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Vol. 6, No. 233.]

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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

EUPHRATES LODGE (No. 212).—Favoured by fine weather the summer banquet of the Euphrates Lodge, took place at the Bald Faced Stag Hotel, Buckhurst Hill, (Bro. Henry Lock's) on Wednesday, the 13th inst. There was a goodly company of ladies and gentlemen assembled, all bent upon enjoying the day as much as possible. The W.M., Bro. Thomas Hammond, presided at the banquet, assisted by his two Wardens, his J.D., and several Past Masters, among whom we must not forget the name of Sam. Watkins, P.M. and Treasurer, always doing his best to promote the interests of the lodge and of these jovial gatherings. The cloth being drawn, the W.M. gave the usual loyal and Masonic toasts, which were heartily responded to, and interspersed with appropriate songs given by various brothers, amongst whom were Bros. Howell, Hill, and others. The company then adjourned to the dancing saloon, where dancing was kept up till a late hour. It suffices to say that the dinner was served in Bro. Henry Lock's usual style and that the ladies and gentlemen present left the hotel with the greatest satisfaction possible, having enjoyed a pleasant and happy day.

Knights Templar.

GLASGOW.—The St. Mungo Encampment met on Monday, August 18th, in St. Mark's Hall, the M.N.S., Sir Knight R. Bell, presiding, assisted by the following Sir Knights, J. Tweed, D.E.C.; G. W. Wheeler, Recorder, Acting Prelate; M. Clanachan, C.C.; and J. Johnson, as M.; Comp. Lentitt, Scribe E. of Chapter 50, was proposed and unanimously elected as a suitable candidate for the Order. The nomination of officers was then proceeded with, Sir Knight Wheeler proposed Sir Knight R. Bell, as Most Eminent Commander for the ensuing year; they were all so well acquainted with the peculiar fitness of that gentleman for the arduous post, they had seen so many proofs of his proficiency in the past, that he was sure they would unanimously re-elect him to fill the chair this year. Sir Knight Bell, while deeply grateful to all the friends present, wished to be relieved of the responsibilities of the office, and would propose, as his successor, Sir Knight Wheeler, who was so well acquainted with the ritual, and was always at his post. Sir Knight Wheeler declined the honour, feeling sure that it would conduce more to the interest of the Order if their worthy E.C. would undertake these duties for the next year. They had adopted the ritual now prescribed by the Chapter General, and though quite willing to aid Sir Knight Bell, he would decline to take the office at present. T. Tweed was nominated as D.E.C.; J. Butler, as P.E.C.; J. E. Speirs, C.G.; G. W. Wheeler, Recorder; M. Clanachan, C.C.; G. M. Alister, S.C.; J. Douglas, J.C.; and J. Bates, Treasurer. The installation will take place on the 15th of Sept.

A committee of nine were appointed to seek a more suitable place of meeting for the ensuing year, and other routine business was transacted.

Ancient and Accepted Rite.

EXETER.—Coryton and Rougemont Chapter H.R.D.M.—This chapter was held on the 24th ult., at the Masonic Hall, Exeter, Devonshire, when the following members of the Order attended:—Lieut. General H. E. Doherty, C.B., 33°. Inspector General of the Western District of England; P. H. Newnham, P.M.W.S., 32°; F. H. Woodforde, 32°; S. Jones, P.M.W.S., 30°; B. T. Hodge, M.D., M.W.S., 30°; W. H. Haycock, W. S. Passmore, H. Woodgates, M.D., T. David, T. Gardner, F. H. Huxtable, J. Moass, 18°, and others. The elections for the ensuing year resulted unanimously in favour of Bro. W. T. Passmore, 18°, as W.M.S., and Ill. Bro. S. Jones, P.M.W.S., 30°, as Treasurer. Bro. W. S. Passmore, 18°, was then duly presented by F. H. Woodforde, M.D., and installed in the chair of M.W.S. by Ill. Bro. S. Jones, 30°, and the following brethren received their appointments to the various offices:—R. Bowden, M.A., H. Prelate; J. Gould, 1st General; J. W. Keyworth, 2nd General; T. Dand, G. Marshal; W. H. Woodgate, M.D., Raphael; W. Hine Haycock, Capt. Guard; S. Jones, Treasurer; T. Grander, Registrar; H. Davey, Chamberlain; W. H. Reed, M.D., Almoner; J. J. Mackenzie, M.D., 1st Lieut. of Guard; F. H. Huxtable, 2nd Lieut. of Guard; R. R. G. Thomas, M.D., 1st Herald; F. Wood, 2nd Herald; A. S. Soper Hexter, Director of Ceremonies. A splendid diamond snake ring, and a beautifully illuminated vellum, with the subscribers' names, &c., upon it, was then presented to Ill. Bro. S. Jones, P.M.W.S., 30°, by Bro. W. Hine Haycock, who carried it on a very ancient silver plate belonging to the Masonic Hall, and, addressing the princes in his usual manner spoke as follows:—"Our Ill. Bro. Jones, as a small acknowledgment for his valuable services in resuscitating the Coryton and Rougemont Chapter, Rose Croix was recommended for and invested with the 30°. Is it not plain, therefore, that looking to what the Supreme Council awarded him as a distinctive mark of their approbation, we, the individual brethren of this comparatively humble branch of our Order, should recognize his claim to our regard and esteem. He has performed all the ceremonies of the Order since its resuscitation in Exeter, and been at considerable trouble, inconvenience, and expense, in arranging the paraphernalia. He has met the brethren on all occasions with that frankness and kindness which are so essentially his province, and at no time of the day during the hours of business or pleasure has he ever been known to refuse an immediate interview to a brother Mason to accord to him the advantage of his intimate knowledge, and advise in regard to all matters of Masonry, theoretical or practical. Ill. brother, when you quitted the chair last year, which you filled with so much credit to yourself and advantage to the other brethren, your left behind you the conscious attestation of the good services rendered to us all, you have set an example to your successors which they will do well to follow, and through all the varied phases of our association with you we have had continuous and increased cause to recognise the sincerity of purpose, devotion, brotherhood, and frequent exemplification of that real charity which are at once the main spring and the tide of our glorious creed. "Palman quit merit ferat" will be most suitable as the inscription upon your ring, and though we are doubtless all familiar with Pope's hackneyed lines, I may well apply them here and say "Honour and shame from no conditions rise, act well your part there all the honour lies. Ill. Bro. Jones, P.M.W.S., 30° then rose and addressed the brethren, viz.:—Illustrious Brethren and Companions, it is with feelings of most profound gratitude I accept at your hands this handsome present and scroll, believing as I do, that it is intended on your part as an earnest of your kind and fraternal feelings towards me. There are occasions that occur in the lives of most of us, when the feelings which swell up

from the bottom of one's heart are of such a nature that the tongue cannot find words to give utterance to them; such, believe me, my brethren, is the case with me at present. My esteemed and valued friend, Bro. Haycock, has in the generosity of his nature, brought my name before you in a manner far exceeding my deserts or that I could ever hope to deserve. If my humble endeavours to promote the good of our Order have met with your approval, that in itself indeed is a recompense to me in doing what has been a pleasure, and in the performance of the duties which have devolved upon me I have ever experienced the greatest gratification. Ever since I became a Master Mason it has been my anxiety to be admitted a member of the 18°, if deemed worthy, and finding when I thought I might fairly submit my name for approval I was admitted to the honour of fellowship of the Ancient and Accepted Rite in the Chapter at Bath, I then endeavoured to resuscitate it in our ancient and ever faithful City, and obtain the advantages for my brethren here. Aided by the strong help I received from the Supreme Council, Capt. Dick, and the cordial co-operation of the old members of the chapter here, we were fortunate enough not only to resuscitate the chapter, but to obtain the warrant of the oldest in existence under the Supreme Council, excepting only the Metropolitan, viz.: the Coryton. Although we may not perhaps have enrolled under our banner since then as great a number of members as other chapters, we have, I hope and believe, ever kept one point in view, that is only to admit into the privileges of our Order Masons who were thoroughly entitled to participate in those privileges. I cannot allow this occasion to pass without tendering my heartfelt and cordial thanks to the members of the chapter for the great kindness and co-operation I have ever received at their hands in carrying out the duties connected with it, many of whom came long distances for the purpose of assisting in our ceremonies, and I trust and believe my worthy friend, Bro. Passmore, that you will receive at the hands of the officers you have appointed, that assistance which you will command and require to carry out efficiently the duties of your high and distinguished position in the Order. I have to tender my grateful thanks to you, Bro. Haycock, for the very flattering manner you have spoken of me; to you, Illustrious Sirs, for your attendance on this, to me, auspicious occasion, and to you, my brothers assembled, for the kind indulgence I at all times receive at your hands. Believe me, I shall ever look back with pride to the day when I was so highly honoured by my brethren, and I trust the Great Architect will spare me to be present to enjoy the privilege of your society at many future meetings. This emblem of eternity will ever be prized and cherished by me as long as I live, and will, I trust, be handed to a Lewis to think of after I am gone. I cannot sit down without thanking two other distinguished members of our Order, Ill. Bro. Lieutenant-General Doherty, C.B.; I mean Bros. Woodforde and Newnham, who have come such a distance to join in our ceremony of installation, and in conclusion, M.W.S., allow me to wish you a very pleasant year of office, feeling assured, as I do, you will fill the distinguished post, not only with honour to yourself, but with credit to the members of the chapter by whom you were elected. The alms having been collected, the chapter was closed, when the brethren repaired to the Half Moon Hotel, and partook of a dinner in every way worthy of Bro. Gardner's reputation, and an evening was spent in the greatest harmony.

The Court of Chancery has just given an important decision in the case of Dr. John Collis Browne's "Chlorodyne," a preparation which has now been in extensive use for the last twenty years in the metropolitan hospitals and among the faculty, as an antidote to cholera, diarrhoea, dysentery, and other debilitating diseases, as well as in febrile, inflammatory, and neuralgic affections. Dr. Collis Browne, having discovered, while in India, serving with the army, an important method of counteracting the diseases which afflicted the Europeans settled there, after much labour brought to perfection a specific which upon its introduction into England met with the unqualified approbation of the most eminent practitioners. Under the name "Chlorodyne," which he also invented to distinguish it from all other preparations, he offered it to the public, and so valuable was it deemed that great difficulty was experienced in protecting it from imitation. The Court of Chancery while regretting its inability to prevent the use of the term, strongly expressed its opinion that Dr. Collis Browne's "Chlorodyne" was the only original, and, therefore, only genuine preparation.

FREEMASONRY IN SOUTH AFRICA.

On St. John's day, the festival of the Patron Saint of Freemasonry, the members of the Craft, including those belonging to the two lodges in Grahamstown, the Albany and St. John's, and others not affiliated with either lodge, assembled in the lodge-room for the installation of the Worshipful Masters of the two lodges, and for the investiture of the office-bearers of each. The Albany Lodge, No. 389, assembled at eleven o'clock, when Bro. A. Brittain, late Senior Warden of the Lodge Good Hope, Port Elizabeth, was installed into the Master's chair by Past Masters Bros. R. Currin, H. Linton, and P. H. Solomon. The newly installed W.M. then proceeded to invest his office bearers for the ensuing year, as follows:—Bros. W. A. Smith, S.W.; O. Lester, J.W.; A. W. Allcock, S.D.; G. Goodwin, J.D.; J. Viall, Sec.; J. S. Wilcox, Treas.; J. Everley, and G. Goodwin, Auditors; T. Sheffield, and W. Parsons, Stewards; J. Quait, I.G.; A. Will, Tyler.

Previous to the installation of the W.M. elect, the retiring W.M., Bro. R. Currin, was presented by Bro. W. A. Smith, acting S.W., on behalf of office-bearers and brethren of the Albany Lodge, with a beautiful Past Master's jewel, and in doing so briefly expressed the pleasure such a pleasing task gave him.

The following address, which was very elegantly engrossed, and tastefully embellished in colours with Masonic emblems, by Bro. J. Viall, was read by the Secretary, and presented with the jewel:—

"To Brother Past Master and Worshipful Master Richard Currin, of Albany Lodge, No. 389, of Free and Accepted Masons.

"Worshipful Sir and Brother:—We, the undersigned, Wardens, Officers, and Brethren of the Albany Lodge, No. 389, desire to convey to you, on the expiration of your term of office, our sincere esteem and hearty appreciation of your invaluable services as presiding Worshipful Master since September, 1871. We cannot allow this opportunity to pass to-day without expressing our grateful acknowledgements that your presidency has been marked with the most beneficial results in promoting the welfare of Freemasonry at a sacrifice of no small comfort to yourself. Your early career in the Craft evinced a devotedness to a life of Masonic usefulness, matured and fully developed in process of time as ever to secure the approbation of those brethren who first placed you in the east in 1863-4, and since that time up to the present you have, Worshipful Sir, brightly shone conspicuous in the exercise of an energetic and successful effort not only to restore the ancient prestige of the oldest lodge in the Eastern Province, but in guiding its actions over the temporary darkness which overshadowed our Temple during a period of alleged departure from the landmarks of our Order.

"By the unanimous vote of the lodge we are called upon to perform an agreeable and pleasing duty. We have now the pleasure, Worshipful Sir, to present to you, as a small but affectionate token of our brotherly love, the accompanying Past-Master's Jewel, with the hope that it may ever remind you of the great truths it has been your happy lot so frequently to inculcate to others. May it ever remind you that since you were first initiated as a brother of this lodge in 1859 you have ever honourably and zealously fulfilled the various duties by worthy, upright, and conscientious conduct, which you have from time to time been called upon to perform, which has not only secured the good will, respect, and brotherly love of the brethren of your mother lodge, but of sister lodges in the town and country.

"May you, Worshipful Sir, now and for many years to come, enjoy as much as any one dare to expect of unalloyed personal, domestic, and social happiness, is the earnest prayer of the brethren of the lodge.

"Signed by the members of 'Albany Lodge' No. 389, at Grahamstown, Colony of the Cape of Good Hope, South Africa, on the Festival of St. John the Baptist, the 24th day of June, Anno Domini 1873, and Anno Lucis 5873."

The jewel is of silver-gilt, and upon the face

of it are the words: "*Audi, Vide, Tace.*" On the reverse side it bears the inscription—"Presented to Bro. P.M. RICHARD CURRIN, by Albany Lodge, No. 389, as a token of their esteem for his services as W.M., 1863-64, 1871-72, and 1872-73." The jewel is suspended with blue ribbon, and on the clasps, in elegant characters inlaid in white enamel, are the words, "Albany Lodge, No. 389."

The retiring W.M. thanked the brethren in the following terms:—Brethren,—In looking at the inscription on this jewel, it calls to my mind years that have passed and gone. I recollect many years ago, seeing the same inscription: "*Audi, Vide, Tace,*" with the All-seeing Eye in the centre, on a tombstone. I was then in company with our late esteemed brother, E. R. King, who was for many years Secretary of the Albany Lodge. He told me those words signified "*Hear, see, be silent.*" I thought, at first sight, it would have been a good text for me, as I am not in the habit of making a speech. But I feel on the present occasion, that I cannot sit down without saying a few words. Brothers Senior and Junior Wardens, Office-bearers, and Brethren all! I return you my most grateful thanks for the very handsome present I have just received at your hands, and for the very flattering address presented with it. I am afraid you have coloured my humble services too highly, for had it not been for the able support I have received from the office-bearers I could not have performed the duties of the office so well as I have done. I have done no more than what every Master of a lodge tries to do:—I have done my best. During the long period that I have had the honour of presiding over this, my mother lodge,—I speak it with pride, if I may use that expression—I do not recollect one single unpleasant event within the walls of the lodge, although I must say, it has not been altogether a bed of roses, for on one or two occasions I have had an unpleasant duty to perform, but I have always managed that outside the walls of the lodge, so as not to disturb its harmony. In looking at this magnificent jewel, it reminds me of various things—the first is, that I possess the goodwill of the brethren, and if I have merited so handsome a testimonial of their respect, I must have given them general satisfaction. I am now advanced in years, and I find that my memory begins to fail me. It is time for me, therefore, to take off this badge of office, and place it on some one younger, better able, and more competent to fill the high office. But if it should be the will of the Great Architect of the Universe to spare me in health and strength, I hope I shall always be found ready and willing to lend assistance if required; and when He shall see fit to call us from this sublunary abode, I hope we shall one and all of us be wearing that jewel that will admit us into the Grand Lodge above, where the World's Great Architect lives and reigns for ever. So mote it be!

At high twelve the installation of Bro. W. Walker, P.M., as W.M. of St. John's Lodge, No. 828, commenced, the officiating Past Masters being Bro. H. Linton, the retiring Master of the Lodge, and Bros. A. E. C. Fielden, R. Currin, and P. H. Solomon. The Worshipful Master elect then proceeded to invest his office-bearers for ensuing year, as follows:—Bros. Jas. E. Everley, S.W.; A. E. C. Fielden, J.W.; F. Fleming, P.M., Treasurer; T. H. Addison, Secretary; D. Sampson, S.D.; T. Holliday, J.D.; H. Kennelly, Inner Guard; H. Will, Tyler.

In the evening the brethren of St. John's Lodge gave a grand Masonic ball, to which about 350 invitations had been issued.

PORT ELIZABETH.—The annual meeting of the Lodge of Good Will, No. 711, took place on Tuesday, the 24th June, at the Masonic Temple on the Hill. Bro. S. Bain, W.M., presided, supported by Bro. W. J. Nettleton, P.M., Bro. J. C. Kemsley, P.M., Bro. C. Wheelwright, W.M. Lodge of Good Hope, and about fifty brethren. The business of the evening was the installation of Bro. J. A. Bell in the chair of K.S., who had proved his qualifications for that important office by the painstaking, earnest, and efficient

manner in which he had discharged the duties of S.W. during the past year. The whole of the beautiful ceremony was conducted in a most impressive manner by the Installing Master, Bro. S. Bain, after which the newly-installed Master appointed and invested the following as his officers for the ensuing year:—Bros. S. Bain, I.P.M.; J. Blakeway, S.W.; A. Hill, J.W.; Geo. Armstrong (by proxy), Treasurer; H. E. Tonks, P.M., Secretary; J. W. Riches, S.D.; D. Dyason, J.D.; J. D. Puth, I.G.; W. Denny, Org.; J. E. Fertenbach and J. Horton, Stewards; and J. Morley, O.G. After closing the lodge, the brethren adjourned to the refreshment room, where an excellent banquet had been prepared by Bro. W. Fox, of the club, to which ample justice was done. The usual Masonic and other toasts having been disposed of, and several songs and recitations given, the brethren retired shortly after eleven o'clock, after having spent a most enjoyable evening.

READING OF THE SCRIPTURES.

By an ancient usage of the Craft, the Book of the Law is always spread open in the lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the great light of Masonry. To close it would be to intercept the rays of divine light which emanates from it, and hence it is spread open, to indicate that the lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the divine founder of the Christian religion, "neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A close book, a sealed book, indicates that its contents are secret; and a book or roll folded up was the symbol, says Weems, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of Law is open in our lodges, to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be "the rule and guide of our conduct."

But the Book of the Law is not open at random. In each degree there are appropriate passages whose allusion to the design of the degree, or to some part of its ritual, make it expedient that the book should be opened with those passages.

Masonic usage has not always been consistent, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in America, at least since the publication of Webb's Monitor, has been very uniform, and is as follows:—

In the first degree the Bible is opened at Psalm cxxxiii., an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the second degree the passage adopted is Amos vii, 7, 8, in which the allusion is evidently to the plumb line, an important emblem of that degree. In the third degree the Bible is opened at Ecclesiastes xii, 1-7, in which the description of old age and death is appropriately applied to the sacred object of this degree.

But, as has been said, the choicest of these passages has been selected, but always with great appropriateness, as may be seen from the following brief sketch.

Formerly the Book of the Law was opened in the first degree at the 22nd chapter of Genesis which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *first grand offering*, commemorated by our ancient brethren, by which the ground floor of the Apprentice's Lodge was consecrated, it seem to have been very appropriately selected as the passage of this degree. That part of the 28th chapter of Genesis which records the vision of Jacob's ladder was also, with equal appropriateness, selected as the passage of the second degree.

The following passage from I. Kings, vi, 3, was, during one part of the last century, used in the second degree:

"The door of the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third."

THE FOOTSTEPS OF MASONRY, OR
FREEMASONRY IN RELATION TO
AUTHENTIC HISTORY.

BY BRO. W. VINER BEDOLFE, M.D., S.W. 1329.
Formerly Secretary to the Sphinx Lodge of
Instruction.

"Justly are they called Initiations, for by them we especially learn the grand principles of life, and gain not only the art of living agreeably, but even that too of dying with a better hope.—Cicero.

In the papers I was privileged to contribute in 1871 and 1872 to the *Freemason*, I endeavoured to point out that Freemasonry being municipal in its constitution, was necessarily and essentially Roman in its origin; that institutions resembling it constituted the daily life of Roman society, even from its commencement; that the Masonic signs and pass-words were for the most part common expressions, or in daily use amongst them; that our so called working tools and mathematical emblems are, in reality, derived from the ancient teachings of Plato and Pythagoras; that our modes of initiation are founded upon Roman forms; that Cato, Cicero, and other great men, adorned by their lives or writings associations identical with our own; and finally, that the Roman being its basic form, it is to Grecian teaching that it owes its philosophy.

Since the establishment of a regular Masonic press, there has been a manifest modification of opinion as to the ideas formerly entertained of our mysterious origin, and writers are now expected to bring something more than mere assertion for the ideas they entertain, whilst there is a real and earnest desire to know something of what we are and whence we came.

At the centenary of the Grand Masonic Lodge of Germany, at Berlin, His Serene Highness the Crown Prince Imperial of Prussia thus gave expression to those liberal ideas he is said to entertain on this subject:—

"He alluded to the necessity for a revision of the Ritual, for it was acknowledged that the historical criticism of the day had become a power, from which even the most sacred traditions can no longer escape. That power, he declared, was making demands upon the Order which could no longer be refused.

"Satisfactory proof of historical tradition is demanded, and he acknowledged that the requirements of the present time would have to be complied with. Investigation has been commenced, and would be followed to a satisfactory conclusion.

"If the traditions were confirmed, doubts would disappear, and if anything should prove to be untenable, love of truth would give them courage to sacrifice it, for there is now almost nothing, if we accept the Ritual, but what is accessible to him who desires to investigate it. Let us beware," he emphatically said, "that we do not become blind to the necessities of the present whilst the age progressed with tremendous strides." He requested the brethren to examine his views without prejudice. "The closing century," he said, "has left us imperfections, the coming one will, at its close, point out the imperfections of our own labours."

"All knowledge in Masonry was confined to the ancient first degree, that is to Craft Masonry."

From *The Freemason*, October 14, 1871.

In the papers inserted in *The Freemason* we had thus far proceeded in our search after the Footsteps of Masonry, our last paper bringing it up to the 11th century, the era of the Council of Nice.

As it existed at that period it had simply a philosophic form, (much probably as at present, if the Hebraistic portion were expunged) and may properly be designated, and is in fact so designated by us as Ancient Speculative Freemasonry.

Far better indeed had it ever remained so, opening as it did its philosophic portals to all mankind of every race and creed: we are however committed to a more modern modification, which, whilst it adds nothing to its dignity or force, has introduced much fiction and idle story.

It must however be admitted that at its earliest known introduction to modern times it possessed some traditions which referred to King Solomon. Hence has arisen the untenable supposition that

Israelitish structure was connected with our Institution.

An analogous case occurs with the Gipsies. On first coming into Europe they gave themselves out as being driven from Egypt, and to humour the people amongst whom they journeyed, adopted a pretended tradition to that effect, which long passed unchallenged.

Their history has, however, been traced. I recollect conversing with Mr. E. Carey, son of the celebrated Calcutta professor, and going over a list of their vocabulary, he pronounced all the words to be most unmistakably Hindoo, and they themselves consequently wandering Thugs.

As Hindoo words could not come out of Egypt, so can no municipal institution have come out of Jerusalem.

Once settled, the Gipsy question has never been re-opened, and I am justified in saying that after the labours which have recently been bestowed to illustrate the history of Freemasonry any person whatever who pretends improperly to exact from his brothers' conscience a belief in vain traditions, will do so in defiance of literary criticism and of truth. For as the language of the Gipsies, so the language of the Masons has been traced, and its native "habitat" proved.

We may here remark that that solemn portion of the third degree, which in a former paper we described as derived from the Eleusinian mysteries, although in our ritual associated with Hebrewism, in reality has, and can have nothing to do with Hebrewism, for the Romish Church has a very analogous ceremony in the ritual of its initiations, derived from the same ancient source as our own, and making no pretensions to any Jewish origin.

The story, however, connecting our Order with King Solomon and his Temple, if implicitly believed in by some, excites the smile and receives the contemptuous shrug and "Credat Judeus" exclamation of the more philosophic brother.

Let us see if we can propose an explanation, or hypothesis of its origin, which shall reconcile truth with tradition.

As neither the sacred text, or the apochrypha afford any proof of this Hebraistic tradition, the question comes when, where, and how did our order obtain it, as it undoubtedly had associated to itself the name of the Israelitish king, when, after its long and dubious wanderings, it finally became re-established.

There is but one answer, possibly it derived it from the Arabs.

On the transference of the seat of the Roman Empire to Byzantium, all Roman institutions, and of course all Roman mysteries and associations, immigrated thither also, and flourished under its mild despotism, although municipal institutions had long existed throughout the Roman world.

Gibbon remarks that the Institution of engineers founded by the Trojans, existed up to the fall of Constantinople, nearly 1500 years, when the debris of that and all other institutions became spread abroad over the face of Europe, and it is well known that the ancient trade guilds of Rome still exist at Constantinople, and might with the greatest advantage be studied.

Guizet remarks, in his "History of Civilization," that Roman municipalities at Arles, and other towns of Southern France, existed without break of time until the 11th century. If therefore Masonry existed like other Roman municipal institutions at each of these two periods, it must necessarily have existed at intermediate ones, and this brings us to the point in question.

In the 9th and 10th centuries, whilst still Roman municipalities existed in the old colonies of Rome, the Arab kingdoms of Bagdad, Granada, &c., arose and flourished with all the splendour that art, science, and learning could bestow. Learned men from both East and West, Greece and Italy were invited, and there found liberal patronage.

Of this we may mention as an example the letters sent by the Caliph of Bagdad to the Emperor of Constantinople in A.D. 875, inviting him to send a certain learned professor. "Let not diversity of religion," says the highly enlightened caliph, "nor diversity of country or faith cause you to refuse my request. Do what friendship would demand from friends, in return I offer you a hundred weight of gold, a perpetual alliance and peace." This then was the welcome these monarchs held out to men of science being worthy.

We all know further the description given by Sir Walter Scott, of the liberality and freedom enjoyed in the glorious Arab Kingdom of Granada, where Isaac the Jew sought refuge from barbarous England, secure there of peace and protection, if not of favour.

Hence it is clear that all ranks and degrees of free men resorted to those kingdoms, some attracted by love of adventure, others for protection, others as teachers and instructors in the liberal arts and sciences, and amongst them would doubtless be found those quasi-masonic institutions into which Cicero was initiated, which he wrote of and adorned.

Under these conditions, and in these kingdoms alone could it have been that Freemasonry threw off whatever of heathen taint it still retained, and assumed a neutral character by adapting its symbols to those so highly prized by the people of the country of their choice, and in decorous courtesy to their new brethren and the spirit of the age.

We know that among the Arabs the name of King Solomon was a symbol, and was held in such high esteem that Solomon became with them almost synonymous with king, their literature (as shewn in the Arabian Nights tales) abounded with stories of his wealth and wisdom, and even the ancestry of their horses was and is still ascribed to the horses of King Solomon.

We may also in further illustration of the influence of his name, mention the Abyssinian tradition, deriving their Royal House from the visit of the Queen of Sheba to that same accommodating personage.

The Solomonic traditions have in fact spread every where that Mohamedanism prevails. In Cashmere they have a tradition that he visited their country on a flying throne borne by a swift genii.

We will, however, take a further glance at the Arabs.

Originally, a tribe of idolators, ignored by both Greek and Roman historians, we find them, about 200 years after Hegeira, settled in permanent kingdoms, cultivating especially the mathematical sciences, and teaching even the Greek language to their degenerate Christian neighbours.

Their race consisted, 1st, of Ancient Arabs, but of which they retained little, except the names of the tribes; 2nd, Pure Arabs, claiming descent from Heber. (See Genesis, chapter x.); 3rd, Descendants of Abraham, through his son Ishmael, who, they say, was carried into Arabia Felix, where he married numerous wives.

Here, then, is abundant scope for Hebraistic tradition.

Now the ancient, as well as the modern religion of these Arabs is inextricably mingled with the building of a celebrated Temple called the Kaecba, or "square," (hence the word "Cabalistic,") towards which they turned their faces in prayer, as do the Jews towards the Holy Temple at Jerusalem. To this temple, or its successor, they pay the same devotion as do the Jews to their temple, and tell of it similar fables.

Adam, they say, on his expulsion from Paradise, was ordered by God to build a temple on a certain place, the plan of which was revealed to him on curtains of light. This temple, they say, was actually built by his son Seth, and being destroyed at the deluge, was re-built by Abraham and Ishmael. Each system had its square.

Can we then wonder that in traversing, in common with all the arts and sciences, such a country, Freemasonry should partake of its ideas and by substituting for the Kaecba as an emblem the far-famed Temple of King Solomon, "which Jews might love, and Infidels adore," wisely, politically, and for ever attempt to unite all sects and creeds, all tongues and languages under their banner, in the Worship of the God of Abraham.

If then, this explanation of the origin of the Hebraistic tradition be accepted, we can see that King Solomon and his Temple are only symbolic, and intended as a sign to embrace all the religions influencing the then known world, viz:—the Christian, Jewish, and Mohammedan; a most worthy idea, and worthy of the philosophy whence Freemasonry sprung.

This symbol, however, of King Solomon and his Temple has unfortunately, in times of ignorance, been taken as historical, giving rise to tales

which must emphatically be called idle tales. Such constitute a portion of the latter part of the third degree, evidently compilations of the last century, and which never came further east than Temple Bar.

I believe these idle tales introduced into Masonry have much retarded its progress, attracting largely the simple and credulous, but causing a disinclination on the part of men of taste and erudition for the brotherhood.

The Arch Mason does not pretend to any special tradition, but acts merely in memory of such and such an event, and we accept with respect its forms. The Grand Lodge of England also exercises a wise and sound discretion in refusing to admit those orders which pretend to absurd and nonsensical traditions. Even our own so called "traditional history" might just as well have been taken from the Arabian Nights, as those narrations we give of that monarch, to whose royal patronage we pretend, for erring man and unhappy fratricide as he was, he does not deserve the absurdities that Arabs, Abyssinians, and Freemasons tell of him. We hope, indeed, that they will soon be banished from our midst.

The Mohammedans and Jews had great influence even on the Christian religion of those days, for we are told that the chief of the Iconoclastic, or image breaking Emperors of Constantinople was incited thereto by the taunts of the Jews and Mohammedans.

This, then, is the probable origin of the traditional history, or Hebraistic element, in relation to King Solomon's Temple, and clearly points out a phase through which Freemasonry has passed, and of which it retains the vestiges. It is, moreover, evident that our institution must have passed, in common with other Roman institutions and professions, from Constantinople to these Saracenic kingdoms, where at that period all that was bright and fair was nourished and cultivated, for Mohammedanism was not at that time the miserable system it has now become, since the temporal and ecclesiastical power became irrevocably united under the same head.

Of course there are peculiar difficulties in endeavouring to trace the probable course of a secret society such as ours, but the same may be said of other systems once universally prevalent. Who shall fully explain to us, for instance, the Feudal system? which, like Freemasonry, had various stages of development, and it must never be forgotten that social facts form themselves but slowly.

We are now looking at Freemasonry when the causes which led to its formation have ceased. It now appears to the ordinary observer as an entirety, and he is easily led to suppose that it had always been so, forgetting that those facts which he contemplates as a fully developed system, commenced and increased, and whilst growing underwent many changes.

Numerous and various errors have thus arisen, and this is why so many contradictions and uncertainties concerning the character and moral destinies of illustrious men have occurred. If it be thus in the history of individuals whose duration is so short, how much more so must be the danger of overlooking the variety of origin to which great associations owe their rise, and the many complications which attend their slow and progressive development.

In our next we hope to consider the diffusion of Masonic societies in Western Europe, and its connection with modern ideas.

Persia has recently been described by the Secretary of the British Legation at Vienna, who travelled through the East in 1872. Persia, he says, is about as large as Great Britain and France together, but it has no more inhabitants than Ireland alone (between five and six millions), several thousands of whom have died of hunger during the last few years.

At a special meeting of the Alexandra Palace Company, the resolution passed on the 14th ult., authorising the issue of new capital to the extent of £150,000, was confirmed.

It is stated that Sir Bartle Frere is to be created a member of her Majesty's Privy Council, in recognition of his services in connection with the Zanzibar mission.

Masonic Tidings.

Bro. the Right Hon. Lord Skelmersdale, R.W.P.G.M. for West Lancashire, and Lady Skelmersdale, have arrived for the season at Lathom House, Ormskirk, Lancashire, from Portland-place, London.

The Belgrave Lodge of Instruction, (No. 749), is now held at Bro. Cleghorn's, the "Coach and Horses," 323 and 324, Strand, W.C., every Friday evening, throughout the year, at eight o'clock, p.m. Bro. T. H. Pulsford, P.M. 1158, is the Hon. Preceptor, and Bro. Scott, No. 749, Hon. Sec.

Sheriff Bro. Sir Frederick Perkins has received a vote of congratulation on his knighthood from the Town Council of Southampton.

The Marquess of Ripon, and the Right Hon. Benjamin Disraeli, M.P., have each placed their names for £5 at the head of a testimonial subscription to Mr. George Linnæus Banks, who is about to proceed on a lecturing tour to America, in consideration of his long service in lyric literature. Mr. Alderman Lusk, M.P., and the Rev. Dr. Allon are also amongst the first contributors.

A MAN OF BUSINESS.—You don't quite know how I am worked, for I don't talk of these things, because people bore me by saying how hard I work, and they exaggerate, of course. However, at present, and for once, I assure you they are not far wrong. In order to keep down the arrears in Chancery, and also to prevent appeals to the House of Lords (where I have no kind of help), I am forced to write all my judgments at great length. I never go out, except to a cabinet dinner, having since Christmas only dined out once—namely, "yesterday," because Miss Spalding would not go without me to Sefton's. I am never in bed till two, and sometimes three, and I am up again early, with a man copying, while I am correcting what I wrote over night. I dine at half-past five or a quarter before six, and am at work sometimes in half an hour, and never am a whole hour at table, during which time I have letters to write. If I relax, there is an arrear gets up in Chancery, as there did when I was unwell two years ago, and also when I was kept last summer in the House of Lords; and unless I take this kind of pains, the appeals get crowded in the Lords.—Lord Brougham's Life.

THE GREAT TICHBORNE TRIAL.—Messrs. Watkins and Haigh, of 215, Regent-street, have photographed a series of groups representing the jury in this *cause célèbre*, which still drags its slow and weary length along, leaving its issue, if ever determined, in a somewhat remote future. The twelve "honest men," who are sworn to well and truly try between our Sovereign Lady the Queen and the defendant at the bar, are here depicted with a marvellous fidelity of portraiture, while the grouping of the figures is most natural and easy. Viewed simply in the light of photographs, these examples from the studio of Messrs. Watkins and Haigh represent the beautiful art in its highest state of perfection, and will doubtless be treasured as memorials of one of the most extraordinary public prosecutions in which this, or any other country, was ever engaged.

Two pamphlets have lately been issued by the publishers of *The Rock*. In one of these, lists are given of the "priests" who wish for the establishment of the Confessional in the Church of England, and for the introduction of other Romanizing practices, and in the other, a full report is given of the Anti-Confessional Meeting at Exeter Hall.

PRUSSIA AND THE CATHOLICS.—War is still waged between the German authorities and the Catholic party. The former have signified their opinion of the contumacious bishops by at once withdrawing the State allowance of 4,000 thalers, hitherto made to the priests' seminary at Fulda, and by ordering that the episcopal boys' seminary be closed on the 1st of October next. Archbishop Ledochowski has been summoned for the 8th of this month before the criminal section of the district court of Posen to offer a justification of the disciplinary proceedings taken by him against the priest Arndt.

Poetry.

THE MASON'S TREASURE.

BY BRO. WILLIAM CARPENTER, P.M., P.Z.

Let monarchs boast their jewell'd crowns,
The rich their wealth display;
Let youth and beauty still believe
Their charms will ne'er decay.

Let all rejoice in what they have,
And prize it as they may;
We, too, will prize what we have got—
What ne'er will pass away.

The monarch must his crown resign,
The rich man leave his store;
But Truth and Virtue yield the fruits
That live for evermore.

When Masons true and faithful are,
And play their proper part,
They cultivate those priceless fruits,
And have them in the heart.

The good they do lives after them,
And more abundant grows,
For Heaven blesses all that's good,
And him who it bestows.

AN ELEGANT AND INTERESTING PRESENTATION.

Liverpool Town Councillors are about to do an act which reflects credit not only on their taste, but their liberality. An album of a most interesting kind has just been prepared by Bros. Vandyke and Brown, photographic artists, of Bold-street, which is intended for presentation to Mrs. Pearson, the wife of Bro. John Pearson, whose mayoralty of Liverpool last year was of the most munificent and satisfactory character. During Bro. Pearson's year of office the members of the Council subscribed for and purchased a gold chain of office intended to be worn by the mayors of Liverpool in perpetuity, and Bro. Pearson wore this chain for the first time at the Thanksgiving service held at St. Paul's Cathedral, London, for the recovery of the Prince of Wales. After the purchase of the Mayor's gold chain of office, a sum of money still remained, and it was resolved that this should be devoted to providing a souvenir of the circumstance of his worship attending St. Paul's, for presentation to Mrs. Pearson. It was determined that this should be in the form of an album containing the portrait of the lady's husband and portraits of his fellow-members of the corporation during his period of office, and also of the principal officers of the corporation. The album is neatly bound in morocco, and has the corporation arms on the outside in solid gold, and gold clasps and lock. The title-page of the album contains this inscription, which is wrought with illuminated letters and has an appropriate bordering, with the Liverpool arms, &c.:—"This album, containing photographs of the aldermen and councillors of the borough of Liverpool, was a presentation to Mrs. Pearson, of Golborne Park, Lancashire, during the mayoralty of her husband, John Pearson, Esq., in commemoration of the Thanksgiving day services in St. Paul's Cathedral, on the 27th day of February, 1872, for the recovery of his Royal Highness the Prince of Wales from his dangerous illness, on which occasion the Mayor attended in state, wearing for the first time a chain of office presented to him by the members of the corporation for the use of the mayors of Liverpool in perpetuity." On the next page are photographs of the medallion attached to the Mayor's chain of office, and in the succeeding page is a photograph of Bro. Pearson. Then follow photographs of the aldermen and town councillors, and of the principal corporation officials. All the photographs are exceedingly clear, and remarkably well executed. Each of the pages contains four photographs, and has a neat and very appropriate bordering, which has been designed by Bros. Vandyke and Brown. The binding of the album was the work of Bro. H. Greenwood, Castle-street. The cost of the production is about £60.

NOTICE.

The Subscription to THE FREEMASON is now 10s. per annum, post-free, payable in advance.

Vol. I., bound in cloth	4s. 6d.
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United States of America.

THE FREEMASON is delivered free in any part of the United States for 12s. per annum, payable in advance.

The Freemason is published on Saturday Mornings in time for the early trains.

The price of the Freemason is Twopence per week; annual subscription, 10s. (payable in advance.)

All communications, letters, &c., to be addressed to the Editor, 198, Fleet-street, E.C.

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

NOTICE.

All Communications, Advertisements, &c., intended for insertion in the Number of the following Saturday, must reach the Office not later than 6 o'clock on Wednesday evening.

Births, Marriages, and Deaths.

MARRIAGE.

BROWN—BALDWIN.—On the 13th inst., by special license of His Grace the Archbishop of Canterbury, at the Priory Church, Great Malvern, by Bro. the Rev. Oswald M. Holden, B.C.L., M.A., assisted by the Rev. Gregory Smith, Vicar of Malvern, William Arthur Brown, The Hollies, Penn, near Wolverhampton, to Amy Ellen, elder daughter of Bro. George Baldwin, P. Prov. G.R. Worcestershire, P.M. 280 and 560, of Merrildale Grove, Wolverhampton.

LIVERPOOL THEATRES, &c.

Week ending August 30.

ROYAL ALEXANDRA THEATRE, Lime-street.—Lessee Bro. E. Saker. "Charles I."

ROYAL AMPHITHEATRE, Great Charlotte-street.—Lessee Bro. H. Leslie. London Drama, "Innocent."

PRINCE OF WALES THEATRE, Clayton-square.—Lessee Mr. Selson Parry. Byron's Burlesque, "Orpheus and Eurydice."

THEATRE ROYAL, Williamson-square.—Lessee, Bro. De Freece. "The Royal Turkish Bath," "Quakers and Shakers," and Miscellaneous Entertainment.

ST. JAMES'S HALL, Lime-street.—Proprietor, Bro. S. Hague. Special Artistes and Programme.

NEW STAR MUSIC HALL, Williamson-square.—Manager, Bro. Saunders. Opera and Special Attractions.

ROTUNDA THEATRE and MUSIC HALL.—Proprietor, Mr. D. Gannell. Miscellaneous Entertainments.

NEWSOMES CIRCUS, Whitechapel.—Scenes of the Circus and other Entertainments.

QUEEN'S HALL.—"Blondinette Melodists."

The Freemason,

SATURDAY, AUGUST 23, 1873.

DEDICATION OF A MASONIC LODGE AT JERUSALEM.

The attempt to organize a Masonic lodge in the city of Jerusalem, under American auspices, which has been long on foot, has at length succeeded. Advice was received a few days ago from Bro. John Sheville, who went out last spring for that purpose, that "on Wednesday, May 7th, he organized the Royal Solomon Mother Lodge, No. 293, in due and ancient form, in the Great Mark Master's Quarry, under the city of Jerusalem, and initiated a candidate."

As a preface to this remarkable incident, which forms an era in Masonic history, we give a brief history of the Cotton Megara (or

Royal Quarry), with which every traveller in Jerusalem is familiar. The very existence of this vast cavern under the city had been forgotten. No records of crusading times give any account of it, although the discovery of Christian crosses on the walls show visits of travellers at least since the era of Christ. Some Arab chronicles of the ninth or tenth century hint at the fact that "very extensive caves underlie the Holy City;" but these may refer to other large excavations known to exist under various parts of Jerusalem. Upon the whole, it is the settled opinion that no knowledge of the great quarry, later than the first or second century of the Christian era exists, and it was reserved to an American missionary, Dr. J. T. Barclay, to bring the fact to light. Some twenty years since, passing along outside the north wall of Jerusalem, his dog, in pursuit of a rat, scratched an opening under the wall, and disappeared from the eyes of his master. This led to an enlargement of the opening, and the most remarkable discovery that this most wonderful of cities has ever yielded. It was found that under the north-east quarter of Jerusalem is an abandoned quarry of such vast extent as to answer most satisfactorily the query that has long puzzled antiquaries—"Where did Solomon's builders procure the native stone for the walls and substructure of the Temple?"

To enter this weird and mysterious crypt, it is necessary to pass outside the city at the north or Damascus gate, and turn to the right. The city wall here is about fifty feet high and of corresponding thickness. It was erected, as an Arabic inscription shows, in the year Hegira 948, equivalent to A.D. 1542, by order of the Sultan Suleyman. In constructing this wall, all sorts of massive materials were used—granite columns marble blocks and huge bevelled "ashlars," that had done similar duty in mural structure ever since the days of Solomon.

The entrance into the great quarry has been enlarged with spade and chisel, so that it is an easy matter now to visit the place.

Lighting candles to dissipate the midnight darkness, you pass first in an easterly direction 113 feet. The way is over great mounds of rubbish, partly artificial, as the marks of chisels show; partly made up of pieces that have fallen from the ceiling. Then the way turns, at nearly a right angle to the south, 400 feet. The marks of chisel and hammer become more and more evident

Blocks of square stone, in every stage of preparation, from the rough to the perfect, encumber the path. Piles of chippings are heaped up everywhere. Upon the side of the quarry deep, narrow grooves are seen, cut lengthwise and perpendicular, marking out the dimensions of proposed blocks, and showing the ancient method of detaching the stones from their native bed. The marble is of a soft, friable nature, called in the native tongue *melchah*. Occasionally a harder vein of stone occurs, but of the same chemical composition, and this the natives call *meschah*.

Turning again to the left, we go to the distance of 196 feet, to where a small basin, chiselled in the harder rock, five feet in diameter and half as deep, was made to collect water for the workmen

of "Hiram." The water at present is bitter and disagreeable to the taste. Near this foundation is a deep circular pit, in which lies a human skeleton, probably of one of those early Christian devotees who used the quarries of Jerusalem for the same purpose as the catacombs of Rome, viz., as places of concealment during the persecutions of the first four centuries of our era.

A little further to the south there is an apartment eighteen feet square, which from its regular form seems designed for a particular purpose. Great numbers of bats cling to the roof, which is forty feet high. Bones of various kinds, brought in probably by jackals, proved that there were once ample openings to the cavern. Numerous crosses are traced upon the wall, and a few Hebrew inscriptions, but not sufficiently legible to be understood. It was in this apartment, henceforward to be known among Freemasons as "The Chamber of the Brotherly Covenants," that the Royal Solomon Mother Lodge, No. 293, of Freemasons was duly organised, May 7th.

The readers of the *Herald* will not have forgotten the visit to this renowned spot by Morris, the Masonic enthusiast, in 1868. Collecting together such of the ancient Craft as were to be found in Jerusalem at the time, including Capt. Warren, the English explorer, the venerable Prussian savant, Bro. Petermann, and others, he entered this memorable chamber, and performed there the mystic rites of Masonry so long disused. In that crypt of "silence, secrecy and darkness," the brotherly interchange was made, which has been perpetuated in every language under heaven, and there our American brother repeated his own verses, which every Mason has acquired by heart: "We meet upon the level and we part upon the square."

Since 1868, most zealous and unremitting efforts have been pursued by Dr. Morris and his associates to secure the organisation of a regular lodge in Jerusalem. The difficulties, almost insurmountable, were referable to the sparsity of the Craft in the East, their numerous languages, their inexperience in Masonic work, the want of suitable chambers for lodge rooms, &c., and most of all to the fact that there is no Grand Lodge of Masons in the Turkish Dominions.

Several efforts to organize this lodge at Jerusalem failed—one from the death of Hon. John P. Brown at Constantinople, and one from the degradation and death of the Pacha General at Syria, Mohammed Reschid. The nearest lodges were at Beyrout, Syria, 150 miles in the north, and Port Said, Egypt, 200 miles to the south-west; but within the memory of man there has been no lodge in Palestine.

At last all the named difficulties were overcome, and the following was issued by the Grand Lodge of Canada:—

"William M. Wilson, Grand Master—To all and every our Right Worshipful, Worshipful and Loving Brethren:—

"We, William Mercer Wilson, Esq., &c., of Simcoe, in the Province of Ontario, Dominion of Canada, Grand Master of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of Canada, send greeting:—

"Know ye—That we, by the authority and under the sanction of the Grand Lodge of

Canada, vested in us for that purpose, and at the humble petition of our right trusty and well beloved brethren, Rob Morris, John Sheville, Rolla Floyd, Richard Beardsley, Charles Netter, Peter Bergheim, Robert Macoy, James M. Howry, C. W. Nash, George D. Norris, A. T. Metcalf, Alexander A. Stephenson, Chauncey M. Hatch, Martin H. Rice, John W. Rison, A. J. Wheeler, John Scott, Albert G. M. Mackey, John H. Brown and DeWitt C. Cregier, do hereby constitute the said brethren into a Lodge of Free and Accepted Masons, under the title or denomination of The Royal Solomon Mother Lodge, No. 293; the said lodge to meet at the city of Jerusalem, or adjacent places in Palestine, on the first Wednesday of every month; empowering them, in the said lodge, when duly congregated, to make, pass, and raise Freemasons, according to the ancient customs of the Craft in all ages and nations, throughout the world.

"Given under our hand and the seal of the Grand Lodge, at Hamilton, this 17th February, A.L. 5873, A.D. 1873. By command of the M.W. Grand Master,

"THOMAS WHITE, JR., D.G.M.
"THOMAS B. HARRIS, Grand Secretary."

Under this authority the Rev. Bro. John Sheville left New York, April 8th, conferred with a Masonic company at Cairo, Egypt, and may arrived at Jerusalem May 6th; finally on the 7th of May, the day named in the warrant, organised the lodge.

Collecting together twelve of the resident and visiting Masons of Jerusalem, including four of those specified in the warrant, Bro. Sheville entered the vast and gloomy vault at two p.m., and proceeded, with guides and lighted torches, to "the Chamber of the Brotherly Covenant" already named, where the Masonic emblems, engraved by Dr. Morris in 1868, remain to designate the place. Upon a square plate which marks the centre of the chamber the essential objects constituting the "Great Lights" of Masonry, were displayed in traditional order. A proper arrangement of officers and members followed, and the well-known forms of organising the lodge and dedicating the work to the royal patron, King Solomon, were proceeded with. On the same evening a resident of Jerusalem, a gentleman of distinction, was initiated.

The first act of the new lodge, after the Grand Marshal had pronounced the organisation perfect, was to declare that "all Master Masons who are members of the American Holy Land Exploration are hereby recognised as honorary members of No. 293, with corresponding rank." The number of these is some two thousand.

It has been demonstrated by instruments that the floor of this cavern is higher than the surface of the temple site, a quarter of a mile south, and as the great stones which still remain in the walls around Mount Moriah unquestionably had their origin in this quarry, much light is thrown by this fact upon the manner of moving them. The operatives had only to construct an inclined plane and roll these blocks, which are twenty, thirty and forty feet in length, down to their places.

Our readers who know that the Masonic Order in the United States and Canada are

reckoned at a half million members, in 9,000 lodges, will not wonder at the interest taken in this movement by the American Craft at large. That the Order "sprung from the east and moved to the west" is an admitted fact in Masonic history, and as the Masonic membership of the world is less than a million, the American branch represents more than half the entire body. That there is a general uniformity in Masonic ceremonies and secrets the world over was fully established by Dr. Morris's researches in 1868, and confirmed by the observations of Mr. Seward, two years after. But the Americans have taken hold of Freemasonry in a broader sense than other people. It has entered more deeply into the business and domestic relations of the people. Sixteen periodicals are devoted to the instruction of its members. This very month, when the remains of the American Ambassador to Russia, Governor James Lawrence Orr, reached New York, the guard of honour, at his own dying request, consisted mainly of Freemasons. In the beginning of June a convention of more than two thousand Masons, representing 700 lodges, met in New York to consult upon matters of interest to the fraternity. At this moment there is a Convention holding in New York, of delegates from every State and Territory in the Union, arranging the Rituals of the Royal and Select Masters' Degrees of Masonry. Under this view of the condition of the world-wide institution in America, it was thought eminently fitting that the first lodge in the Holy Land, should go "from the west to the east," and so the light and knowledge of thirty centuries should be returned, as Christianity and science had already been returned, to the place from whence it came.

To the Past Grand Master of Kentucky, Rob Morris, LL.D., is due the inception of the plan, and to the liberality of some two thousand of the Masonic fraternity, under his earnest appeals for five years, its successful accomplishment.

The condition of society in the Turkish empire, social and civil, is extremely encouraging just now to the establishment of Masonic lodges there, and it is proposed during the coming year to organise them in sufficient number at Joppa, Acre, Nazareth, and Nablou to justify the formation of the Grand Lodge of Palestine.

It is known that the ancient Craft is favoured by the Sultan, Abdul Aziz, and that a good proportion of the Pashas and high officials are members in the Craft. The celebrated Fuad Pacha, long Grand Vizier of Turkey, was a warm advocate of Masonry, and at his death was Deputy Grand Master of Turkey, under the English Constitution. The Sultan, some years since, commanded one of his favourite Secretaries to "join the Masons and tell him who they are and what they do." He did so, and reported so favourably of "the high character of the members, the innocence and propriety of their secrets, their devotion to good order and decorum, their abhorrence of plots and conspiracies against the civil powers," &c., that the imperial inquirer let it be known from that time forward that he was favourable to the sons of King Solomon (Melek Suleyman) and their work." This adds his name to a royal and

imperial group of patrons of Masonry, which is worthy of record.

William, Emperor of Germany, is a Freemason of forty years' standing; also his son, the Heir Apparent of the Empire. The father of Victoria, Queen of Britain, was a Freemason, also three of her sons, and herself, by royal consent, Patron of the Order.

Victor Emmanuel, King of Italy, is a Mason; as is also his son Amadeus, the late King of Spain. To them might be added the Kings of Holland and Sweden, and a host of princes and the nobility of Europe.

The want of a society like Freemasonry is more keenly felt in the Turkish empire, and particularly in Palestine, than in any other country in the world. So numerous are the religions, so keen the religious hatreds and feuds, that quarrels, such as those reported at Bethlehem a few weeks since, illustrate the normal condition of the country. Mohammedan, Christian, and Jew have no common ground of union there, except on the checkered pavement of the lodge.

This is proved by the facts collected in Dr. Morris' Masonic researches there. He found in Smyrna seven lodges, no two of which employed the same language in their rituals, and whose members represented all the religions of the Levant, yet meeting and associating in a harmony which is a standing marvel to those who are familiar with the jarrings and contentions so common in the city. So at Damascus and elsewhere, in the private convocations of Freemasons to hear the Masonic lectures of Dr. Morris, the Consuls of France, Italy, England, Germany, Persia, the United States, &c., joined hands with Pashas, Sheikhs, Beys, Cadis, Karniakamis, Americans, Protestants, Greeks and Jews, in the one work of giving and receiving pleasure.—*New York Herald.*

ANOTHER MASONIC HALL IN NEW ZEALAND.

The Masons of New Zealand seem to be in earnest in the great work. It is only a fortnight ago we had to record the laying the foundation of a Masonic hall at Timaru, now we copy the following from the *Grey River Argus*:—

The consecration and dedication of the new Masonic Hall, on the 22nd May, took place at Greymouth, in the presence of perhaps the largest gathering of the fraternity ever assembled at any time on the West Coast.

The first Masonic lodge was established at Greymouth on 20th March, 1868, under the English Constitution. The founders at first held their meetings at the Albion Hotel, but the accommodation becoming too limited for the rapidly increasing members of the Masonic body, the lodge was removed to a fine hall, built expressly for Masonic purposes by Messrs. Gilmer Brothers. The brethren of the Scottish Rite formed a lodge under their own Constitution, and inaugurated it on St. Andrew's Day, 1871.

Both lodges held their meetings in the same building, but the still increasing numbers of the fraternity justified the leading members of both lodges in considering that the time had arrived when the Freemasons should erect a building over which they would have sole control.

A joint stock company was formed, all the members of which are Masons. A suitable site was secured, and on 27th December, 1872, the Feast of St. John the Evangelist, by special dispensation from the District Grand Lodge, the foundation stone was laid with Masonic honours by Bro. James Kerr, W.M., Greymouth Lodge.

Bro. J. A. Eissenhardt was selected as architect, and the operative portion of the work was entrusted to the direction of Bro. Charles Holmer. Both of them have faithfully performed their duties, and although the work is not carried out at present to the extent originally designed, the hall, in the magnitude of its fine proportions and the artistic elegance of its architectural decorations, stands an ornament to the town and an honour to the Masonic Society.

The internal arrangements of the building comprise on the ground floor a vestibule inside the main entrance, with passages leading on the left to the banqueting room, and on the right to offices suitable for occupation as professional chambers. In front of the vestibule, and reaching to the back of the building, is another large room which could be utilised as a library and reading-room, or for any similar purposes. The whole of the upper floor is occupied by the lodge room, with two ante-rooms, and the necessary conveniences for the safe keeping of the furniture and paraphernalia of the Order. The lodge room itself is a fine spacious hall, well lighted and ventilated, and decorated, according to ancient custom, with inscriptions, mottoes, and designs emblematic of the objects of Freemasonry and the obligations imposed upon those belonging to the Order.

At two o'clock the members, to the number of nearly one hundred, assembled at the lodge room at Gilmer's-buildings. The lodge was opened and closed in all the degrees, according to the Scotch and English rites, by Bros. Kerr and Kent, the Worshipful Masters of either lodge, and at three o'clock the Tyler announced the approach of the District Grand Master with his officers. The District G.M., Bro. John Lazar, was accompanied by Bros. G. W. Harvey, D.D.G.M.; Rice, Acting D.G.S.W.; Hudson, D.G.J.W.; Batham, D.G.S.; Cuddiford, D.G.D.C.; Eisfelder, D.G.P.; Hawkins, D.G.S.D., and other officers of the District Grand Lodge. The District Grand Master was conducted to the chair with the usual honours, and after the D.G.L. officers had taken their places, the District Grand Lodge was opened in due form, and the Grand Master delivered the following address from the chair:—

"Brethren,—In compliance with your request, I have now the honour, in the capacity of District Grand Master for the County of Westland, to lend my aid in dedicating a Masonic Hall to the honour and glory of the Most High. I must ever consider it as one of the fortunate events of my life that the Craft of Free and Accepted Masons should be called forth to assist at an undertaking so laudable and so glorious, during the time that, from their affliction, I have the honour of sitting in the chair of the District Grand Lodge. The business of this day will be remembered in the annals of Greymouth, and will transmit your names with lustre to posterity. In the name of the Craft of Free and Accepted Masons, I sincerely implore the protection of the Supreme Architect of the Universe on our undertaking. May you long continue here the ornaments of civil society, and may you hereafter be received into those mansions, those lodges, prepared in Heaven for the good and virtuous Mason."

The procession was then formed under the direction of Bro. Cuddiford, Deputy Grand Director of Ceremonies, who was efficiently assisted by Bro. W. H. Revell, as Marshal of the Craft Lodges. The order of procession usual on similar occasions was observed, and when all was ready the march was commenced to Trinity Church, the Entered Apprentices leading, followed by the Fellow-Crafts, Master Masons, and officers of both lodges, all whom preceded the District Grand Master with his Deputy, the District Grand Pursuivant bringing up the rear.

The large body of Masons present, clothed in the different coloured regalia of the several Craft Lodges, interspersed with the insignia of companions of the Royal Arch, many of whom attended, as well as the members of the confraternity of Mark Masons, gave the procession an imposing appearance.

The Grand Master was literally covered with the decorations, jewels, and insignia of his rank, and the Deputy Grand Master was, only in a

lesser degree, suitably clothed in accordance with his standing and office in the Order.

The church was crowded with a congregation composed of all denominations, a large proportion of those present being ladies. After the District Grand Master had taken his place and the church services suitable to the occasion were concluded, the Rev. G. T. N. Watkins, Chaplain of the Greymouth Lodge, delivered the following discourse, taking as his text:—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself."—St. Luke, x. 27.

"We are assembled here, brethren, to hold a service preparatory to the ceremony of setting apart the new hall for the better carrying out the purposes of Masonry. The short notice I received—only a few hours old, and the waning of the day alike forbid a lengthy discourse. We have met in this Christian temple for the express purpose of acknowledging the paramount claims of religion, and the superiority, infinite, of the service of God appointed over any society, however good, of human origin. To some it may seem that such an institution as Masonry is unnecessary, because the Christian religion furnishes rules sufficient, and presents motives sufficiently strong to the practice of them. Others not only regard Masonry as unnecessary, but even look upon it as antagonistic to religion, and point to the secret symbols, the exclusive meetings, and even the faults or vices of individual members, as confirmations of that hostility. With regard to the first two objections, I must content myself with saying that to Masons they seem necessary to the conservation of the discipline of the Order, and that the secret signs are especially needed as an universal language by which Masons may communicate with Masons, whatever be their country, and however strange their language. With regard to the last objection—the bad lives many Masons live—this in no degree militates against the value and goodness of the institution, for if it did, then the same objection might be raised against Christianity itself, which, though it numbers many millions under the banner of the Cross, yet at the same time hath myriads who, though professing to believe on Jesus Christ, yet live lives entirely unregulated by His holy teachings. "Masonry can hardly be the bad thing some think it, when we consider the number of good and wise who belong to it. It is a matter of fact as the statistics of Masonry show, that it is not confined to the bad and vicious; Masonry is now spread all over the world, and princes, nobles, senators, and philosophers, forgetting their splendor, have sought the favour of membership in a society where the rich and poor are alike considered and treated as brethren, and where only worth and benevolence, according to the principles of our Order, confer a title to respect. The society, brethren, to which I and many of you belong does not merely boast of the principles on which it is founded, which may be briefly summed up in the words I took for the text viz., the fear and love of the great God, and love to our brother, but the annals of Masonry are bright with deeds of the purest and most exalted benevolence. Captives have been delivered, exiles restored, the oppressed succoured, the poor relieved, by the brotherly love of Masons, and whatever the lives of some Masons may be, the principles are the same, sacred and perennial—the spirit of Masonry is the same. Every member of the Order knows that the principles of Masonry are calculated to promote the interests of sacred morality and pure religion. Every brother knows that such are the tenets of Masonry, and if any brother acts in opposition to the brotherly love and truth of what he is constantly reminded by appeals alike to eye and ear, he is in reality no Mason. "The voice may be Jacob's voice, but the hands are the hands of Esau." To promote brotherly love is the grand design of Masonry; the opposite spirit is the cause of strife, confusion, and every evil work, and is the very antipodes of the spirit of Masonry. But our Order is made up of individuals, and it behoves everyone who would wish to deserve the name of a Mason to live consistently with the principles of the institution to

which he belongs, not to be led astray by the spirit of selfishness, so common in an age of competition, where everyone is trying to rise on others' downfall; but by a spirit of justice, generosity, charity, benevolence, and piety, to obey the command of the Saviour, to so let His light shine before men that they may see His good works and glorify His Father which is in Heaven. There is a common argument against Masonry, that it is a passport to disorder and licensed revelry, and many think even a necessary part of the working of the Order. Now, though some of the Craft may have afforded scandal by intemperance and disorder at social meetings, yet for such blots Masonry is not answerable, for while it sanctions rational and friendly enjoyment, from the example of Christ at the marriage feast at Cana, where happiness must have marked the day, it as strictly forbids every approach to excess and every symptom of disorder; and he whose character is the opposite of temperate, industrious, frugal, pure, and pious, is entirely opposed to the principles of the Craft, and is doing what he can to throw contempt on the order of which he is an unworthy member, for when admitted a member he was straightway exhorted—an exhortation in varied forms afterwards repeated—to "let prudence direct him, temperance chasten him, fortitude support him, and justice be the guide of all his actions. With you brethren, it rests to support the credit of Masonry here. Refute the calumny, if it be one, by your strict and circumspect behaviour for the time to come; and if with any one of you it be too true, go back to the principles of your Order; built upon the old foundations, the revealed will of God, and lead a life which the world shall see only to admire. Be not content, however, with showing in your conduct the virtues of temperance, soberness, and chastity, to which you are bound, but remember, in addition thereto that crowning virtue so beautifully taught by the Saviour in the parable of the Good Samaritan, following almost the words of the text which is commended to your notice, when once at least in your life you appeared poor and penniless—I mean the grace of charity. Charity, first, in as tender a regard for the character of others as concern for your own good name, and next in administering out of your abundance to the need of your poorer brethren. Indeed, I shall now proceed to put your principles somewhat to the test, by calling on all here to exercise that virtue you all profess to admire—I mean charity, which, like its sister, mercy, blesses him who gives, as well as him who receives. I wish now to awaken the charitable feelings of all present on behalf of an institution which greatly aids in mitigating the pains of accident and disease—the Grey River Hospital. Of one blood all are made; all are therefore liable to sickness, disease, death; and though we are in health to-day, as our presence certifies, yet it may be otherwise. I ask you all to contribute to the funds of an institution which is supported in a great measure by voluntary contributions. Give heartily, give liberally, and whatever you may feel inclined to give on behalf of the useful object for which I have pleaded, will be thankfully received and faithfully applied. May we all leave this house benefitted by the services in which we have joined. May our after doing this day be hallowed by God's blessing. May we think nothing we would not have God discern; say nothing we would not have God see; and may peace and happiness, truth and justice, religion and piety, be established amongst us evermore.—Amen."

The sermon was listened to with marked attention, and the singularly well-timed appeal the preacher made to the sympathies of his hearers, on behalf of the sufferers in the Grey River Hospital, was a spontaneous and commendable effort in the cause of those attributes of charity and mercy which Masons are always enjoined to cultivate and practice. The offertory at the conclusion of the sermon will form a handsome donation to the funds of the hospital.

The services at the church being finished, the procession reformed, and marched to the Masonic Hall in the same Order as before. On arriving at the lodge the District Grand Master and officers took their respective places, and the

Worshipful Master of the Greymouth Lodge addressed the District Grand Master, and formally placed him in control of the building for the purposes of the dedication. The District Grand Master accepted the trust, and made the following invocation:—

“Great Architect of the Universe, Maker and Ruler of All Worlds, deign from Thy Celestial Temple, and from realms of light and glory, to bless us in all the purposes of our present undertaking. We humbly invoke Thee to give us, at this and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications. Permit us, O Thou Author of Light and Life, Great Source of Love and Happiness, solemnly to dedicate this Hall to the honour and glory of Thy Most Holy Name.”

The first part of the ceremony of the consecration being concluded, the Architect of the building offered his implements to the District Grand Master, and resigned his trust. The District Grand Master received the emblems, and addressed Bro Eissenhardt as follows:—

“Brother Architect.—The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking have secured the entire approbation of the District Grand Lodge, and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.”

The District Grand Master then handed the implements of the architect to Bro Frew, the District Grand Director of Works, with an appropriate charge. The District Grand Wardens then in turn presented the corn and wine to the District Grand Master, who used them at the proper time and in the prescribed manner. The District Grand Master then presented the oil to his Deputy, who disposed of it according to ancient usage, and with a most impressive and eloquent charge from the Grand Master to the brethren, the ceremony of consecration was concluded. At different parts of the ceremonies the choir sung appropriate hymns, accompanied on the organ by Bro. Wylde, who very ably performed the duty undertaken by him.

As the District Grand Master delivered his final charge he was surrounded by present and Past Masters, among whom on the dais were Bros. Kerr, W.M. of the Greymouth Lodge; Kent, the R.W.M. of the Grey River St. Andrew Lodge; Past Masters, Ancher, Moss, Cooper, Blackmore, Wylde, and Reid. When the District Grand Master, with his officers, had taken their departure, the lodge was closed in the form observed by both constitutions, and the brethren were dismissed.

This concluded the proceedings in connection with a ceremony which, for grand and impressive solemnity, and at the same time perfection in minute detail and arrangement, many of those who had the privilege of being present can scarcely ever hope to witness again.

The brethren afterwards met in the banqueting room, and partook of a cold collation, prepared by Bro. Jas. Johnston, in his usual first-class style, and at about eight o'clock in the evening, the brethren finally separated.

ROYAL MASONIC INSTITUTION FOR BOYS.

An important addition is being made to the above schools, consisting of dormitories, bath-rooms, lavatories, and a new block of w.c.'s, &c., to meet the increased requirements of this excellent institution.

The work, which since its commencement has proceeded very rapidly, has been carried on under the immediate superintendence of the architect, Bro. J. W. Dennison, Esq., of King-street, Cheap-side, by Mr. Thomas Boyce, Builder, Hackney, and is now fast approaching completion.

STANDARD.—The only guaranteed cure for Toothache.—This extraordinary application, marvellous in its effects, gives immediate relief, without injuring the tooth, and forms a temporary stopping. 1s. 6d.; post free 1s. 3d. THE CORALINE TOOTH PASTE, for cleansing and improving the teeth, imparts a natural redness to the gums, and gives brilliancy to the enamel. Price 1s. 6d. THE ROYAL DISTILLANCE, prepared from a recipe as used by her Majesty, gives the teeth a pearl-like whiteness, and imparts a delicious fragrance to the breath. Price 1s. 6d. Sold by all chemists and perfumers, and by the proprietors, MESSRS. GABRIEL, the old-established Dentists, 72, Ludgate-hill, and 50, Harley-street, Cavendish-square, London.

MASONIC BIOGRAPHY.

GEORGE WASHINGTON.

The name of Washington stands first on the roll of our country's history, for “first in war, and the first in peace, he was first in the hearts of his countrymen.” Heaven endowed him with the wisdom of the ages, and the virtues of his life were only equalled by the success of his patriotism. Without the vestige of any inordinate ambition, he became the leader of the people—the hero of liberty. Through the blood of revolution he ascended to an empire of fame and power, which has given him a name that ages cannot dim, or even time itself destroy.

He was honoured while living with the highest confidence of his fellow men, and, even now, when he has been dead for nearly three-fourths of a century, the state of his Masonic glory still shines with a lustre which the world cannot equal.

Many have wondered that among so many great and distinguished men who were his contemporaries, that he should be acknowledged so universally and pre-eminently the greater. Patrick Henry was more eloquent—John Adams was a better scholar, and Benjamin Franklin had more varied knowledge, and yet Washington was greater than them all.

It was not the heraldry of chivalry while he was Commander-in-Chief of our continental armies which had endowed him with such distinguished virtues, for as was well-known, his personal greatness had been already confessed, and it was this that had called him to the office.

When not yet quite 21 years of age Washington had been made a Mason, the law of admission at that time reading a little different from what it does now. It then required the applicant to be of “mature and discreet age.” This ancient requisition was a good one, and marked the measure of character far better than the mere years of majority. At nineteen Washington had received the commission of major in the army of the Colony of Virginia, and before he was made a Mason he had been appointed one of the executors of the estate of his brother Lawrence—with whom he had visited the West Indies, the only time in his life he was ever off the continent.

That Masonic knowledge had something to do with Washington's subsequent distinguished history and character, no one acquainted with the teachings of the Craft will for a moment doubt, for being honest and conscientious, and already of high character withal, he evidently gave heed to its numerous lessons of prudence and wisdom and made them the measure of his moral actions, as well as of his personal manners and spirit, through all his life-long responsibilities.

His initiation stands recognised on the books of the old Fredericksburgh Lodge, No. 4, at Fredericksburgh, Virginia, as follows:—

“November 4, 1752.—Received of Bro. George Washington, for his entrance £2. os. 3d.

“March 3, 1753.—George Washington passed Fellow Craft.”

“August 4, 1753.—George Washington raised Master Mason.”

The officers of the lodge serving at that time were R.W. Daniel Campbell, Master; John Neilson, Senior Warden, and Dr. Robert Halkerson, Junior Warden. The Holy Bible used on the occasion, it is said, is yet preserved. It is a small quarto bearing the imprint of John Field, printer to the Cambridge University, 1688. On the list of the membership of this old continental lodge are found the names of Brigadiers Hugh Mercer, (who fell at Princetown) George Weeden and William Woodford; of Col. John Jaringnan and Major Gustavus Brown Wallace, who were all officers of the revolutionary army. There also are the names of Gen. Edward Stevens, Governor Shottswood, Col. McWilliams, and Chief Justice John Marshall.

To be a Free and Accepted Mason in those early days of distinguished American history, required something more than the mere forms of initiation. The purer principles—the enabling virtues—the sound philosophy and the high personal resolves—were all there to move the man—to give the development and to vindicate

the sublime and ancient practice of the Order.

It is a little strange that the biographers of Washington have almost wholly ignored the fact that he was a Freemason. It may be that they did not think it necessary among the other multitudinous evidences of his goodness and greatness. But in taking such a course we think they were wrong, because Masonry doubtless had much to do with the purity and integrity, as well as with the general moral grandeur of his life's great success.

As is well known among American historians, the Masonic brotherhood had a lodge organized in the revolutionary army, which was called the “American Union Lodge,” and which was attached to the “Connecticut Lines” during most of the years of the war. With this lodge Washington met more than once. He assisted them in the celebration of St. John's Day, June 24th, 1778, and again on St. John the Evangelist's Day, December 27th of the same year.

The English soldiers, it seems, had also organized an army lodge, for on one occasion the American army captured a party of British soldiers, and in their possession was found the chest containing the jewels and furniture of a lodge of Freemasons, but as soon as this was made known to the Commander-in-Chief, he ordered them to be returned, with a note stating they were not legitimate trophies of war.

After the war was over, Washington was one of the Charter members to establish Alexandria Lodge, No. 22. His name headed the list. Governor Edmund Randolph, of Virginia, was then the Grand Master, and the warrant mentions the name of Washington as “our illustrious and well-beloved brother, George Washington, late General and Commander-in-Chief of the forces of the United States,” and bears date April 28th, 1788.

Washington's Masonic correspondence runs down to 1791, within one year of his death, showing that he never lost his first love, but that up to his last hours he never ceased his devotion to the ancient and honourable fraternity, to which he had given his name in his early young manhood, and to which he, no doubt, felt that he owed much of his physical and moral perfection during all his after years. The bright example of such a distinguished member of the body should surely serve as a beacon light to all others through all coming years.

On many of the charts of our lodges he stands before us erect and properly clothed, as one who has properly exemplified the dignity of the fraternity, and given to the world evidence, which should be satisfactory, that the institution is worthy of the confidence and respect of all honourable minds. If it had not been so, George Washington would never have given it his life-long devotion. The favourable affirmation of one such witness who has testified from the inner walls of the Temple, is worth infinitely more than the intolerant accusations of ten thousand outside croakers, who never knew even the alphabet of the Masonic philosophy.

The index finger of Masonic integrity need but be pointed to Washington as one of its ardent and distinguished representatives to silence the guns of any intelligent opposition to Masonry the world may ever manifest, for his fame was no party myth, as his pre-eminent character was the product of the soundest principles as well as of the purest and wisest actions.

What he was as a man, a patriot, and sage, belongs to Masonry, in part at least, and therefore the Craft may rightfully present him to the eye of the present and coming ages as one whose distinguished memory is a portion of their inheritance.—*Masonic Advocate.*

THE CONSUMPTION OF COAL IN LONDON.—The accounts kept for the collection of the coal-tax show that the quantity of coal retained for consumption in the metropolitan district, with a population now of above four millions, was 5,133,667 tons in the year 1869, averaging 1 ton 7 cwt. 1 qr. and 7 lbs. per head; in 1870 it was 5,579,971 tons, or 1 ton and 9 cwt. per head; in 1871 it was 5,810,789 tons, or 1 ton 9 cwt. 3 qrs. per head; and in 1872 it was 5,900,690 tons, or 1 ton 9 cwt. 2 qrs. per head.

Original Correspondence.

THE ORDER OF THE TEMPLE.

To the Editor of the Freemason.

Dear Sir and Brother,

Excelsior, in your issue of the 16th, preaches the Christian doctrine that the injured should forget and forgive, but he omits to add that Christianity also teaches that contrition, confession, and restitution, should precede condonation. The beam in the eye of the offender, doubtless alluded to by your correspondent, not unfrequently blinds him to the importance of these obligations, and it is as well, therefore, that they should be imperatively insisted upon.

I entirely agree with Excelsior that a great deal of nonsense has been talked and written about the so-called Order of the Temple and Hospital by certain Masons who appear to have forgotten history and common sense in their efforts to rival the frog in the fable, and to convert the respectable body known as Masonic Templars into a chivalric windbag; and I am perfectly ready to assert, with Excelsior, that I "am not quite prepared to account for the tone of the letter published in your magazine" (sic) and supposed to be written by Sir Patrick Colquhoun.

However, no obligation rests upon either Excelsior or myself to do that which it is the duty of the individual chiefly interested to perform, and upon whose shoulders will rest the burden until due explanation may be afforded; neither can Excelsior, nor any other individual, persuade his brother Freemasons to let bygones be bygones, whilst the sin against them remains unacknowledged and unatoned.

Let Sir Patrick Colquhoun offer a disclaimer or an excuse for a letter, regarding which his friends and his opponents can have but one opinion, and let these "Knights" (who are not content to call themselves of the Temple alone, but in defiance of the societies must needs entitle themselves of the Hospital also) abjure the pretensions and the follies which have made them the laughing stocks par excellence of the 19th century, have seriously implicated an august and honoured personage, have caused disunion amongst the body universally known and respected as Masonic Templars, and have provoked the indignation of all those who have at heart the best interests of Freemasonry. Let them renounce the injurious and absurd aspirations to aristocratic exclusiveness indulged in so ludicrously by their would-be advocates, and be content once more with their modern origin, and to be "honest men and Masons," and then hope for Masonic forgiveness from their brother Masons, for their sins against their confrères and the Craft.

I am, yours faithfully
A MASONIC TEMPLAR.

FREEMASONRY IN IRELAND.

To the Editor of The Freemason.

Dear Sir and Brother,—

Allow me, through you, to inform the author of the article entitled "Freemasonry in Ireland, by an English Mason," which occupies the position usually assigned to the leading article in your impression of the 16th instant, that he has (unintentionally, no doubt) considerably understated the result of the attempt which has, for the last five years, been making by a number of zealous members of our Order to establish a Masonic Orphan Boys' School in Ireland, as there are now sixteen orphan sons of our deceased brethren receiving the benefits of education and maintenance on the foundation of this charity, instead of the six or eight of which he speaks. I am sure the brother, for whose information I write, will be pleased to be thus set right, as he seems to be favourably inclined towards Irish Masonry, though endowed with a keen perception of some of the principal faults and blemishes in the government of our Order in this part of the kingdom. I may conclude this note by stating that the eminently zealous brother, to whom the founding of our Boys' School was originally due, has recently expressed his determination shortly to start a Widows'

Annuity Fund, similar to our English benevolent institution, to which I cordially wish success.—

I am, fraternally yours,

AN ENGLISH AND IRISH MASON.

JACHIN AND BOAZ.

To the Editor of the Freemason.

Dear Sir and Brother,—

Referring to Bro. Carpenter's reply, on page 538, respecting the above, our esteemed brother does not give reference to his previous article on the subject of Solomon's Temple, but as it is well worthy of perusal and re-perusal, I would refer the brethren to page 539 of Vol. 3, of *The Freemason*, as not only is the question of the Pillars discussed, but also the number and position of the gates of the Temple, &c.

There are other passages which appear to me to show that the right hand coming out of the temple is intended, viz., I. Kings, xii. 39, where when speaking of the Brazen Sea it is said "and the sea was on the right side of the house Eastward over against the South, and in II. Chron. iv. 10, "and he set the sea on the right side of the East end over against the South." When it is remembered that the Holy of Holies was in the West, and that the Brazen Sea was in the inner court, just outside the holy place at the east end of the temple, the "East end against the South" must be on the right side in going out of the temple, and if this is so as regards the Brazen sea, it appears most likely the same rule would apply to when the pillars at the entrance of the Temple are spoken of.

M. J. M.

KING SOLOMON'S TEMPLE.

To the Editor of the Freemason.

Dear Sir and Brother,—

I have been induced from a perusal of an admirable review in the *Masonic Magazine* of this month to purchase a few copies of the great Masonic poem, bearing the above title, by Bro. Duganne, of New York, published by our learned Bro. Markham Tweddell, of Stokesley, Yorkshire, and have been so much struck by its singular beauty that I hasten to advise all true Masons to get the poem and read it for themselves. The price is small (only 2d.), and the pleasure to be derived from its perusal by the brethren of the mystic tie will, I can fairly promise, be very great.

EMMA HOLMES, 31^o.

PASSING THE VEILS.

To the Editor of the Freemason.

Dear Sir and Brother,—

Can you assist me in answering the following question, which has been put to me from a brother in Malta.

"A brother took his Mark Degree in Ireland, and the other day went to an Irish Chapter here (Malta), but they objected to him, as he had not passed the 'Veils;' he said he had, as it is a part of the Degree in Ireland, but they say nay. Who is right?"

I shall be glad to see an answer in your valuable paper, and enclose my card.

I remain, yours fraternally,

F.K.S., P.M. and P.Z.

UNDERSTAND YOUR AIMS.—I respect the man who knows distinctly what he wishes. The greater part of all the mischief of the world comes from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labour on the foundation than would be necessary to erect a hut.—*Goethe*.

"MEMORIAL EFFICACY FOR ANCESTRAL ERRORS."—Daily experience confirms the testimony borne to the benefits effected by Halloway's remedies in all descriptions of diseases which can be said to be either at home or abroad. In cases of glandular or other complaints, arising from hereditary taints, the use of these healing and purifying remedies is always followed by the most gratifying results. The Ointment must be well rubbed upon the skin as near as possible to the afflicting and acting part, and the Pills should be taken every night, in a little rather than purgative doses. These excellent medicaments will then act in wisdom, quell the humors which re-establish order and purity throughout the system, and spare unmerited suffering or untimely death.—*Advt.*

MASONIC BIBLIOGRAPHY.

Under this heading we think of starting a department for enquiry respecting old, scarce, and valuable works on Freemasonry; such as various editions of any important book, the differences in the editions, and the supply of title pages, &c., in case of any of the contributors having imperfect copies.

We hope to have the assistance of Masonic students generally, as such a department cannot fail to be of practical benefit to all Masonic bibliographers, and encourage an interest in the literature of the Craft.

ACCOUNT OF SCOTLAND 1702.

Can anyone inform us what authority Dr. Kloss had for saying that in a "Short Account of Scotland (being a description of the nature of that kingdom, and what the Constitution of it is in Church and State—London, Newborough") is a remarkable Charter of the Brotherhood of Freemasons at Dundee, 1689? (No. 235 "Bibliographie der Freimaurerei.") A friend had a copy examined for us in the British Museum, but failed to discover such a charter.

MANIFESTO AND MASONS' CREED.

We have not succeeded in tracing a copy of this work, and shall be glad to be informed of its date and character through this department. It is alluded to in "Ahiman Rezon" of A.D. 1807, and is said to contain an account of the "Ben Jonson's Lodge" and its struggles.

It may be in Dr. Kloss' work, although, from a hasty examination, we did not notice it.

It is likely to furnish some facts of value as to the causes of the secession about 1738, which ultimately resulted in the institution of a rival Grand Lodge, and the invention of the Royal Arch as a separate degree.

JOHN CONSTOS AND HIS SUFFERINGS.

We have lately purchased a copy of a work, at the end of which is an imperfect copy of another book, which commences at Part the Second (page 23). "An Account of the Sufferings of John Constos for not Divulging the Secrets of Masonry." There are three engravings. Part the Third is mainly illustrative of the tendency of our symbols, &c. Then follow "Remarkable Occurrences; a list of Modern Lodges ending 585 (chesire) of 1799; and a "List of Ancient Lodges" without any dates.

We desire to know what was the title-page, and the contents of Part the First. We have found one page with a water-mark of 1803, and fancy the work must have been issued some eight years later. We are anxious to ascertain the year for which the "list of ancient lodges" is intended.

W. J. HUGHAN.

The King of Denmark has appointed Prince Arthur a Knight of the Order of the Elephant.

RAILWAYS REGULATION ACT.—The new Act on the regulation of railways has been printed. Returns are annually to be made to the Board of Trade in the form presented in the schedule. Within seven days of an inquest on a death arising from a railway accident, all coroners are to make returns to the Home Secretary. Without a further inspection of a railway the Board of Trade can delay the line being opened until the requirements of the board, for the public safety, are complied with.

Mr. J. E. Collier, brother of Sir R. Collier, and Recorder of Poole, has been appointed judge of the Liverpool County Court, in place of Mr. Serjeant Wheeler, who goes to the Marylebone Court.

SPURIOUS SOVEREIGNS.—Some spurious sovereigns have recently appeared. They are made of platinum, gilt, and are almost identical in weight with the genuine coin; and, although upon examination they may be detected by ringing and by a sharp roughness of manufacture, they are calculated to deceive the public when carelessly taken.

A new telescopic comet was discovered at Milan by the well-known comet discoverer, Tempel, on the 3rd ult., a little after midnight, in the constellation Pisces. It was observed by Dr. Bruhns at Leipzig, on the 21st of July, being then in Cetus. He states that it somewhat elongated, with an eccentric condensation, a nucleus-like appearance, about two min. in diameter.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, August 29th, 1873.

The Editor will be glad to have notice from Secretaries of Lodges and Chapters of any change in place or time of meeting.

Saturday, August 23.

Lily Lodge of Instruction (820), Greyhound Hotel, Richmond, Surrey, at 7.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.

Monday, August 25.

Lodge 831, British Oak, Bank of Friendship, Bancroft-place, Mile End-road.
" 905, De Grey and Ripon, Angel Hotel, Great Hford.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 8; Bro. Beckett, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile-end, at 7 for 8.
St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Dilley, P.M. 1155, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 8; Bro. T. Mortlock, Preceptor.
West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

Tuesday, August 26.

Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 8; Bro. John Thomas, Preceptor.
Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel), at 8; Bro. C. A. Cottebrune, Preceptor.
Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30; Bro. J. Saunders, Preceptor.
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.
Constitutional Lodge of Instruction (55), Wheatshaf Hotel, Hand-court, Holborn, at 7; Bro. J. R. Stacey (P.M. 180), Preceptor.

Wednesday, August 27.

Lodge 507, United Pilgrims, Horns Tavern, Kennington-park.
" 754, High Cross, Seven Sisters Tavern, Page Green, Tottenham.
" 898, Temperance in the East, 6, Newby-place, Poplar.
Pythagorean Lodge of Instruction (79), Prince of Orange Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's-road, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.30.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham, at 8; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.
Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.

Thursday, August 28.

General Committee, Boys' School, Freemasons' Hall, at 4.
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes' Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.
Doric Chapter of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Comp. T. J. Barnes, Preceptor.
Ebury Lodge of Instruction, Bro. Palmer's, 12, Pensonby-st., Millbank.
Union Club of Instruction Windsor Castle, Victoria Station, at 8 p.m. H. Ash, P.M. Instructor.
Highate Lodge of Instruction (No. 1366), Bull and Gate, Kentish-town, Bro. J. N. Frost, Preceptor, at 8.
Friday, August 29.
Chap. 134, Caledonian, Ship Hotel, Leaden-hall-street.
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; Bro. John Thomas, Preceptor.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.
Royal Standard Lodge of Instruction (1298), the Castle Tavern, Holloway, at 8; Bro. W. F. Rogers, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Westbourne Lodge of Instruction (733), Horse and Groom, Winsley-street, Oxford-street, at 8.
Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims Lodge of Instruction, Antelope Tavern, Lorn-road, Brixton, at 7; Bro. J. Thomas, P.M. Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Bro. D. S. Potts, Preceptor.
St. James's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8.
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8.
St. Luke's Lodge of Instruction (144), Two Brewers, 33, Brompton-road, S.W.
Chigwell Lodge of Instruction, Baid-faced Stag Hotel, Buckhurst-hill, at 8.
High Cross Lodge of Instruction (724), Coach and Horses Tavern, High Road, Tottenham, at 8.

MASONIC MEETINGS IN LIVERPOOL, &c.

For the Week ending Saturday, August 30, 1873.

Monday, August 25.

Lodge 148, Lights, Masonic Rooms, Warrington, at 6.0.
Chap. 24, Friendship, Masonic Temple, Liverpool, 5.30.

Tuesday, August 26.

Lodge 1393, Hamer, 23, Windermere-st., Breck-road, Liverpool, at 4.
Chap. 823, Everton, Masonic Temple, Liverpool, at 6.
Merchants' Lodge of Instruction (241), Masonic Temple, Liverpool, at 6.
Downshire Lodge of Instruction (No. 594), 90, Duke-street; Liverpool, at 7.

Wednesday, August 27.

Lodge 220, Harmony, Wellington Hotel, Garston, at 4.30.
" 724, Derby, Masonic Temple, Liverpool, at 6.
Neptune Lodge of Instruction (No. 1264), Masonic Temple, Liverpool, at 7.
De Grey and Ripon Lodge of Instruction (1356), 140' North Hill-street, Toxteth-park, Liverpool, at 7.30.
St. John's Lodge of Instruction (673), 90, Duke-st., Liverpool, at 8.

Thursday, August 28.

Lodge 594, Downshire, 90, Duke-street, Liverpool, at 11.
" 1325, Stanley, Masonic Hall, Kirkdale, at 6.
" 1086, Walton, Masonic Hall, Kirkdale, at 6.
" 1313, The Fermor, Masonic Hall, Southport, at 7.
Chap. 216, Sacred Delta, Masonic Temple, Liverpool, at 6.
Duke of Edinburgh Lodge of Instruction (No. 1182), 150 Park-lane, Toxteth-park, Liverpool, at 7.
Friday, August 29.
Chapter 680, Sefton, Masonic Temple, Liverpool, at 6.

MASONIC MEETINGS IN GLASGOW.

For the week ending Saturday, August 30, 1873.

Monday, August 25.

Lodge 103, Union and Crown, 170, Buchanan-st.
Chap. 122, Thetis, 25, James-street, Tradeston.

Tuesday, August 26.

Chap. 67, Cathedral, 22, Struthers-st.
" 73, Caledonian Unity, 170, Buchanan-st.

Wednesday, August 27.

Lodge 187, St. John's, Carlake, Black Bull, Carlake.
" 510, Maryhill, 167, Main-street, Maryhill.

Thursday, August 28.

Chap. 117, Govan, Portland Buildings, Govan.

Friday, August 29.

Lodge 153, Royal Arch, Town Hall, Pollockshaws.
" 347, St. John's Operative, Old Council Hall, Rutherglen.

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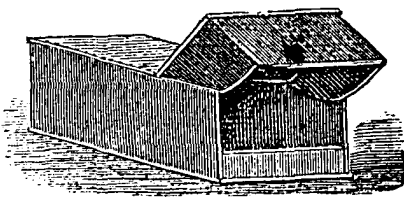
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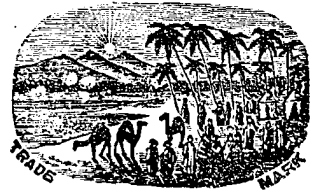
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