

INAUGURAL ADDRESS.

FREEMASONRY IN PORTUGAL.



It has been said by more than one occupant of the Master's Chair in this Lodge that it is a difficult matter to break fresh ground on these occasions. The force of such a statement now appeals to me in a somewhat overwhelming manner. So I have cast about in my mind how I could excite interest in presenting what to many may be a new subject, in order to awaken attention, and to direct your thoughts to what may be termed one aspect of international Freemasonry. I therefore have selected as the subject of this, my Inaugural Address, a consideration of Masonry in Portugal.

Portugal, compared to other European countries, is small in size, and somewhat insignificant in the polity of nations, but we have only to look back to the past to see what a mighty influence she, in the days of her glory, wielded both on sea and land. Though sometimes involved in acrimonious disputes with the Governments of our country, we must never forget that she has on more than one occasion been to us a faithful ally. And there are certainly strong ties between the two peoples. This may be evidenced by some quotations from a modern work written by George Young, entitled *Portugal Old and Young*. In the early pages of that book Mr. Young tells us that: "In the agricultural class of Portugal there are still obviously English types; as, for instance, in certain villages of the Tagus valley, where Crusaders, among them yeomen from Devon and apprentices from London, settled centuries ago. Povos, a village on the Tagus, was until the seventeenth century known as Cornoalha, through its having been a Cornish settlement dating from the time of the taking of Lisbon from the Moors with the help of an English expedition. In the same way the House of Lancaster now only survives in Portugal as a not uncommon surname, Lencestre, whose bearers show no trace of their origin; whereas some red-headed, long-legged 'Saloyo' ('Saloyo' is the Portuguese for 'peasant') that you may meet riding after the fighting bulls over the water meadows of the Tagus may talk to you in the same soft voice, and with the same sly humour as he would in the meadows of the Tavy." Mr. Young, in another passage, reminds us that the Portuguese have left a deeper linguistic impression in their short regime over a few districts in India than we have in our centuries of rule over the whole country, while 'Pidgin English,' the 'Lingua franca' of the Far East, is in structure and vocabulary as much Portuguese as English. As to the literature of Portugal, ample testimony is given to the fact that it is most copious and characteristic, "though few of us English know of its existence. To most of us Portuguese literature probably suggests the 'Letters of a Portuguese Nun,' which are in French, or the 'Sonnets from the Portuguese,' which are in English." It is extraordinary that these Letters should have produced such a sensation as they undoubtedly did at the time of their appearance, but they fell upon a world that was just as eager for scandal and for raking over the social muck-heap as is the world to-day. I have read the Letters recently, and I can assure you that they fade away into insignificance when contrasted with the fervidly erotic character of some publications of present date. I suppose the ground for a curious delight

was that they were written by a nun of good family to a young soldier, who eventually became the Marquis de Charmilly, and who actually seduced this young lady in one of the houses attached to the convent. The Marquis had every facility for such an escapade, for at that time, the end of the seventeenth century, the rigid seclusion which was in force with regard to Portuguese women and girls did not extend to members of a religious body. The nuns of that day enjoyed more liberty in the way of receiving visits than did the married women in the towns. As a French writer remarks, "The pleasure of conversation was not the only pleasure that was allowed the visitor."

To return to Mr. Young. When he is writing about the Abbey church of Batalha in Portugal he remarks: "We are reminded when we look at Batalha Abbey" (a term which corresponds to our own Battle Abbey) "that the battle of Aljubarrota was won by the help of English bowmen and that the Treaty of Windsor and the marriage of John of Gaunt's daughter established the glorious national dynasty of Aviz and inaugurated the golden age of Portuguese nationality."

I remember well that when I first saw the wondrous Abbey, which is justly called the Westminster Abbey of Portugal, I was astounded to find in that comparatively small country anything so grandiose, so awe-inspiring, so desolately magnificent in its surrounding circle of unfinished chapels. It is here that one sees in the highest perfection that elaborate style of architecture known as the Manoelesque. It is to my mind very curious that there are traces of this ornamentation in parts of the inner structure of Rochester Cathedral. This does not seem to have been generally observed, but there it is, and clearly to be seen. I have alluded to "imperfect chapels"—whether they were left in this condition purposely or whether for want of money to finish them does not seem to be satisfactorily explained, but nothing more has ever been done to them. This is strange, especially when one reads that a certain king of Portugal, John V., being possessed apparently by that love of magnificence which characterized "le grand Monarque," Louis XIV. of France, made a wonder-house of the monastery-palace-barrack of Mafra. It is said that it took thirteen years to build: fifteen to thirty thousand workmen were employed: it possesses 866 rooms and 5,000 doors; 10,000 men could drill on the roof, and it cost over 20,000,000 crowns.

This much by way of introduction. We now come to our main subject. I think it may be said in brief that the history of Freemasonry in Portugal is the history of political intrigues and relentless persecutions. It is difficult to build up any continuous account of the various events, and that is largely owing to the want of reliable material, and in many instances the bricks are made of straw. But I think we can make a beginning by talking about what is apparently the genesis of the Masonic movement in Portugal.

In the Minutes of Grand Lodge for April 17th, 1735, when Lord Weymouth was Grand Master, we read about "A Petition from several Brethren now residing in and about the City of Lisbon in Portugal humbly praying that a Deputation may be granted to Mr. George Gordon for constituting them into a regular Lodge." Then follows, "The Prayer of which Petition was granted," and "Ordered . . . that the Secretary make out proper Deputation accordingly." George Gordon was a mathematician, and he wrote the mathematical part of Nathaniel Bailey's "Dictionarium Britannicum," an etymological English dictionary that was published in 1730. In Vol. IV. of the "Masonic Magazine" (1876-7) there is an open letter from Bro. W. T. Hughan to the Grand Lodge of Ohio, and in this he reproduces the following item of news from an issue of the *St. James' Evening Post* for the year 1736, and this is the item:—"They write from Lisbon that by authority of the Rt. Hon. the Earl of Weymouth, the then Grand Master of all Mason's Lodges, Mr. George Gordon, Mathematician, has constituted a Lodge of F. and A. Masons in that city, and that a great many merchants of the Factory" (probably a wine establishment) "and other people of distinction have been received and regularly made Freemasons. That Lord George Graham, Lord Forrester, and a great many gentlemen belonging to the English fleet, were present at constituting the

Lodge, and it is expected that in a short time it will be one of the greatest abroad." Bro. Dring (and how much we miss his visible presence) alluded briefly to this notice in his inaugural address, or at least in the appendix, which he was pleased modestly to style, "A tentative list of English references to, and works on Freemasonry, published before 1751."

A Portuguese writer, Emmanuel Borges Grainha, in his book on the history of Freemasonry in Portugal, to which I shall frequently refer, says that Gordon was the one who introduced Freemasonry into Portugal, and that there were two Lodges at Lisbon, one composed of Catholics, the other of Protestants. In 1738, a high official of the Inquisition, having heard of the presence of Masons in Lisbon, summoned several people to furnish further information. The first to give evidence was a Dominican, Charles O'Kelly, professor of theology at the College of Corpo-Santo. He confessed that in a restaurant of the street called Remolares a Masonic Lodge was held: that it was attended by several brethren; that the restaurant was kept by an Irishman called Rice. He then gave the names of the members, at the same time saying that he considered them all to be excellent Catholics, judging by their frequent attendance at the services in the church of the Corpo Santo. These members were in turn summoned to appear, and they confessed that they were Masons and that they attended the meetings of the Remolares Lodge: that nothing was done contrary to religion; that they were good Catholics and obedient servants of the Holy Father: but that they would give up Masonry, seeing that it was condemned by the Pope. Amongst those thus summoned by the Inquisition were the following:—Hugo O'Kelly, a retired Irish colonel; Denis Hogan, lieutenant in a cavalry regiment; Thomas French, merchant; Patrice (evidently meant for Patrick) Brown, a captain; James O'Kelly, dancing master to the Royal family; Michael O'Kelly, his brother, proprietor of a glass-factory; Charles Carroll, merchant; Charles Mardell, sergeant-major and German engineer (a curious combination); and three Dominican monks, Father Patrick O'Kelly, Father Tilan, and Father Leynan. The latter did not appear, he being abroad at this time. The Grand Master (that is the title given him) confessed that he had been a Mason for two years; that he only attended the Catholic Lodge, which was called "Royal House of Freemasons of Lusitania": that this Lodge was quite distinct from the Protestant Lodge, of which he knew nothing; that they held their meetings on the first Wednesday in each month, and occupied themselves with subjects that were instructive, economic, or recreative; that there were three grades in the Lodge, Apprentice, Companion, and Master, besides two others, Excellent Master and Grand Master: that he had been elected on St. John's Day, 1738, but that in obedience to the Papal interdict the Lodge had ceased to exist, and that its members had for the most part given up Masonry. After this explanation, the Inquisition abandoned its enquiries, so far as these Masons were concerned, but it began to make enquiries about the Protestant Lodge. Not being able to get hold of anything incriminating, it desisted from further effort, but not with its eyes shut, for five years later, in 1743, Jean Coustos, the Master of a Lisbon Lodge, was arrested on coming out of a café at night-time, and hurried off to the prison of the Inquisition. Jacques Mouton and Jean Thomas Bruslé were also arrested. Gould, in his History, says that "Coustos, the son of a Swiss surgeon, was born at Berne, but emigrated in 1716, with his father, to England, where he followed the trade of a gem-cutter, and was admitted into the Fraternity. After spending 22 years in London he went to Lisbon with the intention of shipping for Brazil, but failing to obtain a permit from the government, he settled down to his trade in the Portuguese capital. There, with two French jewellers, Mouton and Bruslé, he founded a Lodge, where they were surprised by the familiars of the Inquisition." I rather question this last statement—it is much more likely that Coustos was taken when he had emerged from the café, as the Inquisition officials generally made their arrests at night-time, in the dark, secretly, so that the unhappy victims were spirited away, and in many cases never seen again. It is not unlikely that Coustos was a Huguenot, and therefore a Protestant.

Mouton and Bruslé followed the same trade as Coustos. A Spanish writer tells us that the wife of a Frenchman, La Rude, wishing her husband to have a monopoly of the trade, conceived with a friend, Dona Rosa, the idea of getting the other lapidaries expelled. Dona Rosa, with an almost infernal malice, denounced these unoffending tradesmen to the familiars of the Inquisition. Mouton's wife first began the trouble by telling Rude's wife that Mouton was a Mason. I shall not refer to the horrible sufferings these individuals endured. I daresay you have read about them, so far as Coustos is concerned, in the book which gives an account of his imprisonment. We will briefly say, as does Gould, that Coustos was again and again subjected to the rack: that he was scourged, branded, and otherwise tortured. At long last, in 1744, there was celebrated in the church of St. Dominic the first "auto-da-fe" in which Freemasons were punished. Twenty-two men and eleven women figured in that ghastly ceremony, and the king, John V., his children, all the Court, the Papal Nuncio, and the ambassador of Castille were amongst the spectators. Coustos was sentenced to four years at the galleys, but the other two, owing to their being Catholics, were condemned to five years' exile. Bruslé died, in consequence of his sufferings, in prison. Coustos in some way was able to communicate with Lord Harrington, and it is said that that nobleman brought the matter to the notice of our king, George II., who through our ambassador in Portugal, Lord Compton, after much contriving, secured Coustos' release. Coustos and Mouton were smuggled on to a Dutch vessel, the *Damietta*, and brought back, landing at Portsmouth, and afterwards proceeding to London, where, as Gould remarks, "they were well received and cared for by the Fraternity."

About the time that Coustos received his sentence, or a little later, a friend of his, Jean Baptiste Richard, recanted as a Protestant in order to secure liberty, and had only to pay the costs of his trial. You may say that he was one of the weak-kneed brethren, but I often ask myself: Have the principles of Freemasonry such a hold upon me as to enable me to endure torture, solitary confinement, ignominy, shame, as these men did? I wonder! We sit comfortably in our Lodges: we feast ourselves liberally: we toast each other with effusion and declare what a wonderful thing Masonry is; but when it comes to the pinch, who would go out into the dark, torn away from wife, children, and friends, to pass days and nights uncertain of one's fate: to tremble at every footstep and wonder whether there was a summons to the torture chamber; to return to the light of day, perhaps a hopeless cripple? I say this, because I think we ought to thank God that our lot lies in pleasant places, and to bear in pious memory those who cemented and strengthened Masonry with their life's blood.

To resume: during the major part of the time when the Marquis de Pombal was in power the Masons incurred no persecutions. It will be remembered that this able statesman was a determined enemy of the Jesuits, and therefore their plots and plans were held in abeyance, and Freemasons increased in number, especially in the army and amongst the cultured classes. But towards the end of Pombal's tenure of office, in 1770, the governor of the island of Madeira, Jean Antoine de Sá Pereira, announced to the Marquis the discovery of a group of Freemasons. This statement he confirmed by the despatch of documents that had been seized, and amongst these were some Masonic catechisms. The head of the Douane Department in Funchal was arrested, and his wife, on interrogation, said that two Frenchmen, Francois d'Alincourt and Barthelemy Andrieux, were also Masons. These two were sent to Lisbon to be further examined, and Andrieux confessed to being heretical, and indeed opened his mouth very largely to the detriment of others, and was consequently released.

When Maria I., who married her uncle, Dom Pedro, came to the throne, there was a political and religious reaction. The Marquis de Pombal was deposed from office and sent into exile. Several scientists, seeing another reign of terror approaching, took to flight: many who did not escape were arrested by the Holy Office, and received sentence at the "auto-da-fe" held in 1788. "In 1792 the Queen was attacked by incurable melancholia, and her son was made Prince Regent. Matters then became worse, and the Governor of Madeira was ordered

to deliver over all Masons to the Inquisition. A few escaped to America, their vessel on entering New York Harbour flying a white flag with the inscription, 'Asylum Quaerimus.' Nevertheless, the Fraternity was not exterminated. Lodges are known to have existed at Coïmbra, at Oporto, at Belem on the outskirts of Lisbon, and others were held on board various ships in port." A celebrated reunion of Masons was held in 1797 on the frigate *Phœnix*, which was at anchor in the Tagus. English, French, and Portuguese Masons then met together in fraternal unity. From this assembly dates the birth of the Lodge of Regeneration, and from this Lodge sprang five other Lodges, the best known of which was the Lodge "Fortress." It is said to have had among its members 110 Portuguese brethren, many of whom occupied prominent official positions.

Pina Manique, a savage persecutor of Masons, who had been chosen as Intendant-General of the Douane at Lisbon, said in 1801 that there were five Lodges in Lisbon, containing Irish and Illuminati members. A somewhat confused statement, surely, on his part. He added that "the members of this infamous association belong to all classes of society. Our rigorous measures have reprimanded some, made others forswear themselves, and several waverers have received sentence."

About this time, François Gilles, who was a merchant dealing in wool, in Holland, and who often visited for business purposes Portugal and Spain, during a lengthy stay of three years at Lisbon formed a Lodge with the co-operation of one Jean d'Origny and others. D'Origny afterwards went to Madeira, where he established a Lodge which had among its members some of the nobility and clergy. The Governor soon got wind of this, and, knowing what might ensue, several of the initiates sought flight at night-time on board the Portuguese brigantine, *Les Deux Amis*. Amongst them were Antoine François Figueira and Thomas de Cantuaria. I mention these two names, because one will be easily recognized, and the other carries us back to early days, and will probably excite to further research our Brother Williams. The Bishop of Funchal, having heard of the presence of ecclesiastics in the Lodge, suspended them from exercising their office. The whole island was now aflame with excitement and party strife, and for fear of a rebellion, both the Governor and the Bishop were ordered to moderate their zeal.

About this time, when auxiliary troops arrived from England in Portugal, it was found that there were many who were Masons in the various regiments. An endeavour was made to establish a Lodge in Lisbon, and it was thought advisable to obtain a warrant from the Grand Lodge of England. The story goes that a certain James Gordon was, consequent on delay in the delivery of the warrant, sent to London in January, 1793, and that at the beginning of March he returned, carrying the warrant in his valise. So far so good, but Pina's spies were always on the alert, and Mr. James Gordon was arrested, and with him all the other individuals who were conspiring in this unlawful movement. Among the papers taken from Gordon were the warrant, some diplomas, and some Masonic symbols. History does not relate what became of these things.

As we are now talking about Pina Manique and his doings, I must not omit to mention that this period saw the arrival at Lisbon of one whose name will not be unfamiliar to your ears, the Comte de Cagliostro. This may be pure romance, but it is asserted that he visited Lisbon on his way to Italy, and wormed his way into some of the best family circles, but Manique was soon at his heels, and he was expelled, with not too much display of courtesy.

In spite of the persecution which at this juncture once more threatened Masons, and which should have led them to stand together as a compact body, a misunderstanding arose between the Lodges at Lisbon and at Oporto, but this was not of long duration, for some faithful and courageous brethren, seeing the danger that might be caused by dissension, arranged for an assembly of more than 200 brethren in the palace of Brother Gomes Freire d'Andrade. The Abbé Monteiro presided. At this meeting the Marquis de Loulé received the degree of Master, and peace was re-established in the midst of fraternal salutations and firm resolution to unite in maintaining a strong and unbreakable bond of brotherhood.

This was in 1801, whilst the persecutions of Manique were continuing. In the hope of ameliorating conditions, Hippolyte Joseph da Costa, the Abbé Monteiro, and the Abbé Joseph Ferrão de Mendoça, all three being Masons, held a consultation with the then Minister of Finance. The Minister, after having spoken to Bro. Hippolyte, and the Abbé Monteiro, turned to the Abbé Ferrão, who was acquainted with Manique, and said, "Monsieur le Frieur, go back at once, and say on my behalf to Monsieur l'Intendant that the Freemasons are faithful subjects of the King, and I know this is true, because I was present at the initiation of Dom Alexandre Holstein at a Lodge held in Turin, and no one can doubt his devotion and fidelity to the Portuguese throne. Go in peace, my friends, and remain tranquil. Henceforth the persecution will not be so rigorous; but always remember to be cautious, and above all, avoid all abuse of your privileges." This allusion to caution leads me to refer to some remarks by the Spanish writer to whom I have already made reference. He is discussing the want of prudence amongst foreign Brethren in Portugal, especially those who were English and French. He says that they, being ignorant of the rigorous legislation against Masonry, and imagining that the conditions are the same as in their own countries, have no scruple in speaking openly about meetings and lodges, thus playing completely into the hands of the enemy. He also points out that in consequence of the frequent changes in the way of meeting-places, which were effected to throw the police off the scent, these assemblies were often deprived of any Masonic appearance. Recourse was had to such deception as the holding of a concert or the giving of a ball in order to cover up any outward signs of a Masonic meeting.

According to Gould, "although this persecution lasted until 1806, it is during this very period that some remarkable Masonic manifestations occurred. The first Grand Lodge of Portugal was erected, and the first Grand Master, Don Sebastian José de Sampajo, a counsellor of the High Court, was appointed in 1800 or 1802" (or, according to Grainha, 1804). "This new Grand Lodge, acting through four Lodges, empowered Don Hippolyte Joseph da Costa to act as their representative at the Grand Lodge of England, and in their name to solicit a regular authority to practise the rites of the Order under the English banner and protection. After mature deliberation it was determined that every encouragement should be given to the Brethren in Portugal: and a treaty was immediately entered into and signed by Da Costa and Heseltine, then Treasurer of the Grand Lodge, and approved by the Grand Master, whereby it was agreed that as long as the Portuguese Lodges should conform to the ancient Constitutions of the Order they should be empowered to have a representative in the Grand Lodge of England, and that the Grand Lodge of England should have a representative in the Grand Lodge of Portugal, and that the Brethren belonging to such Grand Lodge should be equally entitled to the privileges of the other." I have given you the exact words of Gould regarding this transaction, as I find no allusion to it in Grainha's history. He merely says that "the establishment of a Constitution for the direction of the national lodges of the Grand Orient of Lusitania had become indispensable. To this end a summons was sent to the representatives of those lodges, they having been given full power to act on behalf of their brethren in organising and sanctioning the General Statutes which were to govern Masonry in Portugal. At the meeting which ensued, after considerable discussion the first part of the Constitution was approved." The date given for this event is "eighteenth of the fifth month of the year 1806, precisely at twelve-o'clock (noon)." With regard to the second part of the Constitution, which was to regulate details, it was decided to postpone it for further consideration.

It was about this time that Napoleon sent a first division of his army into Portugal under the command of Marshal Junot. At Santarem he was welcomed by a deputation of Portuguese Freemasons, headed by Luis Sampajo, the brother of the Grand Master. Junot received them most cordially and promised complete security and said that in no manner would they be disturbed in their work. This was in May, 1807, and this heartened the Brethren to efforts towards a

further consolidation of interests. Our Portuguese writer says that Junot was a Mason, as also was Napoleon and most of the officers in the French army. This assertion gives us furiously to think, and carries our minds back to that oft-disputed question, "Was Napoleon a Mason?" People still debate the point from time to time, but I think that those who turn to Bro. Tuckett's valuable paper on the question will be able to settle in their minds the veracity of the statement of our Portuguese Brother. Bro. Tuckett's paper may be found in vol. 27 of our *Transactions*, and it makes most interesting and educational reading.

Junot's friendly attitude was not of long duration. As a rule all the Portuguese Lodges exhibited a portrait of the reigning sovereign. Junot persuaded two Masons to bring forward a proposition that the portrait of Bonaparte should be substituted for that of the Prince-Regent, who, to rid himself of troublous State affairs, had fled to Brazil. The proposition excited the ire of many of the Brethren, and it was squashed. Junot then attempted to suggest to the Grand Orient that the nomination of a Grand Master belonged to him, as a consequence of his high position; but the Grand Orient unanimously turned down the suggestion, and on these grounds:—(1) There was already a Grand Master, so the position was not vacant: (2) the position of Grand Master belonged by right to one who was of Portuguese birth: (3) it was not the period in which elections took place: (4) Junot was wanting in those eminent qualities and uplifting aspirations which were indispensable to one occupying such a position. As one may imagine, the Marshal was vastly incensed at what he considered to be a direct insult, and he immediately ordered the Intendant of Police to re-commence the persecutions.

A rather different version of Junot's "volte-face" is given by our Spanish Brother. He relates that in December, 1807, at a Masonic banquet, a Brother gave the toast of the Prince-Regent and also of the National Guard. This was very distasteful to the French Masons and they left in high dudgeon. "One may understand this when one reflects that France at that time considered Portugal as a conquered country, an idea to which the Portuguese could by no means accustom themselves. The Marshal Junot, who up to that time had shown himself quite tolerant, as soon as he heard of this happening, which he considered an event of the greatest importance, ordered the Governor-General of Lisbon to take all necessary steps to prevent any recurrence of acts of this kind." There are the two versions; you may take whichever one appears to you the most natural and the most credible.

During these events, the Grand Master continued in office, and was re-elected in 1808, and in 1809 he was succeeded by Fernando Romão d'Ataíde Freire. In the year 1810 there was a new invasion of Portugal by French troops under the command of General Massena. This gave rise to a violent persecution of Masons, many of whom were cast into prison, and afterwards deported to the Azores. Many of the Lodges ceased work, a large number of the Brethren failed to attend those meetings that were held, and the numbers dwindled to almost vanishing point. A year before this, at the time of the French invasion under Soult, there had been trouble caused, as was alleged, by the Masonic body. Some Masons, belonging to the English army, conceived the idea of having a Masonic procession through the streets of Lisbon. Those soldiers who were on duty in the streets that were traversed, not knowing what was afoot, gave the military salute. The clergy stirred up the lower classes to make a counter-demonstration, and the result was that a number of Portuguese Masons, who were probably in the procession, were thrown into prison. The archives of the Grand Lodge of Lisbon were seized, and amongst the articles removed were the registers, the pictures, the certificates, the constitutions, and various other matters. Gould corroborates this unfortunate occurrence, for he says: "The English Masons assembled publicly, and walked in procession with banners and emblems of the Society. This remarkable spectacle the Portuguese troops took—not unnaturally—for one of the pageants of the Romish Church, and therefore turned out in order to render the usual military honours."

At this time a Portuguese journal was published at London by a Portuguese Mason, Bro. Hippolyte, and in this, as well as in other London papers, the proceedings of the Portuguese Regency were severely blamed, and the despotism of the Portuguese Government occupied the attention of our Parliament. So far as concerns the French and their ruler, a pamphlet of this epoch stated that "before the entry of the French army into Portugal, Masonry in France had recognised the unworthiness of Bonaparte, and had given notice of the same to the Grand Orient of Lusitania by a letter from a deputy, in which this phrase was employed, 'Bonaparte is no longer a Mason, he is Tamerlane.'" It will be recalled that, according to Rowe's tragedy, written in 1702, Tamerlane, emperor of Tartary, in a sudden access of rage, had his captive, Bajazet, chained in a cage, like a wild beast.

When the French had been driven out of Portugal, Major-General Beresford, who afterwards became Lord Beresford, was sent from England to command and discipline the Portuguese troops. He did not at first interfere in any way with the Masonic bodies. According to information given by the Abbé Joseph de Macedo, there were now at Lisbon thirteen Lodges, and the Mother Lodge had its headquarters in the monastery of St. Vincente de Fora. Joseph Liberato, Mason and monk in this monastery, denies this statement, but acknowledges that frequently at night-time some Masons assembled there, and these individuals formed a society known as "Les Philosophes." The most active Lodges at this time were the Lodges "Regeneration" and "Virtue." Joseph de Andrade Corvo, an infantry captain, had been initiated in the last-named Lodge, and he became an indefatigable worker. He is said to have suggested to the Vicomtesse de Jerumenha that she should enter the Order, and she was initiated in a country house belonging to a certain Marquis, amidst a concourse of well-known people. This initiation was effected in the hope that through the Viscountess information might be obtained as to Beresford's probable future attitude to Masonry. Despite his manifested zeal, Corvo turned out in the end to be a traitor, as you will see by what follows.

In 1814 General Gomes Freire de Andrade, a distinguished officer and also a Mason, returned from France, to which country he had pursued the French invaders. He found Portugal in a state of great unrest. The King still remained in Brazil, and Portugal was governed in a manner that suggested its being merely a Brazilian colony. Beresford's attitude towards the Portuguese army was that of a general training an army of colonists. The spirit of revolution was in the air, and people were looking here and there for a leader. He was found in the person of the General Gomes, who was now Grand Master of Portuguese Masonry. In 1817 the revolutionary plotters were betrayed by some of their adherents, and chief amongst them was Joseph Corvo. On the 25th of May in that year Gomes was arrested, and ultimately suffered death by hanging, and eleven others came to a similar end. On the day before the execution of Gomes, an English colonel, putting aside all obstacles, and fully conscious of the danger incurred, went to visit the prisoner, and offered him a means of escape. But Gomes would not allow this generous friend to sacrifice himself, and with an expression of heartfelt thanks he refused the offer of this brave man. This incident, says our Portuguese writer, is "a further proof that a good Mason never fails to help a Brother." In 1853 General Cabreira caused to be erected a monument to the memory of Gomes. Its site was on the very place where he died, and it serves as a perpetual remembrance of a Grand Master of Portugal who proved himself to be a hero.

The failure of the attempt at a revolution did not stop the unrest which was now pervading all classes of the community. The governing body in Portugal and the fugitive King put their heads together, and they conceived the idea that quietude might be ensured by closing all Masonic Lodges, and making a clean sweep of all Masons. In pursuance of this idea, the Regents of Portugal sent to King John VI., still absent from his kingdom, an official despatch in which it was declared "that, whatever may be the part taken by Freemasons in the recent events, it is indisputable that the existence of secret societies has always

been impolitic and dangerous, and that it is needful that rulers should crush such associations, for they in their unlawful assemblies are bound by oath to an obedience to unknown heads, and it is sufficient, seeing that their aims are veiled in secrecy, to create a reasonable suspicion as to their being lawless and evil-living persons." In response to this, King John signed in Brazil letters patent, which forbade the existence of secret societies in Portugal, and which threatened with pain of death and confiscation of all goods to the State those who, in spite of this order, were still members of such societies. The confiscation of goods was to be applied even to offspring and descendants. It was further ordered that all houses in which meetings had taken place should be confiscated, and the penalty of from four to ten years' exile in a fortress was to be imposed on all those who caused to be sold, or who lent, or gave any medals, symbols, engravings, books, catechisms, or seals which had any relation to such associations. Even these terribly harsh measures did not extinguish the aspiration towards liberty which Masonry symbolised.

Emmanuel Fernandes Thomas, a judge of the Court of Cassation in Oporto, foresaw another approaching revolution, and he deemed it advisable to form a group of intelligent men to guide the future destinies of the country. He therefore assembled a party of friends at dinner, and there and then was formed an association known under the name of the "Sanhedrim." This was not a Masonic body, though most of its members were Masons, amongst them being Cunha Souto Maior and Silva Carvalho, who afterwards became Grand Masters. So secretly did this body work that the police and the Government were taken by surprise when in August, 1820, a revolution broke out in Oporto, and it had such a measure of success that a Committee was formed to govern the nation, and to convoke the Parliament in order to formulate a Constitution. In September of the same year the revolution spread to Lisbon with successful results. It must be mentioned that the Liberal party, which was represented by this Constituting Assembly, was still attached to the Crown and the Roman Catholic religion, in spite of the influence of the Jesuits. As a consequence of this upheaval the King was obliged to leave Brazil, and in 1821 he gave his adhesion to the Constitution. In this same year Dr. Jean da Cunha Maior was elected Grand Master. The meeting at which he was elected, called "La séance de la Grande Diète," had a very difficult task. The last Grand Master, Brother Gomes, had met his death in the manner that I have described, and the ensuing persecution had thrown Masonic matters into a state of the utmost confusion. There was only an administrative commission, and it was found difficult to maintain communication between various groups of Masons, and there ensued much heart-burning as to questions of preferential treatment.

In 1823 Joseph da Silva became Grand Master in the place of Cunha Maior. And he entered on a troublous year, for internal dissensions had by this time so weakened the new Constitution that, as Gould reminds us, "a counter-revolution of Royalists triumphed, and re-installed John VI. in all his autocratic privileges. Freemasons were once more persecuted by an edict of June 20, 1823." A proclamation by the Cardinal Archbishop Souza, published the same evening, so inflamed the minds of the rabble that many people were murdered on the mere suspicion of being Freemasons. The pains and penalties mentioned in this edict were perhaps not quite so severe as those in the former one issued by King John. The penalty of death was altered to exile in Africa for at least five years, together with a fine of 500 francs to be devoted to some pious work; this was for those only who had not been concerned in conspiracy or rebellion. All in authority were obliged to give written promise, and to exact from their subordinates a similar promise, that they would never take part in the meetings of any secret societies, or be allied with them in any way whatsoever.

A good deal of excitement was caused about this time by the discovery in a cistern of the paraphernalia of a Lodge, and amongst the articles described were some painted boards (undoubtedly tracing boards), some black cloth, some mitres, and an "atmosphere" in white metal, and it is said that those who

examined the booty decided that they must belong to a Lodge of Freemasons, or to a Gardeners' Lodge.

In 1824 the Infante, Dom Miguel, besieged the King in his palace at Lisbon under the pretext that the Freemasons were trying to murder the King. The Marquis de Loulé, for counselling the King to flee to Villa Franca, was assassinated, and it is said that the evil deed was done by the agents of Dom Miguel. The proclamation issued by this would-be usurper contained these words: "You see the licence of the Masonic Clubs where they even discuss the possible happenings to the King and the Royal family, without making an attempt to take measures to extinguish the fire of revolution"; and it ended thus: "Long live the King! Long live the Roman Catholic religion! Long live the Queen! Long live the Royal family! Long live the Nation! Death to the perverse and dangerous brood of Masons!" These sentiments inflamed some of the fanatical preachers of the day, and it is said that the Abbé Jean Mariano, when preaching, uttered words to the effect that the blood of the Portuguese must flow, just as the blood of the Jews flowed in former days; that he thought it a necessary thing, and that he would not fail to put it in force, according to the promise of the Infante, who had sworn that his sword should not return to its scabbard so long as he had not made an end of the Freemasons; that he felt himself to be in a transport of rage, filled with fury, and eager to bathe his hands in blood.

Happily the united action of the foreign ambassadors and ministers accredited to Portugal secured the restoration of King John's authority: the insurrection was suppressed; Dom Miguel was banished, and at the close of 1824 the King returned to Brazil. On reaching Rio he recognised Dom Pedro as Emperor of Brazil, and at his death he left the regency of Portugal to his daughter, Isabel Maria, much to the disgust of Dom Miguel. This same Miguel was afterwards put forward as a suitor to the hand of Isabel, and he was appointed Regent of Portugal in the name of the little queen. In a very short time he took on every appearance of sovereignty. During Dom Miguel's government of the country, the tribunals waged war incessantly against the Liberals and the Masons. As many as could escape fled to France and England. A Portuguese student, who was obliged to leave his native land, and who afterwards became Master of the Lodge "Emigration Regeneratrice" at Paris, says of this period, "All Masonic reunions were severely repressed. The fugitive Masons once more resumed work when they had either arrived in Brazil, or in England, France, or Belgium. Some maintained their allegiance to their own Grand Master, Joseph da Silva, whilst others selected John Charles de Saldanha, afterwards Duke of Saldanha, to preside over them. Dom Miguel strengthened his attempts at persecution by bringing into the country from France a large number of Jesuits. But a time came when he had to cease his evil designs, for the Liberals, having formed themselves into a warlike force, vanquished their assailants at Oporto. They then marched on to Lisbon, which was captured, and a few days after this Dom Pedro IV. made his entry into Lisbon from the sea. This new ruler was a Mason, as were many who held commands in his army. His initiation took place in a Lodge in the *Vallée du Rio Janeiro*, in 1822, and on the 21st of September of the same year he was made Grand Master of Brazilian Masonry. One of Dom Pedro's first legislative measures was the expulsion of the Jesuits and the punishment of those priests and monks who had taken part in the usurpation of the throne by Dom Miguel. This was followed by a decree suppressing all the religious orders in Portugal. Gould, in writing about this period, says that "on the return of the exiles two Grand Lodges existed in Lisbon. To add to the confusion the brethren in Oporto elected a third Grand Master, Manuel da Silva Passos . . . To add to this multiplicity of jurisdictions we find the Grand Lodge of Ireland warranting Lodges at Lisbon; and ultimately a Provincial Grand Lodge was established, making the fifth ruling body in Portugal." It is said that this Provincial Lodge kept pretty much to itself, and did not fraternise to any large extent with the other bodies. Its leading spirit was a Spaniard, named Juan Cello. Its work was almost entirely

of a philanthropic nature. Among its chief supporters was the Abbé Marcos, and a certain Mr. Silva, who was employed in the Royal household. In 1869 it had as its head a celebrated magistrate, Frederic da Silva Pereira. In 1872 it joined the Grand Orient of Lusitania, and was known as "Regeneration Irlandaise."

From what has been said, a very good idea can be formed of the motives which pervaded Masonry at this time, and of the reason for the existence of these various bodies. The true Masonic spirit seemed for the moment to have departed, its place being taken by quarrelsome political factions and an ever-increasing longing for membership in the higher grades of Masonry, a longing aroused by an insane desire for display. Some of the more sincere and more thoughtful Masons, wishing to bring the Order back to a state of greater purity, put their heads together and took counsel, and their efforts were eventually crowned with success, for in 1869 all the rival bodies were amalgamated, and from this resulted the proclamation of a Grand Orient of Lusitania, with the Comte de Paraty as the Grand Master.

But even now troubles were not over. In 1871 dissensions arose in Coïmbra and Oporto, and in the latter city a new Constitution was proclaimed under the style and title of "Constitution of Northern Portuguese Masonry." And in 1882 six Lodges broke away from the parent body, and constituted a Grand Lodge of Ancient and Accepted Masons of Portugal. This latter coalition was, however, dissolved, and its members returned to their former allegiance. Various other spasmodic efforts were made in the direction of creating detached and self-governing bodies, but in the end they all came back to their mother, saner and wiser men.

In the month of June in 1880 there was celebrated at Lisbon with indescribable enthusiasm the third centenary of Camoens, who, as you know, was the national poet of Portugal, just as Dante was the national poet of Italy. I wonder if you have ever read Camoens' great work, his "Lusiad." If you have not, there is still some literary delight awaiting you. If you are not acquainted with Portuguese, then seek to read a capable English version, if you can find one. Mr. Aubrey Bell, in a pleasant little volume, a monograph on Camoens, says: "We look for something new in a literature unknown to us: we do not go to Lisbon to gaze into shop-windows which we can see in Paris. But the fact is that in Camoens' lyrics we enter an enchanted country. They have a peculiar glow and magic which one seeks in vain elsewhere. . . . In his studious humanism Camoens was well qualified to distinguish with Dante between goose and eagle." (This is an allusion to Dante's words in his treatise, "De Vulgari Eloquentia." The words are: "And therefore let those who, innocent of art and science, and trusting to genius alone, rush forward to sing of the highest subjects, confess their folly and cease from such presumption; and if in their natural sluggishness they are but geese, let them abstain from imitating the eagle soaring to the stars.") "Were Portuguese literature, so rich in varied fascinating works in prose and verse, confined to the works of Cameons, whom Schlegel considered to be in himself a literature, even then no lover of poetry could afford to neglect the study of the Portuguese language, if only for the sake of reading Camoens in the original." Having reminded you of Camoens' literary worth, I will now return to our real subject, and say that at this Lisbon celebration the occasion was considered to be in the nature of a triumph for the Liberal party and for the Masonic body. The flag of the United Grand Orient of Lusitania appeared for the first time in public in the civic *cortège*.

In December, 1889, there was a certain amount of ill-feeling between this country and Portugal, and this aroused the ever-latent revolutionary spirit. A Mason appeared at night-time on the balcony of the house belonging to a publishing office and incited the thousands of assembled people to make their way to the Royal palace. Another individual, the reporter to a Royalist paper, suddenly declared himself to be a Republican, and urged a revolution. The students of the higher academies made a demonstration against England. These

may be but straws, but they showed which way the wind was blowing. For the reason why it was blowing in an adverse quarter, so far as England was concerned, I will refer you to English history. The whole trouble was considered to have originated in the indifferent attitude of the Portuguese Government and the corrupt state of the Court.

In 1905 the French President, Monsieur Loubet, arrived at Lisbon on an official visit. The Republican party, together with the Freemasons, gave him the warmest of welcome. Indeed, so enthusiastic was his reception that it occasioned much misgiving amongst the adherents of the Royalist party. This misgiving was increased when it was seen that important men were giving up Royalist ideals. A peer and an ex-minister went over openly to the Republican side. A well-known judge gave up his post in the Criminal Instruction Department, and another celebrity penned a phrase which tersely foretold the future in these words: "This will finish either in revolution or crime." At the beginning of 1908 there was an attempt at revolution, but it was suppressed. Four days later the King and the Prince Royal were shot dead whilst driving in an open carriage through Lisbon. In consequence of this tragic event all suspected persons were arrested, and amongst them were several Masons. There was an outburst of indignation and of sympathy for the widow and orphaned son on the part of the stunned populace, but that sentiment swelled like a wave, and passed like one; and then the Portuguese people relapsed into an amazing apathy. As Señor Magalhaes Lima wrote: "An ordinary newspaper paragraph about the murder of a woman would have made more stir than the disappearance of His Most Faithful Majesty." Lima added: "What has happened at Lisbon is one among many steps towards emancipation." On the 14th of July, 1910, a large Masonic assembly was organised by the Lodge "Montagne." This was presided over by Dr. Joseph de Castro, in the absence of the actual Grand Master, Magalhaes Lima. There was carried by acclamation a proposition for the establishment of a commission with sovereign powers to watch over the integrity of the Order. This commission was a powerful element in the triumph of the Revolution, and on October 10th in the same year the Republic was proclaimed.

So far as Masonic charity is concerned, we are told that besides the House of Charity of St. John of Lisbon, founded by Joseph Estevam, and another institution of the same character established at the expense of the Masons of Oporto, there were the schools erected in memory of the Marquis de Pombal, the Academy of Instruction for young girls, the "Ecole Usine" for boys, and various other agencies of a like nature. The "Fête de l'Arbre," which was started as a means of attracting the attention of both children and adults to the advantages of forestry and agriculture, was introduced into Portugal by Masons, and was made a subject for study in the schools.

In the years that preceded the Revolution of 1910, the Grand Orient detected in its midst the presence of spies, for the clerical newspapers, the *Courrier National* and *Portugal*, published some notices which were only known to Masons, and indeed the *Portugal* actually gave the pass-word (which was altered from time to time for security) before it was known in the Lodges. I only mention this to show what ever-present difficulties seem at all times to have surrounded the Masonic community in Portugal.

There were two Portuguese Masons who attracted a considerable amount of attention, owing to their breaking their Masonic obligations. These were the Duke of Saldanha and Joseph Marie de Sousa Monteiro. The Duke was in his later years ambassador to Great Britain, and he died in London in 1876. He was a brave soldier, a heroic adventurer, whose glittering sword was the fascination of the Portuguese army. He possessed an extraordinary versatility of mind, which enabled him to change from one party to another with the greatest ease. An article in a certain newspaper, an article much spoken about when it appeared, described him as the man with fifty-one faces, each of which represented some change of view in political matters. It is not known exactly when he gave up Masonry, but in a letter that was published in a Portuguese journal, the *Coinbricense*, on September the 27th, 1872, he writes as follows:—"I will say,

in order to completely justify the memory of the first Duke of Palmella, that for the purpose of fighting against the usurpation of the throne, I have been not only Grand Master of Masonry, but also Grand Plenipotentiary of the Carbonari, and Grand Constable of the Templars. From my position as Grand Master of Masonry I ought to know those Portuguese who belonged to the society, and I can therefore state on my honour that the Duke of Palmella has never been a Mason. . . . As to my own justification, I will say that on the very day that the Cortes assembled, I resigned my membership of all secret societies, being convinced that if they are efficacious in destroying established governments they are also powerful in blocking the progress of any government which is not to their liking. My separation from these secret societies was partially the cause of the celebrated article about the man with the fifty-one faces. The *Times* of this date does not conceal its astonishment on seeing that Marshal Saldanha, the idol of the opposition, in spite of his fifty-one faces, has to their displeasure added to the fifty-one faces even another visage, that of a diplomatist. To quieten the conscience of good Catholics, I will say that the hero of the nineteenth century, the adorable Pius IX., has, as a mark of his extreme kindness, as is announced in the brief that he sent me at Paris after I had quitted the Embassy at Rome, bestowed on me the new Grand Cross of the Order of Pius the Ninth. This honour was accompanied by expressions which cannot but be flattering to a Catholic, and he has withdrawn all the major and minor excommunications that I had merited."

Joseph Monteiro was in 1838 Secretary of a Lodge, and in 1850 he was appointed Grand Orator in the Grand Orient of Lusitania. In this same year 1850, he lost his wife. She had been a devotee to religion, and had constantly urged him to give up Masonry, so when she was on her deathbed he made a vow never again to enter a Lodge. He did this, he says, "more from respectful obedience than from any conviction of the incompatibility of Masonry with the Roman Catholic religion and with true patriotism, for I had at that time very little doubt on this matter. It was only later, when I began carefully to examine the character, laws, and tendencies of this institution that a change of mind came upon me. And to-day I render thanks to God that He, in His mercy, by gradual ways and means, has delivered me from the noisome abyss in which I should have perished miserably."

With regard to this question—Roman Catholic Freemasons—our Portuguese writer says: "One remarks that Masons and even Grand Masters, when speaking in Parliament and in Masonic assemblies, declared themselves to be Christians and Catholics under the rule of the Pope. At a first glance, one finds it difficult and almost impossible to harmonise this affirmation with their position as Masons, and yet one accepts it in the end, when one remembers that the Infallibility of the Pope was not a dogma of the faith till it was proclaimed on July 18, 1879, in the Encyclical of Pius IX."

I have alluded in an earlier portion of this paper to the sufferings endured at the hands of the Inquisition by John Coustos and his companions. There is another individual whom I think I ought to mention, though he belongs to a more modern date than Coustos, and that is Hippolyto de Mendonça. I am taking my information from a book which was published in London in 1811, the title of which is "A Narrative of the Persecution of Hippolyto Joseph da Costa Pereira Furtado de Mendonça, a native of Colonia-do-Sacramento, on the river La Plata, imprisoned and tried in Lisbon by the Inquisition for the pretended crime of Freemasonry." The dedication is worth quoting: "To the British Nation at large and more particularly to the most ancient and venerable Society of Free and Accepted Masons, who have the honour at this time, and have had for more than twenty years, of possessing His Royal Highness the Prince Regent for their Grand Master, this work is most humbly and very respectfully dedicated, as a token of his admiration for their Constitution, and as a pledge of gratitude for their universally acknowledged philanthropy, which is not merely confined to Europe, but has extended its influence to the most distant corners of the globe; by the Author." Mendonça was arrested suddenly in July, 1802, by the police

authorities of Lisbon, almost immediately after his arrival from England, and after six months' detention was consigned to the prison of the Inquisition. At his previous examination by a magistrate, Mendonça said that as amongst his papers had been found his certificate as a Freemason, and other documents relating to Freemasonry, he had no hesitation in acknowledging that the certificate was his, and that he had been admitted a Freemason in the city of Philadelphia. "The 'corregidor' minutely inquired what motives had induced me to enlist myself in that society; to which I answered that, being informed of several persecutions which some magistrates had excited against several individuals, whom they were pleased to denominate Freemasons—and observing likewise, that the measures of the Portuguese magistrates were so much at variance with the general estimation in which Masonic societies are held in America—this opposition was the powerful motive that raised my curiosity, and induced me to seek admission into the society, that I might be able to form a personal judgment if such a difference really existed between the opinions and proceedings of two different countries." Speaking of one of his many examinations by the Holy Office, Mendonça says: "The inquisitor again insisted that my heresy consisted in the refusal to confess and declare that the society of Freemasons was heretical, as the supreme pontiffs had declared it to be. To this I answered that whether the pontiffs had or had not the right of declaring or establishing a tenet of faith, it was incontrovertible that no pontiff whatever had declared the society of Freemasons to be heretical; for the Bulls said only that it suspected it to be so, perhaps on account of their ignorance at that time with respect to this society. . . . The inquisitor then called on me to make satisfactory replies to the following questions: Who are the Portuguese Freemasons with whom you are acquainted? Where is the coffer, or money-chest kept, belonging to the Portuguese Freemasons? What business did you negotiate relating to the Portuguese Freemasons in the Grand Lodge of England? What is the actual state of Freemasonry in Portugal? . . . To the first question I replied that in order to prove whether I knew or was acquainted with any Portuguese Freemasons it was necessary that such a fact should be substantiated by them, and this I was sure nobody could do. To the second; that I knew nothing of the coffers or pecuniary affairs of Freemasons. To the third; that though he, the inquisitor, had thought it proper to assert that he knew I had gone to England on purpose to negotiate some business for the Portuguese Lodges in the Grand Lodge of London, it was, nevertheless, in my power to produce proofs that I had other interesting business to execute in London, not at all connected with Freemasonry. As to the papers they took from me, the greater part consisted of exercises in the English, French, and German languages, with a view to my being better acquainted with them, and it sometimes happened that some were copied from books published in several languages, relative to Freemasonry in general. To the fourth; that I had passed many years out of Portugal at different times, during my travels, and at the time of my imprisonment I had just arrived from England; and this circumstance formed in itself a sufficient explanation why I could not answer this question." Towards the latter part of his narrative, Mendonça writes: "I now thought it necessary to embrace a resolution which I had long formed, of escaping from confinement, and rescuing my health from the total ruin of it that was rapidly approaching." As to how he escaped and when, we are not told, but apparently he had suffered imprisonment for more than three years. I have brought this case to your notice, because it is not so generally known as the Coustos narrative; also because it is interesting for its reference to the Grand Lodge of England. There seems to be a deep undercurrent of meaning in that pertinent question about the coffer or money-chest of the Portuguese Freemasons. It shows that even the members of the Inquisition did not look askance at the handy shekel, if it were tendered in becoming secrecy and weighty multiplication.

Now let us see what particulars we can piece together concerning Freemasonry in more recent times. In the Library of our Grand Lodge there are a good many numbers of an official Bulletin, the "*Revista Maçonica*," recording

very briefly the meetings of Lodges, with occasionally an article on some Masonic question. I am told that they do not arrive with any regularity, and that a considerable period may elapse between the reception of the copies. I have looked through most of them, and there is very little that is of interest, or worthy of mention, but a more detailed study may reveal some things that might be noted. In one number, the issue for July, 1903, I did find a rather curious statement, to the effect that the Grand Orient of Portugal received from the Grand Lodge of England an expression of thanks, in the name of the Grand Master, His Highness the Prince of Wales, for the manifestations of sympathy and respect exhibited to His Majesty King Edward VII., on the occasion of his recent visit to Lisbon. This must surely be a "rechauffé" of old news, for the Duke of Connaught was Grand Master in 1903, having been installed in 1901.

In the Bulletin for February, 1924, we have this information:—"We here give the extensive and important list of Masonic jurisdictions with whom we maintain relations and exchange guarantees of friendship." In this long list there are included the Grand Lodge of Flanders, the Grand Orient of France, the Grand Lodge of Alpina, also Tasmania, and New South Wales. Those not in the list are the Grand Lodge of England, the Grand Lodge of Scotland, the Grand Lodge of New Zealand, the Grand Lodge of New York, and various other American Grand Lodges.

Reverting to what I said about the infrequency in the issue of the Official Bulletin, our Portuguese writer corroborates the statement, for he says: "The Grand Orient of Lusitania has published its Official Bulletin since 1869, but not only has there been irregularity in the issue, but complaint may be made that it has not kept to the standard set in the early numbers. After 1887 there was a lapse of nineteen years, during which a few numbers appeared at very irregular intervals. It was only in January, 1906, that publication was undertaken in a proper sequence, and the first number of this issue gave the history of the Bulletin from its commencement."

That Portuguese Masonry has lately passed through troublous times may be gathered from an account of the proceedings at the International Masonic Congress held at Paris in 1927. At its fifth session Bro. Costa-Santos, representing the Grand Orient of Portugal, depicted in very impressive words the situation created in Portugal towards Masonry by reason of the military dictatorship existing in the country. On the proposition of Bro. Nicol, also representing the Grand Orient of Portugal, a letter of fraternal sympathy was ordered to be sent to Very Illustrious Brother Magalhaes Lima, the then Grand Master.

From a letter sent to me in 1924 by the then Grand Secretary of the Grand Orient of Portugal I extract the following information:—"The United Grand Orient of Lusitania consists of eighty Lodges and twenty-nine Triangles. . . . It is undoubtedly the Scottish Rite that predominates. The French Rite has twelve Lodges, and the Symbolic Rite only one. The Lodges of the Scottish Rite, working under the obedience of the Grand Orient, open and close with the invocation of the Great Architect of the Universe. The Chamber of the Scottish Rite has the Bible on the altar, that is ordained by the ritual. In 1914 there was some dissension as regards the Scottish Rite, which caused the secession of some Lodges, and they constituted a Supreme Council. The matter was referred to at the Congress at Lausanne in 1922, but with no result. However, six of the seceding members returned to the Grand Orient. In the United Grand Orient Supreme Council, the Grand Master is, for convenience in voting, also the Sovereign Grand Commander of the Council. These posts are held by Doctor Sebastiano de Magalhaes Lima, whose 33rd degree was conferred on him in Scotland, whilst on a visit to the United Kingdom. Dr. Magalhaes Lima has been re-elected to his high offices for another period of three years, 1923 to 1925. There were long ago two English Lodges working under the authority of the United Grand Orient, one at Funchal in Madeira, another at St. Vincent, but now there are none either in Portugal or the Colonies. It is the intention of the higher Masonic bodies in Portugal to revive

the Supreme Grand Chapter of Royal Arch Masons. There are in Portugal several active Masons who hold a commission delegated to them by the higher bodies of that Rite in England." There follows a long list of all the Masonic bodies that recognise the Grand Orient of Lusitania, and amongst them is the Grand Lodge of Ireland.

I have perused the ritual of the Entered Apprentice degree in a copy dated 1921. I cannot enter into any description, but will only say that it runs on lines which are, in many instances, closely akin to our English ritual. The Lodge is opened with these prefatory words: "Ad Universi Terrarum Orbis Summi Architecti Gloriam," so that there is a reference to the Deity. There is, however, a marginal note, where the obligation occurs, and it is to this effect: "The rituals order that this obligation should be taken on the Bible, open at the third chapter of Ruth. This order applies especially to those who are Christians or Jews. But, seeing that in Masonry complete religious tolerance is allowed, it is absurd to exact from persons who profess some other religion an obligation on the Bible. Therefore it is to be recommended that the obligation should be taken on the Bible so far as Christians or Jews are concerned, and on the Book of Constitutions in all other cases."

I think I cannot better conclude than in briefly quoting a tribute paid to the memory of Magalhaes Lima in a Swiss Masonic journal:—"The Very Illustrious Brother Dr. Sebastiano de Magalhaes-Lima, Sovereign Grand Commander of Portuguese Freemasonry, Grand Master of the United Grand Orient of Lusitania, passed on to the celestial Orient on December 8th, 1928. Endowed with a rare intelligence, our very dear Brother knew, by virtue of his moral worth, how to inspire respect even in his most implacable adversaries and to gain the esteem of the great men of all countries. An ardent patriot, a convinced pacifist, a writer, a poet, an eminent lawyer, he placed all the talents with which Nature had endowed him at the service of his ideal of liberty and of universal brotherhood. To the 15,000 persons who at Lisbon have passed before his coffin we are joined in thought to bring to the memory of this Brother, who adorned so highly our Order, the fraternal and pious homage of our admiration. Full of years and full of glory, he has gone in an apotheosis towards the unknown Orient."

This, my Brethren, is, I think, a fitting end to the history of sorrow and persecution to which we have been listening. And what is the message? Continual struggle on earth, but peace at last. To which peace may we all come!

At the subsequent banquet W. Bro. Rev. H. POOLE, I.P.M., proposed "The Toast of the Worshipful Master" in the following terms:—

Brethren.—It is our custom at our Installation Dinners to take the opportunity of the Toast of the Worshipful Master to say something of the many activities, Masonic and otherwise, of our Master: and I feel sure that few Past Masters of this Lodge can have had more distinguished or more varied careers to recount than I have on this occasion.

Bro. de Lafontaine was born in 1857. Having taken degrees at London and also at St. John's College, Oxford, he was ordained: and became Curate, and later Vicar, of St. Luke's, Kentish Town. He was afterwards Vicar of Berkeley Chapel, Mayfair, until it was demolished, when he availed himself of the provisions of the Clerical Disabilities Act.

He then turned his attention to civic activities, and had the distinction of being Sheriff of the City of London in 1914-15: but pecuniary losses prevented the realisation of his ambitions in a civic career.

Bro. de Lafontaine became a Mason in 1898, when he was initiated in the Playgoers' Lodge. He has joined, and helped to found, various Lodges and Chapters, and was the first Master of the Dante Lodge, and also of the National Guard Lodge. He was Deputy Master of Antiquity in the year of the Masonic

Peace Celebration, and Z. of the Chapter of St. James in the same year. He assisted in founding the Grande Loge Nationale of France, and is a P.G.W. of that body.

He received Grand Lodge honours in 1908, being now a P.G.D.; and he was made P.A.G.S. in 1909. Outside the Craft, we find him as P.G.O. in the Mark, 1917; Past Great Almoner in Great Priory, 1908; and 31 in Rose Croix. He is a Past Great Chamberlain in the Order of the Secret Monitor; and Past Celebrant of Metropolitan College, and Grade 9 in S.R.I.A.

He is a Patron of each of the three Masonic Institutions, and a Vice-Patron of the Freemasons Hospital. He holds the Gold Medal, as well as the Stewards' and Collector's Medals of the M.M.M. Fund.

Bro. de Lafontaine has contributed several papers to our *Transactions*, the latest being that on Benjamin Franklin. He has also written on Goethe, Cagliostro, Freemasonry in Italy and France, Dante and Freemasonry, and the Ancient Egyptian Mysteries, besides several papers for the Soc. Ros. Study Circle.

His works, outside Masonry, deal largely with Music. He was editor of *The King's Musick*—a record of musicians of the Chapel Royal and the Royal Household from early times: he has written on "Dante and War"; and has done much lecturing and writing on musical subjects, in particular on the Spanish School of Music.

He has been dramatic critic, and later editor and proprietor, of the *London Figaro*, and has also been associated with the *Weekly Comedy*; while, earlier in his career, he edited *The Banner*, a Church newspaper.

As an Antiquary, we see our W.M. as a member of the Middlesex Archæological Society; while he has had the distinction of being a Member of Council of the British Archæological Association, and a delegate at International Archæological Congresses at Rome, Cairo, and Athens. He is a Past Vice-President of the Sette of Odd Volumes; was for many years Secretary of the Dante Society; and is a Fellow of the Royal Society of Literature. He was formerly Secretary of the Society of English Composers, and is now Sec. of the Benevolent Fund of the Incorporated Society of Musicians; he is also a Fellow of the Royal Philharmonic Society, and Vice-President of both Trinity College of Music and the Royal College of Organists.

On the charitable side, we find him a Governor of the Foundling Hospital; a member of Committee of the Normal College for the Blind, at Norwood, as well as of the London Blind Association, and the National Benevolent Society; and a Director of the French Hospital at Victoria Park.

Turning to the civic sphere, our W.M. is a Member of no less than eleven City Companies. He is the present Master of the Fruiterers' Company—his seventh Mastership. He is also a Past President of the Farringdon Ward Club.

Such, Brethren, are some of the distinctions and activities of Bro. de Lafontaine when we elected him as our Master a month or so ago. I can now add to the catalogue his appointment as Prestonian Lecturer for the coming year, when he will have the honour of being the first Master of this Lodge to deliver the Prestonian Lecture from the Chair.

Lastly, he has this evening been installed as Worshipful Master of Quatuor Coronati Lodge; and as such I call upon you, Brethren, to drink his health.