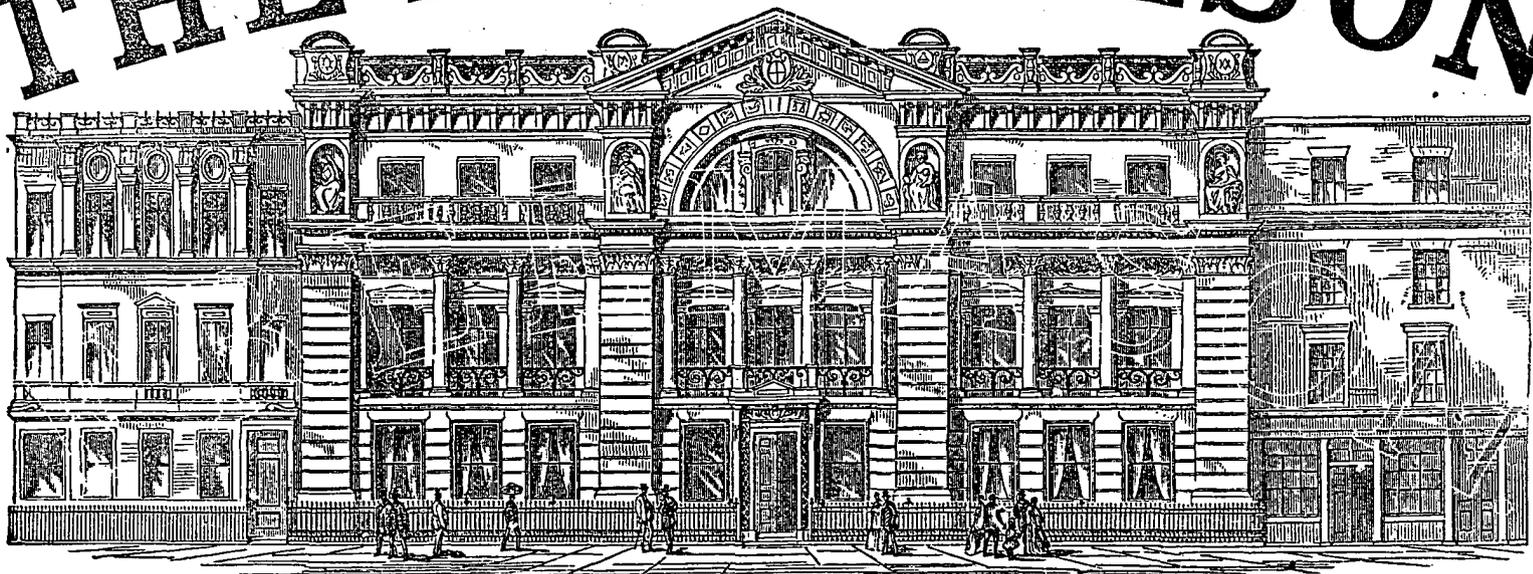


THE FREEMASON



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ROYAL ARCH MASONRY.

By THE SON OF SALATHIEL.

(Continued.)

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The return of Zerubbabel and the liberated captives to Jerusalem is thus exhaustively described by the celebrated American Mason, Dr. Albert Mackey, in his "Book of the Chapter:"—

"We have now arrived at that portion of the history of the Babylonish captivity which is allegorized in the concluding ceremonies of the Royal Arch Degree. And here we may incidentally observe that the same analogy which exists in the Master's degree to the ancient mysteries, is also to be found in the Royal Arch. The Masonic scholar, who is familiar with the construction of those mysteries of the Pagan priests and philosophers, is well aware that they inculcate by symbolic and allegoric instruction, the great lessons of the resurrection of the body and the immortality of the soul. Hence they were all funeral in their character. They commenced in sorrow, they terminated in joy. The death or destruction of some eminent personage,

most generally a god, was depicted in the beginning of the ceremonies of initiation, while the close was occupied in illustrating, in the same manner, the discovery of his grave, the recovery of the body, and the restoration to life eternal. The same religious instruction is taught in the Master's degree. The evidence of this fact, it is unnecessary for us here to demonstrate. It will be at once apparent to every Mason who is sufficiently acquainted with the ritual of his Order.

"But is it not equally apparent that the same system, though under a thicker veil, is preserved in the ceremonies of the Royal Arch? There is a resurrection of that which has been buried—a discovery of that which had been lost—an exchange of that which, like the body, the earthly tenement, was temporary, for that which, like the soul, is intended to be permanent. The life which we pass on earth is but a substitute for that glorious one which we are to spend in eternity. And it is in the grave—in the depths of the earth—that the corruptible puts on incorruption, that the mortal puts on immortality (I. Corinth. xv. 53), and that the substitute of this temporal life is exchanged for the blessed reality of life eternal.

"The interval to which we alluded in the last lecture, and which is occupied by the captivity of the Jews at Babylon, is now over, and the allegory of the Royal Arch is resumed with the restoration of the captives to their home.

"Five hundred and thirty-six years before the Christian era, Cyrus issued his decree for the return of the Jews. At the same time he restored to them all the sacred vessels and precious ornaments of the first temple, which had been carried away by Nebuchadnezzar, and which were still in existence.

"Forty-two thousand three hundred and sixty of the Jews repaired, in the same year, from Babylon and the neighbouring cities to Jerusalem. The leaders of these were Zerubbabel, Joshua, and Haggai, of whom, as they perform an important part in the history of this event as recorded in the Royal Arch, it is incumbent on us to speak more particularly.

"Zerubbabel was, at the time of the restoration, the possessor of the regal authority among the Jews, as the prince of the captivity and a descendant of the house of David, and as such

he assumed at Jerusalem the office of king. He was the son of Shealtiel, who was the son of Jeconiah, the monarch who had been deposed by Nebuchadnezzar and carried away to Babylon. He was the intimate friend of Cyrus, and, indeed, it is supposed that it was principally through his influence that the Persian monarch was induced to decree the liberation of the captives.

"Joshua, the High Priest, was, like Zerubbabel, entitled to his office by the indisputable claim of direct descent from the ancient hierarchy. He was the son of Josedeck, and the grandson of Seraiah, who had been the High Priest when Jerusalem was taken by Nebuchadnezzar.

"Of Haggai, the Scribe, but little is known that can be relied on. We know nothing of the place or the time of his birth, but it is supposed that he was born at Babylon during the captivity. He was the first of the three prophets who flourished after the captivity, and his writings, though few (so few, indeed, that some theologians have supposed that the larger portion of them has perished), all relate to the building of the second temple. The office of scribe, which is the one assigned to him in the Royal Arch degree (as practised in Ireland and America, S.S.) was one of great importance in the Jewish economy. 'The sopher or scribes constituted,' says Dr. Beard, 'a learned, organized, much esteemed and highly influential body of men, recognized and supported by the State.' They were learned in the laws, and it was their duty to expound them to the people. Horne says, that the scribe seems to have been the king's secretary of state, and as such to have registered all acts and decrees. It is, perhaps, in this capacity that we are to suppose that Haggai claims a place in the Grand Council of the Royal Arch.

"Zerubbabel, assisted by these advisers, proceeded to arrange his followers in such a form as would enable them most safely and expeditiously to traverse the long and dangerous road from Babylon to Jerusalem, which latter place they reached after a journey of four months, on the 22nd of June, 535 years before the birth of Christ.

"The first object of the Jewish leader was, we may well suppose, to provide the means of shelter for the people who accompanied him. We are irresistibly led to the conclusion that for this purpose it was found necessary to erect tents for their temporary dwelling. Extensive and populous as was Jerusalem at the commencement of the captivity, after the ruthless devastation of its unsparing conqueror it could hardly have retained sufficient means for the convenient accommodation of the fifty thousand

souls who were thus suddenly and unexpectedly brought within its walls. Tents, therefore, afforded rude and temporary dwellings until, in the course of time, more substantial buildings could be erected.

"The next thing was to restore the ancient sacrifices and religious services, and for this purpose to provide a temporary place of worship until the second temple could be completed. Accordingly, a few months after their arrival, they met together at Jerusalem and celebrated the Feast of Trumpets, and a few days subsequently, the Feast of Tabernacles. It was probably the celebration of this latter observance, as well as the necessity and expediency of the measure, that led the Grand Council of leaders to the erection of a temporary tabernacle near the ruins of the ancient temple, the existence of which is so familiar to us from the traditions and ceremonies of the Royal Arch.

"Having thus furnished dwellings for the workmen, and a sacred edifice for the celebration of their religious rites, our Masonic traditions inform us that Joshua, the High Priest, Zerubbabel, the king, and Haggai, the Scribe, daily sat in council, to devise plans for the workmen, and to superintend the construction of the new temple, which, like a phoenix, was to arise from the ashes of the former one.

"It is this period of time in the history of the second temple, that is commemorated in the concluding portion of the Royal Arch. The ruins of the ancient temple are begun to be removed, and the foundations of the second are laid. Joshua, Zerubbabel, and Haggai are sitting in daily council within the tabernacle; parties of Jews who had not left Babylon with the main body under Zerubbabel, are continually coming up to Jerusalem to assist in rebuilding the house of the Lord.

"During this period of laborious activity a circumstance occurred, which is alluded to in the ritual of the Royal Arch. The Samaritans were desirous of assisting the Jews in the construction of the temple, but their propositions were at once rejected by Zerubbabel. To understand the cause of this refusal to receive their co-operation, we must for a moment advert to the history of this people.

"The ten tribes who had revolted from Rehoboam, the son of Solomon, and who had chosen Jeroboam for their king, rapidly fell into idolatry, and having selected the town of Samaria for their metropolis, a complete separation was thus effected between the kingdoms of Judah and Israel. Subsequently, the Samaritans were conquered by the Assyrians under Shalmanezar, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cuthah, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of Samaritans, brought with them, of course, the idolatrous creed and practices of the region from which they emigrated. The Samaritans, therefore, at the time of the rebuilding of the second temple, were an idolatrous race, and as such abhorrent to the Jews. Hence, when they asked permission to assist in the pious work of rebuilding the temple, Zerubbabel, with the rest of the leaders, replied, 'Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the King of Persia, has commanded us' (Ezra, iv. 3).

"Hence it was that, to avoid the possibility of these idolatrous Samaritans polluting the holy work by their co-operation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking, that he should give an accurate account of his lineage, and prove himself to have been a descendant (which no Samaritan could be) of those faithful Giblemites who worked at the building of the first temple.

"It was while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labour of

erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to but little weight) that they were Hananiah, Misael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshech, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

"Their services were accepted, and from their diligent labours resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch degree.

"This ends the connection of the history of the restoration with that of the Royal Arch. The works were soon after suspended, in consequence of difficulties thrown in the way by the Samaritans, and other circumstances occurred to prevent the final completion of the temple for many years subsequent to the important discovery to which we have just alluded. But these details go beyond the Royal Arch, and are to be found in the higher degrees of Masonry, such as the Red Cross Knight and the Prince of Jerusalem."

(To be continued.)

PAPERS ON MASONRY.

By A. LEWIS.

IX.—MASONRY AND ITS MISSION.

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down."—1 Kings xviii. 30.

It is certainly true that by combination more can be accomplished towards the successful realization of the ideas of some individual person than could, in the natural course of things, be wrought out by the single originator. How many most rare and beautiful edifices of use and advantage do not start up in the "mind's eye," from which the seer of them is forced unwillingly to turn away with a sigh of regret! We may call them what we like, "Castles in the air," "*Chateaux d'Espagne*," or what not; but the fact of their extinction fills us with sorrow. They "come like shadows, so depart," and we turn back to the hard realities of everyday life with lingering looks and mournful faces. Were it possible to photograph the emotions, to record the mutations of thought, we should find that even in the worst and most ill-regulated minds there are transient gleams of good, generous sympathies loving the great mass of humanity, and aspirations towards sentiments of charity and benevolence. Is it not also true that the visions of many a social schemer—such as Fourier and St. Simon—lacked only the essential necessities of combination and means to have been fairly and perhaps successfully tried? I do not in these cases speak of the merits or demerits of these schemers, but of the fact in the main. In some parts of the Orient it was the custom of the natives when things went somewhat wrong—when a war terminated unsuccessfully, or a famine visited the land—for the idols they worshipped to be overthrown and dragged about as a punishment in the mud and mire of their streets. Do we not sometimes imitate this childish conduct with reference to other matters? Are we not continually confounding cause and effect, and laying the blame in the wrong quarter?

Do we not therefore sometimes need an Elijah to call us together, to witness the process of the re-constitution of the altar of the Lord?

In one way or another we are continually overthrowing that altar on which we should be offering oblations of gratitude to T.G.A.O.T.U. But the power of reconstituting it remains ever with us, and we can rebuild it, without fear of reproach, whenever we are in the proper frame of mind.

One of the most consistent and effectual ways in which to effect this important purpose is to be found in the catholic-spirited institution of Freemasonry. Whatever opinions may be entertained by many as to its scientific value or significance, no one, even of its bitterest opponents, can deny that its charities are nobly supported and well administered. The altar is being worthily reconstructed, with due diligence and care. Recent events have evinced in a most satisfactory way that the spirit of emulative charity is universally spread. The funds of the Boys' School, the Girls' School, and other Masonic establishments, are now swelling up in a most gratifying manner, and that at a time, too, when there exists an unparalleled prostration of commercial enterprise and confidence. That the noble aim of the Royal Art is now better understood is evidenced by the increasing number of lodges, and the constant additions to the numerical strength of the members. Even the futile persecution of the Roman Catholic authorities is indirectly a benefit. Perse-

cution and opposition always bring about as much good as they do harm.

Perhaps one of the most remarkable phenomena connected with the spread of Freemasonry is to observe the enthusiastic devotion exhibited to it in the United States of America, in which vast confederation Masonic Halls and Grand Lodges are continually being raised into existence. And it is to be hoped that this Masonic enthusiasm has some effect in moderating those singular political jealousies existing on the part of our American cousins towards ourselves. This, it may be safely assumed, is no doubt indirectly the case, and those bursts of acerbity sometimes heard from across the Atlantic may pass harmlessly away when passion is still. By a diligent reconstruction of the altar of Peace and Goodwill, long may Harmony and Happiness prevail between the sister nations.

Another point of great interest in relation to Freemasonry in America consists in the extensive periodical Masonic literature possessed by that country. It is hardly necessary to specify the newspapers by name; but all over the Union monthly and weekly magazines are being issued to record the progress of the Craft, and discuss the Masonic history of the age. These papers are also, for the most part, conducted in a liberal and excellent spirit of forbearance and charity, seldom varied by anything but courteous differences of opinion, and presenting a marked contrast to the ordinary run of political journals in that country. They also afford an outlet to much of the racy humour of the United States.

If we turn to the Continent and to the East we see great strides taking place in every direction, both as to practical Masonry and Masonic literature. It is especially interesting to see with what zeal and enthusiasm our Indian fellow-subjects of different creeds are receiving the institution. "One touch of Nature," says our greatest poet, "makes the whole world kin;" and it would indeed appear now that the mystic tie is destined to unite all nations in a common bond, and bring about the long-desired reign of peace and harmony. The people are coming near, and the broken-down altar is being repaired.

It is indeed a satisfactory reflection to feel that, amidst the struggles and eventualities of life, amidst the turmoil of battle, and the combat with care, there remain institutions such as Masonry, in which men of all parties and opinions can meet in a true fraternal spirit, to promote the advancement of humanity, and alleviate the distress of our social state.

The cause of true liberty and enlightenment is thus substantially and lastingly served. Freemasonry is identified with all that is most excellent and salutary for mankind, and it is beyond all things desirable that its sphere of action should be continually enlarging wherever men desire to humanize themselves and strive for improvement.

Thus alone can we realize some part of the visions presented to us by the "mind's eye;" draw down from the air some of those castles visible to the intelligence alone, and aim at assisting Elijah in repairing the altar of the Lord which was broken down, in the presence of all the people.

CRYPTONYMUS.

P.S.—*Masonry and the Number Seven*—Brother "Leo" is good enough to make some remarks on my recent paper. I have not much to say in reply. The scales of numbers extend, in occult philosophy, from one to seventy-two (with the exception of the number eleven), and even higher than that. I transcribed the table from Agrippa, because it was one of the most curious we possess, and because, if rightly apprehended, it contains much of an interesting character. Bro. "Leo" may not be aware of it, but the names of God are written in all numbers—from the lowest to the highest, from unity to Schemhamphorath. Therefore he is right in alluding to the name of God in four letters, but wrong in limiting himself to the consideration of that number only. I am not at all anxious to emulate the example of Bro. Melville, whose discoveries must be taken at their own value. I only should advise that brother to defer the publication of any more of his articles until he has learnt a little of the rudimentary part of astrology, which would lead him to some results very instructive to him. A deceased friend of mine, a very learned scholar, years ago made similar researches to those of Bro. Melville, but, perhaps fortunately for his fame, did not rush into print. As to Bro. "Leo's" remark about the moon not being a planet, I may say that in all occult matters, in which certain influences are attributed to that body, the moon is considered a "planet," i. e., a celestial body which continually changes its position in relation to other celestial bodies. "Leo" should read Bro. Ragon's famous work "*Maçonnerie Occulte*" Paris, 1853, S. (Brit. Mus. Pressmark, 4783, c.); he will there find what relation the seven planets bear to Masonry. Perhaps, if opportunity is afforded me, I may yet publish the scales of the numbers right through. They are worthy to be known.

C.

THE NEGRO AND THE CRAFT.

The following is the Charge alluded to in our last week's leader:—

A CHARGE, delivered to the Brethren of the African Lodge, in Charlestown, U.S., on the 25th of June, 1792, by the R. W. M. PRINCE HALL.

Dearly and well beloved Brethren of the African Lodge, as through the goodness and mercy of God we are once more met together, in order to celebrate the Festival of St. John the Baptist; it is requisite that we should on these public days, and when we appear in form, give some reason as a foundation for our so doing, but as this has been already done, in a discourse delivered in substance by our late Reverend Brother *John Marrant*, and now in print,

I shall at this time endeavour to raise part of the superstructure, for howsoever good the foundation may be, yet without this it will only prove a Babel. I shall therefore endeavour to show the duty of a Mason; and the first thing is, that he believes in one supreme Being, that he is the great Architect of this world, and that he governs all things here below by his almighty power, and his watchful eye is over all our works. Again, we must be good subjects to the laws of the land in which we dwell, giving honour to our lawful Governors and Magistrates, giving honour to whom honour is due; and that we have no hand in any plots or conspiracies or rebellion, or side or assist in them: for when we consider the bloodshed, the devastation of towns and cities that hath been done by them, what heart can be so hard as not to pity those our distressed brethren, and keep at the greatest distance from them? However just it may be on the side of the oppressed, yet it doth not in the least, or rather ought not, to abate that love and fellow-feeling which we ought to have for our brother fellow-men.

The next thing is love and benevolence to all the whole family of mankind, as God's make and creation, therefore we ought to love them all, for love or hatred is of the whole kind, for if I love a man for the sake of the image of God which is on him, I must love all, for he made all, and upholds all, and we are dependant upon him for all we do enjoy and expect to enjoy in this world and that which is to come. Therefore he will help and assist all his fellow-men in distress, let them be of what color or nation they may, yea even our very enemies, much more a brother Mason. I shall therefore give you a few instances of this from Holy Writ, and first, how did Abraham prevent the storm, or rebellion that was rising between Lot's servants and his? Saith Abraham to Lot, "Let there be no strife I pray thee between me and thee, for the land is before us, if you will go to the left, then I will go to the right, and if you will go to the right, then I will go to the left." They divided, and peace was restored. I will mention the compassion of a black man to a Prophet of the Lord, Ebedmelech; when he heard that Jeremiah was cast into the dungeon he made intercession for him to the King, and got liberty to take him out of the jaws of death. See Jer. xxxviii 7—13.

Also the prophet Elisha, after he had led the army of the Eramites blindfold into Samaria, when the King in a deriding manner said, "My Father (not considering that he was as much their father as his) shall I smite, or rather kill them out of the way, as not worthy to live on the same earth, or draw the same air with himself;" so eager was he to shed his brethren's blood, that he repeats his blood-thirsty demand, but the prophet after reproaching him therefor, answers him "No, but set bread and water before them;" or in other words, give them a feast and let them go home in peace. See 2 Kings, vi. 22 23.

I shall just mention the good deeds of the Samaritan, though at that time they were looked upon as unworthy to eat, drink or trade with their fellow-men, at least by the Jews; see the pity and compassion he had on a poor distressed and half dead stranger, see Luke x. from 30 to 37. See that you endeavour to do so likewise. But when we consider the amazing condescending love and pity our blessed Lord had on such poor worms as we are, as not only to call us his friends, but his brothers, we are lost and can go no further in holy writ for examples to excite us to the love of our fellow-men. But I am aware of an objection that may arise (for some men will catch at any thing) that is that they were not all Masons; we allow it, and I say that they were not all Christians, and their benevolence to strangers ought to shame us both, that there is so little, so very little of it to be seen in these enlightened days.

Another thing which is the duty of a Mason is, that he pays a strict regard to the stated meetings of the Lodge, for masonry is of a progressive nature, and must be attended to if ever he intends to be a good Mason; for the man that thinks that because he hath been made a Mason, and is called so, and at the same time will wilfully neglect to attend his Lodge, he may be assured he will never make a good Mason, nor ought he to be looked upon as a good member of the craft. For if his example was followed, where would be the lodge? and besides what a disgrace is it, when we are at our set meetings to hear that one of our

members is at a drinking house, or at a card table, or in some worse company; this brings disgrace on the Craft. Again, there are some that attend the Lodge in such a manner that sometimes their absence would be better than their company (I would not here be understood a brother in disguise, for such an one hath no business on a level floor) for if he hath been displeased abroad or at home, the least thing that is spoken that he thinks not right, or in the least offends him, he will raise his temper to such a height as to destroy the harmony of the whole Lodge; but we have a remedy and every officer ought to see it put in execution. Another thing a Mason ought to observe, is that he should lend his helping hand to a brother in distress, and relieve him; this we may do in various ways, for we may sometimes help him to a cup of cold water, and it may be better to him than a cup of wine. Good advice may be sometimes better than feeding his body, helping him to some lawful employment, better than giving him money; so defending his case and standing by him when wrongfully accused, may be better than clothing him; better to save a brother's house when on fire, than to give him one. Thus much may suffice.

I shall now cite some of our forefathers, for our imitation; and the first shall be Tertullian, who defended the Christians against their heathen false accusations, whom they charged with treason against the empire and the Emperor, because of their silent meetings. He proved that to be false for this reason, that in their meetings they were wont to pray for the prosperity of the Empire of Rome, and him also; and they were accused of being enemies to mankind, "How can that be," said he "when their office is to love and pray for all mankind?" When they were charged with worshipping the Sun, because they looked towards the East when they prayed, he defended them against this slander also, and proved that they were slandered, slighted and ill-treated, not for any desert of theirs, but only out of hatred of them and their profession. This friend of the distressed was born in Carthage, in Africa, and died Anno Christi, 202.

Take another of the same city, Cyprian, for his fidelity to his profession was such, that he would rather suffer death than betray his trust and the truth of the gospel, or approve of the impious worship of the Gentiles. He was not only Bishop of Carthage, but of Spain and the east, west and northern churches, and died Anno Christi, 259.

But I have not time to cite but one more (out of hundreds that I could count out of our Fathers, who were not only examples to us, but to many of their nobles and learned), that is Augustine, who had engraven on his table these words,

He that doth love an absent friend to jeer.
May hence depart, no room is for him here.

His saying was, that sincere and upright prayer pierceth heaven, and returns not empty. That it was a shelter to the soul, a sacrifice to God and a scourge to the Devil. "There is nothing," said he, "more abateeth pride and sin than the frequent meditation on death, he cannot die ill, that lives well; and seldom doth he die well, that lives ill." Again, "If men want wealth, it is not to be unjustly gotten, if they have it they ought by good works to lay it up in heaven." And again, "He that has tasted the sweetness of divine love, will not care for temporal sweetness. The reasonable soul made in the likeness of God, may here find much distraction, but no full satisfaction; not to be without afflictions, but to overcome them is blessedness. Love is as strong as death; as death kills the body, so love of eternal life kills worldly desires and affections." He called ingratitude the Devil's sponge, wherewith he wipes out all the favours of the Almighty. His prayer was, "Lord give first what thou requirest, and then require of me what thou wilt." This good man died Anno Christi, 430.

The next is Fulgentius, his speech was, "Why travel I in the world when can yield me no further, nor durable reward, answerable to my pains. Thought it better to weep well, than to rejoice ill; yet if joy be our desire, how much more excellent is their joy, who have a good conscience before God, who dread nothing but sin, study to do nothing but to accomplish the precepts of Christ. Now therefore let me change my course, and as before I endeavoured amongst my noble friends, to prove more noble so now let my care and employment be among the humble and poor servants of Christ, and become more humble that I may help and instruct my poor distressed brethren."

Thus, my brethren, I have quoted a few of your reverend fathers for your imitation, which I hope you will endeavour to follow, so far as your abilities will permit in your present situation and the disadvantages you labour under on account of your being deprived of the means of education in your younger days, as you see it is at this day with our children, for we see notwithstanding we are rated for that, and other Town charges, we are deprived of that blessing. But be not discouraged, have patience, and look forward to a better day. Hear what the great Architect of the universal world saith, *Aethiopia shall stretch forth her hands unto me.* Hear also the strange, but bold and confident language of *F. Huss*, who just before the executioner gave the last stroke, said, I

challenge you to meet me an hundred years hence. But in the mean time let us lay by our recreations, and all superfluities, so that we may have that to educate our rising generation, which was spent in those follies. Make you this beginning, and who knows but God may raise up some friend or body of friends, as he did in *Philadelphia*, to open a School for the blacks here, as that friendly city has done there.

I shall now show you what progress Masonry hath made since the siege and taking of Jerusalem in the year 70, by Titus Vespasian, after a long and bloody siege, a million of souls having been slain, or had perished in the city, it was taken by storm and the city set on fire. There was an order of men called the order of St. John, who besides their other engagements, subscribed to another, by which they bound themselves to keep up the war against the Turks; these men defended the temple when on fire, in order to save it, so long, that Titus was amazed and went to see the reason of it; but when he came so near as to behold the *Sanctum Sanctorum*, he was amazed, and shed tears, and said, no wonder these men should so long to save it. He honored them with many honors, and large contributions were made to that order by many kingdoms; they were also knighted. They continued 83 years in Jerusalem, till that city was again retaken by the Turks, after which they resided 104 years in the Cyrean city of Ptolemy, till the remains of the Holy Conquest were lost. Whereupon they settled on the Island of Cyprus, where they continued 18 years, till they found an opportunity to take the Island Rhodes; being masters of that they maintained it for 213 years, and from thence they were called Knights of Rhodes, till in the year 1530, they took their residence in the Island of Malta, where they have continued to this day, and are distinguished by the name of the Knights of Malta. The first Master was Villaret in the year 1099. Fulco Villaret in the year 1322, took the Island of Rhodes, and was after that distinguished by the title of Grand Master, which hath devolved to his successors to this day.

Query, whether at that day, when there was an African church, and perhaps the largest Christian church on earth, whether there was no African of that order; or whether, if they were all whites, they would refuse to accept them as fellow Christians and brother Masons; or whether there were any so weak, or rather so foolish, as to say, because they were Blacks, that would make their lodge or army too common or too cheap? Sure this was not our conduct in the late war; for then they marched shoulder to shoulder, brother soldier and brother soldier, to the field of battle; let who will answer; he that despises a black man for the sake of his color, reproacheth his Maker, and he hath resented it, in the case of Aaron and Miriam. See for this Numbers xii.

But to return: in the year 1784 (the year in which we received our charter) there were 439 lodges under charge of his late Royal Highness the Duke of Cumberland; whose memory will always be esteemed by every good Mason.

And now, my African brethren, you see what a noble order you are members of. My charge to you is, that you make it your study to live up to the precepts of it, as you know that they are all good; and let it be known this day to the spectators, that you have not been to a teast of Bacchus, but to a refreshment with Masons; and see to it that you, behave as such, as well at home as abroad; always to keep in your minds the obligations you are under, both to God and your fellow men. And more so you, my dear brethren of Providence, who are at a distance from, and cannot attend the Lodge here but seldom; yet I hope you will endeavour to communicate to us by letters of your welfare; and remember your obligations to each other, and live in peace and love as brethren. We thank you for your attendance here this day, and wish you a safe return.

At thus, we by the grace of God, live up to this our profession; we may cheerfully go the rounds of this life. Having lived according to the plumb line of uprightness, the square of justice, the level of truth and sincerity. And when we are come to the end of time, we may then bid farewell to that delightful Sun and Moon, and the other planets, that move so beautifully round her in their orbits, and all things here below, and ascend to that new Jerusalem, where we shall not want these tapers, for God is the light thereof; where the wicked cease, from troubling, and where the weary are at rest.

Then shall we hear and see and know,
All we desired and wished below,
And every power find sweet employ,
In that eternal world of joy.
Our flesh shall slumber in the ground,
Till the last trumpet's joyful sound,
Then burst the chains with sweet surprise,
And in our Saviour's image rise.

At THE GLOBE THEATRE, Mr. W. H. Byron's new burlesque of "The Corsican Brothers" is a genuine success, each actor and actress sustaining the parts allotted to them with great humour. Bro. W. J. Hurlstone is excessively droll as the servant, "Guffo."

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Lodge of Israel, No. 205.—In the majority of lodge meetings in London there is a very meagre attendance without the temptation of a banquet; it is therefore very much to the credit of the brethren of "Israel" that they mustered nearly as numerous on Tuesday evening as when there is one provided. The emergency was holden for a revision of the Bye-laws, in order to make the General as well as the Benevolent Fund of this charitable lodge still more efficient in the cause of charity, the highest of Masonic virtues. The very efficient W.M., Bro. Chamberlin, initiated Mr. Frank Bishop and Mr. Joseph Kippenhagen passed Brothers Betjeman and Purnell to the second degree, and raised Bros. Barnes and Southgate to the third degree; and after the proposed alterations in the Bye-laws had been carried unanimously, the lodge was closed in harmony and goodwill.

PROVINCIAL.

LEICESTER.—St. John's Lodge, No. 279.—It having been found impracticable at the last regular meeting to perform the whole of the work on the summons, six passings were postponed to a lodge of emergency, which was held at the Freemasons' Hall, on Monday last, the W.M., Brother Kelly, D.P.G.M., in the chair, when, besides the members and officers of the lodge present, the following visitors attended, viz.:—Bros. Duff, W.M., and Toller, S.W. and W.M. elect, of No. 523; Mackintosh, of No. 758, Runcorn; and McAllister, of No. 21, N.B. On the opening of the lodge five out of six of the candidates were in attendance, the other, Bro. Dr. Rich, being prevented by professional duties. Bros. Dr. Pearce, Taylor, Porter, Tarratt, and Stannard passed a satisfactory examination in the first degree, after which, having been entrusted, they retired, and the lodge having been opened in the second degree, they were duly passed as Fellow-crafts—the organist, Bro. Crow, assisting during the ceremony with the musical chants. The W.M. concluded by delivering the lecture on the tracing board. It was announced by Brother Kelly, as D.P.G.M., that a warrant having been granted for a new lodge to be opened at Oakham, in the county of Rutland, in which a Masonic lodge did not at present exist, the Most Worshipful the Grand Master had been pleased to place it under the jurisdiction of the Grand Master of this province. The lodge, which is entitled the "Vale of Catmos Lodge, No. 1256," will be consecrated early in September next, at which time it is proposed to hold the annual meeting of the Provincial Grand Lodge of Leicestershire at Oakham, and thus to celebrate the union of the two provinces. Two gentlemen having been proposed as candidates, the lodge was closed, and the brethren adjourned to refreshment.

LEICESTER.—John of Gaunt Lodge, No. 523.—The members of this lodge met in due course, at the Freemasons' Hall, on Thursday, the 20th inst., under the presidency of the W.M., Bro. A. M. Duff, P.M., 166, and Prov. J.G.D., who was supported by P.M.'s Kelly, D.P.G.M.; Goodyer, P.P.S.G.W.; W. B. Smith, P.P.J.G.W.; and W. Johnson, P.P.G.D. The whole of the officers, except the J.W., were in their places, and the following brethren were present as visitors:—Rev. Nathaniel Hayercroft, D.D., 181; Alexander Mackintosh, 758; Louis H. Moore, 1017; J. McAllister, 21, N.B.; L. A. Clarke, P.M. and Prov. G.S.D.; Palmer, and Widdowson, of 279. The lodge having been opened, and the preliminary business transacted, a ballot was taken for Mr. Joseph James Miller, architect, as a candidate for Freemasonry, who was unanimously elected, admitted, and duly initiated into the first degree by the W.M. The D.P.G.M. afterwards delivered the lecture on the tracing-board, and the charge to the candidate.—This being the last regular meeting of the year, a ballot was taken for the Worshipful Master for the ensuing year, when the Senior Warden, Bro. George Toller, jun., a young, but most efficient and zealous Mason, received the unanimous suffrages of his brethren, and was warmly greeted on rising to express his acknowledgments of the honour conferred upon him. The installation festival was ordered to take place on St. John's Day, the 24th proximo, also the anniversary of the birth of "Old John of Gaunt, time-honoured Lancastrian," the once all-powerful Earl of Leicester, the patron of the lodge.—A letter was read from the Junior Warden, Brother Buzzard, apologising for his absence from the lodge, owing to a severe domestic bereavement (the death of his wife, in child-birth), and on the proposition of the W.M., seconded by the D.P.G.M., a letter of condolence was ordered to be sent to Bro. Buzzard, expressive of the sincere sympathy of the brethren with him in his affliction.—The Rev. Bro. Hayercroft, D.D., of the Universal Lodge, 181, was proposed as a joining member; and a gentleman having also

been proposed as a candidate, the lodge was closed, and the brethren adjourned to refreshment.

STOKESLEY.—Cleveland Lodge, No. 543.—The last monthly meeting of this lodge previous to the summer vacation was held in the lodge-room, Golden Lion Hotel, on Monday evening, Bros. Stephen Hunter, P.M., W.M.; Henry Fawcett, B.A., S.W.; George Tweddell, jun., J.W.; J. H. Handyside, P.M., Sec.; and William Harrison, Tyler. In the absence of the Deacons and Inner Guard, Brother George Markham Tweddell, F.S.A. Scotland and Newcastle, acted as I.G. during the opening and closing of the lodge, and as Deacon during a raising, Brother Handyside deaconing during a passing. The lodge having been duly opened up to the second degree, Bro. Richardson was passed to the degree of a F.C., and retired; after which the lodge was opened in the third degree, and Brother White was raised to the sublime degree of a M.M. The lodge was then closed, and the meeting adjourned until the Monday nearest the full moon in September, emergencies excepted. The impressive manner in which the W.M. rendered the beautiful ritual of the third degree was the subject of commendation amongst the brethren after his departure for Great Ayton, where he has been for many years a respected resident.

MARK MASONRY.

CARLISLE.—The Cumberland Lodge of Mark Masters, No. 60, met at the Freemasons' Hall, Castle-street, Carlisle, on Tuesday, the 18th inst. The lodge was duly opened under the presidency of Bro. T. Blacklock, W.M. The minutes were read and confirmed, when Bro. Robert James, of 995, Ulverston, being a candidate for advancement, placed himself under the care of Bro. A. Woodhouse, the Secretary (who was acting S.D. on this occasion), who conducted him safely through the intricate windings of the degree to the acting Master. Bro. C. J. Banister, P.M., P.G.M.O., in a very impressive manner advanced Bro. R. James to the degree of Mark Master. This being the annual day, W. Johnston, J.W. and W.M. elect, was duly inducted in the chair of W.M. by Brother C. J. Banister, the Installing Master. Brother Johnston then invested his officers as follows:—Bro. A. Woodhouse, S.W. and Acting-Secretary; J. Porter, of 333, Preston, as J.W.; W. Court, M.O.; F. W. Hayward, P.M., P.G.S.D., as S.O.; W. Murray, P.M., P.G.S., J.O.; W. Pratchitt, S.D.; G. G. Hayward, J.D.; Thomas Blacklock, I.P.M., as I.G.; and I. Barnes, Tyler (for the fourth time). After a charge had been delivered to the officers, Bro. James Porter, J.W., proposed the following brethren to be advanced at the next meeting in August, viz., John Wood and Edwin Hinks, 1073; John Hewitson and Henry Bewes, 327; and Roger Dodgson, 995. The dues were then rendered. The lodge afterwards closed in harmony, and the brethren parted, to meet again at the house of Mrs. Milburn, Lion and Lamb Inn, where a most sumptuous banquet was provided, to which ample justice was done. After the cloth was withdrawn, and dessert placed on the table, the entertainment was turned into a Craft meeting, in consequence of Bros. Dove, of Globe Lodge, Scarborough; G. Roberts, Armoury Sergeant; and Corporal G. J. Weatherall, of the 40th Regiment, now stationed in Carlisle, being present, in addition to those already named. At the dinner the usual loyal and Masonic toasts were drunk, and duly responded to. Amongst the number were, "W. W. B. Beach, M.P., M.W.G.M., and the rest of the Grand Officers, past and present;" "Bro. F. Binckes, Grand Secretary," proposed by Bro. Woodhouse, and responded to by Bro. F. W. Hayward; "The W.M., Bro. Johnston, and Officers of the Lodge, No. 60," Bro. Thomas Blacklock, I.P.M. Bros. W. Johnston, W. Court, G. Roberts, and F. W. Hayward enlivened the evening by singing several songs, and repeating recitations. "God save the Queen" closed the day's labour and evening's entertainment.

RED CROSS OF ROME AND CONSTANTINE.

Lord Kenlis the Grand Sovereign, has granted a Charter for the "William de Irwin" Conclave, No. 17, which will be held at the residence of Capt. F. G. Irwin, 1, Brislington Crescent, Bristol. The first M.P.S. will be Sir Kut. E. T. Inskip, and the first V.E., Sir Kut. the Reverend I. Clare Pigott.

A PROVINCIAL GRAND LODGE MEETING will be held at the Clarence Hotel, Pontypool, on Thursday, June 3rd, 1869, at twelve at noon precisely. The D.P.G.M. will, according to ancient form, proceed to open, consecrate, and dedicate the Kennard Lodge of Free and Accepted Masons, 1258, and instal Bro. Bartholomew Thomas, P.M., 471, and P.G.D.C., as W.M., who will appoint and invest his officers for the ensuing year. The installation ceremony will be performed by Bro. Hellyer, P.M., 471, and P.G. Pursuivant. The banquet will take place at the Town Hall, Pontypool, at 3.30 p.m. sharp. Tickets, including dessert and waiters, five shillings each.

Original Correspondence.

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

ROYAL MASONIC INSTITUTION FOR GIRLS.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—In accordance with the notice given by me in your paper of the 15th inst., I brought forward a complaint against Mr. Gosden, at the meeting of Stewards held yesterday at the Freemasons' Hall; and on my motion, seconded by Bro. Cubitt, P.M., and supported unanimously, the sum of twenty pounds was deducted from the dinner account, for deficiency in supply of wine, and bad provisions, and a rider added conveying a reprimand to Mr. Gosden for his incivility to the Stewards.

I am, dear Sir and Brother,

Yours fraternally,

H. W. HEMSWORTH, W.M.

Oak Lodge, 190.

17, Stratford-place, W., May 25.

UNIFORMITY OF RITUAL AND CEREMONY.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—I have watched with much interest the efforts of a few brethren in London, to secure "uniformity of Ritual and Ceremony" in working the different degrees of Masonry. The means adopted to secure that very desirable consummation are undoubtedly the best, and I am sure the approaching "Conference of Past Masters" has the cordial and best wishes of every member of the brotherhood in Great Britain and Ireland, and I doubt not, all over the world.

With your permission, Bro. Editor, I would urge upon the brethren in Scotland, the desirability, nay, the absolute necessity, of this wave of uniformity, reaching to, and spreading over the land "of the mountain and the flood." Our English brethren will not begrudge it, and 'twill be a fitting return for the light we gave them, emanating from Kilwinning, centuries ago.

The bond of brotherhood, north and south, would be drawn closer, while the benefits resulting therefrom to the Craft in Scotland would be incalculable.

I have visited many Scotch Lodges, Bro. Editor, and experience and observation embolden me to say, that, over the length and breadth of the land, not three Masters can be found who give or work any degree alike or the same.

More especially does this hold good with the sublime degree of M.M. Often have I felt the blush of shame crimson my cheek when I witnessed this beautiful degree mutilated and slurred over; while, again, I have been pleased beyond measure with the peculiar, but harmonious and complete working of other Masters.

To obtain the desired uniformity, I would suggest, when the Conference of Past Masters about to meet in London have decided upon and adopted a Ritual and Ceremony, that each Provincial Grand Lodge in Scotland, (Grand Lodge consenting,) send to London an expert brother, noted for his proficiency in Masonry and his devotion to the Craft, there to obtain a complete knowledge of said Ritual, &c., &c., who on his return would impart the necessary information to a general Lodge of Instruction, composed of Past Masters, Masters, and other office bearers, they in turn disseminating the reformed Ritual through the ranks.

I trust these remarks may cause some of the leading members of the Craft in Scotland to ponder over this all-important subject and if not encroaching too much on your valuable space, would you kindly allow it to be ventilated through your columns?

Fraternally yours,

Glasgow, 24th May, 1869. UNIFORMITY.

THE CHAIR DEGREE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—"Leo" seems to think that if one does not entirely coincide with his views, there is a lack of understanding. It would be hard to understand in some things what he means. In my letter in your impression of the 17th ult., page 9, I fully expressed my views on the admissibility of a regularly-installed P.M. into what is called a Board of Installed Masters in England, that should have satisfied him that I was aware of such. He says we need not "speculate," but I can assure him that it is all speculation. He refers to a case in connection with the St. John's Lodge, Glasgow. This is very unwise of him; we all know what authority it is. If "Leo" makes inquiry of any of the office-bearers or members of Grand Lodge, he will find that his conclusions and theirs are widely different. At the time the Grand Lodge so decided regarding the St. John's Lodge, they were not aware that the status they had given them on the Roll was based on a charter since

declared to be a forgery. Had they known Cosmo Innes' views of the matter, they would not have been found in "perfect order"—a lodge that has usurped the place it holds on the Roll! Is not this too bad? "Leo" can have his own mind regarding the degrees, but I hold by my former statement—they might as well work the one degree as the other. I am satisfied with "Leo's" explanation in so far that he meant operative lodges—not speculative, as any one would surmise from his remarks in THE FREEMASON, No. 7, page 9.

As for his ideas in reference to Solomon's Temple, I leave your readers to judge.

I am, yours fraternally,
AMMI.

THISTLE LODGE, No. 87.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—In your issue of the 15th inst., Bro. Lawson questions the truth of the paragraph sent you anent the anniversary supper of his lodge by stating that you had been imposed on, and that it was absurd. Now, to prove which of the two imposed on you, let us take a look at Bro. L.'s paragraph that the local press so courteously inserted:—

"MASONIC.—A convivial and truly harmonious refreshment lodge was held by the brethren of the Thistle, No. 87, in their usual meeting-hall, Croy-place, on Tuesday night, the 20th inst., being in celebration of its 107th anniversary. Bro. Thos. Paton, R.W.M., and Wardens John Grieve and John Dobbie officiated, supported by brethren of note in the province. The numerous toasts, songs, and sentiments given and responded to during the evening, relieved by occasional strains on the harmonium, formed a really enjoyable entertainment."—*Glasgow Daily Herald*, April 33.

Then read Bro. L.'s statement at page 7, No. 10, of THE FREEMASON; compare the two. Who was the impostor? In sending you the paragraph I told the truth, and also sent it to the proper organ for Masonic news. Why did Bro. L. not insert the truth in the local papers? It would have been more honourable to have acknowledged that it was simply a complimentary supper for the purpose of raising a fund to assist their poor old Tyler (who, by the way, is entitled to handsome remuneration, for although only Tyler in name, he has done the Master's work in the lodge for a number of years—surely the labourer is worthy of his hire!) than display it as the 107th anniversary; or have made known, decently, that all their efforts to get up a supper failed, *i.e.*, *stickit!*

The next time Bro. Lawson wishes to see his name in print, let his would-be corrections be those of errors, not of *bona fide* facts.

I am, yours fraternally,
TATIES AN' TRIPE.

SOLOMON'S TEMPLE VERSUS EGYPTIAN ARCHITECTURE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—On the first page of THE FREEMASON, No. 10, I read the following:—"Upon the model of King Solomon's Temple were constructed, we are informed, nearly all those wondrous palaces and temples of the ancient world of which such magnificent remains exist even to the present day." If "The Son of Salathiel" means that Solomon's Temple served as the model of other temples, or that the Egyptians copied their temples, &c., from Solomon's, he makes a mistake; and I must therefore observe that Zerubbabel, *alias* Shesbazzar, ought to have known better, the fact being that Solomon's Temple was copied from them, not them from it. Further, many of the noble temples, &c., "of the ancient world, of which such magnificent remains exist even to the present day," were erected long before Solomon was born! Solomon's Temple was begun 1012 years B.C.; long after the Augustan age of Egyptian architecture had passed. All that Solomon could manage in architecture was to do a little in copying, and that, too, by the help of strangers, the Jews not being any way remarkable as a nation of builders, their forte lying in a different direction.

Not to go further back at present, we find remains of the eighteenth dynasty of Egyptian kings (say from 1525 to 1340 B.C.), who built the temple of Amen-ra (now known by the name of Karnak), and other great edifices at Thebes. The Queen Amen-nut set up the obelisks in front of Amen-ra, and the time of Thotmes III. is "peculiarly rich in those tomb-paintings which reveal to us the private life of the Egyptians. Our Museum possesses the head and arm of his colossal statue, in red granite, found at Karnak by Belzoni. One of the two colossal statues of Amenoph III., seated in front of the great temple which he built in the western suburbs of Thebes, was the celebrated 'Vocal Memnon.' This vocal Memnon, or "Son of the Morning," was used as another piece of priestly imposition, for "Sir Gardiner Wilkinson found in the lap of the colossal a stone which on being struck with a hammer emitted a metallic sound. A priest might easily have been concealed in the position occupied by Wilkinson; and thus we find the same spirit of priestcraft 3000 years ago prompting to devices which have their parallel in the blood of St. Januarius and the winking Madonnas of our own age."

Even the other day, a brother holding a position in our Masonic body expressed himself to me somewhat as follows:—Although the pretended antiquity of Freemasonry was false, we should not admit it, but keep up the imposture as long as possible, it being dangerous to disturb the present ideas by examining into its history or the real state of affairs! Could anything be really more unmasonic, ungentlemanly, and suicidal? Truly far too many act upon the foolish motto, "Where ignorance is bliss (?) 'twere folly to be wise." However, I shall leave the individual I refer to, to consider the meaning of the word "hypocrisy" when next he tells a candidate the Masonic lesson to be deduced from the "square."

The grandest period of Egyptian history was under the rule of the Nineteenth Dynasty, and during the reign of Rameses II., or "the Great," about 1300 years B.C. He reigned above 60 years. The reign of the father of Rameses was marked by one of the finest monuments of Egyptian art—the grand "Hall of Columns" in the temple of Karnak, and by the most splendid tomb among those of the Theban kings. As to Rameses himself, who reigned three centuries before Solomon, "great remains of his vast buildings still exist both in Upper and Lower Egypt. He adorned and enlarged the temple of Ptah, at Memphis, the site of which is marked by a beautiful colossal statue of him in granite, but mutilated and fallen on its face. Some idea may be formed of this colossus from the fist, now in the British Museum; its length from the wrist to the knuckle of the middle finger is 32 inches, and its width across the knuckles 30½ inches. Beyond the limits of Upper Egypt he left imperishable memorials in the rock-hewn temples of Abou-Simbel, above the second cataract, faced with his colossal statues—the largest in the world—besides other monuments in Nubia. But his greatest works were in Thebes itself. Besides adding to the temples of El-Kurnak and El-Uksor, he erected a magnificent temple on the western side of the Nile, at the very edge of the desert. This is, doubtless, the edifice described by Diodorus Siculus as the tomb of Osymandyas. It has been called by modern writers the Memnonium, but now, more properly, the Rameseum. Its ruins, near the village of El-Kurnak, though much defaced, still bear the marks of that real beauty, as well as magnificence, which belongs to the best period of Egyptian art. For those who have only seen a few fragments exhibited in half-lighted rooms under a cloudy sky, or the well-meant imitation of a temple in a reduced plaster model, can form no idea of the impression made even by the ruins of these edifices, when seen in the midst of a vast plain, and with the deep shadows cast by a southern sun. Only in their proper place can be seen how gracefully the papyrus-stemmed shafts and lotus-leaved or Isis-headed capitals of the pillars blend with the masses they support, or how the whole style harmonizes with the genius of the people and their religion. Our space does not permit a description of an Egyptian temple, with its towering propylæa, its spacious colonnaded court, its first and second sanctuary supported by many pillars, and its various chambers; the whole approached by an avenue of obelisks and sphinxes; and the details would be scarcely intelligible without a plan. But we must mention the sculptures on the walls, from which we learn the story of the family and reign of Rameses; and the astronomical ceiling in one of the chambers, which forms the most precious monument of Egyptian science. We learn, too, from Diodorus, that the temple contained a sacred library. In the centre of the great hall are the shattered remains of a colossal statue of Rameses himself, which, when complete, must have been no less than 60 feet high."

In Sir Gardiner Wilkinson's "Ancient Egyptians" is a small plan of the Memnonium, or Rameseum, according to which it would seem to have been about 1000 feet long, with two immense towers—each about 200 feet broad by 60 feet deep, and (allowing them to have been half as high again as they were broad) 300 feet high—which flanked the entrance.

I cannot go into this more particularly at present for want of time; but before I leave the Egyptian kings I might refer to Rameses the 3rd of the Twentieth Dynasty, about 1200 B.C., who, "besides a magnificent tomb and a royal residence, built the splendid temple of Medinet-Habon." The above are only a sample of the many beautiful and magnificent edifices which were erected long before Solomon was born. Egypt was old as a kingdom while Israel was yet in her cradle. The Egyptians were a nation of builders and the fathers of art, which the Jews were not. However, while we acknowledge the debt we owe to the Egyptians as architects, we must not forget that to the Jews we owe our faith, which enables us to rise superior to the narrow limits of our poor humanity, and to look forward with hope to attaining a place in that Temple not made with hands, eternal in the heavens.

I must here mention that the above quotations are principally from Mr. Philip Smith's "Ancient History," 1868.

In reference to verse 7 of 1st Kings vi., I consider that it was nothing remarkable then for a temple to be built without "any tool of iron being heard in the house," as it has struck me that this was also the

practice in Egypt, the Egyptians preparing all their stones in the quarry, or apart from the temple, when they merely required to be set in their proper places; the presence of iron being contamination, and therefore forbidden, in an Egyptian temple. As an example of the strictness of the Egyptians in this respect, I read lately somewhere that an immense stone which had taken years to transport was set aside because of some trifling accident, or incident, that occurred amongst its transporters.

I have observed that Solomon occupies a more prominent position with us than he perhaps deserves. He was wise, but upon reading 1st Kings ix. 13, I am afraid he was rather mean, else Hiram would not have called them "the land of Cabul"—that is, the displeasing or dirty cities. As a man, I am inclined to admire David far more than Solomon.

I think I could not close these remarks more appropriately than by quoting those fine verses by Mr. Horace Smith:—

ADDRESS TO THE MUMMY IN BELZONI'S EXHIBITION.

And thou hast walked about (how strange a story!)
In Thebes' streets three thousand years ago;
When the Memnonium was in all its glory,
And time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted dummy,
Thou hast a tongue—come, let us hear its tune;
Thou'rt standing on thy legs above ground, Mummy!
Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied creatures,
But with thy bones and flesh, and limbs and features.

Tell us—for doubtless thou canst recollect—
To whom should we assign the Sphinx's fame?
Was Cheops or Cephrens architect
Of either pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?

Perchance that very hand, now pinioned flat,
Has hob-a-nobbed with Pharaoh glass to glass;
Or dropped a halfpenny in Homer's hat,
Or doffed thine own to let Queen Dido pass,
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication.

I need not ask thee if that hand when armed,
Has any Roman soldier mauled and knuckled;
For thou wert dead, and buried, and embalmed,
Ere Romulus and Remus had been suckled.
Antiquity appears to have begun
Long after thy primeval race was run.

Since first thy form was in this box extended,
We have, above ground, seen some strange mutations;
The Roman Empire has begun and ended,
New worlds have risen—we have lost old nations,
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Di'st thou not hear the pother o'er thy head,
When the great Persian conqueror, Cambyses,
Marched armies o'er thy tomb with thundering tread,
O'erthrew Osiris, Orus, Apis, Isis,
And shook the Pyramids with fear and wonder,
When the gigantic Memnon fell asunder?

If the tomb's secrets may not be confessed,
The nature of thy private life unfold;
A heart has throbb'd beneath that leathern breast,
And tears adown that dusky cheek have rolled.
Have children climbed those knees and kissed that face?
What was thy name and station, age and race?

Statue of flesh—immortal of the dead!
Imperishable type of evanescence!
Posthumous man, who quit'tst thy narrow bed,
And standest undecayed within our presence,
Thou wilt hear nothing till the Judgment morning,
When the great trump shall thrill thee with its warning.

Why should this worthless tegument endure,
If its undying guest be lost for ever?
O let us keep the soul embalmed and pure
In living virtue, that, when both must sever,
Although corruption may our frame consume,
The immortal spirit in the skies may bloom.

I am, yours fraternally,
LEO.

THE NAWAB OF BENGAL and suite, the son of the late King Theodore, and the son of the Viceroy of Egypt honoured the Royal Alhambra Palace with their presence on Wednesday, the 19th inst. Bro. Strange, the managing director, received them, and a double line was formed by the employees of the establishment, under the superintendance of Bro. Reeves. Previous to leaving, the distinguished visitors expressed the pleasure they had received by the excellent entertainment afforded them.

Prayer offered up to God for mercy for one's self or others, should be the asking of a mind that is sincere and always of religious thought. The prayer of the blasphemer or any habitually ungodly person, is doubtful when said for a special purpose, without feeling or intention to reform. As in the electric telegraph, if the line is not continuous, like true sincerity in thought, the question may be put, but no answer will be received. An ungodly being is like one in a wilderness. Picture a blind man without a guide, a friend, or provider, and all the horrors of hell appear.—*Ellis*.

Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

DEATH.

BUZZARD.—On the 15th inst. (after giving birth to twins), Catherine wife of Bro. Thomas Hardy Buzzard, Junior Warden of the John of Gaunt Lodge, No. 523, Leicester, in the 35th year of her age.

BOOKS RECEIVED.

"Monograms," by Bro. D. G. Berri.
"Austria," Gotha.
"Latonia," Leipzig.

All communications for THE FREEMASON should be written legibly, on one side of the paper only, and, if intended for insertion in the current number must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

Report of Lodge of Economy, No. 76, Winchester, shall appear in full next week.

The Freemason,

SATURDAY, MAY 29, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

THE UNITY OF FREEMASONRY.

"MAN's task here below, the destiny of every individual man," says the philosophic Carlyle, "is to be in turns apprentice and workman; or, say rather, scholar, teacher, discoverer." Accepting this interpretation of the mission of humanity as one which defines to a remarkable extent the *Iigentis labor* of Freemasonry, it may be well to consider the basis upon which we work, and the tendency of Masonic teachings, both in their relations to religion and to civil government.

In reviewing the fundamental principles of our Order, we find, from the ancient charges, that Freemasonry is termed "the centre of union between good men and true." Unity is, therefore, one of the pillars of the Craft—unity of purpose and unity of deed, and, aided by this power of cohesion, Freemasonry has successfully resisted the storms and shocks of ages.

But to secure unity, men must be content to sink their own peculiar idiosyncracies for the common good; they must be prepared to immolate, upon the altar of Masonic universality, their own pet fancies which tend to circumscribe the boundless domains of ancient Freemasonry. We regret, however, to observe that this wholesome rule is frequently disregarded. On the one hand we find brethren endeavouring to limit the circle of Masonic usefulness to followers of the Christian doctrine, which is about as reasonable as to forbid the light of day to shine upon unbelievers.

According to these theorists, all who enter the temple must pass a satisfactory examination in the abracadabra of theology before they can be permitted to practise our peculiar system of morality. With these notions we have no sympathy. The tie which binds our Order together is not a religious bond; within our halls the just and true, of every creed and clime, receive a joyful welcome, and all bow together at the shrine of one Almighty Father. This is Freemasonry as it exists amongst the English-speaking peoples of the earth, and as thus practised it is a source of strength to the nations, and an honour to the age in which we live. But, on the other hand, we remark with sorrow that certain brethren on the Continent are striving to blot

out from the illumined statutes of the Craft that first and grandest law, which proclaims that all Masons must believe in the "glorious Architect of Heaven and earth." Upon what is our morality founded, and of what worth are all our professions of truth and virtue, if we deny the existence of a superintending Providence, to whom our actions are known, and who will reward or punish all men according to their deserts? Can the unity, to which we have alluded, be maintained amongst brethren who thus ignore the Source of all union, strength, and goodness? And let us further enquire whether they contemplate the inevitable result of their foolish efforts, should they unhappily succeed in eliminating from the Masonic ritual all recognition of the Being of a Supreme and Overruling Power? We greatly fear that our French and German brethren have not counted the cost of victory, as, instead of enlarging the boundaries of the Masonic empire by enlisting the services of Materialists and Atheists, they will find that all orthodox Freemasons, who cling to the traditions of the Order, will regard their new allies with abhorrence, and resolutely deny recognition as brethren to men who deny their God. There is as wide a gulf between rational freedom of thought and the monstrous anarchy of Atheism, as there is between disciplined knowledge and untutored imagination. The temple of Freemasonry must not be converted into an arena for the war of sects. It is not a Pantheon in which every man may set up his own god and call upon all around to worship; neither is it a forum for the discussion of political dogmas, or for dissertations on the comparative advantages of different forms of civil government. In England, Freemasons perform their social, religious, and national duties, without compromising the Craft by endeavouring to identify their own sayings or doings with the Order to which they happen to belong; and it is this reticence which has won for Freemasonry in England the respect and esteem of all parties in the State. It would be well if some of our continental brethren were to pursue a similar course, and, resting firmly upon the beautiful basis of belief in the Great Architect of the Universe, they may feel assured of the reality of the bond which now unites us—a bond which must of necessity be weakened, if not destroyed, if they rashly resolve to forsake the time-honoured paths of their fathers in the vain hope to consolidate, upon the ruins of Freemasonry, a society destitute alike of faith, hope, and charity.

INSTALLATION MEETING OF THE SOUTHERN STAR LODGE, No. 1158.

The installation meeting of this highly prosperous Lodge, was held at the Montpellier Tavern, Walworth, on Tuesday, the 24th inst., when Bro. G. C. Clarke, S.W., was most ably installed in the chair of K.S., by Bro. T. H. Pulsford, the retiring Master, who is well known as a zealous and efficient Mason. It was resolved to hold the summer banquet of the lodge on the last Wednesday in July, at the Greyhound Hotel, Richmond, a choice which we are satisfied the brethren will not regret, as Bro. Noyce the proprietor has won deserved renown for his excellent catering. Among the brethren present, were:—Bros. H. Thompson, P.M., the father of the lodge; C. E. Thompson, J.W.; J. Thomas, P.M., 507; Rev. D. Shaboe, P.M., 554; Dr. Goldbro' P.M., 201; R. Wentworth Little, P.M., 975; J. Stevens, P.M., 720; H. Massey, S.W., 619, and about 40 other brethren.

WE HAVE the gratification to place before our readers the opinion of one of our American contemporaries with reference to THE FREEMASON:—

OUR EXCHANGERS.—We welcome to our list the London FREEMASON, No. 7 of which is now before us. It is edited with great ability, and is pregnant with local news and matter of general interest to the Craft in all parts of the world. We have made some extracts from it, which will be found in this department. This weekly will soon give reports of Masonic doings "in every country and clime," and it must soon become a valuable aid to the cosmopolitan Masonic literature of the day.—*New York Dispatch.*

GARIBALDI AND THE CRAFT.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—With reference to your remarks which appeared in last week's FREEMASON, respecting General Garibaldi, I have much pleasure in stating for the information of the Brethren, that when General Garibaldi visited England he was unanimously elected an honorary member of the Polish National Lodge, No. 534. A day having been appointed by himself, he was waited upon at Stafford House (the residence of the Duke of Sutherland) by a deputation of the Brethren, whom he met with true brotherly and Masonic feeling; he was then presented with the Commander's jewel of the lodge (the White Eagle of Poland, suspended from a gold crown), which he received with evident pleasure and satisfaction, and also cordially accepted an invitation to a banquet, but unfortunately was unable to attend.

Yours fraternally,

FRED. H. GILBART.

I.P.M. of the Polish National Lodge, and one who attended the deputation.

A CAUTION.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—I would caution the Craft against Henry Herbert Southcott (about thirty-five years of age, height about 5 ft. 9 in., dark, pitted with small-pox), who obtained assistance by way of loan from us, to take him to Teignmouth (where he said his wife was living), on his way from London, where he had been an inmate of Guy's Hospital.

He had no certificate but his tale was most plausible and he was well up in his work, and said he was a member of the Sun Lodge at Exmouth. Subsequent inquiries showed that such a person had been a member of that lodge in which he had been initiated, but that he had left it in disgrace. He had also some years since lived at Teignmouth, but had committed such offences against the law while at both those places as would render it very unlikely he would ever be seen there again.

Yours fraternally,

W.M., 663.

THE ANCIENT AND ACCEPTED RITE IN INDIA.

Chapter of Sovereign Princes, Rose Croix of H.R.D.M. BOMBAY.

The Sovereign Princes belonging to this Chapter held a meeting on Wednesday, 21st April last, at Cambala Hill, Bombay.

Present, the Illus. Bro. the Hon. J. Gibbs, 32^d, P.M.W.S., M.W.S.; Ext. Bro. E. Tyrrell Leith, 18^d, High Prelate; Ext. Bro. Andrew Hay, 18^d, 1st General; Ext. Bro. J. Percy Leith, 18^d, 2nd Genl. The chapter was opened in due form. Brother J. Seager, a M.M., was introduced, and, after having been duly obligated as a Serving Brother, was appointed Outer Guard. Bros. Townley Macartney Filgate, Thomas Edward Taylor, and Henry Edwd. Astley, M.M.'s, who had been duly proposed and seconded at the last meeting, and for whom the ballot appeared clear, having been first made Knights of the East and West by the M.W.S., were introduced, and duly created and installed as Knights of the Pelican and Eagle, and Sovereign Princes Rose Croix of H.R.D.M. The minutes of the last meeting were then read and confirmed. There being no other business before the chapter, it was closed in due form, and the Sovereign Princes adjourned to the banquet, which had been kindly provided for them by Ext. Bro. Percy Leith. The chair was filled by the M.W.S., who gave in due course the usual loyal and Masonic toasts. A most agreeable and successful evening was spent by the Sovereign Princes, who afterwards separated in peace and harmony.—We must not close our report of this meeting without adding a few remarks. The Bombay Chapter is the first Masonic body that has ever worked any of the Ineffable Degrees in India Proper, and we therefore hail its establishment with the most sincere pleasure. We congratulate its members on possessing in their first M.W.S. one who, from his high position in Masonry, and personal qualifications, is so eminently well fitted to fill the regal chair and to support the honour of the Ancient and Accepted Rite in the East. The degree of Rose Croix, from its antiquity, its splendid and solemn ritual, and the beauty of the truths which it inculcates, ranks deservedly high among the Orders of Christian Masonry. We earnestly hope that the impetus which has thus been given to the work of higher Masonry in Bombay may be carried still further in the East with the happiest results. We would offer, in conclusion, our warmest wishes for the welfare and success of the Bombay Chapter of Rose Croix. May it ever flourish, an honour to the Order, and may the enterprising labours of its promoters be amply rewarded by the cordial co-operation of its future members.

GRAND INSTALLATION FESTIVAL,
WINDSOR.

[FROM OUR SPECIAL REPORTER.]

We have pleasure in THE FREEMASON to-day of publishing a report of a Masonic gathering, in the Royal borough of Windsor, of no ordinary interest and importance, the chief object of the same being the installation of one of the most beloved and accomplished Masons in this kingdom as Grand Master of the Province of Berks and Bucks, which office had not been filled since the retirement of the late Most Noble the Marquis of Downshire, the duties having been temporarily, and we may add efficiently, discharged by the Grand Registrar, Bro. Æneas J. McIntyre.

Immediately it became known that Brother Sir DANIEL GOOCH, Bart., M.P., of Clewer Park, Windsor, who for about seventeen years so zealously promoted the interests of the Order in Wiltshire as D.P.G.M. of that province, had been appointed G.M. of Berks and Bucks, great satisfaction was felt by the brethren of the two counties, and Sir Daniel met a most cordial reception at each of the lodges in his new province, which he recently visited. The popularity of Sir Daniel was shown on Friday, the 21st, when some 120 members of the Craft, including several distinguished officers, assembled at Windsor on the occasion of his installation; and there can be no doubt whatever that the worthy Baronet's rule will be attended with results gratifying not only to the Province of Berks and Bucks, but also to the great and influential body of Masons in this kingdom.

The Provincial Grand Lodge was held in the National Schoolroom, Windsor, the use of which had been kindly granted by the Vicar, neither the "Etonian" or "Castle" Lodges being sufficiently spacious to accommodate the brethren who assembled to do honour to the worthy Baronet. The lodge was opened soon after one o'clock by Brother Hervey, the Grand Secretary, and having been raised from the first to the third degree, the Grand Secretary stated the chief object for which the lodge had been summoned. A deputation having retired to an anteroom, and returned to the lodge in procession, escorting Sir Daniel, who was received with much enthusiasm, the installation ceremony proceeded, being admirably performed by the Grand Secretary, who, with several other Grand and Provincial Officers, heartily congratulated Sir Daniel upon his accession to the high office.

The GRAND MASTER said it afforded him sincere pleasure to appoint the Rev. Sir John Hayes, Bart., Past Grand Chaplain of England, Deputy Grand Master of the Province; and Sir John was invested amidst general applause.

The appointment and investment of the Provincial Grand Officers was then continued as follows:—S.W., Bro. Geo. Botly, 414; J.W., R. H. Gibbons, 209; Chaplain, R. Simpson, 771; Treasurer, Holden, 771; Registrar, W. H. Cave, 574; Secretary, W. Biggs, 1101; S.D., J. T. Morland, 745; J.D., J. S. Pullen, 209; Supt. of Works, R. C. Hurley, 1101; Director of Ceremonies, A. Lloyd Taylor, 591; Assist. ditto, Strange, 209; Sword Bearer, Blowers, 414; Organist, F. Marriott, 209; Pursuivant, J. Bradley, 414; Grand Stewards: Brown, 1101; J. T. Stransom, 1101; P. Spokes, 414; Geo. Boyer, 574; John Cross, 209; and Croydon, 770.

Bro. J. T. Morland, P.M. of the "Abbey" Lodge, Abingdon, having served as steward to both the Charities, was presented with the jewel to which he had thus become entitled, and which, as the G.M. observed, he had well earned.

The GRAND MASTER, in a feeling speech, expressed his sense of the honour that had been conferred upon him, and thanked the brethren for their attendance. He was fully determined to do his duty to the Craft so far as was in his power, and he hoped that the province would hereafter occupy a still higher position than that which it now held among the provinces of this land. The G.M. subsequently spoke in favour of a more systematic plan being adopted for assisting the Masonic charities, for which purpose proper steps will be taken.

The P.G. Treasurer reported that the balance in hand amounted to £139 14s.

The bye-law requiring fees from P.G. Stewards was rescinded.

A vote of thanks to the Vicar for the use of the schoolroom was cordially adopted, and the lodge voted five guineas towards the funds being raised to restore the parish church.

The thanks of the lodge were also accorded to the Mayor for the use of the Town Hall for the banquet.

At about three o'clock the lodge was closed in due form.

The brethren who attended were—the R.W. the Prov. Grand Master, Sir Daniel Gooch, Bart., M.P.; the V.W. the D.P.G.M., the Rev. Sir J. W. Hayes, Bart.; the V.W. the D.P.G.M., S. Wittey, Wilts; the

V.W. the D.P.G.M., R. J. Spiers, Oxford; the R.W. the Past P.G.M., A. W. Adair, Somerset; the R.W. P.D.G.M., W. T. Mercer, China; John Hervey, Grand Sec. of England; W. Smith, C.E., P.G.St.; C. W. Wyndham, P.P.G. Registrar, Wilts; E. A. Moore, Grand Registrar, Wilts; R. C. Hurley, W.M., "Greyfriars," Reading; J. T. Morland, P.M., "Abbey," Abingdon; C. C. Ridout, W.M., 209; Blandy-Jenkins, W.M.; Blowers, W.M., 414; J. S. Tolley, W.M.; Col. Richardson-Gardner, 771; J. Toomer, P.P.G.S.D., Wilts; W. Biggs, P.P.S.G.W., Wilts; and a number of past and present Grand Officers and other brethren, numbering rather more than 100, and including Bros. Holden, Beale, W. H. Cave, Gibbons, Turner, Hodges, Whyley, Ritchins, Boyes, Wigginton, Powell, Layton, Martin, Pullen, Fuller, Dempster, Case, Stacey, Pennicott, Briggs, Palmer, G. Boyer, Claydon, Geo. J. Cosburn, J. Smith, Shepherd, T. Chandler, Stransom, Botly, Lovegrove, Bradley, Smith, Reid, J. T. Brown, J. W. Hounslow, Rapson, D'Almaine, E. Morland, J. T. Morland, J. Cave, Tilley, Scott, Saunders, Cair, Fountain, Farrer, Ford, J. Wheeler, Pitt, Driffield, Wale, J. A. Scott, Rogers, Bulley, Moxhay, Weedon, Jameson, Taylor, Portsmouth, Whitehouse, C. J. Cave, Scriven, Desborough, Gray, Maskell, &c.

THE BANQUET

was served at four o'clock in the Town Hall, by Mr. Johnson, of the White Hart Hotel, whose catering afforded thorough satisfaction. The bill of fare was as follows:—

Mock Turtle.	Soups.	Prietaunier.
	Ox Tail.	Fish.
	Salmon.	Turbot.
Stewed Eels.	Soles.	Fried Eels.
	Entrées.	
	Cotillettes du Mouton au Tomato.	
	Croquettes de Volaille a la Toulouse.	
	Relèves.	
Roast Fowls.	Tongues.	Boiled Fowls.
Quarter Lamb.	Sirloin Beef.	Saddle Mutton.
	Entremets.	
Cabinet Pudding.	Sir Watkins Pudding.	
Gelee au Vin.	Patisserie.	Gelee a la Macedoine.
Creams.	Fruit Tarts.	Blanc Mange.
	Dessert.	

The Banquet was not only a success as regard the catering, but also on account of the numerous company, every seat being occupied, and the whole arrangements reflected credit on the Stewards. The G. Master presided and was supported by the principal officers. The vocalists were Bros. Marriott and Briggs (St. George's Chapel, Windsor), Bro. Whitehouse (Westminster Abbey), Bro. Kerr Gedge (St. Paul's), whose efficient services were highly appreciated.

By the kind permission of Col. Duncan Baillie, the splendid band of the Royal Horse Guards (Blue) performed a choice selection of music during the banquet, Mr. Charles Godfrey conducting.

In proposing the first toast, that of "The Queen and the Craft," the G. Master said he felt quite sure that meeting as they did in the Royal Borough of Windsor, and under the walls of the magnificent Palace of the Queen, they would drink this toast with special pleasure, although as Masons they were ever true to Her Majesty. (Cheers.)

The G.M. said the next toast he had the pleasure of asking them to drink was "The health of the M.W.G.M., the Right Hon. the Earl of Zetland." (Cheers.) If he talked for half an hour, which he had not time to do—(laughter)—he could not say more than tell the fact that the G.M. had been installed on no less than 26 occasions. (Cheers.) After such a display of affection on the part of the Craft he should only weaken the toast if he added any words of his own. (Cheers.)

The G.M. then proposed "The health of the Right Hon. the Earl De Grey and Ripon, D.G.M., and the rest of the Grand Officers, past and present," coupling with it the name of Bro. Simpson, G. Ch. of England. (Cheers.)

Bro. the Rev. R. J. SIMPSON, might say unaffectedly that he felt great diffidence in returning thanks in the presence of the oldest Past G. Chaplain, Bro. Sir John Hayes, and of the G. Sec., Bro. Hervey, who had on this occasion so distinguished himself as Installing Master. Nevertheless he felt pleased to return sincere thanks on behalf of the Grand Officers. He thought that Grand Lodge was as well furnished in respect of its Grand Officers as it had been for many years past. (Hear, hear.) Earl Percy and Lord Leigh, who were both good Masons, had desired him to say they were sorry they could not be present to do themselves the honour of supporting the new Grand Master in the chair, but they hoped to be able on an early occasion to pay a visit to the Masons of this Province. (Cheers.) He did not consider long speeches desirable, but he would remark that the Grand Lodge was congenial in its character with our own constitution, for they had, so to speak, their Lords and Commons. They had in Grand Lodge not only some of the first men of the day (among them being the President of the

Privy Council), but also some of the best and truest Masons who had been promoted to office in Grand Lodge. The more thoroughly the various Lodges in the country were worked, the more would the cream come to the top, and the more would Grand Lodge be fitted with worth and happiness.

Bro. HERVEY, the Grand Secretary, then rose and said he had no doubt the brethren would readily guess the purpose to which he should devote the permission of the G.M. to give the next toast. He had that day enjoyed the distinguished honour of placing their Right Worshipful Bro., Sir Daniel Gooch, in the chair of the province, and he could assure them it had afforded him unfeigned pleasure to have that privilege. (Cheers.) He had had the honour of enjoying the intimate friendship of their Grand Master for the past 20 years, and when Sir Daniel asked him to instal him in the chair, they could readily understand that he most cordially, most willingly, and most gratefully consented. (Cheers.) They had now a Brother to preside over them whom they would all admit to be the right man in the right place. (Loud cheers.) Sir Daniel had everything to recommend him which could constitute a good Provincial Grand Master. (Hear, hear.) He was a good father,—(hear, hear)—a good friend, and a good Mason. (Cheers.) What could he say more for Sir Daniel? He could take every office in the Lodge, from that of I.G. up to the position he now occupied. (Cheers.) In every office Sir Daniel knew his duty well, and therefore in every way he was thoroughly fitted to preside over them. (Cheers.) Independently of that, he had served the Stewardship of every charity, and had been a liberal contributor to their funds, and he (Bro. Hervey) was glad to announce that at the annual festival of the Masonic Benevolent Institution to be held next January, Sir Daniel would preside, and he trusted that the Lodges of the Province would liberally support him on the occasion, and show they appreciated and honoured the efforts he made for the good of Masonry. (Hear, hear.) He would not trespass on their attention further, because they knew their man. They knew his virtues, and nothing he could say could add to the respect which he was sure the brethren entertained towards him; but he might remark that in a few short years they would all know by experience what a treasure of a Provincial Grand Master they had. (Cheers.) He felt confident the brethren would join with him in drinking the Grand Master's health, not only with good feeling, not only with pleasure, but also with enthusiasm. He asked them to rise and pay Sir Daniel that mark of respect which he was so well entitled to receive at their hands. (Loud cheers.)

The G.M. said he felt deeply sensible of the very kind manner in which his health had been proposed and drank. He regarded this large meeting as a great compliment to himself, brethren having come from distant places in his own Province, as well as from others, to honour the installation ceremony. He trusted that in future years, when they would be able to look back on what he had done rather than anticipate what he promised, they would not regret the step they had taken this day. He could only assure them that his best efforts should be exerted for the good of Masonry in the Province, and he relied upon the assistance of the brethren generally in advancing the interests of the Order. He thanked them heartily for their kind reception, and would now ask them to drink health and long life to one who had been longer known to them than he had himself. They had in their D.G.M. one to whom he felt a great personal obligation, and he was sure he need not detain the brethren by dilating on the many excellent qualities of Sir John Hayes. (Cheers.) He felt sure they would all show how highly they esteemed their D.G.M. (Cheers.) He gave them "The health of the V.W. the D.G.M. and the P.G. officers." (Cheers.)

Bro. the Rev. Sir JOHN HAYES, in the name of the P.G. officers and himself, offered his sincere thanks for the honour they had done them. He trusted that all the officers who had been invested that day, would consider the appointment not only as reward for past services, but also as an encouragement to disseminate the good principles of Masonry throughout the towns and places in the province. (Cheers.) He felt very happy in serving under Sir Daniel, who came to them with such strong Masonic feeling, and with the full approbation of the brethren. The brethren from Wiltshire bore testimony to the excellence of Sir Daniel's character, and the Berks and Bucks Masons might well congratulate themselves on possessing such a ruler. (Cheers.) He believed the Lodges in this Province were prospering, and in great harmony with each other. In conclusion, he hoped the brethren of the different Lodges would give the officers their hearty support. (Cheers.)

The G.M. said it now gave him great pleasure to propose "The health of Bro. Hervey, the G. Sec.," with whom he had been acquainted for—it was almost unpleasant at his time of life to say how long. (Laughter.) He was sure that those who had known Bro. Hervey for twenty-three or twenty-

four years as he had, were quite aware how much good he had done, and how much the Craft had been benefited by his acceptance of the office of G. Sec. (Cheers.) When the G.M. did him the honour of appointing him P.G.M., he felt that nothing would afford him greater pleasure than to be installed by Bro. Hervey, as he knew he would instal him with his heart. He sincerely hoped Bro. Hervey would long be spared to fulfil the duties of the important office he now held. (Cheers.) He knew they would all join him in giving Bro. Hervey a hearty welcome into this Province, and in wishing him long life and happiness. (Cheers.)

Bro. HERVEY expressed the great gratification he had experienced in coming down to instal his much esteemed friend, Sir Daniel, and his readiness to perform any duty the Province might require of him, if he could thereby advance the interests of Masonry. (Cheers.) He trusted it would not be long before he should again have the pleasure and happiness of coming among them. (Cheers.)

The G.M. suitably proposed "The health of Bro. Mercer, the P.G.M. of China," who briefly replied, and congratulated the Province of Berks and Bucks upon the appointment of Sir D. Gooch to rule over them. (Cheers.)

The G.M. said he would now give what he considered to be the toast of the evening, "The Masonic Charities." (Cheers.) He knew nothing in Masonry that was apart from their charities. It was quite true that on these festive occasions they enjoyed themselves, and rightly so, but sitting, as they did, around the comforts of life, they must not forget there were hundreds of brethren who, he would not say were starving, but who had little power of reckoning where they would get their next dinner. (Hear, hear.) If they made a contract that for every shilling they spent in banquets they should devote a shilling in charity, he was quite sure the funds of their charitable institutions would be vastly augmented. (Hear, hear.) He hoped the lodges in the Province would show their appreciation of the charitable institutions by regularly sending up stewards to support them. Bro. HARVEY had told them it had been proposed to him to take the chair of the Festival of the Benevolent Institution in January next, which he should regard as a great honour, but knowing his incompetency to fill that position, he hoped the brethren of Berks and Bucks and Wilts, would make amends by the way in which they would support him. He would associate with the toast the name of Bro. Smith, who, he knew, took a great interest in the Charities. (Cheers.)

Bro. W. SMITH felt honoured in being called upon to respond to the most noble of all the Masonic toasts, "The Masonic Charities;" but he was sorry they had not the company of the representative of the Boys' School, Bro. Binckes, the result of whose appeal for funds brought in during a short time the handsome sum of £15,000. (Cheers.) In alluding to the officers of the Grand Lodge, Bro. Smith said the members of the Privy Council had shown their tact and good judgment in selecting Earl de Grey and Ripon as their President; and, adverting to the Province of Berks and Bucks, assured the brethren it afforded him sincere pleasure to know that the G.M. had appointed a most worthy Brother to rule over them, and one in whom they had full confidence. (Cheers.) He hoped that the financial result of the festival at which Sir Daniel would preside would be eminently satisfactory, and that the brethren of this province would support their Grand Master in a way that would encourage him, on the occasion alluded to. (Cheers.)

The G.M., in complimentary terms, proposed the health of the G.R., Bro. Eneas J. McFutry, late acting P.G.M. of Berks and Bucks, a toast which met a most cordial reception.

The G.M. next gave "The health of the Right Worshipful the P.G.M. of Wilts, Brother the Lord Methuen; the D.P.G.M., Bro. Wittey; and the P.G. Officers, past and present." (Cheers.) He felt with regard to this toast a stronger enthusiasm than the brethren around him could feel, as he served as D.P.G.M. during the whole 17 or 18 years that Lord Methuen had filled the office of P.G.M., and he had received from that nobleman the greatest support, and from the brethren of Wilts generally everything he could have wished. He was pleased to see present several Masons from that province, whose faces were as familiar to him as those of his own children. He did not leave that province without very great regret, for it was hard, after 17 years' pleasant association with the brethren, to feel that the link was cut, because he had always received so much kindness and good feeling from all the brethren. He was pleased that the office he held so long in Wilts had been transferred to a brother worthy to fill it. (Cheers.) It was his privilege to initiate Bro. Wittey, and perform several other ceremonies, and the last thing he did was to advise the G.M. to appoint Bro. Wittey in his (Sir Daniel's) place. (Cheers.) He did not think he had done anything of so much value to the Province of Wilts as he had by making that recommendation.

(Cheers.) He was quite sure they would give their Wiltshire brethren a good reception, and drink success to that province, coupled with the name of Bro. Wittey. (Cheers.)

Bro. WITTEY, in returning thanks, said he was indeed glad that the brethren had assembled in such numbers to do honour to their new Grand Master, who, he felt quite satisfied, was "the right man in the right place." (Cheers.) He trusted that in both the provinces strenuous efforts would be made in the cause of charity, and that they would ever show a readiness to help their indigent brethren, placing them free from want and on the road to prosperity. (Cheers.) He thanked them for the honour they had done to the Masons of Wilts, and in their name offered Sir Daniel most hearty congratulations on the occasion of his installation as G.M. of Berks and Bucks. (Cheers.)

"The health of the Visitors" was proposed and responded to by Bros. BOURNE and STERNE, one of whom said he had been a captive in America, and would have been murdered had he not given the sign of distress, which was fortunately recognised by his captor, a Mason, who spared his life; while the other observed that he had travelled in India and other parts of the world, and had often experienced the great advantages of Masonry. The speeches of both gentlemen were well received.

The G.M. spoke of the admirable manner in which the P.G. Treasurer (Bro. Holden) and the P.G. Sec. (Bro. Gibbons) had discharged their duties, and then proposed their healths.

Bro. HOLDEN suitably responded.

Bro. BIGGS, the newly-appointed P.G. Sec., followed, and, alluding to the festival at which Sir Daniel is to preside in January next, expressed his hope that the brethren of the province would rally round him on that interesting occasion, and show their determination to support him in his efforts to promote the welfare of the noble charity. He trusted that stewards would go up from this province, and also from Wilts, with lists that would, from every point of view, be regarded as satisfactory. (Cheers.)

The G.M. expressed the thanks of the province to the "Etonian" and "Castle" Lodges for the very hearty reception they had accorded to the Prov. Grand Lodge, and for the excellent arrangements which had been made. (Cheers.) He felt much pleasure in asking the brethren to drink the health of the W.M.'s of the two lodges. (Cheers.)

Bro. RIDGOUT (W.M. of the "Etonian") and Bro. TOLLEY (W.M. of the "Castle" Lodge) severally responded.

The Tyler's toast was then given, and this pleasant and successful assemblage of Masons broke up.

We should mention that the P.G.M. wore the splendid regalia presented to him a short time ago by the Province of Wilts.

IRISH LIFEBOATS.—Captain David Robertson, R.N., the Assistant Inspector of Lifeboats to the National Lifeboat Institution, has during the past two months been engaged in inspecting the 28 lifeboats of the society on the Irish coast. Without a single exception, he found the boats in admirable order, the crews expressing the utmost confidence in them, and the local committees manifesting everywhere considerable zeal in the management of the lifeboat stations. It may be stated that the Institution has expended upwards of £15,000 on these 28 lifeboat establishments, and that the support of the Irish boats involves an annual expenditure of about £1,400, which is partly met by the parent society in London, and partly by local subscriptions.

THE PHILHARMONIC MUSIC HALL, Islington, was opened on Whit-Monday, under the sole management of Bro. Samuel Adams. The entire building has been decorated in a very elegant manner, and may now be considered one of the handsomest Halls in London. Brother W. Saunders, the well-known builder and decorator, of Guildford-street, Russell-square, had been entrusted with the work, and it reflects great credit for the able manner he has carried it out. The entertainment embraces first-class talent, the programme including the names of Miss Louise Sherrington, Miss Fitzhenry, the Sisters Collins, &c., and Messrs. Arthur Lloyd, St. Albyn, Professor Thomas, &c., &c., together with an excellent band. In the course of the evening Bro. S. Adams was called for. On making his appearance, he was quite overcome at his enthusiastic reception. He stated that when he had the pleasure of addressing them on a former occasion he thought it for the last time in that Hall; but he had to thank many kind friends (and many were present) for their influence and assistance, by which he was reinstated in the proud position of lessee and manager; and while he held that position it would be his study to do everything in his power to render the Hall attractive, and promote the comfort of its visitors. Bro. Adams, at the conclusion of his speech, met with a perfect ovation.

SHOWING A FREEMASON'S SIGN.

(To the Editor of *The Freemason*.)

DEAR SIR.—Your account of how the Mason's word was divulged reminds me of a similar circumstance in relation to the sign.

In the good town of R., in Berkshire, dwell many Quakers, and among them not a few Masons. Mr. — we will call him Jones—also dwelt there. He was a very inquisitive man, and always wanted to know everything. One day he was sitting in the coffee-room of a hotel kept by one of the Craft, and a good many others with him. The conversation turned on Freemasonry, and Mr. Jones pricked up his ears amazingly in hopes of hearing something; however, he was very naturally disappointed, the remarks being so vague and general as rather to mislead than enlighten. There happened to be present a worthy Friend who belonged to the Craft, and who was anxious that Mr. Jones should at least not go unrewarded for his inquiries. Presently he turned to the inquisitive gentleman and said,

"Friend, dost thou really desire to see a Freemason's sign?"

"Indeed I do—very much," was the reply.

"Art thou sure thou canst be secret?"

"Of course! I promise that!"

"And if I show thee the sign of a Freemason, wilt thou honestly state to the brethren here present that thou hast seen it?"

"Yes; sure."

"And thou wilt pay for a bottle of port if I show it thee?"

"Certainly I will."

"But if thou sayest thou art not satisfied, I will pay for a bottle of the same."

"Well, that is only fair."

"The sign must be shown thee in secret; therefore come with me into a private room."

Mr. Jones accompanied Bro. Broadcloth, full of trembling anticipation. Arrived upstairs, the Quaker locked the door, and put paper in the keyhole; he then went carefully all round the room tapping the walls to sound if any person could hear. Mr. Jones trembled, but stood his ground. Having most leisurely made his arrangements, the Quaker Brother took Mr. Jones roughly by the neck and led him to the window. Then he whispered,

"Look forth, and tell me what thou seest."

"I see the front of the house," said Jones.

"Dost thou not see the name of the house on the pole?"

"Yes," replied Jones.

"And is not the sign of the house on it?"

"Yes; the Crimson Hippopotamus," said Jones.

"And is not the landlord of the house a Freemason?"

"Yes, I know he is," said Jones again.

"And is not that his sign?" pursued the Quaker.

"Of course it is."

"Then, Friend, have I not performed my promise, and shown thee a Freemason's sign?"

Jones saw he was in for it, begged the Quaker to be silent, declared himself satisfied, and paid for the wine.

But the story somehow got wind, and so, Mr. Editor, perhaps you will print it, in case an incorrect version should appear.

Yours,

CRYPTONYMUS.

PEACE, LOVE, HARMONY, FIDELITY.

(An appropriate Song on closing Lodge.)

By Bro. W. H. SANDHAM, CORK.

Air—"God Save the Queen."

In peace, love, harmony,

Brethren, we now agree,

This lodge should close.

While absent all of ye,

Good men and Masons be,

View faults forgivingly,

Ease each one's woes.

Fidelity's the word,

Like mighty two-edged sword—

Fidelity!

That man whose heart it rules,

May be despised by fools,

But him for Heaven schools

Fidelity.

If here on Egypt's shore,

This lodge should meet no more

In converse sweet,

May all who saw the light—

That blaze on Horeb's height!—

Good Masons, kind, upright,

In Canaan meet.

Bro. LISTEN, who was killed on the North-Eastern Railway at Thirsk on Sunday week while riding in the Scotch express, was a member of the Glasgow Kilwinning Lodge, No. 4, and once S.W. of it. He was much respected by all who knew him. The coroner's inquest closed on Tuesday, when the jury found that the accident was caused by the negligence of the pointsman; but that the negligence was not sufficiently culpable to amount to manslaughter.

ANOTHER FENIAN OUTRAGE:

A Tale of the times.

(Reprinted from the South-Durham & Cleveland Mercury.)

BY BRO. ✠ EMRA HOLMES, 31°, ETC., ETC.,

Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.

CHAPTER I.—CONTINUED.

THE TWO FRIENDS AND SOCIETY.

Madge has almost given up smoking since he married but, out of good fellowship, lights his second cigar, and eyeing Frank furtively, at length says,

"Well, old fellow, dropped into a brown study? What's the row?"

"Hang Society, say I. Look here Madge. I was staying once at a place in the north of England, where, in fact, I served my articles. My father, as I dare say you know, died when I was very young; and I was, at the age of sixteen, left to my own resources. I went to a lawyer's at Hartsea, and for the first two years I never made the acquaintance of a single lady in that hospitable place. I was always a social sort of fellow, and had every temptation to go to the dogs; and very little, except my own high principles, as I suppose our worthy vicar would call them, to save me from committing myself, as Forester seems to have done. Since I have been here, people have treated me better, thanks to the kindness of the Wraytons, who themselves have only recently been admitted into the mystic circle."

"I thought you were a Mason, Ashburn, and rather a swell amongst the ancient and honourable fraternity; and I always understood that Masonry was a passport into society."

"So it is in some places; but more abroad than in England, I think. On the Continent, it will admit a fellow almost anywhere, I am told, if you are a Templar or a Rose Croix; but in England it depends very much upon circumstances. Masonry introduced me to your uncle, Mr. Brigham; and I dare say I owe much to it as to anything in being so well received in Marton as I have been."

"You don't want, I suppose, to make me think that people are everywhere the same as at Hartsea?"

"No, thank God, they are not, or else I am sorry for any poor beggar who has nothing to recommend him but his education, his family, and his good breeding. I do know one or two houses where young men are admitted as friends of the family, if only they bring a gentlemanly bearing and a decent character as their recommendations. There were some charming people whom I once met at a party at Hartsea, who immediately gave me an invitation to go over to Strandhern, where they lived. Strandhern is an old town and boasts its abbey. I went. Mrs. Cokeleigh received me as if I were a son. Her daughters (there were four or five, I forget which) treated me almost as if I were a brother. I never enjoyed myself so much in my life, I think, as I did the first time I went there. I used often to go to their house, starting from Hartsea on Saturday evening and spending the Sunday with them, and I have come home on Monday morning a happier, and, I think, a better man."

"I wonder you did not fall in love with one of the fair daughters."

"So do I, my boy. I think I should have done so, only I was too poor to think of anything of the kind."

"Now, look at Forester," Frank continued, "he came here to the Marton Bank, a year ago. Neither the manager of the bank nor anyone else, except the Wraytons, who are connexions of his, I believe, took any notice of him. Having no particular hobby to keep him out of mischief, and not being, intellectually, a very bright specimen of humanity, he feels himself very dull in his lodgings of an evening—as I have felt before now (and you too)—and so spends his time at the billiard-rooms, concert-halls, the theatre, and all that sort of thing. I daresay he's been drunk once or twice. I've seen him once myself, awfully tight; and, because he falls in love with a barmaid, whom he means to marry, I fully believe, society, which has given him no chance of falling in love with a lady, is disgusted. He is not to be invited any more to the few houses which he was allowed to attend once a year, on the occasion of the annual dance (when any bachelor is an acquisition—I may say, a god-send), and society gives him the cut direct. Forester's is not an isolated case either; I know numbers of fellows in our great towns, who, if taken up by decent people, would become, in time, valuable citizens; but go to the bad simply and solely because society ignores their very existence. Take my word for it, Madge, as I said before, if Forester goes to the deuce, society will be to blame."

CHAPTER II.

THE MASONIC SECRET DISCOVERED.

It has been hinted that Marmaduke Forester, otherwise known as "Miss Fanny," was a fool. I don't mean to say that he was an idiot; but there can be but little doubt about his being not so bright as he might be.

A few days after the colloquy related in the last chapter had taken place, relative to his conduct generally, the hero—if there be one in this story—was found sitting in Frank Ashburn's rooms, asking that gentleman, for the thirtieth time, if he didn't think he could get him into a Freemasons' lodge. Frank was a good-natured fellow, and permitted Mr. Forester, who was a much younger man than himself, and not at all the sort of companion he cared for, to come to his rooms occasionally, just to keep him out of mischief elsewhere.

"I say, Frank—I mean Mr. Ashburn—you might propose me."

"You needn't *Mister* me, my dear fellow; call me Ashburn." Frank never permitted any but his very intimate friends to use his Christian name.

"Well, then, Ashburn, I wish you'd propose me. I want to be a Freemason."

"Can't do it, my dear fellow."

"Why not?"

"Because—well, because you are too young."

"I am twenty-two."

"Well, then, you can't afford it; it will cost you five guineas, and more, at the first start."

"I had £100 left me the other day, and I don't know what to do with it."

"Put it in the savings' bank," said Frank, tersely; but added, "I'll think about it, but you know I can't guarantee your being accepted."

"No, of course not."

"Where are you going to-night?"

"Well, I am going to the billiard-room at the Vulture."

"Take my advice, and drop that business, Forester. Good night; I have an engagement; very sorry; glad to see you another evening;" so saying, Frank Ashburn dismissed his eccentric guest. An hour afterwards Frank is walking leisurely down to the Raymonds, who have a nice little house just out of the town, on the Bishop-road, when he stumbles against young Forester, who is going for a walk with Miss Robertson, the barmaid of the Vulture.

The Raymonds were just going to have tea, and cordially invited Frank to join them.

"By the way, Mr. Ashburn, how is your *protege* getting on?" Mrs. Raymond asks. "Madge has told me how you stand up for Mr. Forester, who certainly seems in need of a supporter just now."

"Well, to tell you the truth, Mrs. Raymond, I hardly know what to make of him. Thanks; another cup of tea if you please."

"Do you think he is irreclaimable? You take sugar, I believe?"

"Thanks; well, I really don't know what to say. He's been bothering me to-night about Freemasonry, Madge."

"Ah, I am glad my husband is not a Mason."

"Why, Mrs. Raymond? Don't you know that Masons are, of all men, the most loyal to the ladies? Have you never heard the Freemasons' song—supposed to have been written by Swift—where they say—

No mortal can more

The ladies adore

Than a free and an accepted Mason."

"Well, I never heard it," laughingly replied charming May Raymond, "and I daresay my chief objection to it is a very foolish one, but, I must confess, I should not like my husband to have any secrets from me."

"But will you make Forester a Mason?" Madge asks.

"Not exactly."

"Why not?" enquires Mrs. Raymond.

"Because I have too great a regard for the principles of Masonry to think of introducing a man who would do us no credit."

"Then there must be something in it, or you would not be so particular."

"My dear Mrs. Raymond, there is a great deal in it; but I am sorry to say many Freemasons' lodges are not half particular enough in the selection of candidates, and Freemasonry suffers in consequence."

"I say, Frank," Madge says presently, "I've a good idea. Do you remember the description in 'Verdant Green,' how he was made a Mason?"

"Yes."

"Very well, then, I remember in 'Punch's Almanack,' for '64, there was a list of absurd questions to be asked of a candidate of Freemasonry. Let's work up some questions like those; you compose a ceremony of a terrific character; we will get some fellows to help us, and we'll make him a Freemason in our way."

"I don't see the fun of it."

"Well, I do. You say he's always bothering you about being made a Freemason. There may be some of the brethren not so scrupulous as you; and, if you can choke him off, as the saying is, by a lark of this kind, you will do no one any harm, and relieve yourself to a great extent of an unenviable encumbrance."

"Well, I will think of it."

About a week had elapsed. Frank had thought the matter over in his own mind, had spoken to a few friends, had enlisted Mrs. Raymond's sympathies and needle in the good cause, and finally informed Mr.

Marmaduke Forester that, having seriously weighed his claims in the balance, he had resolved to admit him to the ancient and honourable fraternity of Freemasons, but he warned him he would have frightful trials to go through, but that, if he persevered and showed true courage, he would be received as "a brother of the mystic tie."

Mr. Forester had been informed that previous to his admission he must answer the following questions:—

1. How old are you?
2. Where were you born?
3. Why were you born there?
4. How many children have you got, and if not why not?
5. Have you ever been in love, and if so how often?
6. What was the colour of your paternal grandmother's back hair?
7. How many godfathers and godmothers have you had since your christening, and how many before?
8. How is your poor feet?
9. Describe the points of similitude between Jonadab the son of Rechab, and Julius Cæsar?
10. If the material hemisphere, preponderating influences, geometrical progression, and balance weights of a clock are very much behind time, how is it that people eat tripe on a Friday?
11. Charcoal?
12. What is a stern reminder?
13. Are you prepared to give up eating and drinking, particularly both?
14. Are you a?

Mr. Frank Forester was given the above questions on the 12th of March, and was informed that if he returned them, carefully answered, to the Supreme Grand Pontiff Secretary, on or before the 17th of that month, care of the Post-office, he would be allowed to proceed with his initiation at the meeting of the Lodge, held at midnight, at the hall of Egyptian Mysteries, situated at the back of the Chainway. The hall aforesaid was nothing more nor less than an old warehouse, or rather mill, said to be haunted, which had been tenantless for years, and which stood at the back of Messrs. Wrayton and Ashburn's office, at the outskirts of the town.

The paper containing the questions had been ornamented with double triangles, a serpent with its tail in its mouth, some unknown hieroglyphics, and the square and compasses. Mr. Forester carefully examined the list, and came to the conclusion that though some of the queries seemed to be of a queer character (no pun intended), no doubt if they could be solved they would be found to contain the germs of some mighty mysteries; so he set himself resolutely to work to answer them.

To No. 1, he answered twenty-three next birthday. At No. 3, he came to the conclusion that he did not know, but would ask his mother. No. 4 elicited a reply to the effect that he supposed he hadn't any children because he wasn't a mother; he was very sorry, but he couldn't help it. No. 5 drew from him the fact, that he had loved often and well, but that now one star was predominant, which would shine through the darkness for ever. He had a notion that stars had something to do with Freemasonry; and he thought the last idea might prove his eligibility. He couldn't tell the colour of his "grandmother's back hair;" rather fancied he had two godfathers and three godmothers, or three godfathers and two godmothers, but when they became so hadn't the remotest idea. His poor feet were better, thank you. Gave up No. 9 as a bad job. No. 10, ditto. Didn't eat tripe on a Friday, but added, on consideration that it might be a dish peculiar to Masonry, that it was good for those who liked it, no doubt. No. 11 fairly puzzled him, but thinking it meant something he should not agree to, he boldly wrote "No" after it. Rather thought that he should be able to answer No. 12 better, after he had been made a Mason than before, so gave it up for the present. He puzzled himself very much over No. 14, but finally thought that the reiteration of the query might have a good effect, so rejoined, "Are you?"

Mr. Forester was informed, on the evening of the 17th of March, 1866, that the eventful night had come. He had answered the Neophyte questions so well that it was determined to initiate him into the secrets and mysteries of Ancient Masonry, and he was to repair at the hour of low twelve to the subterranean caverns beneath the citadel, meaning the old mill in the Draycot-road. Accordingly our hero made his appearance in perfect good faith, but yet, it must be admitted, in some little fear and trembling, near midnight on St. Patrick's Day, and waited patiently for some minutes outside the mill—a low irregular building, which stood by the side of what had once been a good mill pond, but was now little more than a stream. The dam had long gone the way of all flesh, and nothing was left to remind one of the purposes to which the place had been put but part of the great mill wheel, and a huge iron tube—large enough to admit a person on all fours—which was lying on the bank.

(To be continued.)

ERRATUM.—In our report of the Gresham Lodge, 869, last week, the name of Bro. Gampartz, S.W., was erroneously printed "Gomperly."

LECTURE ON "LIGHT," BY THE REV.
BRO. SMYTH, BELFAST.

On Thursday evening, May 20th, the Rev. Hugh Smyth, of White-house, delivered a lecture on "Light," in the Ballysillan Presbyterian Church (Rev. W. C. McCullagh's), the proceeds of which are to be devoted to the Ligoniel Masonic Charity Fund. There was a very large attendance of members of the Craft, the majority of whom wore the costume of the Brotherhood.

On the motion of the Rev. Brother W. C. McCullagh, seconded by Brother John G. McGee, the chair was taken amid loud applause by Bro. Wm. Johnston, Esq., M.P., of Ballykilbeg.

The Rev. Lecturer was received with loud applause. He said he had thrown the subject he had chosen into the form of a square, or rather of a quadrilateral figure, and would ask the attention of his audience to the subject "Light," with respect to its functions in the material, social, ecclesiastical, and the Masonic worlds—if the latter could be called a world. On the first head he might go back beyond the boundaries of human existence to the creation of light as recorded in the Sacred Volume. There it was set forth, how the candle of the Lord had been lighted in the tabernacle of man when he was first introduced into his earthly home, making it a gorgeously furnished and fitted up habitation. How changed from what it was before the gloomy, unbroken solitude and silence was made radiant with light and beaming with beauty! Chaotic confusion fled away, and harmony and concord took its place. For deformity it put on beauty, and for disorder rigorous regularity; from a deep dungeon of impenetrable gloom it came forth as from a mirror, to reflect the greatness and glory, the majesty and dominion of Him who spake and all things stood fast. The lecturer then went on to speak of the boon which light conferred upon humanity. The most fertile imagination could suggest no possible improvement in it as a gift. It was pure, free, and abundant; universally diffused, equally distributed, and congenial to the eye. It was no respecter of persons, for it made its visits with equal regularity at the castle and the cottage, with the prince and the peasant. It was always in men's pathway, yet it was never a stumbling-block in their way; it went wherever it could find entrance however small, and yet it never occupied any room; it rode upon the wind, and quivered on the trembling leaf; it danced on the surging sea, and sparkled in the morning dew drop; it came to nourish the fruits of the field, and to bestow its grateful smile on the tender flower-buds; it unfolded the blushing rose in its tender embrace, and imparted to the lily its delicate tint; decked the brow of nature with a chaplet of flowers, and invested her with that gorgeous summer robe she was so pleased to wear upon each successive return of the season; it planted its foot upon everything around it, and yet it never left the least trace behind it except in the subtle influences of health and life. (Loud applause.) It was one of the most potent agencies in the universe, and yet it never wantonly broke a spider's web; it was a sovereign in nature, and a servant withal; it never refused to enter the service of any of the other creatures, however mean they might be; and however fickle it might appear to be, it was never known to betray confidence. It had millions of miles to travel, and countless other worlds to visit, and yet it was never behind anywhere. When it crossed the threshold it was to bring joy and gladness to the upright in heart, for it was written that "weeping may endure for a night, but joy cometh in the morning." Having at some further length considered the functions of light in the material world, the lecturer went on to deal with the second and third heads of his discourse, and after some eloquent and appropriate observations on these parts of the subject, he proceeded to the fourth and last—namely, its diffusion throughout the Masonic fraternity. He defined what ancient craft Masonry meant, and what object it set before itself. It was "a system of morality veiled in allegory, and illustrated by symbols." Its design was to teach morality, not religion. It was a system alike unconnected with politics and religion, and it had thus been handed down from generation to generation, and practised by all nations and kindred, and people, who recognise the existence of God. (Hear, hear.) It necessarily touched religion, because morality and virtue, which it pretended to teach, were embraced in religion; but it did not enter into the distinctive principles of Christianity; so that men of all shades of belief could unite in its rites, ceremonies, and practices, and for that reason it was a gross mistake to suppose that it could take the place of religion. The lecturer deprecated as a popular fallacy the notion that Masonry was a secret society, and denied that there was any concealment about its fundamental principle or teaching. The only thing secret in the craft was what might be denominated the accidents of the society, and these were necessary for its proper discipline and order. Bro. Smyth concluded amid loud applause.

MASONIC INSTALLATION AT DERRY.

The brethren of the Masonic order met on Friday week, in their temporary-rooms, Strand-road, for the purpose of installing Captain Wm. E. Scott, J.P., Willsborough, as their Deputy Provincial Grand Master. The Grand Lodge of Derry and Donegal assembled at twelve o'clock, noon. The following brethren were present:—William Dale, P.G.J.W.; John F. Dempster, P.G.S.D.; William Miles, P.G.J.D.; Edward Smith, P.G.S.; Rev. H. Ffolliot, P.G.C.; W. E. Scott, P.D.G.M.-elect, James Skipton, W.M. 52; Major Blackall, John I. Haslett, Henry M'Corkell, Acheson W. Smith, Conolly Skipton, and Robert W. Newton, P.M., 52; Fitzgibbon Louch, H. Gaston Rogan, John Rainger, J. Ramsey, Thomas Lindsay, Joseph Alexander, and J. Horan, 69; D. M'Menamin, Moody, and Colhoun, 102; T. G. M'Murray, James Cairns, John Price, William Hanna, David Hogg, Marcus H. Babington, R. Baird, W. Speers, H. Babington, J. W. M'Arthur, Robert Philson, and Samuel Knox, 164; William Corscaden, 169; J. Macnie, and G. D. Christie, 196; David M'Carter, 256; John Fleming, and William Fleming, 589; John M'Cutcheon, A. W. Walters, George Stafford, R. Gilmour, J. A. M'Lellan, and William Kerr, 640.

The visitors were—John H. Macauley, 158, Dublin; S. Gamble, 188, Strabane; and Gamble, 891, Enniskillen.

A letter from Sir James Stewart, Bart., P.G.M., appointed Captain Scott Deputy Provincial Grand Master, was read, after which the installation ceremony was gone through, and the customary salute accorded to him.

Letters of apology were read from Bro. T. H. Babington, J.P. (Mayor of Derry), and Bro. William Thompson, J.P., who, in consequence of magisterial duties, were unable to attend. A letter of apology was also read from Sir James Stewart, Bart., G.M.

Captain Scott having taken his place as Deputy Provincial Grand Master, proceeded to instal Bro. T. G. M'Murray as P.G.S.W.

On the proceedings of the Grand Lodge being brought to a close, Captain Scott invited the brethren to meet him at luncheon in the Northern Hotel, and it is only due to Bro. M'Hutcheson to say that the luncheon was served in his usual good style.

METROPOLITAN MASONIC MEETINGS

For the Week ending June 5, 1869.

Monday, May 31.

Lodge No. 831, "British Oak," Bank of Friendship Tavern, Bancroft-place, Mile End.
Red + Conclave, "Original or Premier Conclave of England," Freemasons' Tavern at 5, under the presidency of Lord Kenlis, M. Ill. G.S. Anniversary Assembly: Enthronement of Sir Kt. T. Wescombe as M.P.S.
Grand College of Viceroys, Freemasons' Tavern, at 6.
Grand Senate, Freemasons' Tavern, at half-past 6.

Tuesday, June 1.

Colonial Board, at Freemasons' Hall, at 3.
Grand Lodge of Mark Masonry, Freemasons' Tavern at 5.
Rose Croix Chapter, "Metropolitan," do. 4.
Lodge No. 167, "St. John's," Holly Bush Tav., Hampstead.
R.A. Chap., 169, "Temperance," White Swan Tavern, Deptford.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

Wednesday, June 2.

Quarterly Communication of United Grand Lodge, Freemasons' Hall at 6 for 7. Note alteration in hour.
Lodge No. 217, "Stability," George Hotel, Aldermanbury.
" 1216, "Macdonald," Head Quarters 1st S.R.V. Corps, Brunswick road, Camberwell.

Thursday, June 3.

Lodge No. 10, "Westminster and Key Stone," Freemasons' Hall.
" 136, "Good Report," Radley's Hotel, Bridge-st., Blackfriars.
" 554, "Yarborough," Green Dragon, Stepney.
" 742, "Crystal Palace," Crystal Palace, Sydenham.
" 733, "Westbourne," New Inn, Edgware-road.
" 822, "Victoria Bibles," Freemasons' Hall.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
R.A. Chap., 9, "Moira," Albion Tavern, Aldersgate-street.

Friday, June 4.

Lodge No. 745, "High Cross," White Hart Htl., Tottenham.
R.A. Chap., 259, "Prince of Wales," Willis's Rooms, St. James's.
Annual Assembly of the Grand Imperial Council, Red + Order of Constantine, Freemasons' Tavern, at 6.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.
United Pilgrim's Lodge of Instruction, 507, Horns Tavern, Kennington, 7 till 9.

Saturday, June 5.

General Committee, Boy's School, Freemasons' Hall, at 4.
Lodge No. 861, "Finsbury," Jolly Anglers, Bath-street.
R.A. Chapter, "Rose of Denmark," Star and Garter Hotel, Kew-bridge.

Agents.

CEYLON: Messrs. W. L. SKEENE & Co., Colombo.
CONSTANTINOPLE: Bro. J. L. HANLY, *Levant Times* Office.

GALATA: IFSICK KAHN, Perchembé-Bajar.

LONDON:

W. H. SMITH & SONS, 186, Strand, and all Railway Stations.
Bro. C. L. PHILPOTT, 65, King William-street, E.C.
Bro. F. FARRAH, 282, Strand.
Bro. BORN, 115, London Wall.
Bro. POTTE & SON, 14 and 15, Royal Exchange.
Bro. GILBERT, 18, Gracechurch-street.
J. B. BROWNING, 58, Murray-street, Hoxton.
C. W. LITTLE, 14, Broadway, E.C.
CRUSE, 73, Little Britain.
LAYTON, 1a, Liverpool-street, Bishopsgate.
LLOYD, 21, Great Queen-street, W.C.
Bro. J. LAMBERT, 4, Royal Oak Terrace, Bayswater.
Bro. A. MORREAU, 98, Queen's-road, Bayswater.
Bro. JAS. WILLIS, 173, Church-street, Chelsea.
Bro. EDMONDS, Brommel-road, Clapham.
Bro. EDW. P. FOSTER, 31 & 33, High-st., Peckham.
SPALDING'S LIBRARY, High-street, Notting Hill.
Bro. SAMUEL CHIVERS, 269, High-street, Poplar.
Bro. HENDERSON, Woolwich.
Bro. J. L. WINN, 8, Greenwich-road, Greenwich.
2, London-street, opposite Orchard's Dining-rooms, Greenwich.

ARDROSSAN: Bro. HUGH BOYD.

BANGOR: Bro. NIXON.

BELFAST: Bros. McCORMICK & HUDSON, Masonic Rooms, Donegall-place.

Bro. ALEXANDER WYNNE, Donegall-street.

BIRMINGHAM: Bro. J. WILLEY, Union-passage and Union-street.

BRECHIN: Bros. BLACK & JOHNSTON, 40, High-street.

BRISTOL: Bro. E. B. PENNY, 16, Clare-street.

CANTERBURY: Bro. DAVEY, St. Margaret's-street.

CARDIFF: Bro. T. HAYNES, 6, James-street.

CHATHAM: Bro. JAMES GALE.

CHELMSFORD: Bro. J. L. BRICKELL.

COCKERMOUTH: Bro. E. THWAITES, 29 & 30, Market-place.

COLCHESTER: Bro. GEORGE H. RAY.

CORK: Bro. S. WOOD, 46, Patrick-street, Agent for the South of Ireland.

DEAL: Bro. B. R. ESTER, 140, Lower-street.

DEVONPORT: Bro. J. R. H. SPRY, 100, Fore-street.

DUBLIN: Bro. A. MAXWELL HARTE, Freemasons' Hall.

DUDLEY: Bro. JAMES FOSTER, 102, Hall-street.

DUNDEE: Bro. C. D. CHALMERS, 10, Castle-street.

DURHAM: Bro. R. COOKE, 1, Silver-street.

EDINBURGH: Bro. JAS. N. SCOBIE, 177, High-street.

Bro. GEO. DARLING, 39, Clerk-street.

GLASGOW: Bro. JOHN DAVIDSON & Co., 170, Buchanan-street.

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HARTLEPOOL, WEST: Bro. J. PROCTOR, Bookseller.

HULL: Bro. B. S. OATES, 6, Market-place.

IPSWICH: Bro. C. T. TOWNSEND, Masonic Hall.

Bro. C. DAVY, 3, Upper Brook-street.

ISLE OF MAN: Bro. W. KNEALE, 38, Duke-st., Douglas.

KILMARNOCK: Bro. JAMES MCKIE.

LANARKSHIRE: Bro. J. W. CRAIG, Coatbridge.

LEICESTER: Bro. A. H. H. ROSS, 6, Market-place.

LEOMINSTER: Bro. S. PARTRIDGE.

LIVERPOOL: Bro. JOSEPH WOOD, 18, Norton-street.

Bro. EDWARD HOWELL, 26, Church-street.

Bro. G. G. WALMSLEY, 50, Lord-street.

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PENZANCE: W. CORNISH, 2, Market-place.

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ROCHESTER: Bro. JAMES SALM.

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