

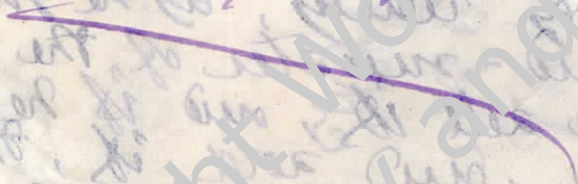
Dear Sir & Brother

The article of St. Binsin in to say  
N.Y. does him credit - I never expected that he would  
be able to free himself so thoroughly from the imputa-  
tion, made against him -  
As regards Little, I never thought that he was such  
a fool as he showed himself in this morning's article  
of his in the Freeman - Now is the appropriate  
time I think, to say, after magnifying the  
pretensions of the members of Red Cross, that even  
if "unhappy" had the right to sell the Order of his  
family, and if he was really, as he pretended,  
the lawful Grand Master of the Order, he  
had not the right to sell it, and if he was the  
lawful Grand Master, and sold it, the sale  
was valuable only for his life-time & c. c. -  
It seems that Little did not make up his  
mind to understand that we are the legiti-  
mate owners of the Conventual Order, and  
that the King of Sicily & Grand Duke of  
Sardinia have nothing to do, with Conventual  
from whom his order claims descent -  
He must repeat entirely that his Order is the  
only, representative of the ancient Chi-  
vatic one, and if he cannot prove it done  
he must alter his jewel, name & c. -



Even in a historical point of view, he  
 did not prove its existence at the time  
 of the Duke of Sussex. But of course  
 this we can pass over, provided he puts  
 aside his other reports, & claims -  
 Long, Mrs. F. B. Fuller, & others

28 May 1832



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*Handwritten notes on the left side of the envelope, including "2d" and "2d" written vertically.*

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*Richard Wood Esq. J. St. Hill  
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Multum in Parvo, or Masonic Notes and Queries.

THE RED CROSS ORDER.

I have on several occasions stated that the Masonic Order of Constantine has never claimed connection with the (late) public Order belonging to the extinct kingdom of the two Sicilies; and as that Order has ceased to exist, in consequence of the resolve of the Italian Government not to adopt it as a national Order, there is no reason whatever to allude to it again in the present discussion. It is well known that the claims of all Masonic Orders of Knighthood, such as the Templars and Hospitaliers, are based mainly upon traditions preserved in their respective rituals, and not upon actual historical proofs, and the same observation may be said to apply to the Red Cross Order. The Comnenian family doubtless possessed the exclusive right to confer the decorations of the Constantinian Order of St. George, and it can be easily proved that they exercised that right down to the time of the sale of the Order to the Duke of Parma in 1699, when the last survivor of the ancient house of Comnenus resigned the dignity of Grand Master, and the Order became a public one attached to the duchy of Parma. The theory that the Abbé Giustiniani perpetuated the Order is based upon the fact that he claimed the right, as a Grand Cross, to confer it. This, I admit, is purely speculative, and does not account for its introduction as a Masonic degree. It is, however, remarkable that the tradition of Constantine's vision and conversion is related in several Masonic rites, especially in that of Baron Hunder, which was promulgated in 1754, and in the Rosaic Rite a few years subsequently. It is also clearly traceable in the Swedish Rite of the present day, and, as has been stated, it was formerly worked by the Scottish Templars. It likewise formed a part of the ancient York Rite of Heredom, many of its emblems being found on old Masonic documents and banners used in the series of chivalric grades. The Red Cross was the seventh or highest degree known in England eighty years ago, as proved by a diagram now in my possession, and for the recovery of which the Order is indebted to the present Grand Secretary of England. I am therefore quite content to accept the alternative which "Lupus" places before me, and to acknowledge that the Order must now "rely upon its Masonic acceptance only." Its antiquity as a Masonic degree being at length generally admitted, the important object of its supporters has been attained, and its future will now depend upon the practical application of those sublime precepts which are inculcated in its several ceremonies, as well as on the Masonic integrity and general worth of its members. R. W. L.

In reply to Bro. Hughan's communication I have only to say I never accused him personally of having claimed anything more than a mere Masonic origin for the degree of the Red Cross, but as the "Grand Imperial Senate" or "Council" (*vous voulez*) have claimed this chivalric origin, Bro. Hughan must be aware, as an officer of that Grand Lodge, "Qui facit per alium, facit per se." It is for Bro. Hughan to state his authority for writing his communication, as in the case of diametric opposition to the dictates of the chiefs of the Order as represented by Bro. "R. W. L." If his article has been written *permissu superiorum*, it is undeniably the *amende honorable*.

C. F. MATIER.

PROGRESS.

At page 235 Bro. Paton informs us that a lodge in which no refreshment is ever to appear will shortly be started in Edinburgh. We trust that the brethren who are taking this in hand have the ability and pluck to carry out their intentions to a decided success. They deserve the good wishes of all real well-wishers to Masonry and to Masons. As this is a real step in the right direction, we sincerely wish them good speed. W. P. B.

In Preston's Illustrations of Freemasonry, page 78, it states, "The lodge is then placed in the centre, on a crimson velvet couch . . . the three great lights, the gold and silver pitchers, with the corn, wine, and oil, are placed on the lodge." Can you supply me with information as to what is intended by the lodge in this case, as it evidently does not refer to the S. Law or the C. Roll. ETA.

Valletta, Malta. [The tracing boards are technically called the "Lodge." In London, the term "Lodge Board" is used, and it is covered with a white cloth, upon which the vessels containing the consecrating elements—viz., corn, wine, and oil—are placed.—Ed. F.]

SCOTCH AND SCOTCHMAN v. SCOTTISH, SCOT, AND SCOTSMAN.

At page 247 Bro. "Edinburgh" remarks: Bro. W. J. Hughan says I am a Scotch Mason, should it not be Scots Mason? And, he adds, "Perhaps Bro. 'Leo' will reply to this?" Now, in reply, I venture to say that both are wrong, for the word referred to is an adjective, and should be a Scottish Mason. No doubt "Scotch" is often used, and has been for the last century and a half, but I don't like it, and think it a vulgar corruption. There is, then, the noun "Scotchman," which I think is another disagreeable word; it sounds far better in my ear to say "Scotsman" and I am happy to see a well-known Scottish historian who in his published works ten years ago used "Scotchman," now in his last work lately issued using "Scotsman." As for the word "Scot," that means a man of the Scots, and where to use Scot or Scots, and Scotsman or Scotsmen must be left to the discretion of the writer and the connection of his remarks.

GRAND MASTERS PRIOR TO 1717

I have just glanced over the list of 51 Grand Masters prior to 1717 which "Pythagoras" has been kind enough to send you, and for one am much obliged to him for the information; it has confirmed me more than ever in believing that there was no speculative freemasonry before 1717. There is not a single word in their history that could lead us to suppose that any one of them ever sat in the chair of K.S. as his representative; and I now add, that if our so-called ancient Grand Masters were to be selected among princes (who cannot help the fortune of their birth), philosophers, generals, soldiers, builders, founders of monasteries, architects, temples, or cities, &c. and as there is a disposition to connect Masonry with such, and value the age in which they lived, why not place in the first of the list Grand Masters, and call him brother, seeing that he is the first on record who built a city, which he called Enoch (Gen. iv., 17)? And why is Solomon (apart from our Masonic legend) honoured as being the first G.M.?

W. C. DORIC.

GRAND MASTER MASON OF SCOTLAND.

Bro. W. G. Doric asks, "From what history does C. I. Paton (page 175) quote that the office of 'Grand Master Mason of Scotland' was granted by James the Second of Scotland to William, Earl of Orkney (?) and Caithness, &c.?" W. G. Doric adds: "I read that James the Third married Margaret, daughter of the King of Denmark, in July, 1470, and received for her dowry the islands of Orkney, Shetland, and all others about Scotland belonging to him. Question, then, was he Earl of Orkney and Caithness in James II. time?"

W. G. Doric will find it stated in Lawrie's "History of Freemasonry" that in the reign of James II. of Scotland "the office of Grand Master was granted by the Crown to William St. Clair, Earl of Orkney and Caithness, Baron of Roslin, and founder of the much-admired chapel of Roslin." From whatever source Lawrie may have derived his information, the statement which he makes is corroborated by the charters granted to the St. Clairs of Roslin by the Freemasons of Scotland in the earlier half of the seventeenth century, and which are preserved in the Advocate's Library of Edinburgh. When my present works on Freemasonry are

out of my hands, I will give a short history of the St. Clairs of Roslin.

The difficulty which has occurred to the mind of W. G. Doric is easily explained. The Earldom of Orkney was not a Scottish peerage in the time of James II. Orkney had long been possessed and ruled by its own Earls, who were almost petty sovereigns, but acknowledged the supremacy of the Norwegian Kings. William St. Clair of Roslin married one of the daughters of Malise, Earl of Strathearn, Caithness, and Orkney, a co-heiress of the Earl of Orkney, and according to the custom of that time assumed the title of Earl of Orkney. He was afterwards created Earl of Caithness by James II. of Scotland. Hence he is known in history as Earl of Orkney and Caithness, also as Baron (or Iürd) of Roslin, for the Barons of Roslin were never, under that title, peers of Scotland. On his death, his possessions were divided, according to his will, among his sons, the eldest of whom became Baron (or Laird) of Roslin, the second son being the most valuable; the second son, Earl of Caithness. Scotland, the Roslin family have always maintained the Caithness family dispute the seniority of the Roslin branch. However this may be, it is certain enough that a date title as well as estates were often disposed of by will, the strict law of inheritance according to primogeniture not being carried out as in more recent times. It is also certain that the mere title of Earl with the right of sitting in the Scottish Parliament was not then regarded as equivalent to great estates with which no such title was connected. The St. Clairs of Roslin held a very high place amongst the Barons of Scotland, and although never raised to the peerage, were sometimes specially summoned by the King to the Scottish Parliament.

This explanation, I think, may suffice to remove W. G. Doric's difficulty.

CHALMERS I. PATON.

ONENESS OF TRUTH.

Like a stream, Truth passes through a variety of changes, from its fountain on the hillside, until it is absorbed in the mighty ocean—it flows along banks now verdant and covered with flowers or with harvests, and now through stern and rocky boundaries—it goes on by the side of castellated halls and gorgeous palaces, of widespread cities resounding with the busy hum of machinery, its course along the wildest solitudes—it still keeps flowing on through whatever diversities of change nature, in all the varieties of her appearance, can produce, until at length it is absorbed in the sea; and through all these, it is ever one and the same. It is the boundary of empires—it parts nations, tribes, languages, and religions, forming the limit within which they were contained in ancient times, and by which they are still marked out in modern history—it verifies the records of ancient chronicles, and it indicates the site of ancient conflicts—it is fed through the same conduits and by the same processes. Through all its diversities there is an enduring oneness, a unity—the unity of God. W. J. FOX.

FLOWERS.

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar, the tomb. The Persian in the far East delights in their perfume, and writes his love in nosegays; while the Indian child of the far West clasps his hands with glee as he gathers the abundant blossoms—the illuminated Scripture of the prairies. The Cupid of the ancient Hindoos tipped his arrows with flowers; and orange buds are the bridal crown with us, a nation of yesterday. Flowers garlanded the Grecian altar, and they hang in votive wreaths before the Christian shrine. All these are appropriate uses. Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and beauty ascend in perpetual worship before the Most High.—Maria L. Child: "Letters from New York."

Very appropriate heads for the book of the same title. The book is a masterpiece of the author's pen. The Comnenian family doubtless possessed the exclusive right to confer the decorations of the Constantinian Order of St. George, and it can be easily proved that they exercised that right down to the time of the sale of the Order to the Duke of Parma in 1699, when the last survivor of the ancient house of Comnenus resigned the dignity of Grand Master, and the Order became a public one attached to the duchy of Parma. The theory that the Abbé Giustiniani perpetuated the Order is based upon the fact that he claimed the right, as a Grand Cross, to confer it. This, I admit, is purely speculative, and does not account for its introduction as a Masonic degree. It is, however, remarkable that the tradition of Constantine's vision and conversion is related in several Masonic rites, especially in that of Baron Hunder, which was promulgated in 1754, and in the Rosaic Rite a few years subsequently. It is also clearly traceable in the Swedish Rite of the present day, and, as has been stated, it was formerly worked by the Scottish Templars. It likewise formed a part of the ancient York Rite of Heredom, many of its emblems being found on old Masonic documents and banners used in the series of chivalric grades. The Red Cross was the seventh or highest degree known in England eighty years ago, as proved by a diagram now in my possession, and for the recovery of which the Order is indebted to the present Grand Secretary of England. I am therefore quite content to accept the alternative which "Lupus" places before me, and to acknowledge that the Order must now "rely upon its Masonic acceptance only." Its antiquity as a Masonic degree being at length generally admitted, the important object of its supporters has been attained, and its future will now depend upon the practical application of those sublime precepts which are inculcated in its several ceremonies, as well as on the Masonic integrity and general worth of its members.

It will be more sensible - He cannot from himself

Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Did it ever occur to you to furnish your readers with literary "pabulum" in the shape of a lengthy article on a subject on which, from the very outset, you candidly admitted your entire ignorance?

In reply to your surprise at such an apparently ridiculous question, allow me to draw your attention to an article in the Daily Telegraph of Monday last (May 16th), written on the occasion of the election of the Earl de Grey and Ripon as Grand Master. The naïveté is charming with which the writer of the article commencing "The Freemasons," &c., informs the readers of the Telegraph that he is an "outsider," and has not had the "honour of initiation in the Masonic mysteries, whatever they may be." His "dread" is great lest, "blundering on the true solution," suspicion should "fall upon any member of the Craft," and the placing of some "elderly gentleman (why an 'elderly gentleman' any more than a young one? I always thought, sir, that discretion was more an attribute of age than youth) upon a gridiron in the Freemasons' Tavern in Long-acre," to be "nicely broiled by cooks in little white aprons, &c.," follows as the result.

The writer, after beginning by admitting (quite unnecessarily, so far as Masons are concerned) that he knows nothing about the subject he is writing upon, then proceeds to make the following interesting deduction:—

"Considering that the secret has been known to millions for some scores of centuries, it is in open violation of all we know of the general 'leakiness' of human nature that some false or indiscreet brother should not have let it out in the course of so long a period." Having disposed of this question in a manner doubtlessly to his entire satisfaction, he then draws the following inference: "That nothing has been disclosed, because there has been nothing to disclose," which hypothesis serves him as the basis of his argument.

The able writer then goes on to inform the world in general, and the readers of the Daily Telegraph in particular, that he "neither knows nor cares whether Aristotle, Bacon, Newton, Laplace, Faraday, Dante, or Shakespeare were or were not Freemasons." "Such men can help Masonry—Masonry cannot help them." The first part of this latter assertion I am quite willing to admit; the last part I repudiate as false in toto. Masonry is capable of helping even wise and illustrious men, more so perhaps than ordinary plodding mortals of small intelligences. This may appear strange and paradoxical to "outsiders," but not, so, however, to members of the Craft.

I shall pass over without comment a lot of irrelevant remarks upon architects and engineers, which the writer seems to have succeeded in confusing himself so much that he was evidently unable to distinguish between Speculative and Operative Masons.

Like most "Cowans" when writing about Freemasonry, he cannot refrain from occasionally clothing his observations in slightly satirical language. No doubt the Craft ought and will feel honoured at being the subject of an article in one of the leading London papers, yet I cannot help thinking that had the writer been a little more judicious in propounding problems and applying the solutions himself, he would have achieved more. It is self-evident that he is entirely ignorant about Freemasonry; therefore, why hold up to ridicule, or ever so slight a degree, a body of men whose objects, he himself admits, "are not unbecomingly and benevolent." Perhaps the day may come when our friars may form a very different opinion of the "mysteries and mummeries" which "word endless amusement to many well-meaning men." If charity be the basis of our "amusements," and brotherly love be cemented by our meetings, we can afford to bear the rather damaging remarks of "outsiders."

In conclusion, I trust and believe that the author of this article is far from being hostile to us Freemasons as a body, only the "secret" portion of the business is a little irritating to non-masons. Yet there is no cause given for this feeling. Every upright and honest man can learn the "mysteries of Freemasonry" if he is so inclined; therefore, why should Masons "throw open their doors to the world?" Does any other society, club, or body of men "throw open their doors to the world?" From the moment of our doors being so "thrown open," Masonry must perforce cease to exist. This is beyond dispute. The virtues and excellencies of the Craft require carefully fostering and cherishing, so that they may bring forth good fruit in the shape of charity, brotherly love, and emulation amongst the brethren to outstrip each

other in good works and to lead pure and irreproachable lives. Turn Masonry loose and unguarded on the wide world, and Masonry would soon be extinct. To every man of "good report" the lodge door will never be closed. Surely this is sufficient! We cannot be expected to trumpet forth to the world our peculiar "mysteries and mummeries," and generally insist on sharing our "secrets" with everyone we meet.

Our closing our doors to the world and being able to keep our "secrets" to ourselves really appears to constitute the chief cause of this plainly evinced soreness on the part of any writer, not a Mason, who may condescend to notice us. Yet when compared with the vast amount of charity bestowed every year by Freemasons, these faults—if faults they are—sink into utter insignificance.

If the means are harmless in procuring a good end, i.e. charity, the result must be satisfactory.

I am, dear Sir and Brother,  
Newcastle-on-Tyne, May 17, 1870. J. G.

[We quite agree with our correspondent in the views he so ably expresses.—ED. F.]

"HEAR THE OTHER SIDE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Permit me to disclaim an imputation which I am surprised that any brother should have sought to put upon me without having the slightest foundation whereon to rest it.

Bro. Jacob Norton, at page 224 of your paper, says, in an apparently ill temper, that in my response to your article on "A Step in the Right Direction" (Feb. 19th) I "patted the Jew on the back," an expression which can only mean that I had resorted to unworthy means for the purpose of cajoling him. I will not dwell upon this, however, as I dare say that when he recovered his temper he felt the impropriety and injustice of such an allegation. What I wish to disclaim is the desire he imputes to me of "justifying the introduction of allusions to Christian saints and Christian doctrines in the work of the lodge," which he, as I think, mistakenly alleges to have been the object of your article, "A Step in the Right Direction." But not satisfied with imputing to us an object so inconsistent with the constitution and foundation of Masonry as this obviously is, he advances a step, and says my meaning clearly was, "that no Jew ought to feel offended at a Christian brother constantly vaunting the superiority of Christianity over Judaism." His feelings must certainly have been away with his judgment when he made this avowal, otherwise he would not so have ventured in my words, "a vile and unchristianous Jew would take offence at the avowal, by any brother, of his Christian convictions, or of his readiness to stand up in their defence." What is there here to justify Bro. Norton in alleging that I advocated "constantly vaunting the superiority of Christianity over Judaism"? Had I left my proposition wholly unguarded, the interpretation put upon it would have been quite unwarranted. But I added, "always supposing that it is not done unnecessarily, or in an offensive manner." May I add, without offence (for I do not mean a Jew), that Bro. Norton exhibits something of the feeling and spirit of the existence of which I was writing and regretting, viz., the intolerance which we are too apt to regard each other's religious convictions and professions. He says we "must take human nature as it is," which might have been said at any time; as when the pagan Roman Empire was persecuting Christians to the death, and Christians in England and other parts of Christendom were persecuting Jews to the death. But how, then, should human nature ever have become better and more tolerant than it exhibited itself in that detestable work of persecution? My judgment may be at fault, but I believe that the undue reserve that we show towards each other—Jew and Christian—and the squeamishness we exhibit, lest in our intercourse with each other we should give offence by letting drop a word which savours of religious convictions, is one cause of the intolerance that still exists amongst us. Why should not our "brotherly love" be strong enough to endure the thought that our Jewish brother deems his Judaism to be superior to our Christianity—his brotherly love to endure the thought that we deem our Christianity superior to his Judaism? We each, of course, deem ourselves to have the true faith; but it does not therefore follow that we should be "constantly vaunting its superiority," and thus giving rise to ill-feeling.

I do not pretend to answer for you, sir and brother, in what you wrote on "a step in the right direction." You are quite able to defend yourself, but I may say that if I had interpreted your meaning to be that Christians should act so unwisely and intemperately as is imputed, in "vaunting the superiority of their religion over Judaism"; or that "our Jewish brethren should make it a practice, nightly, while in the lodge, to flourish the superiority of the Mosaic religion"; or that a Roman Catholic should "nightly expatiate on the sublimity of the doctrines of the

real presence, the immaculate conception of the Virgin, the infallibility of the Pope, &c.," I should not have given my poor approval of "the spirit" which the article breathed, or "the object at which it aimed," as being "accordant with the true principles of Masonry," but should, had I noticed it at all, have expressed my entire dissent from it. I believe, however, that any one who can read or converse on what Brother Norton calls "the somethings" which at present divide us, without that perturbation of mind which is too often experienced, and that fastidiousness which is too often evinced by even such intelligent men as Bro. Norton, will feel as I do—that there is a wide interval between the "vaunting of the superiority" of our own "somethings" over those of our brethren who dissent from us, and unhesitatingly and unequivocally avowing our individual convictions, whether on religion or anything else, "always in a non-offensive manner."

WILLIAM CARPENTER.

GRAND OFFICE.

(To the Editor of The Freemason.)

SIR,—I read your remarks on this head in last week's number with all satisfaction, I am, however, desirous to say a word or two on the same appointment to Grand Office of Provincial Masons. That these latter should occasionally be distinguished I freely admit, but I trust it will always be borne in mind by the "powers that be," that Provincial brethren have places of honour in their respective districts, the like of which are only offered to those who go through the medium of Grand Lodge. The same latter when obtained is very grand, but when on the other hand the average of its attainment by London Masons is from sheer excess of their number far less than that of Provincial Grand Office by our country brethren, and again it must not be forgotten that beside the additional duties of the metropolis pay, the duties that fall on a Grand Office are cheerfully undertaken by them are with respect to the Craft at large exceptionally heavy. Not only do they conduct and sustain Grand Festival, but the dry business of the Craft as carried out by the Board of General Purposes, and last if not least, the management of the various Masonic charities, are mainly, indeed almost entirely worked by London Masons, who thus with the lion's share of the labour, should not appear to me to be deprived of a very full and due proportion of that reward, the hope of which sweetens the labour so performed. Let me add that I am a Provincial Initiate, now residing in town, and may perhaps therefore sign myself,

AMPHIBIOUS.

LODGE ST. JOHN, MELROSE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Referring to some remarks contained in the historical report of St. John's Lodge, Glasgow, given at page 189 of THE FREEMASON, Bro. C. I. Paton says: "anything coming from Bro. W. P. Buchan does not come from him in an authorised manner from the Lodge St. John, Melrose, and are merely words of his own." Now, I should like to know what Bro. Paton can make of this wonderful statement of his? He cannot point out any mistakes that Bro. Buchan made in Melrose; the report contained a statement of facts, versus dreams, and so far as the books of Melrose St. John's Lodge, are concerned, if any books really belonging to it older than 1674 have been discovered since the St. John's (Glasgow), deputation were there, we shall be glad to admit such to be really the case, whenever we are duly satisfied with sufficient proof.

I saw the Secretary of the Melrose St. John's Lodge, on two different occasions, firstly, as one of the deputation from Glasgow, afterwards, when accompanying the summer trip of the Glasgow St. John's Lodge to Melrose. At the latter date the Secretary explained that he would have spent more time with us on the former occasion only he was unwell, &c., and he never spoke then of having anything older than 1674. As to the manufactured legend of the Melrose St. John's Lodge building the old Abbey of Melrose, of which we still see the ruins, with John Murdo as their first Grand Master, A.D. 1136, in the reign of David I., that is simply nonsense, as is explained at page 189. Lastly, as to Bro. Paton's belief that the Melrose St. John's Lodge is "older than any other lodge in Scotland," it seems to me that said idea is about as purely imaginary as some others he has given voice to lately. However, let him show the foundation upon which his faith rests, and then we shall know what to make of it. The majority of the Melrose Masons, I can well believe, accept the story of John Murdo being their first Grand Master in A.D. 1136, &c., as a veritable fact; but said John Murdo was no more Grand Master of the Melrose St. John's Lodge in the reign of David the I., than was

Yours fraternally,  
W. W. BUCHAN.

From some Correspondence. Have had with Little I am of opinion that this statement of his in regard to the secret is merely drawn up out of a desire to create a discussion. I don't know for the sake of the Editor of the Freemason. The Prince has letters from the J.S.C. of 1870.