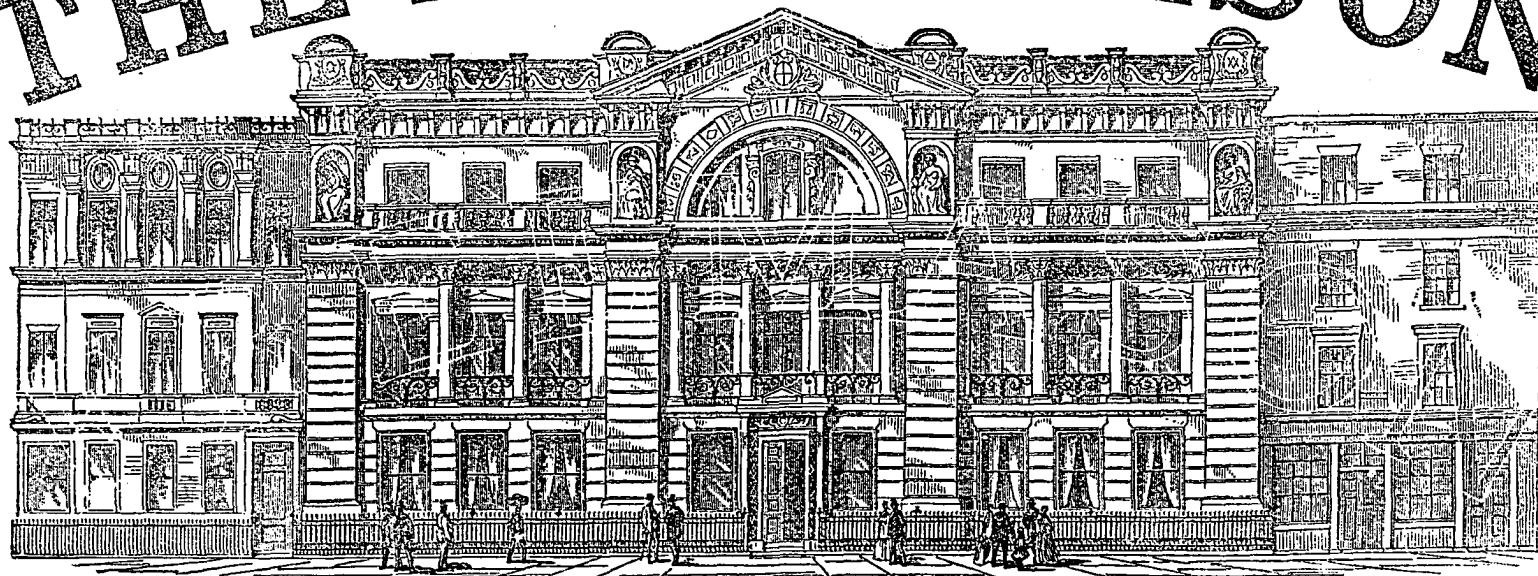


# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, K.T., Most Worshipful Grand Master of England.

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## ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(Continued.)

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The discovery of Enoch’s subterranean temple is alleged to have taken place in the reign of Solomon, and the tradition states that the king, remembering the promise of God to Moses that His holy name should be revealed in the fullness of time, resolved to build and consecrate a temple to the glory of the Most High, being well assured that the sacred treasure would not be recovered until the foundations of the House of the Lord were laid. He therefore collected vast treasures, and following the plan that David, his father,

had commissioned him to execute, the building of the Temple was commenced, in the fourth year of King Solomon’s reign, upon the most healthful and beautiful plain in all Jerusalem. In digging for the foundation the workmen discovered an ancient edifice, in which were also found many splendid things—such as vases of gold and silver, curiously chased urns, and columns of marble, porphyry, jasper, agate, and other precious stones—all of which were collected and carried to King Solomon, who, after mature deliberation, arrived at the conclusion that the ruins were those of an ancient temple erected before the deluge, and possibly to the service of some false god. Fearing, therefore, that the temple might be profaned thereby, he ordered the workmen to abandon the ruins, and proceeded to erect the temple in the midst of the sacred Mount Moriah. After the dedication of the Lord’s House, Solomon directed certain masters or overseers of the work to search again amongst the ancient ruins; and the legend records the particulars of the discovery which those brethren effected, and for which they were specially rewarded by the King.

The honours conferred upon those fortunate Masters, excited however, the jealousy and envy of certain brethren, who complained to Solomon that they were not admitted to a participation of his confidence and affection, when the monarch replied that he could not advance them to higher dignities until the proper time had arrived, and that the other brethren had merited preferment by their zeal in working, and their constancy in the pursuit of a difficult and dangerous enterprise.

The excluded brethren were enraged at the refusal of their request, and determined to go themselves to the ancient ruins, where, by searching underground, they hoped to obtain the remnant of the treasures therein deposited.

They accordingly departed the next morning at break of day, and, having discovered the entrance to the cavity by raising the mystic ring, they descended with a ladder of ropes, and, aided by the light of torches, until the last man had penetrated into the deepest vault, when the nine arches fell in upon them, utterly destroying all trace of those haughty and ambitious masons. The King was soon apprised of this singular disaster, and ordered three brethren to proceed

to the ruins and report to him the full particulars of the catastrophe. On their arrival at the place the three craftsmen were unable to find the nine arches, nor could they ascertain that one of the disobedient masters who had entered into the bowels of the earth, had escaped the general destruction. They examined the spot with great diligence, and observed a few pieces of marble scattered about. Of these they took charge, and returned to King Solomon, to whom they made a full report of the sad fate which had overtaken the presumptuous masters.

Solomon, having ordered the pieces of marble to be carefully put together, found inscribed upon them certain hieroglyphics which, when interpreted, clearly demonstrated that the pieces formed part of the marble column of Enoch, and that the nine arches led to the temple which that holy patriarch had erected to the honour and glory of the true and living God.

The King ordered the marble to be carefully preserved, and placed in the *sanctum sanctorum*, where it remained until the capture of Jerusalem by Nebuzaradan, when it was destroyed by the brethren themselves, lest it should be profaned by the hands of the idolaters.

It may be mentioned here that the explanations and illustrations of the traditions which assign the origin of Royal Arch Masonry to the time before the flood, are, however beautiful, quite irreconcilable with the legends related in our English “Holy Royal Chapters of Jerusalem.”

The No. 81 is considered a sacred Masonic number, and refers to the different ages of the world in which the name of God was known to His servants under various appellations. The table given is as follows, the original words being omitted for obvious reasons, and the English significations substituted:—

- 3 All Puissant.
- 3 Divine Light.
- 3 Striking Light.
- 5 He is what He shall be.
- 5 God Himself alone.
- 5 God Eternal.
- 7 O Thou that art eternal.
- 7 Sustain us by Thy mighty power that we may always assist and love each other.
- 7 Brilliant God.
- 9 Mercy of God.
- 9 In God is my faith.
- 9 The Lord Almighty, I am that I am.

81 The Great Name.

The ages of the world are thus enumerated:—

3 Methuselah.	Abraham.
Lamech.	Isaac.
Noah.	9 Judah.
5 Shem.	Hezron.
Arphaxad.	Ram.
Salah.	Aminadab.
Eber.	Nahshon.
7 Peleg.	Salmon.
Ren.	Boaz.
Serug.	Obed.
Nahor.	Jesse.
Terah.	David.

(To be continued.)

#### EXCERPTS FROM A MASONIC SCRAP-BOOK.

By WM. JAMES HUGHAN, P.M., No. 131, TRURO.

##### NO. 2.—MASONS ON MASONRY.

"All the plans of Freemasonry are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of man, breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity, which binds man to man; and seeks to entwine the cardinal virtues and Christian graces in the web of the affections, and the drapery of the conduct.

"The Rev. T. M. HARRIS, (United States)."

"I have ever felt it my duty to support and encourage the principles and practices of Masonry, because it powerfully develops all the social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which men of all ranks and classes can meet on perfect equality, and associate without degradation, or mortification, whether for the purpose of moral instruction or social enjoyment.

"The late Right Hon. the Earl of DURHAM, (P.D.G.M.)."

"The aid and moral purport of Masonry is to subdue our passions, not to do our own will, to make a daily progress in a laudible art, to promote morality, charity, good fellowship, good nature and humanity.

"The Rev. JAMES ANDERSON, D.D., (P.G.W.)."

"Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind, creating in all its varieties, universal benevolence and brotherly love. It teaches us those useful, wise and instructive doctrines upon which alone true happiness is founded, and at the same time affords those easy paths by which to attain the rewards of virtue; it teaches us the duties which we owe to our neighbour,—never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do.

"H.R.H. the Duke of SUSSEX (P.G.M.)."

"Freemasons are a public benefit to the world, uniting in the strongest ties the people of all countries, their language is as general as that of the eyes, and in all parts of the globe it is understood, by communicative signs it has become peculiarly valuable, and Freemasons possess, what the learned have sought in vain, an invariable cypher for general communication, a sort of personal shorthand.

"*Freemason's Magazine*, p. 11, A.D. 1793."

"Masonry has no principle but what might still more ornament the purest mind, nor any appendage but what might give additional lustre to the brightest character.

"The Rev. JETHRO INWOOD, P. Prov. G.C."

ROMAN ROADS.—But of all roadmakers (though the Carthaginians are supposed to be the first people who had paved roads, and the Greeks the first to legislate for their repair) the Romans stand pre-eminent. No other people, of ancient or modern times, are fit for a moment to be compared to the hardy Roman soldiers in the construction of firm and spacious roads, which would have lasted until now, had they not been ruthlessly torn up, by savage numbskulls, in modern days, that they might steal the materials, and boast of living in a state of superior civilization. No matter what difficulties lay in the way, the Romans believed that their soldiers were all the better for being injured to labour, as it contributed alike to their health and morals; knowing that idleness and dissipation generally go hand in hand; and all obstacles were surmounted by patient perseverance.—*The History of the Stockton and Darlington Railway*, by Bro. GEO. MARKHAM TWEDDELL, F.R.S.N.A.

#### Reviews.

"*Grand Chapter of Scotland's Reporter*," March, 1869.

We are favoured by our esteemed Companion, W. J. Hughan, with a copy of this interesting publication, which contains the proceedings of the Grand Chapter of Scotland for the year ending March, 1869, *in extenso*, together with lists of the office-bearers, Chapters, and Mark Lodges. It appears from the G. Scribe's condensed report that during the year seven new Chapters have received charters, and one Mark Master Lodge a warrant. A Provincial Grand Superintendent has been appointed over the province of Aberdeen, and representatives have been interchanged with the sister Grand Chapters of South Carolina and Tennessee.

At the quarterly meeting held on the 16th September, 1868, the following important communication from Comp. Hughan, on the antiquity of the R.A. degree was read, and a vote of thanks was unanimously awarded to that distinguished Mason for the same:—

"In the interesting Introduction to the Laws of the Supreme Grand Chapter of Scotland, 1861, it is stated that 'The earliest printed notice of the Royal Arch is in an Address by Lawrence Dermott to the Gentlemen of the Fraternity, published about the middle of the last century.' In allusion to the differences between the ancient and modern Grand Lodges of England, he asks, Whether it is possible to initiate or introduce a modern Mason into a Royal Arch lodge (the very essence of Masonry) without making him go through ancient ceremonies? (page v.) The answer to which was 'No.'

"It was also stated that the Minute-Book belonging to the Stirling Ancient Lodge, of 1743, referring to the Royal Arch Degree, 'is the oldest written record now extant; and no other Chapter in Scotland has been able to show documentary evidence in its favour of an earlier date than 1765, although in these years the Chapters were already accounted old, and in full operation.' (Page xii.)

"It is my peculiar privilege to be able to afford evidence of the notice of Royal Arch Masonry in print twenty years earlier than the 'Introduction' allows of, through being in possession of two works, respectively dated A.D. 1756 and A.D. 1744. The edition of Ahiman Rezon, by Lawrence Dermott, containing 'The Address to the Gentlemen of the Fraternity,' was not published until A.D. 1764, being the second edition.

"The first edition of Ahiman Rezon (which we have) was issued A.D. 1756, and although it did not contain the Address in question, the editor (then Grand Secretary of the Ancients) inserted 'A Prayer repeated in the Royal Arch Lodge at Jerusalem,' (page 47), concluding as follows:—

"Because we have trusted in thy Holy, Great, Mighty, and Terrible name,  
We will rejoice and be glad in thy salvation, and in thy mercies, O Lord, our God;  
And the multitude of thy mercies, O Lord our God; and the multitude of thy mercies,  
Shall not forsake us for ever. Selah:  
And now make haste and bring upon us a blessing, and peace from the  
Four corners of the earth; for thou art a God that workest salvation,  
And has chosen us out of every people and language; and thou, our King,  
Hast caused us to cleave to thy great name, in love to praise thee,  
And to be united to thee, and to love thy name; blessed art thou,  
O Lord God, who hast chosen thy people, Israel in love."

Brother Dermott 'having inserted this Prayer, and mentioned that part of Masonry commonly called the Royal Arch' (page 47), proceeds to eulogise it thus:—'I firmly believe the Royal Arch to be the root, heart, and marrow of Freemasonry.'

"Brother Dermott then mentions that the candidate for Royal Arch Masonry must first have 'passed the Chair in regular form, according to the ancient custom of the Craft,' and to further enforce this law, he adds the opinion of the Worshipful Brother, Doctor Piffeld D'Assigny, printed in the year 1744.

"Now, it is this work by D'Assigny that we have the pleasure of possessing, and which we beg to bring before the Supreme Grand Chapter of Scotland, as its evidence on the Royal Arch Degree is most important and unique.

"It has been thought by some never to have been in existence, as no authority but Dermott, from 1756 down to the last year, ever speaks of having seen it, but, like the late Brother the Rev. Dr. George Oliver, refer to the quotation by Dermott only.

"The learned Mason, Brother J. G. Findel, of Leipzig, when in England on a Masonic visit, says,

'I have sought in vain for the book in the British Museum.'

"Dr. George Kloss, in his accurate and valuable 'Bibliographie der Freimaurerei,' of 1844, is unable to do more than give the reference to Ahiman Rezon of A.D. 1756.

"We are, thanks be, able to set the matter at rest, by having the work itself in our Masonic Library, having purchased it in London during the latter part of 1867 from a second-hand bookseller, who had no idea of its worth, and was in ignorance of its character.

"It was bound up with another work, and hence its being overlooked by the bookseller. Brother Findel, editor of 'Die Banhütte,' has already acknowledged (in the pages of that Masonic Magazine) the importance of the discovery, and considers it to be the earliest printed work in the world that alludes to the Royal Arch Degree.

"The work is entitled, 'A Serious and Impartial Inquiry into the Cause of the Present Decay of Free Masonry in the Kingdom of Ireland' dedicated 'To the Most Noble and Puissant Prince Truth.' Dublin: Printed by Edward Bate. MDCCLIV. (8vo, pages 80.)

"The work is mainly taken up with 'instructive remarks, which may be found useful to revive the honour of that ancient Craft,' and the 'Old and New Regulations of the London Constitutions (i.e., of A.D. 1723 and 1738), by the consent and approbation of the Grand Lodge of Ireland, dedicated to the Right Worshipful and Right Hon. the Lord Viscount Allen, Grand Master of this Kingdom,' are inserted. It will be seen that, owing to the fact of this work being issued in 1744, all doubts of the degree being known at that date are disposed of at once. Some have tried to prove that the Royal Arch was unknown before the eighth decade of the last century; but such attempts are weak indeed, and wholly absurd.

"Bro. Dr. John Pearson Bell, D.P.G.M. of N. and E. Yorkshire, has lately issued an admirable illustrative chart, depicting the purposes of Masonry from an early period, in which he dates the origin of the R.A. Degree in England at A.D. 1740.

"Dr. Robert Morris, Dr. Albert G. Mackay, and other well-known writers on the History of the Fraternity, concur as to this date; and Bro. William A. Laurie, Grand Secretary of Scotland, observes, 'That beyond a mere assertion, there is no evidence of any kind of its existence in this country (i.e., Scotland) previous to 1743' ('History of Freemasonry and the Grand Lodge of Scotland,' Second edition, A.D. 1859.) Whether the Degree was derived from Scotland originally, or from England, it is impossible to say. Certainly it was unknown in Ireland before A.D. 1740, and was planted there by the English ancient Masons.

"Scotland possesses the earliest Records of Royal Arch Masonry in the world, and, so far as we know, is entitled to be considered as the chief authority in ancient minutes relating to Masonry, whether as to their operative or speculative character.

"The probability is, that the Degree originated with the noted Chevalier Ramsay, of Ayr, and the 'Ancients.' But to return to D'Assigny's work. There are only two references to the Royal Arch, both of which we give in their entirety. The first is at page 16; in a note the author says:—

"I am informed in that city is held an assembly of Master Masons, under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons."

"We have personally visited the City of York, and have carefully perused the whole of the Records of the ancient Grand Lodge formerly held there, but now extinct; but there is no evidence therein of any such arrangement as Dr. D'Assigny refers to, neither do the 'Fabric Rolls of York Minster' confirm it. The minutes of the Grand Lodge of York contain no reference to the Royal Arch whatever, until after A.D. 1765.

"The second reference to the Royal Arch is appended at page 32, and is the one quoted generally by Masonic writers, where it is printed in italics; the other part, and the former quotation, have never been inserted in any other known Masonic work of any date whatever.—

"As the landmarks of the constitution of Freemasonry are universally the same throughout all kingdoms, and are so well fixed that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations—an example of which I shall prove by a certain propagator of a false system some few years ago in this city, who imposed upon several very worthy men, under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the City of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on this scheme for several months, and many of the learned and wise were his followers, till at length his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false, whereupon the Brethren justly despised him, and ordered him to be expelled from all benefits of the Craft; and although some of the fraternity have expressed an unceasing

ness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation). I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality; and as it is an organised body of men who passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behaviour judicious and unexceptionable; so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.

"This concludes, at present, our researches as to the history of the Royal Arch Degree; and the importance of the subject is the only excuse we have to offer for the length of the communication.

"WILLIAM JAMES HUGHAN.

"Truro, Cornwall, July 18th, 1868."

"My own Philology," by A. TUDER. London: Trübner & Co., 60, Paternoster-row.

The object of this clever writer may be briefly gathered from the preface to his book, in which he states that "we look on the whole world as a book, the leaves of which may be torn and scattered hither and thither, but being still in existence, can be collected, joined together, and read; and perchance from that book we may yet learn to know ourselves and all things even as we are known." Upon this basis he has gathered together the various significations given to the same or similar words by different nations.

The following will be interesting to our chivalric brethren:—

"True' knights still exist in merry England, faithfully wearing the secret sign of Adam, though yet unknowing why, the Maltese cross, the 'White Cross,' so often questioned, of earlier date than modern Christianity, therefore unconnected with that! Shall we let the cross tell its own tale, for thereby hangs the tale of the goose. We have seen that in the Egyptian the word kee means goose, the pronunciation of the Greek letter χ, hieroglyph for Adam, the white swan, white goose, white χ, white cross; bearing Eve Anas's name, Melitta, or Malta, worn on the 'vest' told that the wearer was a good and true knight, or kén-ite, kén being the Greek word for goose and implicit obedience being a 'military duty,' when departing on an expedition, the leader gave no further order than 'Take up your cross and follow me,' and the knight, fastening the swan-white cross upon his breast, went forth silently with his chief 'to fight the good fight of faith.' But was the cross silent? Oh no! every time the knight cast his eyes upon it, it spoke out boldly and plainly, and the twenty-fourth letter of our own plain English alphabet can tell what it said, it said, an X, 'annex.' And on went the wanderer Adam, followed by the created angelic host, turning the kén sword 'every way,' till he had gained dominion over the fish of the sea, and over the fowls of the air, and over every creeping thing, these being symbols of different nations, till he became King of kings and Lord of lords, the only ruler of princes."

Our author deduces as the result of his observations that—

"All nature bears the name of Adam, the ocean, Sinus and Oceanus. The billow that kisses the rocky shore bears the name of Unda, or the Egg, the child of earth and ocean, of water, and of the spirit. Un, one; Da, Father or God.

"All nature bears the name of Adam; if we call to our aid that unerring science, geology, deep in the rock of ages, hidden from all mortal eyes, we shall find the name of Adam; let us cleave the stony rock then, and lay open the secrets of eternity. We shall fix on the metamorphic system for our illustration, the 'clay'-slate group of 'aqueous' character, fine grained, argillaceous rock—glistening aspect—containing chistolite, a mineral occurring in long slender prisms, which cross and lie over each other in the mass of slate like the Greek letter χ—the name and symbol of Adam 'hidden' in the rock of ages."

There is much in this little work that will be found interesting to Masons, especially to those who believe that "Speculative Freemasonry comprehends the knowledge of the hidden order of the universe, and the secret things both of heaven and earth."

"The Masonic Monthly," April, 1869. Boston, Massachusetts, U.S.A.

This esteemed magazine is replete with articles of interest to the Masonic fraternity. Bro. Rob. Morris contributes to its pages "Pastoral Scenes in the Holy Land," as the result of that accomplished Mason's recent pilgrimage to the Orient. The position of negro brethren in the United States is fairly discussed on the principle of *auti alteram partem*. We may also note that the

editor alludes to the opinion we expressed in the first number of THE FREEMASON, that the "Masonic Monthly" was "one of the best magazines published in America," and we feel great pleasure in reiterating that it is a very valuable organ of the Craft in that country.

"Proceedings of the Grand Lodge of Canada."

We have been favoured by the Rev. Brother Bartlett, Grand Orator of Canada, with a copy of this interesting volume, and intend to cull from its pages statistical information of a very valuable nature in reference to the progress of the Royal Art in the new Dominion.

#### INTERESTING MASONIC NARRATIVE,

By a Member of the Royal College of Surgeons, Edinburgh, and a Master Mason, of Tynan Lodge, No. 601, Armagh, &c.

In the year 1815, when I was studying medicine in the University of Edinburgh, I was invited by a gentleman of that city to spend an evening at a Masonic meeting, of which he was the Master. He added, "that he expected we would have the pleasure of Mr. O'C.'s company," an Irish gentleman, to whom he appeared to be particularly attached.

Mr. O'C.—arrived, and was received by the brethren with every manifestation of joy. The night was spent with all the happiness, festivity, and fraternal affection which so peculiarly characterize our ancient, honourable, and loyal body. No party feelings or petty animosities were there, but mutual and reciprocal love beaming on every countenance, and ennobling every sentiment and expression.

Mr. O'C.—, an amiable minded, facetious man, about forty-nine years of age, was justly beloved and admired; he paid peculiar and marked attention to me, and before we parted, requested and received my promise, to dine the next day with him, at his lodgings, Princess-street. I went accordingly, and passed with him one of the happiest evenings of my life. He was quite an enthusiast in his love for Masonry; and in an ecstasy of delight, related to me the following history of his life:—

"I was born in the south of Ireland, and was from my earliest remembrance fond of Masonry, and consequently was initiated, at the prescribed age, into the sublime mysteries of the most exalted Orders of the Craft. I then prepared to emigrate to America, and received from my lodge documents and certificates necessary for my departure. About this time the Irish rebellion was spreading its baneful poison over the island, and I with thousands of my countrymen, was swept into the vortex of phrenzied enthusiasm which then prevailed, and stimulated to madness its unfortunate and deluded votaries. I was a few nights with a senseless multitude, who, like myself, knew nothing whatever of the cause, end, meaning, or nature of such meeting. Some papers were read, which I am certain the few who heard them did not understand. All was confusion, without order or regularity.

"Not many weeks elapsed, when, in the dead of the night, my father's house was surrounded by a troop of dragoons. I was made a prisoner, and conducted to the gaol of ——. In eight days I was tried. It was sufficient I was a United-Man, and had attended their meetings. This was proved; and hence it was inferred I had been aiding and abetting some burnings and outrages that had been recently committed in the neighbourhood. I did not deny I was present at their meetings, but of the latter charges was innocent. I was sentenced to death, and ordered for execution in three days. On my return from the court-house to the prison, I begged to speak a word to the captain of the guard who conducted me; I saw something in him I liked, I told him I was a Freemason; I showed him my papers, and stated to him the whole truth in a few sentences.

"He was touched with my misfortune, but remained silent. However, at our parting he cordially grasped my hand, and whispered in my ear, 'Brother, keep up your spirits; I have some interest and influence; I will do my best. I will visit you to-morrow.'

"Morning came, the day passed, and night coming on, but no appearance of him whom I now considered my only friend, my heart began to sink within me; however, at a late hour he arrived, having posted upwards of fifty miles from the time of our parting; but the settled calm of joy was on his countenance, as he announced to me the happy news that my sentence was commuted to seven years' transportation. He ordered me to make ready, as the guards were then preparing, and in a few hours I would be on my way to Dublin. We parted like brothers indeed; my heart was bursting with gratitude.

"I was a week sailing on my passage to New South Wales before I came to a serious reflection of my situation, or was awake to the sad reality of my state; the last few weeks appeared to me like a disturbed dream.

"On my arrival at Port Jackson I was allotted to a rich landed proprietor. After I had remained upwards of five years with him in his home-farm, he sent me,

with eleven others, about twenty leagues into the country, with horses laden with the necessary implements, to mark out and ditch, where practicable, a large tract of land which he had purchased. We erected a hut, formed beds, and proceeded well, stretching far and wide, according to the map given us for our guide. We had crossed a river, and were cutting the boundary moorings over the most beautiful sloping hills I ever beheld, when a number of the Aboriginal inhabitants came forward, and used very threatening gestures towards us. They walked back to the river, and beckoned us to come also. They put down stakes of wood on the banks, and by their threats we understood plainly that they would attack us if we attempted to cut, or dig, or even go over the river. One of the servants, a free man, and our superintendent there, rode off to his master to know what should be done, and the next day returned with orders to proceed over the river to the very extent of the maps and plans. The next day, while we were engaged in marking forward, a whole host of them attacked us with clubs and stones, and would have murdered us, only one of our men snatched a fowling piece and shot the ringleader dead on the spot. We retired to our little hut, which was so far removed from the river on our own side, that we thought ourselves secure; but in the dead of night we were alarmed by the hut being on fire, and one of our men running out, was killed by a blow; a second and a third rushing from the flames met the same fate. I stood in the door like a statue, my mind for a minute gliding over the past, present, and future; and petrified with horror, in an agony of despair, while the flames were raging on every side, and the roof falling in masses of burning ruins, I accidentally, as if by instinct, made the last solemn appeal, the dernier resort of a Freemason, when a tall figure sprang forward, and clasping me in his arms, pulled me from the spot where I stood, and which was that moment falling down and would have destroyed me, exclaiming in good English, 'Fear nothing, Brother, you are safe,' and he cried out to save all the lives they could. Five only of us were living. The next morning, after erecting a hut for the four, they took me with them.

"I rode on a quiet horse for many a long mile, through the most lovely and fertile country that the sun in his course ever shone on. I could relate to you, my dear friend, many entertaining and interesting stories of the funeral of the chief who was shot by one of our party, of their manner of living; and as I stayed a whole year with them, I was present at their marriages, and many other amusing ceremonies. In the course of our private conversations, my deliverer and Brother told me he was a native of Scotland, that he had been mate of a merchant ship, which was wrecked about a year before that; he and two of the crew were cast on the shore about fifty leagues from where we were; that the others had died; and by his behaviour towards the Aborigines, and by teaching them many useful arts, he had gained their confidence, and even affection.

"However, as my time was now almost expired, my friend, my dear friend, who is still living, advised me to go and claim my freedom, and a free passage home to the mother country, and also to have him released, if possible.

"I went to Port Jackson, and claimed my freedom; and at the same time mentioned that a native of Scotland, who had been shipwrecked, was a prisoner where I had been detained so long, and if I had a guard I would release him. This was granted; but I thought better to go alone. He and I concerted measures, and set off at night, and arrived at the city before the fleet had sailed. The governor kindly ordered him a passage; and in a few weeks we were landed safely in Liverpool.

"I came to the home of my fathers, my friend accompanying me. The scenes of my youth presented themselves to my mind; every hill and valley appeared in idea loaded with charms;—but, when I arrived, alas! how altered; my father and mother dead—my brothers and sisters either dead, or gone to other countries. Scarcely a friend there; it was an afflicting scene: it was to me a wilderness! Mr. Friend perceived my distress, and hurried me away. We then visited his country, in the town where I now have my establishment. My friend was well connected. We became acquainted with a relation of his, a merchant, who had two daughters, and in a short time they became our wives; and thanks be to the great Disposer of all things, we enjoy, I may say, every comfort and happiness which this world can give. My friend and I often, when we talk over the past together, regret that Masonry is not more general over the earth, as it would be a bond of affection and love to mankind. It brings to my recollection a stanza from the pen, and from the heart, of that Bard who was to 'Masonry and Scotia dear,'

"If in the vale of *savage* life,  
The victim sad of fortune's strife,  
I through the tender gushing tear  
Should recognize a Master dear;  
If friendless low, we meet together,  
Then, Sir, your hand, my Friend and Brother."

E. L.

—Freemason's Quarterly Review.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Lodge of Joppa, No. 188.*—The brethren of this lodge met on Monday last at the Albion Tavern, Aldersgate-street. The W.M., Bro. C. Ralph, having taken the chair, Mr. T. Payne was balloted for and duly initiated. Bro. Henri Hartog having answered the usual questions in a satisfactory manner retired, and on his re-admission was passed to the degree of a Fellow Craft. The lodge was then closed until October next. The brethren then adjourned to the large banquetting room, where a very sumptuous banquet was served. Bro. Jennings, the excellent manager to the London Tavern and Albion Company, Limited, assisted by Bro. Keeping, were assiduous in their attendance on the visitors and brethren. After the toasts of "The Queen;" "The Right Hon. the Earl of Zetland, M.W.G.M. of the Grand Lodge of England;" and "The Right Hon. the Earl de Grey and Ripon;" and other toasts, were given, the W.M., with his usual eloquence, proposed "The Health of the Visitors," who were Bros. Littaur, P.M., 205; Harfeld, P.M., 185; Garner, 144; Wolfe, 185; Cordwell, W.M., 3; and F. Binckes, P.M., 60, Secretary to the Royal Masonic Institution for Boys. Bro. Binckes, in responding for the visitors, thanked the lodge for the hospitality shown himself and the visiting brethren present, and was very pleased with the reception they had met with. He stated that he could not forget how charitable the Masonic fraternity were on the occasion of the last festival in aid of the Boys' School—how nobly the brethren had subscribed; and hoped the large sum of £9,000, that they were still in debt, would be speedily liquidated; and he would like to see influential lodges, like the Lodge of Joppa, contributing their share for the liquidation of that debt. The brethren had a great musical treat provided by the W.M., under the able arrangement of the organist of the lodge, Bro. P. E. Van Noorden, who composed two new songs, sang by Mad. Monserrat and Miss Nuir, that were loudly applauded; as also were Miss Barley and Master F. Solomon (grandson of one of the members of the lodge), who has a very pretty voice. The brethren then separated.

## PROVINCIAL.

*CHESTERFIELD.—Scarsdale Lodge, No. 681.*—The regular meeting of this lodge was held in the Masonic Hall, Chesterfield, on Thursday se'nnight, and was attended by an average number of the brethren. The W.M., Bro. S. Foulds, appointed Bro. R. P. Jeffreys I.G., in the place of Bro. Stevens, who resigned that office on leaving the town. The death of Bro. Sheldon (the oldest Freemason in Derbyshire) had rendered vacant the office of Tyler to the lodge, and the subject was now brought forward for discussion. There not being a Freemason in the town willing to undertake the duties of the office, it became necessary to appoint a serving brother, and on the proposition of Bro. Shipton, seconded by Bro. Osborne, Mr. H. Smith, clerk, was unanimously selected, and the secretary was requested to apply to P.G.L. for the necessary authority to initiate him for that purpose. During refreshments after lodge hours a very interesting ceremony was performed by the W.M. in the presentation of a Treasurer's jewel to Bro. J. H. Ramsden, in recognition of his long and valuable services in that capacity. The W.M. referred to those services in appropriate and eulogistic language, thanking Bro. Ramsden in the name of the lodge, and hoping that he might live long to fill the office he graced so well. He begged his acceptance of the jewel, not as a reward for those services, but as a testimony of their appreciation by his brethren in Masonry. The jewel was accompanied by a purse of twenty sovereigns, not solely the subscriptions of brother Masons, but of other friends who wished to pay a compliment to Bro. Ramsden on his retirement from public life. The remarks of the W.M. were supplemented by Bros. Osborne and Shipton. Brother Ramsden responded, assuring the brethren that so long as life and memory lasted he should value the gift as the spontaneous and unanimous feeling of the brethren towards him, and should always look upon it with unbounded feelings of gratification, for while he was conscious of having performed the duties required of him to the best of his ability, it would also assure him that in that respect he had not been altogether unsuccessful.

*KENT.—Cornwallis Lodge, No. 1107.*—This lodge met on Wednesday, the 2nd inst., at the Belvedere Tavern, Belvedere, Kent, Bro. T. Wescombe, W.M., in the chair. The lodge was opened in due form with solemn prayer; the minutes of the preceding meeting were read and confirmed; and after the usual formula Bros. Hind, Smith, and Harrison were duly raised to the sublime degree of M.M. This being the night for electing the W.M., Treasurer, and Tyler for the ensuing year, a ballot was taken resulting in the unanimous election of Bro. Sutton,

as W.M. For the office of Treasurer the ballot proved equally in favour of Bros. Wyatt and Harvey, upon which the W.M. selected Bro. Wyatt for the honour. Bro. Blofield being a candidate for the Tylership, it was put to the lodge and carried in his favour. Bro. J. A. Cameron was elected a joining member; and all Masonic business being ended the lodge was closed in due form, the brethren partook of refreshment, and parted in harmony.

*MANCHESTER.—De Grey and Ripon Lodge, No. 1161.*—The anniversary festival and installation of the Worshipful Master of this lodge was held last Wednesday, about seventy brethren assembled at the lodge to do honour to the new W.M., Bro. Wm. Geo. Turner, who had been unanimously elected to fill the chair for the ensuing year. Amongst whom were several brethren of eminent brethren of eminent rank in the province, Bros. Dr. Lees, P.P.G.S.W.; J. L. Figgins, P.P.G.C.; Goldthorpe, P.G.O.; Croxton, P.G.J.D.; Baldwin P.G.S.B., Cheshire, &c. At the three o'clock, Bro. Wm. Wayne commenced to instal his successor, in the performance of which ceremony we fully believe he has never been surpassed by any brother in the district. The quiet dignity with which every charge was delivered betokened careful study, producing a self-confidence that excited the admiration of all present, at five o'clock the brethren adjourned to the Ardwick Town Hall, where covers were laid for eighty. After the cloth was drawn, the usual loyal and Masonic toasts were given, Bro. Wayne gave the toast of the "Worshipful Master," expressing the highest compliments on his general character, and the unbounded confidence he felt that the choice the brethren had made was not only fairly earned, but would be productive of continued success to the lodge, Bro. W. G. Turner responded in an excellent speech, at the close of which he gave "The health of the Immediate P.M., Bro. Wayne," whose knowledge and deep studies of Masonry had culminated in the performance of a ceremony that day it would be impossible for any to excel. The satisfaction of the brethren at the very excellent way in which Bro. Wayne had discharged his duties of Worshipful Master, was expressed through him by their wish that he should on this occasion place upon his breast a gold Past Master's jewel, accompanied as it was with their prayers that he may be spared many years to wear it on his heart, to mark in a humble way how he lived in their's. Bro. Wayne who was deeply affected expressed his thankfulness to the brethren for their many kindnesses to him, and more especially for this last beautiful present. Bro. Bidder gave the "Visiting Brethren," recalling to mind the many virtues and exalted rank of those present as visitors on this occasion, in his usual vivacious and spirited manner, which was responded to by several of the provincial officers present wishing that continued prosperity to the "De Grey and Ripon," which had so eminently distinguished it, outstripping in numbers every lodge in the province for the time it had been established. Several other toasts followed, interspersed with glees and songs which were ably rendered by a glee party of brethren from Blackburn, Bro. R. Seed, P.M., presided at the pianoforte, in his usual brilliant manner.

## IRELAND.

*BELFAST.—Lodge of Harmony, No. 3.*—Regular communication of this lodge was held on Thursday evening, 3rd inst., in the Masonic Rooms, Donegall-place, Bro. W. Martin, P.M., occupying the chair. The lodge was opened on the E.A. degree, and afterwards raised to the M.M. Bro. C. T. Watt, who had with great credit proved himself proficient in his former degrees, received in a most solemn and impressive manner the M.M. degree from Bros. Hill, P.M., 3, and Bro. Kelly, P.M. 109. The working of the M.M. degree, and rendering of the ritual by the two Bros. before mentioned could not be surpassed. This very old lodge is noted by all other lodges as being the first in Belfast at giving degrees, and as a rule is largely visited by members of all lodges for instruction. The lodge was afterwards closed in usual form, after the benediction hymn being sung. The members afterwards sat down to a well-covered refreshment board. The usual Masonic and loyal toasts having been honoured, and a few songs, &c., given, all separated after enjoying a pleasant evening.

*Temple Lodge, No. 51,* had its regular lodge meeting in the Masonic Rooms, Donegall-place, on Wednesday evening, 2nd inst., Bro. Jno. W. White-side, presiding. The lodge was opened on the E.A. degree, after which the installation of officers was proceeded with. After the transaction of the usual business, the lodge having been closed, the brethren adjourned to the refreshment board, and after spending a pleasant hour separated in peace, love, and harmony.

*Alfred's Masonic Lodge, No. 59.*—The regular communication of this lodge was held on Tuesday evening, 1st inst., in the Masonic Rooms, Donegall-place. In the absence of the W.M., Bro. Clarke, the chair was occupied by P.M. Bro. C. Todd. The lodge was opened on the E.A. degree, and after the

transaction of the usual lodge business, hearing report read by the auditors for the past six months, the installation of officers for the ensuing six months was proceeded with; after which Mr. John Thompson, who had been regularly proposed, &c., and being present received the degree of E.A., upon which the lodge was working. The lodge was then closed in due form. The brethren afterward adjourned to the refreshment board, where a delightful evening was passed.

*Hiram's Lodge, No. 97.*—The regular monthly meeting was held in the Masonic Rooms, Donegall-place. In the absence of the W.M., Bro. McKenna, the chair was occupied by P.M. Bro. Getston, of Lodge No. 22. The lodge was opened on the E.A. degree, and afterwards passed to the F.C. Mr. Wm. Elliott Roberts received the F.C. from P.M. Bro. Freeman. The brethren agreed to dine in the lodge rooms on St. John's Day, 24th inst. The installation was afterwards proceeded with, and lodge closed in ancient custom. A very social and pleasant hour was spent at the refreshment board after the business was over.

*Friendly Brother's Lodge, No. 609.*—The members of this lodge met in their lodge rooms, (Bro. Weis's), Davis-street, on Monday evening, 31st May, being the regular night of meeting, and no very important business before the lodge, the election of officers for the ensuing six months was proceeded with. The following brethren were elected to fill the different chairs, &c.:—Bros. Jas. Alcorn, W.M.; Jas. Keown, S.W.; Adam Fetherstonhaugh, J.W.; James Wood, Sec.; G. W. Banks, Treas.; Parker, I.G.; Bunting, S.D.; Parke, J.D. The lodge was closed in ancient form, and the brethren retired to the refreshment board, when the usual loyal and Masonic toasts having been proposed and responded to, the brethren separated at an early hour.

## THE ROYAL ARCH.

## METROPOLITAN.

*Belgrave Chapter, No. 749.*—A convocation of this Chapter was held at Anderton's Hotel, Fleet-street, on Friday, June 4th. Present:—Comp. H. Garrod, M.E.Z., in the chair; Comps. J. G. Bond, H.; H. Johnson, J.; W. Bourne, S.E.; G. Pym, S.N.; G. W. Porter, P.S.; H. Finch, A.S.; H. Crabtree, A.S.; and the following Companions, Comps. W. Ough, G.P., P.Z.; W. Watson, P.G.S.; J. Coates, E. Harper, S. Homewood, R. W. Hunt, J. James, H. Jennings, W. Johnson, G. Knight, E. W. Mackney, W. E. Mackrill, T. Potter, J. Stewart, C. Tuckett, R. N. Welchman, J. Zachnsdorf and the following were present:—Comps. T. W. J. Goldsbrough, P.Z.; J. Nunn, G.D.C.; J. Smith, P.G.D.C.; E. Blackburn, and E. Raulall. The Chapter having been opened in due form, an amendment to the Bye-laws was proposed by Comp. H. Johnson, J., to alter the days of meeting to the last Friday in February, June, and October; which was carried unanimously. The election of principals having been made at the last convocation, the installation was proceeded with; and Comp. J. G. Bond was duly installed M.E.Z., by Comp. W. Watson, P.G.S., assisted by Comp. Ough, P.Z., and Comp. Goldstro, P.Z. Comp. H. Johnson was installed H.; and Comp. W. Bourne J. Comp. H. Garrod, P.Z. was appointed S.E. Comp. G. Pym, S.N.; G. W. Porter, P.S.; H. Finch, A.S., and H. Crabtree, A.S., were re-appointed. There being no other business, the Chapter was closed in solemn form; and the Companions adjourned to refreshment, when an excellent banquet was provided. Comp. J. G. Bond, M.E.Z., in the chair. The usual toasts having been responded to, the M.E.Z. took the opportunity of presenting Comp. Garrod with a P.Z. jewel, complimenting him in a short speech, upon the able manner in which he had performed the duties of M.E.Z. during the past year. Comp. Goldsbro, (P.Z., 185), returned thanks for the visitors; and it need hardly be said that, with Comp. E. W. Mackney present, some excellent songs were sung, Comp. J. G. Bond, M.E.Z., G. Pym, S.N., and others lending their aid towards the harmony of the evening.

*Rose of Denmark Chapter, No. 975.*—A quarterly convocation of this Chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 5th inst. The M.E.Z., Comp. A. A. Pendlebury, presided, and was supported by Comps. W. F. Smith, H.; G. Powell, J.; R. W. Little, P.Z.E.; H. G. Bass, P.Z., Treas.; J. Brett, W. H. Hubbard and J. Terry, P.Z.'s.; W. Dodd and R. Gurney, Sojourners; Quilty, C.S.; and many other Comps. For the first time in the history of the chapter, there were no candidates, the five brethren on the agenda paper being unable to attend. The Comps. therefore enjoyed a stroll through Kew Gardens and surrounding beautiful neighbourhood, and returned to dinner at the hotel, where Comp. Banks, as usual, gave the utmost satisfaction, by his admirable cuisine and wines.

*Victoria Chapter, No. 1056.*—A meeting of this Chapter was held at the George Hotel, Aldermanbury, on Monday, the 7th inst., and was moderately

attended. Comp. G. H. Oliver, was elected M.E.Z.; E. Clark, H.; W. Long, J.; A. A. Pendlebury, P.Z., E.; J. Brett, P.Z., Treas.; E. Gottheil, N.; J. Forsyth, P.S. A P.Z.'s jewel was unanimously awarded to Comp. Hosgood, the retiring M.E.Z. We regret to observe that Comp. Pendlebury, the esteemed Scribe, was unable to attend through illness.

### ORDERS OF CHIVALRY.

#### RED CROSS OF ROME & CONSTANTINE.

##### FOREIGN.

NEW BRUNSWICK.—The McLeod-Moore Conclave, No. 13, of the Imperial, Ecclesiastical and Military Order of the Red Cross of Rome and Constantine, the Invincible Order of K.H.S., and the Holy Order of St. John, under warrant of authority from Lord Kenlis, Grand Sovereign of the Order in England, assembled at their rooms in Ritchie's Building yesterday, when the Conclave was in due and ancient form constituted and dedicated. The following Sir Knights were duly installed and invested, viz:—Robert Marshall, Sovereign; Thos. A. D. Forster, Viceroy; R. W. Crookshank, Sen. General; Joseph C. Hatheway, Jun. General; Wm. Donald, D.D., High Priest; C. Upham Hanford, Recorder; D. R. Munro, Treasurer; Edward Willis, Prefect; Robert Shires, Standard Bearer; S. F. Matthews, Herald; Wm. Runciman, Sentinel. This Order, under the directory of Lord Kenlis and the other distinguished members who compose the Grand Senate, is making rapid progress in Great Britain. We are pleased to learn that our friend Sir Knt. Robert Marshall has been honoured by Lord Kenlis with the appointment of Inspector General for the Province of New Brunswick, and we understand that Col. W. B. McLeod Moore, has been appointed Chief Inspector General for the Dominion of Canada, with power to appoint Inspectors General for the other Provinces in the Dominion.—*Telegraph*, St. John, May 22.

#### KNIGHTS TEMPLAR.

##### FOREIGN.

ST. JOHN, NEW BRUNSWICK.—We understand that the members of "The Union De Molay Encampment and Priory, under the Registry of the Religious and Military Order of Masonic Knights Templar in England and Wales and the Colonial Dependencies of the British Crown," held a very interesting assembly in their Armory, yesterday afternoon. It will be a matter of special gratification to the members of the Chivalric Order, to learn that the equipment of this Encampment and Priory (supplied by Knight Companion George Kenning, Little Britain, London) is now not second to that of any other Encampment within the whole Dominion of Canada; and the energy and zeal of its members warrant us in anticipating a bright and prosperous future for the new Conclave. In connection with this we might observe that it would be a source of congratulation to the general body of the fraternity in the City, in fact the Province, were the members to unite and build themselves a structure suitable to their wants, as is done in other places; for it is a matter of remark that the rooms now occupied by the Craft are too small and but ill adapted to the wants of this growing Order. Would it not be well for the Grand Lodge to move in the matter?—*Morning Telegraph*, St. John, N.B., May 22.

GRAND LODGE OF IRELAND.—We regret to have to announce that, through increasing delicacy of health, the present estimable Deputy Grand Master, Sir Edward Richard Borough, Bart., D.L.J.P., has placed his resignation of that honourable office in the hands of the M.W. the Grand Master. We believe that His Grace the Duke of Leinster will appoint Bro. Robert William Shekleton, barrister-at-law, P.M., 141, Dublin, as his successor; and that, also, the appointment will give general satisfaction throughout the Order. Bro. Shekleton has proved how well fitted he is for the position, by the admirable manner in which he has discharged the duties of Captain-General of the Grand Conclave of High Knights Templar, as well as the onerous post of secretary to one of the largest and most influential Craft lodges in Dublin.

MARK MASONRY.—The St. Andrew's Lodge of Mark Master Masons being the first of the kind held in Southampton under the Mark Grand Lodge of England, was constituted on Friday, the 28th ult. The Very Worshipful Grand Secretary, Bro. Fred. Binckes, presided, and Bro. J. Rankin Stebbing, Grand Treasurer, was installed W. Master; Bro. Fred. Perkins (the Worshipful the Mayor), Senior Warden; and Captain Abraham, Junior Warden and Treasurer. About sixteen brethren were advanced to this interesting degree, and the several offices filled by brethren who are likely to take a strong interest in Mark Masonry. We understand it is twenty-five years since a similar lodge was held in this town, which was then presided over by Bro. Geo. Stebbing, of Portsmouth, the present Master's father.

#### MASONIC FEMALE ORPHAN SCHOOL, DUBLIN.

The monthly meeting of the governors of this admirable institution was held last week, in their board-room, at the Orphanage, Burlington-road, for the election of four pupils. A large number of the brethren assembled to breakfast, after which they met in the board room to proceed with the transaction of business. There were eight candidates—all of a deserving character—for the four vacancies. After a scrutiny of the voting papers, the following girls were declared elected:—

1. 850 Votes—Knight, Margaret; born at Dublin, 1858; daughter of Henry Knight, Law and General Agent, who joined Lodge 509, Dublin, in May, 1858; and was one of the founders of Lodge 120, in 1861, of which lodge he was Past Master and Secretary; he was also a member of R.A.C., 120, and the Palestine Encampment of H.K.T. He died 1868, of heart disease, leaving a wife and eight children wholly unprovided for.

2. 689 Votes—McNally, Kate; born at Belfast, 1858; daughter of James McNally, stationer. Bro. McNally joined Lodge 59, Belfast, 1854, and subsequently No. 22, Belfast, of which he continued a subscribing member up to the time of his death, which took place in 1864, leaving a widow and four daughters, without any provision except a few pounds realised by the sale of his effects.

3. 684 Votes—Williams, Elizabeth, daughter of John Williams, of Tralee, County Kerry, and Hamilton, Upper Canada.

4. 662 Votes—Burdge, Charlotte, daughter of John Burdge, master mariner, of Galway.

The voting on the whole list was as follows:—

662, Burdge, Charlotte; 229, Copeland, Anna; 197, Goff, Emily; 850, Knight, Margaret; 689, McNally, Kate; 320, Maxwell, Margaret; 612, Orr, Mary; 684, Williams, Elizabeth.

The unsuccessful candidates were equally deserving, and it is to be regretted that they could not be admitted. It is to be hoped that increased exertions on the part of the governors, and aid from the brethren of Ireland, will largely increase the utility of this most valuable institution.

The election for admission into the Masonic Orphan Boys' School will be held in September next.

#### METROPOLITAN MASONIC MEETINGS

For the Week ending June 19, 1869.

##### Monday, June 14.

Lodge No. 29, "St. Alban's," Albion Tavern, Aldersgate-street.

" 879, "Peckham," Edinbro' Castle, Peckham Rye.

##### Tuesday, June 15.

Board of General Purposes, Freemasons' Hall, at 3.

Lodge No. 435, "Salisbury," 71, Dean-street, Soho.

R.A. Chap. 11, "Enoch," Freemasons' Hall.

" 167, "St. John's," Radley's Hotel, Bridge-street, Blackfriars.

" 186, "Industry," Freemasons' Hall.

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 16.

Lodge No. 174, "Sincerity," Cheshire Cheese Tav., Crutched Friars.

" 1150, "Buckingham and Chandos," Freemasons' Hall.

" 1159, "Marquis of Dalhousie," Freemasons' Hall.

R.A. Chap. 10, "Westminster and Keystone," Freemasons' Hall.

##### Thursday, June 17.

House Committee, Girls' School, at 4.

Lodge No. 917, "Cosmopolitan," City Terminus Hotel, Cannon-street.

K.T. Encampment, "Observance," 14, Bedford-row.

##### Friday, June 18.

House Committee, Boys' School.

Lodge No. 6, "Friendship," Willis's Rooms, King-street, St. James's.

" 813, "New Concord," Rosemary Branch Tav., Hoxton.

" 1118, "University," Freemasons' Hall.

R.A. Chap. 92, "Moriah," London Tavern, Bishopsgate-st.

" 176, "Caveac," Radley's Hotel, Blackfriars.

K.T. Encampment, "St. George's," 14, Bedford-row.

Rose Croix Chap., "Invicta," De Grey's Tavern, William-st., Woolwich.

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 19.

Lodge No. 1185, "Lewis," Nightingale Tavern, Wood Green.

#### "ARE YOU A MASON?"

[The Rev. Bro. Magill, Rector of St. Paul's church, Peru, Illinois, being asked the above question by a lady, responded as follows.]

I am of a band  
Who will faithfully stand  
In the bonds of affection and love;  
Once, wretched and poor,  
I knocked at the door,  
And there for admission I strove.

By the help of a friend  
Who assistance did lend,  
I succeeded an entrance to gain;  
Was received in the West,  
By command from the East,  
But not without feeling some pain.

Here my conscience was taught  
With a moral quite fraught  
With sentiments holy and true;  
Then onward I travelled  
To have it unravelled  
What Hiram intended to do.

Very soon to the East  
I made known my request,  
And "Light," by command did attend;  
When, lo! I perceived  
In due form revealed—  
A Master, and Brother, and Friend.

Thus far I have stated,  
And simply related  
What happened when I was made free;  
But I have "passed" since then,  
And was "raised" up again  
To a sublime and ancient degree.

Then onward I marched,  
That I might soon be "Arched,"  
And find out the treasures long lost;  
When, behold! a bright flame  
From the midst of which came  
A voice which my ears did accost.

Through the "vails" I then went,  
And succeeded at length  
The "Sanctum Sanctorum" to find;  
By the "Signet" I gained  
And quickly obtained  
Employment which suited my mind.

In the depths I then wrought  
And most cheerfully sought  
For treasure long hidden there;  
And by labour and toil  
I discovered rich spoil  
Which are kept by the Craft with due care.

Having thus far arrived,  
I further contrived  
Among valiant Knights to appear;  
And as Pilgrim and Knight  
I stood ready to fight,  
Nor Saracen foe did I fear.

For the widow distressed  
There's a chord in my breast;  
For the orphan and helpless I feel;  
And my sword I could draw  
To maintain the pure law  
Which the duty of Masons reveal.

Thus have I revealed  
(Yet wisely concealed)  
What the "Free and Accepted" well know.  
I am one of the band  
Who will faithfully stand  
By a Brother, wherever I go.

At the Philharmonic Hall, Islington, a complimentary benefit was given to Bro. S. Adams on the 7th instant, under the management of a committee consisting of Bros. T. Beard, F. Trotman, Alexander Levy, G. Turnham, W. Sanders, F. Strange, Winder, &c. The programme was very attractive and consisted of the following artistes, viz., Misses Annie Adams, and Louie Sherrington, who sang charmingly and were loudly applauded; Messrs. Vance, Arthur Lloyd, Mr. and Mrs. J. F. Brian, St. Albyn, MacLagan, Harry and Katy, Nellie Power, &c. The Hall was crowded in every part. Bro. Adams was loudly called for, and on his making his appearance, the audience rose en masse, to give him a hearty welcome. He said he appeared before them with great diffidence, as he had occasion to appear before them on Whit Monday last, he could but reiterate those expressions of gratitude to his kind friends Messrs. Trotman, Alexander Levy, and the committee of management, who had so nobly supported him, and while he occupied that proud position he would do all in his power to render the hall attractive, that his patrons should have the best entertainment that money could procure. At the conclusion of his speech he was loudly applauded. A numerous assemblage of brethren were present to give Bro. Adams a hearty reception, viz., Bros. W. Holland, L. Lyons, F. Villiers, L. Drew, Sanders, Winder, F. Strange, Harfeld, MacNamara, &c.

## Births, Marriages, and Deaths.

## BIRTHS.

**BOGG.**—On the 2nd inst., at Rose Villa, New Barnet, the wife of Bro. E. Beverley Bogg, 30°, M.D., R.N., prematurely of a son, still-born.

**SPEIRS.**—On the 3rd inst., at 14, Eaton-place, the Lady Anne Speirs, widow of the late Captain Archibald A. Speirs, M.P., Provincial Grand Master for Glasgow, and Past Grand Warden of England, of a son.

## MARRIAGES.

**FOURDRINIER—LENG.**—On the 10th inst., at Christ's Church, Sculcoates, Hull, by the Rev. F. F. Goe, Incumbent, Bro. Paul Fourdrinier, P.M., No. 183, and of No. 1,113, only surviving issue of Bro. John Coles Fourdrinier, of Hill-street, Peckham, S.E. (P.M. No. 2, 183, 201, 384, 755, and 1,113; P.G. Steward, P.P.G.W. North Wales and Shropshire), to Ellen L. W. Leng, eldest daughter of Bro. Joseph Watson Leng, of Hull. [No cards.]

**SHAW—YATES.**—On the 2nd inst., at the parish church, Whiston, by the Rev. D. J. MacKimm, M.A., Incumbent of St. Stephen's Rashcliffe, Huddersfield, assisted by the Hon. and Rev. William Howard, Robert Bentley Shaw, of Moorgate Hall, Rotherham, the eldest son of Bentley Shaw, Esq., J.P., of Woodfield House, Huddersfield (Past Grand Deacon of England, and D.P.G.M. for West Yorkshire), to Elizabeth Ellen, only child of Jas. Yates, Esq., J.P. and D.L., of Oakwood House, Rotherham.

## DEATHS.

**COOPER.**—On May 17th, at Boulogne-sur-Mer, aged 73, Henriette Amelie Madeleine Marie, Comtesse de Geslin, wife of Charles Parton Cooper, Esq., Q.C., Past Provincial Grand Master of Freemasons for Kent, only daughter of Monsieur Lazare Duhesme, Conservator of Forests during the First Empire and only niece of General Comte Duhesme, Peer of France, who commanded the Young Guard and fell at Waterloo.

## BOOKS RECEIVED.

"Annual Report of the Executive Committee of the Chivalric Order of the Red Cross of Rome and Constantine."

"Proceedings of the Supreme Council, 33°, for the Northern Jurisdiction of the United States of America." Per Ill. Bro. A. G. Goodall 33°. (A most valuable compilation.)

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.

## The Freemason,

SATURDAY, JUNE 12, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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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.

## SPURIOUS MASONIC BODIES.

IN No. 4 of THE FREEMASON we expressed our opinions in strong, but, we conceive, justifiable language, with reference to the spurious body designated the "Rite of Memphis," and we then stated that those impostors claimed to be allied to the Supreme Council of the 33rd degree at Turin. From information which has since reached us through the medium of the Illust. Bro. Albert G. Goodall, 33°, of New York, we learn that England is not the only country in which spurious Masons have obtained a footing; and, we observe further, that the alleged misconduct of the Italian Supreme Council in recognizing an illegal body on English soil, is not a solitary attempt on the part of foreign jurisdictions to interfere with the rights of regularly established Grand Lodges. The statements of Bro. Goodall allude more particularly to the so-called "Supreme Council of Louisiana," the organization of which is a positive infraction of the laws under which the Ancient and Accepted Rite is governed.

A brief summary of its history is necessary in order that English Masons may thoroughly understand the situation, and offer their sympathy to our American brethren in their manly determination not to submit to foreign domination in a matter which concerns their own domestic Masonic jurisdictions. The following

extract from the official report of the two Supreme Councils in the United States, fully explains the origin of the pseudo-Council of Louisiana:—

"In the year 1839 a body, claiming to be a Supreme Council for the State of Louisiana, was unlawfully established at New Orleans, and continued to exist until the 17th day of February, 1855, when, by a Concordat on that day effected, it submitted to the Supreme Council for the Southern Jurisdiction of the United States, as the Supreme Authority of the Rite in all that Jurisdiction, including the State of Louisiana, and its members became members of the Grand Consistory of Louisiana, under the obedience of the Supreme Council at Charleston; and two of them, afterwards, became members of that Supreme Council.

"After the surrender of its powers by the body claiming to be a Supreme Council for the State of Louisiana, Jacques Foulhouz, once a member of that body, but who had retired from it before the effecting of the said Concordat associated with himself two or three others, who claimed to be 33rds, and set up a body, which he styled, 'The Supreme Council of the 33d Degree for the Free, Sovereign, and Independent State of Louisiana.' That State had always been within the jurisdiction of the Supreme Council for the Southern Jurisdiction, the necessary consequence of which was that the body so established was not only illegal and illegitimate, but spurious. Mons. Jacques Foulhouz received his 33d degree from the Grand Orient of France, which then was and still is in alliance with both our Supreme Councils, our Ill. Bro. Albert G. Mackey, Sec. Gen. H. E., being its Grand Representative and Garant d'amitie near that for the Southern Jurisdiction. Consequently, on the 4th of August, 1858, the Grand Orient of France addressed itself to the said Jacques Foulhouz, apprising him of his alliance with that Supreme Council, and its recognition of it 'as the Supreme Constituting and Governing Authority of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States'; and claiming his allegiance, sworn to itself, it invited him to dissolve immediately the organization which he had formed, on pain of its condemnation, and forfeiture of his rank as an Inspector General.

"The said Foulhouz, refusing to obey, was by the Grand Orient formally divested of his rank and character of Inspector-General, and the body created by him declared illegitimate.

"Nevertheless, the said body, though thus denounced, condemned as spurious by both our Supreme Councils, and acknowledged by no lawful Masonic power in the world, continued to exist, and still continues to maintain a precarious and unlawful being, under the presidency of M. Eugene Chassaing. From the beginning it violated the Masonic Common Law of the United States, by establishing and chartering lodges of Master Masons within the jurisdiction of the M.W. Grand Lodge of the State of Louisiana, and was therefore denounced by that sovereign body; and all the temples of symbolic Masonry in the United States were closed against all who pretended to be Master Masons, were members of the illegitimate lodges created by the said spurious Supreme Council."

"If the Grand Orient should think fit to persist in its recognition of the spurious body in question, it will in fact divest itself of its Masonic character, by an alliance with a spurious body of expelled Master Masons, and by recognizing as Masons, and receiving as visitors, and allowing its subordinates to receive those who have been denounced as clandestine Masons by the Grand Lodge of Louisiana, and whose organization is pronounced spurious by both of our Supreme Councils, and by those of South America; and it will in that case, find all the Grand Lodges of the United States making common cause with the Grand Lodge of Louisiana."

A perusal of this document will convince our readers of the indefensible line of conduct pursued by the Grand Orient of France in supporting a spurious body of expelled Masons. There is also another view of the case, to which we invite special attention. The *soi-disant* Grand Council of Louisiana assumes the power of chartering symbolic lodges and making Masons—pretensions which would be unwarrantable even if the council were a legally organised body of the Ancient and Accepted Rite. In England, the brethren who compose the Supreme Council of the Thirty-third Degree would never dream of invading the rights and privileges of Grand Lodge, by an assertion of jurisdiction over Craft lodges, and, moreover, if they attempted such an assumption, they would simply be committing moral suicide. It behoves us, however, to watch with care the development of those Masonic bodies which trench upon the legal status of our Grand Lodges, by claiming the Craft degrees as part and parcel of their system of grades.

In pronouncing this warning, we desire, however, to distinctly disclaim antagonism to any established rite, or governing body, in Freemasonry, by which the just supremacy of every

Grand Lodge over the three degrees within its own jurisdiction is acknowledged and respected. We must, therefore, join our American brethren in protesting against the recognition, by the Grand Orient of France, of the preposterous pretensions of the Grand Council of Louisiana, and we feel assured that when the true facts of the case are made known to General Mellinet, the Grand Master of France, that illustrious brother will see the necessity of withdrawing all countenance and support from such a clandestine and illegal organization.

## Mulum in Parbo, or Masonic Notes and Queries.

*The Stuarts and Freemasonry.*—It is well known that Prince Charles Edward Stuart was installed Grand Master of the Order of the Temple, at Holyrood, in 1745, and that Earl Mar held the dignity in 1715. I am inclined to credit the traditions and documents of Freemasonry, which attribute a much earlier connection than this between the two Orders; but the following extract from *Notes and Queries* of last week will interest many of your readers.—JOHN YARKER, Manchester.

"I may add that the original warrant of the Derbyshire Lodge of Ancient Freemasons, whose head quarters are at Longnor, was signed by Charles Edward, as Grand Master, while at Derby, in 1745. JOHN SLEIGH.

"Thornbridge, Bakewell."

*Old Masonic Jug.*—The following piece, torn from a recent newspaper, fell into my hands to-day (Saturday, June 5). Is any of your readers aware to what "catalogue" the extract refers, and what are the Masonic symbols mentioned?—JOHN YARKER.

"A large tyg, or wassail cup, with three handles, is inscribed in raised letters with the maker's name, Richard Meir, Burslem, who flourished about 1550. Smaller cups of the same date have also raised letters, and some have grotesque faces or figures in relief at the base of the handle and beneath the neck. A puzzle jug of red earth, with *Masonic symbols* in pierced work, is supposed to have been made for a lodge of Masons about the year 1600. The butter trade, and how cheating was prevented in the 17th century, are shown by an earthenware pot perhaps eighteen inches deep, and a quotation from Dr Plot in the catalogue. Writing in 1686, the doctor said:—"The butter they buy by the pot, of a long cylindrical form, made at Burslem in this county, of a certain size, so as not to weigh above six pounds at most, and yet to contain at least fourteen pounds of butter, according to an Act of Parliament made about fourteen or sixteen years ago, for regulating the abuses of this trade in the make of pots and false packing of the butter, which before was sometimes layed good for a little depth at top and bad at the bottom; and sometimes set in rolls only touching at the top, and standing hollow below at a great distance from the sides of the pot. To prevent these little Moorlandish cheats (than whom no people whatever are esteemed more subtle), the factors keep a surveyor all the summer here, who, if he have ground to suspect any of the pots, tries them with an instrument of iron, made like a cheese-taster, only much larger and longer, called an auger or butter boare, with which he makes proof, thrusting it obliquely to the bottom of the pot."

*Bro. James Clarke.*—In the year 1787, Bro. James Clarke, a land surveyor at Penrith, in Cumberland, published "A Survey of the Lakes of Cumberland, Westmorland, and Lancashire; together with an Account, Historical, Topographical, and Descriptive, of the adjacent Country. To which is added a Sketch of the Border Laws and Customs." It is a folio volume of 194 pages, and contains the following Masonic dedication: "To His Royal Highness Henry Frederick, Duke of Cumberland and Strathern, Earl of Dublin, Ranger of Windsor Great Park, Admiral of the Blue Squadron, Knight of the Most Noble Order of the Garter, Grand Master, &c., &c., &c.; the Right Honourable Thomas Howard, Earl of Ellingham, Lord Howard, Acting Grand Master; Sir Peter Parker, Bart., Deputy Grand Master; the Grand Wardens, Past and Present Grand Officers of the Grand Lodge of England, and Brethren of the Most Ancient and Honourable Society of Free and Accepted Masons: this Book is humbly Dedicated, by their most obedient Brother and Servant, James Clarke." I will be glad to receive any further particulars relating to Bro. James Clarke either as a man or a Mason.—GEORGE MARKHAM TWEDDELL.

At the Rose Show at the Crystal Palace on Saturday last, the first prize was awarded to Bro. W. S. Dobson, of St. James'-street, for his beautiful designs in glass for ornamental flower stands for the table. The flowers were very beautiful, and were supplied by Mr. J. Dickson, of the Centre Avenue, Covent Garden. Bros. Bertram and Roberts, the well known caterers to the Crystal Palace, exhibited a table magnificently laid out with fruit and flowers, suitable for a dinner *a la Russe*; it was labelled "Not for competition," and reflected great credit on their exquisite taste. It was one of the great attractions of the day.

## Original Correspondence.

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

## UNIFORMITY OF RITUAL AND CEREMONY.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—It must be a matter of congratulation to all lovers of Masonry pure and undefiled, to see the interest you are taking in the question of uniformity, for it has long been a subject of regret to those who boast that Masonry is spread over the globe, and that we are able to recognise a Continental or American Mason when we meet him in company as readily as a Bro. of our own Lodge, to find that even in Lodges in one town there is such a marked diversity in the ceremonies, and such variations in the ritual. Though this state of things is lamentable it is not to be wondered at; our forms and ceremonies having been handed down by tradition, like all else human, are liable to change. The imperfect recollection of one good man may lead to very serious errors, and there is no better mode of correcting them than a conference of bright skilled Past Masters; the suggestion of uniformity in your last impression is good, but I would venture to push it a little further, for though I do not go quite to the length that he does as to the divergence of work in the Scotch Lodges, there is quite enough there, and also in Ireland, as well as in England and Wales, to call for immediate steps to remedy it.

I would therefore suggest that when the Grand Lodge shall sanction a Conference for this purpose, they should invite the sister Grand Lodges to co-operate with them in this noble work, and thus make it a truly Masonic revision.

We must not, as English Masons, think that we possess all the light, and that which shone at Kilwinning centuries ago has been quite obscured by the mist of ages. It has been my good fortune to listen to what I humbly conceive to be pure Masonry, and to see impressive ceremonies very effectively rendered in the land of Burns, and this revision to be effective, should have light from every source from which it is attainable.

As a member of lodges in England and Scotland, and as a Companion under both English and Scotch Constitutions, I know that as English Masons we have much to impart to our brethren, yet we have also something to learn; and the benefit of a United Conference would be reciprocal. Should Grand Lodge, as I trust it will, take up this subject, the Grand Chapter should do the same, for in the Royal Arch there is more diversity, both of ritual and ceremony, than there is in Craft working. Should this controversy in the pages of THE FREEMASON have the effect of inducing the Grand Lodge, to take up this important question, it will have conferred an inestimable boon on the Craft, that will be appreciated by more than

Yours fraternally,  
London, May 31st, 1869. UNITUS.

ALLEGORICAL SCULPTURES IN  
MÆDIEVAL CHURCHES.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—At page 9 of THE FREEMASON for April 24th, I called our Bro. "Cryptonymus" in question regarding his remarks upon the above subject. He now, at page 3 of May 22nd, returns to the subject in answer to me, and quotes Bro. Findel as his authority. Now I agree with "Cryptonymus" that Bro. Findel's history is about the best yet out, and it is valuable not only for what it contains, but for what it suggests; however, I differ from Bro. Findel upon several matters, as to which more again. And I have still to assert that the Masons did not put these curious sculptures referred to where they are, "in defiance," but that they were allegorical, or were done with consent, sometimes—but not that I am aware of—tacit, at other times to order. Even in Scotland, where, until the Reformation, Catholicism was so strong, we find these curious sculptures; yet who would dare to try and prove that Scottish masons cut these "in defiance," say in either the thirteenth or fourteenth centuries? No; the life or liberty of the workman who did so would not be worth many hours' purchase. The fact is, by the end of the fifteenth century, even the Catholic clergy were quite capable of doing such things, either in ridicule or as practical jokes, although at first they were strictly allegorical. About 1511, when Luther went to Rome, he was rather astonished at the way the churchmen went on. He performed the services in a decent manner, but that did not suit the others, who said, "Passa! passa!" that is, "Haste you, haste, now do be done with it!" It was the fashion of the Papal Court to attack Christianity, and no man could pass for a well-bred person who did not hold some wrong, or heretical notion on the doctrines of the Church. Luther was one day at dinner with several prelates, and among other ludicrous stories which they told in the monk's hear-

ing, they related with laughter and glorification, how, in saying Mass at the altar, instead of the sacramental words which were to transubstantiate the bread and the wine into the Saviour's body and blood, they pronounced over the bread and wine the following words in derision: "Panis eset panis manebis, vinum es et vinum manebis" (bread thou art and bread thou shalt remain; wine thou art, and wine thou shalt remain). "Then," continued they, "we raise the ostensory and all the people worship!"

I need not, as I could, multiply such examples; therefore, I think that it is unnecessary for me to add that the masons did not execute the curious sculptures we are speaking of "in defiance."

I am, yours fraternally,  
LEO.

## FREEMASONS AS ARBITRATORS.

(To the Editor of the Freemason.)

SIR,—No man, be he Freemason or not, can shut his eyes to the incalculable mischief brought about by strikes, both to employers and employed; and I think the suggestion of calling in a lodge, or deputation of a lodge, to act as arbitrators, is worthy a place in your paper.

Freemasons as a body are both universally known and respected, and would, no doubt, act impartially between capital and labour.

Yours fraternally,  
R. W. BANCROFT.

## ROYAL ARCH MASONRY.

(To the Editor of the Freemason.)

SIR,—In your interesting paper of the 5th inst., I see an article on Freemasonry by the "Son of Salathiel," wherein, to substantiate the origin of Freemasonry, he tells us of certain revelations made to Enoch, son of Jared, by God Almighty, who appeared to him twice in a dream. As an admirer of Freemasonry and a lover of truth, I have searched all biblical traditions and commentaries, but have failed in my diligent search to find any such mention. I am sure that the Craft in general and your humble correspondent in particular, will feel grateful to the "Son of Salathiel," or any one else who will show from whence that idea has sprung. Hoping you will give space to the above in your next, by so doing you will greatly oblige,

Yours thankfully and fraternally,  
G. R. HOLLANDER,  
Bute Lodge, 960.

## THE PRINCE OF WALES AND MASONRY.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—With all due loyalty and expedient subjection to rulers with regard to social and political matters, I would, nevertheless, call in question the equity of promoting to the high dignity of P.G.M., any personage who had not obtained that honour by passing through the trodden curriculum. The Prince of Wales has been thus promoted. Being a mere junior in Masonry, he has not had time to tread his upward way per force of merit, so that his passing to such an elevated stage is a leap which can only be made where justice and truth are practically contemned, and where rank or some other corrupt consideration rides the high horse over them. Are not the laws and rules of the highest fraternity in the world coincident with attributes divine—synonymous with those of the Grand Master of the universe Himself? They are. The pillars and columns of the building rest ever on His eternal foundations; therefore, in principle unerring and exact. But peccancy is in the midst of us, and our brilliant panoply has become tarnished. The builders are fallible, and their plummet is not true. A fellow-creature, whom the accident of birth has made more fortunate than most others, is permitted to take a lengthened leap—*de jure*, but not *de facto*—to one of Truth's distant towers, without traversing his weary, noble way with others. Excuses, such as—compliment to royalty, present prestige, future patronage, &c., are but exponents of corrupt allowances. Ah, Masonry! thy tenets are beautiful, but thy votaries are vacillating and wayward. Grand Lodge, which is the nucleus of thy temple here below, is not, itself, beyond the influence of current temptation; its columns lack perpendicularity, and some of its stones are unhewn—not chiselled—after the fashion of its own dictates, nor formed in the approved style of perfection's level.

Yours truly,  
A. C.

## THE CHAIR DEGREE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—From his remarks in page 4 of THE FREEMASON for 29th ult., I judged that Bro. "Amni" is now off "the chair degree," and on to the "status" of the Lodge of Glasgow, St. John, which "status" (No. 3 bis) he says is "usurped," having been based—so he says—"on a charter since declared to be a forgery," therefore any finding based upon the said St. John's Lodge falls to the ground.

If Bro. "Amni's" assertion be true—which I think

not—this is a serious matter; however I shall inquire into it, and see if the Lodge of Glasgow St. John attained its present "status" in virtue of its supposed connection with the pretended *Malcolm* Charter (which I admit to be a "forgery"), or on account of other documents or evidence of antiquity. I therefore pray the brethren to suspend their judgement till next week, when I hope to be able to state the facts of the case, whatever they may be.

I am, yours fraternally,  
LEO.

## H.R.H. THE PRINCE OF WALES.

It is reported that His Royal Highness the Prince of Wales will be affiliated to the English Craft in the Prince of Wales Lodge, No. 259, in the course of next week; and, further, that preparations are being made for the Prince's exaltation to the Royal Arch degree at an early date.

## FRENCH MASONIC LITERATURE.

"Le Monde Maconnique," May 1869.

The publication of our esteemed contemporary for May has been delayed in consequence of the elections to the French Chamber of Deputies. The following is a brief synopsis of its contents:

There is a long article on the proposition of Bro. Ducarre, to increase the fees payable to the Grand Orient by the Parisian lodges. Our brethren at Marseilles have, to their great credit, inaugurated adult schools, and the opening ceremony took place on the 1st May, when Bro. J. B. Brochier, President of the Schools Committee, delivered a discourse upon the principles of the Masonic Institution, and the absolute necessity of primary instruction for the young of both sexes. We also learn that Bro. Cesar Bartholon, of the Lodge *Belisaire*, Orient d'Alger, pronounced a fine oration on "Morals."

The installation meeting of the Grand Orient of Belgium was held on the 17th April. There is also an interesting account of the funeral of Bro. Vasselin, *Vénérable* de la Triple Unité, Orient de Fecamp, whose eulogy was delivered by Bro. Cazavan, editor of the *Journal du Havre*. There is a touching letter from the widow of the deceased, forwarding to the lodge the Masonic papers and brochures of her late husband. Reviews of new French works close the "Monde Maconnique" for May.

## BEADON CHAPTER, No. 619.

A convocation of this Chapter was held at the Greyhound, Dulwich, on Thursday, the 10th inst., under the presidency of Comps. A. Avery, A. P. Leonard, and J. W. Avery, the three Principals, assisted by Comps. F. Walters, P.Z. and S.E.; H. Massey, S.N., and other Companions, including Comp. H. G. Buss, P.Z. 177, a visitor.

The success of this Chapter since its consecration by Comp. R. W. Little in August last, has been very gratifying, and under such able management it will doubtless have a long career of prosperity. We were glad to notice that our old friend and excellent Companion, Frederick Walters was able to attend to his duties on this occasion, although he is still scarcely recovered from a severe illness. The Craft could ill spare the services of such a hard-working Mason, who is worth a hundred of the drones in the hive.

## THE BRETT TESTIMONIAL.

Brethren holding subscription cards for the above fund are requested to forward them either to Bro. H. G. Buss (Treasurer), 127, Olford-road, Islington, N., or to the Hon. Secretaries, Bros. R. W. Little, 7, Gilbert-road, Kennington, S.E., and R. Tanner, 18, North-street, Westminster, S.W.

We are happy to announce that Bro. W. J. Hughan's forthcoming work on the "Constitutions of Freemasonry," is to be dedicated, by permission, to the Right Honourable the Earl of Zetland, Most Worshipful Grand Master of England.

The design of nature is for the preservation of life in man to the full extent of permitted existence. Should circumstance or chance cause damage, nature will work at repair, and may be assisted by art; but should nature be overcome, art is of no avail. Life is the gift of God.—*Ellis*.

## PAPERS ON MASONRY.

BY A LEWIS.

## X.—MASONRY AND ATHEISM.

"I will behave myself wisely in a perfect way. O, when wilt thou come unto me? I will walk within my house with a perfect heart."—*Psalm* ci., v. 2.

"A Mason is obliged, by his tenure, to obey the moral law; and, if he rightly understand the Art, he will never be a stupid Atheist, nor an irreligious libertine."—*Ancient Charge*.

Of modern—that is, "speculative"—Freemasonry, the genius of England has unquestionably the right to consider itself the creator. The "Institutions" of Anderson, collected from older sources, from the traditions of the operative Masons, breathe—induced as they were by the affectionate care of the compiler with a life—and form, a "landmark" of no mean order. Even hazy traditions of the past attribute to Britain no inconsiderable influence over the moral and religious conduct of mankind. Hence the Druids promulgated the vast and cheering idea of a circulation of souls. Here the pious Joseph of Arimathea is—in the neighbourhood of Glastonbury—supposed to have rested, after the holy office he performed towards the founder of the Christian Faith. From this land passed forth, without hesitation, pilgrims of good to all mankind. Noble Cœur de Lion was our own; Tyndale was of us; and Latimer's honest sense of right and justice illustrated a great page of our history. The Anglo-Saxon Church was, to an extent, by him restored. In his own words—he lighted up a fire in England not easily to be put out. Masons, even, affectionately cling to the Athelstane Charter; but none of this leads to Atheism. Do not the very first words of the ancient charges directly contravene the idea?

T.G.A.O.T.U. rules supreme; but I learn from various reports that in some Masonic quarters it is proposed to substitute Lucretius for The Ineffable. I am neither astonished nor afraid. In so many words—It can't be done. To whomsoever this may come I bid him count the drops in the seas, or arrest the river's course, than really and utterly shake any man's true faith in a Supreme Being.

Tallyrand, bishop and diplomatist, said, "If there were not a God it would be necessary to invent one." Such is the verdict of humanity, and humanity is right. Details may be wanting, but while we cannot raise the veil we can see the outline. Even suppose that Nature is God, then, as men and Masons—in the universal sense—we see His robe, though His face remain hidden. If we enter into the minds of men—and it is possible—we see that the physical form does not, as vain phrenologists presume, give any indication as to the glorious mind within; the fine animal is generally the stupid animal *rem genus homo*. Socrates, one of the ugliest, was one of the wisest of men; Alcibiades, one of the most handsome, and the most reckless. The one, contented to obey the laws of his country, swallowed the poisoned cup, and died, remembering the cock due to Æsculapius; the other, after profaning the Hermaic Statues, became an outcast from his great estate.

We need not start from a skeleton when we know it is contrived by a great and glorious Creator; and, therefore, why recoil from the necessary corollary of His existence?

Although myself only a Lewis—in which sense I have written these papers, and shall continue to write them so long as it appears to give pleasure—I am not without some light. But for English Masons to consent to the removal of the First Great Light from the appointed place—to substitute a vague worship of powers in nature for the innate reverence for the cause, would be a step backward never to be taken! In science we proceed inductively, and French science has produced us an Auguste Comte. Would he, now some time deceased—he, who wished and attempted the foundation of the religion of humanity, desire us to relapse into the metaphysical or fetichistic period? For one, I say—No!

Let us consider rather the motto I indignantly wrote at the beginning of this paper. Let us consider its magnitude. "I will behave myself in a perfect way." Is the Ark of the Covenant never to be transported in peace? I ask it symbolically and straightforwardly. Whatever sense we may attach to the first clause, it is indissolubly connected with the second. T.G.A.O.T.U. says He will walk in a perfect way, and thus invites all mankind to walk with him. When will you come to Him? Freemasonry, or any other organization, were useless without the Divine invitation. To quote the excellent Hebrew translation of M. Cohen—"I will walk, in the integrity of my heart, in the centre of my own house."

And now it is proposed to rend the veil in twain, to part man from the hopes of heaven, and render earth unendurable by the abnegation of that which alone can render life, with its innumerable troubles, endurable!

O! monstrous! England the birthplace, the cradle, of western civilization, will not have it! Let it be tried; Masonry is so charitable that it will forgive the error, perhaps seek to gather a lesson from this stress

and storm. Is this Unity? Is it Brotherhood? All submitted to the same test, and yet those who know how hard it is to kick against the pricks are to emulate the Romish priesthood in absurdity! To abrogate God—to use the Pope's recent words, "to drive God out of heaven" (a pretty piece of blasphemy for the occupant of St. Peter's (?) chair!) would be to destroy Masonry, and introduce Apollyon. Stones would supersede bread, and serpents take the place of fishes.

Even the Roman Catholics have defended the Freemasons against the imputation of Atheism. I find in the work of a very learned and bigoted Roman Catholic who attacks the Protestants zealously, published in 1736, a long note in defence of the Craft (*Ceremonies et Coutumes Religieuses de tous les Peuples du Monde*, 7 vols. folio.) The author, Bernard Picart, (vol. iv., p.p. 251-2, note b) does not hesitate to say that the respectability of the members of the Fraternity in his day totally refutes the possibility of Atheism. It were to be wished that modern Roman Catholic ecclesiastics were as tolerant and reasonable.

Indeed, without a higher incentive to exertion than mere self-indulgence and enjoyment life would be worthless, and razors or pistols acceptable. Personally, I would not be harsh; I would allow every one to select his own path as he thinks best, provided always that he can see his way. But what would be the result of the flat equality of Rebold and his school? Where would the inspiring principle of Charity hide itself? Our ideal would be thrown down—not as a Dragon is cast down—but in the manner of a moral, intellectual, and physical cataclysm. Then, indeed, might we call for the hills to hide us, and the mountains to cover us.

T.G.A.O.T.U. gave us universal love from man to man—indiscriminately to be shown where worthily sought—the labourer being worthy of his hire. But the employer destroyed, lost, hidden, and found at last a very carcass, must we not deem traitors to be in the camp, and all the most useful and excellent labours suspended?

For my part, I trust, believe, and hope that these idle rumours fostered by bastard, not real, Masonry, will come to nought.

Continental Masonry, to my certain knowledge, has never, for a long time past, pursued the ancient time-honoured channels. It has, on the Lesseps principle, been cutting a Suez Canal over which the angry sand simooms of those devoted to the study of the Art will ultimately burst and fill up. I can only deeply deplore the position in which Rebold and his school, although his work contains much that is both interesting and valuable, have placed the Fraternity of Charity.

CRYPTONYMUS.

## INELIGIBILITY OF BASTARDS AS FREEMASONS.

It is an imperative law in Freemasonry—obligatory on every member of the Craft—that the ancient landmarks shall be upheld in their entirety. All our present laws are derived from the ancient landmarks of the Order, and the crowning landmark of all is that these landmarks can never be changed. Now, in the eighteenth landmark it is declared among the necessary qualifications of a candidate for admission into the Order, that he "be able in all degrees—that is, freeborn, no bastard, of a good kindred, true, and no bondman, and that he have his right limbs as a man ought to have." And the old charges give the qualifications as follows:—

"The persons admitted members of a lodge must be good and true men, free-born, no bastard, and of mature and discreet age; no bondman, no woman, no immoral and scandalous men; but men of good report. Nor can any who do not possess these qualifications, even although they may have been initiated, continue to act as Freemasons or to practice the rights or receive the benefits of the Order." The qualifications arise from the very nature of the Masonic institution, and from its symbolic teachings, and have always existed as landmarks.

It has been an indisputable rule, and constantly acted upon in lodges in Britain in olden times, that no bastard could be received as a Freemason. It was quite customary to inquire if the candidate was born in lawful wedlock; and along with his petition for admission into the lodge, he presented a certificate of his birth or of his baptism, or some other equally authoritative document, as a proof that he was born in lawful wedlock.

In Scotland, this ancient landmark and law has been maintained with almost no exception; and it is not long since, in a lodge holding a high position in the Craft, two men were positively rejected on no other ground than that they could not show the legitimacy of their birth.

In other parts of the world the same landmarks and law of Freemasonry is steadily maintained. The M.W. Grand Master of the Grand Lodge of Virginia, in addressing the Grand Lodge of Virginia, just a very few months since, in a speech which would have done credit to the G. M. of any Grand Lodge in the

world, showed clearly and distinctly that by the Constitution of our Order no bastard can be admitted into it. A person coming under this description does not approach our portals with the necessary qualifications.

It is easy to see whence this landmark and ancient law of Freemasonry is derived. It is from the old Jewish law, which we find in Deut. xxiii. 2, "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." The reasons on which the law is founded are also evidently the same. It may seem to be hard to subject a man to exclusion from an honourable Order because of a sin which is not his own, but that of his parents. No country, however, has by its laws done otherwise in this matter than to accept and act upon the principle that the sins of parents must be visited upon their children. A bastard has the ordinary rights of a citizen or subject, but he is *filius nullius*—the son of no one. He cannot inherit property, nor can he transmit inheritance to any except his own children. The hardship of his case results from the very circumstances of his birth, and to do away with this hardship would be a wrong to society. The Jewish law, which has been adopted as a landmark by Freemasons, and which has been preserved amongst them from the earliest times, has evident respect to the maintenance of purity in the relations of human life. It discourages every thing that is evil, and upholds all that is good. Freemasonry has always reprobated violations of domestic purity, and nothing is more derogatory to the character of a member of the Order. If it were possible to relieve bastards from the disadvantage of their position, one of the barriers against vice would be removed. But, indeed, it is impossible, without shaking the very foundations of society. We may pity the man who, in consequence of the sin of his parents, is excluded from privileges common to others; but we cannot wish his position improved, when we consider what would be involved in its improvement. We cannot wish the law of the land to be changed so as to be made more favourable to him, nor the ancient landmarks, laws, and charges of Freemasonry to be overlooked that he may be received as if there were no stain on his birth. A strict regard for the moral law, and a continual enforcement of every rule which tends to maintain it, are the chief honour of our Order.

Numerous Masonic authorities have advocated the maintenance of this landmark in its entirety; and among them the late Bro. Dr. Oliver, whose name will long be remembered with respect among Freemasons throughout the whole world, strenuously advocated the enforcement of the old law. It is a law which, when its purpose and operation are considered, must receive the approbation of every worthy Freemason. An inclination may be felt to relax it in particular cases, when they are viewed merely by themselves; but a wider view of the subject to which it relates must lead not only to an approbation of it, but to its constant enforcement. A man who knows the illegitimacy of his own birth, and knows also the ancient landmark of Freemasonry precluding the admission of bastards—as he ought or must know it from the very form of petition which he has to sign previous to his admission—exhibits consummate impudence in presenting himself as a candidate for the privileges of our ancient and honourable Order; and if admitted can only be so on false pretences and through very culpable deceit on the part of those who recommend him to the lodge. How can he answer the questions which must be put to him before his admission? There is one thing, however, which saves the credit of the Order, that the moment the fact of the case is discovered, the law comes into operation to prevent his continuing to act as a Freemason, to practice the rights, or enjoy any of the privileges or advantages of the Order.

It is very evident that, as Freemasons on becoming members of the Order are required to make certain professions and to comply with certain conditions, according to the ancient landmarks, laws, and charges, so the obligations under which they lie to the Order are connected with the maintenance of these landmarks, laws and charges. If any of these landmarks are violated, it becomes the duty of a Freemason who knows it to point out the violation, and then of the lodge to rectify the evil, which, if the lodge fail to do, the party informing the lodge of the facts, ought to appeal to the Grand Lodge. The appeal could not be unsuccessful in the Grand Lodge; or if it were, the party who made it, and all who along with him take the landmarks of the Order for their rule, would be free from the obligations under which they had come as members of the Order, on the faith that these landmarks were to be maintained as forming an essential part of its constitution. Freemasonry, however, is too pure ever to allow so monstrous an innovation. Nothing but what was perfect was allowed to enter our first Temple. Let all strive still to keep it so, and give it to those who shall succeed us, without adding to it, or taking from it, and in the same pure state that it has come down to us.

CIPES.

## ANOTHER FENIAN OUTRAGE:

A Tale of the times.

(Reprinted from the South Durham &amp; Cleveland Mercury.)

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

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

## CHAPTER II.—CONTINUED.

## THE MASONIC SECRET DISCOVERED.

As Mr. Forester stood till the last stroke of twelve should admit him into the citadel (as he was told to call it), a profane ear might have caught sounds which were, at all events, a good imitation of boisterous laughter; but, in the perturbed state of our hero's mind, they only represented the mocking groans of the ghostly visitants of that haunted mill.

Presently, just as a policeman on his beat passed him with a sharp "Good night, Sir," in reply to his polite salutation, the clock struck twelve. A door was opened, and our hero entered. All was darkness, and a voice cried out, in deep tragic tones—

"Who goes there?"

"A spy," was the rejoinder, from another corner of the room, in a sepulchral voice.

"Seize him, and bring him before the Grand Sophos."

Two hands seized his, and he was marched forward five steps, and told that he was to stamp upon the ground at the first, third, and fifth steps, and to say *Ver-y-rum-my-ah!*

This he did—taking due pains to give each syllable distinctly, and evidently feeling that there was some mysterious meaning in the same. He was told to kneel, and the voice which appeared to be that of the Grand Sophos, who had spoken before, exclaimed—

"To arms brethren, and light the citadel."

A sudden lurid glare shone out for a moment, revealing the interior of a lofty chamber; a number of figures were seen dressed in fantastic guise, all being armed with swords which were drawn and were held pointed at the unlucky wight, who looked wistfully round upon the scene. Standing on what might have been thought a beer barrel—if anything so out of place could have been there—was a figure clothed in white, with its head in its hands, or what looked like a head.

This was all taken in at a glance, for the flame burnt but for a moment and then died out, leaving a murky darkness, and a faint smell of brimstone.

"Behold," said a voice, "the form of one who hath betrayed his craft!"

"Are you prepared to pass through the ordeal which all neophotes who aspire to a knowledge of our mysteries have to undergo?"

"I am, Sir," said our hero bravely.

"Jove, the fellow's got pluck!" a familiar voice muttered, *sotto voce*, unheard, however, by Mr. Forester.

"Will you take the oath?"

"I will, Sir."

"Then repeat your name, and take this book, which is the Volume of the Law, place the same upon your breast, and say after me—

"To arms, most venerable Masons."

The oath was then administered to the candidate in the Egyptian language, as the Grand Sophos stated:—

"I, Marmaduke Forester, a neophyte candidate for Freemasonry, solemnly swear unto you, masters and brethren, by the holy pyramids of Egypt, and by the goddess Isis—that—

"That I nev," said the Sophos, speaking as if it were all one word.

"Thatinev," answered Forester.

"Erwillma," continued the Sophos.

"Erwillma," responded the neophyte.

"Keafoo," said the voice.

"Keafoo," replied the candidate.

"Lofmselfany more bloot."

The candidate reiterated the last word with difficulty, and some indistinctness.

"Edbreth," said the Grand Sophos, sharply.

"Edbreth," repeated our friend.

"Ren," muttered the headless one.

"Ren," said Forester, trembling.

"Stochunpollpyrog and hachidandering!!!" the Sophos uttered in a loud voice.

"It is done, brethren! Blindfold the neophyte!"

In a minute Forester is seized from behind—his hands are tied, a bandage is placed over his eyes. At the same time a light is produced, and a sound as of suppressed laughter is heard. Our hero's fears are, however, too keen to allow of his taking any notice.

Another voice is now heard saying, "Let the four elements bear witness to the oath."

It has been said that outside the mill there lay upon the banks of the stream a huge pipe, but some distance from the road. To this was the candidate led. Here a pause ensued, and a voice (uncommonly like Frank Ashburn's) was heard to say, "I'm tired of this; don't let's have any more fun out of

the fellow—we have tried him enough." To this several voices objected, saying that as Ashburn had brought them out at that time of night for his and Raymond's benefit, they meant to go on with the ceremony. It need hardly be stated that Forester heard nothing of the altercation which was going on. At length some one produced a sack, into which the candidate was put; a rope was passed through the tube, fastened under his arms, and a number of hands taking hold of the other end of the rope which had been passed through the tube, he was unceremoniously lugged through it; a little of the soil was thrown on his face as he emerged, and "Earth" was uttered in a loud tone by many voices. He was then swung upon something, thrown three times into the air, being each time, however, caught by unseen hands, and "Air" resounded upon the ear.

Here another pause ensued.

"I say I shan't have any more of this," Frank Ashburn was heard to say. "The fellow's frightened out of his wits already."

"Nonsense my dear fellow."

"But I tell you he is," said Frank.

"Well ask him; but don't spoil the business."

Assuming the deep sepulchral voice which the Grand Sophos had adopted, the candidate was then asked if he would proceed.

"Yes," firmly replied our hero.

"There's some stuff in the fellow after all," said young Spark, a stripling of twenty years, who was among the number of practical jokers, in an undertone, to his friend and ally, Fred Maxted.

"You are right; he's a brick."

"Proceed, then, with the mystic emblems." Something was put over his eyes, and a sudden flame enveloped him from head to foot, which, however, passed away almost as suddenly as it came. "Fire!" shouted the voices. And again there is a pause.

"He shall not be put into the water," some one said decidedly.

"I hope it will soon be over," sighed our hero almost unconsciously.

A sound as of merriment—it might be the wind, though—is the only response. The candidate is, after some little delay, led into the room which he first entered, some liquid is dashed about his face, and "Water" is shouted by the voices.

Then the bandage is taken from his eyes, and he sees twelve phantoms with lurid light in the sightless eyes, and a smell as of burning phosphorus is wafted through the space. "It is enough," utters a voice; and the phantoms vanish. "Light," says the Grand Sophos. "Light," mutter the voices.

A bandage is placed again over the eyes of the candidate, who stands motionless before the pedestal upon which had stood the headless man. In a few minutes the bandage is removed, and the candidate for Masonic honours sees before him twelve gentlemen in black clothes, with green scarfs upon them. Before him stands Mr. Frank Ashburn, the Grand Sophos, who thus addresses him:—

"Brother Forester, henceforth to be known as Brother Asteroid, receive from me the symbol of membership of our august fraternity. I now admit you to the Order of Egyptian Coptic Masons. May you ever show courage, fidelity, and obedience, as you have to night!"

Our friend Marmaduke was then arrayed in a green sash, and informed that a green velvet rosette must be made by the woman he loved best in the world, which was to be embroidered with the letters "H.C.I.R.," which the Grand Sophos declared were mystic letters, which would be explained to the candidate at the next meeting of the fraternity. "You are at liberty to state that you are a Freemason now, but you are not to state when and where you were made. I have also to require of you, as a Coptic Mason, an oath, that you will keep your name secret for two months from all strangers, and to acknowledge no name but that of Asteroid. Will you swear?"

"I will."

The form was gone through as before.

"The Grand Egyptian secret is revealed in 'the letters L.S.D.," the Grand Sophos resumed. "L. stands for lux, light; S. for signum, a sign; D. for dux, a leader. If you have but these three lights—a sign, and a leader—you cannot fail to penetrate the Egyptian Mysteries. To the outside world, L.S.D. has another meaning, but be assured Masonry has nothing to do with that other meaning. You will take the earliest opportunity of wearing the Tau or Greek cross upon your person. The Greek or Nile cross was one of the most sacred symbols of the Egyptian Mysteries, and is formed like a T. The whiskers and beard of the new candidate are in all cases to be removed immediately after initiation, and the moustache and imperial left to imitate the 'tau cross.' Thus you will be at once recognised by the brethren from your outward appearance."

"Do you promise 'obedience' to these directions?"

"I do, Sir, certainly."

The proceedings were then declared concluded. Several of the Masons present came forward and

congratulated Forester cordially for the courage he had shown, and they all adjourned to young Spark's lodgings, who insisted upon entertaining them, one and all,—much to his landlady's disgust, who, awakened by the noise in the dead of the night, which came from her lodger's sitting-room, mentally resolved to give him warning next day.

As the men go home, the same policeman passes a group of them talking at a corner of a street, and observes our hero's green scarf under his overcoat, which he had forgotten to remove when he left the mill. The policeman, who has just joined the force, and whose name is Forbes, 982, also observes that several of them have weapons with them which look uncommonly like swords.

P.-c. Forbes deems it his duty to make a communication to the Superintendent.

## CHAPTER III.

"MR. FORESTER AGAIN."

Such was the heading of a paragraph which appeared in the *Marton Gazette* on the Saturday week following that of our hero's initiation into Egyptian Masonry.

Mr. Forester had not been progressing in the world's good opinion of late; but the world—that is, the little world of Marton—seemed to delight in his escapades since they gave the *quidnuncs* of that worthy borough, of whom there were many, something to talk about.

Fathers warned their sons not to have anything to do with that young scamp Forester, to which advice the said sons, I regret to say, paid little attention; mothers warned their daughters on no account to allow that misguided young man to be introduced to them, and the young ladies were, it must be owned, more obedient. Madge Raymond had told his wife of the conversation he and Frank had had about Forester; and, whether it was that she was touched by Frank's eloquence, or whether it was that her own kind heart told her, that perhaps after all, "poor Mr. Forester," as she called him, had been rather ill-treated by the people of Marton, I do not know, but she begged her husband to tell Mr. Forester she would be very glad to see him any evening he liked to come in a friendly way to take a cup of tea with them. Master Marmaduke had been getting into debt, too, and only three days since he had been served with a County Court summons for a bill of £30 due to his tailor, and which had been outstanding a long time. He had been to Frank about it, and he, good-hearted fellow, lent him the money in a minute, without taking the smallest security in return, telling Marmaduke (as he had nicknamed him as being less uncomplimentary than Miss Fanny), that he would trust him, on his honour as a gentleman, to repay it when he could.

Poor Forester accepted the loan with tears in his eyes, assuring Mr. Ashburn that he was the only real friend he had.

"Don't say that," said Frank, "I am sure Raymond is a good friend to you. Do you know, it was he who bailed you out and paid the fine for you yesterday?"

"No!"

"Well, it was. By the way Forester, you will excuse me asking, but I thought you told me the other day that you had £100 left you?"

"So I have; but my uncle has not sent it to me yet. I had a letter from him to-day, though, and he says that he expects my aunt's affairs will be settled in about a fortnight, when he will transmit the money. They have invited me over to Killmallock, and I intend to go as soon as the needful arrives."

The above colloquy takes place in our friend Frank Ashburn's rooms, whither Marmaduke Forester had gone to thank his friend for defending him in his professional capacity in the County Court yesterday.

Whilst they were talking, Raymond strolls in, with a

"Hallo, Frank, old boy, how are you?"

"How d'ye do, Mr. Forester?"

"Don't let me disturb you," he continues, as young Forester, muttering clumsily his thanks for Raymond's good offices, rises to go.

Poor fellow, he is rather ashamed of himself, and nothing will induce him to sit down again.

"Well, if you will go," Frank says cheerily, "Good night, my boy. Don't go on the loose now to-night; and don't go to the billiard-room at the Vulture. You are much better away."

"Good night," Madge echoes. "And by-the-bye, Forester, my wife told me to tell you she would be glad to see you any evening you like to come in. We always dine early, and we tea at six o'clock. Come to-morrow, if you like."

"Thank you, I shall be very pleased to come some other evening, but to-morrow I can't—I'm engaged."

"Well, whenever you like: ta-ta;" and, so saying, Forester was allowed to depart.

"That fellow's an uncommonly odd fish; I don't know what you will do with him, Frank."

(To be continued.)

