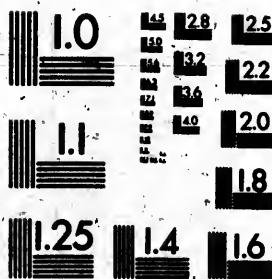


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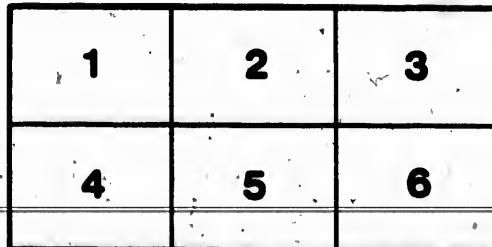
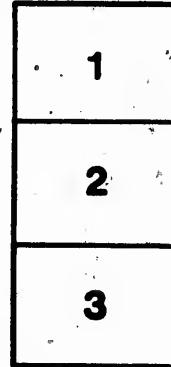
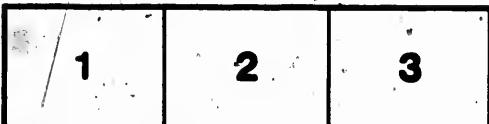
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THE EGYPTIAN OBELISK I

**And the Masonic Emblems found at
its base.**

HISTORY OF THE SYMBOLS.

With the opinions of leading Masons as to their authenticity,

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MASONIC ANTIQUITIES.

THE EGYPTIAN OBELISK.

The interest taken by the Court generally in the Masonic antiquities under the Mameluke Obelisk, now at Alessandria, Egypt, and which is about to be removed to the United States, has led the editor of this to collect a collection of articles on this subject, called from its Egyptian origin and containing not only a description of the obelisk itself, but also the views of distinguished American scholars, and also the views of distinguished American Masons, and particularly those of the author of the article in *Freemasonry*, which is to follow.

M

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MASONIC ANTIQUITIES.

CHAPTER I.

ARE THE SYMBOLS THE SAME AS THE WORK OF
THE BRETHREN OF THE NEPTUNE TIE?—
VIEWS OF PASTORAL MASONRY.

A telegram was received on January 21st, at the State Department, Washington, from the General Commandant, Ordnance Department, United States Navy, now at Alexandria, Virginia, concerning the removal of Masonic symbols from the fortifications of Alexandria, Virginia, which had been built by the United States during the Civil War. Major General George G. Meade, General-in-Chief of the Army, had directed that the fortifications be removed, and the General Commandant of the Ordnance Department, General J. D. Grant, in his report, recommended that the fortifications be removed, and gave very strong reasons in support of his recommendation. He said that the fortifications were no longer needed, and that they were a hindrance to the progress of the city. Upon the receipt of this telegram, the General Commandant of the Ordnance Department, General J. D. Grant, issued an order to the effect that the fortifications be removed, and that the fortifications be removed, and given very strong reasons in support of his recommendation. He said that the fortifications were no longer needed, and that they were a hindrance to the progress of the city.

In discussing the character of the operative Masons of twenty centuries ago,

MASONIC BUILDERS IN EGYPTIAN RUINS.

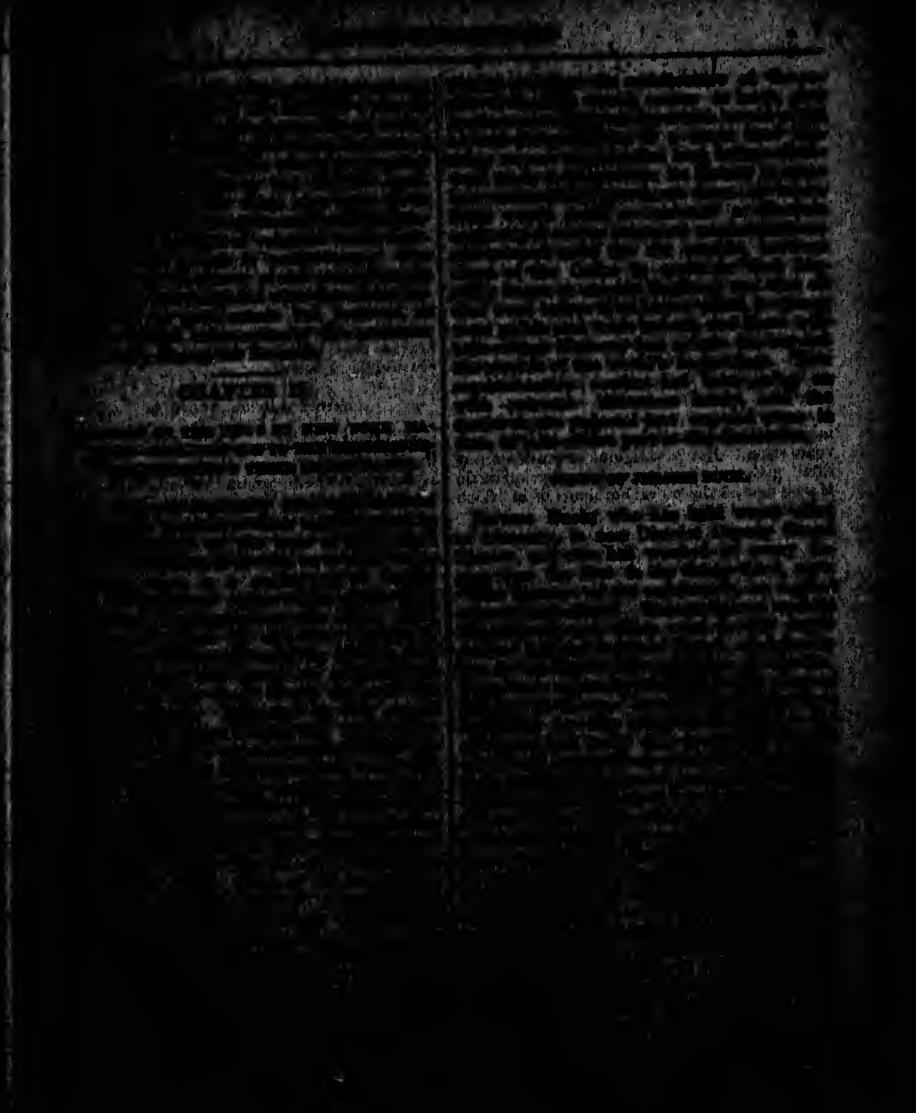
Major Benjamin Perley Poor, who is a Scottish Rite Mason of the thirty-third degree, was not surprised by the communication from Lieutenant Commander Gossman that he had found masoned blocks near Alexandria which Masonic symbols. Some thirty-five years ago, when a young man, he visited Egypt twice, and formed in the ruins of the temples and the tombs on the banks of the Nile numerous evidences of the character of a society—evidently a secret society, which was the author of many of those now seen by the world. The "Masons of the Temple," this society, had erected the pyramids of Memphis, and had built the temples of Memphis, and had erected the obelisks of Memphis, which were built over the tombs of the Order professors in the temple. The "Masons of the Temple," this society, had erected the pyramids of Memphis, and had built the temples of Memphis, and had erected the obelisks of Memphis, which were built over the tombs of the Order professors in the temple.

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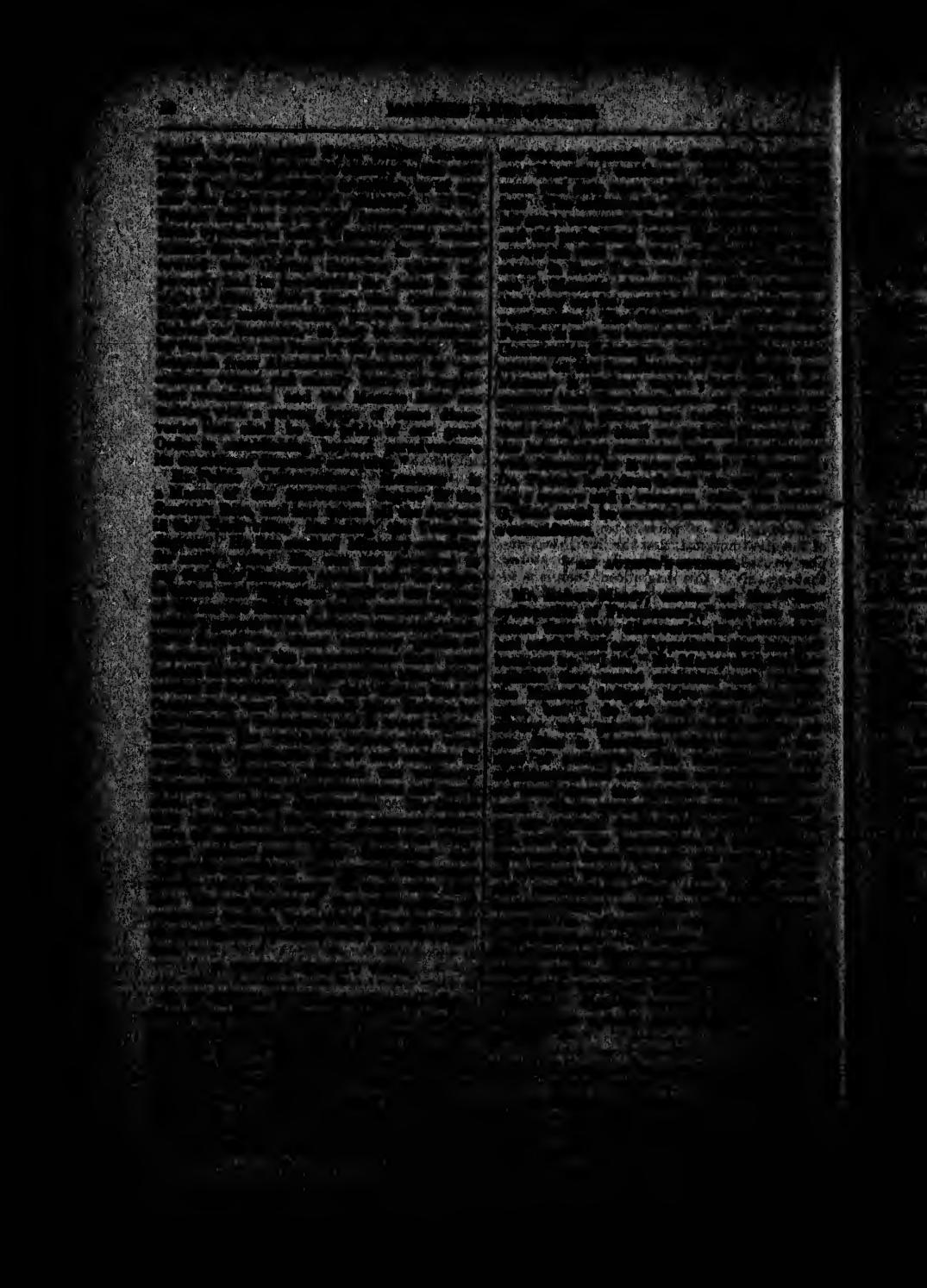


Mr. DODD —
I am sorry to say, I have not been able to get any information.

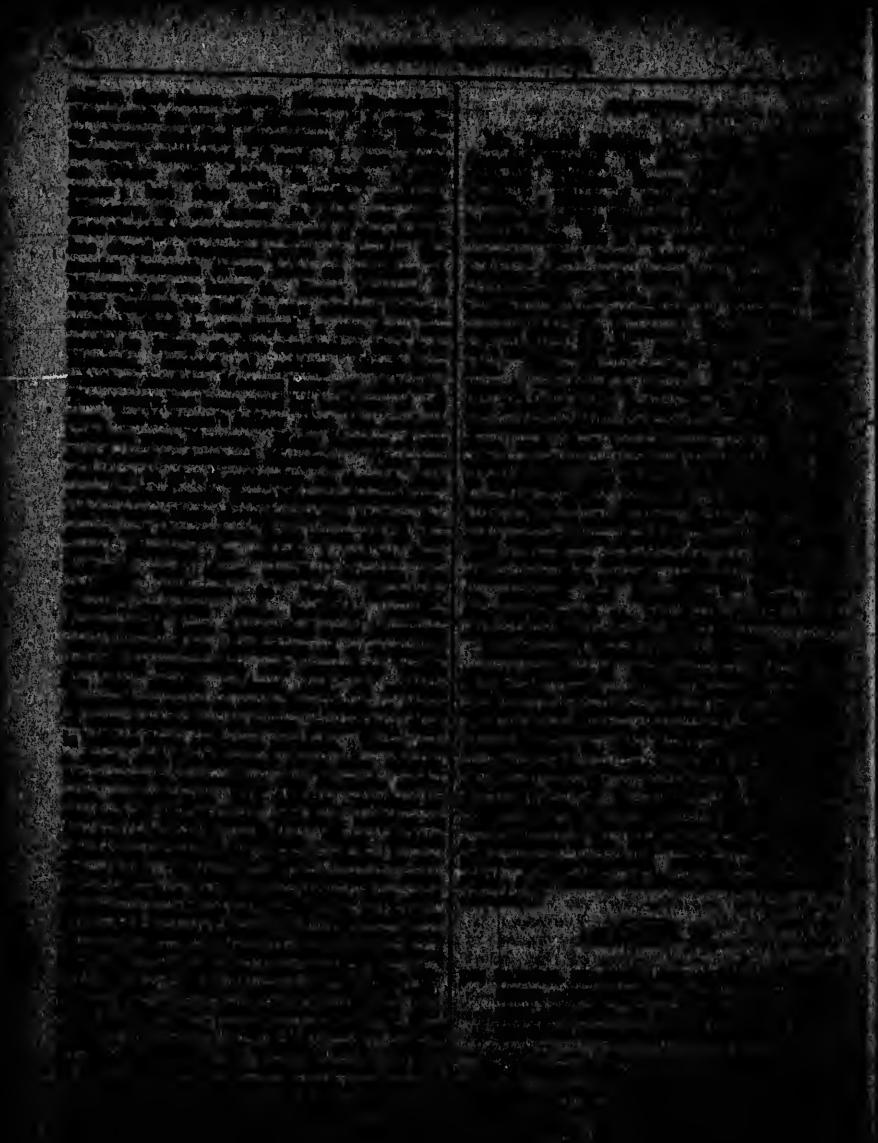
CHAPTER III.

THE CHIEF THREATENED DISEASES AS A
SOURCE OF APPROXIMATE DISEASES IN
THE HUMAN BODY.

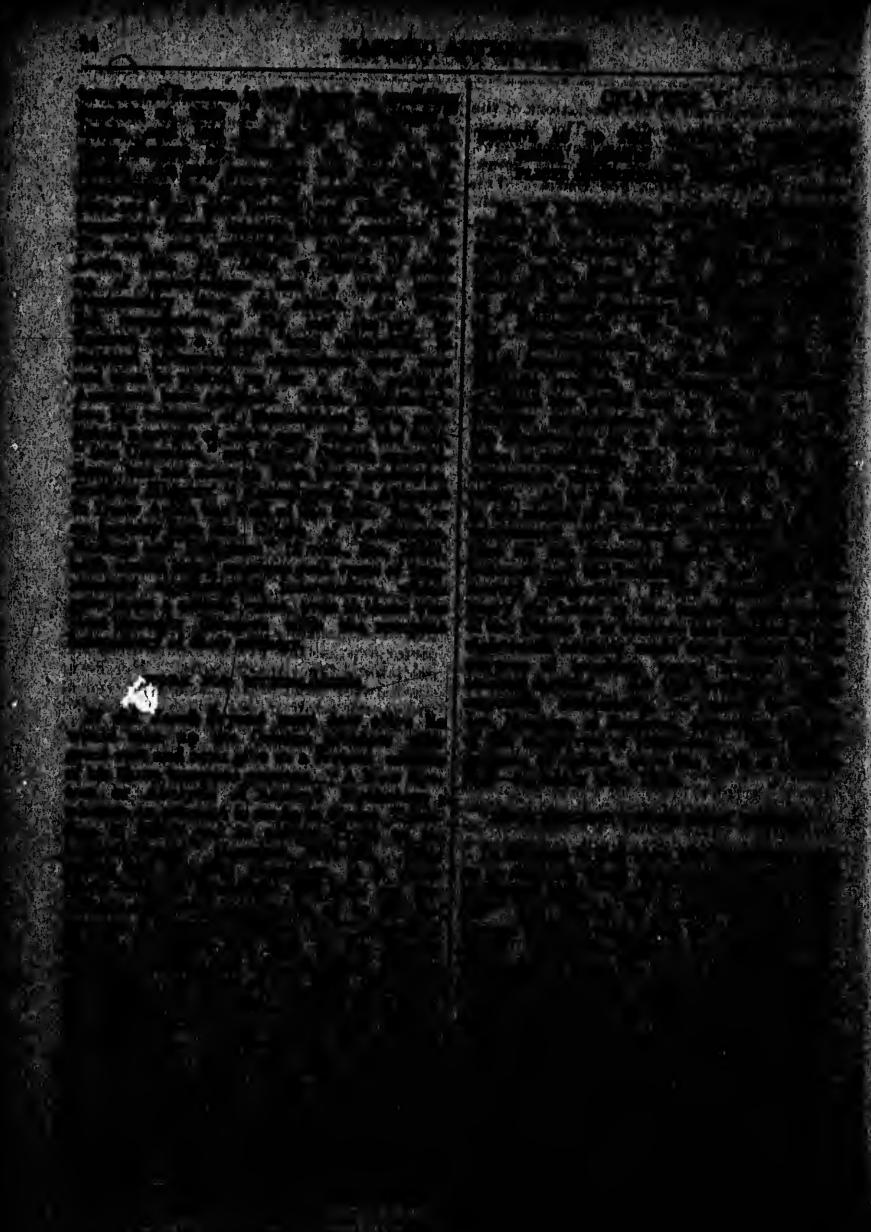
THE DISEASES OF THE HUMAN BODY.

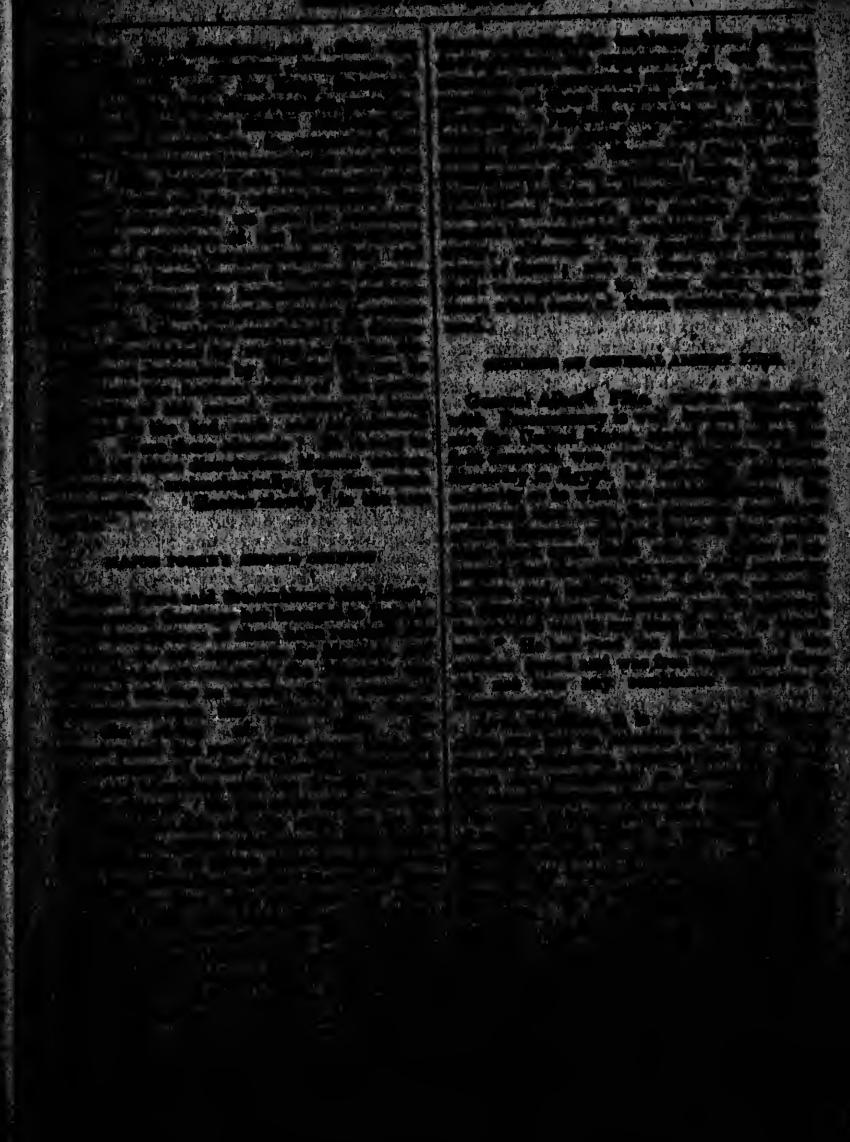


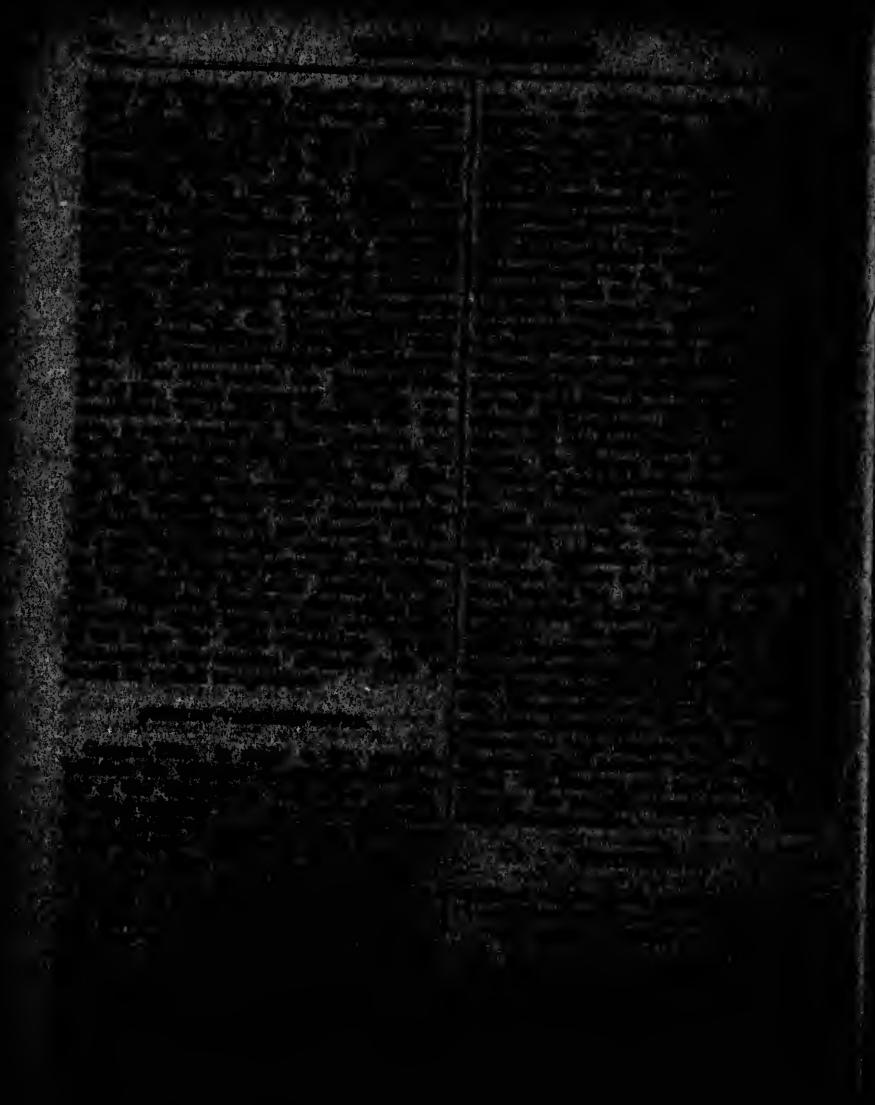
the house of the Lord. And he said unto me, Son of man, sing unto the house of Israel a song of a harlot.
Sing, saying, Thus saith the Lord God; A harlot, whose name is Samaria, she is the mother of whoredom: she hath seduced my people Israel from their way, to whom they were dedicated unto me: and they have fallen after the way of the house of Judah, and after their abominations.
And now, O thou daughter of Zion, hear the word of the Lord; Thus saith the Lord God; I will even give the people of Israel a spirit of stupor, so that they shall return unto their former way, and they shall fall after the way of the house of Judah.
And I will give them one heart, and I will put a new spirit within them; and I will take away the stony heart out of their flesh, and I will give them a heart of flesh.
And I will put my law in their inward parts, and I will write it in their hearts; and I will be their God, and they shall be my people.
And they shall dwell in the land which I gave to your fathers; and they shall dwell there, and they shall not be disturbed again; for I will give them rest, saith the Lord God.

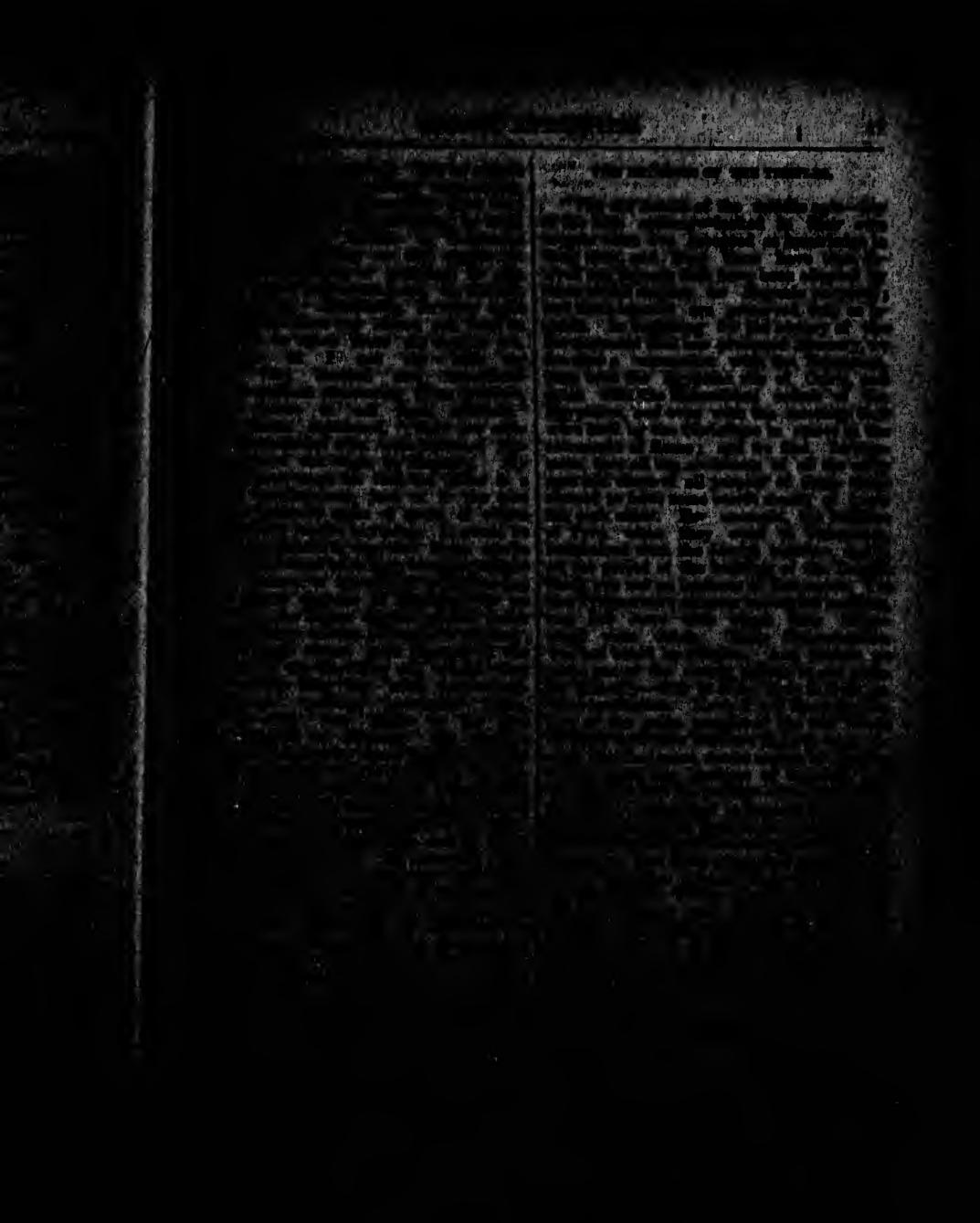


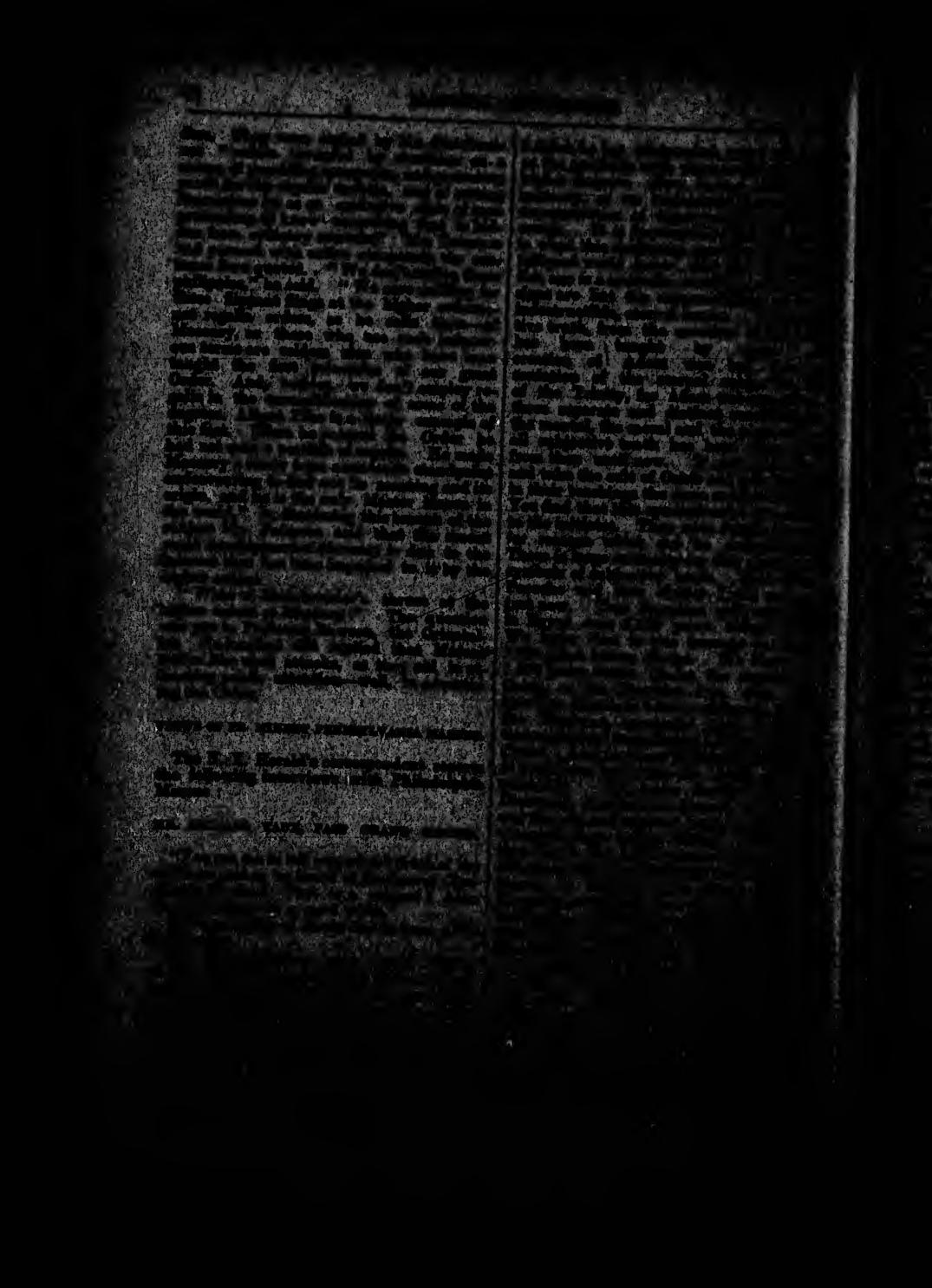












Mr. Verner: I am not sure that there is any particular reason why you only have one or two people in your office. There is a great deal to do in the office, and it is not always possible to have the time who would be available to do all the work. There is also a great deal of work that is done by other people, and they are not always available.

Mr. Verner: That is true, and I have nothing to do with the work that is done by other people.

Mr. Verner: You have commented on

the fact that the work that is done by other people is not always available. There is a great deal of work that is done by other people, and it is not always available. There is also a great deal of work that is done by other people, and it is not always available.

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the fact that the work that is done by other people is not always available.



and the early days when
the Order was founded,
and the present day
relative liberty we now enjoy, as
made by the evolution of the
times. In addition, it is
with a present view against the future.

An opposite view.

The last leading Masonic authority called upon was Mr. William D. James, Grand Secretary of the Grand Lodge of Virginia. His views were:

"I am not in favor of the admission of colored men into our lodges, but I do not believe that any member of the Order has the right to interfere with the admission of colored men into any of our lodges."

ANSWER

ORIGINATOR

卷之三

and good men to have been
in the world, and that
the world has been
enriched by their
and exalted characters.

MASONIC ANTIQUITY.

There are three symbols,
which are peculiar to Masonry,
and which are to be seen
in every Lodge room, and
which are to be found in
the most ancient
and venerable of
the Temples of
the world.

The first symbol is
the square, which
represents the
square base
of the Temple
of Solomon.

The second symbol is
the compasses, which
represent the
circumference
of the Temple
of Solomon.

The third symbol is
the plumb line, which
represents the
vertical axis
of the Temple
of Solomon.

These three symbols
are the only symbols
which are peculiar to
Masonry, and which
are to be found in
every Lodge room,
and which are to be
seen in every Lodge
room, and which are
to be found in
the most ancient
and venerable of
the Temples of
the world.

WHY SEEK TO REARLIE ANTIQUITY.

"The desire to invent Masonry with age
is an infatuation of the efforts of the
masons to prove their antiquity, and
to establish their claim to be
the true successors of the
ancient masons.

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is an infatuation of the efforts of the
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is an infatuation of the efforts of the
masons to prove their antiquity, and
to establish their claim to be
the true successors of the
ancient masons.

Concord Masonic Lodge.

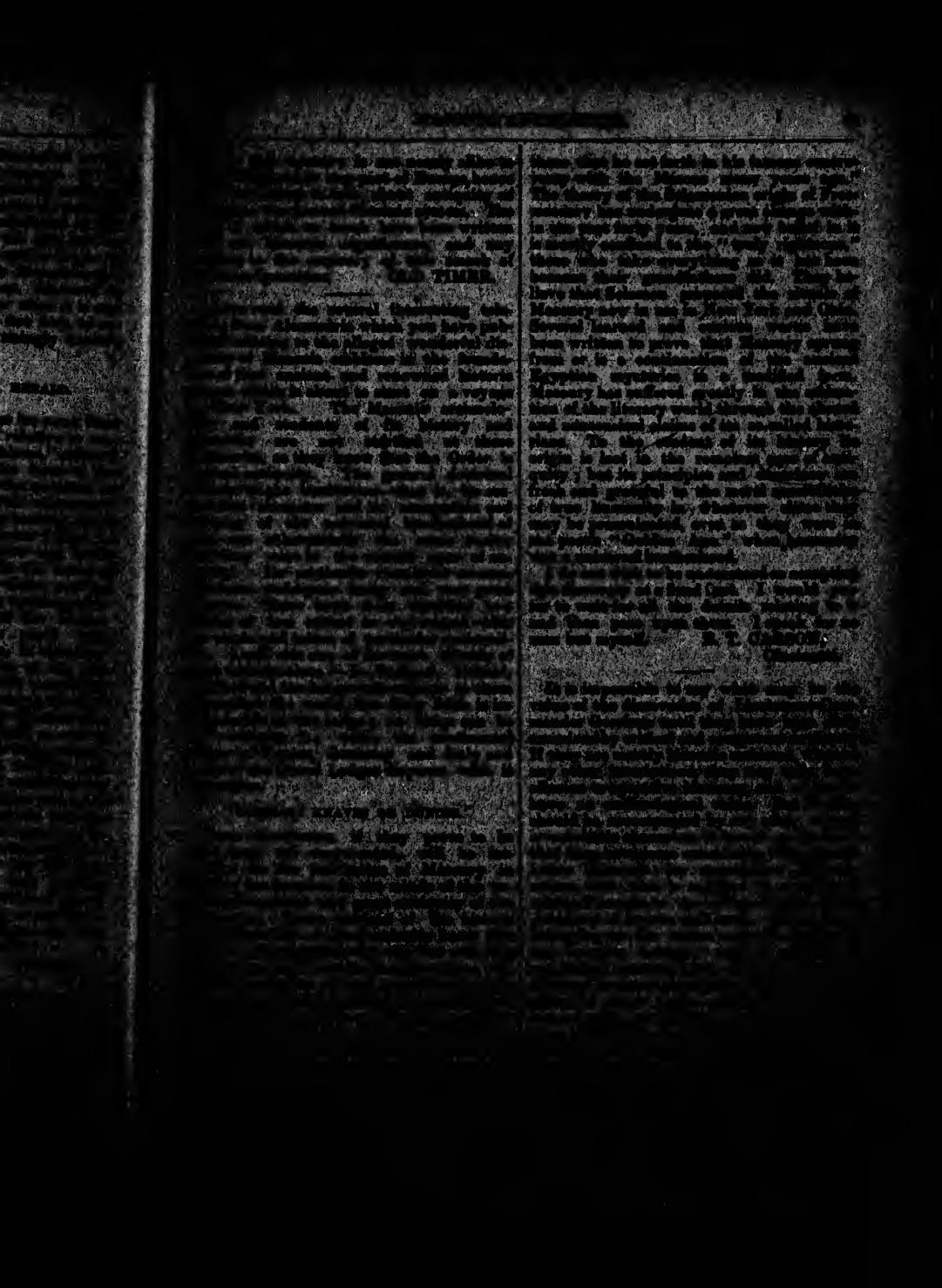
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not known.

Officers not known.

CHAPTER X

MANUFACTURE AND USE OF MASTERS

MAKING OF MASTERS
IN THE PLATE ROOM

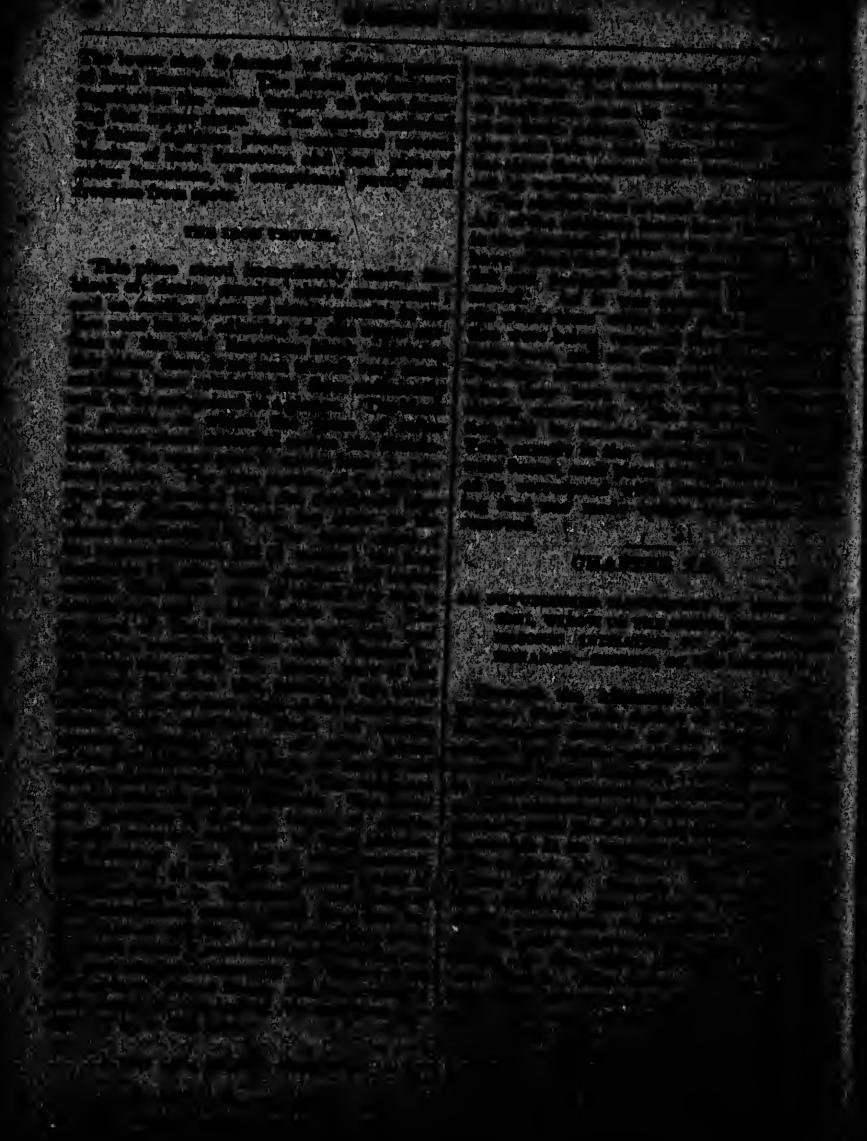


**THE
HISTORICAL
SKETCH
OF THE
TERRITORY
AND
POPULATION
OF
THE
UNITED
STATES
IN
1850.**

CHAPTER XI.

**THE
TERRITORY
AND
POPULATION
OF
THE
UNITED
STATES
IN
1850.**

**THE
TERRITORY
AND
POPULATION
OF
THE
UNITED
STATES
IN
1850.**



THEORY & PRACTICE

1. *What is the best way to learn?*

2. *How can we make learning more effective?*

3. *What are the best ways to teach?*

4. *How can we make teaching more effective?*

5. *What are the best ways to evaluate?*

6. *How can we make evaluation more effective?*

7. *What are the best ways to assess?*

8. *How can we make assessment more effective?*

9. *What are the best ways to grade?*

10. *How can we make grading more effective?*

11. *What are the best ways to report?*

12. *How can we make reporting more effective?*

13. *What are the best ways to communicate?*

14. *How can we make communication more effective?*

15. *What are the best ways to collaborate?*

16. *How can we make collaboration more effective?*

17. *What are the best ways to innovate?*

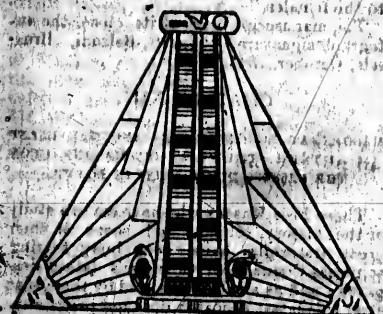
18. *How can we make innovation more effective?*

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2004 M
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Second Masonic emblem and last grade obtained.



THE MYSTERIOUS TRIANGLE.

The second drawing represents the triangular Masonic apron, united with the apron of initiation. Miss. Belotti proceeds to give her version of the rise of Masonic signs and symbols, which originated in the family of Cain. She traced it through the secret society already mentioned, and the tomb of Abel by Cain, the expulsion of Cain from his immediate descendants, and the gradual transmission of the "signs and symbols" until they reached the 2000th generation. Consultations were held among the chiefs and "councils" of signs and symbols, "and it was drawn up that the direct descent of each family from Adam might be known; the others in their future wanderings, the signs and symbols independent of the genealogies of the chiefs. In short, it was resolved that the signs and symbols, to greater convenience, should be uniform. Likewise, each tribe was to have a standard, being made of wood, and a figure representing some animal, animal, birds, etc., studded with gold or silver, to be carried before them or planted before their encampments. This was the grand standard of the family of Cain, and of the

tribe of the sons of Noah, who were to be the heralds of the new dispensation.

After the flood, when the Ark had

emblazoned in the corner, spreading its effigient rays of divine heat and light over the globe. The triangular and serpent apses are exclusively royal. The two apses appear to have been worn together only on grand Masonic meetings of the hierarchy, whose lodges were in the sacred recesses of a royal tomb, a solemn type of that death denounced on the human race by the wilful transgression of the original pair. A finer emblem could not have been adopted to commemorate that mystic and awful event entailed on their posterity until the final conflagration. Masonry may be traced in all mythology to the remotest parts of the globe—in the temples of the sun and moon, and in the very mols of Mexico; in the pyramids, tombs, Babel, Stonehenge, and in the solemn graves of the Druids. Masonry shall be traced wherever man is found. Let the Masonic brethren search and they will find that the Egyptian Masonic key will unlock the hitherto unrevealed mysteries of Egyptian wisdom."

Here ends the "masonic proper." The rest of the manuscript consists of a description of several of the principal hieroglyphic groups "found in the 'tomb of Pharaoh Osiris,'" described as "the largest and the last of the tombs discovered by the so-called traveller, Giovanni Baptista Belotti, in 1818."

DESCRIPTION OF THE TOMB.

"This tomb was dedicated to the Masonic mysteries, blended and united with emblems of discoveries, inventions and sciences in general, progressively as they took place from creation, from which originated the many fabulous invasions that mythology teems with. Freemasonry in the earlier ages was very different from what is now denominated by that appellation, and at the epoch of the above tomb had a hidden grandeur unknown in Europe. Pharaoh Osiris, King of Egypt, is represented in the greater part of this tomb as going through the ceremony of initiation into the hidden mysteries of Masonry. From hieroglyphic drawings in this tomb there appears to be represented three distinct orders in the life of the young king.

"First, at his accession to the kingdom, we behold him sitting down in a chair, surrounded by his attendants, receiving instructions from his teacher, the sage Merit. Next, he is shown in the act of performing the

whereof that travel, and in many parts of the continent he is not more difficult than he was in the days gone of a month ago. I must however, after reading this morning's *Journal*, that there is now reference especially to what are termed the higher degrees of Masonry; but I am willing to wait for the other marks that are spoken of may possibly give us some definite conclusion.

Mr. McDermott chatted pleasantly for a while upon the discussion into what the discoveries in Alexandria have led the fraternity; but of that more hereafter.

THE RITE OF MEMPHIS.

Dr. Alexander B. Mott, who joined his mother in founding the Mott Memorial Library, a free medical and surgical library of about three thousand volumes, among which the late Dr. Valentine Mott's large medical library is preserved, is Mott Illustratus Grand Master General of the Ancient and Primitive Rite of Freemasonry in and for the Continent of America, and has been for twenty-six years a Mason. He was found in his office, on the north-west corner of Twenty-seventh-street and Madison-avenue, surrounded by such works of art as a lover-hispanic physician of men and culture might be expected to hold in his household library. He has been stricken with the fairies and shortest almanac of Colonel Thomas' "Abridgment of Masonry as it appeared in the Herald," but he has consented to say that some Masons had uttered what might not tend to the advancement of the fraternity. "The *Memphite*," the Doctor said, taking down one volume of Webster's *Unabridged*—"the word he wished before Christopher A. Goodrich and Noah Porter meddled with it." "Some Masons have translated the Rite of Memphis as follows. Now, let us see how Webster defines this word." Here the Doctor read from the dictionary: "Spurious. Not proceeding from the true source or from the source pretended; not genuine; counterfeit; false; adulterate; spurious." Saying this, he took the *Herald* and drew from it a portion of the article on the Rite of Memphis, which he read as follows:

the operative Masonry of the ancients, and he agrees with Mr. Steinbrenner and others that the institution in its existing form dates back only to the time when Sir Christopher Wren's infirmities constrained him to neglect his duties, and his brethren, apprehensive of a falling off in numbers, under which their craft might be extinguished, began to accept men who were not operative Masons. Down to that time the fraternity had been the Doctor has no hesitation in conceding, an organization not unlike the trade unions of modern times. "But," he continued, "from that germ we have formed a powerful and most benevolent, philosophical and benevolent society."

THE RITES IN EGYPT.

Notwithstanding his frank admission that the essence of Masonry is held in the first three degrees—the Blue Lodge, so called—a lodge that does not recognize those bodies that Mr. Hugh Gardner styles, with honest Scotch straightforwardness, the "orphanments," which are the degrees that are not recognized by the Grand Lodge of New York, and over which the Grand Lodge does not claim jurisdiction. The Doctor nevertheless adheres to the text book of the Rite of Memphis as published under the auspices of the Sovereign Sanctuary 23, and as compiled and amended in June, 1874, wherein it is said:

The Masonic Order of Memphis is the sole depository of high Masonic science, the true primitive right, the supreme rite, that which came down to us without any alteration, and consequently the rite that justifies its origin with a clear exercise of its rights by constitutions whose authenticity it is impossible to call into question. In fact, the Rite of Memphis is the true Masonic tree, and all other systems, whatever they may be, are only detached branches of this primitive, simple, respectable by its vast antiquity.

"But," the Doctor added, shutting the book, "the only Ancient and Accepted Rite Masons now have any right to the name, that was given to Joseph Darnon, in this city, by George G. Gould, Grand Officer of the Commonwealth, by the Supreme Council, No. 1812, and by the Chapter of Pilgrim, in 1814."

He then turned over the *Herald* to his son, who had been listening with interest, and said: "I have a copy of the *Rite of Memphis* in my possession, and I will show you the title page."

the builder? Now, suppose that 2,000 plain
sheos the New York Post-office is torn
down and some antiquary pulls the New
York Herald and some of the coins of our
day forth from the bronze box in the corner
stone of that great structure, may that anti-
quary not look at those coins and say,
"These are the emblems of an Order that had
symbols like those that we are employing,
and this is evidence that our Order existed
2,000 years ago?"

MR. BECKNER'S BOMBSHELL.

"Back up what Steinbrenner says? Why,
he hasn't given you half an inkling of the
injury these ornamental degrees are doing
in our great and good Order." The speaker,
Mr. Samuel W. E. Beckner, editor of the
Corner Stone, has been a constant visitor
from lodge to lodge in this city for eighteen
years past, and hence may be assumed to
know many Masons' opinions. He continued :—"The first three degrees are merely orna-
mental; nay, more, they are often positively
hurtful; for many a Mason keeps up his
standing in chapter and commandery at the
expense of his family, simply to pamper his
own self-glory, and the ineffable degrees
have sent many a man to ruin. Let me tell
you what I know of these 'angels' in
Masonry." Here Mr. Beckner cited the case
of an uptown tradesman and wounded up
with :—"They roped him in and went
through him to the tune of \$20,000, and he
went off and committed suicide. There are
two classes of the Memphis Rite Masons—
the original Carolean party, that is a char-
ter, and the Northern Jurisdiction
party, so called, that hasn't any
charters to show. The latter are
able drinkists—I call them
Whiskey Masons. They are always on the
alert for the guile as Mr. Steinbrenner uses
these neophytes whom the sublime and
effable Masons, especially of the Northern
Jurisdiction, rope in to pay for their sham
page banquets. Of course there are some
honourable exceptions to this rule among the
Northern Jurisdiction Memphis Rite Masons.
I know some sterling men among them. The
Mystic Shrine is another of the degrees
that they are starting, and it may
be drawn into that class.
the Mystic Shrine
as long as he has a dollar in
his pocket. They will not let him
out, saying:—Masons
the first three degrees of the
only what may be called
rites of Masonry, and this

harmless manner, not intended to be fully
understood. But after the Lodge has ac-
tuated the Mystic Shrine he will throw Mr.
Love's book away. I will yield to you, how-
ever, so far as to say that the hieroglyphs
in his book that you show me are sound." The page that had been opened to Mr. Beck-
ner has the following:

If it is worthy of remark that Masonry
conforms to the practice of the Egyptians in
prohibiting to slaves a participation of its
mystic rites. It excludes also all those who
possess any bodily defect. That a benevo-
lent society, as the Masonic institution is,
should make a misfortune of this kind the
cause of debarring admission to its social
and friendly communion, admits of no justifi-
cation; no Mason can give a plausible
reason for it. It is an outrage against
humanity. Any one who, in fighting the
battles of liberty and his country, should
have lost a leg or an arm in the conflict
would in vain apply for admittance into this
society. Every Mason has sworn not to be
present at the initiation of a person thus
situated. He is bound down with the
adamantine chains of precedent, which has
often perverted the plainer principles of
justice and common sense.

Recurring to the higher degrees of Masonry
Mr. Beckner said :—"I have always supposed
that Masonry capewell both politics and
religion; but when I examine the rituals I
find that to be admitted into the Temple
degree the candidate must be a Christian,
and that neither Jew nor Mahomedian can
be made one of the Knights Templar; and
yet I have found better Christians among
the Jews than among the Masons."

Mr. Beckner does not speak of Masonry,
as we know it, back only to the time of Sir
Christopher Wren, and views the marks on
the stones that covered the obelisk in Alex-
andria as of no importance whatever.

ORIGIN OF THE RITE OF MASONRY.

Mr. R. M. C. Graham, Deputy Master for
the Supreme Council for New York of
Ancient and Accepted Scottish Rite
and a member of the Royal Arch Chapter
and the other orders in the
Knights of the Order of the Temple.

to be fully
has an-
know that
you, how-
paragraphs
are sound." — Mr. Beck

at Memphis
gymnasium in
station. / As
those who
is a benevo-
lentitation is,
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of Masonry
is improved
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the rituals. I
Mr. Decker,
a Christian,
an angel can
understand, and
leaves among
them.

of Masonry,
a sense of sur-
reality in Al-

ever.

Masonic for
years, or
the Rite, had
done much
good. He
was now
dissatisfied
with the
Rite, and
had left it.

even to the first inhabitants of the plateau of Tartary, and thence down through India, Persia, Ethiopia, Egypt, and Europe—in the ages in which the priests were the repositories of what was esteemed human knowledge. He was reading a book the other evening wherein it was shown that Lazarus, after he had long lain a prisoner in Rome, was set free immediately upon his giving a Masonic sign. Mr. Graham does not insist that that sign was such as is used by the Masons of our day; for as the fraternity has become more and more enlightened it has changed in many non-essential things. He went on to say that, as a rule, those who endeavour to sub the higher degrees are disappointed aspirants, and that one of them who has been most conspicuously outspoken has been expelled by the Grand Lodge, and can no longer enter any lodge of Freemasons. Mr. Graham added, however, that the body styled the "Ancient and Primitive Rite of Freemasonry in and for the Continent of America" that is to say, the Rite of Memphis, is not a Masonic body, and that the Grand Orient of France disowns the Rite of Memphis—and thus extinguishes all there is of it. "Furthermore," Mr. Graham continued, "we of the Northern Jurisdiction repudiate the Grand Orient of France, because it deems that there is a 'soft' corner." Eugene Marconi de Negro, Mr. Graham further said, "came to the United States in 1866 and established the Rite of Memphis as a source of money making."

Here Mr. Graham read the following from the *Memphis Rite*:—

"We believe in legitimate Masonry all the grades of the York Rite, from Entered Apprentice to Knight Commander of the Garter, and in the Royal Arch Rite from Secret Master to Sovereign Grand Inspector General. We believe in and practice all the regular degrees of symbolic Masonry, and believe that Masons are equal unto all men."

"In 1877 print some documents of the Marconi de Negro, the author of the system of the Memphis Rite, as he attempted to gain a recognition for his system of Masonry in America, and that he was refused.

One of the letters that the Rev. Mr. Simon sent to me from the pen of Mr. John W. Simon, and the following is an extract from it:—

"Marconi de Negro, the inventor of the

Memphis Rite, came to New York with letters of introduction to me. His purpose was to establish lodges, but he utterly failed, and went back to France, shortly thereafter, to become a lawyer dealing in the law of

law of the ninety-fourth degree, one less than claimed by himself at that time, as Grand Hierophant, though he subsequently raised himself to the ninety-seventh degree and me to the ninety-sixth degree.

Mr. Simon's letter goes on to repudiate the Rite of Memphis, and this repudiation is reinforced by the editor of the *Casket*, who had written:—

The worst feature about this Memphis Rite revival is that its chief apostle is an itinerant of doubtful Masonic reputation, and, as I am well informed, through his energy in endeavouring to promulgate these extra Masonic degrees, scatters the seed of discord wherever he goes.

"So much," Mr. Graham said, in conclusion, "for the Rite of Memphis."

Marconi de Negro died in his home at No. 65 Rue Bondy, Paris, on the 21st of November, 1868, at the age of 74 years; but before he died he had decried himself Grand Hierophant and founded three lodges in France, and the Grand Orient recognized those lodges as an act of justice to the worthy men who had been duped into joining them. They were, however, recognized as only third degree Masons, and the Grand Orient bought and paid for all the papers under which De Negro pretended to act as Grand Hierophant, and those papers were burned. Thus, according to Mr. McClellan and others, ended the Memphis Rite.

MASONIC BILLIOR.

The following letter is from Bro. W. Murray, M. M., of St. James' Lodge, 125 of Scotland, now reading an extract to the General Herald stating that the Masonic copybook of John Lachlan, the "Souter Johnnie" of Burns was in possession of Mr. John Robertson of this city.

Maypole Road, Ayr, Scotland, 9th February, 1880. Editor Herald: Dear Sir,— We have just kindly arranged with a copy of the General Daily Herald, of date 16th December 1879, containing a paragraph concerning Masonic Notes, for which we beg to offer you our sincere apologies, our best thanks for your forbearance. I assure you, that we are members of Ayr St. James' Lodge, No. 125, and are pleased to have among our number a distinguished worthy brother, Mr. John Robertson, the son of Johnnie of Burns, and a member of Auld Lang Syne Lodge No. 160, Edinburgh, and by arrangement the above article may be communicated to the General Herald, so that our brethren may receive the same. We hope that your readers will be much pleased at this information.

by us as a Lodge Retic. I am, dear sir,
yours truly,

WILLIAM MURRAY, R. W. M.

"FREEMASONRY EXPOSED."

THE DIVINE RIGHT OF TWO CLERGYMEN TO
DIVULGE THE SECRETS—SCAMPS OF DISHON-
OR IN A CHURCH EDITOR.

From the Boston Herald.]

The Chambers Street Presbyterian Church was the scene of rather an unusual occurrence last evening, and probably no church edifice in this city has ever seen the like. Within its walls, Revds. J. P. Stoddard and D. P. Rathburn, as per advertisement, made what they term an "Exposure of Freemasonry, or the Taking of the First Degree," and their audience, which was a large one, was composed of about one hundred ladies and many well-known citizens. The reverend gentlemen first explained that they had taken several degrees, and had found that Freemasonry is "organized infidelity," which, by the various oaths administered, prevents ministers of the gospel who are members of the Order from being Christians in good standing. They explained, further, that they had a right to divulge the secrets in the interest of the church, and that, in the "exposure," they would faithfully portray the scenes in the lodge room, and give the forms and oaths necessary to "taking the first degree." The audience gave respectful attention, and the "candidate" for the degree presented himself. The clergymen were assisted by eight or ten persons, and all were dressed in Masonic regalia. The pulpit served as a lodge room; three lighted candles being arranged in a row in front, and the master and junior wardens, grand worshipful master and other officers, in the persons of the clergymen and others, being seated behind and on the sides. The "candidate," an individual whom this had apparently not been used since, for many days, was about an hour and a half permitted through the ordeal, and the ceremony "developed," in the language of the exposure, as many little bits of information also. However, the author of the article, who is a member of the church, and who has been a member of the Lodge for over twenty years, says that he did not see any thing of the kind, and that his eyes give a great shock, such is the variety

at night by the working force of a townswoman officer. Here, however, while the candidate and only partially clad, the candidate received his instructions from the various grand worthy officers, and then came the administration of the various oath. The clergymen made a perfect form of this ceremony, and, while repeating the various oaths which could be made, now and then occasionally gave vent to his mirth, and directly after removed the audience for reciting such a solemnity. The Bible was then kissed by the candidate, and, in various other forms, which assumed the character of a burlesque, the fellow was declared to have been admitted to the rights of Freemasonry as if initiated in a lodge room. During this performance, several individuals who showed their indignation, were suppressed, but at its conclusion Mr. T. W. Silsby, the well-known architect, asked permission to make a few remarks, and was granted the privilege. He began by saying that he was surprised to see, and thought that every man ought to be thoroughly exposed to enjoy such a disgraceful scene to go on within the walls which had been consecrated to God. He said that he had been a Mason for twenty-five years, had been in many lodge rooms, and never in his life, he said, and that, by his experience, he was prepared to say that most of the members of the diversity were complete infidels, and that his performance was a mere burlesque and trifling comedy. He was very emphatic in his remarks, and when he concluded the wild and disorderly proceedings, he was called to the pulpit, and the author, who had participated in the performance, who is a member of the Lodge, told him that he was not a member of the Lodge, and that Mr. Silsby, though an atheist, was used to say that a great part of it was false, and that he did not care to discuss the subject of Masonry, and that exposure of brotherhood was not a satisfactory order. A deal of cross examination followed, and when the author asked the question, "What would you do if the congregation would take the same view?" he was told, "I would leave the church, whereupon my wife would tell me to go home."

CHAPTER XIV.
DOES IT DATE FROM THE OLD AGE OF SIN
OR ELSEWHERE? — THE ORDER'S
FOUNDED AGAIN — ARE THE HIGHER
DEGREES ESSENTIAL OR ARE THEY MERELY
ORNAMENTAL?

(From the New York Herald.)

The drift of opinion, as ascertained seems to be on the side of those who hold that Freemasonry originated in Egypt. Sir Christopher Coker's discovery, whatever it may be, doth not overthrow the existence of speculative Masonry in Egypt at the time when the Order was not yet in Alchemia or India. Indeed, nearly all those Masons who have read Masonic literature deeply, especially if they have sought the origin of the mystic craft, give this Masonry, as we know it, as being "only to the revival" so-called. They find the real birth of the Order as it exists, the ornamental degrees, as Mr. Hugh Gardner terms them, excepted, so have been after Sir Christopher Wren's age and a century down his invention from the date of his office, and after the number of the brethren had become so far reduced that there was danger of the blood sacrifice of operative Masonry. They would wish that the pretence of Masonry should no longer be resorted to by operative Masons, but that they should be contented to show of what evolution they derived their "regularity" I say "regularity" instead of "orthodoxy" because the Masons became "orthodox" of symbolic Masons — who believed in the bonds of love, and not in franchises. Masonic Books is the best authority, after extensive research, by Mr. Godfrey W. Smith, author of "Orbits and Eclipses of Freemasonry," and has come next to the "History of Masonry" of a French author, for credulity he little doubts the claim that has been evoked by the recent discoveries in Egypt.

But, as is well known, a somewhat gloomy view of ancient Masonry is held by many Masons, with small exceptions, and the author of "Orbits and Eclipses" is one of the few who do not share this gloom. He believes that the Order of the Craft was founded in Egypt, and that the first degree of the Craft was the "Square and Compasses" degree. He also believes that the "Square and Compasses" degree was the first of the degrees of the Craft, and that the "Square and Compasses" was the symbol of the Order of the Craft, and that the "Square and Compasses" was the symbol of the Order of the Craft. He also believes that the "Square and Compasses" was the symbol of the Order of the Craft, and that the "Square and Compasses" was the symbol of the Order of the Craft.

Brooks' book for an elaboration of the proposed theory will not give in the Herald, but nothing of the kind is found in the book. Indeed, it is a bold and decorous historical disquisition upon the real history of Masonry, and does not even mention the higher, well, the fancy degrees. The author says what is said by most Masons who have spent time over their books: "Veiled in mystery, interwoven with lies false and fantastic traditions, not infrequently purposely distorted by deception and falsehood, it is only of late years that the history of Masonry has gained a sure foundation and a scientific and historical basis through the critical and impartial researches of zealous and unprejudiced brethren. Yet even as this day, the most confused, absurd and discordant opinions prevail regarding the origin of the fraternity. In many instances Masonic writers, blinded by a foolish vanity and by a desire to prove the vast antiquity of the institution, have strenuously combated the statement that the Fraternity was derived from the operative Masons, or have allowed themselves to be deceived and led into error by the peculiar symbolism, presentations and ceremonies of our present ritual; and their order striking resemblance to those of ancient Egypt."

Let us assume, then, giving up "Masonic writing," which ignorance has fossilized into the Order, and take up "a plain and equity rather than sacrifice common sense."

THE OPERATIVE MASON.

Thus far let us extend his views into a brief note. Mr. Brooks' book proves to prove and corrects, according to his way, however, to say that "the idea of a direct connection of Masonry with ancient antiquity in general is in reality nothing but an old fancy," and that, as an educated man, he has "no room for Masonry" to "do" any harm to any man, and that he has "no room for Masonry" to "do" any good to any man. Thus far let us extend his views into a brief note. Mr. Brooks' book proves to prove and corrects, according to his way, however, to say that "the idea of a direct connection of Masonry with ancient antiquity in general is in reality nothing but an old fancy," and that, as an educated man, he has "no room for Masonry" to "do" any harm to any man, and that he has "no room for Masonry" to "do" any good to any man.

MASONIC ANTIQUITIES.

lodges became a sure place of refuge for those, who were persecuted for the sake of opinions of a religious nature. But the triumph of the Reformation dealt a severe blow to the fraternity. "In certain districts, no more churches were now erected, and the builders were thrown out of employment." Following the operative Masons down to 1839, the author quotes English ordinances that hint at the fact that one of the principal objects of the Masons in England, at their chapters and congregations, was the opposition to the laws of the realm, and for the purpose of extorting a higher rate of wages; and these Freemasons and the German stone masons he finds to have been of one and the same fraternity. Their main difference being only in the term of apprenticeship—the English masters requiring seven, and the German five, years of service.

In the great legislative reforms that marked the reign of Charles II. of England, Mr. Stevenson finds the actual beginning of Masonry as it exists. He says:

"This intellectual revolution must necessarily have exercised an important influence on the fraternity of Masons, and we cannot doubt, that it contributed essentially to its final transformation from an operative to a universal speculative humanistic society; while, on the other hand, it must be confessed that it doubtless had the effect of introducing into the society men that were not fitted for it, and that its original institution, and which was derived from kindred societies at an earlier period. To this circumstance we may, perhaps, ascribe the origin of certain symbols and emblems that have no connection whatever with the old fraternities, and which are peculiar to the new society."

OTHER MASONIC INSTITUTIONS.

Another title he adds is: "The Masonic Library." He says:

An entire library Masonic, composed of all the learned books in the field of Masonry, is included. It is divided into two parts: the first, with a reference to Masons' Books, and the second, with a reference to Masons' Authors. All the names of the authors and titles of their works are given, and the whole is arranged in alphabetical order.

Mr. Banks, in his preface, says: "I have done my best to collect the most important books on Masonic subjects, and to give a brief sketch of the history of the Order, and of the various schools of thought which have sprung up in it."

He adds: "I have also attempted to give a sketch of the present condition and prospects of the Order."

Tradition—in a Masonic sense, they have great confidence in his conclusions, although they differ with him as to the alleged discoveries under the phœnix. Mr. William A. Patterson, of whom Masons speak as high authority, holds that the Masonic Order is a recent development, but that the higher degrees of the Order date back only to the eighteenth century, and Mr. Banks agrees with him on these two points, but has no doubt that the time is not far distant when New York will prove of great Masonic value, and give the most definite answer to those who are, for the time being, in doubt. Mr. Banks and others are not general terms, without pointing out individuals, but those who never or their higher degree of Masonry have either been disappointed in their Masonic studies, or are not well versed in Masonic archæology. Mr. Banks insists that the Order goes back to its origin by back to Masonic antiquity, and

A LOUISIANA MASONIC YOUTH WHICH

Grand Master's Office, Grand Lodge of Louisiana, New Orleans, La., U.S.A.

To the Editor of the Herald.

Very dear Sir—As the leading Masons (as you are pleased to call them) of this jurisdiction are to the last place upon the recent discovery, incident upon the removal of "Orientalis's" Models," here follows the original article of Alexander Johnson, of the Institution of your special committee, to commit our conjectures, however few, to paper with a view to the induction of a wider field of research, and the search, probably laborious, but not less interesting, of the "Egyptian" hidden in the dust of some ancient sarcophagus, or the fragments of some other broken vessel, containing a portion of the oblong tablet of stone, that, in the belief of all Masons, contained the secret of the true and perfect science of Masonry. The author of course does not fail to settle the pardonably proud conjecture that the discoverer fills up a portion of the traditional history by writing the Masonry of the present is linked in the EGYPTIAN MYTHOS of the past, and that the successive ages of the world have been the scenes of

the secret, though not always successful, efforts of the world to recover the lost knowledge of the past, and to reconstruct the past.

Very truly yours &c,

W. A. PATTERSON.

which I am in doubt whether it is worth turned and practised them upon their people to show a direct interpretation of Jehovah in their behalf." The Jews, too, got a great deal of their science and magic from the Egyptians, and my theory is that all these ancient mystic, secret, symbolic sciences grew out of the ancient Egyptian civilization, and that the Jews did not originate Masonry."

THE EGYPTOLOGIST'S CONCLUSION.

In conclusion Mr. McDonald said:—"You may add that in my opinion, the Masonic Fraternity is by no means a modern institution. The operative masons—well, the trade unions, if you will—first, due out of the quarries of Egypt, multiplied of ninety feet in length, and transported them hundreds of miles and set them up. Abu Simbel, due first with the decay of Egypt, after the Persians, and then the Shepherd Kings, and then the Greeks, and then the Romans, finally the Mohammedans had stopped her hand. But the Jews revived the ancient spirit of masonic industry and thence downwards through the ages of operative masonry was a guild until Sir Christopher Wren's time, when it became a speculative and philosophical society. Masonry is, however, a thing of the past. Our civilization has travelled so far in advance of it and overtaken it ever progressively. But it feels constrained to try to hide its hand, shrouded as it is, in a cloak of mystery, and therefore, necessary instruction about its efforts are abortive. Its efforts are, on aid, as civilizing, but they are not given along those of other civilizations. And let me say before I go, that if any man, time and money, were caused to explore and go to the epoch of youth as men made of Masonry, the country would be in happiness."

COLUMBIA ORGANIC BOARD.

Professor J. S. Newell, of the School of Mines, Columbia College, President of the New York Academy of Science, has some additions to make to his former doctrine, as follows: "The first point of interest is the question of the origin of the pyramid. It is now generally admitted that the pyramids were built by slaves, and that the slaves were imported from Asia Minor, Africa, and Egypt. This is a very plausible hypothesis, and it is supported by many circumstances. The stones were brought from Heliopolis or Memphis, Alexandria, or many centuries ago, for the large stone mill-dolmens found in the cemeteries of the East stand, besides, on the same site, and have been further developed, and that they were built on rich in monumental treasure. He does not doubt that at the time of the building of the great pyramid, 2000 years before Christ, there must have been more than twice as much stone imported, including that to the suggestion that the pyramid was built in three stages, when the dimensions of the stones were increased, thereby bringing their weight back to Egypt, probably adopted the name of the Egyptian workers, as stone because these pyramids were of the highest and best class of stone. Masonry, however, was then the first great art in civilization, and the Egyptian masons were high up in the art of masonry, as is proved by the finding of the pyramids in the valley of the Nile, where there was no stone, as is clearly stated, that the masons were stone masons, and, having no tools, and whose only aid in preparing of limestone was polished adze, to obtain their finished work, which must have however been completed, of their very white limestone, as well as of the common stone, were brought up in sleds and the horses driven through the streets outside the city of Alexandria, on which was founded by the Greeks. The antiquity of these stupendous monuments, the dates, combined with the size of the great pyramid with regard to the cardinal points indicate that the Egyptians had knowledge that we have not credited them with."

Were he a Freemason endeavouring to establish the pyramid as built by his brother, very likely he would confound with the stone-workmen of Egypt. The stone-masons would probably be the masters of the pyramids, but the board of Masonry, for to drive down under the date of the pyramid and find evidence of a very early civilization, a date of about four thousand years before Christ, is a very plausible hypothesis, and it is supported by the following facts:—The pyramid of Cheops is 4500 years previous to the birth of Christ, 3000 years before the birth of Moses, and 1500 years before the birth of Jesus. It is usually dated on taking the first

three degrees, and that there are so many superstitions and fanaticisms existing among them. He thinks it all comes from the ancient Egyptian Masons, who had that all the mysteries are established in their Lodges.

Mr. Samuel W. L. Banks, writing for the "Masonic Standard," Boston, says: "Many years ago when I was a student at Princeton University, and before I was ever initiated, when I was asked by my teacher, Mr. F. A. C. and T. H. of the Princeton Masonic Lodge, what Masonry was, I said, 'What is Masonry?' Dr. Allen, Dr. M. Ross in General Master, and Dr. Moss writer, they then said, 'There is no Lodge of Masons'; but I said, 'Masonry has three, say two, degrees of Scottish Rite Masons.'

Prof. Chevalier, T. M. Gobechian, says that there are 4,000,000 Freemasons in the world, of whom 600,000 are in America, and that embryo of Freemasonry, called the Rite of Memphis. Further he says:—"I believe Masonry has evolved, from ancient superstition and theocracy, through the progress of the older communities and tribes, my progress down through the stages of nature and developed into a comparatively modern hierarchy. There is no mystery or question as to the relationship between the Hebrew Rites and the symbolic degrees. It is simply the relationship of the universe to the circumference. This is the secret of all the old degrees up to a pure and higher Divine Order."

MASONIC HISTORY.

A correspondent of the N. Y. World writes as follows:

"Sir.—Many read with interest the very interesting article in your paper, on the history of the Knights Templars, and especially the origin of their name and the date of their foundation. After reading it, we thought we should like to add a few words upon another order, which were founded at the same time, and were equally prominent in the history of Europe.

"The Knights of St. John of Jerusalem were a body of crusaders, originally composed of

French, Spanish, and English nobility; but after the fall of Jerusalem, and the loss of the Holy Land, they continued their existence in Rhodes, where they became a regular military force, and continued in Rhodes until 1522, when they were driven out by the Turks.

"In 1530, they removed to Malta, where they were received by the Sultan, and remained in the island of Malta, until 1798, when they were again compelled to leave, and removed to France, where they still exist, under the name of the Knights of Malta, and are the custodians of the

relics of the cross, and other sacred remains. They have a large estate in France, and are a powerful military organization.

"The Knights of St. John of Jerusalem were the first order of chivalry, and their origin dates from the year 1099, when the Holy Land was captured by the Saracens.

"The Knights of St. John of Jerusalem were the first order of chivalry, and their origin dates from the year 1099, when the Holy Land was captured by the Saracens.

to go back further. Let this will not do for the Archibishop. What was the Masonic ritual of Moses? Where did he receive the light? The answer is, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds."—Acts vii. 22. And before him—who gave the Light to Noah? The Great Architect of the universe—revelled Masonry to man. Masons should not forget that our traditions came down from the building of the temple. Not Masonry originated; and although we may not now have the actual ritual used by those primitive Masons, our traditions are true and agree with the Bible accounts.

One was handed down by written record and the other, like all early history, by word of mouth.

But to come back to the obelisk. If I remember rightly it date is b. c. 1,500. That makes it older than the Temple, and from this testimony could prove Masonry to be over 3,000 years old. For the moment let us set aside the sun. Our traditions bring it down from 1,000 b. c. My studies show it was at the same date here in Italy. Pausanias has found it b. c. 1,000. On the other hand, the original Greek construction of the Temple of Jerusalem is given by Herodotus as 440 years before the birth of Christ. There is a difference of 560 years.

The Borgia and Roseline were two towers, each in height 200 feet, built in 1450, in the city of Valencia. Roseline tower was only 100 feet high. It had three galleries in the middle, and a square base. In the wall, however, the Borgia tower example (still standing), was built with a great thickness, but not so perfectly finished. It was 150 feet high, and had a square base, four galleries in the middle, and a square top, which was covered with a copper plate.

There are a number of castles in Valencia, but the best known is the castle of Valencia, which was built in 1385, by Alfonso V. It is built on a hill, and is surrounded by a deep moat. It has four towers, and a great thickness of walls, and is well preserved.

The castle of Valencia is situated in the center of the city, and is a most beautiful example of Gothic architecture. It is a large building, with a great thickness of walls, and a high roof.

MASONIC ANTIQUITIES.

John (Pope Leo X.), and his cousin Julian (Clement VIII.), were in their turn Grand Masters.

Hope by these few lines to have satisfied the Masonic world. To have your opinion. Masons, and will not further trouble you valuable space.

There are many Masonic archaeological finds that, of course, I cannot explain here, but I purpose doing so in the United States this fall; and I shall be happy to explain them when I am there.

New York by word of

Believe me, my dear Sirs,

Archaeological and Historical Society of
the Antiquities of Italy,
98 Via Babuino, Rome, February 17, 1881.

CHAPTER XLV.

DR. TANTON'S REPORT ON MUMMIFIED CO-
RINCHU DISCOVERIES. SIGNIFICANCE OF
THE EMBLEMS. EXAMINATION OF THE
RECORDS OF THE OBITUARIES.

A Cairo mummy was sent to Dr. Tanton's report of Dr. Hart's discovery of a mummified Chinchorro, which he is now preparing for exhibition at the British Museum. Dr. Hart has already exhibited it in the Egyptian Museum of Cairo, and his report is approved by Dr. Tanton.

Consideration has been given by Dr. Tanton to the report of Mr. G. E. Hart, which Dr. Hart has sent to him, and the result of his examination is now as follows:

COPY.—Dr. Hart has examined the body of a Chinchorro mummy, which he found in the valley of the Río Grande, near Arequipa, Peru, and his report is as follows:

Report.—The Chinchorro mummy was found with other mummies, and was buried in a red clay, which had been packed around it and sealed up with mortar, and was perfectly preserved, and perfectly dried out.

Dr. Tanton's report states that the body was perfectly preserved, and was found to be of great interest, and that it was the best specimen of a Chinchorro mummy ever found.

Dr. Tanton's report also states that the body was found to be perfectly preserved, and was found to be of great interest, and that it was the best specimen of a Chinchorro mummy ever found.

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type which is reported for nearly two thousand years, until the "Mosaic" emblem of the Masonic order, was introduced to supersede it in every part of the world.

S. THE THREE Diamond Decrees. — These three degrees which are found in the book of the emblem, are composed of two stones. The first of the emblem of the degree of apprentice, is a diamond representing the degrees of Master and M. The union of the two, M. and M., gives instruction and consequently these two degrees are formed of one stone. Moreover, the step of companion, is not so large as that of M., and that of app., because the companion has less time to perfect himself than the apprentice had to become companion.

N. THE — It is unnecessary to speak here of the symbolic meaning of the Lotus, the Heliotrope, or the Acacia symbol, or of the present day, or of other Masonic symbols. But we must make all these symbols are to be found under the jurisdiction of obulisk destroyed by time and not by the hand of man.无疑地 the symbol stone will furnish indications and signs for the discovery of new information about the ancient Masonic organizations, and its contents hence revelations as to the origin of ancient society. We do not know the unknown. What is old, anything more, and remains for the future the full hearing and results of the discovery made by Lieutenant Commander Gorringe.

CHAPTER XVII.

MR. HOOLY'S INTERESTING REPORT ON A PIECE OF IRON FOUSED UNDER THE EGYPTIAN AT ALEXANDRIA.
An Officer to the U. S. Consul.

Some time ago arrived in New York of Mr. Hooly, an Englishman, who had been engaged in the service of the Egyptian Government as the officer of Manufacture of the Egyptian War Department. He had been sent to Alexandria to inspect the iron works there, and to advise the Egyptian Government in the manufacture of iron and steel. He had been engaged in this work for several years, and had made a good name for himself, and was highly commended by the Egyptian Government. He had been engaged in this work for several years, and had made a good name for himself, and was highly commended by the Egyptian Government. He had been engaged in this work for several years, and had made a good name for himself, and was highly commended by the Egyptian Government.

THE ANALYSIS.

I sent the specimens to Dr. Wendel, the able chemist of the Albany and Rensselaer Iron and Steel works, who took such an interest in the matter that he made the following very complete analysis:

Iron.....	98.75
Carbon.....	0.62
Sulphur.....	0.05
Manganese.....	0.017
Phosphorus.....	0.013
Manganese.....	0.116
Nickel.....	0.02
Cobalt.....	0.02
Copper.....	0.02
Calcium.....	0.212
Wormwood.....	0.023
Alumininum.....	0.075
Slag.....	0.150
Total.....	100.00

If we had not known from the general history of the iron manufacture that the specimen must have been made by the Catalina process, the analysis would have so indicated. The notable facts are: About half a per cent. of carbon, giving the hardness of ordinary rail steel; very low silicon and phosphorus, due to the method of manufacture, and a remarkably large amount of calcium, indicating the plentiful use of lime as a flux in the process. The small amount of slag (or a Catalan product), as well as the slag residue, indicates frequent re-working.

THE CATALAN PROCESS.

In short, subjecting to a high red heat, calcined iron ore mixed with charcoal, enough to combine with the oxygen. The product is usually mass of iron which is substantially unburnt, excepting the few little carbon which get out of the fuel, but which is mostly combined with silica, phosphate of lime, alumina and other impurities the ore being heated and reducing the mass to a powdered condition, and then adding to this air, water, lime, and the oxidant alkali, which, in excellent wrought iron, is added to the mass, as well as the waste ore and charcoal, and then the molten soft iron is cast into molds, and after cooling, is broken up, and other fine red hot charcoal is added, and the process is repeated. The iron thus obtained is called Catalina iron, and is of excellent quality.

prehistoric method, facilitated by modern engineering, is coming again to the front.

THE MONOLITH.

(From the Western Leader, N. Y.)

The announcement of the finding beneath the pedestal of the Egyptian monolith about to be transported to this city, a series of Masonic symbols, has awakened a wide-spread interest not only among Freemasons, but persons outside of the craft. We are not at all surprised in either case, by those who are of the fraternity would naturally be gratified in the possession of evidence, carrying back the origin of the craft to so remote a date. And because the general public could hardly fail to sympathize in a matter so nearly touching the pride of a society which has so distinguished a place in public esteem, and so large a share of public approval. Nor are we greatly moved at the event, for we know the tendency of our countrymen to jump at conclusions, and to accept without question what they read in the papers. If there be power to all who will stop to think that in the case, surely we have no real data upon which to base an opinion.

The enthusiasm of Agent Gorring, aided by his great success in handling the monument, and the probability that said agent will endeavor still to secure its landing at the stone in New York, may have led him to see a Masonic character in the whole movement, and that most well by those who were above investigating. At all events, we have nothing but a desire to see that all is well with the stone, and that it finds its safe, secure, dry harbor in New York. Then, if opportunity offers, we shall be happy to lodge the subject with the Masons who have considered it.

Notwithstanding the movements which have been observed over most of the United States, in favor of the Egyptian Monolith, there is a strong current of public opinion against it, with the exception of a few individuals who are in favor of it. The

while at the same time we believe that Masons generally, and the members of other orders, would regard this demonstration strong as holy writ. This much however, can be demonstrated by the action in the grand lodges, namely, that the fraternity has a place in public estimation which is more than a high respect given of importance and influence, and we apprehend that it will not be wise for judicious men to any undue position over the progress of an elongated antiquity.

Once more, and finally, we desire to say that when the symbols arrive, and are found to justify the opinions of their discoverer, a modest reference will suffice. We do not come up to any possible demonstration of a public character. Whatever they may be, we trust they will not need to be made up here, on the contrary, appeal to public view in some secure place, for the examination of scholars and amateurs, we trust none of the evidence will be led away by the desire of a grand demonstration, which would add nothing to the stone, which would cost a great deal of money that could be used for infinitely better purposes. Whether or not it will be the outcome, we may never trust to the power to furnish to the facts in minute detail, and they will make an enlarged and diminished by any public demonstration. Wait and see.

CHAPTER XVIII.

BY WHOM KILLED—ITS HISTORY—TRANSLATION OF THE SYMBOLS ON THE FOUL STONE.

Samuel Birch, Keeper of the Oriental Medallions and Books in the British Museum, and author of the "Oriental Museum," and "A Translation of the Egyptian Hieroglyphics," has given a translation of the Egyptian characters on the foul stone, which he believes to be the true reading. He has also given a history of the stone, and of the various attempts to decipher it, and of the many probable meanings which have been suggested.

He says: "The foul stone was first brought to England by Sir John Lubbock, in 1850, and was presented to the British Museum. It was subsequently sold by the British Museum to a Mr. J. G. Taylor, of New York, who gave it to the Egyptian Society of America, and it was subsequently sold by the Society to the Egyptian Government, and is now in the Egyptian Museum at Cairo. The stone is a fragment of a larger

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Since the revival of learning, the obelisks of Alexandria had attracted the notice of students and travellers. During the sixteenth century Pierre Du Molon, Thesvet, Le Brun, Radiení, Boulard, Sandys, and Pierre De La Vallée mentioned these obelisks, as the Arab historians did some in the middle of the twelfth century. At the commencement of the eighteenth century Paul Lacroz saw them; Le Maistre, Dominique Jean, the Baron de Tott, Van Eyken, Heyman, Taccone, and Savary had visited them; but the traveller who best described them was Herodotus, who gave a minute description. They rested then amid the ruins of an edifice made of marble, granite, and verd antique, supposed to be either the palace of Alexander, an edifice erected by the Ptolemies, or the palace of Caesar. The obelisks popularly attributed to Cleopatra and called her needles were, however, not erected by Cleopatra, but in the reign of Augustus, in his seventeenth year, B. C. 24-23, preceding the first Egyptian year, B. C. 16, in which Cleopatra died. This appears from the inscriptions.

These inscriptions are, however, much obscured by the deposit of earth which has buried the stones. They are, indeed, however, perfectly legible when the stones are freed from the deposit of earth, about 17 feet square, and 24 feet high, each side of the obelisk. The four sides of the obelisk are, however, entirely obscured by the deposit of earth, so that the obelisks stand upon the ground. The four sides of the obelisk are, however, entirely obscured by the deposit of earth, so that the obelisks stand upon the ground. The four sides of the obelisk are, however, entirely obscured by the deposit of earth, so that the obelisks stand upon the ground.

toward the Mediterranean, are the most destroyed by sea air. The inscriptions on the most perfect sides have been repeatedly published by Kircher in the 'Description of Egypt,' and Champollion in his 'Measures.' The most complete copy, however, is that supplied in Burton's 'Excerpts,' pl. iii., which gives the four sides, and has been collated with the others.

"The pyramid on the first side has the following representation:—On the right side is Thothmes III., represented as a sphinx, seated on a pylon, or pedestal, the same as forms the so-called standard, facing to the right. In both hands he holds a jar of wine, and the inscription on the pedestal calls him 'the powerful bull crowned in the City of Western Thebes, the son of the Sun, Tahutimes, (Thuthmos,) and in the arms is makes a gift of wine.' Before him is the god Ra, Helios, or the Sun, hawk-headed, wearing a disc, seated on a throne, holding a dog-headed sceptre in his right hand, and an emblem of life in his left, Ra, faces to the left hand. Above their heads is 'Harmakku [Hermachia, a form of Horus, or the sun on the horizon,] the great god, lord of the heaven, which is followed by 'He [Hermachia] gives all life to the good god, the lord of the two countries, Menkheper-ra, [Thothmes III.]'

"Each side of this obelisk is decorated with these perpendicular lines of hieroglyphics, a central one on each side of the head of Thothmes III., who first and always, built the temple of Helios.

"A few lines are to be seen on the second side, but they are not clear, and do not give any additional information.

"The top of the obelisk is composed of four stones, each of which is 17 feet square, and 24 feet high, so that the top of the obelisk is 96 feet above the ground. The four sides of the obelisk are, however, entirely obscured by the deposit of earth, so that the obelisks stand upon the ground.

his circle of the gods, given of all His, stability, and power like His own forces."

"The Horus, the powerful bull, son of Khopet, (a form of Ra,) the King of Upper and Lower Egypt. Usermara, approved of the Sun, the golden hawk, rich in years, greatest of the powerful sons of the Sun, Ramees, (II.,) beloved of Amun, he has proceeded from the body (of the Sun) to take the diadem, to be the sole Lord, the lord of the two countries. Usermara, approved of the Sun, glory of Tum, like the Sun."

"The Horus, the mighty bull, beloved of Ra, King of Upper and Lower Egypt. Usermara, approved of the Sun, Sun professed by the gods holding the world. Ramees, (II.) beloved of Amun, beloved; never was done the like. At Heliopolis, he has set up his memorial before Atum, lord of the two countries. Usermara, approved of the Sun, son (of the Sun). Ramees II., beloved of Amun, giver of life."

THE LION'S PAW.

BY WILLIAM G. PATTERSON, JR.

We have the pleasure of presenting to our readers this week an illustration of one of the oldest emblems known, and especially interesting in the light now shed on Egypt and her symbols by the recent

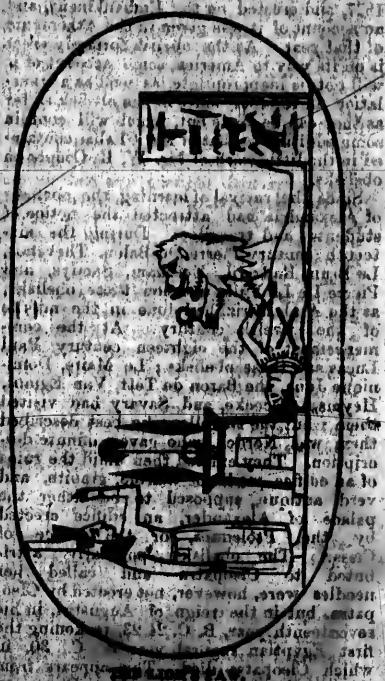
finds at Thebes.

The Lion's Paw is a symbol of antiquity, which is found on the monuments of Egypt, and is also represented on the seals of the Phoenicians and the Jews. It is a clawed paw, with the fingers pointing downwards, and the thumb upwards. It is a symbol of strength, courage, and power.

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regarded as a divine emblem. Referring to some extended travels in an eastern land left the king on under his direction of Typhon, whose ambition led him to seek the throne, and possess it. Fragmented by him, he resolved to kill Osiris.



THE LION'S PAW.

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body, and buried it. In endeavouring to raise the body the two lower orders of priests failed, but it was accomplished by the highest order. It is this interesting event which is represented in our engraving. This is the oldest known form of the explanation of the resurrection, and carries the Masonic legend far back to what is deemed to be its origin. The beautiful symbol of the weeping Virgin, broken column, asaia and Time standing behind her, corubing the ringlets of her hair, is but the actual representation of Isir weeping at Byblos, over the column torn from the palace, which contained the body of Osiris, while Horus, God of Time, pene-ambrosia on her hair.

The whole is but a legend, the warring of Evil against Good, and is the prototype of all the mysteries which have been, since so continually, enacted by every nation, and in all countries, under various names. The Hebrews probably were instructed in that of Osiris, and afterward changed the whole to accord with the wonderful and wise Solomon, and his master architect Hiram. The discoveries now going on in Pompeii may lead to the key of these mysteries, and the Masons of the world will find an elaborate exhibition of them in the twenty-fourth grade, or Prince of the Tabernacle, in the Ancient Accepted Scotch Rite.

THE ROYAL ART.

BY THE HEAD OF EGYPTIAN MASONRY.
SOLAR INVESTIGATION, DISCERNING
THE STONES WHICH THE ORACLE COM-
MISSIONED TO MAKE MASONIC WORDS.

Mr. S. A. Zola, Past Grand Master of Ancient and Accepted Scotch Rite, First Grand Master of the National Grand Lodge of Knights and Queens of the Rose Croix, and Past Sovereign of the Royal Order of the Knights of the Rose Croix, has given me the following Masonic legend, which I shall repeat, as it is of interest to the Masons of the United States:

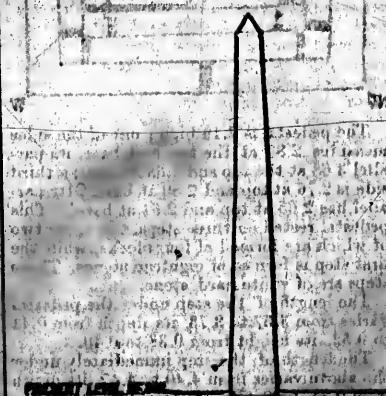
"A certain Egyptian King, who had a son named Osiris, was jealous of his son's beauty, and caused him to be slain, and buried in a casket, and thrown into the sea. The body was recovered by the Virgin Mary, who placed it in a tomb, and covered it with a white shroud. She then went to the Priests, and said, 'I have found the body of Osiris, and you must help me to raise it.' The Priests said, 'We cannot do it.'

ed that the settings on these blocks were concealed in many instances by the coating of cement, the removal of which added greatly to the difficulty of the work.

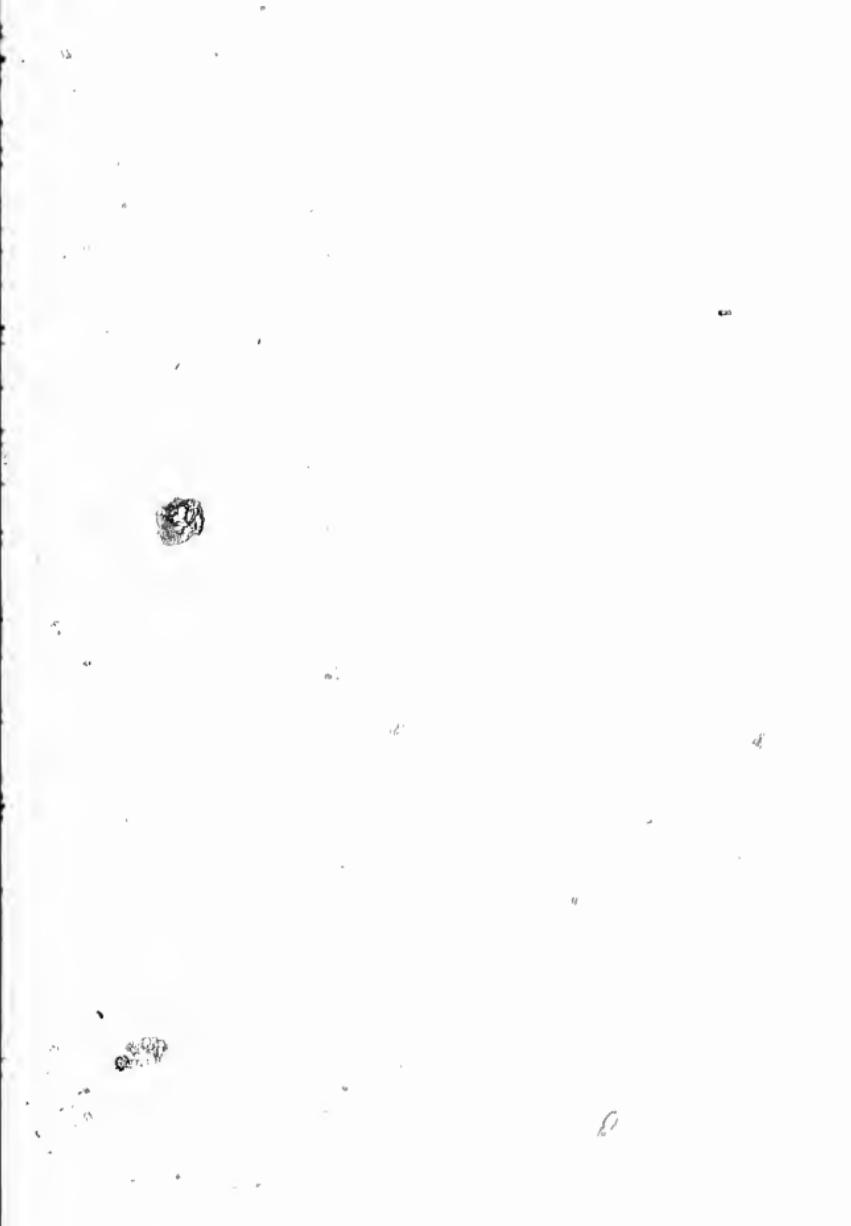
THE REPORT.

Report by Ill. Bro. S. A. Zola, 33 S., G. Com., upon the discoveries made by Bro. Lieutenant Commander Gorringe and himself at the base of Cleopatra's Needle:

Having learned that some stones bearing Masonic symbols had been brought to light by Lieutenant Commander Gorringe, I presented myself to him and accepted the offer courteously made to assist at the work, in-spect the stones discovered and express my opinion as to their Masonic significations. Hon. Gorringe being occupied with the more difficult task entrusted to him, requested me to make further researches.



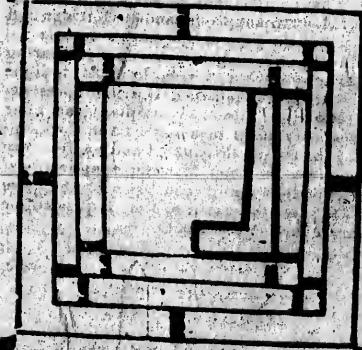
The obelisk known as Cleopatra's Needle, situated in a pedestal almost 6' square, from the surface of which it was raised 6' 6", and was supported by four arched stone blocks, one of which is 1' 6" thick, and the others 1' 6" and 2' 6" thick, and the total height of the obelisk is 11' 6". The pedestal is 1' 6" thick, and the total height of the obelisk is 11' 6".



In volume it is 76 cubic metres, and in weight about 207 French tons.

One of the sides is 1.64 wide at the top and 2.63 at the base; its parallel 1.60 and 2.62 at the base. Another side is 1.50 wide at the top and 2.24 at the base; its parallel 1.49 and 2.25 at the base.

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The pedestal is 2.10 high; one of the sides measures 2.80 at the top and base, its parallel 3.03 at the top and 2.63 at base; a third side is 2.76 at top and 2.80 at base. Its parallel is 2.65 at top and 2.64 at base. This pedestal rested on three steps, the upper two of which are formed of four blocks, while the first step is formed of eighteen stones. These steps are of white hard stone.

The length of the step under the pedestal varies from 3.57 to 2.72, its depth from 0.41 to 0.62, its height from 0.38 to 0.40.

The length of the step immediately under the above varies from 4.40 to 4.17, its depth from 0.35 to 0.47, its height from 0.45 to 0.48.

The length of the third step varies from 4.48 to 5.00, its depth from 0.445 to 0.55, its height 0.43.

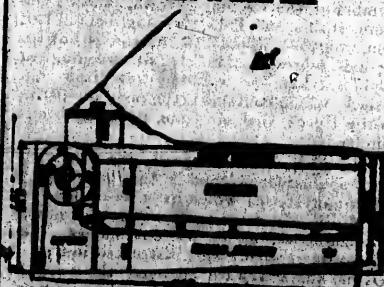
The foundations consist of three rows of six stone work per side, thus forming a rectangular parallelepiped. The stones are rough and irregular.

These foundations have a depth of about 1.80, while the sides have a length of about 6.44 at the top, and about 6.55 at the bottom.

The proportions of the obelisk from the upper to the base of the foundations is 20 to 1. It should be remembered that the present level of Alexandria is about 6 metres higher than that of the ancient city. The lower part of the obelisk is about 1.50 higher than the ancient level of the sea.



SECTIONAL VIEW OF OBELISK.



A and A'.—The "Gerrings" Stone No. 1 was found last January inside the foundations of the obelisk and on a line running from west to east. In form it is a rectangular parallelogram, having two sides partially worked and partially finished and polished. The lower surface finished and polished, the upper surface and remaining two sides in a rough state. On the two partially finished sides and by the line forming the angle are two serpents about two-thirds curled, heads downward, meeting toward and reaching to the lower line. Toward the middle of the same sides are two other serpents with the heads turned toward the outer angle.

Dimensions.—The stone is 1.15 metres long, 0.98 wide, and three of the corners are 0.30 high and the fourth 0.27. Above the collar of the obelisk and at that point where the two upper lines meet, one is cut in a right angle with the following dimensions: Right side, 0.07; 5 high, 0.07; 1.5 deep, 0.17 long; the remaining portion being rough; left side 0.08; high, 0.07; deep, 0.18 long; 1.5 high, 0.07; 1.5 deep, 0.18 long. The obelisk is surrounded by a place of smooth stones, on which the labours of the three condemned slaves are visible. These were caused by the rough work of the executioner, by the violent movements of the masters by the divided and unmerciful treatment of the slaves. It is said that the condemned slaves were forced to roll the great stone over the sand, and the heavy weight of the stone crushed them to death. They were buried in the ground, and their bodies were covered with earth, and finally, to prevent the

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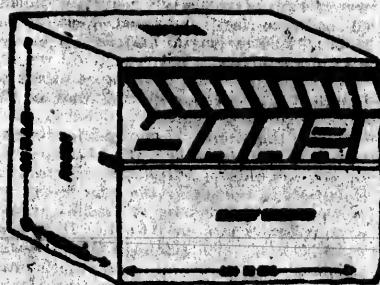
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is still visible. These ornaments have a relief of about one and a half centimetres.

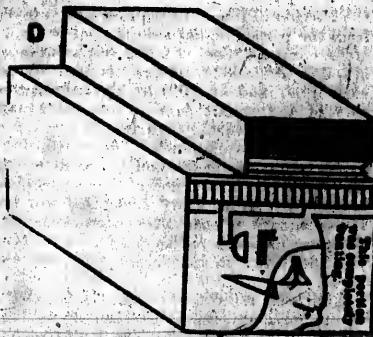


B.—Gorring Stone No. 2 was found at about the same time inside a pit corresponding to the axis of the obelisk. It stood near stone A, but toward the west. In shape it is an irregular parallelogram. Five of the faces are rough, while the surface of the sixth is partly roughened down, in part dressed and the rest finished. The upper portion of this surface is 0.008 thicker than the rest. The first half of the said upper portion has, at different distances, ten double oblique cuttings, almost parallel. (See drawing.) The length of the cuttings is 0.10, their width 0.005.

Signification.—This may be a tracing stone representing the labours of the three degrees and also, probably, a sketch of the linear measure of those days.

C.—'Gorring' Stone No. 3.—This was found near A, but placed more toward the west. In form it is a rectangular parallelogram and all its faces are roughened down. Toward the angle of one of its faces and pointing to it was found a thoroughly oxidized metallic trowel, rather larger than those at present in use. I did not see it entire, because three or four days after it was discovered the stone was broken and three-fourths of the upper part of the trowel was taken away, leaving only the portion near the handle. A record book was subsequently committed, and there now remains only a portion of the handle of the trowel. The stone is 1.20 long, 0.04 thick and 0.36 high.

Signification.—Considering the roughened state of the stone and its proximity to stone A, and more especially toward the important point of the latter, I regard this stone as representing the trowel and, follow up, the tools of the masons.



D.—Stone discovered by Brother Zola near B, but placed toward the east in the angle of the pit, forming a square. This stone presents the appearance of a parallelogram superposed on another, thus forming a step. Four faces are rough, while the two forming a step are roughened down and the base of the step is rough. Of the remaining face—the side of the step—the upper portion, about two-thirds of the total height, is rough, the remaining portion being perfectly finished and polished. The latter portion is divided horizontally into three equal parts, which, cut at obtuse angles, at the end opposite the step, represent the model of an hexagonal column. Immediately under the representation are parallel lines in a line in relief on the whole length of the surface. The distance between the lines forming the model are: 0.014 and 0.015, their length varies from 0.212 to 0.246. The thickness of the lower line is 0.015 and the length 0.205. Under this line are placed in a row, of right angles with this line, twenty quadrilateroids, having a relief of about 0.02. They are 0.004 high and 0.016; and 0.018 at the top and 0.017; and 0.016 at the bottom, every alternate two being equal.

These quadrilateroids are confined at the base by another parallel line which, with a perpendicular line at right angles placed under the third quadrilateroid, forms a square the horizontal line of which reaches the middle of the twelfth quadrilateroid, and measures 0.181, while the perpendicular has a length of 0.073. The width of the arms of the perpendicular side of this square is 0.017, while at the end of the same side it is 0.018. The width (0.017) above noted corresponds to the uneven numbers of the quadrilateroids, while toward the angle formed by the horizontal line and precisely under the quadrilateroids formed by even numbers the width is 0.017. At a distance from

MASONIC EMBLEMS.

the horizontal line of the square and at 0.008 from the perpendicular side is a perfect semi-circle having a relief of 0.002 and a diameter of 0.03. At 0.032 from the diameter of the semi-circle, and at 0.034 from the horizontal side of the square is seen another square having a horizontal line of 0.027; and a perpendicular side of 0.062. The width of the angle is 0.006, at the end of the horizontal line 0.008 and at the end of the perpendicular 0.074. At a short distance from the latter square is seen a level formed by two segments having a radius of 0.021, a horizontal line 0.002 in length and perpendicular 0.046.

This level is 0.002 in relief. In the centre of the horizontal line is a semicircle having a radius of about 0.002. The length of this line is, therefore, equal to the long side of the small square. Under the level is visible another emblem, or part of one, formed by a horizontal line and a curve, which form an acute angle in the shape of a wedge with a relief of 0.002. The horizontal line is 0.098 in length and the curve is about the same.

Signification. — To my mind this stone, because of the rough, partly wrought and entirely finished parts, is also, whether taken by itself or in conjunction with the emblems cut upon it, emblematical of the symbolic degrees. The equilateral rods, moreover, represent the proportions of the stones thus far discovered, and also of the whole edifice. This, therefore, was the general model by which the master tested the skill and proficiency of the craftsman in the royal art.

I should not omit here to mention that a perfect model was found in black granite of the hexagonal column above described.

Note. — Having sketched this stone I returned on the 7th of March to compare my sketch. While thus engaged, I noticed a stranger coming toward me, and I concealed the stone with a view to make an agreeable surprise to Brother Gorringe. On the following day I showed him my sketch, but to our great astonishment a portion of it near the level had been broken off.

E. — This is a block of Saitite granite similar to that of which the obelisk is made. It was found by Brother Gorringe in the interior of the foundations. In shape it is cube, and its faces are carefully dressed and finished. It is 1.06 long, 1.05 high, and 0.3 thick.

Signification. — Judging from the size and dimensions of this stone, as well as from its situation (between the east angle of the baulk and the east angle of the pit,) this stone, to my mind, represents the perfect obelisk.

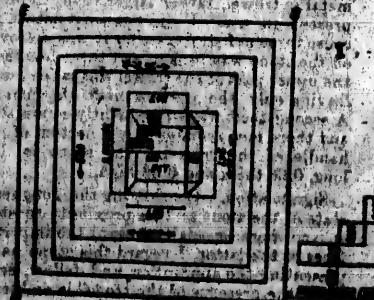
F. — This block is also of Saitite granite. It is in shape a rectangular parallelogram. It was found by Bro. Gorringe in the interior of the chamber, between east and west. Four of its faces are rough, one finished, and the last roughened down. This stone is 1.60 in length, 1.05 in height and 0.41 in thickness.

Signification. — This, I think, is meant to represent the rough ashlar as well as the work of the three degrees.

G. — In the interior of the foundations and under the first step Bro. Gorringe found a square, one side of which (the shorter) ran from west to north and the other from west to south. This square is also of Saitite granite, cut in a block 0.64 thick, 2.87 long and 1.30 wide. The cutting is 0.28 deep and the inner sides of the square are ornamented with three parallel lines, forming three steps. These lines are 0.03 thick. The larger side is 0.471 wide, reaching to 0.50 at the angle, while the other is 0.443 at the angle and 0.44 at the end.

H. — A perfectly white stone, found by Brother Gorringe in the centre of the eighteen stones forming the first step. This stone—in shape a rectangular parallelogram—is colourless and, at first sight, of light brown colour, but on breaking it presents a milky white appearance. It was found near the cube and has the following dimensions:—Length, 1.24; width, 0.60; thickness, 0.20.

This stone presents a curious phenomenon. It darkens perceptibly at the touch and on exposure to the air. The natives know it by the appellation of the 'milky stone,' and ascribe to it the virtue of facilitating milk in cases of confinement. This stone is supposed to have been held sacred by the ancient Egyptians as a symbol of the sun and of other celestial bodies. I think that it is meant to represent the purity that should distinguish the applicant for initiation.



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I.—The interior of the foundations form a number of quadrilateroid in shape. One of them is 1.10 wide, the second 1.11, the third 0.97 and the last 1.20. In the perimeter formed by these sides are three steps of calcareous stone, and of granite. These steps, though not of the same dimensions, follow the lines of the outer steps.

In the centre of the chamber is a pit made of rubble and calcareous stones and covered with cement. At the eastern angle is built a wall in the form of a square. The longer side is 0.75 running to the north, and the other 0.62 extending to the south. The width of the longer side is 0.26 and the other 0.23. This pit is also a quadrilateroid, one of its sides measuring 1.19, its parallel 1.22, the third side two metres, and the fourth 1.98.

The excavations are not completed, so I can only give further details or rectify errors when the work is finished.

Le Grand Commandant Sup. Comte d'Egypte, S. A. Zola, 33.
ALEXANDRIA, Egypt, March 22, 1880.

Note.—It will be observed that C (stone with trowel), D (perfectly hewed), F (rough masonry) and G (pure white stone) are not represented in the sketches because being simple blocks without intricate carvings they are insufficiently described in the text of the report than B, which is detailed.

All measurements are in metres and decimal of a metre; 12 centimetres add to 1 metre.

THE VIEWS OF MARIETTE PACHA:

On March 24 your correspondent called at the newly restored Museum of Egyptian Antiquities at Boulaq, near Cairo, where the banks of the Nile. The object of my visit was to hear what Mariette Pacha, who at present lives at the museum, might have to say about the now famous stones found by Lieutenant-Commander Gorringe underneath the Cleopatra Needle. Mariette Pacha's claims to the highest rank as an Egyptologist need not be set forth here. Suffice it to say—and I think this will be pretty generally conceded—that the two living Egyptologists who stand head and shoulders above all others are Henri Brugsch-Bey and Mariette Pacha. Brugsch-Bey besides being an Egyptologist is also a Freemason, but is unfortunately in Berlin, so that there will be some delay before his views can be laid before the readers of the Herald. Upon being duly announced I was conducted to a large, pleasant room, overlooking the Nile, and decorated entirely in accordance with ancient Egyptian art. This is Mariette Pacha's study. Seated at a table near the

middle of the room and earnestly contemplating various models of Egyptian antiquities.

I found the Pacha. Above the middle height and size, snow-white hair, mustache and beard; prominent nose, bright intelligent eyes. Mariette Pacha—were it not for his florid complexion—would have the appearance of the typical antecedent. He always wears the rosette of the Legion d'Honneur, and, when in Egypt, wears the turban (Egyptian far), which causes the eminent Egyptologist to resemble the finest and handsomest type of the Turkish pachas. Mariette Pacha is at present in very feeble health. His eyes have to be protected by smoked spectacles, and his voice is very much affected by bronchitis. I was accompanied during this visit by Dr. Fenton, who, on that same day (March 24) had arrived in Cairo by rail, leaving Prince Osman Pacha at Simni. Dr. Fenton claims to have made most important discoveries at Heliopolis and Abydos in relation to Free-masonry and the Mysteries of Osiris, and is now busy in working up his notes and sketches.

After a short preliminary conversation I asked the Pacha—What do you think of those stones found under Cleopatra's Needle?

Mariette Pacha (laughing involuntarily)—Come, come; are you not sure but that there is some joke about them? Let us talk of something serious.

Correspondent—Are you a Freemason?
Mariette Pacha, No.

Correspondent—None of the Freemasons think these are of the highest importance.

Mariette Pacha—Yes; and Prince Osman Pacha, who is not a Freemason, takes also an active interest in them. But somehow even the obelisk itself, under which the stones were found, has never seemed to be a really serious obelisk. In the first place it fell over at Heliopolis, then it went off to Alexandria to serve as a sort of plaything for Cleopatra, and now it is going to wander off, poor se prostitute, in America, far away from its native land.

The Pasha here showed us a plate from the famous work 'L'Expedition Francaise en Egypte.' This plate represented the Cleopatra's needle, the pedestal and the three steps underneath. The Pacha asked, 'Where were these things found?' Correspondent—Inside the foundations underneath the lowest step. (The foundations are not represented in the plate because they were not known to exist.)

Mariette Pacha—I could not venture to

Opposite page 106, I have written the following:

"I am sending you a copy of the book 'The Mystery of Christ' by Dr. Frederic W. Farrar. It is a very good book, and I think it will be of great interest to you. I have also written a short note on the back cover of the book, which you will find on page 106." (Signature)

The following is the note written on the back cover of the book:

"Dr. Frederic W. Farrar, author of 'The Mystery of Christ' and 'Peter the Great' and other books, has written a book entitled 'The Life of Jesus' which is to be published next month. In this book he discusses the life of Jesus, and also I have written a short note on the back cover of the book, which you will find on page 106." (Signature)

"Madame, Professor Farrar, has written a book entitled 'The Mystery of Christ'. I do not believe ever had an edition so completely sold out, if we can 'mystify' in the strict sense, of the book.

Dr. Frederic W. Farrar, you don't put much faith in Hume's theory.

Madame, I am a man who often reads books about old times when they were under the influence of foreign nations. (Signature)

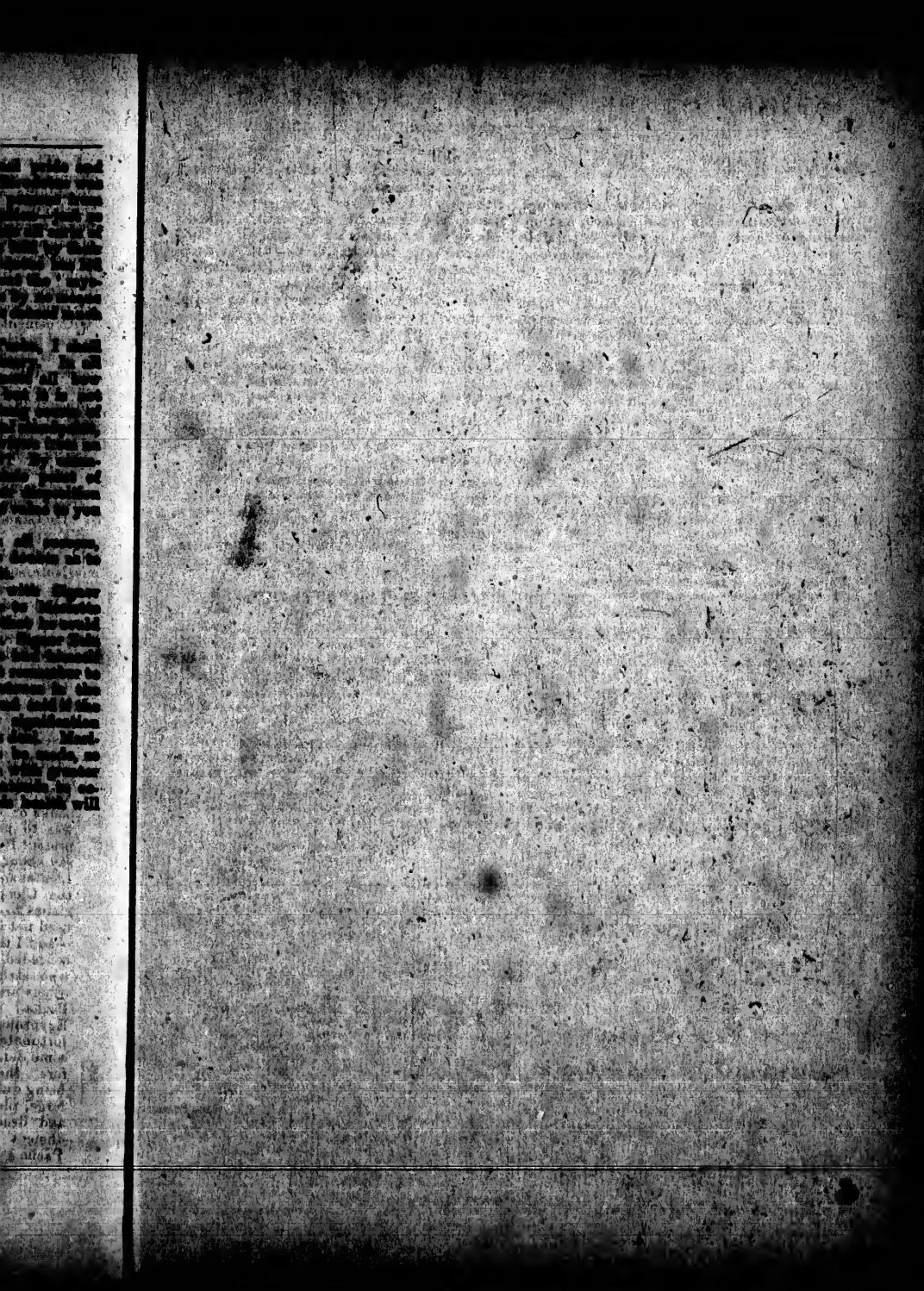
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THE END.



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