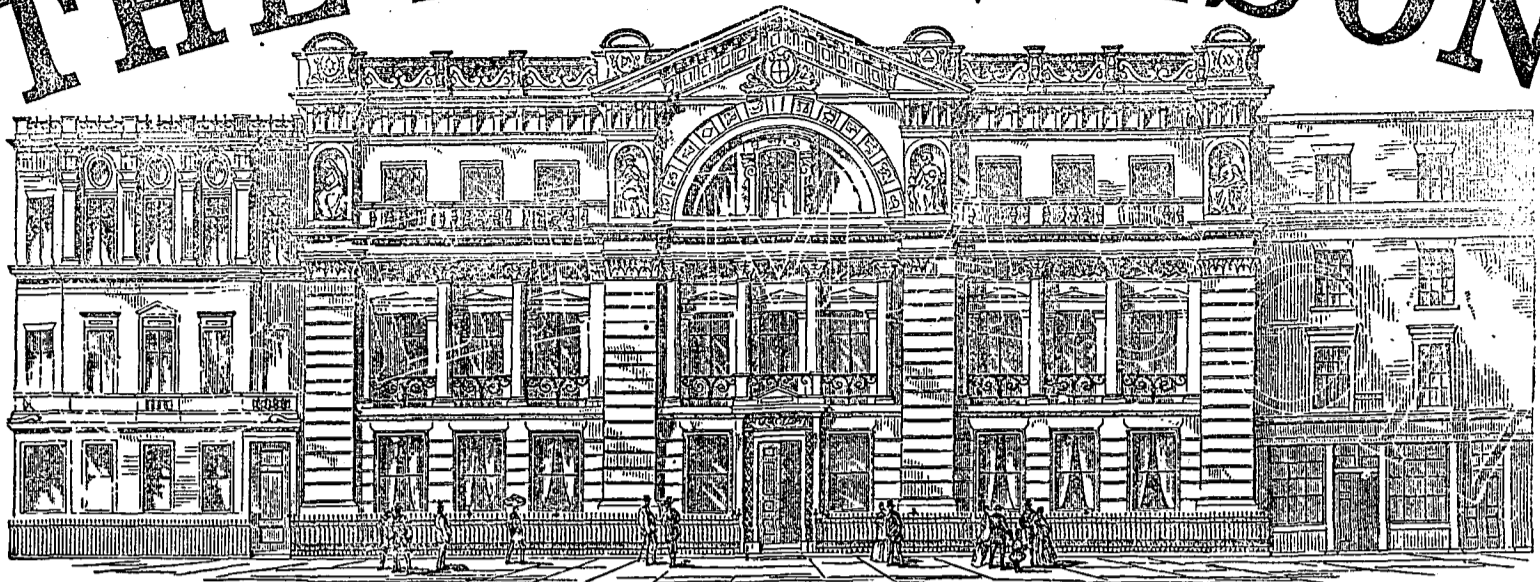


THE FREEMASON



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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TABLE OF CONTENTS.

	PAGE.
ROYAL ARCH MASONRY	1
SECRECY AND SILENCE	2
THE LONDON LITERARY UNION	2
PAPERS ON MASONRY— No. XII.—Masonry and the Meridian	3
THE CRAFT— Metropolitan... ..	4
Provincial	4
THE ROYAL ARCH—Metropolitan	4
MARK MASONRY—Metropolitan	4
ORDERS OF CHIVALRY— Knights Templar—Provincial	4
CONSECRATION OF THE NEPTUNE LODGE, LIVERPOOL MEETING OF THE GRAND CONCLAVE OF LANCASHIRE	5
THE GRAND LODGE OF NEW YORK AND THE GRAND ORIENT OF FRANCE	5
BIRTHS, MARRIAGES AND DEATHS	6
MUTUAL CONGRATULATIONS	6
THE EARL OF DERBY ON FREEMASONRY	6
LODGE OF BENEVOLENCE	7
OBITUARY— The R.W. Bro. Richard William Jennings, P.G.W.	7
THE EDITOR'S PORTFOLIO... ..	7
MULTUM IN PARVO, OR MASONIC NOTES AND QUERIES	7
ORIGINAL CORRESPONDENCE— Allegorical Sculptures in Mediæval Churches	8
Royal Arch Masonry	8
THE ROYAL MASONIC BENEVOLENT INSTITUTION	8
MASONIC MEETINGS FOR NEXT WEEK	8
ANOTHER FENIAN OUTRAGE: (A Tale of the Times)	9
LIST OF AGENTS	10
ADVERTISEMENTS	10, 11 & 12

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ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

(Continued.)

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The Triple Tau is one of the four hieroglyphics under which men have fought and conquered. These are, strictly speaking,—the Eagle (first raised by Cyrus), the Labarum, the Crescent, and the Cross. It will be seen hereafter how each and all of these are identified with Freemasonry or with the Orders which claim affinity to the Masonic Institution. The use of the cross as an instrument of punishment or torture almost universally prevailed long before the Christian era. But also as the symbolic representation of

an idea distinct from the barbarous purpose to which the cross was first applied, we find the sign and figure existing amongst the most ancient records of remote antiquity. It has been found on the sculptures of Egypt, in the caves of Hindostan, in the chief cities of Assyria, and in the wondrous temples of the ruined cities of Central America. The Egyptian symbol, the Tau, or sign of life, is the plain *crux ansata*, or small cross, surmounted by a round or oval-shaped handle, and invariably held in the hands of the deities depicted on Egyptian hieroglyphics. This figure—the *crux ansata*—was actually adopted by the early Christians in Egypt, till at a later period the cross was substituted. All the four emblems to which we have alluded have a common origin, and it is humiliating to reflect that slight as is their difference in form, they have each served as the rallying point of rival religious systems, and have contributed their share to a needless effusion of human blood. The Roman eagle—the powerful bird of prey, fit precursor of a conquering army—was elevated upon a plain staff. The ensign adopted by Constantine, and to this day commemorated by the Duke of Sussex's Council in England, was the labarum, a more complicated symbol, whose meaning the learned have yet failed to unravel. It consisted of a long spear, on which a transverse piece of wood designed the figure of the cross. Above this was placed a lunette or crescent of metal, and a laurel or an olive chaplet crowned the spear. Vainly have antiquarians searched in almost all the languages of the world for the derivation of the word Labarum, the origin and signification of the famous standard which combines in one the Crescent and the Cross. The mysterious connection of the two last-named emblems, overlooked as it has been—perhaps purposely ignored—by modern historians, is not to be forgotten by the earnest Masonic student. All the filagree work of modern symbolism fades into insignificance in the presence of this immortal sign, which in itself is an evidence and a record of truth. Bryant, a learned Orientalist, traces the origin of the labarum from the ark, and according to his theory, the mountain upon which the ark rested, "Ararat," had different names amongst the nations of antiquity. It was called also Laban, or Labar, or Baris, and hence the word Labarum, distinguishing the ensign of the Roman armies, and typifying the event of

the salvation of mankind. McIntyre remarks, 3248 or 3276 years after the ark stranded on Ararat the cross was erected on Calvary. Constantine placed upon the standards of the Roman armies the symbol of the Christian faith and future conquest, so placed from that day forward in mystic antagonism to the supplanted crescent. The crescent was not a Mahometan symbol; it was the religious emblem of the Arabians, who adored the increasing moon, and to this day it is uncertain when the crescent was adopted as the national ensign of the Turks.

But to return to the triple tau, whose relation to more modern emblems we have thus attempted to illustrate.

THE TRIPLE TAU.

This famous hieroglyphic, whose antiquity is lost in the obscurity of ages, and respecting the precise signification of which various hypotheses have been suggested, was regarded by the ancients as endued with properties of a mystical and mathematical nature. In order as much as possible to elucidate the original design of this curious emblem, we have selected a few extracts which may contribute in some degree to develop its import when considered separately from the meaning which is attached to it in the Royal Arch degree.

The following extract is from the pen of the learned M. Savary:—

Thoth, that symbolical divinity, or famous personage who received the homage of antiquity, was regarded as the inventor of almost the whole of human knowledge. The ages in which his existence is placed are so very remote that it is almost impossible to throw upon them any light capable of clearing up the objects which lie hidden in the obscurity of time. Plato, who wrote upwards of 2,000 years before us, and who was educated in the school of the priests of Heliopolis, did not himself know what judgment to form of Thoth, already of too ancient a date for him to discover his origin. "Thoth," says he, "invented letters, distinguished the vowels from the consonants, the mutes from liquids; a discovery which alone should make him be regarded as a god, or as a divine mortal. Fame says that he lived in Egypt." In this state of uncertainty the most prudent measure is faithfully to report the passages of the ancients, and to examine them with the spirit of impartial criticism. Thoth was differently named by different nations. "The Greeks," says Philo of Biblos, "gave the name of Hermes, or Mercury, to Taout, whom the Egyptians called Thoth, and the Alexandrians Thoth." Historians agree in attributing to him the invention of almost all the arts. "Thoth," says Lactantius, "remounts to the most remote antiquity, and, though a man, he possessed all the sciences, which justly obtained him the surname of Trismegistus—three times great." He created the different parts of dis-

course, and first gave names to many things. He discovered numbers, and measures, and reduced arithmetic to a system. The Egyptians said that he taught them Geometry, which was absolutely necessary for them; likewise astronomy, and astrology: they added that, being the first who observed the nature and harmony of sounds, he invented the lyre. Clemens, of Alexandria, speaks of the code of laws entrusted to the care of the priests; and Allian points it out under the denomination of *the body of law of Mercury* (Thoth). The creation of theology, the establishment of divine worship, and the order of sacrifices, were also attributed to him. This doctrine was contained in the books of Mercury, deposited in the temples, and the priests there found everything concerning religion. In short, Diodorus Siculus tells us the Egyptians asserted that all the sciences, institutions, and arts, were invented by Thoth or Mercury. When we reflect on the nature of the human mind, which advances only step by step from one truth to another—when, viewing the annals of history, we perceive but a small number of creative geniuses widely dispersed, and at great intervals from each other on the earth, making a few important discoveries; when Plato, an enlightened judge, considering Thoth simply as the author of letters and of writing, calls him god, or a divine mortal—one is compelled to believe that this personage, whom they endow with universal science, never has existed, but that the learned men of a nation, verging on the origin of the human race, published under that title the various knowledge they had acquired, for many thousand years. This sentiment, dictated by reason, is confirmed by the authority of several great men. Jamblichus makes Abamon (or Ancho), a priest of Egypt, speak thus: "Mercury, the God of Eloquence, is with reason regarded as the common divinity of priests; for it is the same spirit which presides over the genuine science of religion. This is the reason why our ancestors, on dedicating to him their works, the produce of their wisdom, graced them with the name of Mercury." Here, then, we have the books of the Egyptians published under the name of Thoth. Galen, trained up to the sciences in the Academy of Alexandria, informs us of the manner in which this was practised: "All the discoveries made in Egypt," says he, "must be stamped with the approbation of the learned, when they were engraved on the columns without the names of the authors, and deposited in the Sanctuary. Hence the prodigious number of books ascribed to Mercury. The disciples of Pythagoras imitated this example by putting the name of Pythagoras at the head of their works." These passages evidently prove that Thoth was not a man, but that they engraved the works approved by the colleges of priests on columns called Thoth, as we shall hereafter see, and that they went under this general denomination. The spirit by which the learned said they were inspired, and to which they ascribed their knowledge, was Phtha, the artist of nature, the source of all information.

"The Egyptians," says Diogenes Laertius, "affirmed that Vulcan had taught them the principles of philosophy, and that the Pontiffs and the prophets assumed to themselves the honour of being his priests." Accordingly, in the chronicle of Scaliger, Vulcan is called the Legislator of Egypt. It is of importance to examine these columns on which are engraven discoveries worthy of being transmitted to posterity. "Mercury (Thoth)," says Manethon, "invented the mysterious columns, and ordained that the laws by which the stars are governed in their motions should be written on them." Achilles Tatius corroborates this: "The Egyptians are the first who have measured the heaven and the earth, and transmitted this knowledge to their descendants by engraving them on columns." Proclus adds that remarkable actions, as well as interesting inventions, were also written on them. These stones, which were remarkably hard, composed an immortal book, a sort of encyclopedia, containing all the sciences, all the arts invented or improved for ages. It is for this reason the priests undertook nothing without previously consulting them. Pythagoras and Plato, who read them, drew thence the foundation of their philosophy.

Sanchoniathon, the most ancient historian after Moses, boasts of having derived his knowledge from the monuments of the Temples of Taout, and from the mysterious books of the Ammonians. The practice of imprinting on marble, in indelible characters, the discoveries of science, is almost as ancient as the world. We may conclude that stone was the first book of man. The historian Josephus speaks thus of it: "The Patriarch Seth, knowing that Adam had foretold that everything on earth would perish either by fire, or by a general deluge, and fearing lest philosophy and astronomy should be effaced from the memory of man, and be buried in oblivion, engraved his knowledge on two columns, the one of brick, and the other of stone, that if the waters should destroy the former, the latter might subsist, and instruct the human race in astronomical discoveries." This column is still to be seen in the Siridiac land. It is proved then, that Thoth—that so much boasted personage—never had any real existence, but that the Egyptian priests published their works under this general title, after they had been honoured by the unanimous

approbation of the colleges. The interpretation of this word leaves no doubt upon the subject. Jablonski has proved that Thoth signifies column. The Greeks by translating it by the word ΣΕΗΑΗ have retained this meaning. As the learned of Egypt were accustomed to write their books without putting their names to them, it was natural that they should bear that of the monuments by which they were to be transmitted to posterity. It appears even that this honour was granted only to such as made important discoveries, since the approbation of all the academicians of the country was necessary to enjoy it. Sanchoniathon, Manethon, Galen, and the other writers who penetrated into the mysteries of Egypt, and drew their information from the genuine sources, relate that they carved on "columns or steles," the remarkable events, and prodigies of art. Thus when, according to Ælian, the priests asserted that Sesostris was taught the sciences by Thoth or Mercury, it signified that on initiating him into the mysteries, they had taught him to read the history of human knowledge impressed in hieroglyphic characters on the columns. They bore at first that simple denomination. The custom of consulting them, the sacred places where they were kept, the deposits they preserved, all rendered them respectable. They became consecrated by religion, and were placed under the immediate protection of Phtha, or the creative spirit. These principles established, we are enabled to give a probable explanation of the three Thoth or Mercuries recognised by the Egyptians. They placed the first before the deluge, and the others subsequent to that event. The most ancient marked the infancy of human knowledge, whether it be that some monuments have escaped the destruction of the human race, or whether those they raised shortly after, ascended beyond that terrible epocha. The second Thoth denotes the efforts of the Egyptians to discover physical and astronomical truths, the translation of the hieroglyphics into sacerdotal characters, and the fixed establishment of divine worship and the laws. The third pointed out the flourishing state of the sciences, the progress of the arts, and the perfection to which they were carried, as testified by the pyramids, temples, and obelisks—the immensity and magnificence of which have never been equalled by any people. The Egyptian priests expressed these eras in a sensible manner by the epithet of Trismegistus, three times great, which they bestow on their allegorical Thoth.

(To be Continued.)

SECRECY AND SILENCE.

Aristotle, when asked the most difficult thing to execute, replied, "To be secret and silent." This alliterative answer every Mason should fix in his memory, but not be deterred by difficulty from endeavouring to practice the Masonic virtues of secrecy and silence. There is a teaching power in them as well as in bold expression, like a dial in which the shadow as well as the light informs us, "It is the glory of God to conceal a thing," and that which he holds in impenetrable secrecy may be of the highest utility to us. So it is the glory of a Mason to conceal until the proper time and occasion arrives for him to reveal; and what he withholds is as useful to mankind as that which he discloses.

"God," says the patriarch, "discovereth deep things out of darkness," and the pious poet beautifully exclaims:—

"Darkness shows us worlds of light
We never saw by day."

Every Mason knows that the blind are led by a way they know not, and how some of the most beautiful lessons of the Order have been revealed out of darkness. Let the world without the Order walk the Masonic path, and be brought from darkness to light in the appointed and ancient way. Masonic secrecy and silence never fail to impress the uninitiated, for

"There is a language that is mute,
There is a silence that speaks."

There is great sublimity in the reticence of Divinity. Hence over many questions with which prying curiosity employs itself is dropped an impenetrable veil. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." And where the Divine is pleased to dwell in secrecy and silence there he stations the cherubim with flaming sword.

Masons will render their Order more august in the estimation of men by refraining from garrulousness. Whatever transpires in the lodge room is sacredly secret, and never ought to be profaned by outside intention. Is not the Tyler with drawn sword guarding the portals of our mystic temple, a perpetual symbol of the sacredness and secrecy of our retreat? Around our council chamber a wall is built which no wanton eye can pierce. The entrance to our mysteries is sealed, except to those choice spirits who are ever willing to come humble, and faithfully promise to be secret and silent. There have been instances in which the secrets of great discoveries have been so rigidly guarded that, for a season, the most curious eye was defeated in its efforts to pry into the shops or laboratories where the process of manufacture was executed. More secret

the work of Masonry than all this, and more sacred the obligation of its craftsmen than the oaths of artisans engaged in such manufacture as we have intimated. As our doors are tyled, so let our lips be guarded. The slightest incidents of the lodge-room are *secret*. The brother who does not regard them as such has not yet fully learned Masonry. We positively can allow no license in this direction.—*Masonic Monthly*, Boston, U.S.A.

THE LONDON LITERARY UNION.

The annual meeting of this body (which is almost entirely composed of members of the Craft interested in the cause of literature or the press) was held at the Freemasons' Tavern, on Saturday, the 12th inst.

After the transaction of some formal business, the President, Brother Robert Wentworth Little, read the following paper on

"LITERATURE IN RELATION TO FAME."

"A good book is a great gift to mankind. It is an everlasting treasury of divine thoughts and wisdom, purified not only by wrestling with the stormful passions of life, but by solitary communion with Nature. It contains the mystic revelations of Genius—into whose depths we gaze, penetrated with a sense of rarest beauty and power. 'A good book,' says Milton, 'is the precious life-blood of a master-spirit—the breath of reason itself.' When the earth arose out of the blood and chaos of the Middle Ages, the poesy, the tenderness, the harmony of the human mind began to be recognized, and the sound of harps and odes was heard in every land. Instead of being cloistered and shut up where the eager but hopeless fingers of youth might never reach them, books, of every kind—sacred, philosophical, ethical, and lyrical—were scattered broad-cast over the nations. It was in vain that the foolish teachers and rulers, clinging to their old impracticable theories, attempted to drive men back into the wilderness from whence they had emerged—where Thought had no being, and Science was but a name. The martyrdoms, the victims, the dungeon, and the stake could not repress the freedom of literature, and its immortal offspring, Truth. Knowledge grew, and re-assembled its golden legion of thoughts, until the souls of men rejoiced in the new-born strength of wisdom. But amidst this great resurrection of learning, a cloud of false ideas, full of the dust of superstition and error, floated through the world. Wild and eccentric reasoners gathered up the fallen ashes, the broken remains, of Paganism, and moulded them again into an imperfect and unlovely form. Visionary systems, founded on unreal hope, were propounded by these enthusiasts, and Europe looked forward to a consummation of bliss—a Millennium of unbounded liberty—under the guidance of principles which produced in the bitter end the anarchy of atheism and the carnival of blood. Yet even during the growth of this erroneous and unstable philosophy, the universe of poesy and science continued to shine brighter and brighter. Eagle-eyed astronomy held the heavens in its hand, and measured the starry distances. Inventions and discoveries crowned the lustrous brows of Europe's worthiest sons. The unascended regions of song were no longer silent; a Shakspeare had touched the skies, and majestic verse, like a shower of sunbeams, fell on the spirits of men. Milton sounded his solemn hallelujahs, wandering amidst the everlasting plains of Eden, with the loveliness and freshness of a young world around him. And other lofty voices sustained the divine chorus until the coming of the Sophists, with their selfish codes of morality, their Utopian dreams of government—with their impurity of thought and wickedness of action. A vast unchristian camp—stern, relentless, anti-monarchical, anti-religious—spread through the countries of Europe. Then, indeed, a shadow, like the coldness of the tomb, impeded literary efforts; for the same hand that smote the kingly head on the scaffold, obliterated the hymn of the bard and destroyed the Madonna of the artist. But evil is not always unqualified evil; it has a brighter side, even as the gloom of night is mitigated by a host of stars. We cannot discern the stars when clouds and storms obscure the sky, but we know that they are still in the heavens—splendid as ever, though unseen. So it has been with the strife and warfare of the ages; something good, and grand, and beautiful has come forth for suffering humanity, and a calm—a holy calm—succeeds the tempest and the terror. While the French Revolution shook the emperors of the earth on their thrones, a wild but swift current of free opinion carried to oblivion the sanctity of dynastic sway, and rulers were taught the sublime lesson that to rule well and wisely is the safest maxim of government; that the spear on which to lean is a nation's love; that the true mantle of royalty is the robe of justice, and its most puissant rampart the trust and confidence of a free and united people. But at the same time, let us not applaud the teachings of those revolutionary theorists. They never beheld in its purity the life of things; the inspiration that falls on the soul like the dew

of heaven, they never enjoyed. Therefore, supreme Truth rejects their doctrines as the ephemera of a day of wrath and fear, when the light of kindness burned dim, and misrule prevailed under the guise of reason. They are mere intellectualities—beautiful, wondrous, like glittering icebergs, but as chilling and repulsive. Neither have those writers won our lasting esteem, or worthily earned the eternal diadem of Fame, whose lips are stained with the darkness of sensual things, whose language is a perpetual sneer against virtue, and order, and religion. They may be mighty spirits in the republic of letters, but their mission is unfulfilled—the glory within them is not half revealed. Still less can we bow down before court-adulators—friends of Cæsar for Cæsar's sake—whose pens are steeped in flattery of the prince, and scorn of the people. No matter what unhallowed genius such may possess, they are not the ambassadors of Nature's gospel on the earth. Therefore, let them perish, unlaurelled, unlamented. But no such ephemeral honours await the advent of the true philosopher or poet. He ascends into the firmament of Fame; not to twinkle as a dwarf-star, but to illumine the ages with imperishable glory. The angels who bear him up far above the clouds of time and sense are—unswerving faith, unchanging hope, unflinching love. Yes, he who with meekness suffers wrong and injury, knowing that retribution slumbereth not—he who embodies in his creed the majesty of Truth, becomes the immortal heir of Fame. His words are destined to penetrate into the labyrinth of our inner life, and to transfigure our darkened spirits in the splendour of his enduring wisdom. This is the Olympus of fame to which the truly great aspire, and not to the celebrity of a day, or the laudations of the thoughtless crowd. Dowered with immortality and crowned with light, the great apostles of truth shine ever upon the world, teaching man that to be virtuous is to be wise, and that he who walks in the paths of honour is the mightiest conqueror in life."

The President was re-elected for the ensuing year, and the post of Treasurer, vacant by the decease of Bro. V. W. Bate, *L.L.D.*, was filled by the election of Dr. Chas. H. Rogers Harrison. The Hon. Secretaries appointed were Bros. W. R. Woodman, *M.D.*, and Angelo J. Lewis, Barrister-at-law.

Bros. Henry C. Levander, *M.A.*, Col. Fras. Burdett, and the Rev. W. B. Church, *M.A.*, were chosen members of the council. Bros. W. Carpenter, author of "Scientia Biblica," W. H. Hubbard, author of "Essays," and D. G. Berri, author of "Monograms," were elected Fellows of the Union, and Bros. G. Kenning (proprietor of THE FREEMASON), F. Walters, and J. G. Marsh, members. On the proposition of the President, it was further resolved unanimously that Honorary Fellowships be conferred upon the following distinguished brethren, for services rendered to Masonic and general literature:—

- Beaumont, A., of Paris.
- Evans, S., of Boston, U.S.A.
- Goodall, Albert G., of New York.
- Holmes, Emra, of Hartlepool.
- Holmes, Robt. D., of New York.
- Hoorickx, Van C., of Brussels.
- Horner, J. A., of Burgh Castle, Norfolk.
- Hughan, W. J., of Truro.
- Irwin, F. G., of Bristol.
- Lyon, D. Murray, of Ayr.
- Macoy, Robt., of New York.
- Marshall, Robt., of St. John, New Brunswick.
- Moore, Dr. J. Daniel, of Lancaster.
- Moore, Col. W. J. B. McLeod, Laprarie, Canada.
- Morris, Rob. of Kentucky.
- Rebold, E., of Paris.
- Schmitt, A., of Jersey.
- Yarker, jun. J., of Manchester.

A vote of thanks to Bro. G. Kenning, for according permission to report the transactions of the Union in the columns of the THE FREEMASON, was then carried; and a second vote of thanks to the President terminated the proceedings.

THE forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic M.S.S., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the first edition (slightly abridged). 3. A fac-simile lithograph reprint of Coles' copper-plate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s. 6d. each, and 30 copies for presentation. The work will be dedicated, by permission, to the M.W. G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, stating name in full and Masonic position.

An analysis of the division list reveals the fact that out of 35 Peers who are prominent members of the Masonic Order, 22 voted for the second reading of the Irish Church Bill and 13 against it.

PAPERS ON MASONRY.

BY A LEWIS.

XII.—MASONRY AND THE MERIDIAN.

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death upon them hath the light shined."—*Isaiah ix. 2.*

"Is not this written in the Book of the Upright One (Jasher)? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."—*Joshua x. 13.*

An American lawyer, bent upon cross-examining a "witness from the sea," said to him, "Now, Sir, you have prevaricated greatly. What are you?" "A master of a vessel," was the reply. "And you have pursued your calling for some years?" "Just so." "And now," pursued the lawyer, "attend to me. I presume you, too, have crossed the line?" "I have," answered the witness. "Now, be very particular. In what latitude and longitude did you cross it?" "That I can't say," was the answer of the steady and imperturbable mariner. "Can't say it, Sir? You're on your oath!" exclaimed the indignant lawyer. "Shall I tell you why?" replied the witness. "Answer my question," pursued the lawyer. "I can't," said the sailor. "Then, gentlemen," triumphantly asserted the lawyer, turning to the jury, "I hold my client to be in the right; this witness is impenetrably stupid, he does not even know his own profession!" "Lay by, there," said the sailor, "I thought that every fool of a lawyer knew *there was no latitude on the line!*"

Nor is there anything but a meridional position for the sun in Masonry. There are, of course, technical reasons given for this, but, by analogy, many other beautiful illustrations of this symbolical truth might be given. Not only does the meridional altitude of the sun ever remain a symbolical fact in relation of the universality of the principles of Masonry, but, in another sense, it is a type of the ever-existent energy of nature, which persistently and silently irradiates the universe from the most enormous cosmical body to the minutest atom or germ cell. Light!—as science progresses, as the continued improvements in optical instruments come to be made, and applied to the unsuspected wonders of the macrocosm and the microcosm, we discover new worlds in which creative and infinite energy is giving existence and enjoyment to myriads upon myriads of forms possessing animation and the power of motion. There have been upwards of 240,000 kinds of flies described!

Bound in the chains of a cold and selfish theology for centuries of ages, man has held himself to be the sole end and aim of creation, the proud culmination of the works of T.G.A.O.T.U. Science, without denying the supremacy of man's intellect, evinced by the actual existence of science itself, points out, in the great and little worlds, phases and forms of life and activity, which, for aught we know, may have modes of thought and theories concerning their, to us minute, to them, infinite worlds.

In no work with which I am acquainted is this more philosophically and humorously put than in Mr. Babbage's Philosophical Memoirs. He there describes a cosmogony, with all the cataclysms, revolutions, changes, physical and mental, of a universe of—cheese mites! The dairy becomes the infinite universe, the churn and press the chaotic and formative states, periodical convulsions of the cheese world occur (when the dairymaid turns them over), they are jolted in carts, prodded in the side with tasters, which lead to telescopic observations of the world beyond, and the mental and physical peculiarities of the cheese mite and jumper are excellently described.

If, therefore, we behold this untiring energy in the action of the great invisible Being, lending forms to each and all of his creation adapted to their wants and circumstances, can it not well be understood that there is a symbolical meridional altitude to be discovered in a corresponding endeavour "to work ceaselessly in well-doing." The sun of charity stands ever above on high to shine into dark places of want and sorrow, bidding us cleanse the Auguean stable of society, and to eradicate misery and scatter happiness around.

It is the friendly and fraternal light which looks down upon us from the heavens, and though in nature the rotation of the earth's axis deprives us of its physical rays, we know that wherever the heart of man beats, and the enterprise of man has penetrated, there, too, with unvarying benevolence and persistency, shines the sun of Freemasonry.

Swedenborg, to whom I devoted a portion of my last paper, always expresses, in his figurative language, that delight as the highest enjoyment of angels in another world, which consists in the contemplation of the spiritual and celestial sun—the very symbol of the warmth of the love and steadfastness of T.G.A.O.T.U. "In Him is no darkness at all."

In a certain sense, Masons, and those who pursue studies and perform duties of a cognate character, do enjoy that contemplation of the spiritual and celestial light or sun to which Swedenborg referred. Intellect is light, when the eyes of the mind are open to behold, and are not averted in the discontented obstinacy of wilful

darkness. Some men, dissatisfied with the never-ending squabbles about mere doctrinal exteriorities, fly to the other extreme, and deny the existence of a creative power at all; their Atheism to me is as unintelligible as it well can be. Philosophers have been found to deny the existence of motion. A quaint and learned bishop originated a theory as to the non-existence of matter, and whose desires to see the best exposition of this latter phase of reflection should read its principles as interpreted by Mr. George Henry Lewis, in his admirable Biographical History of Philosophy. But no one has yet presumed to deny the existence of force—the energy which creates, develops, destroys, and recreates the infinite forms of matter. Dissatisfied thinkers of this class would do well to turn to unsectarian Masonry, which, without the husks and shells of doctrine, promotes all that is truly beneficent in science.

It has been objected that Masonry is a system, with a ritual, which, when once known, is invariable, and, hence, savouring of finality. But this would be as unwise an objection as to say of the key which unlocks the temple of knowledge that it is useless. Masonry, in itself, has enabled men of all ranks, under the steady ray of the meridional sun, to exchange thoughts, compare information, correct errors, and promote results. Hence, the scientific side of Masonry is distinctly visible to the outside world in the works produced by a systematic study of various ranges of facts, undisturbed by the fatal and noxious effects of dogmatic ecclesiastical teaching.

It is quite beyond the objects of Freemasons to keep from the general public the practical useful results of their inquiries, and would be in flat contradiction to the principle of universal charity underlying the whole. This, therefore, is some answer to those who object to Masonry on the ground that it seeks to preserve for its disciples any peculiar scientific secrets or series of secrets. As the physical sun shines alike on the good and the wicked, so it does upon the Mason and the uninitiate, and if the latter choose to study physical science light of that kind is not denied him. Masons, however, have unquestionably done much towards scientific enlightenment, both as Masons and men.

The sun is always at the meridian in Masonry! Why, it necessarily must be, if we consider its sacred obligation of charity. If the sun possessed not its noonday power; if it waned and slacked, or altered, the whole vitality of Masonic benevolence would undergo deterioration. In the words of Elihu in Job (xxxiv. 20), "the people would be troubled at midnight, and pass away."

This position of the sun, however, refers at the present day to more than the omnipresence of the energetic benevolence of T.G.A.O.T.U. In a strictly geographical sense it is also true, and it is well that it is so. To the histories we occasionally hear of the presence of Masonic signs among savage tribes, I am not disposed to give that implicit credit that the reiteration of the statements ask. There would appear always, in the best attested instances to be traces of a pre-existing European or civilised influence; civilised, either according to Oriental or occidental methods. There is, in reality, so great a sameness in the legends to which we find the authority of "Captain C——" or "Major B——," and so forth, attached, that, for my own part, I not infrequently put these down as pretty stories, derived from a common substratum or skeleton of fact. Indeed, if we look back at the Masonic periodical literature of the last half century, we find a tendency towards anecdote of a repetitive kind constantly manifested. Of course, this is partially to be charged to the fact that so much of Masonry is invariably or necessarily withheld from publication, that Masonic magazines have been compelled very often to fill up with matter either of fiction popular or fiction philosophical. We have had a recent instance of the latter in "Celestial Mysteries," now happily, it is to be hoped, concluded.

The rapid increase of Freemasonry, and the many important questions which have recently arisen in relation to Masonic jurisprudence and Masonic history, will, however, tend to lessen the necessity for what magazine writers call "padding" for the future.

At the head of this paper I have written two texts, which appeared applicable to the matter under consideration. The second requires some notice before I close these observations. Many explanations have been offered of the miracle (as it is called) of Joshua commanding the sun to stand still. Into these I shall not enter. What is an evident impossibility, Freemasonry symbolically renders a fact. It is written in the Book of the Upright One, such being the literal rendering of the name Jasher, or Jasher, from the Hebrew word (*Yod-Shin-Iesh*), ISH, with the Masoretic vowel point, *Qamets* twice repeated, *IsHahL, to walk straightly, uprightly, or to do good.* The existence of any separate Book of Jasher has been a favourite battle-ground for critics, but, in our case, it is only necessary to use the obvious symbolic interpretation. It is, indeed, the Upright One—the true Mason, who can, without question, thus cause the sun of charity to stand still; and long may it brilliantly shine at the meridian of Freemasonry

throughout all countries, as a testimony that T.G.A.O.T.U. is indeed the light "which lighteth every man that cometh into the world."

CRYPTONYMUS.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Caveat Lodge, No. 176.—A meeting of this lodge was held at Radley's, June 12th. Bro. P. A. Nairne, W.M., initiated Mr. W. G. Quihampton, installed Bro. W. N. Smith, W.M., who in his turn initiated Mr. J. J. Groves. The work being admirably done. Bro. P. A. Nairne had the usual handsome P.M.'s jewel given to him by the W.M., and in a suitable speech he acknowledged the gift. Bro. E. Browne, P.M., for his valuable services rendered to the lodge, was unanimously elected an honorary member at last lodge meeting, and that minute was unanimously agreed to. After business the lodge was closed. The usual good banquet was served. The toasts, including the Prince of Wales, were given and responded to. The good singing of Bros. Ransford, Montem, Smith, and T. Young, added to the enjoyment of a very pleasant evening. There were present besides those named. Bros. T. Quihampton, S.W.; R. S. Fareman, J.W.; P. Browne, P.M., Treas.; E. Litchfield, P.M., Sec.; Rev. J. McAllister, Chap.; H. Beesley, S.C.; F. Godsell, J.D.; H. Germyn, I.G.; Riley, Tyler, and many others. Visitors, Bros. F. C. Dillon, B. D. Quihampton, H. Massey, F. Walters, E. N. Goulty, F. W. Goodridge, J. Milner, (G.S.W. Hants), C. Plestow, G. C. Bing, D. Fourdrinier, W. H. Allender, G. H. Yapp, R. Roy, F. W. Mitchell, G. Lemann, and others whose names we were unable to learn.

Nelson Lodge, No. 700.—This prosperous lodge, so well-known for its admirable working, met at the Masonic Hall, William-street, Woolwich, on Wednesday, 16th inst. Bro. Wm. Dunham, W.M., presiding, to install Bro. Ed. Bowles, W.M.-elect. The following officers were in attendance, viz., Bros. May, J.W.; Graham, S.D.; Norman, J.D.; Hobson, I.G.; Lacey, Treas.; and Henderson, Sec. The lodge was opened with solemn prayer. The minutes of last meeting and report of the audit committee were read and confirmed. The lodge was opened in the second degree and Bro. Bowles was presented to the W.M. by P.M. Bickerstaff for installation. That portion of the ceremony appertaining to the second degree being ended, the lodge was opened in the third degree. The W.M.'s having retired, a board of I.M.'s was opened; Bro. Bowles then invested the I.P.M., and the board was closed. The brethren having been re-admitted, the W.M. was proclaimed and saluted in each degree. The lodge was then closed to the first degree, and the following brethren appointed and invested as officers for the ensuing year, viz., May, S.W.; Graham, J.W.; Lacey, Treas.; Henderson, Sec.; Norman, S.D.; Hobson, J.D. The Installing Master then delivered the usual addresses to the W.M., Wardens, and the lodge, eliciting warm encomiums from all present. The W.M., in a very neat and feeling manner, then presented Bro. Dunham with an elegant P.M.'s jewel for the able manner he had conducted the business of the lodge during his year of office. The jewel was received by Bro. Dunham in very appropriate terms. All Masonic business being ended, the lodge was closed in due form. The brethren then adjourned to the Royal Hotel, North Woolwich, previous arrangements having been made with Bro. W. Holland, the proprietor, for providing the banquet and musical performances, which were carried out to the letter. The cloth being withdrawn, and the usual Masonic toasts, done honour to, the brethren adjourned to the gardens, where a variety of entertainments awaited them, not the least being the French ladies on velocipedes; after which the brethren returned to the banqueting-room and spent a very happy evening.

PROVINCIAL.

Scarborough.—Old Globe Lodge, No. 200.—This lodge held its regular meeting in the Masonic Hall, Globe-street, on Wednesday, the 16th of June, when the following officers and brothers were present: Bros. W. Peacock, W.M.; W. F. Rooke, P.M., P.P.G.J.W.; J. W. Woodall, P.M., P.P.G.S.W., Mayor of Scarborough; H. C. Martin, P.M., P.P.G.D., Cers. Sec.; J. Hardgrave, S.W.; D. Fletcher, J.W.; G. H. Walshaw, S.D.; J. Parker, J.D.; G. Ruddock, J.G.; Grover, Organist; Ash, Tyler, Groves, Brearey, Walker, Land, Westlake, Milner, T. P. Smith, Garnett, Inskip, and Fisher, 1248, visitors. The lodge was opened at 7 p.m. The minutes were read and confirmed. Bro. Land passed an examination in the first degree and retired, and was re-admitted and passed to the second degree, the lodge was closed to the first degree. It was proposed, seconded, and unanimously agreed, that the annual Masonic Pic-nic, take place on Tuesday, the 29th inst., at Hayburn-Wyke, (by the kind per-

mission of the Worshipful the Mayor, Bro. J. W. Woodall, P.M., P.P.G.S.W., &c.) and a committee was at once appointed to make suitable arrangements for the same. Two brethren were proposed as joining members, after which the lodge was closed in due form, with solemn prayer.

Leicester.—St. John's Lodge, No. 279.—The brethren of this lodge held an emergency meeting at the Freemasons' Hall on Wednesday, the 16th inst., the W.M., Bro. Kelly, D.P.G.M., presiding, and all the officers, except the J.D. and I.G., being in their places. On the lodge being opened, a ballot was taken for Bro. McAllister, of Lodge No. 21, S.E., as a joining member, and for Mr. Joseph Roper, of Leicester, as a candidate for initiation. Both were unanimously elected, but Mr. Roper's initiation was unavoidably postponed owing to his absence from the town. Bro. Dr. Finch, having been examined in the first degree retired, and the lodge having been opened in the F.C. degree, he was duly passed thereto. During the ceremony the musical chants were given by Bro. Crow and others, and on its conclusion the W.M. gave the lecture on the tracing-board. The lodge having been closed to the first degree, a Lewis (the son of a member of the lodge, and who had that day attained his majority) was proposed for admission into the Order, and the W.M. intimated that although the regular meetings of the lodge were now suspended for the summer recess, he should hold another Lodge of Emergency, early in July, for the initiation of the two candidates, and raising the six brethren who would then be eligible for the third degree. The lodge was then closed, and the brethren formed themselves into a Lodge of Instruction preparatory to the installation of Bro. Toller as W.M. of the John of Gaunt Lodge on St. John's Day. Among the brethren present on the occasion were W. Kelly (W.M. and D.P.G.M.), P.M.'s Pettifor (P.P.S.G.W.), Wear (P.P.G.D. and Treas.), and L. A. Clarke (P.S.G.D.); Stanley (S.W.), Stretton (J.W. and P.P.G. Reg.), Crow (Sec. and Org.), Thorpe (S.D.), Atwood, Smith, Palmer, Dr. Pearce, McAllister, Widdowson, Dr. Finch, Stannard, and C. Bembridge (Tyler); visitors, Rev. N. Haycroft (D.D., No 181), and Duff (W.M.), Toller (S.W. and W.M.-elect), Sculthorpe (Sec.), Partridge (J.D.), and Challis, of the John of Gaunt Lodge, No. 523.

West Hartlepool.—Harbour of Refuge Lodge, No. 764.—The annual meeting and festival of St. John the Baptist, was held on Tuesday, the 8th inst., at the Freemasons' Hall, Church-street, at 2 p.m. There were present some forty brethren, including S. Gourley, M.D., W.M.; D. Harpley, P.M.; Rank, P.M.; J. B. Watt, S.W., W.M.-elect; and visiting brethren B. Levy, P.M., P.P.G.J.W., and P.P.G.D.C., Installing Master; H. Laws (P.M. and S.W., Lodge of De Lorraine, 541), R. Graham (W.M. Treas. Lodge 509), I. Settle (P.M., P.P.G. Reg.), W. G. Laws (W.M., Lodge De Lorraine, 541), A. Farmer (W.M. North York Lodge, 602), H. Jackson (W.M. Lodge of Philanthropy, 940), Emra Holmes (I.P.M. St. Helen's Lodge, 531), &c. The business of the day was the installation of Bro. I. B. Watt (who had been unanimously elected as W.M.) into the chair of K.S. Previous, however, to resigning the gavel into the hands of Bro. Levy, who had kindly consented to conduct the beautiful and impressive ceremony, the W.M., Bro. Gourley, presented to Bro. Harpley, P.M., in the name of the officers and members of the lodge, a handsome Past Master's jewel. This "reward of patient industry and merit" was accompanied by a short expressive and characteristic address, and it was evident that the worthy and popular recipient was much affected by the wholly unexpected expression of esteem and respect. The installation was performed in an admirable manner by Bro. Levy, whose gifts of elocution and impressive manner rendered the ceremony solemn to a degree. After the proclamation and the usual addresses, the new W.M. proceeded to appoint and invest the following officers: Bros. S. Gourley, M.D., I.P.M.; J. W. Cameron, S.W.; R. H. Stafford, J.W.; J. Miller, Treas.; E. Hudson, Sec.; G. Carter, S.D.; W. Harrison, J.D.; J. Scott, I.G.; and W. Atkinson, Tyler. The lodge was closed in ancient form and with solemn prayer, and the brethren retired to Bro. Gallon's (Royal Hotel), where a grand banquet was served, to which ample justice was done. The W.M., Bro. Watt, presided, and the usual loyal and Masonic toasts were agreeably interspersed with instrumental and vocal music, contributed by several well-known brethren, and the company separated at a late hour.

THE ROYAL ARCH.

METROPOLITAN.

Beacon Chapter, 619.—This Chapter was held on Thursday, June 10th, at the Greyhound Hotel, Dulwich, Comp. A. Avery, M.E.Z., presided, and in an efficient manner exalted three brethren into Royal Arch Masonry, being ably supported by all his officers who were proficient in their duties. A five guineas P.Z.'s jewel, was voted from the Chapter funds to be presented to the M.E.Z., this being his

last night of office. Business ended, the Chapter was closed. There were present, Comps. J. W. Halsey, P.Z., as H.; J. W. Avery, J.; F. Walters, P.Z., as S.E.; T. Y. Sabine, as S.N.; G. A. Smith, P.Z.; W. H. Green, first A.S.; R. H. Williams, second A.S.; J. W. Avery, Treas.; F. Deering, Reg., and others. Visitors, C. T. Dorey, (M.E.Z. 176), P. A. Nairne (Z. 175), J. Harris (M.E.Z. 285), G. W. Wheeler (P.S. 73), H. G. Buss (P.Z. 177), C. Pinhorn (P.Z. 257), and others. A very pleasant evening was spent.

MARK MASONRY.

Southwark Mark Lodge, No. 22.—A meeting of this lodge was held at the Bridge House Hotel, on Saturday, June 19th. Bro. T. Meggy, P.G.O., acted as W.M. Bro. G. W. Wheeler, 73, S.E., was admitted as a joining member, and obligated as such under English Constitution. Bro. S. Harman, 73, was admitted as a member, and being present, was advanced into the Mark Degree. The ceremony being well rendered by Bro. Meggy and T. Y. Sabine, W.M. The W.M. was elected Steward to represent this lodge at the Mark Stewards Festival, to be held in July. Bro. H. Massey, S.W., elected W.M.; A. D. Loewenstark, Treas., re-elected; W. Y. Laing, re-elected Tyler. Audit Committee elected. G. W. Wheeler, made T.K.; S. Harman, D.C.; lodge closed. Present besides those named, Bros. H. Massey, S.W.; A. D. Loewenstark, J.W., Treas.; W. Noak, S.O.; T. H. Meredith, J.O.; F. Walters, Sec.; E. Harris, R. of M. and others. Visitors, C. Swan, P.G.S.B.; W. Mann, W.M., (8); C. Sloman, (86); C. A. Cottebrune, P.G.S.B.; W. Smith, C.E., (8), Mansu, (22).

ORDERS OF CHIVALRY.

RED CROSS OF ROME AND CONSTANTINE.

Birmingham.—Rose of Sharon Conclave, No. 19.—On Thursday, the 17th inst., a new conclave of this illustrious Order was consecrated at the Masonic Rooms, Newhall-street, Birmingham. The impressive ceremony was ably performed by the Ill. Sir Knt. J. Daniel Moore, M.D., Inspector General for North Lancashire, who travelled to Birmingham expressly, at the request of the brethren, for that purpose. Having installed several Knights as founders, Inspector General Moore enthroned the Rev. W. Bramwell Smith, P. Prov. G. Chaplain for Warwickshire, as the first M.P.S. of the Rose of Sharon Conclave; after which Sir Knt. T. Partridge, M.D., was inducted into the chair of Viceroy, and Sir Knts. L. Wright, C. A. Newnham, and G. S. Phillips were also admitted into the Priestly Order. The following officers were then appointed, all being earnest and zealous brethren:—C. A. Newnham, S.G.; G. S. Phillips, J.G.; Lyons Wright, H.P.; T. Dixon Miller, Treasurer; A. Horrocks, Recorder; John Astley, Prefect; J. S. Kennedy, S.B.; W. Heeley, Sentinel. The Conclave was then closed, after the expression of the warmest thanks of the founders to the Ill. Inspector General for his attendance and the great assistance he has rendered to promote the formation of a Conclave in Birmingham. We are informed that Bro. Major Machen, the popular and highly-respected Deputy Prov. Grand Master for Warwickshire, was unavoidably prevented from attending upon this auspicious occasion, but it is understood that the Major will soon be installed, and assume the position of Inspector General for the Warwickshire division, to which he will be nominated by Lord Kenlis, the Supreme Chief of the Order, who, we may take this opportunity of stating, was never more attached to its interests than he is at the present time.

On Saturday last, at St. James's Hall, Piccadilly, Bro. Joseph Eldred, of the Gaiety Theatre, gave a dramatic and musical *matinee*. Professionals as a rule have much spare time on their hands, and it was judicious on the part of Bro. Eldred to select from the various theatres actors and singers of well-known celebrity. The entertainment was in every way a success, the large hall being filled with a fashionable audience, who literally besieged Bro. Austin's ticket office. The programme contained some celebrated names, viz.:—Miss Constance Laseby, Miss Mellor (a pupil of Br. B. M. De Solla), Miss Maria Simpson, Miss Katherine Hickson, Kate Gordon, Bro. Walter Joyce and Edward Murray, whose singing was greeted with loud applause. Mr. Geo. Belmore recited the "Frenchman and the Rats," Lydia Maitland and Mr. Robin's short sketch of "Five Minutes at a Railway Station," was cleverly done. Mr. Herman Vezin's recitals well-merited the applause given them. Bro. Thomas Thorne's song of "Poor Susian," was excellent. The chief feature however, was Bro. J. L. Toole's imitations of "London Actors," commencing with Mr. Phelps and finishing with Messrs. Buckatone and R. Romer. Bro. Eldred's recital of "My Lord Tom Noddy" was capital. It is to be hoped that these recitals will be repeated, the above having been so highly satisfactory.

ANNUAL MEETING OF THE PROVINCIAL GRAND CONCLAVE OF KNIGHTS TEMPLAR OF LANCASHIRE.

The following is a more detailed account of the above meeting than appeared in our last :-

The annual meeting of the Provincial Grand Conclave of Masonic Knights Templar of Lancashire, was held in the new lodge room in the Adelphi Hotel, Liverpool, on Thursday, the 10th inst. The Jacques de-Molay Encampment was opened by Sir Knight Thomas Berry, Eminent Commander at half-past twelve o'clock. The Provincial Grand Officers entered in procession, marshalled by Sir Knight Croxton, Prov. Grand Director of Ceremonies, assisted by Sir Knight Tweedle, Prov. Grand Assistant Director of Ceremonies. The very Eminent Provincial Grand Commander, after being received under the arch of steel, took his place on the throne.

The Provincial Grand Conclave was opened in due form and with solemn prayer at half-past one o'clock. The muster rolls of the Prov. Grand Officers, and of the Encampments in the Province were called by the Prov. Grand Registrar. Several Prov. Grand Officers being absent, and having neglected to write to the Chancellor to state the cause of their absence, were fined one guinea each.

Present: Sir Knights A. H. Roys, Very Eminent Prov. Commander; W. H. Wright, Eminent Deputy Prov. Commander; R. F. Ainsworth, M.D., Prior; John Bolderson, Sub-Prior; Thomas Berry, Second Captain; John Duffield, Chancellor; Robert Mc D. Smith, Vice-Chancellor; William Birch, Registrar; John M. Wike, Treasurer; Lever R. Rowbottom, Hospitaller; Thomas Croxton, Director of Ceremonies; J. E. Tweedale, Assistant Director of Ceremonies; John Chedwick, Almoner; John Copley, First Expert; R. H. Hutchinson, Second Expert; John S. Veeners, Second Standard Bearer; H. T. Warren, Warden of Regalia; R. F. Sparks, Second Aid-de-Camp; Thomas Law, Organist; John Roberts, Banner Bearer; William Dawson, Equerry.

The Prov. Grand Treasurers account having been audited were presented, showing a balance of £52, being £10 more than last year; it was moved, seconded and resolved unanimously, that the best thanks of this Provincial Conclave are due and are hereby tendered to Sir Knight Wike for his past services, and that he be re-elected for the ensuing year. Frater William Dawson was re-elected Equerry for the ensuing year.

The very Eminent Prov. Grand Commander then appointed the Officers of the Provincial Grand Conclave for the ensuing year, and invested them with the Treasurer and Equerry, appointed by the Provincial Grand Conclave, with the Collars and Jewels of their respective offices.

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|---------------------------|-------------------------|
| Samuel White | Prior. |
| Edward Pierpoint .. | Sub-Prior. |
| Rev. Thomas Radley .. | Prelate. |
| Rev. J. L. Figgins .. | Assistant-Prelate. |
| Thomas Berry | First Captain. |
| Benjamin Davies .. | Second Captain. |
| John Duffield | Chancellor. |
| R. Mc D. Smith | Vice Chancellor. |
| William Birch | Registrar. |
| John M. Wike | Treasurer. |
| R. H. Hutchinson .. | Chamberlain. |
| John Copley | Hospitaller. |
| Thomas Croxton .. | Director of Ceremonies. |
| James F. Tweedale .. | Assistant ditto |
| John S. Veeners .. | Sup. of Works. |
| A. B. Creeks | Almoner. |
| W. H. Pratt | Warden of Regalia. |
| The Hon. J. L. Lindsay .. | First Expert. |
| James Gaskell | Second ditto. |
| Thomas Birtwistle .. | First Standard Bearer. |
| John Roberts | Second ditto. |
| J. T. Hall | First Aide-de-Camp. |
| W. H. Prince | Second ditto. |
| James Worsley | First Captain of Lines. |
| Henry Bulley | Second ditto. |
| J. W. Fowler | First Herald. |
| J. H. Hopkinson .. | Second ditto. |
| Thomas Law | Organist. |
| F. H. Winder | Sword Bearer. |
| J. H. Sutcliff | Banner Bearer. |
| W. Dawson | Equerry. |

The V.E.P.G. Commander then presented his Deputy with a very splendid Deputy Provincial Commanders Jewel bearing the following Inscription, presented by A. H. Roys, Grand Commander of Lancashire, to his worthy Deputy, W. H. Wright, 1869, which was suitably acknowledged.

It was resolved unanimously that a thousand copies of the minutes of the transactions of this Prov. Grand Conclave be printed together with the History of the Jerusalem Encampment, Manchester, compiled by Sir Knight John Yarker, at a cost not exceeding £25, and that a copy be sent to the subscribing members of every Encampment in the Province.

The Almoner collected the Alms from the Knights present, and the Prov. Grand Conclave was closed according to ancient custom with solemn prayer.

The Knights then adjourned to the Banquet.

CONSECRATION OF THE NEPTUNE LODGE, No. 1264, LIVERPOOL.

Before giving an account of the consecration of the Neptune Lodge, which ceremony was most successfully performed on Friday, 11th inst., it may be advisable to state that a large number of the officers and brethren of the Mariners' Lodge, No. 249, having the welfare of the Craft at heart, and the diffusion of the true principles of Ancient Freemasonry, agreed to form a new lodge, to be called the "Neptune" Lodge. Accordingly a meeting took place, and a petition to the Most Worshipful Grand Master of England for a warrant was numerously signed. A recommendation signed by the W.M. and Wardens, Officers, and brethren of the Mariners' Lodge, praying that the prayer of the petitioners be granted, was forwarded with the petition.

The M.W.G.M. acceded to the request, and granted a warrant for the formation and existence of the "Neptune Lodge," No. 1264, and empowering them to meet at the Masonic Temple, on the first Friday in every month.

Bro. H. S. Alpass being unavoidably absent, the P.G. Secretary's place was occupied by Bro. Robt. Wylie, P.G.A.D.C. West Lancashire.

After the ceremony of consecration, and the ancient charge having been given to the W.M. elect, Bro. Joseph Healing, P.M. 249, and that Bro. having signified his assent thereto, was regularly installed first W.M. of the said lodge. He was instructed in the duties of his office by Bro. Jas. Hamer, P.G.T. and Master of the Ceremony.

The W.M. then invested Bro. John Pemberton, (249) as the first S.W. and Jas. Richardson, J.W.; E. T. Jones (249), having been unanimously elected Treasurer, was invested, and Bro. Jas. Taylor (249) as Secretary; Bro. P. B. Ger (249) as S.D.; A. Davies (249) as J.D.; J. S. Dixon (249) as I.G.; A. Gray (249) as S. Steward; J. Nixon (249) as J. Steward; P. Bull (249) Tyler.

The instructions to the respective officers having been given, by Bro. Hamer, Master of Ceremonies, the brethren were called off to refreshment, and a splendid banquet was provided, and enjoyed by the brethren present. Grace having been said and the cloth cleared, the W.M. presided, supported by a goodly array of P.G. Officers, P.M.'s, and W.M.'s of various lodges in the province.

The W.M. Bro. HEALING, gave as the first toast of the evening, "The Queen," and expatiated on the many virtues of our most deservedly beloved Queen, and hoped she may be spared long to her family and her people.

The W.M. next gave, "The Prince and Princess of Wales, and the rest of the Royal Family." Having referred to the fact of our most excellent Prince having joined the Craft, and about to become a prominent brother among us, hoped that the many Masonic virtues inculcated in the Craft may expand in his generous mind, and by God's help prepare him for the exalted position in store for him in this world, and happiness in the world to come.

Several other toasts having been given and suitably responded to, Bro. WILLIAMS (P.M. 249), gave the toast of "The W.M., Bro. Joseph Healing," and spoke of the many good qualities that he had shown in the interest of the Craft, congratulating the brethren of 1264 in having made so good a choice. He hoped and believed, that ere long they would stand as prominent amongst the lodges of the province, as their mother lodge so proudly occupied.

W.M. Bro. HEALING, in responding, thanked Bro. Williams for the kind expressions, both as to himself and for the welfare of the lodge that had that day taken a position among the many Masonic lodges in the world, and would endeavour, with the assistance of his officers and brethren, to bring forth the good fruits of Masonic principles and virtue, and he hoped that soon they would work the business of the lodge as if it had been established for many years; and, on behalf of himself, officers, and brethren of the Neptune Lodge, he sincerely thanked the P.G. Officers, P.M.'s, W.M.'s and brethren all, for their kind attendance there that day, but especially the Officiating Officers, for the successful manner in which they had performed the ceremony of consecration. He was sure that all present felt deeply grateful and highly gratified.

The W.M. then gave the toast, "Our Past Grand Chaplain, the Rev. H. G. Vernon," who had given such an eloquent, impressive, and instructive oration and invocation, coupling with the toast the brethren of the Choir and the Past Grand Organist, Bro. Skenf, who had added so much to the solemnity of the occasion.

Bro. the Rev. H. G. VERNON, replied that it gave him very great pleasure to be with them on so important an occasion as the consecration of a new Lodge, and hoped it would progress in power and peace, in the diffusion of moral principles and piety and virtue, and shine with brilliancy in relief, truth, and brotherly love, which brings men closer together in the bond of unity, and which enables them the better to contemplate the mighty works of the Great Architect of the Universe.

Bro. SKENF, on behalf of himself and his brethren of the choir, said that they felt proud in having been present on the occasion of this auspicious event, and if they had succeeded in conveying to the mind the sublime and majestic power of sacred music in the important proceedings of this day's consecration, he and his brethren were fully gratified. He hoped that the brethren of the new Lodge would now go on their way rejoicing.

The W.M. now gave the toast of the consecrating and installing Master, Bro. Hamer, P.G.T.

Bro. HAMER, in responding, said it gave him great pleasure in seeing such a large and influential gathering of P.G. Officers, P.M.'s, W.M.'s, and brethren of this province, and he believed their good wishes were now concentrated in the prosperity and welfare of the lodge they had this day consecrated, and he was sure by the persevering character of the W.M., Bro. Healing and his officers, all of whom he knew personally, its welfare and prosperity would speedily become an accomplished fact, as its existence had become in so short a time from when it was thought desirable to form a new lodge. It reflects great credit on the brethren of the new lodge for the manner they have come forward with a helping hand to bring it into such a working condition as we see this day, and now, go on and prosper, ever bearing mind the great and good principles on which Freemasonry is founded—brotherly love, belief, and truth; and God be with you.

The W.M. next gave the toast of "The Officers of this Lodge," which was duly responded to by the S.W., J.W., Treas., and Sec.

The toast of the "Visiting Brethren," was duly given and responded to; and after the Tyler's toast had been honoured, the brethren were called to labour, when the lodge was closed in due and solemn form, the brethren separating in peace and harmony.

THE GRAND LODGE OF NEW YORK AND THE GRAND ORIENT OF FRANCE.

At the annual communication of the Grand Lodge of New York recently held in that city, a proposition was brought up by the Committee on Correspondence, declaring all fraternal and Masonic relations suspended between the Grand Lodge of the State of New York and the Grand Orient of France, for the reason that the Grand Orient had recognised a spurious Grand Body which sat at New Orleans, and granted charters to subordinate lodges to confer the three symbolic degrees, in violation of the territorial jurisdiction of the G. L. of Louisiana.

A Brother asked for information on the subject. The M.W. John Simons made a lengthened explanation, in which he remarked that since our flag had waved over Louisiana she ceased to be under French jurisdiction, and neither civilly nor Masonically would America submit to any divided authority. (Attempts at applause.) He also said that in 1854 a Supreme Council had been established in Louisiana, which began its work at the fourth degree. This body was declared spurious. Now, this has been renewed; but had the so-called jurisdiction confined itself to these degrees, all would be well—but they claimed to confer the first three degrees of Masonry in Louisiana. It was wrong there; and if so it was wrong here, and concerning all Masons. Now, we were in the same position with regard to Hamburg. She claimed to establish lodges all over the world, and had now two lodges in New York which were not recognised by any Masonic body in the United States.

The W. John C. Crouch, of Joppa Lodge, moved that the subject be recommitted, with instructions to report at the June communication of 1870.

M.W. Robert D. Holmes spoke in favor of the resolution, and R. W. Brother Prince moved an amendment to the effect that our Grand Master be requested to communicate to the Grand Master of France the regret felt at his action with regard to Louisiana, and requesting him to rescind the same by withdrawing the recognition of the so-called Grand Council of Louisiana; and unless he would do so in six months then all fraternal and Masonic communication should cease between this Grand Lodge and the Grand Orient of France.

M. W. John L. Lewis delivered a powerful speech, urging the passage of the resolution and saying to France "unless you withdraw this invasion of our soil, we will not hold Masonic intercourse with you." The Grand Master of New York had been treated contemptuously by the Grand Master of France, and that contempt extended to him and to the whole body in this State, and he would resent it. The question was, "shall we protect our rights?" When Hamburg invaded our soil none stood up for us with more manliness than Louisiana, and now let us stand up for her and protest against the invasion of her soil.

After an earnest debate both amendments were lost, and the original resolution was adopted, and France and the State of New York are no longer in Masonic intercourse. By this course New York has preserved her dignity and consistency and has shown her sympathy with a sister Grand Lodge about equally afflicted with herself.—New York Dispatch

Births, Marriages, and Deaths.

DEATHS.

BAXTER.—At 38 Pollock-street, Glasgow, on the 20th inst., Bro. Alexander Watt Baxter, first R.W.M. of the Lodge Neptune, No. 418, and Past Master of Lodge Argyll, Dumoon, No. 335, deeply regretted, by a large circle of brethren and friends.

LANE.—On the 20th inst., at the Nurseries, Great Berkhamstead, after a long and painful illness, aged 35 years, Bro. Henry George Lane, P.M., Hon. Sec., 504, P.P.J.G.W., Herts, eldest son of Bro. John Edward Lane, P.M. and Treasurer.

MORLEY.—On June 11th, whilst on a visit at the residence of her father, Henry Storr, Esq., Thorn Cottage, near Castle Howard, Yorkshire, in her 40th year, Mary, the much beloved wife of Bro. Richard Morley, (Temple Lodge, 1094, Liverpool), Fruit and Spice Merchant.

NOTICE.

Owing to the rapidly-increasing circulation of
The Freemason,
its columns have now become valuable channels
to all who Advertise.

SCALE OF CHARGES FOR ADVERTISEMENTS IN
"THE FREEMASON"

Per Column	£2 10 0
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„ Line of 8 words, not less than three lines }	0 0 6
Situations wanted, per 8 words ...	0 0 3
Auction and Trade Advertisements, per line }	0 0 5

P.O.O.'s on Chief Office, in favour of GEORGE KENNING.

The Freemason,

SATURDAY, JUNE 26, 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.

As our next number will commence the Second Volume, and as very many of our subscribers have expressed a desire to bind THE FREEMASON, in future this Journal will be paged consecutively for convenience of reference. We take this opportunity of thanking all our friends and contributors, and if their kind support be continued, we hope, before the close of the second volume, to enjoy a weekly circulation of

TWENTY THOUSAND COPIES.

MUTUAL CONGRATULATIONS.

HALF the year has passed away, with all its troubles, its joys, its blessings, and its woes. Over the grave of buried hopes some mourn in silence, while others bask in the rays of fortune, and triumph in the glory of success. This has been, and ever will be, the sum of our human life—the sun shines upon half the world, while the nether hemisphere slumbers in darkness.

Our labour in connection with THE FREEMASON during the period of its existence has been, indeed, a labour of love; a work lightened and brightened by the fraternal co-operation of many kind and generous friends, without whose active aid its triumphant success could not have been attained. We are, therefore, but discharging a bounden duty when we thank, most cordially, all our supporters for contributing to this great result; and, in commencing the second volume of our Journal, let us assure them, and the Craft at large, that increased

efforts shall be made to maintain the *prestige* of THE FREEMASON in its high and honourable position as the chosen organ of the Masonic fraternity. It is for us a matter of pride and satisfaction to know that our services have been appreciated by the brethren; to know that, in so short a period, this Journal has found its way, not only to every part of the United Kingdom, but wherever the English language is spoken or understood.

We congratulate ourselves upon having originated a Masonic paper which has met with such general approval; and we congratulate our readers, and more especially English Masons, upon the possession of an organ which may be regarded as a faithful reflex of the opinions of the Craft, and an expositor of the great truths of Freemasonry. And we are prouder still in the reflection that this success has been achieved without the sacrifice of one iota of principle to expediency. Our voice has been heard in defence of the weak, and has not been silent when imposition and injustice upreared their heads and threatened to profane the sanctity of the Order. Our utterances have been neither timid nor uncertain when giant Wrong threatened Right. We have endeavoured to smite down the prejudices of colour and caste, and to identify Freemasonry with the cause of true reason and progress. But while we have steadfastly refused to bow the knee before the Dagon of priestly rule, we have protested almost in the same breath against the adoption of those pernicious and soul-destroying doctrines—Materialism and Atheism—with which certain misguided brethren on the Continent would fain inoculate Freemasonry.

Facilis descensus Averni.—let us beware of this insidious danger, and firmly close the gates of the temple against those who would make it a den of thieves, who would rob us of our immortal hopes, and Freemasonry itself of its greatest and holiest charms.

Happily, the spoiler's hand has not yet dared to touch the fabric of the English Craft. Founded in truth, it has endured in strength; and though empires fall around, and systems decay—impregnable to all the assaults of hate and wrath, unshaken by the advancing waves of time—it stands before all the world an object of reverence, an ark of refuge for humanity, an imperishable structure of might, majesty, and beauty.

Actuated by these exalted ideas of the dignity and importance of the Order, we entered upon our duties as a Masonic journalist, and if we have been successful, the merit is due to the response which those sentiments have elicited in the hearts of all true Masons. Having no paltry interests to subservise, no petty personal feelings to gratify, in what we have done we have striven for the "greater good of the greater number."

Our columns have been opened freely and impartially to the admirers of every degree, and our denunciations have fallen only upon those pseudo-Masonic bodies which are by all admitted to be spurious and irregular. In other respects our conceptions of duty are based upon a conscientious observance of Masonic law, and a strict adherence to the dictates of Masonic honour. It is part of our mission to record the sayings and doings of the fraternity, the lights and shades of Masonic life, but our post is also akin to that of the sentinel on the watch tower, who sees from afar the approach of the foe; it

is for us to sound a warning note against innovations which are not reforms, to repress the inroads of mistaken zeal, as well as to do battle with the undisguised assailants of the Order. In this spirit we wield the pen, and from the past we gather confidence for the future.

Having regard to the number of active Freemasons in Great Britain, we may calculate upon a still greater measure of support being extended to our exertions; we may reasonably reckon upon obtaining a still larger circulation. And as Freemasonry itself spreads throughout the length and breadth of the land, so may THE FREEMASON, its chosen and accepted organ, "grow with its growth, and strengthen with its strength."

THE EARL OF DERBY ON FREEMASONRY.

WE have the pleasure to refer our readers to the following extract from Lord Derby's speech on the Irish Church Bill, in which reference is made to the Masonic body. Praise from such lips as his is praise indeed; for, setting politics aside, all Englishmen are proud of their ancient chivalry, and delight in the historic achievements of a stalwart Stanley, or a dauntless Dundas. Although the noble Earl himself is not a Freemason, we are glad to say his lordship's younger son, Captain the Hon. Frederick Stanley, M.P., is a valued member, the gallant Captain being a P.M. of the St. George's Lodge, No. 32, Liverpool, and a Past Provincial Senior Grand Warden for West Lancashire. In the course of his speech Lord Derby said:—

"To give an instance to your lordships of the subservience alike of laymen and clergymen I will refer you to what occurred the other day, when Cardinal Cullen threatened all the Catholics with excommunication *ipso facto*—for what? Why, if they should be guilty of attending a ball that was given in honour of the son of the Sovereign, in the presence of her Majesty's representatives in Ireland. For this they were to be *ipso facto* excommunicated. It was to apply to all the young ladies who might think it a good opportunity of enjoying themselves, and the excommunication was threatened on this ground—that the ball was to be given by the Society of Freemasons. Well, I can only say that if Cardinal Cullen imagines the Freemasons of England stand on the same footing as the *Carbonari* or other secret societies—if he supposes that they are leagued against the throne, it is a signal proof of the ignorance of infallibility. (A laugh.) I have not the honour myself of belonging to that society, but from all I have ever heard, I believe that a more loyal, a more peaceable, a more charitable, a more universally benevolent class of men does not exist on the face of the earth. (Hear, hear.) Yet, because it is a secret society, all those Roman Catholics who attend any of their meetings are liable to excommunication. (A noble lord on the opposite benches made an observation.) I am very much obliged to the noble lord for calling my attention to the presence here of the noble lord (Lord Zetland) who is the head of that dangerous society which is supposed to be hatching all manner of designs against the Church and State (a laugh), and every one of whose associates is liable to excommunication. (A laugh.) *Standard*, June 18.

A SAD occurrence took place last week. A respectable female was charged with loitering in the Haymarket, and on being brought before the magistrate at Marlborough-street, was immediately discharged. The young lady's uncle, Bro. Myers, was called up in the middle of the night, and he thought it was an alarm of fire. The shock was so great that he was taken ill, and never rallied. His funeral took place on Sunday, and was attended by numerous friends, there being in the funeral procession, besides mourning coaches, about 120 cabs.

ALL that relates to the regeneration and civilization of man by Christianity is to be found in the Bible. It is the book, the historical truths of which are evidenced by the existence of the Jews. The Jews, though not now professing Christianity, yet believe in the coming of a Messiah, as professing Christians believe in the second coming of Jesus Christ.—*Ellis*.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall on Wednesday, 23rd inst. Bro. J. Udall, P.G.D., presided, supported by Bros. J. Smith, P.G.P., as S.W.; J. Brett, A.G.P., as J.W.; the Earl Percy, S.G.W.; Dr. J. Hogg, P.G.D.; J. Savage, P.G.D., J. Nunn, G.S.B.; C. C. Dumas, Asst. G.D.C.; and a large number of W.M.'s of London lodges.

Thirty petitions were received, of which three were deferred to the next meeting, and the remaining twenty-seven petitioners were voted sums amounting in the aggregate to no less than £420.

The wisdom of reserving the Fund of Benevolence for the relief of our poor brethren and the widows of poor brethren was never more forcibly demonstrated than upon this occasion. Every case was most carefully considered, and the relative claims of the petitioners were thoroughly sifted. We are glad to see that so large an attendance of brethren willing to assist in the work can be secured at the Lodge of Benevolence. It is a healthful sign, and an evidence of the reality of their Masonic professions.

Obituary.

THE RIGHT WORSHIPFUL BRO. RICHARD WILLIAM JENNINGS, PAST GRAND WARDEN OF ENGLAND.

A prince in Israel has fallen, a true-hearted, honourable, and most estimable chief of our ancient Order has passed away from the sphere of Masonic labour. In our review of the season in THE FREEMASON last week, we alluded with gratification to the fact that death had spared our prominent members during the period under notice, but, to our great regret, we have now to chronicle the decease, by a deplorable accident, of Bro. R. W. Jennings, who has been for so many years identified with the proceedings of the Craft. The subjoined account gives in detail the particulars of the catastrophe by which Bro. Jennings' valuable life was sacrificed, and it adds another to the many recent melancholy instances of the extreme peril attending a too hasty exit from a railway carriage:—

"Last evening, a gentleman named Jennings, residing at Bickley, a season-ticket holder on the London, Chatham, and Dover Railway, left Ludgate-hill Station by the 7.8 train. When the train reached Bickley he did not alight, and is supposed to have been asleep. At any rate just after it had begun to leave the station he opened the carriage door and jumped out, missing his footing he fell between the step and the platform and was fearfully crushed. The station-master, and a gentleman who was standing on the platform at the time raised the unfortunate man, but he expired almost immediately. Mr. Jennings, who was at the head of an old established firm of proctors at Bennet's-hill, Doctors'-commons, was somewhat advanced in years, and well known on the line by his snow-white hair and great regularity. The name of the station was vociferated as usual by the porters, and no blame appears to attach to any one but the deceased."—*Standard*, 24th June.

Bro. Jennings was initiated in the Lodge of Antiquity, No. 2, on the 26th June, 1833, and in due time served the office of Master of that time-immemorial lodge whose records connect our present Speculative Freemasonry with the operative Masonic bodies of the remote past.

Bro. Jennings also joined the Old Union Lodge, No. 46, on the 11th November 1835, and the Royal Alpha Lodge (into which Grand Officers only are admitted), on 22nd May 1841, and as an evidence of his undiminished interest in the Craft, it may be mentioned that in 1866 he was one of the founders of University Lodge, 1118, which is composed of members or ex-members of the Universities, and numbers upon its roll some of the most distinguished names in Freemasonry.

The thorough business habits [of Bro. Jennings] soon commended him to the notice of His Royal

Highness the late Duke of Sussex, who appointed him Assistant Grand Director of Ceremonies as early as the 27th April 1836, when he was not quite three years a Mason, and moreover, he was the first who held the appointment of Assistant. On the 28th of April 1841, Bro. Jennings was promoted to the office of Grand Director of Ceremonies, in succession to Bro. Sir William Woods, Clarenceux King of Arms, and he retained this important post for nineteen years, up to the 25th April 1860, when Bro. Albert W. Woods, Lancaster Herald (son of Sir William Woods, the former incumbent), was promoted to the position, which he still holds most worthily and with entire satisfaction to Grand Lodge. The office of G.D.C. is one which requires the exercise of much tact, and a happy admixture of the *suaviter in modo* with the *fortiter in re*, together with other specialities which are rarely combined in the same individual. Our deceased brother enjoyed the confidence both of the late and the present Grand Master, and materially assisted his royal and noble chiefs in the work of all the great ceremonials, such as laying foundation stones, &c., in which they took part for the five and twenty years ending in 1860.

When the foundations of the new buildings at Freemasons' Hall were laid on the 27th April, 1864, Bro. Jennings was also present, and on that occasion the Earl of Zetland in graceful recognition of our lamented brother's services, conferred upon him the rank of a P. G. Warden of England. As a matter of course G. Chapter honors followed those obtained by Bro. Jennings in the Craft. Having been exalted in the St. James' Chapter, No. 2, on the 7th May, 1835, we find that Comp. Jennings was appointed Director of Ceremonies on the 2nd May, 1838, Second Assist. Soj. 1st May, 1839, and, finally, Scribe N. on the 7th May, 1862. He also officiated for some years as President of the Grand Chapter Committee. Having thus imperfectly traced the Masonic career of the deceased, it only remains to say that in his professional and civic capacities Bro. Jennings was equally respected and equally useful. His sad and untimely end naturally increases the regret with which we pen these lines, nevertheless he goes down to the grave full of honors, and upon his memory rests not a stain.

With Bro. Jennings another link that bound the present generation of Masons to a period which is now historic has passed away, and may all like him when the dread summons comes leave behind them the imperishable memorial of a well-spent life.

THE TEMPLE.

All Hail to the Building to Glory advancing!
The building that thousands are helping to rear;
Though years, too, in thousands have o'er it been glancing,

Yet still does the structure unfinished appear.
Our Fathers before us have at it been toiling,
And each his own stone for the edifice square'd;
Our children will, after us, also be helping,
And stones yet in numbers by them be prepar'd.

All Hail to the Building the Master is rearing!
Where th' stones are all Brethren, true-hearted and free;

Where Faith, the foundation, on God surely resting,
And Hope helps the work on through ev'ry degree.
Its walls, up, in beauty are steadily growing,

And so will continue until they're all raised;
The stones are all numbered, and God in his planning
Has mark'd out the setting where each will be placed.

Still Hail to the Building to glory advancing!
Though earth shall ne'er see it completed appear;
The Temple of love which the Lord is constructing,
And Heaven will see Him in triumph appear.

Yea, Hail to that building Jehovah will finish!
And join in the anthem, ye angels of light;
A song, all triumphant, to Him we must furnish
Who'll raise such as we to yon glorious light.

W.P.B.

PROGRESS SLOW, BUT SURE.—When I sit upon some lofty mountain brow and see the mighty train winding, like a huge fiery serpent, through the valley below, I love to look back in a reverie on the various modes of travelling that from time to time have prevailed in the land of my fathers. "In my mind's eye, Horatio," I can see the ancient Brigantes (many of whose grave-hills I have assisted to open for antiquarian researches) not wholly without some rude roads, but learning much from their indomitable conquerors, the Romans. Between the making of the Roman roads in Britain and the laying down of the first passenger railway, how tardy was the progress of the means of transit! When I think on it, I take fresh hopes for the cause of progress, and feel certain that the amelioration of human suffering will gradually come.—*Bro. J. S. Tweddell.*

The Editor's Portfolio.

We commend the following verses to the attention of our materialistic foreign brethren:—

THE HOPE OF HEAVEN.

Oh! if the Atheist's words were true;
If those we seek to save
Sink—and, in sinking from our view,
Are lost beyond the grave!
If life thus closed, how dark and drear
Would this bewildered earth appear—
Scarce worth the dust it gave:
A tract of black sepulchral gloom,
One yawning, ever-opening tomb!
Blest be that strain of high belief—
More heaven-like, more sublime—
Which says that souls who part in grief
Part only for a time!
That far beyond this speck of pain,
Far o'er the gloomy grave's domain,
There spreads a brighter clime,
Where—care, and toil, and trouble o'er—
Friends meet, and meeting weep no more!

FURLONG.

Multum in Parbo, or Masonic Notes and Queries.

Bro. Jacob Norton and the "Masonic Monthly."
—The editor of THE FREEMASON has done a service to the Craft in England, by inserting Bro. Norton's letter to the *Masonic Monthly*. That distinguished Mason went the right way to discover the truth, viz., "To the fountain-head." There was a doubt relative to the name of one of our Grand Masters, and also some question as to a warrant having been granted to the "African Lodge." Bro. Norton, who is a most distinguished Mason in the United States, wisely consulted the Grand Secretary of the Grand Lodge of England relative to the subject, and the records have abundantly confirmed the truth of the views advocated by him previously in the "American Freemason," edited by an able Bro., J. F. Brennan. It is thus proven that the African Lodge and its members are as legally entitled to be received as visitors in our lodges, as any white members of other lodges. It seems extraordinary that Masons should be found belonging to the modern society who can uphold the practices of those who seek to exclude intelligent negroes from our assemblies, yet so it is. We heartily wish Bros. Norton, Brennan, Evans, and other Masonic worthies, the success they deserve, for thus endeavouring to secure equal rights for the Negro Brother with the more favoured white members of our Fraternity. Relative to the name *Montacute*, or *Montagu*, I find by the Constitution of A.D. 1738, that *Lord Montagu* (son of the Duke of Montagu, G.M., 1721,) was installed Grand Master, 19th April, A.D. 1732, (page 130.) Strange to say, however, that in *Intick's Constitutions*, A.D. 1756, (page 214), it is stated that "Deputy Grand Master *Batson*, proclaimed aloud our noble Brother "XI. Anthony Brown, Lord Viscount *Montacute*. Grand Master of Masons." The same designation occurs in the *Constitutions for A.D. 1767*, (page 214). I quite agree with Bro. Norton, that another time when Bro. C. W. Moore quotes letters from distinguished Brethren, it would be better for him to insert them *verbatim et literatim*. We look forward with interest to the next notice of the "Monthly" in THE FREEMASON.—W. J. HUGHAN.

The Chevalier Ramsay and the Chapter of Arras.—Our excellent Bro. John Yarker speaks of the three degrees invented by Chevalier Ramsay in 1728-9, being "an innovation upon the Rite of the Chapter of Arras." (*Vide FREEMASON*, June 19, 1869, page 6.) Will Brother Yarker inform me of any French authority on Masonry that mentions the Chapter of Arras having been instituted before 1747? According to the "General History of Freemasonry," by Dr. E. Rebold (translation by Bro. J. F. Brennan A.D. 1869, page 84), the "Chapter at Arras was constituted on the 15th April, 1747, by the Prince Pretender, Charles Edward Stuart." Surely, then, all innovations upon the Rite of such Chapter must be subsequent to its institution, and not some twenty years preceding its formation! I know the history of the "Hautes Grades" is involved in much obscurity, but relative to the Arras Chapter there does not seem to be any doubt as to the period of its institution, and in common with others I am naturally jealous of any attempts being made to prove these degrees to be of greater antiquity than they really are. Bro. Yarker also says the degrees by Ramsay of 1728-9, seem to follow the traditions of the "Royal Arch-Templar Rite of York." No such Rite as the R.A. Templar of York can be proved to have had existence by documentary evidence, before the institution of the Chapter of Arras, and hence I cannot see how its traditions, can be said to precede the Ramsay degrees of 1728-9. I thank Bro. Yarker for so kindly acknowledging my accuracy respecting the Constitutions of 1722.—W. J. HUGHAN.

Original Correspondence.

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

ALLEGORICAL SCULPTURES IN
MEDIÆVAL CHURCHES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In the difference of opinion between Bro. "Cryptonymus" and me anent the above subject, we must not forget the real point at issue, which is—whether these sculptures were wrought "in defiance," or "with consent."

Bro. "Cryptonymus" asserts the former, I hold by the latter. His remarks at page 3, June 19th, are, I consider, rather in my favour; and as to what he says anent "the continued hostility of the Romish Church, either in very remote times through the butchery of Molay, to the anathema of Pius IX.," I would ask—What had "the butchery of Molay," the Knight Templar, in 1314, to do with Freemasonry, or the Freemasons? Freemasonry was not in existence till centuries after. Molay was not a Freemason. Truly, the Romish Church has anathematized Freemasonry, after it was born, viz., in the 18th and 19th centuries; but not before, that I know of. And as to the operative mason, or old freemason (freemason—a mason free of his guild; or, as the 1628 Rosling Charter has it, "freemen of the saidis vocations," that is, "freemen of the maissions and hammermen), I have yet to learn that the Romish Church either was, or had any cause to be, afraid of them—especially in "the thirteenth and fourteenth" centuries, any more than of any other craft. No! the masons then were the children of the Church, and in many cases the priests themselves superintended and took an active interest in the work. Consequently, the old sculptures referred to can only be allegorical, and could only have been done "with consent," as I have said. And if any further proof were needed to show that they could not have been done "in defiance," Bro. "Cryptonymus" himself has given it, by referring to the Knights Templar; for if the Romish Church was so powerful about the beginning of the 14th century as to have been able to annihilate such a puissant body as the Templars, how, I would ask, can any one (without the most substantial proof) dare to assert that the masons—a mere body of workmen—either could, or would dare to ridicule their employers, the Romish Church? Ergo, Bro. "Cryptonymus" and his authority, Bro. Findel, are both wrong upon this point; as Bro. Findel, I consider, is on several in connection with architecture.

I am, yours fraternally,
LEO.

ROYAL ARCH MASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In last week's FREEMASON Bro. McAuley challenges the correctness of the tradition I related respecting Enoch's pillars. Allow me to say once for all that I do not vouch for the accuracy of the legend, and indeed, in the quotation from Savary, given in this week's issue, another version, which differs both from Bro. McAuley's and mine, is alluded to. Some weeks ago friend "Leo" who seems pleased to have a tilt at everybody and everything (I hope not a *l'outrance*) ridiculed my assertion that the temple of Solomon was the model for other ancient edifices.

Let him read Layard's "Discoveries in Nineveh and Babylon," in which that distinguished traveller draws a comparison between the temple and palace of Solomon, and the buildings at Nineveh, and in which he finds many points of resemblance in the plan and general design. The same fragrant wood—cedar—was used for the beams, roofs and ceilings, and even in reference to the period of construction, the temple was finished in seven years, and Sennacherib built his palace at Konyenjik in the same time. No person will dispute the fact, of which Bro. "Leo" advances certain proofs, that the ancient Egyptians were a most wonderful people; great in astronomy, great in architecture, and great in literature.

I shall have a word or two to say by-and-bye upon the last article by "Cryptonymus," whose ability I recognize and highly respect.

Yours truly,
THE SON OF SALATHIEL.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I was pleased to see in your last number a letter from Bro. McAuley calling attention to a statement of the "Son of Salathiel" with regard to the pillars of Enoch, which statement I had previously noticed to be contrary to the tradition as given in Oliver's "Antiquities."

The "Son of Salathiel" states (in his paper in the number for June 5th) that the marble column was inscribed with certain hieroglyphics; that there was a curious treasure concealed in arches underground, and the brazen column, with the principles of the liberal arts and sciences; and that in accordance with the patriarch's design, the brazen column was the one which survived the destruction of the flood.

Oliver, on the other hand, states that Enoch erected two pillars; one of marble, the other of brass, the former of which he conceived would withstand fire, the latter water. On these (*i.e.*, both of them) he engraved the elements of the liberal sciences, including Masonry, &c. The deluge destroyed every work of man, and even the brazen pillar of Enoch gave way before the torrent of destruction, but God preserved the pillar of stone, and by this means the state of Masonry before the flood was transmitted to posterity.

The "Son of Salathiel," therefore, differs from the legend as given by Oliver in two particulars, viz., as to the subjects engraved on the pillars, and as to which of the pillars was preserved. I join Bro. McAuley in desiring to know which is the correct statement, or, at all events, which is the more generally received tradition.

I am, yours fraternally,
F.I.W.

Winchester, 22 June, 1869.

THE ROYAL MASONIC BENEVOLENT
INSTITUTION.

At the Annual General Meeting of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, held at Freemason's Hall, London, on Friday, the 21st May, 1869, the Secretary reported that the Most Worshipful Grand Master, the Right Hon. the Earl of Zetland, K.T., President of the Institution, had named Wednesday, the 26th January, 1870, for the next Annual Festival. And that Sir Daniel Gooch, Bart., M.P., Right Worshipful Provincial Grand Master for Berks and Bucks, would preside on that occasion.

The following Report of the Committee of Management was read, approved, and ordered to be entered on the Minutes, viz.:

"The Committee of Management, in presenting this their Annual Report, regret that they cannot congratulate the Governors and Subscribers so heartily as they have been enabled to do in past years, the great depression in trade having caused a decrease in the amount collected, both from Brethren and Lodges in the metropolis and country.

"The Anniversary Festival, holden by direction of the Most Worshipful Grand Master, on the 27th January last, was presided over by the Right Hon. the Earl of Carnarvon, R.W. Provincial Grand Master for Somersetshire, when the Donations and Subscriptions contained in the list, of seventy Brethren who kindly acted as Stewards on that occasion, and supported his Lordship, amounted to £2,219 15s. 2d., being a decrease on the amount announced last year of £908 8s. 10d. Notwithstanding the falling off in the amount announced at the Festival, the Committee of Management have adhered strictly to Rule 42, requiring one-third of the Life Donations to be invested, and accordingly £500 Stock in the 3 per Cent. Reduced Annuities was purchased on account of the Male Fund, and a like sum of £500 Stock in the 3 per Cent. Reduced Annuities was purchased on account of the Female Fund.

"The Committee have to report that the Asylum Building is in perfect repair, and that out of 152 Annuitants now receiving the benefits of this Institution, 11 males and 20 females have accepted the offer of Apartments, and are now occupants of the Building, the remaining number, 121, residing in different parts of London and the Country, as they may deem fit.

"Your Committee cannot but urge, on the Brethren generally, the need of renewed exertions during the present year, for, although the Committee have recommended an increased number of Annuitants to be elected at the Annual General Meeting on the 21st instant, they were scarcely warranted in so doing, looking to the state of the funds; but as they infer that the Craft generally would wish as large a number as possible placed on the Institution, they rely on sufficient support being accorded to them to justify their having done so, and they would therefore again urge upon the Members of the Craft for renewed support, in consequence of this Institution differing, as it does from the other Masonic Institutions, in the fact that there is no limit to the number of Annuitants so long as the Committee are supplied with funds."

The receipts of the Male Fund, during the year, were £2,178 11s. 9d., and the disbursements, including purchase of £500 Stock, 3 per cent. Reduced Annuities, £3305 13s.; the receipts of the Female Fund, were £2,072 18s., and the disbursements, including purchase of £500 Stock, 3 per cent. Reduced Annuities, £2,401 11s. 2d.

Now that this Institution has an adequate amount of funded property it would be well to consider the advisability of rescinding Rule 42, which directs that one-third of the annual donations received shall be invested. It will be seen from our synopsis of the Report that the whole of the yearly income is required for annuities actually in force.

We subjoin a list of unsuccessful Candidates, with numbers to be carried forward, and added to the Poll at the next Election.

MALE ANNUITANTS.

Br. S. M. Lotinga .. 226	Br. Joseph Thornton .. 2
" John Clode 79	" Joseph Hodgson .. 2
" Henry Merritt .. 11	" Joseph Newsome .. 0
" William Highton 10	" Geo. W. Kerkin .. 9
" Joseph Vernon .. 6	" James P. Munro .. dead
" James Pickup .. 4	" Samuel Shephard dead

WIDOWS.

Mrs. Jane Ward 306	Mrs. E. Young 31
" Sarah A. Crome. 257	" M. A. Pendlebury 19
" E. Warrington.. 132	" Ann Caryell 8
" C. Jackson 123	" Mary Jenkins.... 6
" Maria Read 108	" Ann Schofield .. 3

The following Resolutions were carried at the Meeting:—

"That the thanks of this Meeting be given to the Scrutineers.

"That the result of the Ballot, with the names of the successful candidates, be advertised in the *Times*, *Telegraph*, *Advertiser*, and *Standard*, morning papers—*Era*, Sunday paper—*Freemason's Magazine*, and *THE FREEMASON*.

"That the proceedings of this day be printed and circulated amongst Lodges under the Grand Lodge of England.

"That the thanks of this Meeting are due, and are hereby given to the W. Bro. John Udall (P.G.D.) a Vice President of the Institution, for the manner in which he has presided over the Meeting this day."

METROPOLITAN MASONIC MEETINGS

For the Week ending July, 31 1869.

Monday, June 28.

Lodge No. 831, "British Oak," Bank of Friendship Tavern, Bancroft-place, Mile-end.
" 902, "Burgoyne," Anderton's Hotel, Fleet-street.
" 905, "De Grey and Ripon," Angel Hotel, Great Ilford.
R.A. Chap., 188, "Joppa," Albion Tavern, Aldersgate-street.

Tuesday, June 29.

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 30.

Lodge No. 898, "Temperance in the East," 6, Newby-place, Poplar.
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Thursday, July 1.

Lodge No. 554, "Yarborough," Green Dragon, Stepney.
" 822, "Victoria Rifles," Freemasons' Hall.
" 1155, "Excelsior," Sydney Arms, Lewisham-road.
" 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
R.A. Chap 733, "Westbourne," New Inn, Edgware-road.
" 742, "Crystal Palace," Crystal Palace, Sydenham.

Friday, July 2.

R.A. Chap. 745, "High Cross," White Hart Hotel, Tottenham.
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Saturday, July 3.

Lodge No. 1194, "Villiers," Northumberland Arms Hotel, Isleworth.
General Committee, Boys' School, Freemasons' Hall, at 4.

MASONIC PIC-NIC.—On Saturday last, the brethren of St. John's Lodge, No. 216 held a "pic" in a beautiful haugh near the village of Stow. They were honoured by the presence of a numerous party of Grand Lodge officials from Edinburgh, including Bro. Henry Ingles Grand Substitute Master of Scotland, Bro. Mann, Grand Junior Warden, and Bros. Clark, Mackenzie, Bryce and McCowan, members of Grand Committee; also deputations from the Lodge Journevan, Edinburgh, St. Luke's, London, and St. John's Galashiels. Refreshments were provided by Bro. Dickson of the Railway Hotel. Music supplied by W. and G. Crosby, of Hawick. And what with dancing, athletic sports, &c., the afternoon and evening till about nine o'clock passed agreeably.

THE Royal Christy's Minstrels, at St. George's Hall, Langham-place (Bro. H. Moutague lessee and manager), have, in addition to their already attractive programme, engaged the services of the "Only Leo," as he is justly denominated, and Bro. Edwin Kelly. They are great acquisitions to this powerful company. Leo's great talent displays itself in his wonderful delineations of female characters, which are perfect and artistic; he has a charming fresh voice. Bro. Kelly is also an excellent vocalist, and an exceedingly gentlemanly actor. Bro. Nimmo is the indefatigable acting manager.

Every act has its consequence. The consequence of good is reward; of evil, punishment. The spirit of God is in every soul, and only concealed by evil. The atheist may live the full period of life, boasting of his disbelief in Supreme Power, and that all is chance. Yet in moments of despair on the bed of death, thoughts come that never were before.—*Ellis*.

SHEERNESS PUBLIC COMPANY.—We have received the prospectus of this company, and will endeavour to place its merits more prominently before our readers in next week's issue.

[We have been compelled to keep over a number of articles of more or less interest, but hope to find room for them next week.—ED.]

ANOTHER FENIAN OUTRAGE:

A Tale of the times.

(Reprinted from the South Durham & Cleveland Mercury.)

BY BRO. EMRA HOLMES, 31°, ETC., ETC.,

Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.; and SUB-EDITOR "UNIVERSAL MASONIC CALENDAR."

CHAPTER IV.—CONTINUED.

THE LOVERS.—"ANOTHER FENIAN OUTRAGE."

Poor fellow! he did not speak, perhaps, so well as your fine novelist would wish; but yet he touched fair Maggie's heart, and that was enough; and as there fell bright, happy tears from her kind eyes, he knew he was accepted.

They walked arm-in-arm to the station, and there waited for the up mail, which was to take him back to Staffordshire. The trains usually meet at Barton station, by some happy arrangement, all but the down express from London, which was due at half-past eight, and which had not come in when they found their way upon the platform. There is no bridge connecting the up and down platforms at this station, and passengers have to cross the line to get into the train on the up side.

"Make haste across, please," the station-master is heard to say sharply; "the up mail is coming."

Our hero and heroine hurry over, only just in time, as the train comes up.

A hurried adieu, and Mayduke just raises her hand to his lips as any old cavalier might have done; a ringing of bells, a shrill whistle, and the train moves slowly off.

Marmaduke leans out of the window for a moment, to have one more yearning gaze, and Maggie, seeing him, pauses on the line for one more look at her departing lover. A rush of wind, a shout, a blinding glare of lights, a thunder as of the trampling of a thousand steeds, a whirling by of a weird black form, a horrid shriek as from some lost soul, and the express goes by.

Mr. Forester got home in perfect safety. He was now quite happy in the assurance that he was loved by so noble and good a girl as Maggie Robertson. He knew she must be a noble girl, since she hesitated not a moment in accepting, when all men had forsaken him, and everything seemed going wrong; and he felt she must be a good girl from all he had seen and known of her for these three months past, and that was not a little. He did not justify himself for his wild, reckless life as others might have done. No one thought more evil of himself than did Marmaduke, and every one said he was his own worst enemy. I am sure that true love must be ennobling, for as he meditated upon all that had passed—as he thought of all Maggie's goodness to him, he resolved to turn over a new leaf, and to lead a new life; and when he retired that night he dropped upon his knees by his bedside, for the first time for a long long while, and prayed God to strengthen him in his good resolutions, and to protect him from all temptations, and from the commission of those sins to which he was most prone. And then he fell asleep and dreamed of long ago, when he was yet a child and murmured prayers at his mother's knee.

He was to go on the 7th of May to Dublin, there to transact some business for his uncle, which would delay him probably a day or two, and he was expected at Kilmallock not later than the 12th. His uncle's letter said, as they were going to have a little party on that day, and Frank Ashburn was with them. When Frank went to Killarney on the 20th of April, Marmaduke wrote to his uncle, speaking very warmly of his friend's kindness, and the consequence was that Mr. Merton wrote and asked Frank there.

Frank had gone over after having spent a week at Killarney attending to Sir Eustace de la Wray's affairs, and coming nominally for two or three days ended by spending a fortnight there, to his own and his host's satisfaction. Sweet Fanny Merton soon formed a *penchant* for our friend, which promised to ripen into a warm attachment, on one side at least.

Frank had written to Marmaduke in Mr. Merton's name, to urge his using no delay in coming over, as the business matters at Dublin required his presence. Not knowing where to address the letter, as he had heard young Forester had left the bank, he thought it better to enclose it to Madge Raymond, who he knew would take the trouble of delivering it.

Accordingly, Madge walked up to our hero's rooms, and asked if Mr. Forester were in.

"Yes, sir," was the reply, and the maid, formerly Madge's Marchioness, now grown into a buxom girl, admitted him.

"You needn't announce me, Mary," Madge said pleasantly, as he strode past her, and into his friend's rooms.

"Why, man, what's up?" he shouted as he hastily raised the apparently lifeless body of young Forester from the floor. "The fellow's fainted! Mary, get me some water, quick!" And whilst the servant

with a look of horror hurried to obey him, he unloosed his necktie and vest, dragged him to the window, which he flung open, and let the cool evening air play upon the pallid brow of poor Marmaduke. In a few minutes he revived, and after taking a wine-glass full of brandy, which Madge had sent for, opened his eyes and looked languidly around.

"What is the matter, my boy?" said Madge kindly.

Marmaduke pointed to a newspaper, which was lying open upon the table, and attempted to speak, but utterly broke down, and finally burst into a flood of tears.

Thinking from his present excited state it were best to leave him alone for a few minutes to compose himself, and seeing how thoroughly hopeless it appeared to glean any information from him in his then condition, Madge turned to the newspaper, a copy of that day's *Daily Telegraph*, in hopes of gaining something there. He read the following:—

ANOTHER FENIAN OUTRAGE.—A shocking accident occurred at Barton-le-Bar, a watering place on the north-east coast, on the 4th inst. We have not full particulars, but it appears that a young lady of considerable personal attractions, who accidentally strayed across the line, was cut down by the express from London, which reaches Hartsea at 8.55 p.m. The guard of the train felt an unusual jolting as the train passed the Barton station, and immediately stopped the train. The mangled remains were found in a state almost preventing identification, but a letter was found upon deceased signed "Marmaduke Forester," and in her pocket, which contained a green velvet rosette with the letters H.C.I.R. embroidered on it, and the name "Asteroid" inside; a handkerchief was also found, with the name "M. Robertson" in one corner. It appears that a gentleman of American aspect, with a light brown moustache and imperial, was last seen with her; and, from certain circumstances which have come to our knowledge, there is too much reason to fear that the deceased was the victim of another Fenian outrage.

CHAPTER V.

THE HEAD-CENTRE OF KERRY.

"All's well that ends well."

Two days afterwards, the *Daily Telegraph* gave the account of the coroner's inquest, from which, however, it appeared, as it was obliged to own, "There was no evidence to show that the Fenians had anything to do with the matter." The *Irish Times* copied the first paragraph, but not the second. Madge wrote to his friend Frank Ashburn, detailing the melancholy circumstances in which poor Forester was placed, and speaking very freely of the poignant grief from which he was evidently suffering. He said that, after walking listlessly about Marton for a day or two, he had gone to him, urged him to show more manliness and strength of mind, and begged of him to go off to Dublin without delay, as he knew Mr. Merton's business was pressing.

"I know what you think," the poor fellow said, "wrote Madge. "I know what you think—you think me foolish because I feel her death so much. You remember that she was only a barmaid, and you are surprised that I should make such a fool of myself for her. You think she wasn't a lady; but she was in heart, at all events, and you don't know how good and trustful she was to me. I loved her as much as anyone could love. She would have been a better wife to me than such a poor fellow as I deserve." Here the poor fellow broke down again," Madge wrote, "and 'pon my word I was very nearly making a fool of myself too. However, I got him off on the morning of the 10th, and I suppose by this time he is with you."

Mr. Merton asked Frank if he had any news of Marmaduke?

"No, sir; I can't make it out," he said. "I don't wish you to alarm the ladies; but the fact is, Mr. Forester should have been here by the 13th, as he left Marton on the 10th, and it is now the 16th, and we have no tidings. By the way, I am afraid we going to have some trouble down here. I telegraphed a day or two since to Sir Eustace de la Wray to come over. He is very popular amongst the tenantry, and his presence may quell any attempt at an outbreak. I hear they have captured a fellow who they say is the Head Centre of Kerry, and they are bringing him down to Killarney to-morrow to have him identified by some of the people there. I expect Sir Eustace will be down to-night, and I must go and meet him."

"I should rather like to go with you," Mr. Merton remarked.

"Delighted with your company, I am sure, sir," replied Frank.

The Town Hall at Killarney is crowded to excess. All the magistrates of the district are there (including Lord Castle Rosse, Mr. Herbert and Sir Eustace de la Wray) and the rest of the landed proprietors. Some evidence is gone into. It appears the prisoner was seized at Dublin; he refused to give his name; his description answered that of a Colonel in the American Army, who was the Head Centre of Kerry, and as a sword was found with his luggage, a green sash in his portmanteau, and other suspicious

articles in his possession, he was detained, and forwarded with a strong escort to Killarney, for the purpose of identification, as there were several people there who had seen Colonel Burke.

Great was the astonishment of the court when Frank Ashburn, who had rushed in frantically, asked to speak with Sir Eustace de la Wray, and informed him that the prisoner, whom he had just caught a glimpse of, was none other than Marmaduke Forester! A mutual explanation ensued; Forester gave his real name to the magistrates on oath; there was Mr. Marten present to identify him, together with Frank Ashburn and Sir Eustace, who was bad at remembering faces, but who at length recollected our friend. There was a very hearty shaking of hands all round, and the friends left the court followed by a crowd of people, who cheered them as lustily as if they really had been Fenians, and their best friends.

"How the deuce did you get into that scrape, Mayduke?" his friend asked, as they walked arm-in-arm to the Railway Hotel, where Frank was staying.

"Oh, I don't know; some fools got hold of me as I got out of the boat at Dublin, and insisted upon knowing my name and all about me. I wasn't going to satisfy their curiosity, and I knocked one of the fellows down, but they were too many for me. Well, they found my sword and my Freemason's sash upon me, and this made them suspect me. Then they found a letter on me, from—you know who (Mayduke said rather sadly)—and this made them more suspicious, so they put me in quod. However, it is all over now, and I'd rather not talk any more about it."

The party returned in the evening to Kilmallock, and, you may be sure, the Merton's welcomed their cousin very warmly. He was very sad and gloomy for a few weeks, but as the summer wore on poor Marmaduke came to the conclusion that life was worth living for still. His cousin Mary found out by cleverly devised questions, which never roused Marmaduke's suspicion the least, that his friend Frank was engaged to a Miss Birch, but he didn't know when they would be married. Last summer I heard a rumour, which proved to be correct, that Mayduke had become engaged to his charming cousin, who had discovered his hidden worth.

* * * * *

"Mayduke, my boy," Frank Ashburn says to our hero one evening last autumn, "I've often puzzled over in my mind why you would not give up your name at Dublin when they took you for a Fenian?"

"Because I thought they had no right to extort it from me, in the first place; and, secondly, because I had sworn, when I was made a Freemason, that I would acknowledge no name to a stranger for two months but that of Asteroid," he added proudly.

Frank replied with a burst of laughter, in which he was joined by Madge. The three were smoking in Mayduke's rooms. Frank and Madge often dropped in now to cheer him up.

"I say, you won't be angry if I tell you something?" Frank adds presently.

"No; what is it?"

"Why, you are not a Freemason at all." And then Frank proceeded to let his friend into the elaborate joke which had been played upon him. Mayduke's countenance wore a very rueful aspect as Frank told the tale; but it brightened up considerably when its author added:

"Never mind, Mayduke, old fellow; our Lodge meets to-morrow, and I will propose you in truth." It is only necessary to add that Marmaduke Forester has just come into a little property of £400 a year, and he is going to be married to his cousin next May. He took his Master Mason's degree last lodge night, at the Silent Temple Lodge, Burnley.

The Vicar of Marton died last month. The poor old gentleman had had an attack of paralysis, followed shortly by a second; and Minna felt her duty was by her father's side, and, knowing that the end could not be long, delayed to name the day; and Frank was far too honourable to press her. So by a tacit agreement they had waited till now.

On his death-bed, the venerable clergyman, as he had got to be called, desired that the wedding which had been put off so long should no longer be postponed; and it was at his express wish that it was determined they should be married early in the new year.

Mrs. Madge Raymond presented her husband with a fine boy on the 1st of this month. Both mother and child are doing well. Baby is to be christened on Christmas Eve, and Madge (whose opinion of Mayduke has altered very much of late) has asked that young gentleman to stand with Frank and Mrs. Wrayton, as the child's sponsors.

Marmaduke Forester has been an altered man since the death of poor Maggie. Mary Merton knows all about that sad story, but does not love him one whit the less because he wanted to marry a barmaid.

FINIS.

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