

LONDON, SATURDAY, AUGUST 22, 1863.

### EARS OF WHEAT FROM A CORNUCOPIA.

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(Continued from page 23.)

#### KING ROBERT BRUCE, "SCOTCH MASONRY," AND THE LODGE OF KILWINNING.

In an article entitled "History of the Ancient and Accepted Rite, by a Sublime Prince of the Royal Secret," which appeared in the *Magazine* of February 1, 1857, there occurs the following passage:—"Many professors of the high degrees designate it (the A. & A. Rite) as 'The Scotch Rite.' This is not to be wondered at, when we consider that its principal and original governing degree was derived from the Scottish 'National Order of H.R.D.M. of Kilwinning,' founded by Robert Bruce, on St. John's day, in June, A.D. 1314, after the battle of Bannockburn." Dr. Oliver says: "The Order of H.R.M. had formerly its chief seat at Kilwinning; and there is reason to suppose that it and St. John's Masonry were governed by the same Grand Lodge."

While in our Notes on Mother Kilwinning, some five or six years ago, giving the substance of the foregoing quotations—the information contained in the first extract being in all probability derived from the writings of Thory or some other foreign authority,—we at the same time stated that having made a minute inspection of the Masonic records at Kilwinning, we, as was fully expected, failed in obtaining the slightest trace of the Lodge of Kilwinning's reported connection with ANY of the so-called high degrees. It was with a similar result that in 1843, through the medium of the late Dr. Arnot (an enthusiastic admirer of the high degrees), the resuscitators of Royal Order at Edinburgh instituted a searching inquiry upon the following points: "(1) Whether there be any traditions, or documents, tending to show that Robert Bruce had patronised Masonry, and sat as Grand Master. (2) Whether there be still preserved at Kilwinning any traces, traditionary or otherwise, of the Royal Order of Robert Bruce, of which the first step or degree is called H.R.D.M., of Kilwinning." It was afterwards thought that although the Order was not now known at Kilwinning by name, traces of it might

be detected in some of the degrees—as Mark and Past—practised by the Mother Lodge; but this test could not be applied, because the speculative degrees mentioned had never been worked in Kilwinning.

We know not, therefore, upon what grounds Robert Bruce and the Royal Order of Scotland are associated with the Lodge of Kilwinning; and, in the absence of any tradition worthy of the name, local or national, or of authentic documents, corroborative of the legend pointing to Kilwinning as the source whence has sprung the Order from which foreigners have spun out the degrees of what they call "Scotch Masonry," we must continue to disbelieve the statement. Laurie, it is true, gives, in the last edition of his "History of Freemasonry," some degree of credence to the legend in question. His belief on this and kindred points is, however, based on the assumed "certainty" that Mother Kilwinning "possessed in former times other degrees of Masonry than those of St. John." But, seeing that the fraternity of Kilwinning never at any period practised or acknowledged other than Craft degrees, and have not preserved even the shadow of a tradition that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic courts or the institution of a secret Order at Kilwinning, the paternity of the "H.R.D.M." must be attributed to another than the hero of Bannockburn, and a birth-place must be sought for it in a soil more favourable to the growth of the high grades than Scotland has hitherto proved.

Another obstacle to its recognition as an ancient Order of native origin is the fact that Herodem de Kilwinning does not appear to have been known in Scotland at the date of the erection of the Grand Lodge of that country, or for twenty years after that event. It is alleged that about the year 1750 certain English records of the Royal Order found their way to the Grand Lodge of the system at Edinburgh. But that such a body existed in the Scottish metropolis at the date mentioned is highly improbable; for, speaking through the recently discovered letter of Bro. Manningham embraced in Bro. Finde's most interesting communication to last week's *Magazine*, Lord Aberdour, a Past Grand Master of the Grand Lodge of Scotland, expresses himself in 1757 as being "utterly unacquainted" with what was then on the continent denominated "*Scotch Masonry*."

In treating of the origin of the "high degrees," Bro. Findel remarks: "Ramsay pronounces the famous word Kilwinning, and the promise which it held out of reviving the Order [Masonic Knights?], was, in the then state of things, only too alluring. . . . There can be no doubt that here we have the source of the high grades." The votaries of "Scotch Masonry" should, when pointing to the ancient baliary of Cunninghame in Ayrshire as embracing within its boundary the fountain-head of that very elaborate system of mystic rites, bear in mind that the place of Chevalier Ramsay's nativity was within a short distance (fourteen miles) of Kilwinning,—and that to this circumstance may be attributed his knowledge of the traditionary fame of that village as the ancient Scottish centre of the Mason Craft, and his subsequent use of its name in the promotion of his newly-promulgated Masonic inventions; although at the time of his birth, and even during the period in which he was engaged in the preparation of what has been termed "the corner-stone of the *hauts grades*," the Mason Court of Kilwinning was a purely operative institution, and its members for the most part were composed of masons and wrights, whose education was not such as could have fitted them for the study or understanding of those *ineffable* and *sublime* rites of which they were the alleged conservators. It is certain that Ramsay was not a member of the Kilwinning Lodge; nor is it likely that he ever had any communication with it.

In tracing the movements of Robert Bruce during the protracted struggle which arose out of the disputed claim to the Scottish crown, the historical reader will have noticed that shortly after swearing fealty to Edward of Carlisle in 1297, he is found encamped with a band of his patriotic countrymen at Irvine, a town about two miles distant from Kilwinning; in his subsequent sojournings in the district of Cunninghame, he may have visited Kilwinning, but that he ever did so cannot be established from contemporaneous history.

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THE human heart will not bow willingly to what is infirm and wrong in human nature; if it yields to us it must yield to what is divine in us. The wickedness of my neighbour cannot submit to my wickedness; his sensuality, for instance, to my anger against his vices. My faults are not the instruments that are to arrest his faults; and therefore the impatient reformers, and denouncing preachers, and hasty reprovers, and angry parents, generally fail in their several departments to reclaim the error.

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 127).

### BOOK THIRD—CHAPTER TEN.

GRAND MASTER—THOMAS DE BERAUD.

*Quarrels between Templars and Hospitallers.—War between Mamlooks and Tartars.—Bendocdar advances against the Christians and takes several fortresses.—Siege of Safet.—Heroism of the Templars.—Safet stormed after a stubborn defence, and the defenders massacred.—A truce concluded.—Bendocdar attacks Armenia and the Templar fortresses.—Attacks Aere, storms Joppa, and captures Beaufort.—Death of St. Louis.—Prince Edward of England lands in Palestine.—Peace concluded.—Edward stabbed by an assassin, is saved by de Beraud. A.D. 1257—1273.*

Thomas de Beraud,\* Grand Preceptor of England, was elected Grand Master. The disgraceful conflicts still raged between the Templars and the Hospitallers, and this spirit of discord added to the misfortunes of the Christians in the East. The blood of these valiant defenders of the Holy Land deluged the streets of cities which they had undertaken to defend, and the Knights attacked each other with a fury that nothing could appease or turn aside; each other sending to the West messages for immediate succour to continue the fratricidal war. The noblest families of Christendom were, from their domestic relations with the Knights, dragged into these sanguinary quarrels, and it became at length a common question in Europe, not whether the Christians had achieved a victory over the Saracens, but who had been conquerors, the Templars or Hospitallers. These quarrels, however, were put a stop to by the incursions of the fierce Moguls and Tartars. Some Musselmen villages which had paid tribute to the Tartars had been pillaged, and reparation was demanded from the Christians, which they refused; thereupon war was declared. The Templars, under the command of Etienne de Sist, the Preceptor of Apulia, hastened to meet them, but in a long and desperate combat they were cut to pieces.†

To add to the dangers of the Christian position, the Mamlooks advanced from Egypt to do battle with the Tartars for the possession of Palestine, Without any means of making a successful head against these armies, the Christians sent urgent messages to Europe for help; but the Pope

\* Tyr. Cont. Hist. Col., 736.

† Tyr. Cont. Hist. Col. 722-737, Rainald A.D. 1257.

gave faint encouragement to the advocates of a crusade, and Henry III. of England had no money to spare. Thomas de Beraud, in a melancholy letter which he wrote him, says—"The letters have been continual, the prayers incessant, which the poor Christians on this side of the sea have used to obtain assistance and succour from the kings and princes of this earth. Above all have we implored the aid and support of your Majesty, with bitter sighs and tears imploring you to have compassion on us. With a loud-sounding voice and crying out with an anxious cry, in the hope that it would reach your royal ear and penetrate to the furthest limits of the earth, that the faithful aroused from their slumbers, might rush to the protection of the Holy Land."\* Instead of sending them money, Henry was obliged to borrow it in France for his own uses, giving in pledge the royal jewels, which were deposited in the Temple there for safe custody.†

Bendocdar, the celebrated general, headed the Mamlook army, and in a battle fought near Tiberias he obtained a decisive victory over the Tartars, and succeeded in driving them beyond the Euphrates.‡ Thereafter Bendocdar returned to Egypt, where he was warmly welcomed by the people, and, aspiring to the throne, with his own hand slew the Sultan and had himself crowned. Bendocdar had imbibed all the hatred towards the Templars which had been a leading feature in the character of Saladin, and after consolidating his kingdom, he entered Palestine in 1263 at the head of a large army, and resolute in obtaining possession of it. He, however, retired to Egypt without obtaining any decided advantage,§ but the next year, at the head of an army of thirty thousand cavalry, he overran the whole of Palestine. The Christians sent to sue for peace, but he dismissed the envoys without an answer, and in contempt of their offers, gave up the Church of Nazareth to the flames, ravaged all the country between Nain and Mount Tabor, finally encamping before the gates of Acre; from thence he marched to Jerusalem, and paid his devotions in the mosque of Omar, thereafter retiring to Cairo.

The Templars and Hospitallers, on his retreat to Egypt, assumed the offensive, and issued forth from Acre to retaliate on the Infidel. They carried

the castle of Lilion by storm, destroyed the fortifications, and razed the walls to the ground. They captured three hundred of both sexes, and led them away prisoners, at the same time obtaining a rich prize in oxen and sheep. Flushed with this success, they pursued their ravages to Ascalon, surprised a party of Mamlooks, and killed two emirs and twenty-eight of their followers. Marching towards the Jordan in November, they stormed Bisan, and laid waste all the valley of the Jordan to Tiberias.

On hearing of these proceedings Bendocdar secretly assembled a large army, advanced by a forced march into Palestine, and at morning's dawn appeared before Cæsarea, to the consternation of the inhabitants. His troops poured into the ditch, and by means of ladders and ropes burst into the city, killing the sentinels and slaughtering the scarcely awakened citizens. The citadel, however, made a stubborn resistance, and on a dark night the garrison made their escape.\* Having destroyed the walls, Bendocdar marched against the Chateau Pelerin, but it appearing almost impregnable, and the Templars making a gallant resistance, he withdrew towards the south, and destroyed Arsoof, the castle of the Hospitallers. He had sent a large body of troops to besiege Safet and Beaufort, two castles of the Templars, and having taken Arsoof he marched against Safet to conduct the siege in person.

The Templars made a brilliant defence, and many an infidel fell beneath their strong arms, but their condition became dangerous, and the battlements almost untenable when Bendocdar got his military engines to play upon the walls. Thomas de Beraud, to create a diversion in favour of the garrison, sent out a force of twelve hundred horse from Acre; but the movement being discovered to the Sultan by a spy, the whole force was destroyed. Bendocdar neglected no means of compelling the garrison to surrender. He was constantly at the head of his army, and led many desperate assaults. To inflame the ardour of the Mamlooks he distributed robes of honour and purses of money among them, and the great Cadi of Damascus came to the siege to animate the soldiers by his presence; and the promises which he made to them, in the name of Mahomet, inflamed their fanaticism. The Templars, however, continued to make a gallant resistance, which pro-

\* Acta Rymeri, A.D. 1260. † Ibid, A.D. 1261.  
‡ Tyr. Cont. Hist. Col. 736. Saunt, p. 221.  
§ Tyr. Col. 737. Saunt, p. 221.

\* Ibir Ferat. An. Hej. 662. Saunt, p. 220.

duced astonishment first and discouragement after among the infidel. The Sultan in vain attempted to reanimate the courage of his soldiers, in vain ordered that all who fled should be beaten back to their duty with clubs, and all in vain he made examples of the emirs who had deserted their posts by placing them in chains. The dread of punishment and the hope of reward could not prevent them seeing the numberless bodies of their brethren lying around the walls, slain by the undaunted Knights.

At length the huge military engines were again manned, and the besiegers in despair plied them against the walls with such energy that great portions were thrown down and breaches formed. The city was then easily carried, and the Templars retreated to the citadel, where they prepared for a still more stubborn resistance. Bendocdar would in all probability have been obliged to have raised the siege had not discord broken out among the Christians, for two thousand fugitives who had taken refuge in Safet on the approach of the Mamlooks crippled the hands of the Templars, and embarrassed them by their cries to surrender the place. This appears always to have been the luck of these hapless knights, from whom victory was always ravished by the obstinacy of a pack of spiritless curs, who, without the energy or the mind to do anything for their own defence, would not permit those able to provide them with safety to do so—a sad fact which lost the Christians the Holy Land. No sooner had these clamours arisen than the Templars were allowed to man the walls of the citadel alone, and the Mamlooks, from the less obstinate defence, renewed the attack with vigour. The knights in vain implored their Christian brethren to continue the defence. Sullen looks and cries of "surrender" were the answers, and the Templars at length, fearful of some act of treachery on their part, sent to Bendocdar to arrange about a capitulation. The terms proposed by the Templars were, safety to the Christians and a free passage to Acre. This was granted on the condition that they should take nothing but their clothes with them. The citadel was then surrendered. But Bendocdar had no idea of keeping faith with the Christians, and as they passed before him he had them all seized, on the pretext that they had treasure concealed about their persons. They were then loaded with chains and huddled together on a hill. To the Templars the choice was offered, "Death or the Koran," and

one night was given them to consider. The Preceptor of Safet, a holy and a valiant knight, assisted by two Franciscan friars, spent the night in encouraging his brethren to die in the cause of the Cross, and the brethren prepared manfully to meet a death which they never feared, scorning life rather than to be permitted to lead a few brief years of earthly pleasure by a disgraceful apostacy. They wept as they embraced each other, and spoke words of encouragement to one another. The night passed in confessing their sins against God, and in preparing to enter His presence through the bloody door of martyrdom.

Morning broke over the Eastern sky and shone upon the warlike monks kneeling in prayer. The cry of the muezzins came shrilly on the breeze, calling the faithful to their orisons. The executioners, with bared scimitars, approached the Knights, and they were desired to acknowledge the prophet and to renounce Christianity. This they refused to do, and fifteen hundred heads rolled at the feet of Bendocdar, while their blood rolled over the rocks like rivulets. The Preceptor and the chaplains of the Order were beaten with clubs, flayed alive, and then beheaded. Two of the garrison only escaped, according to the Arabian authors, who, in their account of this conquest, slur over the infamous slaughter of the Templars. One was a Hospitaller whom Bendocdar sent to Acre to announce to the Christians the fall of Safet, and the subsequent fate of the Knights; and the other a Templar, who abandoned the faith of Christ and attached himself to the fortunes of the Sultan. The fate of these knights cannot fail to recal to our readers the martyrdom of the Templars taken at Tiberias by Saladin. As with these, a celestial light shone over the corpses of the slain at Safet, and the chroniclers tell that Bendocdar, annoyed by this prodigy, gave orders that the martyrs should be buried and high walls built around their place of sepulture, in order that nobody might witness the miracles wrought in honour of the victims to his treachery.

Having destroyed Safet, Bendocdar next stormed Hounin and Tebnin, and captured Ramleh. The fall of Safet and the treachery of the infidel filled Acre with despair, and the Grand Master of the Hospitallers, fearing that not one of the Order's possessions would be left, sent to Bendocdar, with whom he concluded a truce which was to last ten years, ten months, and ten days. The Templars, however, thought less of retaining possession of

their territories than of revenging the deaths of their gallant brethren who had been so brutally murdered.

Bendocdar, after concluding this peace, retired to Aleppo, where he recruited his army by the addition of fresh troops, and once more carried desolation into the Christian states. The point of his present attack was Armenia, and he reproached the King with forbidding Egyptian merchants from entering his dominions. His army assembled at Aleppo, and the Prince of Hamah was dispatched against Darbesak; but the Templars made such a stubborn resistance that he was forced to convert the siege into a blockade. The infidel forced the mountain passes that led to Cilicia, and by forced marches suddenly appeared before Sis, the capital of Armenia, which fell almost without a struggle into their hands. The King Leon, his uncle, son and nephew were made captives, while many of the royal family were slain, and but a few succeeded in escaping. The city was pillaged and burnt. The attention of the infidels was then directed against the Templar castles, which they succeeded in capturing, but only after the garrisons were cut to pieces. Amoud made a desperate defence, many of the infidel were slaughtered, and when taken every soul was put to the sword. The rest of the towns of Armenia were taken, and Bendocdar made a triumphal entry into Damascus, with girls dancing before him, and a long line of captives following.

On every one of his expeditions Bendocdar had appeared before Acre, but without finding it possible to make a successful attack. On the 1st of May, 1267, having collected together a large troop of cavalry, he divided them into two bands, one of which he clothed and armed in the habit of the Templars, the other in that of the Hospitallers. Preceded by the banners of the Orders, the infidels marched against the east gate of Acre, and had nearly entered the city before the ruse was discovered. The gates were immediately closed in the faces of the enemy, who, enraged at being thus foiled, put to death five hundred people who were outside of the walls—many of them being old women who obtained a livelihood by gathering herbs—and cutting off their heads, tied them up in sacks. Bendocdar thereafter stormed Jaffa and destroyed the walls. As yet he had been unable to take Beaufort, but concentrating his army, he marched against it. The town was defended by two citadels; the old, which was garrisoned by the Tem-

plars, and the new by the native soldiery. The walls of the new soon fell before the huge military machines of the infidel, and the garrison setting it on fire fled during the night. The Templars, however, proved more formidable antagonists; they destroyed the military engines of the infidel and slew great numbers of them. Bendocdar, after seeing the ditches filled with the flower of his army, was forced, although with great reluctance, to accede to the terms of the Templars, and they were permitted to march forth with banners advanced, sword in hand, and with all the honours of war. Bendocdar ordered the citadel to be levelled with the ground, and this was done so effectually that not a trace of it was left.

Bendocdar appears to have studied deeply the tactics of Saladin, for on many occasions we see him perform almost the same manœuvres that the "Scourge of God" executed in his day. Bendocdar divided his army into several bands, and despatched them in different directions to ravish the principality of Tripoli. The towns were destroyed and the country turned to a waste of ruins and smoking embers. A tower of the Templars near the town of Tripoli was stormed and every soul massacred. Hems was appointed the rallying place, and the bands having collected the spoil there, marched in three divisions against Antioch. The city was surrounded on all sides, the famous stone bridge across the Orontes was attacked, and the iron gates split open with battering-rams. The Templars, led by their Preceptor, dashed out upon the enemy, but were driven back, and compelled to seek for safety behind the walls of the city. The city was at last stormed, and one hundred thousand Christians fell in the assault. The Templars thereupon abandoned Bagras, which had been over and over again attacked, but the Knights had easily beaten off the assailants. They also abandoned Gaston and Noche de Rusol, and the territory of Port Bonnel. A few of the maritime towns alone remained in the hands of the Christians. Famine likewise came upon them to add to the horrors of the time.

An assembly of the European Preceptors was held in 1269 at the Temple, Paris, at which Saint Louis was present. An army was raised and sent under the command of King Louis to the assistance of the Holy Land; but Louis fell sick and died at Tunis. Prince Edward of England, however, joined Thomas de Beraud, and the successes of the infidels were checked for the time, but not

before Castel Blanc and other fortresses of the Templars had fallen. At length a truce of ten years and ten months was agreed upon, as far as regarded Acre and the road to Nazareth. On the 18th of June, 1272, Prince Edward was stabbed by an assassin armed with a poisoned dagger. Although dangerously wounded, the Prince struck down the assassin, who was despatched by his attendants. Thereupon the Prince made his will, the Grand Master of the Templars being a witness. Thomas de Beraud, however, administered an antidote to the Prince and his life was preserved. A few months after the Prince returned to England, when he ascended the throne as Edward I., his father having died on his passage home.

Thomas de Beraud died on the 8th of April, 1273, at Acre.

(To be continued.)

#### BLACK AND WHITE FREEMASONS.

The *National Anti-slavery Standard* of New York has long been conspicuous no less for its intellectual ability and the *verve* of its articles than for the zeal and energy which it has consecrated to the cause of human freedom. Its reputation as an influential organ of public opinion is not confined to the United States, but has extended to Great Britain and other parts of the world, and its statements are regarded as authoritative on all matters relating to the peculiar work which it has so nobly undertaken. We therefore regret to find the following in a recent number of our American contemporary, under the head of "Philadelphia Correspondence":—

"Philadelphia, June 29th, 1868.

"The Freemasons had a great parade here last week, in connection with the laying of the cornerstone of their new Masonic Temple, to be erected at Broad and Filbert-streets in this city. The event attracted hither a vast number of people, and a great multitude assembled to witness the imposing ceremonies. These were of a character peculiar to the order, and interesting, doubtless, to those who have a fondness for such demonstrations.

"The building to be constructed will be an elaborate specimen of architecture, massive, grand and magnificent. Five years is the estimated time that will be required for its erection and com-

pletion. Such a noble edifice as this promises to be cannot fail to add to the splendid and substantial adornments of our city. It is thought that it will involve an expenditure of about seven hundred thousand dollars, and in calculating the annual interest on that sum, one is apt to consider how far fifty thousand dollars will go towards benefitting the widows and orphans of the poor brethren. This, however, is not our affair.

"In glancing at the ceremonies of this occasion as reported in our daily papers, one is inclined to wonder how large a measure of influence the Masonic Order exerts upon the politics of the nation, and whether that influence is not counter to the spirit of just and liberal principles. In the record of exercises some of the prominent names are familiar as belonging to the catalogue of conspicuous copperheads that dwell in our midst. The chief Tycoon participating was Richard Vaux, an inveterate politician of that school, and the opening prayer was by Rev. John Chambers, one of the most blatant and disgusting rebel sympathisers that infested our city during the war. Does any one believe that the spirit of genuine "fraternity" and perfect "brotherhood" resides with such men as these? It is only a white "fraternity" and a white "brotherhood" that they believe in, and if those children of God who have a dark complexion were to depend upon their mercy, instead of realizing the blessings and joy of fraternity, and the beneficent fruits of brotherhood, they would be far more likely to suffer from the stings of an intolerable persecution.

"Although there are black Masons, there are none among the "Masonic brethren." Beyond a white face their fraternal ardour does not extend. Masonic benevolence has no sympathy for the sorrows and affliction which a black face conceals. Masonic justice has eyes, and those eyes distinguish colour, for the word 'white' appears in the Masonic 'Constitution,' just as it shamefully blotches that of our commonwealth.

"Inasmuch as this Order is based upon fraternity as one of its leading characteristics, there seems to be an evident inconsistency between this and the essential spirit of that political organisation of which Vaux is one of our local lights. It is no more marvelous, however, than is the case of those who are prominent in the church, like Chambers, champions of a hated persecution and prejudice which a truly Christian soul abhors, and identified with that political creed which is a standing war-

fare against the rights of the black man, and which clashes with the fundamental principles of Christianity. Those who espouse the heresy of a 'white man's government,' have no right to prate about fraternity, or sing of brotherhood. Their words are a mockery."

It is needless for us to assure the *National Anti-slavery Standard* that the Freemasons of England have no sympathy whatever with any prejudices which may exist among American craftsmen against persons of colour as such. Our Order, which has included Brougham and other great anti-slavery philanthropists in its ranks, is restricted to persons of certain qualifications, who may be of white, red, copper, or yellow complexions, as the case may be; and we hope that the day is not far distant when our Transatlantic brethren will have eradicated every vestige of intolerance towards the negro. In America there are numerous lodges of coloured Masons whom we regard as our fellow-craftsmen, and therefore entitled to all the fraternity which we should accord to white brethren. Wherever prejudice against colour exists among Freemasons it is a libel on our Ancient Order, and in the fullest sense un-Masonic.—J. A. H.

#### MASONIC NOTES AND QUERIES.

##### A "CREDO" AND A "CREDO."

The young brother, sceptically disposed, whom a correspondent names, has not written to me of late. My recommendation to him was that he should draw up a "Credo" of pure Christianity, and a "Credo" of Atheism, and carefully compare and consider the two. \* \* \* The holy Jesus. \* \* \* Democritus. \* \* \* Fenelon. \* \* \* Diderot.—C. P. COOPER.

BROTHER MURRAY LYON.

The communication respecting which a Devonshire correspondent inquires is aptly entitled "Masonic Honour." He will find it in the *Freemasons' Magazine*, vol. 7, page 208.—C. P. COOPER.

##### ORIGIN OF THE WORD "FREEMASON."

Seeing that Bro. Buchan has admitted he is but a new beginner in "Masonic Research," we can readily understand his giving vent to his opinions, in the *Magazine* of August 1st, as to the origin of the term "Freemason," evidently in ignorance of the copious information upon the same subject already given in the *Magazine* in reply to correspondents; and it may therefore be excusable to occupy a little of the valuable space of these pages in giving Bro. Buchan, in return for his candour, a rather more "enlightening" answer than is afforded by the laconic note from B.Y. (August 8th, page 109). Thus, Bro. Buchan will find on reference to the back volumes of the

*Magazine*, in vol. 6 for 1859 (old series) p. 335, a lengthy dissertation upon the origin of the words "Mason" and "Freemason," in the course of which he will find it stated that the prefix "Free" to the word "Mason" "originally signified that the person so called was free of the company or guild of incorporated Masons. It does not appear that the compound name came into general use until Sir Christopher Wren's time, when non-operative, or free and accepted Masons were admitted into the Order, &c." Again, though it may seem rather odd to refer a Scotchman to his *History of Scotland*, I commend to Bro. Buchan's careful perusal "Tytler's History," vol. 2, p. 276-8, bearing directly upon the subject of his speculations, and including extracts from Sir James Hall's "Essay on Gothic Architecture," and Sir Christopher Wren's description of the corporations of architects of the middle ages in his "*Parenthalia*" as referred to in the *Magazine* for 1860, vol. 2, new series, pp. 386-7, under the heading of "Gothic Architecture and Freemasonry." I have been induced to make these remarks, being under the impression that Bro. Buchan's real object was not, as the wording of his note would make it appear, to launch forth his opinion as a *dictum*, but rather to elicit the views of the Craft upon the remarks he contributed to the *Magazine*, evidently not having perused what had already been written in these pages upon the same subject; and I may here remark, *en passant*, with the view to assist Bro. Buchan in his researches, that, in connexion with his studies in architecture, archæology, and ecclesiology, and the bearing of these subjects upon Freemasonry, he may read with advantage the following articles in the *Magazine* of 1858-9, viz.: "Freemasonry and Architecture," "Masonic Antiquities," "Masonic Literature," "Fragments and Documents relating to Freemasonry," "Masonry in the Middle Ages," "Basilica Anglicana," and the "Architectural Chapters," formerly a feature in the *Magazine*.—BUTE.

##### BROWN'S DERVISHES, OR ORIENTAL SPIRITUALISM.

My knowledge of this work consists of sundry scraps, in great part coming from the perusal of two notices of it, one in the *Westminster Review*, January, 1868, and the other in the *Freemasons' Magazine*—"The Dervishes and Masonry," page 1 of the present volume. The said scraps enable me in no way to answer the many inquiries of a brother who writes from Meudon.—C. P. COOPER.

##### THE HIGH DEGREES AND BRO. MANNINGHAM.

Referring to the translation of which Bro. Findel speaks in his letter upon the above subject, appearing in the *Magazine* of the 15th inst., we are pleased to announce that the suggestion meets with a ready response from one of the corresponding members of the German Masonic Union, who promises the translation for an early issue of the *Magazine*.

##### SOME THEISTS EXPRESS CONSIDERABLE SURPRISE.

Some Theists, Members both of Metropolitan and Provincial Lodges, express considerable surprise at the statement contained in a letter which lately appeared in our periodical, that "Theists, Atheists, and Deists are equally repugnant to the feelings, common sense, and religious opinions of English Freemasons."—C. P. COOPER.



## THE TROGLODYTES.

Bro. "E. B. F." that there were Troglodytes is not disputed; but then "they dwelt in caverns, or holes which they had dug for themselves in the earth;" and Masonry, it is said, did not arise until men had erected houses. \* \* \* However your paper propounding the theory that the Troglodytes were Masons is ingenious and entertaining. I subjoin the passage for which you ask, taken, I believe, from some work now publishing in parts. "Archæological investigations into the pre-historical life of our own and other countries, have led to the conclusion that a race of cave-inhabitants preceded in most countries the races that lived in houses built on the surface of the earth, and perhaps we shall not be far wrong if we regard Troglodytism as the primitive state of all, or the greater part, of mankind."—CHARLES PURTON COOPER.

## DUTIES OF OFFICERS.

Although Alpha's query No. 1 may be aimed at some unfortunate individuals, it raises a general principle. He says a P.M., having for some years ceased to subscribe to any lodge, is employed as a Tyler; can he constitutionally be permitted to work the ceremonies of the lodge? Constitutionally a P.M. is a P.M., and can assist in any ceremonies, even installing a W.M. as member of a Board of Installed Masters; this is whether he continues to subscribe or not, but constitutionally he cannot sit as a member of Grand Lodge or Prov. Grand Lodge after he has ceased to subscribe, unless he is again W.M. and becomes a subscribing member. As to the fact of his holding the office of Tyler, and being one of the seven officers of the lodge, that is a qualification to him to discharge any duties, even those of I.G. or J.D., if either of those important functionaries be absent. A Tyler is an officer of a lodge, as such endowed with prerogative, and is to be treated with respect. Whether a Tyler is paid or unpaid is a matter of no account; he is equally entitled to the regard of his brethren. The real gist of Alpha's query is this: Can a Mason who is poorer than some other brethren enjoy in the presence of these any other attributions than those of a menial? To this the answer of some would be, No. In the case cited by Alpha, the atrocity of the criminal appears to be aggravated by the fact that he was once in an independent position in society, having been W.M. of a lodge. It may rightly be judged that for such a delinquent to give the assistance of his experience in the presence of junior and well-to-do Masons constitutes an offence which ought to be repressed. It is very likely the case, and this is an aggravation, that some ill-advised elder brethren, having more charity than prudence, knowing and esteeming the P.M., did think it would be a brotherly act to the P.M. and his family to give him the small emoluments of a Tyler, and they were perhaps so hardened that they considered it conferred no obligation either way. It is easy, too, to conceive that such persons, P.M.'s themselves, and men of property and station may be so lost to shame that, on entering the Masonic rooms, they may hold out their hands and say, "Bro. Tyler, how do you do?" instead of keeping him to his proper station of a menial. In fact, the question is raised, how should a Tyler, rich or poor,

be treated? Is he a man, a brother, and an officer of the Craft? Some of us believe he is; we look not to the fact whether he is rich or poor, whether he is Lord Zetland or a Tyler, but according to the Ancient Charges, well worth reading, we hail him as a brother. If he or any other Bro. have fallen from a better estate, we seek not to remind him of that, but of our ancient tie of brotherhood, and our unlessened feeling of sympathy and regard. Many a Bro. finds in the discharge of the duties of a Tyler, not only a small and valued remuneration, but the still more valued enjoyment of brotherly love. Those who have gone before us have taught that in the moment even of our banquets we shall not forget this; but we are impressively reminded of the duties of charity to all Poor and Distressed Masons, when it is not the W.M. who rules over us and teaches us this sentiment, but perhaps the poorest brother in the lodge. The Masonry of young members may begin outside the door of the lodge with the poor Outer Guard, their salaried officer, and their Bro. by the same title as the M.W.G.M. or a king or emperor.—R. Y.

## THE TOWER OF BABEL.

Bro. "S. A. L.," few will dispute your first assumption, that the builders of the Tower of Babel were believers in the Great Architect of the Universe; but many will dispute your second assumption that they were believers in the soul's immortality. Now, if they were not believers in the soul's immortality, the existence of Freemasonry amongst them was not possible.—C. P. COOPER.

## OLD ENGLISH OPERATIVE MASONRY.

A correspondent writes of the old English operative Masonry thus:—first, that there possibly existed lodges which were self-constituted and independent, and which constituted and controlled subordinate lodges; \* next, that, assuming such lodges to have existed, it has not yet been shown that they were called *Grand* lodges.—C. P. COOPER.

## ANTIQUITY OF THE MASTER'S DEGREE. MY MASONIC COMMON-PLACE BOOK.

My good Bro. "W. E. L.," the listlessness of old age is fast gaining ground. Respecting the antiquity of the Master's degree very few new entries appear in my Masonic Common Place Book. Three recent entries, however, point to matters calling for much examination and study. See a letter signed "A Masonic Student," *Freemasons' Magazine*, vol. 18, page 292, and Bro. Murray Lyon's "Ears of Wheat from a Cornucopia," and Bro. Hughan's "Antiquity of the Third Degree," the former page 21, and the latter page 109 of the present volume.—C. P. COOPER.

## CHRISTIAN, JEWISH, PARSEE, AND MAHOMMEDAN FREEMASONRIES.

Christian, Jewish, Parsee, and Mahomedan Freemasonries—each of these particular Freemasonries, being Theistic, is rightly called a true Freemasonry. Nevertheless, neither Christian, Jewish, Parsee, nor Mahomedan Freemasonry is true Freemasonry in the sense in which universal Freemasonry is true Freemasonry.—C. P. COOPER.

\* [See before page 109.]



## CORRESPONDENCE.

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

## THE LODGE OF GLASGOW St. JOHN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

"Enthusiasm's past redemption!  
Gaen in a galloping consumption.  
Not a' the quacks, wi' a' their gumption,  
Will ever mend her;  
Her feeble pulse gies strong presumption  
Death soon will end her!"—BURNS.

It is just nine years since "One Perplexed," in referring to the rival claims to priority of the Mother Kilwinning and the Lodge of Glasgow St. John, questioned through the medium of THE FREEMASONS' MAGAZINE (vol. I, new series, p. 132), the genuineness of the now notorious Malcolm Charter. "One Perplexed" asked the question in very plain, unvarnished Anglo-Saxon, whether the said Charter was to be considered a forgery? In searching upon the back volumes of the MAGAZINE for information upon another subject, I came across the above query; and, being like Bro. Buchan a lover of "research," I was induced to search the following numbers of the MAGAZINE to ascertain if any of your correspondents had replied to the query; the matter does not appear, however, to have been taken up or considered necessary to be again mooted until early in the present year, when the appearance in the MAGAZINE of the report of, or, rather, *critique* upon the proceedings at the annual festival of the Glasgow St. John's Lodge—evidencing as it did a desire for more light to be thrown upon the subject, instead of tacitly allowing the claim to such extraordinary antiquity to go forth unchallenged—served to usher in the "Battle of the Charters," the indefatigable, yet somewhat plastic, Bro. Buchan, rushing forward with arduous impetuosity to the front, in defence of his lodge and her charter; right fiercely has the contest been fought out, as displayed upon the arena of the pages of the MAGAZINE, the readers of which are familiar with all that has followed, the various phases the question has assumed, and how Bro. Buchan—

"Sometimes by foes he was o'erpower'd,  
Sometimes by friends forsaken O;  
And when his hope was at the top,  
He still was worst mistaken O."

and how at last he accepted defeat at the hands of his heavily-armed and formidable antagonist R.Y.; however, 'tis not my intention to enter here into the arguments brought forward on both sides, but I have been caused to reflect upon its being alike interesting and surprising that a question of so much importance to the Scottish Craft should have remained unnoticed and unanswered for so many years, and that the solution should at last arise in the purely accidental manner I have pointed out.

Yours fraternally,

S. Z.

## THE HIGH DEGREES AND BRO. MANNINGHAM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The letter attributed to Bro. Manningham is of interest, if genuine; but the

zeal and ingenuity of brethren have been so great that we never know when we get a true document in Masonry. It is possible that Bro. Hertzveld has, in the *Vrijmetselaars Jaarboekje* ("Freemasons' Annual") given full particulars of the way in which this letter has been found, as also a correct copy of the letter, for the spelling appears to be altered in this version. For anyone wanting to attack Scotch Masonry the find is a lucky one, just at the period when a late Scotch G.M. was elected as G.M. of England, thus enabling Lord Aberdour to appeal both to his Scotch and his English experience that it naturally challenges inquiry.

It wanted no one in this day to discover that "Scotch" Masonry in 1757 was a French and not a Scotch invention; but this does not affect another question—the relative antiquity of some high degrees which are certainly named in the beginning of the last century.

A communication from Bro. Hertzveld in the *Freemasons' Magazine* is very desirable, so that an English document may be examined by English experts.

Yours fraternally,

R. Y.

## NOTABLE MASONIC WORKS.

TO THE EDITOR OF THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."

Dear Sir and Brother,—Bro. Hughan is doing good service to Masonic inquiry and study by his valuable notices of "Notable Works." "The Blue Blanket," though known to Masonic collectors, is not now easy to be found—at any rate in England—though occasionally a copy is to be met with, as the one I have purchased some years back. It is, as Bro. Hughan points out, most interesting in respect of its illustration of the Guild system generally. Bro. Hughan alludes to the early copies of the Constitutions. I am in possession of a very interesting copy of the Constitutions of 1723, which belonged to "John Higley," and which was "printed by Wm. Hunter for John Senex at the Globe, and John Hooke at the Fleur de Luce, over against St. Dunstan's Church, in Fleet Street." Like Bro. Hughan, I have not been able to find another copy of the Constitutions of 1722, and am inclined to think that the copy possessed by Bro. M. Spencer is unique. Other copies may exist, but I have not yet been so fortunate as to meet with them. I have lately obtained a MS. relating to R. A. Masonry of date 1814. I meant to have alluded to it to-day, but, as I propose to call attention to Bro. Findel's kind communication and Bro. Manningham's interesting letter next week, I will reserve what I have to say until then.

Yours fraternally,

A MASONIC STUDENT.

## MASONIC CHARITIES.

[We have been requested to publish the following letter, in reply to Bro. Hewitt's communication in our last week's issue.]

Dear Sir and Brother,—I am glad you have called attention in the *Magazine* to an error on my part in the tabular statement published in that paper of the

8th inst.; it evidently occurred in numbering the provinces, as you will see Herefordshire standing No. 15 on the list; that number was repeated by my mistake; I much regret it, as there are only four lodges in that province. I find that the amount subscribed, as given in the tabular statement, is quite correct. I am much pleased to hear that the province has now adopted arrangements respecting the Charities, as you state—"That, therefore, in future we shall do more than we have done in the past." Thanking you for the trouble you have taken in setting me right, I am dear Sir and Brother,

Yours fraternally,

CHARLES SHERRY, P.M. No. 76.

Bro. J. E. Hewitt, Prov. G. Assist. Sec., Ross.

### THE STUDY OF FREEMASONRY IN AMERICA.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Some time ago I was obliged to write to you a letter on Bro. R. Morris's journey, which can now be designated as a Masonic sale and money-making journey. In that letter, republished nearly by all American Masonic papers, I have said "Our American brethren, it seems, take no interest at all in studying the real and authentic history; at least, they have taken no notice of my work 'History of Freemasonry from its Origin to Present Day.'"

I am happy to be now in the condition to give a better testimony to our American brethren, who more and more become convinced how necessary and useful is the study of the history of our noble fraternity. Since I wrote that letter, not only the "Masonic Monthly" (Ed. Bro. S. Evans, at Boston)—one of our best-conducted Masonic periodicals—the New York "Dispatch," and other Masonic papers have reviewed my work in a very flattering manner, but also the sale of it in the United States has made so rapid a progress that now there are only very few copies of my work extant. I feel obliged for this kind reception, which shows that only the want of a good agent and the American Grand Lodge Knownothings—the Masonic Popes—have prevented my work from being known; and, strange to say, in the Masonic world the sun of truth illuminates first the valleys—the Masonic people—instead of the summits—the leaders. After having gained the public opinion in America, I am happy to say that my work is now acknowledged by the whole Masonic world as the only complete, reliable and authentic history of the Craft; and I am sure the study of it will be of great benefit for our Royal Art and for the Fraternity, which, to be sure, still numbers far more "members of lodges" than real "Freemasons;" the former only knowing the signs, words, and tokens, and the mere outer forms, forget that, to earn the honourable name of a Freemason, it is necessary to study the true principles of our Royal Art, its idea, design, and elements on the one hand, and to become perfect in the practical application of these principles on the other. The speculative Mason is, like the operative, engaged to build a holy temple, *i.e.*, the temple of the humanity, united in love, peace, and liberty, without regard of faith, nationality,

and other denominations. Therefore, the Mason must have, like the Architect, a perfect knowledge of the design and the materials, and he must build in accordance with the rules of his Art. This he can only do when he also knows the history of the Fraternity to which he belongs, its origin, rise, progress, and present condition. Therefore, I am of opinion my work—now extant in the English, French, and Dutch languages—should be in the possession of, or accessible to, every member of the Fraternity, especially of the W.M.'s and officers of all lodges; and the Masonic press throughout the world should feel obliged to recommend it as often as possible.

Yours fraternally,

J. G. FINDEL.

Leipzig, August, 1868.

### ANTIQUITY OF THE THIRD DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Were it necessary to strengthen the position taken up by your esteemed correspondent, Bro. D. M. Lyon, on this subject, I may mention that through the kindness of a brother I have presently in my possession the minute-book of an old lodge, or society of Masons, bearing dates from 1702 to 1763. I have perused it so far with much interest; and, during this period, in all the transactions of the lodge, there is not a single reference made to the *Third* or, *Masters Degree*. The affairs of the lodge were managed in a very simple manner. The office-bearers consisted of the Master—or, as he is styled, "Preses"—the Clerk, and the Boxmaster. The entrants were all admitted as Apprentices and Fellowcrafts. In 1759 the first mention is made of Wardens, and, in 1763, they had in addition four Stewards and an officer. The meetings of the lodge were held for the most part annually; and, for a period of about 40 years, held at a village or hamlet, now extinct, called Hough-foot, in this province. After this date they were held sometimes there, sometimes in Galashiels, Stow, and Selkirk, the place of meeting being fixed upon the preceding St. John's Day.

Yours fraternally,

ROBERT SANDERSON,

Prov. G. Sec. Peebles and Selkirk.

### A LOST PROVINCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Can you give me any information as to what has become of the ancient province of Rutlandshire, as I am not very well versed in the geography of English counties? I cannot discover on pages 141 142 any lodges now existing in that county; but it may be from my ignorance of such matter and how to set about finding the information in the "Freemasons' Calendar and Pocket Book." Again, whilst I am writing, will you allow me to ask how it is there are but two lodges, 384 and 946, to be found under the head of Middlesex? for, although as I said before, I do not know much about division of counties, and still less of the

division of provinces, or how Masonic provinces are divided with regard to county divisions, I did fancy that Hampton Court was in Middlesex.

Yours fraternally,

INQUIRER.

### THE PROVINCE OF BERKS AND BUCKS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Feeling great interest in the meetings of the Provincial Grand Lodges usually held at this season of the year, I have read with much pleasure the success of those held in Devonshire, Hampshire, and elsewhere, but have scanned your pages in vain to find any report of the one held for this province on the 14th of July, at Maidenhead, the only record I have seen being from a local paper, which describes it as “a very meagre affair;” and, on enquiry, while I find at similar meetings, members numbering their hundreds assemble under their respective banners to do honour to the occasion, the gathering of this united province of Berks and Bucks, with its ten lodges, mustered on that day in Grand Lodge thirty-two!\* and no meeting of the Maidenhead Lodge was held that day to receive them, two of its members only being present; neither could it be said that Grand Lodge was either opened or closed “in form” with anything like decency, as the Grand Registrar did all the work himself, not one of his officers knowing a syllable about it; and, further to show their appreciation of the “coveted purple,” five only of the officers were present to be invested; not even the S.G.W. was there to receive his collar, evidently showing he did not think the honour worth the trouble attending it; and, as to the Grand Stewards, not one was appointed! Well might it be described as “a very meagre affair.” However, on the conclusion of this very important and influential gathering, some sixteen (!) formed themselves into a grand procession, and like Falstaff’s recruits, marched through the town, a distance of one mile and a half, to Boyne Hill Church, in full regalia—some in light suits, some in dark, and some even in the wide-awake hat—that after the service some twenty-three dined together at the Town Hall of that place, four or five of whom were not even subscribing members to any lodge; and that of the members of the Maidenhead Lodge, as I said before, only two attended the proceedings at all.

Such are the facts, or rather a portion of the facts (as I should not care to pen all I have heard respecting this grand event) that I have been enabled to gather of the meeting of 1868, and I should only be too happy to find I have been misinformed. Surely there must be something rotten at the core to cause such a state of things as this, and I do not think there will be much difficulty in arriving at the cause.

In 1862 the then Prov. G.M., the late Bro. the

\* [We consider this disgraceful condition of things was entirely due to the utter neglect of the Prov. G. Sec. to adopt the usual course of properly advertising the Prov. meeting, and to issue the usual invitation to the only representative journal of the Order. Moreover, such particulars as are usually supplied by Prov. G. Secretaries upon such occasions when a representative of the MAGAZINE is not enabled to attend, were not only not sent, but when they were applied for an unsatisfactory answer was received in reply.—ED. F. M.]

Marquis of Downshire, resigned his office, having ceased for some years to take any interest in the Craft, and under whose rule the province had almost ceased to exist. It was then resuscitated under the charge of the Grand Registrar of England until a successor should be appointed; but from that time till the present, now six years since, no such appointment has been, or does appear likely will be made, although many good and true men, in every respect qualified, could be found in the province. But, when any allusion has been made to those high in authority respecting it, the answer invariably given is, they “want a man of high standing and position with some status in the province.” Our experience of “position” without Masonic qualification in the person of the late Marquis, has been and is still its bane. What we require to rouse us from our lethargic state is a man with energy and zeal; and, if the feelings of the province were consulted, such an one could be found. I do hope to live long enough to see a new state of things effected in our Order; and one amongst others is that each province shall have the authority to elect its own G.M., subject to the approval or confirmation of Grand Lodge, feeling sure some such system would in every respect tend to the advancement of the interests of the Craft; but, as at present constituted, many Provincial Grand Masters, like the Grand Registrar, make their annual visit to distribute the purple amongst brethren that they know nothing of, either as to their proficiency as Masons or their private character, and this is all that is seen of the “Masonic chief” from one year’s end to another. Your correspondent, “P.M.” on “The Grand Secretaryship,” says that it is most desirable that a limit should be fixed to the term of any Provincial Grand Master—say three or four years, but what remedy will he prescribe for a province that has been six years without any Grand Master at all? Such is our case, and surely something should be done to cause our provincial meetings to be respected, and save us a repetition of the miserable display at Maidenhead, making our Order to be nothing more than a laughing-stock for the small boys of the village in witnessing sixteen fully caparisoned Masons walking a mile and a half in solemn procession, as representing a large province like this, illustrating, after the publicity given to the expectant gathering, the fable of the mountain in labour bringing forth a mouse.

Had we a Provincial Grand Master—such an one as I have before named—that would command the respect of the province instead of its being kept under the charge of the Grand Registrar, as at present, the case would have been very different, and unless a change is speedily made in our province—I, as an old subscribing member to the province, say most seriously and deliberately that it will dwindle down to comparative insignificance, from which condition it is, even now, not far removed.

Yours fraternally,

DUM VIVIMUS VIVAMUS.

### VOTES FOR THE MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As an active East Lancashire Mason, and one who has taken part in the

charitable elections in Masonry for many years past, I wish you to assist me in disseminating the knowledge that, whilst we are just as open to do acts of charity as the members of any other province, the candidates and their friends may save a very large amount of money annually by not sending out cards and circulars to us, as it is quite useless their doing so. We have our own way of doing our own work, which we do ourselves, and we do not suffer ourselves to be personally canvassed and unnecessary time and trouble expended by the many for individual action, for we have a very perfect organization, by which great economy of time, money, and energy is effected, and an authorized representative attends each of the elections. We advocate and throw the weight of our voting influence in favour of the most deserving and urgent cases, irrespective of the province or district from which the candidates hail.

Your fraternally,

A PROV. G. O.

East Lancashire.

#### FREEMASONRY IN STAFFORDSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you allow me a very small space in your columns to ask whether any complaints have reached you as to the present state of Freemasonry in this province, or rather in this county; and, if not, whether you are aware if it is in contemplation in head quarters in the east to adopt any steps to improve the existing state of things. I don't think it necessary to say more on this occasion, as it is not my desire to enter more fully into the subject just now, in the hope that something will be done for us shortly.

Yours fraternally,

A P.M. AND P.Z., OF STAFFORDSHIRE.

#### HEADLESS PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—We are told from time to time in every Masonic assembly, from Grand Lodge down to our private country lodges, that Freemasonry is making very rapid strides, that very large accessions are being made to its ranks year by year, that the various provinces are flourishing, in fact, that the machinery of Freemasonry in England and in provinces and districts under the English constitution is in excellent working order. Well, Sir, I daresay it may be; but, as I do not travel very far from home, I don't know so much about that; but I do not know that in the county where I reside there is no head to the province except the good feeling and fraternal intercourse which exists among individual members of the private lodges about my neighbourhood. I know that Masonry hereabouts is not considered to be in a very healthy state, for great dissatisfaction is expressed—of course, in an undertone, taking the shape of what we call a growl—of the want of good government, and it is boldly said that we ought to have a Prov. G. M.; but, as I understand this is not the only province without a head, and as I see by the Calendar that such appears to be the case, I conclude that although there are several provinces without a Masonic head, there are some that appear to have a head—though there may be but little activity or good management in the government of the province presided over. I do read your *Magazine* regularly and with pleasure the occa-

sional reports of grand doings in some of the provinces, and I sincerely wish that the whole of the Masonic provinces in this country were in the same healthy state as some of these appear to be in, of which reports have recently been published in your pages.

Yours fraternally,

P. PROV. G. OFFICER.

#### COMPLAINT OF THE STATE OF MASONRY IN THE PROVINCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am induced to address you with the view of directing attention to the present deplorable condition of Masonry in this province—the Isle of Wight. It is four years now since a Prov. G. Lodge has been held, and—surprising as it may seem—we really do not know whether we have a Prov. G.M. or not. The gentleman who last held the office—for we are really ignorant if he has or has not resigned the appointment—has become a myth, for, although the most searching inquiries have been made for his whereabouts, we cannot find him. The province contains five lodges, but how many of them are in good working order it would be hazardous to say; two of them at least I have reason to know are in a languishing state, and nothing short of the appointment of a thoroughly energetic Prov. G.M. will rouse them from their lethargy and bring them into a healthy condition. I have likewise good reasons for believing that this serious state of our once flourishing little province is not quite unknown to those in authority, and yet nothing is done to bring about a more prosperous era. Sir, it seems to me that the remedy for such a state of things Masonic as I have here recounted is obvious enough. The future Prov. G. Masters should be appointed for a term of years only, and not for life as at present; and the selection of these important officials should not be left in the uncontrolled and irresponsible power of the G. M., but the members of the province should themselves have a voice in the appointment of their local chief. There can be no valid reason why Masons and their laws should not be open to wise and salutary reform as well as other bodies, and sooner or later the necessity for reform will become so apparent that it *must* be considered without prejudice in favour of the present antiquated system. According to the present constitution, I believe it is not competent for the D. Prov. G.M. to summons and hold a meeting of Prov. G. Lodge under the existing circumstances which prevail in this province. Some of the other provinces that have no Prov. G.M., but are under the Grand Registrar, are certainly in a better position than we are, although there the D. Prov. G.M. cannot—unless he holds acting power, as is commonly done in the case of Deputy District G.M.—call a meeting of the province, and is, therefore, next to a nullity; although he has paid the fees for the honour of wearing Prov. purple, except during Prov. G. Lodge meetings or the meeting of some private lodge in the province, he is a nobody.

Now this state of things manifestly requires attention, and the sooner some important change is made in the direction I have indicated the better for Freemasonry in the provinces. However estimable our D. Prov. G.M. may be as a man and a Mason, he is powerless to mend the existing state of things, and our only chance of obtaining redress is by appealing through the pages of the *Magazine* to the Most Worshipful the G.M.; and let us hope that when a new Secretary is appointed, many such complaints that have been shelved and the complainants snubbed may meet with the attention they so urgently require.

Yours fraternally,

P. M.

## MASONIC DUTIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As time progresses and institutions either advance or gradually die out on the completion of their mission, according to their objects, whether only of temporary interest or of permanent utility, and the energy and skill with which their operations are conducted, it is well occasionally to take a retrospect to ascertain whether there have been any hindrances to complete success, which may be prevented in the future; and if not, then to push forward by greater efforts the circumstances which have hitherto been favourable, in order to secure still greater advantages as the result. Such is my object on the present occasion, by reference to my own experience, and especially by laying before your readers a few statistics extracted from the published Annual Calendar. Allow me first to make a few preliminary observations on other points of importance as affecting the prosperity of our institution.

Nearly twenty-one years have now elapsed since I was initiated into Freemasonry—about twenty years after I had reached the age at which I was entitled to receive this privilege, therefore I cannot expect to be able to continue active efforts much longer. Though I joined the Order rather late in life, I can safely say that, notwithstanding previous misgivings, I never had to do with any other institution which so completely enlisted my sympathies, and commanded and obtained my continuous efforts for its promotion as Freemasonry. I was admitted to the light under favourable circumstances by a Master who was thoroughly acquainted with his work, one whose habits and dispositions are such as to qualify him for his position, by the practice and enforcement of its principles, and who has proved it by a continuance of his efforts to the present time, which have been and are highly valued in the locality in which he has for many years been the guiding spirit. I refer to Bro. T. C. Roden, M.D., who, soon after his settlement in North Wales, founded a lodge at Llandudno more than ten years ago, and has carried it prosperously through occasionally adverse times to a condition of prosperity, being the parent also of other lodges in the district. I am glad to have this opportunity of bearing testimony to his Masonic worth, and of expressing my personal obligations to him. Truly it would have been strange if I had not been imbued with a desire to follow in his footsteps; and I can conscientiously say that I have at least endeavoured to profit by his example, and have never relaxed in my efforts, even when oppressed by circumstances of a trying and discouraging nature, such as ought not to exist among the craft. I believe I have not in a single instance allowed myself to be absent from a lodge meeting which I had been summoned to attend, whether for the performance of active duty, or as a spectator of the labours of others, more than half-a-dozen times, and then only when prevented by such illness as would render exposure unsafe. This is the first point I wish especially to urge on all young Masons, that they should not permit a violation of an obligation solemnly taken, "to obey all signs and summonses," particularly when the temptation to it arises merely from indolence or the pursuit of pleasure. If this pledge were acted upon, we should not have such scanty meetings as those I have been pained to witness in the district in which I am now located. This is a view of pledge and obligation which I fear is not generally taken, or we should not have thousands of Masons in this country unattached, and probably as many more who rarely attend their lodges, having attained all the honours they could receive. They then fall into a state of apathy and indifference, showing themselves only on grand occasions, and then assuming a position of rule and command, to the neglect and annoyance of those who have been the actual workers. Another fertile source of the disregard of Masonic duties is the partiality of some Masters in the appointments of

their officers by the elevation of personal friends, to the prejudice of those who, by former efforts in subordinate positions, have deserved well but have been pushed aside. I have now in my mind two recent cases where brethren had worked up to S.W. without attaining it, and then had to make way for others who had no such claim. The result in both cases was the withdrawal from the lodge of active and intelligent men. Though I cannot approve of such a course, it is but a natural result with some dispositions. In the early part of my career in one instance I suffered in this way, but did not allow it to influence my conduct. A good safeguard against such an abuse of power is for a W.M. elect to call the existing officers together before the installation, and to consult them on his future official arrangements, a plan I always adopt, and thus avoid dissatisfaction, at the same time securing unity of action.

One of the first matters which perplexed me after my reception into the Order was the difficulty in obtaining exact knowledge of the rituals, which were then understood by only a very few in my district—and even among them great variations existed; but what was worse, was an unwillingness on their part to communicate to others the knowledge they possessed, lest their own influence might be diminished thereby, a circumstance which farther experience has shown to be not confined to one locality.

Happily the excellent brother I have mentioned was not one of this class, for he cheerfully assisted me to the utmost of his power in Craft Masonry, of the ceremonies of which I was thus made master within my first twelve months. About the same time effective means were taken to obtain correctness and uniformity, by procuring the aid of a skilled member of the Emulation Lodge of Instruction in London for some months, and after his departure forming a local Lodge of Instruction to keep up and communicate the knowledge thus gained. So far as I have been able I have repaid my teacher for his kindness, by extending to brethren in all the districts in which I have resided the Masonic Rituals I had myself acquired. The real remedy for the difficulties which a young Mason encounters in this respect is a Lodge of Instruction in every town, and periodical visits from Superintendents paid by Grand Lodge to examine and report to head-quarters, a plan advantageously pursued in America, on which I enlarged in your pages some time ago. The wonder is that under present arrangements the landmarks are so well maintained as they are, which it may be feared is due in some cases to information from dubious and illicit sources. Will the Grand Lodge ever be inclined to adopt efficient measures on these points for the general advantage of the craft? I imagine that much new blood must be infused before anything can be accomplished on this and other important matters now evaded and disregarded by our authorities. Though so recently published, a few remarks of your own in the last number will bear repetition, for they cannot be too emphatically enforced. "Matters of this kind will not stand shirking for ever. It is better to look them straight in the face, and deal with them according to the altered condition of things, remembering that whilst the world moves on and all things change, the administration of Masonic affairs must march with the general progress."

The next point which struck me on examination of the Masonic Calendar, which I procured at once, and have continued to have annually ever since, finding it a very valuable Masonic companion, was the anomaly of holding the meetings of a society based on the inculcation of moral principles at hotels, taverns, &c., which offer peculiar temptations adverse to our objects and precepts. Even if all were able to withstand them after lodge hours—which we know is not universally the case—the association is not a desirable one, and exposes us to hostile remarks and insinuations. There is something repulsive in a refined and sensitive mind to the utterance of our solemn

rituals and reference to the "Volume of the Sacred Law unfolded" in a room the atmosphere of which is reeking with beer and tobacco smoke. So fully have I been impressed with this feeling, that from a very early period of my Masonic career I have taken every opportunity of enforcing the necessity for a change, and of assisting movements in the right direction. I am happy in the thought that the idea is spreading fast, and that the statistics of the Order prove that Masonic halls and in small places private rooms of meeting are becoming increasingly adopted. The Grand Lodge of England has set a noble example in this respect, and I may add that in each of the four places in which I have successively resided during the last twenty years such a building set apart for our purposes has been provided.

This letter has extended far beyond the limits at first proposed. I hope to send you another in continuation of the subject, which will commence with some numerical comparisons as a test of progress.

Yours fraternally,

H. H.

### THE PROVINCE OF BUCKS AND BERKS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have looked in vain in the pages of the *Magazine* for a report of the proceedings of the Prov. G. Lodge meeting, which I am informed recently took place at Maidenhead.

Now as I, an old Mason and a member of Prov. G. Lodge, had a right to expect some intimation would be conveyed to me in due time as to when and where the Provincial meeting would be held this year, but no such notice was sent to me. It may be said that the fault lies with the present Master of my lodge; but, I contend that it is the duty of the Prov. G. Sec. to take care that every Present and Past Master and Present Wardens of lodges in the Province, as well as those who are Present and Past Prov. Grand Officers, should have a notice sent to them at their private address, or that the Master or Secretary of each lodge should be directed to address each subscribing member, and request his attendance as well as that of the officers of the lodge; and for that purpose a sufficient number of summonses should be forwarded to the W.M. or Secretary. At present this is not the practice, and as in county lodges the Secretary is perhaps more frequently changed than in London lodges, and the time of election of W.M.'s varies considerably; and moreover, as was the case in the present instance, the meeting of our lodge fell inconveniently, and it was not until after the Prov. G. Lodge had met that the official communication was opened and read to those present; for, as may be the case in other lodges, metropolitan and county, letters and votes for the charities addressed to the W.M. or the Secretary of the lodge at their usual place of meeting—generally an inn in the county—remain in the letter-box or with the tavern-keeper until the next meeting takes place.

Now, as the *Freemasons' Magazine* is exclusively devoted to the interests of the Craft, we look to its pages for announcements connected with Grand and Provincial Lodges, the meetings of Prov. G. Lodge for several weeks beforehand, so as to ensure, as far as possibly can be done, the attendance of all who are entitled to attend Prov. Grand Lodge meetings.

Fraternally yours,

P.M.

Berks and Bucks.

### THE ROSE CROIX DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I do not know from what source a brother, who signs himself a P.M. and P.Z.,

derives his knowledge of the high grades. It may be well enough known that the Rose Croix degree, which I never heard of before, was hatched and worked up in France by French philosophers; but the Rose Croix degree did not originate in France at all, and the correct words are neither French nor Hebrew. It is astonishing how much better the outer world are acquainted with our secrets and rites and ceremonies than we are ourselves; but as General Choke observes to Martin Chuzzlewit, "It is a very extraordinary circumstance that the knowledge of Britishers themselves of their own institutions is not to be compared with that possessed by our intelligent and locomotive fellow-citizens." So, no doubt, members of the Supreme Council and Grand Conclave are grubbing on in the dark, till it is the will and pleasure of the great triumvirate brothers P.M., Circle, and Harris to shed their benign influence over us and enlighten us in the paths of virtue and science.

Considering I am one of the oldest Rose Croix Masons in this country, and have devoted a very considerable portion of a tolerably long life to investigate the history of this degree, I may flatter myself that I do not require the assistance of my French brethren, however highly I respect their Masonic acquirements, to expound its mysteries. But I certainly do not agree with P.M. that the object of the Rose Croix degree is to illustrate the superiority of philosophic Masonry over Christianity, and I shall be obliged to Bro. Circle if he will give me the name and number of the Craft Lodge in London which he says is composed exclusively of Deists, and also to show me by the Book of Constitutions that "Jews, Deists and Mahometans are Masons of right," whatever that may mean, and though Freemasonry may be Deistic (I do not say [it is]), I am very much afraid that Bro. P.M.'s knowledge of Christianity is much upon a par with his knowledge of Freemasonry.

Bro. P.M. attacks Rose Croix Masonry, but as an intelligent man he should ask himself the question whether H.A. was murdered in the Temple, and that King Solomon put to an excruciating death the assassins, and indeed whether, on the contrary, H.A. married one of King Solomon's daughters, and is believed to have attained a good old age? What say you, Bro. P.M., to that?

Byron and Shelley were the last who tried to make infidelity fashionable; and what their gigantic intellects failed to accomplish, such small fry as the present amongst Freemasons can hardly hope to achieve. The religious cant of 20 years ago is at a discount, and a more healthy tone of Christian feeling now pervades good society.

Some years ago I called the attention of your readers to a passage in Sir Walter Scott's novel of *Woodstock*; it is from the speech of Colonel Harrison in the forest scene: "Down on your right knees, front rank. Spare not the spoiling of your blue aprons, Zerubbabel; ay, that is the word." To this I received no response; but can there be any connexion between the blue apron and the curious description of the blue blanket, or Craftsmen's banner, for which we are indebted, amongst other valuable extracts, to Bro. W. HUGHAN; the same article also supports the tradition that a large number of our brethren joined the first Crusade.

Bro. Harris is mistaken; the Templars have not annexed the K.S.I.; the two Orders are kept as distinct as that of the Garter and the Bath. Is Bro. Harris seriously going to attempt to found Masonic Orders of the Knights of the Garter and the Bath? They would be quite as legitimate as the other hundred and fifty degrees with which Bro. Ramsay inundated Masonry—but why does he chose Stamford Hill for his new lodge, they have surely accommodation enough in Freemasons' Hall.

Yours fraternally,

ROSA CRUCIS.



## THE MASONIC MIRROR.

\* \* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

### MASONIC MEMS.

**NEW MASONIC HALL FOR LIMERICK.**—The brethren in the Limerick district, having long felt the want of a proper Masonic hall, have succeeded in securing an admirable site in Glenworth-street, at the corner of Catherine-street, on which to erect a temple dedicated to the purposes of the Craft, and also specially adapted for the R.A. and higher degrees, which have no suitable accommodation at present in any of the lodge rooms. The foundation stone will be laid with Masonic honours at an early date. The Right Hon. Bro. Dunboynes, P.G.M., is chairman of the company.

**PROV. G. LODGE OF SOUTH WALES (EASTERN DIVISION).**—The annual Prov. G. Lodge will be held at the Temperance Hall, Merthyr Tydvil, on Thursday, the 3rd proximo. Prov. G. Lodge will be opened at one o'clock p.m., and the banquet will take place at the Bush Hotel, at five p.m. punctually. A large and influential gathering is fully expected.

**PROV. GRAND LODGE OF LINCOLNSHIRE.**—Owing to the length of this report, we are reluctantly compelled to defer giving it until our next issue.

### METROPOLITAN.

**LEWIS LODGE, (No. 1,185).**—The first anniversary of this lodge was celebrated on Saturday, the 15th inst., at Wood Green. Bros. Durrant and Sherman were raised to the degree of M.M.; Bros. Guy and Tubby were passed to the second degree; and Mr. Alfred Hawkins was initiated. As his successor in the chair, Bro. Binckes installed Bro. James Russell Cover, S.W., P.M. 657, who appointed and invested as officers, W. Bro. F. Binckes, I.P.M. and D.C.; Bros. Charles Fowler, S.W.; Basil Ringrose, J.W.; Samuel May, Treas.; Arthur Leared, Sec. and S.D.; E. C. Edwards, J.D.; W. Hollingsworth, I.G.; C. T. Speight, Tyler. A P.M. jewel in 18 carat gold, of unique design and excellent workmanship, was presented to Bro. F. Binckes, the first W.M., on his retirement from the chair. The visitors were Bros. D. W. Pearse, W.M. 657; H. Cary, W.M. 780; and Boaz, 144. Even more than the anticipated success has attended the formation of this lodge, and the business at each of the five meetings has been heavy, the ceremonies comprising 17 initiations, 16 passings, 13 raisings, while 16 brethren have been received as joining members, and there is every probability of a continued further increase in the numerical strength and efficiency of the lodge. One avowed object in the establishment of this lodge was to give greater prominence to the Masonic Charities, and to support specially the Royal Masonic Institution for Boys, in the immediate vicinity of which the lodge is held. At the anniversary festival of this institution in March last, the lodge was represented by a steward, and it is understood that this example will be imitated annually. Still further to give practical effect to the intentions of the founders, a rule has been laid down that at one meeting of the lodge every year, nothing in the shape of refreshment shall be provided at the expense of the funds, the amount of estimated cost of the usual banquet being presented to the Boys' School. This rule was acted upon for the first time on the occasion of the July meeting, to the gratification of every individual of the large number assembled. By this means, the sum of £12 9s. 11d. accrued to the funds of the institution, which in its present circumstances so much needs assistance. Were this example followed by every lodge, not only would the Boys' School be speedily extricated from debt, but—that desideratum accomplished—how noble a sum might annually be devoted to the support of our Masonic Institutions. Surely this hint will not be lost.

### PROVINCIAL.

#### ESSEX.

**COLCHESTER.**—*United Lodge, (No. 697).*—The regular monthly meeting of this Lodge was held in the George Hotel, on Wednesday, the 12th inst., at seven o'clock. Bro. J. Newman, occupied the chair of K.S., and was supported by Bros. Sutherland, P.M., as S.W.; Bigley, J.W.; C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, Sec.; C. H. Ray, S.D.; W. Calthorpe, J.D.; J. Eustace, I.G.; Shaw, Crick, E. Tarleton, Middleton, Munnings, J. Rix, &c. Visitors, Bros. C. O. S. Becker, P.M. 51; E. Molyneux, 459; and W. E. Peck, 311; Irish Cons. The lodge was opened in due form, in the first degree, the summons convening the meeting was read, and the minutes of the last meeting were read and confirmed. The secretary read the last quarterly communication of Grand Lodge, and letters from Bro. Morris, P.M. 1,096, requesting the votes and interest of the lodge for J. J. Axon, a candidate for the Boys' Institution, and Bro. Busbridge, Malling Mills, requesting the patronage of the brethren for his Masonic note paper. A requisition to the W. Master by Bro. Bigley, proposer, and Bro. C. Carnegie, seconder, requesting that the name of Bro. E. Molyneux, Captain 7th Dragoon Guards, might be inserted in the summons to be balloted for, as a joining member, and also for raising to the sublime degree was read; also a report from the Board of General Purposes, stating that Bro. Capt. Molyneux was eligible. The report of the board having been confirmed, a ballot was taken for the admission of Bro. Molyneux as a joining member, which proved unanimous in his favour. The lodge was then opened in the second degree, and Bro. Molyneux was examined respecting his proficiency in that degree, which, proving satisfactory, he was entrusted, and retired. The lodge was then opened in the third degree, and Bro. Molyneux was raised to the degree of a Master Mason, by Bro. Sutherland, P.M., in his usual impressive manner. Bro. Molyneux signed and received a copy of the bye-laws of the lodge. The lodge was then closed down to the second and first degrees, after the questions appertaining to the third degree had been put round by the W. Master. Bro. E. Tarleton proposed, and Bro. Sutherland, P.M., Assist. Com. General, seconded, Bro. Sir John Rae Reid, Bart., 16th Regt., as a joining member. Some further business having been transacted, the lodge was closed; and the brethren adjourned to refreshment, and having spent a short time in harmony, separated at an early hour.

**UPTON.**—*Consecration of the Upton Lodge (No. 1,327).*—The ceremony of consecrating this lodge took place on Thursday, the 13th inst., at the Spotted Dog Inn, Upton, near Forest Gate, Essex. Bro. James Terry, P.M. 228, was appointed by the Most Worshipful Grand Master to consecrate the lodge. The lodge having been opened in due form, the petition and warrant constituting the lodge were read. The following are the names of the officers:—Bros. John Bellerby, W.M.; B. Picking, S.W.; J. L. Mather, J.W.; G. S. Bratton, Treas.; R. W. Goddard, Sec.; J. C. Morton, S.D.; R. Bolton, J.D.; G. T. English, I.G.; and W. Laing, O.G. Bro. Terry performed the consecration in a very impressive manner, and delivered a most eloquent oration. The musical arrangements were conducted by Bro. Matthew Cooke, P.M. and Sec. 23. The lodge having been closed, the brethren adjourned to the banquet, provided by Bro. Vause. After the usual loyal and Masonic toasts, the newly-installed Master, Bro. John Bellerby, proposed "Bro. Terry's Health," and expressed the thanks of the lodge to the Consecrating Master for his kindness in officiating that day. Bro. Terry, in reply, stated that he could assure them that the feeling was reciprocal on his part; that his presence amongst them was as much affection as duty, and that he had experienced as much pleasure in working the beautiful ceremonial they had just listened to, as they had in hearing it. He concluded by thanking the lodge most cordially for the kindness shown to him by electing him an honorary member of the Upton Lodge, and assured them that as one of themselves he should ever have its honour and prosperity at his heart. The company separated, after a most delightful evening's enjoyment, about ten o'clock.

#### WARWICKSHIRE.

**BIRMINGHAM.**—*Fletcher Lodge, (No. 1,031).*—The regular monthly meeting of this lodge was held at the Masonic Rooms, on Wednesday, the 12th inst. There was a good attendance of



members, and Bros. J. Grinsell, W.M. 1,016, and E. H. Hunt, 188, as visitors, there being no candidate for either degree, the 3rd and 4th sections of the 1st lecture were worked by the officers. A candidate for initiation was then proposed, and nothing further offering, the lodge was closed in perfect harmony. The excellent performance of the Hallelulah Chorus by Bro. Parker, on the organ, during the evening was highly appreciated by the brethren.

## IRELAND.

### BELFAST.

HIRAM'S LODGE (No. 97).—The usual monthly meeting of this lodge was held in the rooms, Donegall-place Buildings, on Friday evening, the 14th inst. There was a large attendance—the newly-elected W.M., Bro. Robt. Hays, in the chair. After the transaction of lodge business, some new candidates were balloted for, and a brother initiated in the first degree, having been found eligible on the application of the usual tests. The Secretary having occasion to leave town for some time, Bro. Doctor Martin was unanimously elected to the office. A conversation took place regarding the necessity of the brethren supporting the new Masonic Hall project, by paying up the calls on the shares taken, and otherwise strengthening the hands of the directors, the hall being now in an advanced state, and the builder getting through the work without delay. The lodge having been closed in due form, the brethren adjourned to the refreshment room, where a very pleasant and harmonious hour was spent.

## ROYAL ARCH.

### DEVONSHIRE.

EXMOUTH.—*Sun Chapter*, (No. 106).—The quarterly meeting of this chapter, was held on Monday, the 17th inst. Soon after high noon the 1st chair was taken by M.E. Comp. Dr. Hodge, Z.; the 2nd by E. Comp. P.M. Hadley, H.; the 3rd by M.E. Comp. Dr. Hopkins, P.Z., acting as J. After the chapter had been formally opened, the Comps. were admitted, and the minutes of the previous meeting were read and confirmed. The following appointments were made by the votes of the members, after having been duly proposed and seconded: Comps. Thwaites, P.Z. Treas.; Lewis, Janitor; Storke, Org.; Bovey, Prin. Soj. A ballot was taken for Bros. G. C. Rotherham, W. G. Ellis, W.M. 797, and J. P. Estlin, as candidates for exaltation, which was in each case favourable, but only the two latter subsequently presented themselves. The Companions were then requested to withdraw. A board of 1st principals was constituted, and Comp. P.M. Hadley, was duly installed as Z. It was then closed, a board of 2nd principals was constituted, and Comp. W. Haymes was installed as H. It was then closed, a board of 3rd principals was constituted, and Comp. Glanfield was placed in the chair as J. After it had been closed, the companions were re-admitted. The installation ceremonies were performed by Comp. Dr. Hopkins, P. Z. For the exaltations which followed the chairs, were taken thus: Comps. Dr. Hodge, Z.; Hadley, H.; Dr. Hopkins, P.Z. as J.; Bastin, E.; Pridham, N.; Glanfield, Pr. Soj. The candidates were admitted, properly prepared, and duly exalted to the supreme degree of the Royal Arch. The historical lecture was given by Comp. Baslin, P.Z., and the prophetic and symbolical lectures by Comp. Dr. Hopkins, P.Z. After some complimentary remarks from the M.E.Z., H., and others, a unanimous vote of thanks was passed to the last-named M.E. Comp., for his services as installing M.E.Z., and the assistance he had rendered by occupying one of the chairs, and giving the lectures, which was ordered to be entered on the minutes; Comp. Dr. Hopkins, made a suitable acknowledgment for the compliment, embracing the opportunity to offer some advice to young Masons, especially the newly exalted members, and to remark on the duty of all to remember their obligation in the 3rd degree, to render assistance and instruction to their brethren in the inferior degrees. The M.E.Z. acting, brought before the chapter the variations existing in different districts in working the R.A. ceremonies, and read some correspondence he had received from eminent Masons on the subject. After some discussion he promised to attend the next convocation of Prov. G.

Chapter; and endeavour to obtain united action to be brought to bear on the Grand chapter on this point, with a view to the adoption of an authorized ritual. The chapter was finally closed at 3 p.m. An adjournment to the banqueting room then took place, where a most excellent dinner was heartily enjoyed by about 25 companions, for which great credit is due to Comp. Bastin, the host, who had provided most liberally. The chair of President was of course taken by Comp. Hadley, the newly installed M.E.Z., and the vice-chair by Comp. Glanfield, J. The usual toasts were duly honoured, and a most enjoyable evening was spent, the party breaking up about seven o'clock, as many had to return home by railway to Dartmouth, Torquay, Totnes, Exeter, &c.

## IRELAND.

BELFAST.—The Royal Arch Chapter, in connexion with Hiram's Lodge, No. 97, met in their rooms, Donegall Place Buildings, on Monday evening, the 10th inst., at seven o'clock, Bro. James Fitchie King, presiding. After the transaction of business relating to the chapter, a number of candidates were proposed. The chapter was then closed in ancient form to the 25th inst., at which time a number of brethren who have received the degree of M.M.M. will be advanced to that of R.A. The brethren then adjourned to the refreshment room, where after spending a very pleasant hour, they separated.

## KNIGHTS TEMPLAR.

### WARWICKSHIRE.

BIRMINGHAM.—*Howe Encampment*.—The regular quarterly meeting of the above encampment, was held at the Masonic Rooms, on Friday, the 14th inst., and after having opened according to ancient rites by the Knt. J. B. Hebbert, E.C., Comp. Enoch Kent, was admitted, properly proposed, and installed as a Knight of the Order. In the absence of the 1st and 2nd Captains, those offices were filled by Sir Knt. T. N. Bold, P.E.C., of Lancashire, and Sir Knt. Thomas Partridge, A candidate for installation was proposed, and the encampment was then closed in due form. This encampment, which has been at a low ebb for some time, bids fair to occupy soon its former flourishing condition.

## SCOTLAND.

### LAYING THE FOUNDATION STONE OF THE CROFT-HEAD AND KILMARNOCK EXTENSION RAILWAY VIADUCT AT LAINSHAW, STEWARTON.

On Monday, the 10th inst., the interesting ceremony of laying the foundation stone of the last arch of the railway viaduct across the Annick at Lainshaw, Stewarton, was very gracefully performed by Bro. Colonel Mure, of Caldwell, R.W.M. of Mother Kilwinning, and Prov. G. Master of Ayrshire, assisted by the Prov. Grand Office-Bearers, in presence of a large assemblage of the Craft and an immense number of spectators. The members of Mother Kilwinning, with the Prov. G. Master and other members of the Craft, began to assemble in the Masons' Hall about one o'clock, and shortly afterwards a Prov. G. Lodge was opened. Bro. Colonel Mure was supported by his P.G. officers and by the representatives of seventeen lodges. Among those present we observed Bros. Wylie, Past P.G.M.; John Steven, D.P.G.M.; Neil Robson, Bourtreehill, Acting S.P.G.M.; D. Murray Lyon (one of the Grand Stewards in the Grand Lodge of Scotland), Senior P.G. Warden; John Whinton, P.G. Treas.; Rev. Alex. Inglis, P.G. Chap.; John McKay, R.W.M. 22, Acting S.P.G.W.; John Brown, R.W.M. 51, Acting J.P.G.W.; Robert Armour, R.W.M. 179, J.P.G.D.; W. R. Patrick of Trearne; R. Cochran Patrick of Woodside; Captain Neil of Swinridgemuir; Roger Montgomerie of Annick, Advocate-Depute; John Carruthers; William Gemmell, Oxenward; James Gillespie; William Kennedy; Charles Brackenridge; James Muir (P.G.M.'s brother); James Macnaughton; Bailie Brown, Stewarton; James Thompson, Renfrew; Archd. McKay, David Brown, Dr. Gray, Robert Auld, James Buchanan, Wm. Craig, Wm. Shaw, H. Neal, Hugh Reid, Alex. McLeod, Thomas Gray, W. J. Hunter, Wm. Cochran James Craig; Jolly, inspector of railway works, St. Cuthbert's, Kirkcudbright, 41; Gillies, Caledonian Railway,

354; Wm. M'Hwaith, Editor *Ayrshire Express*, St. John's, Thornhill, 252; together with the Master Wardens, &c., of lodge 127.

Meantime the lodges were being marshalled at the station ground by the Prov. Sen. Gr. Warden, and six brethren from the Stewarton Lodge. The Prov. G. Lodge, accompanied by the Stewarton instrumental band, arrived on the ground about two o'clock. The procession with waving banners marched off in the following order:—The cadgers, the trades of the town, accompanied by the Magistrates and Commissioners of the burgh of Stewarton, and the Masonic body, embracing deputations from the following lodges:—Caledonian, Dunlop, 311; Blair, Dalry, 290; Pollockshaws Royal Arch, 253; Garthland St. Winnock, Lochwinnoch, 205; St. Clement, Riccarton, 202; St. Mungo, Mauchline, 179; St. John, Beath, 157; St. Andrew, Irvine, 149; St. Mirren, Paisley, 129; St. James, Tarbolton, 135; Thistle St. John, Stewarton, 127; St. Andrew, Kilmarnock, 126; St. Marnock, Kilmarnock, 109; Navigation, Troon, 86; Loudon Newmilns Kilwinning, 51; St. John Kilwinning, Kilmarnock, 22; Provincial Grand Lodge, Renfrewshire (East); Mother Kilwinning and Provincial Grand Lodge of Ayrshire. On arriving at the Viaduct the procession halted, and, opening to the right and left, allowed the Provincial Grand Lodge and Mother Kilwinning to pass through the lines, the other lodges following according to their seniority. The ceremony of laying the foundation stone was then performed by the Provincial Grand Master, who afterwards addressed the assemblage as follows:—

Ladies and Gentlemen and Bailie Brown, it is with peculiar pride and satisfaction I find that it falls to my lot, as Prov. G. Master of the Freemasons of Ayrshire, to take the prominent position which I now occupy, and that it is my duty to address you on the occasion of laying the first stone of this noble effort of architectural and engineering skill, the Stewarton Railway Viaduct. Theoretically we have assembled to witness the laying of the first stone, whereas, practically, the work is very nearly completed, and we in truth have this day witnessed a far more satisfactory Masonic ceremony, viz., the laying one of the last if not the last stone of one of the finest specimens of useful architecture in the West of Scotland. There are several reasons which make my own individual satisfaction singularly complete. First, by a curious concurrence of circumstances, I happen to hold the double honour of being the Prov. G. Master of Ayrshire, and also the Chairman of the Company, which, from the very commencement, has had the management of the useful and important undertaking, of which this viaduct, though a noble work in itself, is in reality but a small portion, and in this capacity, in conjunction with my brother directors, some of whom have honoured me with their support to-day, I, or I should rather say we, have been mainly instrumental (or, correctly speaking, hope soon to prove that we have been instrumental) in providing rapid and cheap communication, suited to the wants and ever increasing demands of the trade of the present day, and opening up the eastern district of the County of Ayr, and placing her flourishing towns and villages in direct communication with that great centre of commerce and industry, the Metropolis of the West of Scotland. Furthermore, we feel some little pride in knowing that we have had to encounter many great difficulties—difficulties which, I am bound to say owing to no fault, arose from the hesitation and doubt which at one time influenced the councils of the great company which adopted us as her step-children—difficulties which at one time appeared insurmountable and were indeed most grave, but, as we have triumphed over them, we may now say that we have rescued our valuable scheme from that fate which has so often overtaken many similar projects—viz., a consignment to the limbo of unfulfilled hopes. Furthermore, I hope I may be forgiven in taking a pride in the fact that the line passes through the property which for generations has been in the possession of my family, and through the district in which I take the greatest interest, and that it will be the means of promoting the welfare of, and conferring immense substantial benefit on, my own immediate friends and neighbours. And, in a general and more extended point of view, I feel great pleasure in recognising in this work an evidence (one of the many which are multiplying rapidly), not only of the public spirit and enlightened efforts of my own district, but also of the steady advance of improvement throughout our native country. Ladies and gentlemen,—perhaps one of the most useful subjects of study for any thoughtful man who takes an interest in the past and present history of his native land, is that conflict which at

all periods and in all countries, ever since civilisation spread itself over the world and weaved the complex state of society which we see around us, has unceasingly taken place between progress and prejudice. And there is probably no phase in the history of our own internal economy which affords a better example of this conflict than the rise and development of the science of providing rapid and cheap means of travelling for the public. Our great national historian, the late Lord Macaulay, has, in one of the most interesting chapters he ever wrote, described in clear and forcible language the social condition of our forefathers at the time of the Restoration. In this description he has included the condition of every class of society, the police regulations, the state of the public press, the postal arrangements, and even the world of fashion, the coffee-houses, and modes and places of amusement, and naturally has not omitted the state of the public highways and streets, and the facilities or rather the difficulties which were amply provided for the traveller at that time. Towards the end of the 17th century flying coaches, analagous to what we now call stage coaches, were first established for the use of the lieges, and in them we remark the first recognition of the necessity of a system of public provision for the conveyance of the traveller. At first these flying coaches—such was the comparative economy and expedition which they offered—were looked upon with wonder and admiration. We who are accustomed to being able to travel between Edinburgh and Glasgow before breakfast, transact our business, and return home in time for luncheon, may indeed smile when we are told that the admiration thus elicited arose from the fact that, by one of these flying coaches, a man could, if singularly lucky, perform a journey of fifty miles on a long summer day; and in winter, when the roads were bad and the days short, and the difficulties and dangers proportionably greater, he might reasonably expect to find himself at nightfall twenty-five or thirty miles nearer to his destination. But as she has often done since, and probably will for ever continue to do, though we trust less and less, prejudice soon began to assert herself, and the satisfaction which had at first greeted this modest contribution to the ease and comfort of the public, soon gave place to selfish and narrow-minded opposition; and, though at first sight it seems hardly credible, it is nevertheless the fact that the great-grandfathers of men now living belonged to corporations and public bodies who petitioned the King in Council to pass an edict to the effect that the complement of no flying coach should exceed four hours, for fear it should travel too quickly, and that no public vehicle should start oftener than once a week between London and the provinces, the reasons being—That the interests of the river and coasting trades would suffer; that as such large private establishments would probably be no longer necessary, various shopkeepers, such as saddlers, coach-builders, and others, would lose custom; and, that as travellers would no longer find it necessary to rest so often on the road, the innkeepers would not drive so thriving a trade, and consequently would not be able to pay their rents. I may here remark that in those days the *bona fide* traveller did not occupy the prominent position which he does just now, and that the noble chronicler has not recorded the remarks he made during this controversy. But suffice it to say that eventually such evident convenience and economy overcame prejudices, and these flying coaches were the precursors of that magnificent system of mail coach travelling which preceded the days of railroads. But I am anticipating. The next phase in the development of inland communication which at this period attracted the attention of scientific men was the formation of navigable canals, and it is a curious fact that although the value of this mode had been recognised in the earliest ages, and that in the 17th century there were many magnificent canals in the continental countries, hardly one canal of any importance existed in Great Britain. The most notable instance of the conflict of progress *versus* prejudice on this arena was the opposition which the great Bridgewater Canal met with, particularly from the Mersey and Irwell Navigation Company. The Duke of Bridgewater, however, eventually overcame all opposition, and in turn the proprietors of the canal changed their colours, went over to the enemy, and in later days became the firm champions of monopoly and prejudice against the noble and patriotic efforts of the great George Stephenson. It is indeed curious and instructive to look back to the remote times and observe how history repeats herself. We read in Herodotus an account of the ignorance and superstition of the Chidians, a tribe in Asia Minor, who, having entertained the idea of crossing the isthmus by a canal, and connecting the two seas, desisted from their intention

because, after consulting the Pythian priestess, she returned an unfavourable answer. We are apt to sneer when we read of these dark times, but let us consider if we have any right to do so. These poor people believed in their oracle and obeyed it. Do we not, alas! often consult a more baneful power, our own self-interest, our own prejudices, which in our own hearts and consciences we distrust; and considering that we are Christians, and have the advantage of centuries of civilisation and the warning voice of history to guide us, may not the laugh really be against ourselves, and when weighed in the balance may we not be found wanting? But, gentlemen, the time was fast approaching when one of the most remarkable discoveries of modern times since the invention of printing, or rather the application of that discovery to land travelling, was to produce results so colossal, and so beneficial to the trade and prosperity and general interests of this country, as to eclipse the expectations of the most sanguine and scientific men, and at the same time to falsify the prophecies of the ignorant and prejudiced bigot. I allude to the application of steam to land carriage. It would be impossible for me on this occasion to enter into the history of the birth, growth, and arrival at maturity of the steam carriage; but its influence has been so great, and every day so increasing, that even now, notwithstanding the "numbing influence of habit," we watch the effects with ever increasing wonder and interest. But it is enough to say that the network of railways which we see around us, and which has as completely altered the face of many parts of this country as it has shown how utterly false all previous calculations as to her capacity and resources have been, is merely the offspring of the first little tramway which the Newcastle collier put together to facilitate the removal of a barrow-full of coals to the wharf by the river side? No; I think we must go further than this. It is, in my mind, the result of the indomitable energy, pluck, and talent of George Stephenson, the working man. He it was who fought the good fight with prejudice; it was he who cleared the way for this gigantic engine, the railway power, which was to cause such rapid advancement in our well-being and national prosperity; and prejudice, since his victory, in positive science at least, has never so boldly raised her head. On the contrary, in these days we are apt, too indiscriminately, to welcome new discoveries. We are too fond of speculation; and, like the Athenian in the days of the apostle, to look out too anxiously for some new thing. But can it be said that prejudice has no other field for exertion? Has she no influence over our considerations on suggested reforms and improvements, which, though not resulting in magnificent, scientific, or architectural success, may, nevertheless, conduce even more to our well-being? For instance, the great questions of the day! Do we bring to bear upon them always calm reason and well-balanced minds? This is a question of some importance at this time. I hear a whisper, "This is dangerous ground—this is no place for politics. Quite right, it is no place for politics—for party politics—but when a man addresses a vast assemblage such as this, he cannot altogether ignore collateral circumstances and general surroundings, and no man, I think, has a right to make a speech on an important occasion without deducing from what he has said something worth remembering by individuals: he is responsible whether the remembrance of it will be for good or evil. Now, we have talked a good deal about progress—before we part let me tell you what I believe is the real proof of individual progress, by which I mean increased intelligence. A great many of those whom I am now addressing will very soon have to express their opinions upon questions of imperial policy, the decision of which will have incalculable effects not only on our well-being, but on that of generations yet to come. Many of you, also, will have to undertake this responsibility for the first time; in short, we all of us have before us a great and public duty, which it is most important we should conscientiously fulfil. Now, we all know that prejudice will here again be at her old work; but we have it in our power to fight her, as George Stephenson did; and remember this, it is not the decision at which each one of us may arrive, but the process which each of us shall adopt in order to arrive at a decision which will prove whether we are honest workers in the good cause. The first effectual stroke we may deal upon the subtle enemy is by crippling her staunch friend Ignorance, and by forming a warm alliance with Knowledge—by making ourselves thoroughly acquainted with the matter which will be brought before us, and then by the application of this knowledge when acquired, of our free reasoning powers and our judgment, unfettered alike by party rancour and selfish

interests. If we do this we shall, I am certain, no matter what side we take, or what our decisions may be, prove that we are the children of a wise generation—the brave and disciplined soldiers in the army of Progress; and this great country may then with confidence leave the result in the hands of an all-wise and ever-watchful providence, and you who have been lately enfranchised will give the retort courteous but emphatic to those who have questioned the prudence and wisdom of the Queen's advisers in giving the franchise to the working man.

Baillie Brown having thanked the Craft for their attendance, the proceedings terminated, when the Prov. G. Lodge adjourned to the Masonic Hall, where it was duly closed.

## COLONIAL.

### NEW ZEALAND.

#### DUNEDIN.

##### *Laying the Foundation Stone of the Masonic Hall.*

The foundation stone of the new Masonic Hall, Moray-place, was laid on Whit Monday, June 1st, with Masonic honours, by the Right Worshipful Provincial Grand Master of New Zealand, S.C., Bro. Vincent Pyke; assisted by the Deputy District Grand Master of Otago, E.C., Bro. A. Carrick; and the Assistant-Provincial Grand Registrar, I.C., Bro. C. White. It had been intended that the ceremony should take place on the anniversary of Her Majesty's birthday, but the inclemency of the weather caused it to be postponed. Although rain had fallen during the morning, the weather was all that could be desired, and the proceedings were successfully and completely carried out.

The Craft had for a long time felt the necessity of a building for Masonic purposes, but it was not until the beginning of the year that action was taken. A company was then formed, and the site having been purchased, a contract was entered into with Mr. Horsman, for the erection of a building designed by Messrs. Mason and Clayton. The building is to be strictly Grecian in style, the portico being of the Corinthian order; the building being of brick, cemented. The hall, as a whole, will have a frontage of 63ft., and will be 77ft. deep. It will include two large rooms—the lower one 60ft. by 40ft., and 20ft. high, to be let for public purposes; and the upper one 48ft. by 38ft., which will be strictly devoted to Craft purposes. The public hall will be well plastered, but plainly finished. The upper storey will have, over the entrance hall, and the small rooms there, a supper room, 35ft. 6in. by 15ft. with a shifting panel for dividing it into two apartments; and a serving room, 23ft. by 10ft. From the level of the two rooms a flight of stairs will lead to the Masonic hall, at the west end of which will be two rooms, 14ft. by 12ft., and 18ft. by 12ft., as well as a lobby. The only entrances to the Hall will be through these rooms. The floor of the hall will be supported on iron girders. There will be no window opening or light-admitting aperture; but there will be abundant ventilation. The exterior of the building will (judging from the drawing) be most pleasantly effective. Of the 77ft. depth, 36ft. 6in. will be occupied by the portico. There will be six plain-shafted Corinthian columns 25ft. high, supporting a cornice 5ft. deep, and a pediment, the apex of which will rise 7ft. In the tympanum, it is intended to have, in bold relief, a group emblematic of Faith, Hope, and Charity. To a height of 10ft. the front will be rusticated; and above this there will be two panels, with bead and heart mouldings, enriched with Masonic emblems. Above the portico the main building rises several feet: and there are two window openings to the small upper rooms, with small enriched columns bearing semicircular arches, each window being flanked by pilasters, with foliated capitals. Between the windows, the cornice is, at the centre, finished with a block-relief, and at each end there are pilasters supporting a small pediment.

It was arranged that the District Grand Lodge, E.C., the Provincial Grand Lodge, S.C., and the Shamrock Lodge, I.C., should meet at the Masonic Hall, while members of daughter lodges assembled at the new Post-office. This was done, and all the lodges having joined, a procession was formed, all the brethren wearing their jewels and regalia.

The ceremony commenced by the Provincial Grand Superintendent of Works placing the plans on the table. They were received by the architect.

The band played the National Anthem—all standing uncovered.

The R.W.D.G. Master of Otago, Bro. A. Carrick, addressed the brethren.

Bro. H. S. Fish, acting in the absence of the Prov. G. Chap., offered up prayer.

The band played "Hail, Masonry."

The D.G. Sec. Bro. H. S. Fish, jun., read a scroll, which he afterwards placed in the vase about to be lodged in the cavity in the stone. The scroll, which was tastefully engrossed, read as follows:—"The footstone of this building was levelled on the first day of June, one thousand eight hundred and sixty-eight: in the year of Light, five thousand eight hundred and seventy-two, the thirty-second year of the reign of Her Majesty Queen Victoria, by Vincent Pyke, Right Worshipful Provincial Grand Master of New Zealand, Scottish Constitution; Alexander Carrick, Very Worshipful Deputy District Grand Master of Otago, English Constitution; Charles White, Assistant Provincial Grand Registrar of New Zealand, Irish Constitution; assisted by the office-bearers of the District Grand Lodge of Otago, English Constitution; the Provincial Grand Lodge of New Zealand, Scottish Constitution; and in the presence of the Worshipful and Right Worshipful Masters, office-bearers, and brethren of the under-mentioned lodges:—Celtic Lodge, Scottish Constitution, W. Barron, Right Worshipful Master; St. John's Lodge, Milton, Scottish Constitution, A. J. Ferguson, Right Worshipful Master; Clutha Lodge, Scottish Constitution, John McNeill, Right Worshipful Master; Shamrock Lodge, Irish Constitution, Charles White, Worshipful Master; Waitaki Lodge, English Constitution, William Luke, Worshipful Master; Hiram Lodge, English Constitution, G. J. Levien, Worshipful Master; Lodge St. Clair, Scottish Constitution, G. H. Campbell, Right Worshipful Master; St. Andrew's Lodge, Scottish Constitution, Chas. Rose, Right Worshipful Master; Port Chalmers Marine Lodge, English Constitution, Jno. Joyce, Worshipful Master; Lodge of Dunedin, English Constitution, Frederick Russell, Worshipful Master; Otago Kilwinning Lodge, Scottish Constitution, S. T. Kerr, Right Worshipful Master; Lodge of Otago, English Constitution, H. E. Glennie, Worshipful Master. The name of the architect hereof is William H. Clayton; and the name of the builder is Edward Horsman."

The Prov. G. Sec., Bro. W. M. Hawkins, placed in the vase the following coins: A sovereign, half-sovereign, crown, half-crown, florin, shilling, sixpence, fourpence, threepence, penny, and halfpenny.

The Assist. Prov. G. Reg. of New Zealand, I.C., Bro. Charles White, placed in the vase copies of the *Evening Star* and *Evening Mail* of the 30th May, and the *Otago Daily Times* of the day.

The Prov. G. Dir. of Cers. presented, on behalf of the Director of the Masonic Hall Company, Bro. V. Pyke, with a very handsome trowel. The trowel, which was of silver, elegantly chased, bore the inscription:—"Presented to Vincent Pyke, Esq., Provincial Grand Master of New Zealand, Scottish Constitution, on laying the foundation stone of the Masonic Hall, Dunedin, June 1st, 1868."

Mr. Horsman, the contractor, then laid the cement on the stone; Bro. V. Pyke, using a handsome silver mortar board which he had used at the laying of the foundation of the Taramakia Viaduct, in Victoria, spread the cement.

The upper stone was then lowered with three stops; at each stop the brethren saluting thrice. While this portion of the ceremony was proceeding, a salute was fired at intervals by the Artillery, the signal being given by Captain and Bro. J. J. Atkinson.

The band played "Great Light to Shine."

The stone having been laid with the usual ceremonies, three cheers were given, and the band played, "On, on, my dear brethren."

The architect (Mr. W. H. Clayton), presented the plans. They were inspected, and returned to him.

The W.P.G. Sec. in the absence of the P.G. Chap., offered up prayer, and the band played the Masons' Anthem.

The R.W.P.G.M. Bro. Pyke addressed those present. He said:—

R.W. and W. Officers of the P. and D. Grand Lodges, R.W. and W. Masters, Wardens, and Brethren of the Masonic Fraternity, I congratulate you upon having, to-day, taken the first step in operative Masonry. Hitherto we have laboured under many difficulties, owing to the restricted nature of the accom-

modation available for our purpose; but when this building shall have been completed, and the cap-stone shall have been lifted into its place, we shall have more ample space for the exercise of our Masonic duties. Nothing can be more hopeful or satisfactory than the progress which Freemasonry has already made in this Province; and so great is my faith in its vitality, that I feel assured the future will even excel the past.

Ladies and Citizens, we have this day, in your presence, levelled the footstone of the Masonic Temple, in accordance with the ancient and established usages of our Craft. Our operative brethren reared the magnificent temples and the gorgeous palaces of the antique world; and in subsequent eras, they designed and erected the solemn fanes, the princely mansions, and the lordly towers of civilized Europe. It is not for us to strive to emulate

"The glory that was Greece,  
And the grandeur that was Rome."

It is not for us to institute comparison between our humble labours, and the architectural splendour of the Middle Ages. But we may fairly claim that the building which we purpose to erect, will be creditable to our Order and an ornament to the city. And, let me call your attention to the fact, that the era of the revival of Freemasonry is also the era of constitutional liberty. In the olden times our brethren were compelled to assemble in crypts and vaults, in secrecy and terror. In despotically governed countries, they meet in secrecy and terror still. But wheresoever freedom flourishes, there Freemasonry lifts up its honoured head in the broad light of day. A little more than 150 years ago, there was scarcely a Masonic temple in the world. Now, every town, almost every village in the British Empire, in the United States, and in the free countries of Europe, has its Masonic Hall or its Lodge; and Masonry is slowly but surely extending its way into other lands. Monarchs are its patrons, philosophers are its advocates, divines are its expounders, and statesmen are its defenders. Donjon and keep—dark strongholds of feral tyranny—have crumbled into dust, and the noble edifice of Freemasonry has arisen on their ruins. Our happy native land needs no fortresses, for every loyal heart is a tower of strength; and the best guarantees for the preservation of that order and liberty which we so highly prize, are to be found in the extension of Masonic principles. If you ask me what those principles are, I will define them in the words of one greater than I, thus:—"Honour all men, Love the Brotherhood. Fear God. Honour the King." The dreadful din of political warfare, and the horrid discord of sectarian strife, are never heard within our peaceful halls. We have not the insensate presumption to dictate to any man what his political faith, or his religious creed, should be. We agree that those are matters which can only be referred to the sacred tribunals of every man's own reason and conscience. In all the world, Freemasonry offers the only broad platform wherein all men may unite without regard to the narrow limits of particular institutions, whether civil or religious. We know that our work is a good and a righteous work; and, therefore, it is with unfeigned satisfaction that we observe the interest taken in our proceedings, as evinced by the presence of so many citizens.

To you, fair sisters, who constitute the Ionic capital of polished society, our thanks are especially due. Although you may not be admitted to our lodges, you are ever remembered and sacredly regarded in our most sublime ceremonies. And nothing has so greatly cheered us as the presence of your bright eyes and smiling faces, which have imparted such unusual lustre to our proceedings this day. And permit me to inform you that you have not been forgotten in the design of our building, which will include a spacious hall available for public and social purposes.

R.W. and W. Officers and Brethren, I accept it as a happy omen that so many of you have shown yourselves on this occasion, because it is a proof patent to the outer world that you do not lightly esteem your Masonic privileges. The Craftsman may hew the stone and spread the cement; but all his labour will be in vain, unless the Supreme Master Builder of the Universe be pleased to favour the design. I am sure you will all join with me in the expression of a fervent hope that the summer of fruition may follow the spring-time of our undertaking, and that Freemasonry may continue to flourish, in spite of all opposition, throughout the habitable globe. May it become instrumental in diffusing the light of wisdom, in aiding the strength of reason, in dispensing the beauties of virtue, and in lessening the aggregate of human misery and vice and may

our own conduct in this life be such, that when our frail bodies shall mingle with the dust, we may be found worthy of admittance into that Grand Temple which is not made with hands, but is eternal in the heavens.

His Honour the Superintendent, Bro. James Macandrew, and the Mayor, Bro. T. Birch, also gave brief addresses.

Cheers were given for the Superintendent, the Mayor and the Ladies; and, at the instance of the Mayor, three hearty cheers were given by the spectators for the Masons.

After a short address by the District Registrar, Bro. Charles White, the band struck up "Rule Britannia;" and before the proceedings terminated, Bro. W. J. Burton took a photograph of the scene.

The procession was re-formed, and again headed by the band, it marched back to the Post-office. Here a *dejeuner* was set out, of which the members partook. We cannot close our report without expressing satisfaction at the manner in which the programme was carried out. Everything was well arranged; the marshals and directors of the ceremonies performed the duties admirably; there was no hitch or delay, and nothing occurred to in any way mar the effect of an imposing and interesting ceremony.

### MASONIC FESTIVITIES.

#### NEW CONCORD LODGE.

The annual summer festival of this well-known lodge was held on Thursday, the 13th inst., at the Crystal Palace Sydenham. A large attendance of ladies graced the banquet by their presence. Bro. J. J. Wilson, the W.M., presided. The usual toasts were given and responded to in a very eloquent manner. Several visitors were present, and Bro. T. Beard in a very excellent manner returned thanks. Some very good songs and glees were sung by Bros. McDavitt, Hunt, Hubbard, and Hogan. Mr. Wall presided at the pianoforte; Mr. Fraser sang several comic songs that were loudly applauded; and Bros. Bertram and Roberts' catering gave great satisfaction.

### PUBLIC AMUSEMENTS.

#### MARGATE.

The numbers who nightly flock to the "Hall by the Sea" at Margate, opened some time since by Messrs. Spiers and Pond, is a sufficient guarantee for the success hitherto attending their efforts. Mr. E. P. Hingston, the indefatigable manager who has catered so well for the public, has engaged the services of many well-known celebrities, including the names of Miss Lucy Franklin, the Misses Mascall, Mr. Chas. Lyall, and Mrs. G. Ware; the band, under the direction of Mr. Thaddens Wells, includes the names of some well-known celebrities, selected from the orchestras of Her Majesty's Opera and the Royal Italian Opera, Covent Garden. On Saturday evening last 1,200 persons paid for admission.

If any man would love God he must first love his brother also. The lonely Masonic student who, in his solitary meditations, has discovered truth, has found it necessary for him to find man as well as God, that you must love his fellow beings, or his prayers find no access to the throne of the Supreme. In former ages man deserted society for the mountain, the desert, and the cloister, yet now society seems to be learning the truth, that to lift up our hearts to God we must take hold of the hands of our friends and brothers.

AMID all the strifes which have sundered communities, and deluged the world with rivers of blood, Freemasonry has been in enjoyment of tranquil repose. It has been for all the people, the high, the low, the rich, the poor, who were under the tongue of good report.

## Poetry.

### THE ELECTED COHENS.

LINES DEDICATED TO BRO. R. COHEN, OF DOYLE'S LODGE OF FELLOWSHIP, GUERNSEY.

In the year 1754 a system of Freemasonry, called the "Rite of Elected Cohens," was in existence.—*Vide Freemasons' Magazine*, July 27th, 1866.

Now Brother Cohen let me say  
I think it rather sly,  
You never told me that you held  
Masonic rank so high.

When we have met no thought had I  
That you were e'en elect;  
I knew not then your name was that  
Of a Masonic sect.

However, I can truly add—  
For this I know of you—  
Whatever *ancient* Cohens were,  
Our *modern* one is true.

With you I'm sure the Easter Star—  
The true Masonic light—  
Will always shine in beauty, and  
Preserve its radiance bright.

And if the Cohens called Elect  
Have truly passed away,  
The Craft shall yet be honoured more  
In Cohen of to-day.

J. A. H.

### METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING AUGUST 29, 1868.

MONDAY, August 24th.—Lodge: Tower Hamlets Engineers, 902, George Hotel, Aldermanbury. De Grey and Ripon, 905, Angel Hotel, Great Ilford.

TUESDAY, August 25th.—Lodges: Industry, 186, Freemasons' Hall, Southern Star, 1,158, Montpelier Tavern, Walworth. Urban, 1,196, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

WEDNESDAY, August 26th.—Lodges: United Pilgrims, 507, Horns' Tavern, Kennington-park. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Temperance in the East, 898, 6, Newby-place, Poplar. Chapter: Union Waterloo, 12, Freemasons' Hall, William-street, Woolwich.

THURSDAY, August 27th.—Gen. Com. Female School, at Freemasons' Hall, at 4. Lodges: Buckingham and Chandos, 1,150, Freemasons' Hall. Chapters: Canonbury, 657, George Hotel, Aldermanbury. Lily Chapter of Richmond, 820, Greyhound Hotel, Richmond.

FRIDAY, August 28th.—House Com. Boys' School, at 4. Lodge: Belgrave, 749, Anderton's Hotel, Fleet-street.

### TO CORRESPONDENTS.

\* \* \* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC LODGE MUSIC FOR THE THREE CRAFT DEGREES.—This Music is now ready for delivery on application to the office of this MAGAZINE.

P. M.—We are astonished that you should ask such a foolish question, which an initiate would be able to answer.

S. B.—Apply at the Grand Secretary's office. You will obtain all the information you seek.

A. F.—We have made application in the quarter indicated by you, but have not been able to obtain so satisfactory an answer as we should wish. We will, however, write you privately in the course of a few days.