and condemned you, and your publication, to predition. This, however, is all stuff and nonsense

for if you continue to tell us truths—unpalatable as they may be at first—you may rely on receiving a large share of Masonic support.

Wishing you every prosperity that you can desire for your excellent periodical,
I am, yours faithfully,

A WESTERN SUBSCRIBER.

P.S.—Since I wrote last it has transpired that, by some influence or other, I cannot ascertain from what source, the granting of these Degrees has been abandoned by the brother in the West. This, I am sure, will be good news for the Supreme Grand Council, and demonstrate the influence of THE MASONIC PRESS.

To the Editor of THE MASONIC PRESS.

BROTHER N.P.U.,—Your March number has been put into my hands. I am an old high grade Mason, made so many years ago in London. In my time, when I was an active member, all the brethren of the higher degrees used to confer them when and where they liked. I took, up to the Ne Plus Ultra, all the degrees I could hear of, from Bro. Goldsworthy, at a tavern in the neighbourhood of Clerkenwell. I well remember Drs. Crucifix and Leeson receiving them also at the same place. Having been out of England for many years, and now suffering from acute disorders, I have not rejoined any lodge since my return, and my years and infirmities, preclude my having any idea of so doing. Consequently I was ignorant of a Supreme Council having been formed, but from your paper I learn it for the first time, and I am glad to find it is so, because I consider all things should be “done decently and in order.” A body without a head is an anomaly, just as much as a state would be without an executive government.

In the course of my wanderings abroad I frequently heard of Supreme Councils and visited one in Peru. What I saw there you will vividly imagine, and I came to the conclusion that the authority of such a body was of immense benefit to the Order. I found the Peruvians in correspondence with many other Councils. They handsomely, and privately, contributed of their abundance to their poorer brethren. They supervised all degrees, carefully examining, correcting, directing, and assisting lodges, or individual brethren in all doubts and difficulties, and were universally regarded as the best advisers, peace-makers, alms-givers, and instructors, which Masons could have. How they became a Supreme Council I do not know, and no one I ever met seemed disposed to inquire. Whether there were, or were not, any private brethren who gave their series of degrees I never heard, nor was I more fortunate, in a long residence, to have discovered a “spic and span” new council. Both these appear to be in existence here, and I must say they both appear to me exactly what you have called them—interlopers. Garrulous as old age is—and I am verging on ninety—I cannot refrain from saying that if I could use my limbs I should be one of the first to recognize the existing powers. If those who you have spoken of are wise they will do the same, and put an end to their own false position.

My grandchild writes for me, and she will order your book through our librarian for an old man who loves regularity and order, notwithstanding he is a

NE PLUS ULTRA.

PROVINCIAL GRAND SUPERINTENDENTS.

To the Editor of THE MASONIC PRESS.

DEAR SIR AND COMPANION,—A question has lately arisen as to the power of a Provincial Grand Superintendent to grant a Royal Arch Chapter a dispensation so that its members might exalt brethren before their warrant, from the Grand Chapter, was granted. This has been done in one instance, and it

is a matter of debate whether, in other Royal Arch Chapters, brethren so exalted should be admitted as visiting companions. Pray give us your opinion on the whole case, and oblige,

THE Z.H.J.E.N. AND COMPANIONS OF ——— CHAPTER.

[The *Royal Arch Regulations* are more vague than the *Book of Constitutions*, but we will give you what we consider a common-sense view of the matter. Much of your communication was inadmissible. Paley's doctrine of expediency, —one we most heartily detest,—is that "whatever is is right." Though we dislike the doctrine yet, in this case, we feel it must govern the principle. The companions are Royal Arch Masons because they were exalted under a recognized authority, did not commit themselves to any clandestine proceedings but, imagined the Superintendent under whom they reside had the necessary power. If he has not that power it will not do to visit them with pains and penalties because they, not being Royal Arch Masons at that time, could not be supposed to know their exaltation was informal,—spurious or clandestine it could not be for the reason before given.

Your letter, however, opens up a very important series of questions. It raises several issues which involve many considerations; one or two only we shall allude to here.

The Craft elects the Grand Z! He appoints the Prov. G. Superintendents. The Grand Chapter has no power at all save the nominal one of granting Royal Arch Warrants. To whom then is a Grand Superintendent amenable for his errors? To none but the Grand Z. But suppose the Grand Z. to be deserving of deposition, who can depose him? No one so long as he is Grand Master of Craft Masonry, for the regulations say the Grand Master of the Craft, if he is a Royal Arch Mason, is *de facto* and *de jure* Grand Z. Was there ever such an anomaly perpetrated anywhere outside English Craft Masonry? The inferior grade,—nay more, brethren *not* Royal Arch Masons,—elect the head of an order above them! It is quite time there was a Reform in this, for, we candidly confess, we never gave this wheel within a wheel a moment's consideration, until our correspondents suggested it by their inquiry. We also fully believe, so startling is the paradox at first sight, that nineteenth-tenths of Royal Arch Masons will doubt its truth. Let us realize it in another shape. The Grand Mastership of the Craft is vacant, and any one not a Freemason has a right to vote who should be the Chief Officer of the Craft. There would be a pretty screech of displeasure at such an absurdity, and yet Royal Arch Masons are in, exactly, the same predicament.

This is a subject that must not be allowed to drop. Royal Arch Masonry demands a full and searching investigation. It relieves nobody, pays part of the craft executive wages, receives money, and what becomes of it no one appears to know.

Our columns are open to all willing to discuss this most unparalleled curiosity of masonic legislation.]

JERSEY FETE.

To the Editor of THE MASONIC PRESS.

DEAR SIR AND BROTHER,—At the close of a recent Bazaar and Fete, held in the Jersey Masonic Temple, which was inserted in your February number (p. 91), reference was made to the unworthy conduct of some members high in the Craft, who endeavoured to defeat the scheme by spreading false and malicious statements. I now send you the vindication of the managers, published in the *Jersey Express* newspaper of March 27th, for which, in justice to them, I hope you will be able to find space. I beg also to call the attention of your readers to the dates at the end of the sixth clause, and to add, that the money was not sent by the Prov. G. M. in August, until after a letter of

inquiry had been addressed to the Secretary of His Excellency by the President of the Board of Directors, notwithstanding the fulsome professions made in the note of January 22nd.

A careful perusal of the document will lead to several curious inferences, which, together with a great variety of other circumstances, imperatively call for investigation by the Masonic authorities in England, nor will the Brethren of the Province feel satisfied without it, since they cannot otherwise prevent serious reflections on the Craft by the public.

Yours fraternally,

H. H.

“MASONIC TEMPLE COMPANY (LIMITED.)

“23rd March, 1866.

“At a meeting of the Board held yesterday, pursuant to notice, Brother HENRY LUCE MANUEL in the chair,

“The secretaries laid on the table a statement showing the amount received and paid at the Bazaar held in December last, in favour of the Widows’ and Orphans’ Fund, and they informed the Board that the balance in favour of the fund, amounting to the sum of 300*l.* 0*s.* 9*d.*, had been placed at the disposal of Brothers Malet De Carteret, Henry Luce Manuel, and Edward Dickson Le Conteur, trustees of the said fund.

“At the request of directors, the secretaries read from the minutes extracts of some resolutions in connection with the formation of this fund:—

“1st. December 10th, 1862.—Unanimously resolved, on the proposition of Bro. Mannel, seconded by Bro. P. Binet, that a fund be raised for the purpose of purchasing shares, the interest or dividend of which shall be applied to the relief of the widows and orphans of masons.”

“2nd. December 18, 1863.—That Bro. Henry Luce Manuel, Hon. Treasurer, be authorized to purchase shares to the amount of money in hand (17 shares), for the Widows’ and Orphans’ Fund, and that Bros. Edward Malet De Carteret, Henry Luce Manuel, and Edward Dickson Le Conteur, be the Trustees of this Fund.”

“The secretaries also read the third resolution under date of the 19th of August, 1863, copies of letters, first, from His Excellency Sir R. P. Douglas, Bart, then Lieut.-Governor of Jersey, to the Provincial Grand Master, enclosing 5*l.* for one share in the Masonic Temple, *for the benefit of the charity in behalf of the Widows and Orphans of our Brethren*; second, from the P.G.M. to H. B., acknowledging the receipt of the cheque, and stating that it would be his most pleasing duty at the *earliest* meeting of the Board,” to lay Sir Percy’s communication before the members of the Board,” and further make it imperative on *himself* to move that the same be entered in the minutes as a pleasing souvenir of his Excellency’s wishes.—(Date of General Douglas’ letter and contribution, Jan. 21, 1863; date of P.G.M.’s acknowledgment, Jan. 22, 1863. Communicated by the letter to the secretary in the month of August.)

“After the above had been read, the following communication from the trustees was submitted to the Board:—

“ Jersey, 22nd March, 1866.

“SIRS AND BROTHERS,—As trustees of the fund for the relief of Widows and Orphans of Freemasons we offer to purchase with the proceeds of a bazaar lately held in favour of the said fund sixty shares in the Masonic Temple Company (Limited.)

“ ‘ We do so because the fund is already interested in the success of the Temple ;
 “ ‘ because the promoters of the Bazaar have throughout announced this to be
 “ ‘ their wish in the matter ; and because we are anxious to promote the views of
 “ ‘ those brethren who are anxious that the Temple should at a not distant day
 “ ‘ become the absolute and unfettered property of the local lodges, and the fund
 “ ‘ of which we are the trustees.

“ At the same time we think it but fair to stipulate that until this hope be realized, an interest of three per cent. per annum be guaranteed by you on the above sixty shares.”

“ On the motion of Bro. Clement Le Sueur, seconded by Bro. J. Durell, the conditions proposed by the Trustees were adopted, and sixty additional shares, Nos. 301 to 360 inclusive, were ordered to be duly transferred to the W. and O. Fund.

“ The Board then proceeded to consider the conduct of individuals who, in defiance of truth and of masonic obligation, had endeavoured to damage the objects of the bazaar, by falsely asserting in public that the fund which it purported to support did not exist.

“ On the question whether they should be designated by name, the Board, adhering to the principle of charitableness, even under circumstances of the most wanton provocation, answered in the negative; and it was finally resolved that the requirements of the case would be met sufficiently by publishing this day’s minutes, and recording that the Board feel deep sorrow that any member of this honourable craft should at any time suffer under the affliction of ‘ a defective sense of veracity.’

“ The following votes of thanks were then put to the Board and adopted *nem. con.* :—

“ 1.—That the Board of Management are deeply grateful to their fellow citizens of all classes and denominations for the encouragement given them when striving to perform the duty of relieving the Widow and the Fatherless.

“ 2.—That the Board tender their warm thanks to the numerous friends to whose generous contributions the Bazaar is mainly indebted for its success.

“ 3.—That the most grateful and respectful thanks of the Board are due, and are hereby tendered, to the ladies who presided at the Bazaar Stalls—whose presence lent grace to the fête—and without whose kind, active, and admirable co-operation and assistance the Bazaar could not have succeeded.”

“ HENRY LUCE MANUEL, Chairman.

“ A cordial vote of thanks was passed by acclamation to the Chairman for his untiring, zealous, and arduous services.

“ A. SCHMITT,
“ ED. D. LE COUTEUR, } Hon. Secs.”

REVIEWS.

History of Freemasonry from its Rise down to the Present Day. By J. G. FINDEL. 732 pp. Svo. Asher and Co., London, 1866.



HE Chinese have a saying, and a very expressive one too, that “When the sun goes down, many little stars shine in the sky.” Our Masonic suns seldom or ever give utterance to the vast knowledge they possess, and hence the little stars imagine it falls to their lot to be the lights of the Masonic world. Contriving to make “that dark which was dark enough before,” these infinitesimal glimmerers foist on us certain laboured conclusions, through which, like so many Ossianic ghosts, “dim twinkled the stars of night.”

Under these circumstances, we confess to something more than disappointment when we find, in the printed prospectus announcing the above portentous compilation, that—

“ Mr. Findel’s work is the only complete, reliable and authentic history of the “origin and development of Freemasonry.”

This not only offends our Masonic, but grievously insults our national susceptibilities. To be coolly told, as we are in this *History*, over and over again, that whilst clouds of impenetrable darkness rest upon the history, principles and practice of Freemasonry amongst us, a bright and guiding sun diffuses the light of its noon-day effulgence for the especial behoof the brethren in Germany, is a little too bad, for not only are such insinuations grossly offensive, but we know the fact is just the contrary.

We could name some dozens of our countrymen and brethren whose reputation, well attested by their important labours for Freemasonry, not only must be held second to none, but will claim the precedence over the little stars "that twinkle up so high," in certain portions of the Continent.

Experience tells us that "a prophet hath no honour in his own country," hence the widely entertained idea that foreign authorities on Freemasonry are *more learned than the home production*. This need not occasion any surprise, because it can be easily accounted for without going very far below the surface. In the first place, our most learned brethren are men of refined tastes, good social position, seldom to be seen, and, like

"Fine spirits for fine issues turned,"

carefully avoid printing ink and notoriety.

Secondly, it appears that when a brother of reputation determines no longer to labour in the field of original research, he suddenly discovers, in some theory promulgated abroad—generally in Germany—a desideratum for which he has long sought. Nor is there any substantial loss of previous personal reputation incurred in this ostentatious worship of foreign genius; for, beyond a contracted, well-read circle, the merits of the questions involved are little discussed; and, to the general body of Freemasons, the obtruded name is—whenever they chance to hear it—a mere tub to a whale, diverting attention from native talent, and detracting from national character.

Another result of this vicious system of invoking continental assistance to supply poor England's alleged want of knowledge, has been to create a set of little cliques, each swearing by the standard that caprice, accident, or opportunity has led them to select, and set up, among the heaven-born geniuses to be found so plentifully everywhere else but at home. Almost every Chapter and Encampment has its representative hero-worshipper drawn from that teeming land of metaphysical dreamers—Germany.

In Craft lodges too, here and there, are to be found brethren ripe for the introduction of any innovation, in work, practice, or history, if the same has been introduced by their mentor, and is derived from a foreign source. In such places, generally, there is to be found a select few—a staff of disciples—waiting to carry out their seniors; and, after burying them decently, hoping to step into the place of honour on the strength of having sat patiently at the feet of some popular Masonic innovator, whose talents have been so wondrous, that he was compelled to take upon trust any foreign absurdity for the purpose of making a distinctive feature in *his* system. The staff of disciples are carefully selected, in the first instance, by the great man, with a view to the perpetuation of his own peculiar version of Freemasonry. Self-reliant genius never has a chance, and anyone with more than ordinary ability is disqualified. Docility and blind devotion to their chief are indispensable qualities which always insure his friendship, and the refusal of such honours as he deems beneath him.

It is under these circumstances that Continental authorities are so eagerly adopted by some of our brethren. Compilers of clap-trap orations—men of the lowest calibre of mental attainments—despise and discourage works of home production, and seize every opportunity of advertising their brethren, that they are in constant communication with the eminent writer on the craft, Herr von Twaddler, and are never happy until they have secured the presence of the oracle, and been the *chaperone* of the distinguished foreigner. Such brethren are hailed as great lights in their respective neighbourhoods, and labour most assiduously in endeavouring to found! a popular belief in the

total absence of any trustworthy English Masonic authority; while it seems impossible for them to assert too much in exaggerated praise of Continental brethren, many of whom, we suspect, must be very much surprised and quite unable, themselves, to account for the position they have thus so easily achieved in the reputed birthplace of the order. Of this Brother Findel is, *par excellence*, an example.

The first two lines of this *History of Freemasonry* are deeply instructive; and, of course, beyond dispute (?). Brother Findel writes:—

“From its very first existence the Society of Freemasons has attracted the “observation of the world.”

Now, for one who is contending for a guild derivation of the Order, and has all sorts of eras of computation, besides claiming that in the German handicraftsmen was the foundation of Freemasonry, the very first existence of the Society could not have attracted the observation of the world, or it cannot be placed in a guild, which was essentially a secret organisation; nor was there any means in the ninth century, Brother Findel’s date of the building of Magdeburg, for the guild of German Steinmetzen to attract the observation of the world. Well, let that pass, because it is essential, even in a distinguished foreigner, to begin with a flourish. The author inveighs everywhere against the early history of the Craft in England. He sneers at the Athelstane date of 926, says there is no authority for it—and it is a matter of no consequence whether there is or is not, as Freemasonry does not require so late a date by many centuries—but half doubtfully, and somewhat deprecatingly, mentions an old tradition that the German handicraftsmen were formed into a brotherhood in 876; just capping our date by half a century. Historical accuracy is a myth; here it is Fatherland, and nothing but Fatherland, that is the oldest, real, and best Freemasonry in the world. Perhaps it may be said we take too national a view of the matter; but turn to page 5, and there we are told:—

“Up to the commencement of the present century scarcely any but Germans expressed any very clear ideas concerning the nature of this society.”

Thirteen lines further on we have a specimen of this clearness of idea in the following passage.

“As Freemasonry is not a dogma, but an art, working only upon a man’s intellectual faculties, it cannot be taught fully in words; by active participation in Freemasonry itself, by social intercourse with its members, must it be learned and tested.”

Can anything be clearer? An art working only upon a man’s intellectual faculties cannot be taught fully in words! Such an assertion carries with it its own refutation, because if the art of Freemasonry cannot be taught fully by words, how can an active participation in it, or social intercourse be maintained except by language? Brother Findel must be a wag. Such a joke is irresistible.

A little further on we are told that—

“The purest and most perfect exemplification of religious impulse, of goodness, of piety, of holiness, cannot be concentrated in a single individual, but only in a society of individuals, organized on this firm basis, that all its members agree on this one point, viz., that they do not seek their own selfish interests, but the general and spiritual good of the whole, according as it is assigned to each individual to see, to apprehend, and demonstrate, that he endeavours to mortify through life all selfish impulses, everything tending to disunion, both in himself and around him, that the universal and intellectual advantage of all may prevail, and become the fountain whence each derives happiness.”

Now, really, that is very clear, is it not? There is a wondrous depth of philosophy in the passage if one could only wade deep enough to find it.

To grovel through seven hundred pages of such matter is not to derive much “intellectual advantage,” and we are really inclined to think, with the author, that such a highly intellectual art as he shadows forth, “cannot be taught fully in words.” At any rate not in such words as Bro. Findel chooses.

Let us dismiss all consideration of German obscurity, and leave the author to

imagine how lucid and clear his work is—to himself. We have other matters than style or perspicuity to examine.

Bro. Findel has a darling weakness. He believes the Craft originated from the operative societies of handicraftsmen in the middle ages. Consequently, he fumes, raves, sneers, and denounces, from the beginning to the end of his wearisome volume, all other theories. This enables him to belabour the High Grades and Masonic Templary, both of which are too firmly established, all over the world, to suffer one moment's uneasiness at Bro. Findel's invectives, or those of all the great German authorities he presses into his service.

Bro. Findel makes most sweeping assertions in order to magnify German research. He says (p. 29): "Since Preston wrote, nothing has been done in England towards the investigation of the history of Freemasonry." Is the man sane? Dr. Oliver has worked harder in the cause than ever did "Bro. Dr. George Kloss, the father of historical criticism," who "from the resources at his command, elaborated" [not compiled from the documentary evidence he had, but, mark the word, he "elaborated," and most writers know what elaboration is], "a history of Masonry in England, Ireland, and Scotland, (1847," "1 vol.), and also in France, (1842, 2 vols.)"

Fully admitting, as every masonic student must do, that Dr. Kloss did the craft good service, in his own way, yet that is no reason why we are all to prostrate ourselves, low in the dust, before the old bogey of his name, which Bro. Findel would have us do. Neither Bro. Kloss nor Bro. Findel are safe guides. They pretend to write a masonic history, but both forget that an historian should not be a partisan, and rake together every slander that envious men put forth against those who, as truly and quite as conscientiously, believe in a totally different origin, use, and administration of Freemasonry. In poor benighted England we know better than to imagine so good an institution was originated by German Steinmetzen. At page 15, Bro. Findel names the Abbé Grandidier as the *first* who asserted the connection between Freemasons and stonemasons, and that in the year 1782—rather a late date for such a discovery, seeing that the German operatives had, according to Bro. Findel's before quoted tradition, originated the order of Freemasons.

As a specimen how "*reliable*" Bro. Findel is in his assertions, take the following:—"It was not until last year that one was found, and that by the author, in the British Museum in London (Sloane MS. 3329), a manuscript dating about the end of the 17th. century, containing a catechism (ritual) of the "English Masons." In the article "Masonry" in *The Encyclopædia Metropolitana* this very manuscript is alluded to twenty-four years ago, and the present reviewer transcribed it, and several others in the year 1859, and has supplied copies to brethren both at home and abroad. Benighted Englishmen, you do not know some of the treasures you possess, and it requires Bro. Findel to come from Germany to discover a manuscript in the British Museum, that was known above, twenty years before he set foot on our shores, to teach us how "*reliable.*" Masonic history should be written.

We are told (at page 73), that "during the reign of Athelstan, many skilful architects came from foreign lands, especially from France and Germany, where, at this time, the art of building had already made some progress." This kind of misrepresentation we strongly protest against, and challenge Bro. Findel to show us one single authority—apart from Germanic "elaborations"—in which either architects are mentioned, or that such persons came here from Germany. When "Masons" came here from foreign parts they were chiefly Frenchman or Italians, and several could be cited, but of Germans who can show one?

Bro. Findel does not make his statements by halves. In speaking of Inigo Jones and his introduction of the Italian style into England we come upon the following modest passage (p. 118).

"Thus did German art, so honoured and revered, sink to the tomb, the Firmity on this account, undergoing a mighty revolution; the first visible consequence of this change, was that the ancient church symbols, which formed the principal part of the secret instruction, imparted in the lodges, lost their practical worth."

At page 127, Bro. Findel uses the following words, "Bacon's empirical philosophy " was improved upon by Hobbes," two statements which we leave just as we find them, for the names of Bacon and Hobbes will both live centuries after Bro. Findel's sheets have all disappeared from the cheesemongers.

From the land of mystics, dreamers, and latitudinarians, we expected to have found some more "reliable" matter on Rosicrucianism than that adduced by Bro. Findel. He appears to pin his faith to Bro. Kloss so firmly that he never moves a step without dragging in that brother's name as sponsor for all he sets forth. But Bro. Kloss does not appear to have known very much about the *Fraternitas R.C.*, and as it would exhaust too much space to correct Bro. Findel's countless "reliable" errors on that brotherhood, we abstain from all further remarks on the subject, except to warn our readers from taking one single statement as authentic. John Toland's book is entitled *Pantheisticon*—not *cum*. Bro. Findel should not have allowed such a blunder to appear.

There is a question floating about in our Masonic circles as to when the Master's degree was invented. Of course Bro. Findel, having been in close communion with an individual brother interested in settling the matter in his own way, makes a good round assertion, that from 1650—1700 "most probably "the three grades in the profession were incorporated, at that time, into the "fraternity as the three degrees" (p. 134). This is a specimen how the blind can lead the blind. In 1717 no one knew the master's part. But there *was* a master's part, for the York Rite Brethren knew it, and Bro. Findel could have seen it, if he had opened his eyes, when he was here.

What would be thought of any expert in documentary lore if he were to make such a *naive* admission as the following note (p. 135). "We give these "regulations as they are found in the Harleian Manuscript, that being, according to Kloss, the most reliable text." Bro. Kloss defines which is the best authority—most likely without having ever seen the original—and yet Bro. Findel, who, we suppose, has seen them for himself, defers to the judgment of Bro. Kloss. Perhaps the "most reliable text" was the most useful in "elaborating" the history before alluded to.

Towards the conclusion of page 139 is the following sentence:—

"From the materials, slowly, surely, and regularly prepared, far back in the "medieval twilight of the middle ages," (*sic*) "carefully cherished and handed "down to posterity by the old building associations of Germany and England—"arose a new and beautiful creation."

Reader! Is not this "elaborating" a "reliable" statement? Such treatment does this *History* present on almost every point. Bro. Findel has quite imagination enough to have written a most "reliable" Masonic romance, and then language of the kind would have been tolerated, but in such a veritable *History*, as that before us claims to be, Fatherland and the guild theory go hand in hand. Much good may the association do either or both.

Not to be wearisome, we shall glance at Bro. Findel's sections which treat of England only, leaving others to examine those portions of his book which appertain to their own nationalities, if they think it worth the trouble.

Bro. Findel seems to have a curious conception of Freemasonry. He lays much stress on its good fellowship, *e.g.*, "many of the accepted Masons, it is said, "busied themselves with Rosicrucian philosophy, *i.e.*, with alchemy and theosophy; which, however, by no means promoted social intercourse" (p. 143). Now, at the beginning of the 18th. century, the old Masons did not cultivate social intercourse, as we understand the term. They never told by whom, when, or where, they were received into the order. They did not practice the knife and fork degree so ardently as their successors have done. They really did study the Rosicrucian philosophy, but they did not understand it to mean alchemy, although they and we perfectly admit of theosophy forming a large ingredient of it.

As a specimen of the "reliable" accuracy of Bro. Findel, take the following note (p. 144). "Desaguliers was a calvinist, whilst Anderson was a preacher in "the English high church." Desaguliers was not a calvinist, as his sermons

show, but an orthodox clergyman, very latitudinarian in his practice, according to the loose manners of the age in which he lived—while Anderson *was* the calvinist, for he was the Presbyterian pastor of a Scotch church, which is still standing, in Swallow Street, Piccadilly. So much for Bro. Findel's knowledge of the religious politics of the time.

We are told that "amongst all men of generous minds, capable of practising self-denial, and wishing to promote the general good of all mankind, there is a secret affinity; they resist all exclusiveness, and wish to enter into a bond of love with any one having the like inclination." Of course such a wish is not at all exclusive! Oh! no! it is a species of self-denial, says Brother Findel, but with every respect to his authority, we beg to consider it as a most decided practice of selfish indulgence. In this we are not casting any imputation on Freemasonry, but merely showing how untrustworthy is the reasoning which the great man would have us accept.

Bro. Kloss again! A note (p. 151) tells us that Bro. Kloss did not know what the Templars brought to Freemasonry during the years 1716-23, and we perfectly believe him. The opportunity of a fling at that which Bro. Findel is incapable of comprehending was too tempting to resist, and so he brings his mentor to grief by making him display his non-acquaintance with the subject he was treating in his *History of Freemasonry in England*.

Bro. Findel in alluding to the Committee of Charity—or what we now know as the Board of Benevolence—says (p. 157) "It has done an immense deal of good," and he supplements this statement by a note thus:—"Several thousand pounds are distributed annually, and yet the funds have, especially within the last few years, considerably increased, through the annual contributions of the brethren. For a more complete account of this institution, see *Preston Illustr.*, p. 194, and *Kloss's History of Freem. in England*, p. 58." Now, would not any one suppose, on reading the above, that of late years the brethren had made large contributions to the Board of Benevolence? And yet we all know it is supported by the annual tax, and not by voluntary contributions, such as any one reading the passage would naturally infer. Really Bro. Findel is so "reliable" that he quotes Preston for what has been done "within the last few years," and then clinches his quotation by calling in, as a second sponsor, the ever-to-be-remembered and never-to-be-forgotten—Kloss. Both god-parents, be it remembered, having quitted this world anterior to the indefinite era of "within the last few years."

The poor man must experience a continuity of night-mare for (at p. 161), when he is discoursing—or rather telling us what the eternal Kloss said—about the Gormagons in which he, or his authority, its hard to know which, confuses a burlesque with the Jesuits and then—his night-mare having become troublesome he tries to shake it off with the assertion—"Most likely the notorious Ramsay, the inventor of the so-called higher degrees, and an adherent of the Stuarts had something to do with the matter." "Reliable" Bro. Findel writes history with a "most likely." Why not dash off the mask at once, entitle the book "Freemasonry made easy," and commence with the traditional era, "ONCE upon a time."

Of the section devoted to "The Lodge of York,"—a curious mode of indicating the Grand Lodge of ALL England—the least said the soonest mended, as Bro. Findel knows nothing about it, and garbles certain documents to throw dust in the eyes of his readers. Such a wilful perversion of facts could only have arisen from the desire to please some one or other interested in making ducks and drakes of all historical papers that come under their hands. Towards the end of the first portion of this section we have a note which introduces the undying Kloss in a new character. "Kloss, *History of England. Treatise on the Ancient Masons*, page 321." Shades of Hume, Smollet, Macaulay, &c., &c., preserve us, Kloss has written a *History of England!* May our bookshelves never be encumbered with its reproduction by Bro. Findel, because, as the present work under notice is only Kloss Findelised, so we should be led to expect a "ditto to Mr. Burke"—if the reference prove "reliable."

In the introduction to the second period, Bro. Findel commences with the following modest bit of "bunkum" for Fatherland. "In the history of the world, "as one nation drops off another takes its place, so is it likewise in the history "of Freemasonry; one takes upon him—" (*sic.*) "self the task of promoting "its further culture, where another, having fulfilled his" (*sic.*) "mission, has "just laid it down. The important position acquired by England in the former "period, belongs to Germany in this one." It would be nauseous to follow Bro. Findel through his series of detractions in this introduction, but for cool, unblushing assumption of the superiority of Germans, pages 397 and 398 are the richest example we ever met.

Bro. Findel, in speaking of Lord Zetland (p. 551) says:—"It is to be regretted that his Masonic knowledge, and his views upon the present system of "lodges in England, moving, as it does, constantly in the ancient grooves, are "not more extended, so that he cannot give affairs a fresh impetus, or stamp "the whole with that animation which is so desirable. If he has not actually "advanced to those fatal high degrees, yet he has not done anything to repress "the growing love for them which is fast gaining ground around him." Bravo! Well done, Brother Findel. The high grades will certainly be the death of you. So ridiculous is the idea of any such powers of repression being inherent in Lord Zetland, that it is only to be matched by the expressed regret of Brother Findel, that his lordship's Masonic knowledge is not more extended. Why, man, if it had been extended —, but it is of no use speculating on a blessing which never can or could have happened.

In treating of the Constitutions of the Ancient and Accepted Rite (p. 726), Bro. Findel drags in Bro. Kloss again for the purpose of telling us that the latter, after examining the history of those constitutions, "stamped them as the "grand lie of the order." This we have frequently heard and seen before, but we are not bound to maintain or defend the origin of those laws, all our business is "honestly, to obey them. Unfortunately for Bro. Findel's book, it is too obscure and trifling to be dignified by any such rounded period as "a grand lie of the order." It is merely unreliable; and every unprejudiced brother will be able to see for himself that it is the most petty and one-sided compilation ever offered to the order by any brother in the whole world.

We have waded through the "reliable" *History* by Brother Findel. Our readers, if they should see it, will not envy us the infliction. Such a mass of second-hand talk—rapid talk—it has rarely been our lot to notice. There is scarcely an original remark in the book, and when such do occur they are the very original ideas of Bro. Kloss. The book is full of printer's mistakes; blunders appear on every page, and this "reliable" volume, if not thrown down in sheer disgust before the reader has advanced a tithe of its bulk, will serve to raise a laugh amongst the most sedate by reason of its intolerance, egotism, and hatred of those degrees its author is so ignorant of. We have seen many literary curiosities in our time, but anything so curiously absurd and unreliable as Findel's "reliable" *History of Freemasonry* we never met with before.

COVETOUSNESS.—The covetous person lives as if the earth were made altogether for him, and not he for the earth; to take in everything, and part with nothing.

GRACE AT MEALS.—On the panel of a dining-room, in a house lately under repair near Ipswich, the following quaint lines were discovered:—

He that sitteth down to meat
And letteth grace pass,
Sitteth down to eat, like an ox
And getteth up, like an ass.

POETRY.

THE ROSE IN THE POET'S CHAMBER.

[It has always been my conviction that rhyme is as little essential to the harmony and beauty of *any* kind of English verse, as it is to the Latin and Greek metres. In the following poem I have attempted to carry out my opinion practically.—*Author.*]

- Rose.* I sicken for the sunshine,
For the pleasant breeze that woke me
Early with caresses, lending
Health and fresh odour:
Oh! they were cruel hands that brought me
To languish here.
- Poet.* The sunshine I can give thee,
And the pleasant breeze, sweet flower;
But never will it waft thee more
Health or fresh odour.
Yet they wronged thee not, to pluck thee;
For all is man's.
- Rose.* Worlds were before your birth:
There are flowers ye never saw,
Caves untrodden, realms unknown;—
And all is yours!
Oh! 'tis a cruel death I die
By cruel hands.
- Poet.* But I will give thee fame!
And farther than the setting stars,
And louder than the great sea
Thy praise shall sound:
Thousands would expire to-morrow
For fame like thine!
- Rose.* Alas! and what is fame?
A little gilding on a tomb;
Balm that fresheneth awhile
A soulless corpse.
They were cruel hands that brought me
To languish here!
- Poet.* But thou hast healed my pain;
With thy radiant loveliness
Bringing smiles unto a cheek,
Where they were strangers:
And I love thee! child of Heaven,
And grieve for thee.
- Rose.* If I have healed thy pain,
And love tendeth my sepulchre,
May thy songs be sweet for ever,
Lord of the lyre!
I shall be content to die,
Not vainly dying.

BRYAN YORKE, B.A.

THE MASONIC REPORTER.

ANCIENT AND ACCEPTED RITE.

THIRTIETH DEGREE.



GRAND COUNCIL of the Illustrious Knights K.H. 30°, will be held at the Masonic Hall, 14, Bedford Row, London, on Wednesday, the 11th day of April, 1866, at four o'clock, for the reception of candidates. Banquet at six. All brethren of the degree intending to dine are requested to make their intention known to the Ill. Bro. Hyde Pullen, 32°, Sec. Gen. to the Supreme Council, Hanover House, Ryde, on or before Friday, the 6th instant. The list issued comprises the names of nineteen S.P.s.R.† for advancement.

DUBLIN.

COLLEGE OF PHILOSOPHICAL MASONS, KNTS. K.H. 30°.

AN emergency meeting of the College of Philosophical Masons, Grand Elected Knights K.H. 30° was held on Friday, the 23rd of March, at the Grand East of the order, situate in the valley of Dublin, at 3.30 p.m., for the purpose of advancing to this degree such of the seven candidates, elected at last Convocation of the College, as might be able to come up on this occasion. There were present Brother William S. Sandes, 31°, Sublime President of the College, on the Throne; Edward Hornsby, G.S.W., and Henry Westropp, 31°, J.G.W.; also the Illustrious Bro. John F. Townsend, Q.C., LL.D., 33°, Lieut. Grand Commander of the Supreme Council; Sir William Hort, *Bart.*, 33°; Thomas Mostyn, 33°, Grand Secretary, H. E.; Edmund J. Armstrong, 33°; Sir Edward Brough, *Bart.*, 32°; Thomas E. Beatty, *M.D.*, 31°; Lucius H. Deering, 31°, Registrar; and other members of the College. The following candidates being in attendance were regularly exalted to this sublime degree by the officers of the College, assisted by the members of the Supreme Grand Council present, according to ancient form:—

Captain J. C. C. Townsend, No. 1 Chapter, Cork.

Arthur Bushe, S.G.D., and Maxwell C. Close, Original Chapter, Dublin.

George Johnson, *M.D.*, and Theophilus E. St. George, No. 2 Chapter, Dublin.

The Convocation was then closed in due form, and adjourned till the second Thursday in May, its next regular day of meeting.

DEVONPORT.

ST. AUBYN CHAPTER OF S. P. R.†—A special meeting of this flourishing new chapter took place on Wednesday, the 21st of March, for the purpose of perfecting two brethren who were about to leave England. The ceremony was ably performed by the M. W. S. Bro. F. G. Irwin, 18°.

MARK MASONRY.—(Unrecognized.)

DEVONPORT.

ST. AUBYN LODGE OF MARK MASTERS, No. 64. — A meeting was held on Wednesday, the 21st of March, at the Masonic Hall, Morice Town, Devonport, when five brethren were advanced by the R. W. M. Bro. F. G. Irwin. The visiting brethren from the Bedford Mark Lodge were warm in their encomiums on the working of the degree.

KNIGHTS OF CONSTANTINOPLE.

DEVONPORT.

✓ THE ST. AUBYN COUNCIL OF KNIGHTS OF CONSTANTINOPLE. — These brethren met at the Masonic Rooms, Devonport, on the 21st of March, pursuant to summons. The first business was to enthrone an Illustrious Sovereign. The choice of the Council having previously fallen on Sir Knight Samuel Chapple, he was raised to the dignity of an Illustrious Sovereign of the Order, after having been put into possession of the secrets of the throne by the Past Ill. Sov. Sir F. G. Irwin. The newly installed chief having assumed the supreme authority, Major Brine, R.E., John Oxland, R.N., W. J. Spray, R.N., W. Webb, merchant, and H. Roberts, gentleman, were balloted for, accepted, introduced, entrusted, and elevated, to this degree. The ceremony being ably performed by Sir Kut. Chapple. The Sir Knts. having completed the labour of a protracted meeting, proceeded to the refectory and concluded their business in a social, fraternal, and knightly manner. This degree, which has only now entered on the second year of its existence, has already sent out four off-shoots, and numbers nearly a hundred Sir Knights under its banners.

[We have given the above just as our correspondent has forwarded it. According to the latter portion of his communication, this cannot be a degree of Ancient Freemasonry, because, as he says, it is just beginning two years old. We do not pretend to discourage such a juvenile, but with everything acknowledged as Masonic in Devonport, it does appear to us the brethren there did not require to introduce another governing body. This, however, is their affair, not ours, much as we deplore the multiplication of centres of authority.—
ED. MAS. PRESS.]

OBITUARY.

BRO. LIEUTENANT ARTHUR HAMILTON GORGES, R.H.A., W.M.
DE GREY AND RIPON LODGE, No. 905.



WITH much regret we have to announce the decease of Brother Lieut. Arthur Hamilton Gorges, of the Royal Horse Artillery, Woolwich, on Sunday, the 25th of last month. The manner of his death was as follows. He had mounted his charger, on which he was accustomed to accompany the troops, and was about to take a gallop across the review ground, before the parade for morning service at church, when the horse rushed forward and sprang on the raised footway in front of General Belson's house in Kemp Terrace, where, after struggling for a moment, it fell on the pavement, rolling over the rider and crushing him beneath it. Bro. Dr. J. S. Little, surgeon-major attached to the Royal Military Academy, was promptly in attendance, and found the sufferer almost lifeless, but still breathing. He was hastily conveyed to the Herbert Hospital, but died before his arrival. The disaster which befell Bro. Gorges was witnessed by a number of persons, who were passing at the time, and the news soon spread throughout the town and garrison. The deceased was highly esteemed. He obtained his first commission in the Royal Artillery in 1857, having passed the Royal Military Academy with success. The horse, it may be added, had been under a course of training for some time past, having been entered to run in the Royal Artillery steeple-chases, on Thursday, the 29th ult.

Bro. Gorges was the only son of the late Hamilton Gorges, Esq., of Kilbrew, Co. Meath, and at the time of his untoward decease was in his twenty-sixth year. He was a lineal descendant of the historical Sir Ferdinando Gorges.

Bro. Gorges was initiated in the De Grey and Ripon Lodge, No. 905, April 27th, 1863. He served the office of Junior Warden in 1864, and was installed Worshipful Master of the lodge in April, 1865. His loss will be deeply felt by the members of the lodge, with whom he was a great favourite and much respected.

THE R.W. BRO. J. J. L. HOFF.

Brother John Jacob Louis Hoff, Past Deputy Prov. G.M. of Bengal, and Past Junior Grand Warden of England, died at Calcutta on the 20th of January, 1866. For the last three years previous to his decease, he had been an acute sufferer from paralysis and softening of the brain. By a paper of instructions he declined to be buried with Masonic rites on account of the dislike he felt to any ceremonial of the order being made public, but although the funeral was of a strictly private character, it was one of the most numerous attended ever witnessed in Calcutta, the brethren of the English and Scotch lodges mustering in large numbers. Bro. Hoff will be gratefully remembered by the craft for his efforts in establishing, on a firm basis, *The Indian Freemason's Friend*, a publication now in the eighth year of its age, of which he was the projector, proprietor, and editor. The journal is continued by his son.

THE HON. WILLIAM B. HUBBARD.

"We have just received tidings of the death of this exemplary and distinguished Mason, whose long and useful life has now reached its close. When we met him at Columbus last September he appeared to be in the enjoyment of his usual health and likely to remain with us for years to come. He took part in the transactions of the Grand Encampment with his usual zeal, and conversed on all topics in his ordinary clear and business-like way; especially did this strike us in a long conversation we had together concerning the culties in the Scottish Rite. We have long communed with him by correspondence, and have reason to believe that he wrote us always frankly and without reserve on all topics. At last the summons has reached him, and he has laid him down as one who, having the consciousness of duty faithfully performed, willingly accepts the rest which is its reward. His name must ever be gratefully cherished by the craft as a faithful and unselfish labourer in the cause.

"The following, from a Columbus paper, gives a brief sketch of his public life:—

"Mr. Hubbard was, at the time of his death, over seventy years of age. Many of our readers recollect the pleasant surprise that came to him on his birthday, in August last, with the present from his son, marked 'Three Score Years and Ten.' As an eminent lawyer, and as a financier, he has been so intimately connected with the history of our city, that it seems scarcely necessary to refer at length to the incidents of his life. He came to this State at an early period, from New York, and established himself in the practice of his profession at St. Clairsville. In the session of 1831 he represented Belmont County in the General Assembly, and was elected Speaker of the House. He came to Columbus about three years afterwards, and almost immediately became identified with the financial interests of the city. He was for some time President of the Columbus Savings Institution, which was afterwards converted into the City Bank. He was, we believe, the first President of the Exchange Bank, incorporated under Kelley's Banking Law. In 1863, he organised the First National Bank of this city, one of the first banks in the state organised under that law.

“ ‘He was a very prominent member of the Masonic Fraternity. He was
 “ ‘Grand Master for the State of Ohio from 1850 to 1853. In 1847 he was
 “ ‘elected Grand Master of the Knights Templar of the United States, and
 “ ‘served in that capacity for nine successive years. In 1842, he was made
 “ ‘Grand High-Priest of Royal Arch Masons of the State of Ohio, holding the
 “ ‘place for five successive years. Of Mr. Hubbard’s habits as a student, and
 “ ‘of his scholarly attainments, we have spoken before, and among those who
 “ ‘met him every day it would be superfluous to refer to incidents with which
 “ ‘they are familiar. Mr. Hubbard’s family consists of the wife and five chil-
 “ ‘dren, three sons and two daughters. One of the sons is well known as the
 “ ‘cashier of the bank of which his father was president; another is a resident
 “ ‘of London, and the other of this city. One of the daughters, the wife of Mr.
 “ ‘Ira Hutcheson, is a resident of this city, and the other, Mrs. Dr. Bliss, lives
 “ ‘in New York.’ ”—*Masonic Eclectic* for February, 1866.

NOTICES TO CORRESPONDENTS.

TO THE PUBLIC PRESS, BOTH ENGLISH AND FOREIGN.—*The reservation of the rights of re-
 production, or translation, which we claim for our contents, we desire may be construed
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 so doing. We promise reciprocity. Where we quote we will always mention our informant
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 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.*

TO SUBSCRIBERS.

THE Editor regrets that several circumstances, over which he had no control, have unavoidably delayed the earlier publication of the present number. When he states that a death in his family is one of those circumstances he believes his friends will admit the validity of his plea.

MASONIC PRESS OFFICE, *April 5th*, 1866.

M. F. 33°.—*The New York Dispatch* came safe to hand. Thanks for your kind interest.

Indian Freemasons Friend.—One number, that for February, safely arrived.

Bro. Fauvety.—January and February numbers arrived.

Indian Journal of Freemasonry.—No. 11. received.

El Espejo Masonico.—January and February numbers all safe. A letter will be sent to the Editor when certain inquiries have been instituted relative to his valued communication.

Bros. Albert G. Mackey, 33°, and Rob. Morris.—Will some of our American brethren kindly furnish us with the respective addresses of, and how letters can safely find Bros. Mackey and Rob. Morris.

Bro. Charles Lafon de Ladebat, 33°.—How will a particular letter reach you with safety?

Le Mon de Maconnique.—Eleven monthly parts to hand.

R. H.—What you inquire for is in course of preparation.

G. H.—It is a scarce work. We know of a copy—well worn—for which twenty guineas is asked. It is cheap even at that price.

T. B.—If he is a Fenian he has no right in a lodge. He is by his own act a traitor, and traitors are not tolerated under the ancient charges.

Veritas.—We are indebted to you for your good opinion, but the truth has its martyrs. We are most reluctantly compelled to decline your suggestion.

A.—You read us a pretty severe lecture, why? We never spoke slightingly of the brother you mention. We patched up a hollow truce with him once, and kept our side of it. Since then we do not speak, it is true, but you would not have us submit to insult such as the brother invariably makes it his business to offer whenever, by accident, we come in contact. We adopt that good feature of a Mason, in such circumstances, silence. If you are offended because we do not worship at the same shrine with you we are sorry for it, but cannot help it.

Portland Place.—Are we right? We believed, in our vain glory, we could read any writing which a man could pen. You have beaten us altogether. Not one word of your long letter is decipherable, and we very much doubt if the signature is as above, and yet that is the nearest we can approach to it.

A Friend of Mrs. T.—We never put our name to any canvassing card, and never will. It would do you no service if we did.

Quiz.—We cannot conjecture any more than you can. Perhaps some of our readers can help *Quiz*. He wants to know how it can be reconciled that the colour of the Grand Lodge of Scotland is green when, as he says, that ought to be the colour for Ireland—the green isle.

Pro and Con.—The report you mention is not confined to a few. It is not a subject we could admit into our pages. It is an evil which attaches itself, more or less, to all public schools. Do not let us hear any more about it. If you think you can do good do it privately, and through the proper channel.

V. A.—We have seen the statement. Turn back a few pages, and that will satisfy you.

W. Hunter.—Yes, if your statement is exactly that of the other side.

F. F., New York.—There are so many difficulties in the way that the suggestion appears improbable. Many, no doubt, would take an interest in it, but then who are to be the chief movers?

Science.—We are credulous, but not green. Try your hand elsewhere, it does not suit our book.

*To Bro. H*** S***.*—Will you do us the promised favour or no? All we want is a reply. It was your own offer, and we thankfully accepted it.

Vindex.—The law is silent on the point.

Crimson Bob.—Send your proper name, &c. &c. We do not recognize one so highly coloured.

A. C., Constant Reader, and J. Jones.—Received, but must remain, for the present, under consideration.

(This Periodical was not continued after April 1866.)