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LONDON, SATURDAY, AUGUST 13, 1870.

THE CANADIAN SECEDERS.

We have received *The Craftsman*, containing a full report of the Annual Communication of the Grand Lodge of Canada, which we hasten to place before our readers, as it is fraught with interest on the subject of the secession from the jurisdiction of that Grand Lodge.

To show the deep and solemn interest which the Canadian Masons take in the matter, it will be only necessary to state that no less than six hundred members and delegates were present, all of whom came to the meeting with a firm resolve to do, at whatever cost, what appeared most likely to promote the interests of our beloved Order.

We learn that efforts of a somewhat questionable character had been made to prejudice the minds of the brethren upon the question of the so-called Grand Lodge of Quebec; but, to the credit of the Craft, with but little effect. The members of the Grand Lodge considered the principal subject which had brought so numerous an attendance together was one of such vast importance as not to be decided upon the evidence of *ex parte* statements. The matter was freely discussed, the evidence accurately weighed; and a decision based on such solid foundation, can scarcely fail to be one that must prove to the Sister Grand Lodges the completely untenable position of the schismatics.

From the first we pronounced the illegality of the action of the brethren of the province of Quebec in forming a Grand Lodge within the territory over which the Grand Lodge of Canada held jurisdiction.

The legality of the matter is unquestionably on the side of the Grand Lodge of Canada; and it cannot be denied that, according to the unwritten law of Masonry, the decision of that body is final and conclusive, the recognition of other bodies notwithstanding;

and that while the Grand Lodge of Canada withholds its sanction from the Grand Lodge of Quebec, it is an undoubted fact that the lodges under the rule of the latter are irregular, and all its members are without the pale of lawfully constituted Masonry.

Although this is our unqualified opinion of the Masonic law, it has been with us a grave question whether, in the present case, the letter of the law may not give way to expediency. It seems hardly probable, after the hard things that have been said on both sides, and the feeling that has been exhibited, that should the brethren ever meet again in lodge, complete harmony, which is a necessarily constituent part of a Masonic lodge, could be established. But the action of the Grand Lodge is so firm and decisive, that we feel convinced the small amount of recognition they have received will not be materially increased.

The seceders have endeavoured to convince the Craft that the feeling in the province was generally with them; but with the fact before us that eighteen lodges within Quebec still remain loyal to their head—with one of the seceding lodges, by an unanimous vote, returning to its allegiance—with brethren, although in a minority in each case, but of sufficient number, to apply for authority to continue the work of some of the seceding lodges, we have no doubt that the Grand Lodge of Canada will assert its authority. When the real position becomes known, we may expect to hear that some of the recognitions, granted with unseemly haste, will be withdrawn.

The chief argument used by the schismatics is that "It is a well-established law of Masonry that Masonic and political boundaries should be coterminous." This principle, it is true, has been adopted in the United States adjoining, and has been found convenient, but it certainly has not come into such universal practice as would constitute it a "Masonic Law."

They also assert that the Grand Lodge of Canada has never exercised supreme, but only concurrent authority in Lower Canada, on the ground that lodges holding under the English Constitution continued to work by the authority of their original warrants. It is also alleged that the Grand Lodge of Canada begged and prayed for recognition on any terms. On referring to the documents of the time (1859), Lord Zetland claims that those lodges which preferred working under their original warrants should be permitted to do so—which point was willingly conceded; but in making the concession, the Grand Master (R.W. Bro. Wilson) held that from the date of the establishment of the Grand Lodge of Canada, the supreme authority in matters Masonic became vested in that body; and he denied the power of Grand Masters of other jurisdictions to appoint or continue Provincial Grand Officers, or to grant warrants for new lodges; and if

such were done, he would consider it his duty to declare them clandestine and irregular, and to forbid all intercourse with them. The reply of Lord Zetland accepted these conditions, and fully admitted the sovereignty of the Grand Lodge of Canada, which that body is determined unflinchingly to maintain, as, at the outset of the conflict, we predicted they would do.

The report is a very lengthened one, the session extending over three days; but we need no apology to our readers for occupying so large a portion of our space, as the subject is of the greatest interest.

In addition to these important matters there was a great amount of business to be transacted; but it is a gratifying fact that the consideration of no case of grievance or appeal was deferred till the next meeting.

ENGLISH GILDS.

(Continued from page 103.)

The guilds were popular, and, when well managed, grew in numbers and importance, and persons of all ranks, even the highest in the kingdom, joined them. The Gild of St. Michael-on-the-Hill, Lincoln, being composed of "common and middling folds," refused to admit "any of the rank of mayor or bailiff." The Gild of Corpus Christi, York, numbered 14,850 members. The Gild of the Trinity, Coventry, admitted many famous men, and, on the authority of Dugdale, we are informed that Kings Henry IV. and Henry VI. were members of it; and in the Gild of St. Barbara, of St. Katherine's Church, near the Tower of London, Henry VIII. and Cardinal Wolsey were enrolled as members.

The payments made were numerous, and of great variety. The payment on admittance was sometimes a fixed amount; at others "as the Masters and he may accord," sometimes in money, and sometimes in kind. The contributions also varied, some being collected yearly, others quarterly or weekly. In some Gilds it was understood a brother or sister dying should leave a legacy.*

The meetings of the various Gilds were held once to four times yearly. At these meetings new members were admitted, officers elected, accounts made up, ordinances read over.

One day in the year—usually the day of the saint to which the Gild was dedicated—was devoted to festivities. "It was then that the brethren and sistren being all assembled, worshipped together,

gave their alms, and feasted together for the nourishment of brotherly love."

Mutual charity was practised in the gilds. The burying of the dead, help to the poor, the sick, the infirm, and the aged, to those who had suffered loss or robbery, or those overtaken by misfortune, if not through their own folly. Weekly payments were made to the poor, with gifts of clothing or food. Loans or gifts were made to enable the young to get work or trade. Those going on a pilgrimage were honoured and helped. The Gild of Coventry kept a "lodging house, with thirteen beds to lodge poor folks coming through the land on a pilgrimage, or any other work of charity."

Many instances are found of good works done by the gilds other than among their own members, such as feasting the poor, repair of churches, the repair of roads, the establishment of almshouses, and maintenance of free schools, being among such works.

The Livery Companies of the city of London are relics of the ancient gilds, each of which had its livery.

The by-laws of all the gilds show a great respect for the laws of the land, and a full appreciation of moral worth. "No ordinances shall be made against the common law, rebels against the law shall be put out of the gild." "The liberties of the town shall be upheld," &c., are clauses which exhibit the prevailing sentiments. Every one who wished to be admitted into a gild, was required to be of good reputation and bearing; if a brother became a brawler or a thief, or committed other offences, he was punished or turned out.

Industry was well appreciated, as the following extract will show:—

"And if ony man be of good state, and use hym to ly long in bed; and at rising of his bed ne will not work, but [? ne] wyn his sustenance and keep his house, and go to the tavern, to the wyne, to the ale, to wrastling, to schetyn, and in this manner falleth poor, and left his cattel in his defaut for succour; and trust to be holpen by the fraternity: that man shal never have good, ne help of companie, neither in his lyfe, ne at his dethe; but he shal be put off for evermore of the companie."

The disputes between brethren were to be settled by arbitration, and fines were imposed upon any of the brethren who should take action against another without first submitting the quarrel to this "Council of conciliation;" and

* We suppose this refers only to the more wealthy members, as funeral expenses were defrayed for the poor.

the officers of the Gild were also bound under penalties to use their best skill to make peace.

Of some of these early documents, which were written upon paper, Mr. Toulmin Smith made the following remarks:—"The introduction of specimens of linen paper into England, is known to have happened in 1342, possibly earlier. Some letters from abroad during that early time are written on linen paper; and there is a register book which belonged to the Black Prince, which is of linen paper. But the few instances thus known, are considered to have been the importation from abroad of a special rarity, which only came, and that not often, into the hands of the wealthy. The manufacture of paper in England has been supposed to go no further back than Elizabeth's time; but earlier entries have proved that there was at least one paper mill in England as early as Henry VII. Neither the official use nor the manufacture of paper, so early as 1388, has hitherto been suspected. I have now proved the former to be a certain fact, and the latter becomes a probable one. . . . [After describing the writs to the sheriffs and the instructions therein]—I find several of these instructions still existing, written upon paper; and I find that, in several cases, where the answer of the sheriff was on a separate sheet, the latter is also paper, though of a different quality, sometimes, from that on which the instructions received by him were written. None of the ways in which the existence of paper can be accounted for, as before said, in previously known instances of the use of linen paper, can explain the use of paper in this case. It becomes proved that linen paper was used in public offices in London, and also used by some of the country gentlemen, who then were sheriffs of distant shires, at the end of the fourteenth century. It is difficult to believe that it can have been thus used unless it were made in England.

. . . Paper of later times loses its sizing after some century or two, and becomes soft and rotten. But this paper, after nearly 500 years of very bad treatment, which has caused the decay of many parts, even of the vellum documents among which it is found, remains as firm, tough, and sound, as the best specimens of vellum that remain uninjured among it. No such paper is now made."

Dr. Brentano's essay is divided into five parts, treating of the following subjects:—

1. The origin of gilds.
- ii. Religious and social gilds.

iii. The town gilds and gild merchants.

iv. The craft gilds.

v. The origin of trades unions.

As to the origin of gilds, he says, the oldest reliable and detailed accounts of gilds come from England. They consist of three gild statutes, all of which were drawn up in the beginning of the eleventh century, and of one there is no doubt of the accuracy of the date. It was founded at Abbotsbury, in honour of God and St. Peter, and was richly endowed by Orey, a friend of Canute the Great. Its object was the support and nursing of the gild-brothers, the burial of the dead, and the performance of religious services, and praying for their souls. The association met every year on its Saint's day, when there was a common meal, and alms were given to the poor, for which purpose the gild brothers were compelled to contribute bread "well bouted and thoroughly baked."

The Exeter Gild was one of the same character, but worship and prayer stand out more prominently as the object of the brotherhood. Three times a year the brethren of this gild assembled to "worship for the well-being of their living and dead fellow-members, and when a brother died every member was requested to perform special devotions for the soul of the departed.

The Gild of Cambridge differed greatly from the other two mentioned. At the outset the member had to take an oath on the relics of their patron saint, swearing faithful brotherhood to each other in both religions and secular matters. The statutes provided also for the poorer brethren worship and feasts, but, apparently, the most important objects of this gild were to protect its members against criminals, and against the consequences of their own wrong doing, on the principle that, "if one misdo let all bear it." If a gild brother required help, the inferior officer living nearest should hasten to his aid, punishment being provided in case of neglect. If a brother was robbed, the whole of the gild were bound to assist him in obtaining compensation from the lawbreaker. If a member killed a man without justifiable motive, and merely for malice, he had to bear the consequence; but if provoked by a quarrel, or under an obligation to execute vengeance, every gild brother was bound to help him to make atonement. If one gild brother killed another, besides reconciling the kinsmen of the murdered man, he had to pay to the gild eight pounds, failing which he was shut out of the society, and the members

were forbidden to hold any intercourse with him ; an insult from one brother to another was severely punished. It was a leading principle that every member should support him who had right on his side.

Dr. Brentano says, " there remains, in conclusion, to state briefly the chief result of this inquiry. The family appears as the first gild, or at least as an archetype of the gilds. Originally, its providing care satisfied all existing wants ; and for other societies there is therefore no room. As soon however as wants arise which the family can no longer satisfy—whether on account of their peculiar nature or in consequence of their increase, or because its own activity grows feeble—closer artificial alliances immediately spring forth to provide for them, in so far as the State does not do it. Infinitely varied as are the wants which they call forth, so are naturally the objects of these alliances. Yet the basis on which they all rest is the same ; all are unions between man and man, not mere associations of capital, like our modern societies and companies. The cement which holds their members together is the feeling of solidarity, the esteem for each other as men, the honour and virtue of the associates and the faith in them—not an arithmetical rule of probabilities, indifferent to all good and bad personal qualities. The support which the community affords a member is adjusted according to his wants—not according to his money-stake, or to a jealous debtor and creditor account ; and in like manner the contributions of its members vary according to the wants of the society, and it therefore never incurs the danger of bankruptcy, for it possesses an inexhaustible reserve fund in the infinitely elastic productive powers of its members. In short, whatever and however diverse may be their aims, the gilds take over from the family the spirit which held it together and guided it : they are its faithful image, though only for special and definite objects."

The first societies formed on these principles were the sacrificial unions, from which, later on, the religious gilds were developed for association in prayer and good works. Then, as soon as the family could no longer satisfy the need for legal protection, unions of artificial family members were formed for this purpose, as the State was not able to afford the needful help in this respect. These gilds, however, had their origin in direct imitation of the family. Most certainly, none were developed from an earlier religious union : as

little as were the Roman *collegia opificum* from the Roman sacrificial societies, or the craft-gilds from the gild-merchants, or any trade-unions from craft-guild.

(To be continued.)

OLD LODGE RECORDS.

By R. S.

(Continued from page 105.)

Galashiels, Dec. 27th, 1758.

Rolls called ; found absent, George Cairncross, elder, George Cairncross, yr., Hugh Cairncross, Thos. Taleford.

John Sanderson entered to the lodge of Galashiels, May 31st, 1759.*

The said day chosen by plurality of votes, George Dun, preses. The said day chosen by plurality of votes, George Hunter, Boxmaster.

The said day, John Dobson, late boxmaster, payed up what was found in his hand.

Allowed by the lodge of Masons in Galashiels, 9 shillings for the use of James Bryson, eldr.

The sd day Andrew Wilson, apprentice to George Dun, mason, in Selkirk, was entered in common form, and John Dobson and George Dun appointed to be his intenders.

Found in the Boxmaster's hand one shilling and ninepence, our meeting next St. John's Day at Selkirk, where the brethren think proper.

Selkirk, Decr. 27th, 1759.

Roll called ; found absent, James Bryson, William Haldon, Thos. Smith.

Carried by plurality of votes, the continuance of George Dun, preses, and George Hunter, Boxmaster, and John and George Dobson, Wardens.† The members of this lodge doth unanimously agree that all absents from this date is to send a shilling in case of absence to where the members of the lodge think proper to meet.

Allowed by the members of this lodge the sum of five shillings for the use of James Bryson.

James Hunter, Mason, in Galashiels, entered in common form, and William and John Haldon appointed for his intenders.

Our next meeting of St. John's day at Galashiels, whar the brethren thinks proper.

* This entry is evidently by another writer, and should have been inserted at the close of this sedurent.—R. S.

† This is the first time these office-bearers are mentioned in the minutes.—R. S.

May 14th, 1760.

Entered in the lodge of Galashiels. John Sanderson, son to William Sanderson, Mason in Galashiels, Thomas Smith, and John Haldon being appointed for his intenders.

Galashiels, Dec. 29th, 1760.

Rols called; found absent, Hugh Cairncross, Thomas Smith, James Hunter.

This same day entered in the lodge of Galashiels, Robert Lees and John Thurborn, Willm. Haldon and John Haldon intenders for the former, and George Hunter and George Dobson intenders for the latter.

It is unanimously agreed by the Masons of this lodge, that George Dobson is preses, and George Dun, Box Master; George Dun and George Hunter, Wardens.

Given to George Cairncross	} charitably	7	6
„ to James Bryson		4	0

It is unanimously constitute, that all absent members of this lodge pay in their equal proportion for the use of the poor annually to the Box Master, any time when convenience serveth.

Given to the poor by each member eight pence, and in the Box resteth nothing.

Next meeting at Selkirk.

Selkirk, Decr. 28th, 1761.

The sd day rols cald, found absent (*names not mentioned*). The sad day Jams Watson and Jams Carncross was entred, the sad day George Dobson was chosen Master for the suckseding yer, the sad day John Dobson, and Andrew Wilson was chosen Werdons for the inshuing yer, the sad day George Hunter was chosen Box Master for the inshuing yer.

The metting is to be at Sent John's Day at Galashiels the next yer.*

Galashiels, Decr. 27th 1762.

The sad day rols being caled and found absent William Haldon, Robert Lees.

The sad day Jams Sanderson and Walter Atchison and Jams Dobson and John Elot was entered according to common form. The sad day John Dobson was chosen preses, and Jams Hunter, Juner Werdon, and George Hunter, Senor Werdon, and George Hunter wss chosen Box Master for the insueing yer.

The meting the next Saant John's Day is to be at Selkirk, George Hunter and John Sander-

son, intenders for Jams Sanderson, George Dun and George Dobson and Andrew Wilson, and John Dobson, intenders for Walter Atchison, Jams Dobson and John Elott.

Selkirk, 27th Decr., 1763.

The which day the lodge of St. John's being met at Selkirk, according to a list of this date of the members present, they have made choice of James Hunter as their Master, George Dobson and John Haddon as Wardens, George Dun as their Treasurer, and John Fait as their Secretary, John Bruce, Andrew Wilson, John Sanderson, and David Anderson as Stewards to the said lodge, and William Anderson, Officer.

(*To be concluded in our next*).

ON THE ORDNANCE SURVEY OF SINAI.

By Bro. CAPT. CHARLES W. WILSON, R.E.

A paper read before the Royal Institution of Great Britain.

(*Continued from page 107.*)

At Feiran there are the ruins of a convent and church on the small mound at the mouth of Wady Aleyat, a convent higher up the valley, and a series of tombs, cells, and chapels on Jebel Tahuneh, which have not hitherto received much attention. This mountain appears in old times to have been considered the sacred mountain of the place, and to have been of far more importance than Serbal itself; it is literally covered with tombs and chapels, and a well-constructed road, or rather series of steps, led to the summit which was crowned by a church, and from which there is the finest view of Serbal in the neighbourhood; the flight of steps, of which large portions remain, passed close to the numerous little chapels which appear to have been built over the cells of hermits, and may have been so many stations at which pilgrims offered their prayers. The church at the summit was at one period turned into a mosque.

The most remarkable feature connected with Feiran is the number of tombs which are found there. They are rectangular in shape, built of loose stones, and contain two or more interments, according to their size. The tombs are built east and west, and the bodies are laid on their backs at full length, with their feet to the east; they are without any doubt connected with the Monastery of Feiran, and it is curious to find that such different modes of burial were followed at places

* Both the writing and spelling in this and next minutes is different from any former ones.—R.S.

so near each other as Musa and Feiran ; for at th^e former there is no trace of any stone tombs, all the interments appear to have been made in the ground, and the bones afterwards collected and placed in the crypt now in use. At the back of Serbal there are the remains of several monastic establishments in a valley (Wady Sigillyeh) which in scenery and perfect seclusion might rival the "Happy Valley of Rasselas ;" shut in on each side by lofty precipices, it breaks through the mountains by an almost inaccessible gorge, and the approach to its head is by a tremendous descent over loose stones from the shoulder of Serbal. Nowhere is the energy of the monks seen more fully than in the wonderful road which they made over this pass, and the great staircase to the foot of the valley ; and though now in ruins they are specimens of engineering skill which must strike every one with admiration.

The convents at Tur are not so interesting, but there numbers of cells and chapels in the rocks along the sea coast which well repaid the time given to their investigation.

The climate of the mountain district of Sinai is perhaps the most agreeable in the world ; the air is perfectly dry, and though the nights are cold in winter the day is always warm and pleasant ; in summer some portions of the day are extremely hot, but the nights are always cool, and the Kham-sin, or hot wind, which is so trying when met with on the plains, at that altitude, mere produces a feeling of great lassitude. The heat in summer on the plains, especially in the limestone districts, is very great, and when the Khamsin blows the mere act of existence becomes a labour, the air is filled with fine particles of sand, and there is a terrible feeling of depression and oppressiveness as if one were being weighed down to the ground and could scarcely breathe.

The rainfall appears to vary greatly in different years ; the winter spent in the Peninsula by the expedition was a remarkably dry one, whilst the preceding one had been very wet.

Snow falls every year in the higher mountains ; but it never lies for any length of time, and rarely reaches lower down than 5,500ft. above the sea. The country is subject to violent rain storms, which fill the dry beds of the valleys with roaring torrents, and are sometimes attended with loss of life. The storms are very partial, and the first symptom of a storm in the mountains may be a stream rushing down the valley. Mr. Holland

was fortunate enough, though not without great personal risk to himself, to see one of these floods, or "seils," in the Wady Feiran.

The storm commenced at 4.30, and a few minutes after six the dry bed of the Wady, over 300 yards wide, was turned into a foaming torrent, 8 to 10ft. deep. Next morning a gently-flowing stream, a few yards wide, was all that remained ; but the whole bed of the Wady was changed, nearly 1,000 palm trees were swept away, and about thirty Bedawin were lost and buried in the *débris*. While at Tur we found traces of the flood from this storm that had come down Wady Sigillyeh, and which, after passing over 16 or 17 miles of dry desert, the plain of El Gaah, had a body of water between 4 and 5ft. deep and about 150 yards wide. Wellsted mentions a similar flood in 1332, which left an alluvial deposit one foot thick in the neighbourhood of Tur.

Small whirlwinds are very frequent and rise up in the dry valleys as if by magic ; on two occasions catching up instruments before they could be saved.

The colouring, especially at sunrise and sunset, is extremely brilliant, and in the evening there is often a most lovely atmospheric effect. About half an hour after the last trace of after-glow has died away, and when the stars are shining brightly, the whole sky to 45° above the horizon is suffused with a delicate blush pink, the true auroral flush, "celestial rosy red ;" the effect of the dark mountain peaks against this background can hardly be described by words. Before leaving the subject of climate, it may be remarked as strange that no mention is made in the Bible of cold or frost in connection with the sojourn at Sinai, though the Israelites, coming from the low country of Egypt, must at first have suffered severely.

The present capabilities of the Peninsula for supporting life may be divided into three—water, food for man, and food for animals.

The water supply is far larger in the granitic mountain districts than has been generally supposed. In the neighbourhood of Jebel Musa there are at least three perennial streams, besides a large number of springs. In Wady Feiran there is the well-known stream, and at Jebel Benat and Wady Sigillyeh there are streams which swell out into large pools in which one can swim about with comfort. The water is pure and limpid, very different from the springs in the lime-

stone districts, which must always have been brackish. There is no difficulty in supposing a fair supply for the children of Israel even if the rainfall were not much greater than at present. In immediate connection with this is the question whether some of the lakes of which we have evidence in the alluviums of Wady Feiran, Wady Igne, and other places were in existence at the time of the Exodus, strong evidence has been brought to show that one at least existed where the Egyptian mines of Maghara were worked. There is not time to discuss this; but I may remark that the word "Horeb," which means a "place made dry by the running off of water," would have a strange significance if we supposed that the water of the lakes had run off not very long before Moses led the Israelites into the desert.

Of food for man there is little; but the resources might be largely increased, and during early Christian times there is no doubt that a considerable extent of ground was highly cultivated, and even now in the old gardens, which receive no attention, olive, plum, cherry, and other fruit trees flourish in the greatest luxuriance. There are also several large groves of palm trees, and we have reason to believe that the people who built the stone houses were agricultural, so that the country may have been well cultivated at the time of the Exodus. There is a fair supply of game, including ibex, hare, and four or five species of partridge; but of course very insufficient for a large host like that of the Israelites. The tamarisk, or tarfa, from which the manna distils, is generally distributed over the Peninsula, often in dense thickets; but it is impossible to believe that this, which is caused by insects during a few months of summer and is really a mild aperient medicine, can have any connection with the manna of the Bible; besides, the manna supply continued during their whole journey through country where the tamarisk is rarely if ever found.

The food for goats, sheep, and oxen is now scant except after rain, when grass shoots up very rapidly and in comparative abundance. Whether the supply was formerly greater and more constant throughout the year depends on the rainfall, and this was probably greater than at present; at any rate, if we may judge from the figures of horses on the roads, and the numerous Bedawi legends relating to them, there must have been

within the present era vegetation sufficient for horses to have lived in the Peninsula.

Those who have visited Palestine, and know what it was, even as late as the Crusades, can understand how soon a Paradise may become a desert.

It is at first rather disappointing to find that few, if any, traces of the ancient Scriptural names remain in the Peninsula, even the name Sinai not being known in the native nomenclature. Still, if nothing has been discovered, Mr. Palmer has done good service in upsetting several theories which have been based on the apparent similarity of names. This is specially the case with Jebal Sona and Jebel Serbal. In the first a trace of the word Sinai is supposed to have been found, but it is really the Mount of the Artisan. Serbal has been connected with Baal, and so considered to have been a sacred mountain, whereas it expresses the manner in which heavy rain 'shirts' or covers the summit.

It is the same with the Bedawi traditions, which have undoubtedly been influenced to a very great extent by monkish legend, so much so that it is not an easy matter to separate those which are of purely native origin. Some of these latter which Mr. Palmer has succeeded in bringing to light are highly interesting, especially one which places the rock from which Moses brought water, in Wady Feiran, not far below the position assigned by the earliest Christian tradition to Rephidim, and another which would seem to identify some peculiar remains with the camp of Kilbroth Hattaavah.

The Bedawin of Sinai number about 4,000 males. They are a quiet inoffensive race, and their poverty is such that their whole life is one long struggle for existence.

The Towara are not the aboriginal inhabitants of the Peninsula, but settled in it at the time of the Mohammedan Conquest. Their predecessors were a branch of the Aramæan race, of whom traces may possibly remain in the Jibaliyeh tribe, as names peculiar to them are found in the Aramæan (Sinaitic) inscriptions. The Jibaliyeh are looked down upon by the other Bedawin as not being of pure descent. They are supposed to owe their origin to the 400 Wallachian and other prisoners sent by Justinian for the service of the convent, and this is supported by their own tradition, a peculiar cast of countenance, and their names, indicating intermarriage with the Aramæans.

The Bedawin have frequently been termed irreligious by those who have not watched them closely; but this is far from being the case. It is true they do not go through the outward forms of Moslem devotion; but the following prayers, which every Bedawi offers up at sunrise and sunset, walking by his camel or lounging at home, will show that there is a strong religious feeling amongst them. Every Bedawi believes firmly that he wakes up with the power of Evil on one shoulder and the power of Good on the other, and that if he does not say his morning prayer the Evil one clings to him for the day.

Sunrise—Morning Prayer. "I seek refuge with the Great God from Satan accursed with stones. Deliver me from evil, provide for me, and for my brethren the faithful. O Lord! be gracious unto us, for our forefathers' sake. Lord, be gracious unto us; for a people that prospers is better than a people that strives. O Lord! uncover not our inmost faults; protect our children and our weaker friends. O Lord! provide for me, thou who providest for the blind hyæna!"

Sunset Prayer.—"O Lord! be gracious unto us. In all that we hear or see, in all that we say or do, be gracious unto us! Have mercy on our friends, who have passed away before us. I ask pardon of the Great God; I ask pardon at the sunset, when every sinner turns to Him. Now and for ever I ask pardon of God. O Lord! cover us from our sins, guard our children, and protect our weaker friends."

Night Prayer.—"I lay down my head to rest, and the Lord is my security against remote evil and present harm."

(To be Continued).

FREEMASONRY IN PORTUGAL.

Since the amalgamation of the Grand Orient of Portugal, the official organ is now entitled the *Boletim Official do Grande Orient Lusitana Unido, Supremo Conselho da Maçonaria Portuguesa*. From it we make the following translation:—

"We write with enthusiasm, caused by having assisted at the fête held in celebration of the union of Portuguese Masonry under one standard, thanks to the superhuman efforts of those devoted brethren who placed in the hands of Bro. Count Paraty, the Grand Master, the gavel symbolic of the power conferred on him by the universal suffrage of the brotherhood. The temple was

splendidly decorated with flowers and illuminated, and was filled to repletion. All the lodges assisted, their banners graced the walls. A grand arch of steel was formed by the most distinguished Masons, and another arch was formed with the banners of the lodges crossed above the swords. The whole body of the Supreme Council was present, as also a deputation from the Provincial Grand Lodge of the Irish Constitution, established many years ago in this country. Some English and Spanish brethren were present as visitors. The Grand Master was received by a committee of the W. Masters of all the lodges in the country. The Grand Conservator, Bro. Joseph Joachim d'Abreu Vianna, Colonel of the Corps of Engineers, presented the Grand Master with the gavel, making a short but eloquent address. The Grand Master then took his place on the throne, and made his opening address, which was loudly applauded. An apology was received from Bro. Joseph da Silva Mendes Leal, who was to have been invested as Deputy Grand Master. He was unable to assist at the fête in consequence of a pressure of business connected with his office as a minister of the crown. The Grand Master was saluted in due form.

Bro. Innocent François da Silva, Grand Orator, delivered a beautiful discourse upon the history of Masonry, and made some judicious remarks upon the advantages of the junction of the Masonic family. Bro. Jean Emmanuel Gonçalves, a brother who has long devoted himself to Masonic works, in words full of hope and enthusiasm, dilated upon the services that Masonry could render to society by the promulgation of liberal doctrines, by spreading light among the people, and breaking down the prejudices of superstition and fanaticism. He was succeeded by Bro Cunha Bellem,* who spoke of the hope that this celebration held out for the future of Masonry, of its designs and great conquests which it had made for the benefit of humanity, without meddling with political matters, seeking rather to gain personal than political liberty, teaching the people their rights, but at the same time their duties as citizens of the great human family, and planting in the hearts of all a love for their country. Bro. Antonio Gonçalves de Freitas, a retired admiral, above eighty years of age, Grand Orator of the Irish Provincial

* Author of the "History of Freemasonry in Portugal," a translation of which appeared in our pages recently.

Grand Lodge, also delivered an address. The "Bag of Benevolence" was circulated for the benefit of the Hospital of St. John. Bro. Etienne da Costa Dimenta, a most distinguished Mason, and one of the most learned in the laws and ceremonies of the institution, whose absence from home had prevented his attendance in the Grand Orient since the fusion took place, as a member of the Supreme Council. The return of this brother was a source of gratulation, as much benefit is hoped for from the results of his labour. Amongst the visitors were Bro. De Ghira, director of the National Lyceum; and Bro. Theodore da Motta, professor of the same institution. After the formation of the "Masonic chain," the meeting, which seemed to be a source of joy to all present, was closed.

During the past month the United Grand Lodge of Lusitana has received recognition from the Grand Lodge of Alabama (U.S.). From the Cape of Good Hope, Bro. Jean Eusèbe d'Olivieria has been appointed representative to the Grand Orient of Lusitana.

MASONIC JOTTINGS.—No. 32.

BY A PAST PROVINCIAL GRAND MASTER.

THE GERMAN THEORY.

Masonry should be dealt with in the abstract. The German Theory deals with it in the concrete only.

BORROWINGS OF THE ENGLISH SPECULATIVE MASONS 17th CENTURY.

These alleged Borrowings are twofold: first, from the Rosicrucians; next from the Knights Templars. Borrowings from the former admitted. Borrowings from the latter denied.

PROSOPOPÆIA.

Brother * * * this figure of Rhetoric is used in Freemasonry as in any other moral and religious system. Those who are familiar with our Masonic writers doubtlessly can cite remarkable instances of the personification of the virtues, the exercise of which our institution enjoins. Efforts of my old memory can, however, recall nothing, except that I have somewhere read an imitation of Plato's personification of the Laws of Athens, in which he makes them address Socrates, when after condemnation his friends urged him to fly.

INSTRUCTION.—BELIEF.

As in the four Positive Monotheistic Religions, so in Masonry, there is much intended for Instruction which is not intended for Belief.

PRINCIPLES OF MASONRY.

The Principles of Masonry as a Universal Institution are learnt by the study of the Law of Nature—the law which binds king and subject, philosopher and peasant.

FAUNA.

Speculative Masonries alike, but not the same, flourished amongst divers old peoples, as certain animals alike in genus, but not the same in species, are found in the original Fauna of divers countries.—*Old MS.*

ENGLAND.

Say that Masonry was introduced by the Romans; revived by the Anglo Saxons; again revived by the Normans; and again by the English; since which time there have been divers slumberings and divers awakenings.—*Old MS.*

INDICATIONS OF SPECULATIVE MASONRY IN THE GERMAN LODGES.

Indications of Speculative Masonry in the German Lodges should be looked for in a Cathedral and Church-building Age.

MASONIC NOTES AND QUERIES.

ARCHITECTS IN GERMANY—13TH CENTURY.

A Correspondent making inquiry upon this subject should look into a History of the German Cathedrals * * * Albertus Magnus, born 1205, died 1280, is pointed out as the real inventor of the German (Gothic) style of architecture. It is asserted that he designed the plan of Cologne Cathedral. * * * Ervin, of Steinbach, famous in connection with portions of Strasburg Cathedral, flourished in the 13th century. He died 1318. * * *—CHAS PURTON COOPER.

OPERATIVE MASONS AND ARCHITECTS.

An operative Mason may be a builder, but he is not necessarily therefore an architect. A stone wall may point to the Mason, but Salisbury Cathedral points to the architect. The chisel is but a tool in the hand of the mason, the mason but a tool in the hand of the architect.—W. P. B.

MASONS' MARKS.

At the last meeting of the Suisse Romande Historic Society, held at Lausanne on the 9th June, an interesting paper was read on this subject. A number of sketches were produced, taken from old houses at Geneva and in Savoy, &c. Some of the cuttings were in the shape of armorial bearings, the shields being generally divided in four parts. But the majority of the marks were only lines resembling the signs made by the sails of the old telegraphs.—J. H. DIXON in *Notes and Queries.*

OBLIGATION—UNION, A.D. 1813.

Brother * * * All that is recorded in the account of the proceedings that took place on the occa-

sion of the Union A.D. 1813 is, I believe, contained in the following passage:—"The Holy Bible, spread open, with the square and compasses thereon, was laid on the ark of the covenant, and the two Grand Chaplains approached the same. The recognised obligation was then pronounced aloud by the Rev. Dr. Hemming, one of the Masters of the Lodge of Reconciliation; the whole fraternity repeating the same, with joined hands, and declaring—"By this solemn obligation we vow to abide, and the regulations of ancient Freemasonry now recognised strictly to observe."—CHARLES PURTON COOPER.

ST. ALBAN AND FREEMASONRY.

Can any of your Masonic readers tell me where I can find any information confirmatory of the supposed connection between St. Alban, the proto-martyr of England, and the Freemasons? In the *Book of Constitutions*, compiled by order of the Grand Lodge of 1784, it is mentioned that St. Alban aided Carausius in building Verulam, and that he obtained from the king a charter for the Freemasons to hold a general council, and was thereat himself as Grand Master, and helped to "make Masons, and gave them good charges and regulations."—E. A. H. L. in *Notes and Queries*.

BOOKS UPON EMBLEMS.

A Brother will find the following passage in the "Academy," No. 7:—"Books upon emblems form a distinct and extensive branch of literature, which has now nearly fallen into oblivion, yet in the 16th and 17th centuries it was in great popularity, and learned authors devoted themselves to this class of composition. The works of Pliny, Celsus, Dioscorides, and all the ancient naturalists were ransacked for emblems derived from the instincts, attributes, and properties of nature, animate and inanimate."—CHARLES PURTON COOPER.

"THE TATTLER," JUNE 1709.

Brother * * * The passage of *The Tattler*, June 9th, 1709, in which it is said of a certain class of men that they had their signs and tokens like Freemasons, is well known to the Craft both in England and in the United States. It is the earliest passage of the kind mentioned in my "Common-Place Book." The formation of a plan for the collection of similar passages in books printed before the Revival has been often suggested, but it has never been so fortunate as to attract useful notice.—CHARLES PURTON COOPER.

"FEROHER" AND "DOKHMEH."

In the very interesting and striking article on the "Prechristian Cross," in the *Edinburgh Review* for January last, I find some terms of antiquarianism which are new to me. "Dolmen" I know: according to Mrs. Bury Pallisser it is derived from the Breton *daul*, a table; and *men*, a stone. "Menhir," on the same authority I learn, comes from *men*, and *hir*, long, in the same language. But what is a "feroher?" and is a Gueber "dokhmeh" one of those strange conical temples of Persia where the sacred fire is kept continually burning? It would be well if the writers of articles of the kind in question would make it a rule to accompany any new terms they may have occasion to use with some passing note of explanation.—D. BLAIR.

[The value of essays like that in question is sadly

diminished for the want of a little pictorial embellishment. In attempting to satisfy present requirements, of course we cannot hope to succeed better than the reviewer. A *feroher* is the hieratic symbol of the solar deity, and which may be seen on many of the steles or graven tablets exhumed from the ruins of Nineveh. It has also been found in Mexico and Central America. Sometimes it is simply depicted as a pennate circle; at others the demi-figure of the god, with expanded wings, and in the act of discharging an arrow from his bow, is, as the author of the essay remarks, "the highest or most æsthetical of its various developments." The term *feroher* is common enough in archaeological publications, but we are ignorant nevertheless of its origin and etymology. The *dokhmeh* or ossuary of the ancient Parsees is a low round tower built of large stones, and usually elevated upon a platform of the same material, into the open top of which human bones were promiscuously cast, after the flesh had been torn from them by vultures or other birds of prey, and when they had been sufficiently blanched by the rain. (See Chardin's "Travels," vol. viii. pp. 96 and 378.) Similar structures are scattered about the hills which surround Lake Titicaca, in South Peru. Dokhmehs and fire-altars are totally distinct monuments. For a description of the form and uses of the last mentioned, see Sir Wm. Ouseley's "Travels in Persia," vol. ii. p. 80. According to his report, fire-altars were composed of single upright stones, about 10ft. high by 3½ft. broad at the base, with a small cavity at the top, wherein the sacred fire was placed. Similar monuments have been found, strange to say, on the island of Tinian, one of the Marian or Ladrone group—a fact which effectually disposes of the vulgar belief that the inhabitants were unacquainted with fire before the advent of the Spaniards early in the sixteenth century.—ED. *Notes and Queries*.]

GRAND MASTERS OF FRANCE.

I find the following in the "Calendrier Maçonique du Grand Orient de France Suprême Conseil pour la France et les Possessions Françaises (98e Année)":—

1725. Lord Dervent-Waters.
 1736. Lord Comte d'Harnouester.
 1738. Le Duc d'Antin.
 1743. Louis de Bourbon, Comte de Clermont Prince du Sang.
 1771. Le Duc de Chartres.
 1795. Roettiers de Montaleau (sous le titre de Grand Vénérable).
 1805. Joseph Napoléon, Roi d'Espagne.
 1852. Le Prince Murat (du 19 Février, 1852, au 31 Octobre, 1861).
 1862. Le Maréchal de France, Magnan (décret de l'Empereur, en date du 11 Janvier, 1862). Grand Maître élu le 20 Mai, 1864.
 1865. Le Général Mellinet, sénateur, commandant supérieur des Gardes Nationales du département de la Seine, etc. (élu le 9 Juin, 1865).
 1870. Le F. Babaud-Larivière, avocat—ancien représentant du peuple, rédacteur en chef des "Lettres Charentaises" (élu le 10 Juin, 1870).

THE FIVE-POINTED STAR ON THE AMERICAN FLAG.

I beg to offer what I conceive to be a true explanation of the five-pointed star on the American flag. It

is *not* Masonic, but is derived from the mullet in the arms of Washington, whilst the stripes are taken from the bars on the shield. Perhaps even the eagle may be derived from the crest, which, however, is more correctly, a falcon rising. Mrs. Ross seems to have known what she was about. A description of the arms of George Washington is found in "A Plea for Heraldry in the New World," by J. H. L. A. (Archer, 1860). Also by the same writer, in *Notes and Queries*, it will be seen that the shield contained two five-pointed stars or mullets white (argent) on a blue ground (azure). Beneath the azure field a band of white (argent) alternated with red (gules). Then another bar of white and a second bar red. On the original American flag there were red and white stripes alternately, and in the upper corner white stars on a blue ground.—A. L. A.

MASONS' MEDALS.

In many of our cathedrals the masons, as is well known, have cut their initials or some other figure, in the hope, doubtless, of obtaining that immortality of fame which charms so many of us poor "creatures of a day." In Switzerland the hewers of stone adopted another method to obtain the same end. They cast in rude moulds leaden medals bearing their names or initials, with a rough sketch of the building on which they had been employed, and placed them below the foundation stone. One of these leads is in my possession. On the obverse are seen the outlines of a church, placed between the letters B. and F., the initials of the builder; and the reverse bears what would seem a representation of an oriel window, surrounded, garter fashion, by the date, partly defaced. May I ask whether such leaden medals are ever found in our own country?—OUTIS in *Notes and Queries*.

OLD LODGE RECORDS.

In reply to "Progress," I may state that "the commission to five for intrants" has no connection with the number of intrants admitted, but with the brethren admitting them, and originated in the Haugh-foot Lodge in 1704 (see page 222 of the *Magazine*, vol. xxi.), and which commission was continued yearly.—R. S.

FREEMASONRY AND QUEEN ELIZABETH (page 70).

Our contemporary is going rather fast in this matter. First prove that a "Grand Lodge" existed in 1566. If none such existed, the idea of Queen Elizabeth breaking it up is of course a mere idle dream. And as to a lodge or "lodges" in 1429 "holden under the patronage of the Archbishop of Canterbury," any such were *operative* lodges, composed of free-masons, who were real *asons* free of their guild, and who carried on their work of building in stone and lime—not *speculative* "Freemasons," such as we now are. So far as real Masonry is concerned, they were the real thing—we are only the *name*. Further, these old operative masons knew nothing of our speculative Freemasonry, which did not exist until long after their day. Other trades had Masters, Fellows, and Apprentices, &c., as well as the Masons.—W. P. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

AN APPEAL FOR THE BLIND.

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

Dear Sir,—Will you kindly allow me space in your influential journal in order to plead with the public on behalf of the blind—a class of whom it may be most truly said, that they need the help of a friendly hand to enable them to rise out of their present deplorable condition. Deplorable, indeed! sightless and poor, they for the most part spend their lives either in street begging or in the workhouse; and this, be remembered, not voluntarily, but because no opportunity is afforded them of doing otherwise. Speaking from experience, I can say with confidence that the blind will most joyfully grasp a helping hand if held out to them, since their earnest desire is to be rescued from the state which I have described. My experience is derived from many years' acquaintance with the Association for Promoting the General Welfare of the Blind, 210, Oxford-street, W. and 127, Euston-road, N.W., the objects of which, to quote from the printed rules, are—

"To afford employment to those blind persons who, for want of work, have been compelled to solicit alms, or who may be likely to be tempted to do so; to cause those unacquainted with a trade to be instructed in some industrial art; and to introduce trades hitherto unpractised by the blind; also to support a circulating library, consisting of books in various systems of relief print, which shall be free to the blind poor; to collect and disseminate information relative to the physical, mental, moral, and religious condition of the blind; and to promote among individuals and institutions seeking to ameliorate the condition of the blind a friendly interchange of information, calculated to advance the common cause."

The Committee, at whose request I venture, sir, to trouble you with this letter, have carried out these objects as far as the means at their disposal would permit. 110 blind men and women are at present regularly employed; others have work occasionally. Classes for instruction in tangible reading are held in different districts of London, at which the teacher, a sighted person, also reads aloud. These classes are attended by many persons. Some, again, are engaged in selling goods as agents for the Association in question; and others, who are unable to work, receive pensions: in all 176 blind persons are benefited by this society.

During the year 1869, the Association paid about £2,500 in wages and pensions to the blind; but by far the greater part of this sum consisted of wages for work done by sightless persons. As there are more than 250 applicants, the Committee are most anxious to hold an election during the present year; but not only will this be impossible unless increased funds be forthcoming, but the good now being done must be lessened if the public do not speedily aid the undertaking.

Much has been said of late of the evil effects of indiscriminate almsgiving, and of the necessity of organising charitable relief. Probably much good may be hoped from any such well-directed efforts; but may I suggest that any institution of which the special aim is to diminish the amount of pauperism in any parti-

^F THE Mayor of Bradford on Wednesday morning laid the foundation-stone of the new Town Hall in that borough. The building is to cost £43,000, in addition to the site, valued at £3,000. The style of architecture is mediæval.

cular class is especially deserving of public support. Such has for many years been the object of the Association in question, and many a blind person has been rescued and others saved from a course of street begging, or from entering the workhouse, as shown by the following instances:—A young man, having been educated in two blind schools, was obliged, for want of work, to beg through the country with his wife (also blind) and three children. He now works regularly, and receives from the Association a considerable amount weekly, earned by his own industry. Another, who has been long an inmate of a workhouse, is now most usefully employed. A third, totally deaf and blind, who was entirely dependent upon two sisters who lived by their needle, has been taught brushmaking, and now regularly earns eighteen shillings per week.

Similar instances might be multiplied; but on this head I will only add that, whenever it is possible, this Association acts upon the principle of prevention being better than cure, and is especially glad to save a blind man or woman either from entering the workhouse or from a life of vagrancy.

The Committee most earnestly appeal for aid, both in order that they may be spared the painful alternative of reducing their expenditure, and also that they may be enabled to elect some from among the numerous applicants now waiting either for employment or instruction in trades. The Committee trust that such an appeal will not be in vain, but that the public will largely aid them in their endeavours to diminish the number of blind beggars by putting within reach of the blind the means of earning their own living. Regular custom for the brushes, baskets, &c., made by the workpeople, is of essential service. The goods are for sale at 210, Oxford-street, W., and 127, Euston-road, N.W. Subscriptions and donations are also at present urgently needed, and will be most thankfully received by the Treasurer, H. Sykes Thornton, Esq., 20, Birch-in-lane, E.C.; by the Rev. C. J. P. Eyre, 20, Upper Wimpole-street, W.; and by the Lady President, Miss Gilbert, 210, Oxford-street, W.

Permit me now to express my earnest hope that the public will generously strengthen my hands and those of the Committee, and will thus enable us to extend, instead of being compelled to reduce, our operations. The good effected by enabling the blind to help themselves is a great public benefit, while it is also an inestimable blessing to the sufferers themselves.

Commending this cause to the earnest and practical sympathy of the public,

I remain, sir, yours truly,

ELIZABETH GILBERT.

210, Oxford-street, W.

MASONIC SAYINGS AND DOINGS ABROAD.

The Lodge of Strasburg has issued a circular, dated 20th July, in the following terms:—"Dear Brethren, War is at our gates. In a little time numbers of wounded will be in our midst, for Strasburg probably will be the seat of important operations. Masonry has a duty to fulfil under these unfortunate circumstances—that is, to help the wounded and relieve their sufferings. Our lodge has established an ambulance,

and we shall gratefully receive contributions, either in money or kind (as lint, linen, &c.). We appeal to all the lodges, and we are certain that the cry of distress will not be heard in vain. Contributions should be sent, as early as possible, to Bro. Noiriel, at Strasburg.

We are assured that the Grand Orient of France will make an appeal to all her lodges for brethren who become victims to the war.

The Grand Lodge of Georgia has adopted a resolution prohibiting the publication of its proceedings in the newspapers. We are hardly able to credit this from over the water.

The Lodge Carl zur Eintracht, Orient of Mannheim, has issued a circular soliciting subscriptions to the fund for the relief of the wounded, to be applied indiscriminately to the warriors of both armies. Subscriptions may be forwarded to Messrs. C. Nauen and Co., 18, Mark-lane, London.

The death is announced of Bro. Francesco de Zuberia, Past Grand Master of the Grand Orient of Carthage, New Grenada.

The Grand Orient of New Granada, in reply to a pamphlet against Masonry, and to the persecutions exercised by Bernardino Medina e Moreno, Bishop of Carthage, has declared that all the Masons of Colombia profess the Catholic religion: and the teachings of Masonry contain nothing contrary to that religion.

The *Evergreen* learns through Bro. Rob Morris that the new lodge at Beyrout, Syria, is in a flourishing condition, numbering 130 members. The work is all in Arabic. The lodge has a splendid hall, nicely fitted up. The initiation fee is ten napoleons (about £8).

In the Grand Lodge of Minnesota, the Committee on Non-affiliated Masons made a report considering the subject, and sum up their conclusions in a resolution, which was adopted, to the effect that "Permanent residents, who are non-affiliates, be summoned by the oldest lodge in the jurisdiction where they reside, to apply to some lodge for membership, failing in which, the non-affiliates shall be deemed guilty of un-masonic conduct, and be disciplined accordingly."

In Michigan the rapid increase of lodges and Masons, and the consequent additional tax upon the time of the Grand Master, leads him to the belief that either that officer will have to be paid sufficient remuneration to allow of his devoting his whole time to the duties of the office, or that the district deputy system will have to be inaugurated.

Some of our brethren in Missouri must be in a high state of refinement, if the remarks of the Grand Master may be taken as a fact. He says, "The first degree is so bunglingly done, and the officers show so little *soul* in their work, that the candidate rationally becomes so dissatisfied that he never goes any farther. What should have been 'light' to him is nothing but a miserable 'darkness;' when 'brought to light' he probably found the officers sitting with their feet on the pedestal spitting tobacco juice into a spittoon three yards off, and the Master, when he came to deliver his lecture, instead of standing up with the dignity and perfectness of manhood, sitting down, poised on the back of his neck, and mumbling out incoherently what he did not properly understand or appreciate."

—*Landmark.*

We take the following from the correspondence from Maine, U.S. The committee in speaking of the Indiana heresy, that a lodge may try its Master, says:—

"The universal usage of the fraternity from time immemorial confers upon the Master powers which are utterly in conflict with the idea of trying him by the lodge. Such a usage is a landmark. Any Grand Lodge which endeavours to overthrow such a usage is seeking 'to make innovations in the body of Masonry.'"

It is claimed in Indiana that but for trial by the lodge, the Master, although removed from office by the Grand Master, would still remain in good standing until the meeting of the Grand Lodge.

Grand Master Fitch, of Kentucky, gives the Grand Lodge some gentle hints on the practice of electioneering, which might be appropriately applied to many subordinates. He rebukes with great severity the practice of electioneering for offices in the Grand Lodge, a custom which, he says, is bad enough when confined to the political arena, but which becomes positively contemptible and infamous when transferred to such a grave and dignified body as a Grand Lodge of Free and accepted Masons.

The first Masonic meeting in Nevada, was held in July, 1850, at a place called Great Meadows, where emigrants rested their cattle, cut and cured grass, and lay in a stock of water. The meeting of course was held in the open air, the spot selected being a low valley, the earth the ground floor, the grass the carpet, the heavens, illuminated by the full moon and bright stars, the covering. For an altar they had a chair, on which rested the Holy Bible, square, and compass. The lodge was opened at ten p.m. The Master after declaring the lodge opened and ready for business, declared the object of the meeting to be "To instruct each other, and renew our vows and pledges to protect and assist each other when found in need, sickness, or misfortune."

THE MASONIC MIRROR.

* * * All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

THE Charter House Lodge of Instruction is now held at Bro. Simpson's, Hat and Feathers Tavern, 27, Goswell-road, on Friday evening of each week, commencing at eight o'clock.

A CONVOCATION of the Provincial Grand Lodge of Mark Masters of Lancashire, under the Scottish Constitution, will be held at the Freemasons' Hall, Cooper-street, Manchester, on Saturday, August 13th.

THE W.M., officers, and members of the Aboretum Lodge of Derby have just placed a handsome tombstone over the grave of Bro. J. S. Clayton, P.M., in the Nottingham-road Cemetery. Bro. Clayton died, after a few days' illness, on the 15th December, 1869, and the estimation in which he was held by the members of the Craft was shown by a numerous attendance of brethren at his funeral. At the top of the tombstone there are numerous Masonic emblems, and underneath the motto "Audi, vide, tace." Then follows on a marble tablet the following inscription, worked out in indelible letters:—"Erected by the W.M., officers, and brethren of the Aboretum Lodge, No. 731, of Free and Accepted Masons, in fraternal remembrance of Joseph Samuel Clayton, who died December 15th, A.D. 1869, in the fortieth year of his age, as a testimony of his valuable services rendered to Masonry during several years, and of the esteem in which he was held by the Craft in general. On the body-stone there is a very handsome border, on which is engraved the following verse, taken from the 17th chapter of Proverbs, 17th verse:—"A friend loveth at all times, and a brother is born for adversity."

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry.

ENGLISH CONSTITUTION

METROPOLITAN.

LODGE OF PROSPERITY (No. 65).—A summer banquet of this lodge was held on the 21st ult. at the Crown Hotel, Broxbourne. There was a numerous assemblage, not only of members of the Craft, but non-members and ladies. After strolling over the beautiful grounds, and admiring the surrounding scenery, the company, numbering 97, sat down to a splendid dinner and dessert, and to Mr. Binningfield great credit is due as a first-rate provider. The chair was occupied by Bro. Cook, W.M., who was supported by Bros. Forbes, S.W.; E. C. Mather, J.W.; J. L. Mather, I.P.M.; Bellerby, Corawell, Arnold, &c. The W.M. briefly proposed the usual toasts and complimentary speeches. Bro. J. L. Mather, I.P.M., proposed the toast of the W.M., who duly responded to it. The toasts of the P.M., the officers, the ladies, and the visitors followed, and the ladies present expressed their satisfaction for the great treat they had experienced, and the company returned to town at an early hour.

VITRUVIAN LODGE (No. 87).—This lodge held an emergency meeting on Wednesday evening, the 3rd inst., at Bro. Framp-ton's, the White Hart Tavern, College-street, Lambeth, for the purpose of initiating into the Craft two gentlemen who are about to sail for India. Bro. Hurst was passed to the second degree, and Bro. Dixon raised to the degree of M.M., the whole of the ceremonies being very ably worked by the W.M. After

the lodge was closed the brethren sat down to a very excellent cold supper provided by Bro. Frampton. The cloth having been removed, the usual loyal and Masonic toasts were given and responded to. The visitors were Bros. Littlewood, W.M. of the Royal Alfred Lodge (No. 780), and Mortlock, P.M. (186). The P.M.'s present were Bros. Hill, Bain, Wade, Stuart, Noke, Treas., and Whiting, Sec.

NEW CONCORD LODGE (No. 813).—The annual summer banquet of this flourishing lodge took place on Monday last at the Crystal Palace. The tables were laid in the new terrace dining rooms, and about eighty members and visitors, with a large proportion of ladies sat down to a banquet of the most *recherché* character, supplied by Bro. Bertram, a P.M. of the lodge. Bro. Bartlett, W.M., presided, and the south and west were respectively occupied by Bro. Atkins, S.W., and Bro. Salisbury, J.W. Among the company we noticed Bro. Emmens, Main, Wilson, and Hart, P.M.'s of the lodge; and among the visitors, Bros. T. Beard, P.M., Terry, Capt. Taylor, Cobb, Lindsell, Osborn, Capt. Bokenham, &c. After the cloth was cleared, the President proposed the loyal toasts, which were enthusiastically received. The President then proposed the "Army, Navy, and Volunteers," remarking that these were toasts which were always well received by Englishmen, but there was a peculiar interest attaching to them at the present time, and especially to the Volunteers, who might very shortly have to undertake more active duties. He was sure if they did so they would justify the expectations which the country had long entertained of their patriotism and courage. He associated the toast with Capt. Taylor, of the Tower Hamlets Rifle Brigade, to which Capt. Taylor responded. The President then proposed "Prosperity to the New Concord Lodge." He had been a member of that lodge for the last eight or nine years, and could, therefore, speak from experience of the satisfactory progress it had made, and its present flourishing condition. Although its members were not now in excess of the limit which a good lodge should possess, yet he had seen many brethren take their first step in Masonry in this lodge who had since, from various causes, been scattered over the face of the globe, and thus had assisted in diffusing a knowledge of the principles and precepts of the Order. He believed that not a few of the old members of the New Concord were now fighting for their Fatherland, and he might say that if the principles of Freemasonry had been better understood by those who rule in high places, the horrors of war which now afflict Europe might have been averted. Speaking of the internal management and working of the lodge, he considered it was most satisfactory. He had an excellent staff of officers, who were not only efficient and attentive in duty, but who worked together in harmony, which was, as it ought to be, one of the principal characteristics of Freemasonry. He considered it a great compliment to the New Concord to be honoured on this occasion by so distinguished a company, and he had therefore great pleasure in proposing the toast, coupled with the name of Bro. Emmens, who was the founder of the lodge. Bro. Emmens said he had great pleasure in responding to the toast, for if it afforded so much gratification to the President to witness its prosperity, it could not afford less satisfaction to him, who, as the President remarked, was the founder of it. And that pleasure was enhanced when he looked round on this festive gathering and observed that they were honoured with so much grace and beauty. He was also much pleased to see Bro. Bartlett presiding on that occasion, for the lodge had not a more industrious, devoted, and respected member than he, and with the excellent officers by whom he was assisted, the New Concord could not but go on as hitherto, happily and prosperous. Bro. Hart, P.M., then proposed the toast of "The President," and said he could endorse all that Bro. Emmens had said as to his efficiency and desire to promote the good of the lodge and the comfort of every member. The President briefly responded, and assured the members that no effort should be wanting either to advance the prosperity of the lodge or to secure the good esteem of its members. The "Health of the Visitors" was coupled with the names of Bros. Beard, and Terry, P.M.'s. Bro. Beard acknowledged the hospitality of the New Concord Lodge, which he had many times experienced. Bro. Terry took occasion to allude to the Masonic Charities, and assured the ladies that if Freemasons did sometimes transgress the rules of early closing, they were engaged in a good work, for in addition to a vast amount of relief privately bestowed on unfortunate brethren, the Order had established some noble institutions; to wit, a school at Wood Green, containing 150 boys; a school at Wandsworth, containing about the same number of girls; and

an institution at Croydon for 170 widows, and another for aged brethren; and for the maintenance of these institutions provided a sum of £18,000 to £20,000 per year. These were the results of the practical application of the principles of Freemasonry. The healths of the Past Masters were responded to by Bro. Wilson. Bro. Cusworth replied in a humorous speech for the ladies. Bros. Atkins, S.W., Salisbury, J.W., and Blyth, S.D., responded for the officers. The musical programme was most satisfactorily conducted by the Organist to the lodge, Bro. McDavitt, assisted by Miss Fraser, Mdle. Faucquez, Bro. Hubbard, Mr. Hogan, and Mr H. Thomas, whose vocal performances during the evening elicited much praise. The thanks of the company are due to the Stewards, and particularly to Bro. Main, P.M., for the very excellent arrangements which were made.

HERVEY LODGE (No. 1,260).—The regular meeting of this lodge was held on Wednesday, the 10th inst., at the Iron Schoolroom, adjoining St. James's Church, Fulham. Present:—Bros. G. King, W.M.; P. H. Jones, S.W.; J. Way, J.W.; T. A. Ayshford, Treas.; G. King, jun., P.M., Sec.; Wigmore, S.D.; Czarniecki, I.G.; C. Thomas, Wine Steward; C. T. Speight, Tyler; Dr. T. Godrich, F. W. Agar, Davidson, &c. The visitors were Bros. F. G. Baker, P.M. 753; G. Reeves, I,217; W. H. Simpson, 232. The lodge having been opened in due form and with solemn prayer, the minutes of the last lodge were read and confirmed. The ballot was then taken for Mr. W. H. Taylor and Mr. J. Shuttleworth for initiation, also for Bro. W. Dawson, No. 186, as a joining member, which proved unanimous. Mr. Taylor being present was initiated into Freemasonry, according to ancient custom. The report of the committee appointed to ascertain the most convenient house in the neighbourhood for the lodge to hold its meetings, through the George Hotel changing hands, recommended the Britannia, Waltham Green. It was received, and ordered to be entered on the minutes. The Secretary then reported that since the committee had met he had put himself in communication with the rector and churchwardens of St. James, Moore Park, and they had, in the most liberal manner, granted the use of the Iron Schoolroom for the lodge and chapter. Bro. Way then proposed that the lodge meetings in future be held in the Iron School; this was seconded and carried unanimously. It was also proposed and carried unanimously that the Secretary write to the rector and churchwardens expressing the thanks of the lodge for their very liberal and kind offer. After one or two propositions for initiation, amongst whom was the Rev. W. H. Denny, the lodge was closed in due form and solemn prayer, and the brethren adjourned to the Britannia to the banquet, which was very excellently supplied by Mr. Smith, and speaks well for the recommendation of the committee; and after spending a very pleasant evening, interspersed with some capital singing, the brethren separated at an early hour pleased with the changes made. The brethren must be congratulated on obtaining such an excellent and commodious building as a home for their lodge. Had it been built for them they could not have had a better, being lofty and well adapted for sound.

PROVINCIAL.

KENT.

GRAVESEND.—Lodge of Freedom (No. 77).—This excellent lodge met on Monday, the 18th ult., at the Town Hall, Bro. S. Barczusky, W.M., in the chair. The lodge was opened, and the minutes of the previous meeting were read and confirmed. Bros. Harding and Walker were raised to the third degree. This being the meeting for the installation of the W.M., the W.M. elect, Bro. W. E. Hollingum was presented to the lodge, and that ceremony was excellently rendered by Bro. Nettingham, P.M., P. Prov. G.W. Kent. On the admission of the brethren, the newly-elected W.M. having been saluted in due form, Bro. Nunn was invested with the collar and jewel of S.W., Bros. C. Ralph, P.M. 188, J.W.; Dobson, D. Prov. G.M. for Kent, Treas.; and White, P.M., Sec. Sums of ten guineas were severally voted to the Boys' School and Girls' School. The lodge was then closed, and the brethren adjourned to the Clarendon Hotel, where a sumptuous dinner was provided. Bro. Dobson, D. Prov. G.M., presided, supported by the W.M. The usual loyal and Masonic

toasts were given; that of the Officers of the Grand Lodge of England being responded to by Bro. Patten, P.G.B. Bro. Hall, Prov. G. Chap., proposed the toast of the D. Prov. G.M. in a very able and efficient manner. The D. Prov. G.M. responded to the toast, and then proposed the health of the newly-installed W.M., and also paid a very high compliment to the I.P.M., Bro. Barczinsky, for the admirable manner he had conducted the duties of the lodge during his year of office. It being a custom to hand round a box in aid of Masonic charity, on its being opened was found to contain a very liberal amount of donations, in addition to a cheque for ten guineas presented by the newly-installed W.M., to enable him to become a life governor of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons. The toast of the Officers having been proposed and responded to, the Tyler's toast followed, after which the brethren returned to town, expressing their satisfaction for the agreeable evening passed.

MIDDLESEX.

TWICKENHAM.—*Crescent Lodge* (No. 788).—A meeting of the above lodge was held at the Ait Tavern, Eel Pie Island, Twickenham, on the 26th ult. The W.M., Bro. R. Gurney, occupied the chair, supported by Bros. Bendy, S.W.; W. Smeed, P.M., J.W. The lodge was opened and the minutes confirmed. Bro. G. F. Noon having answered the necessary questions in a satisfactory manner was raised to the third degree, and Bro. G. J. Taylor was passed to the degree of a Fellow Craft. The two ceremonies were delivered by Bro. G. Caldwell, P.M. (by the courtesy of the W.M.), in a perfect and impressive manner. The lodge was then closed, and the brethren sat down to a very excellent banquet, and after dinner the brethren adjourned to the lawn, where wine and dessert were bountifully provided and enjoyed. The brethren, after passing a delightful afternoon and evening, returned to town. Bro. Herbert, of No. 946, was present as a visitor.

SURREY.

CROYDON.—*Frederick Lodge of Unity* (No. 452).—This lodge met on the 23rd ult. at the Railway Hotel, East Croydon, Bro. Magnus Obren, W.M., presiding. The following P.Ms. were also present:—Bros. W. Locock Webb, Strong, Francis and Robins. Bro. Pollard was passed to the second degree, and Mr. George Wright was initiated, the W.M. performing his duties in admirable style. The Treasurer's report, which showed a good balance, was read, and no further business being before the lodge, it was closed, and the brethren sat down to a banquet, which was a credit to the landlord of the Railway Hotel. Two visitors, Bro. Battye (No. 142) and Walters (No. 1,309), were present.

CANADA.

TORONTO.

ANNUAL COMMUNICATION OF GRAND LODGE.

The fifteenth annual communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada, was opened at the Music Hall, on Tuesday, the 13th ult. Early on Tuesday the brethren began to arrive, and by Tuesday night the hotels were tolerably well filled, and the earnestness of discussions showed that the brethren had come to the meeting deeply impressed with the importance of the occasion, and the responsibility resting upon the Craft in connection with it. On Wednesday morning a large additional number of brethren reached the city, and by the time the hour arrived for opening Grand Lodge, there was a larger attendance than has ever been known for a first day.

Grand Lodge was formally opened at half-past two o'clock. The entrance of Grand Officers, clothed in the new regalia, which has just been imported from England, was a very imposing procession. The usual motion, accepting the minutes as read and confirmed, having been passed, and the rules read, the Grand Master delivered an address, of which the following is an abstract:—Brethren of the Grand Lodge of Canada—I do not intend to occupy much of the time of the Grand Lodge with an opening address, which can be more profitably employed in the consideration of the various important official acts with which it is necessary you should be made acquainted, and perhaps advert briefly to one or two other matters requiring remark.

The number of new lodges established by dispensation during the past year, was fifteen. Great care was taken to obtain reliable information as to the need for more lodges in the respective districts in which they were sought to be located, and the probability of their being able to work without detriment to the lodges already existing in the immediate vicinity; and I am am happy to say that in nearly every instance the replies were most satisfactory. It gives me great pleasure to state in this connection that, in March last, the members of Goderich Union Lodge (No. 720), on the registry of the Grand Lodge of England, unanimously adopted a series of resolutions, resigning their English Warrant, and desiring, in exchange, a warrant from the Grand Lodge of Canada. In accordance with previous arrangement, they were to get the nearest vacant number to that which they would have received, had they originally affiliated with this Grand Lodge. The lodge is therefore now known as Goderich Lodge, No. 33 on our Grand Register.

Requests were received from several Grand Lodges for an exchange of representatives with the Grand Lodge of Canada. The distinguished brethren appointed to represent these Grand Bodies, near this Grand Lodge will, doubtless, in due time present their credentials. I have named and accredited the following brethren to represent our Grand Lodge near their Grand Lodges, viz.:—R.W. Bro. Geo. F. Gouley, Grand Sec., near the Grand Lodge of Missouri; M.W. Bros. H. R. Cannon, P.G.M., near the Grand Lodge of New Jersey; E. P. Deuel, G.M., near the Grand Lodge of Nebraska; R.W. Bros. Samuel C. Perkins, S.G.W., near the Grand Lodge of Pennsylvania; Samuel C. Fleming (Bellows Falls) near the Grand Lodge of Vermont; Col. W. S. Fish, of Mystic Bridge, near the Grand Lodge of Connecticut; Thomas W. Chubbuck, near the Grand Lodge of Nevada; William H. Fraser, near the Grand Lodge of Wisconsin.

In consequence of the removal from this country of Bro. H. L. Robinson, D.D.G.M. for the Bedford District, it was found to be necessary to fill the vacancy thus caused. I therefore appointed W. Bro. Horace D. Pickel, P.M. of Royal Canadian Lodge, Sweet'sburg, who has since discharged the duties with great zeal and ability.

Emergent communications of Grand Lodge, for the purpose of laying foundation stones, were held at the following times and places, viz.:—On the 12th of August, 1869, at Bellville, Ont., foundation stone of the Deaf and Dumb Asylum; on the 16th of May, 1870, at Odessa, Ont., foundation of the Methodist Episcopal Church. On both occasions I had the honour of presiding and officiating.

In January I had the great gratification of meeting with the brethren of New Jersey, at the annual communication of their Grand Lodge, held at the city of Trenton. This was the first Grand Lodge which I had the honour of visiting in the United States, and I was greatly impressed with the strict order which characterised all their proceedings, and the high respect for authority manifested throughout the session. The reports presented gave unmistakable evidence of the prosperous condition of Freemasonry within the jurisdiction of that State.

I had the honour of being present at the annual communication of the Grand Lodge of New York, held on the 7th of last month and following days, and of assisting at the laying of the foundation stone of the proposed Masonic Hall or Temple, now being erected at the corner of 6th Avenue and 23rd streets, in the city of New York. Representatives were present from about 600 lodges, besides many distinguished visitors from sister Grand Lodges.

During the year a great variety of questions have been submitted to me for opinion or decision, to all of which I gave such attention as the respective cases seemed to require; and it occurred to me, while performing this duty, that if it were possible to preserve and publish, in a condensed form, the various decisions of Grand Masters from year to year, and the action taken by Grand Lodge on subjects not embraced within the provisions of the Book of Constitutions, it would form a very valuable Canadian Masonic jurisprudence, which might be often referred to, and prove exceedingly useful alike to Grand Lodge Officers and those of subordinate lodges.

During the past two years, several District Grand Lodges of Instruction have been organised within this jurisdiction, which have been attended with most beneficial results. I regard such meetings as one of the most effective methods of imparting Masonic instruction, and under proper management they might be made conducive to the speedy accomplishment of what has long been a desideratum—entire uniformity of work.

The reports of the various District Deputy Grand Masters, on the state of Masonry, are on the whole satisfactory. But for the unhappy differences existing in the province of Quebec, the Craft might be said to enjoy almost undisturbed harmony. Since the emergent communication of this Grand Lodge, held on 1st December last, the members of several of our lodges, who had been deprived of their Masonic rights and privileges by the action of some of their number, whose sympathies were in favour of the so-called Grand Lodge of Quebec, made application to me to be maintained in the rights guaranteed to them by our own Book of Constitutions; and as my action in regard to these lodges has been sadly misrepresented, I deem it necessary to give, in full, the documents I issued, so that the Grand Lodge may be placed in possession of the facts, and thereby be enabled to understand the true position of affairs. The following was issued in reference to Victoria Lodge, No. 173:—

"To all whom it may concern, greeting:—Whereas, it has been represented to me, that the warrant granted by the Grand Lodge of Canada to the Victoria Lodge, No. 173, Montreal, is now, and has been for a period of more than one month, held and retained by a brother, who still declines to place it in possession of the loyal members of that lodge, and whereas, it appears that W. Bro. Henry J. Gear, W.M., and Bro. J. T. McMillin, the Senior Warden, are not in accord with the membership of Victoria Lodge, twenty-seven of whom have declared their determination to remain true to their allegiance to the Grand Lodge of Canada:

"Therefore, I do, by these presents, authorise Bro. Robt. Murray, the Junior Warden, to summon the meetings of the aforesaid Victoria Lodge, No. 173, G.R.C., until the next election and installation of officers, in the same manner as if the Worshipful Master and Senior Warden were both absent, and in case the warrant should not be forthcoming or available at the next or subsequent meetings of the aforesaid Victoria Lodge, I further authorise the business of said lodge to be transacted, and its work performed as heretofore, under the warrant of the Grand Lodge of Canada.

This done at the office of the Grand Master, in the city of Montreal, province of Quebec, Dominion of Canada, this 6th day of December, 1869.

"A. A. STEVENSON, Grand Master."

Early in January, I received a communication from R.W. Bro. Walker, D.D.G.M. for the district of Quebec, in which he gives the details connected with the defalcation of the Harington Lodge, which had gone over to the secessionists of Quebec. Bro. Walker, however, rallied round him a few who resolved to stand firm by the constituted authority. A protest had been served upon the Master of the lodge refusing to join "an irregular and illegal body of Masons styling itself the Grand Lodge of Quebec, a body which we do not recognise as being in existence," and demanding possession of the warrant. Eight names are appended to the protest.

The G.M. stated that as the warrant, furniture, &c., had been taken possession of by the seceding brethren, and as it appeared that there was no prospect of their being permitted to meet in the room they formerly occupied, I preferred leaving the case to be dealt with by Grand Lodge. Our Constitution on the question raised here, is very explicit. Under the head of "Private Lodges," Sec. 33, it is enacted: "As every warranted lodge is a constituent part of the Grand Lodge, in which assembly all the power of the fraternity resides, it is clear that no other authority can destroy the power granted by a warrant; if, therefore, the majority of any lodge shall determine to quit the lodge, the constitution or power of assembling remains with the rest of the members, provided their number be not less than seven."

A number of members of Browne Lodge No. 163, presented a memorial applying for a duplicate charter. The memorial sets forth "That in the month of November last past at a meeting of said lodge, the warrant was treacherously and falsely obtained from the Master, and then and there, without any regular vote of the members of said lodge, certain members of the lodge did then and there rebel against the authority of the Grand Lodge of Canada, and did then transfer their allegiance to the would-be Grand Lodge of Quebec, together with the warrant, books, jewels, &c., belonging to said lodge, and that since that time the memorialists, members of said lodge, remaining loyal to the Grand Lodge of Canada, and refusing to recognise the authority of the would-be Grand Lodge of Quebec, have, in consequence, been deprived from meeting in their said lodge." Wherefore the Memorialists "pray that a duplicate warrant of said Browne

Lodge be granted to them, free of charge, authorising them to meet at the village of Adamsville, county of Brome and the district of Bedford, in the Province of Quebec."

And, whereas, after due deliberation, I deem it to be my duty to comply with the prayer of the Memorialists—Therefore, by virtue of the power vested in me as Grand Master, I do by these presents authorise and empower the brethren, whose names are appended to the memorial, viz.: W. Bros. G. H. Kemp, W.M.; Charles Browne, P.M.; E. H. Higgins, P.M.; E. Racicot, P.M.; and Bros. Ira Scott, Thomas Ferguson, David Goddard, Elias Clow, John W. Knight, Peter A. Martin, and William Rider, to continue as heretofore the work and business of Browne Lodge, No. 163 on the registry of the Grand Lodge of Canada, the meetings of said lodge to be held at the village of Adamsville, aforesaid.

Similar application was made in the matter of Nelson Lodge, No. 8, and Victoria Lodge, No. 173, and the Grand Master authorised the memorialists to carry on the work of the lodge.

The Grand Master considered that there was no question whatever that the brethren of those lodges were entitled to duplicate warrants; yet, after mature deliberation, he concluded it would be the proper course to defer taking any action until the meeting of the Grand Lodge. His reasons for this decision were simply these: That in the meantime they were in possession of sufficient authority to continue their work as heretofore; and, 2nd, that, possibly, in some cases, the originals might have been forthcoming or available previous to that date. The Lodge of Antiquity, and Shawenagam Lodge, No. 134 (whose warrants were abstracted last fall), are also entitled to be furnished with duplicates.

The lodges at present working in the Province of Quebec, under the jurisdiction of the Grand Lodge of Canada, are eighteen in number, viz.:

Lodge of Antiquity.....	Montreal.
Dorchester, No. 4	St. Johns.
Nelson, No. 8	Phillipsburgh.
St. George's, No. 19	Montreal.
Zetland, No. 21	do.
Shefford, No. 53	Waterloo.
Yamaska, No. 130	Granby.
Shawenagam, No. 134.....	Three Rivers.
Aylmer, No. 138	Aylmer.
Quebec Garrison, No. 160	Quebec.
Browne, No. 163	Adamsville.
Victoria, No. 173	Montreal.
St. John's, No. 175	Masonville.
Royal Canadian, No. 187	Sweetsburgh.
Mount Royal, No. 202.....	Montreal.
Brome Lake, No. 211	Knowlton.
Mount Moriah, U.D.	Montreal.
Sutton, U.D.....	Sutton Flats.

There are still other matters to which I would have averted, had time permitted, but I have already occupied much more space than I contemplated at the outset. There remains however, this vitally important question to be considered—What is to be done in the present position of affairs? The question is one which is more easily asked than answered, and its consideration may well occasion anxiety in the mind of every member of Grand Lodge. The determination arrived at in this case will be viewed with interest throughout both continents, and its influence will be felt far and wide. Grand Lodge sovereignty is in reality upon its trial, and the Masonic world are looking on with deep concern. The line of action adopted now will not only be fraught with momentous consequences to ourselves, but will exercise an immense influence, for good or evil, upon the future of Freemasonry in other countries. It becomes us, then, to consider well what that action should be, so that no false step may be taken which might prove injurious to Freemasonry, and be a source of regret to us for years to come. Entertaining, as I do, a firm conviction that the conclusions arrived at in December last were based upon correct Masonic principle, I cannot be expected to concur with those who are ready to yield everything for the sake of peace, or even a questionable expediency; nor can I bring my mind to believe that Grand Lodge organizations ought to be tossed about, swept away, or destroyed, at the whim or caprice of statesmen or politicians, whenever they may find it convenient or necessary to make even such alterations as were made here about three years ago. This would, in my humble opinion, be placing the fate and destiny of Grand Lodges in the hands of men who may not even be members of our Order. Look at the question from another point of view, Suppose the Local

Governments and Legislatures of these four Provinces to be abolished, and the business of the dominion to be entrusted to only one Government—a mere Legislative Union in fact—would it be necessary, then, (or possible, if necessary) to disorganize the Grand Lodges existing at that time within the dominion, and form only one Grand Lodge for the entire territory? Certainly not. Yet this is the exact converse of the proposition so boldly advanced, and so strenuously urged by many well-intentioned, though, in my judgment mistaken brethren.

A retrospect of the two years during which I have had the high honour of presiding over the Grand Lodge of Canada, calls up in my mind mingled feelings of joy and sadness. The calm sunshine, which for a time shed its hallowed influence upon our peaceful path, was, at a later period, followed by a pelting storm, which yet darkens the horizon. Yet, under every variety of circumstances, I have had the kindly counsel and earnest support of many true brethren, and to their credit be it said, that the labours and responsibilities of office have often been lightened and lessened by the active assistance so readily rendered, and the cheering sympathy so opportunely offered, by many of those whom I have now the privilege of addressing.

In resigning into your hands the Gavel, with which I was entrusted at the last annual communication of this Grand Lodge, I can truly say, that although conscious of much unworthiness, and deeply sensible of numerous imperfections, yet I have always endeavoured to discharge the duties of my position faithfully and conscientiously, whether those duties were of a pleasant or of a painful nature; and in divesting myself of the clothing appertaining to the office of Grand Master, permit me to indulge the hope, that in time to come I may be ever encompassed with the broad mantle of your Masonic charity.

A. A. STEVENSON, G. M.

The reading of the address was frequently warmly applauded, and at its close the manifestation of approbation was loud, and long continued.

R. W. Bro. Kahn, moved that the address be referred to the Board of General Purposes, except that portion referring to the so-called Grand Lodge of Quebec, which portion should be referred to a special committee, consisting of M. W. Bros. Wilson, Harington and Bernard; R. W. Bros. Klots, De Grassi, and Thompson Wilson; V. W. Bros. John Clark, D. Spry, Harding, C. D. Macdonnell, Bowman, Thoms, Diamond, Dunn, Noel, White, Elliott, Billington, Kincaid, Wright, and the mover.

R. W. Bro. Macpherson moved in amendment that the special committee be appointed by the M. W. the Grand Master.

A very long discussion ensued, when

V. W. Bro. White moved, in amendment to the amendment, that the report of the M. W. the Grand Master be referred to the Board of General Purposes, with instructions to report upon that part referring to the so-called Grand Lodge of Quebec, at the meeting of Grand Lodge to-morrow, it being understood that the board have their report printed for the use of members, on its presentation to Grand Lodge.

This amendment was finally carried by an almost unanimous vote—a significant lesson to those who so far forget what is due to Grand Lodge as to summon secret meetings to influence its proceedings.

Several distinguished visitors from the Grand Lodge of New York, including R. W. Bros. C. E. Young, G. J. D., W. J. McCredie, P. D. D. G. M., and John A. Lockwood, P. D. D. G. M.; and W. Bros. W. A. Dec, H. Klein, John H. Andrews, H. B. McCullough, S. L. Watson, and J. B. King, were received with grand honours, and introduced to Grand Lodge.

W. Bro. Ramsay presented his credentials, as representative of the Grand Lodge of Nebraska, near the Grand Lodge of Canada; M. W. Bro. Bernard for the Grand Lodge of New Jersey; and V. W. Bro. White for the Grand Lodge of Nevada. These brethren were respectively received with grand honours, and welcomed in their representative character, a compliment which they each briefly acknowledged.

The several D. D. G. M.'s presented their reports, all of which showed the Order to be in a very prosperous condition, those from the Quebec districts being especially interesting, as showing that there is still a strong feeling of allegiance to the Grand Lodge in those districts.

On motion of R. W. Bro. Seymour, the reports were referred to the Board of General Purposes.

R. W. Bro. Kerr, D. D. G. M., Toronto District, on behalf of the brethren in Toronto, extended an invitation to the members of Grand Lodge to a banquet, on Thursday evening, at the St. Lawrence Hall; and also stated that the news-room of the

Mechanics' Institute was at the service of members attending Grand Lodge.

After a number of notices had been given, Grand was called off until Thursday morning, at 11 o'clock.

[The report of the second and third days' proceedings will be given in our next.]

PANAMA.

The officers installed on the 24th June for the Isthmus Lodge of Panama (No. 28), were Bros. Henry Schuber, W. M.; Theodore de Tabla, S. W.; Alfred Hill, J. W.; H. Ehrman, Treas.; A. Balfour, Sec.; Diego Briggs, O. G.

The officers of R. A. Chapter Prudence, No. 7, were installed on the 25th June:—Comps. Chas. A. Fletcher, W. M.; G. R. Hughes, S. G. W.; H. Schuber, J. G. W.; Alfred Hill, G. Org. and Treas.; H. Ehrman, G. Sec. and K. S.; G. Kellemen, G. Tyler.

The officers installed for Manzanillo Lodge, No. 25, Aspinwall, on St. John's Day, were:—Bros. Jas. G. Lansburg, W. M.; Ford, P. M.; Jos. Couto, S. W.; C. Frank, S. W.; Joseph Penso Treas.; J. Jenkins, Sec.

Bro. Arie H. Maal, of Aspinwall and Colon, having died, was buried with Masonic honours by the members of the Manzanillo Lodge, in the cemetery belonging to the Craft, at Mount St. John, with a large attendance of Masons. The Masonic burial ceremonial was carried out in a solemn and impressive manner by Bro. Ford.

INDIA.

BANGALORE.

Bangalore Lodge (No. 1,043, E. C.)—This lodge met on April 2nd, at 7 p.m., being the regular meeting of the month. Present:—Bros. J. J. Franklin, W. M.; R. Mullen, S. W.; E. Sheppard, as J. W.; G. Wallace, Sec.; G. Nepean Smith, S. D.; J. Price, as J. D.; J. L. D. Stuart, I. G.; G. Whiting, Tyler. Members: Bros. Gibson, Kenny McKie, Bradshaw, J. Thompson, and Flood. The lodge was opened in the first degree, and the minutes of the regular meeting were read and confirmed. A letter was read from Bro. T. T. Le Onard, J. D., tendering his resignation, which after a few remarks from the W. M. was accepted. The W. M. appointed Bro. J. L. D. Stuart, J. D., and Bro. J. Price, I. G., and invested them with the jewels of their respective offices, delivering to them a charge. There being no work to be done, the W. M. read two lectures from Bro. Dr. Oliver's work, "The Freemason's Treasury." The W. M., in intimating to the brethren the retirement from the lodge of Bro. C. Jones, J. W., consequent on his departure to England on sick certificate, thanked him for the manner in which he had discharged his duties, and wished him a safe voyage and speedy restoration to health. The monthly accounts, having been found correct, were duly passed. One candidate was proposed for initiation. The charity box was passed round. There being no further business before the lodge, it was closed in peace, love, and harmony at 10 p.m.

ROYAL ARCH.

SURREY.

EAST CROYDON.—Frederick Chapter of Unity (No. 452).—A convocation of this chapter was held on Tuesday evening, the 26th ult., at the Railway Hotel. Comp. W. Looock Webb, M. E. Z., opened the chapter, with the assistance of the Principals and P. Z.'s present. Comp. Francis, P. Z., installed Dr. Strong, P. Z., as M. E. Z.; and also the H. and J. Comp. J. Glaisher, was invested as S. E., and Comp. Magnus Ohren as S. N. Comps. Battye, P. Z. 33, and F. Walters, P. Z. 73, were present during the convocation.

MARK MASONRY.

METROPOLITAN.

GRAND LODGE.

An emergency meeting of Grand Mark Lodge was held on Tuesday evening, the 26th ult., for the purpose of finishing the business left over from the last Grand Lodge, to receive the report of the committee on the Royal Ark Mariner's degree, and

communications from the Grand Master on the subject of a treaty with the order of Red Cross of Rome and Constantine; and also communications on the subject of a treaty with the Supreme Grand Lodge Council of the 33°.

Bro. Rev. G. R. Portal G.M., presided, supported by the Earl Percy as D.G.M.; the Earl of Limerick, S.W.; Col. Adair, J.W.; Capt. King, G.M.O.; James Stevens, G.S.O.; Joshua Nunn, G.J.O.; R. Benson, G. Reg.; Rev. W. Taylor Jones, Grand Chaplain; and F. Binckes, Grand Secretary; Bros. R. Spencer, F. H. Gottlieb (Singapore), C. Hammerton, J. H. Wynne, Morton Edwards, G. Kenning, S. M. Lazarus, T. J. Sabine, F. Davidson, J. G. Marsh, A. D. Loewenstark, G. Neall, W. Littaur, H. G. Lake, M. A. Loewenstark, W. Warrell, S. Rosenthal, and H. Massey.

After the opening of the lodge the G. Master invested the Earl of Limerick as S.G.W.

The G. Master said he had received communication from Grand Chapters of Ireland and Canada, acknowledging Mark Master's advances under the English Grand Mark Lodge, and stating that such Mark Masters would be admitted in the lodges of Ireland and Canada. He had also to inform the brethren that he had thought it wise to ask a very important Masonic body, the Order of the Red Cross of Rome and Constantine, to enter into a treaty recognising the Grand Mark Lodge on this Grand Lodge recognising the authority of the Red Cross Order. An affirmative answer had been given, and the draft of the treaty was prepared, by which the contracting bodies agreed to acknowledge each other as the governing bodies of their respective degree; and if a member of either Order was for a good reason suspended or expelled by the governing body of that Order, the other agreed to hold him as suspended or expelled. The Supreme Grand Council of the Thirty-third Degree would do the same, and hopes were entertained that the Knights Templar would come to a similar arrangement. Grand Craft Lodge might, perhaps, at some time or other concur. If it did the advantage of such a treaty was plain. English Mark Masters could not then be taunted, as they were now by Scotch Masons, that they were not recognised by any body. He asked authority to contract on the above terms with the Red Cross, the Thirty-third Degrees, and the Knights Templar, and that the Earl of Carnarvon might be associated with the Grand Master in carrying it out.

Bro. the Rev. W. Taylor Jones, in seconding the motion, believed it would be most effectual in advancing the principles of the Order, and would be a credit to the brethren in promoting unity, concord, and discipline, and making Masons of one mind and feeling.

Bro. Wolf Littaur, believing it would not be acceptable to the Jews, opposed it, as did also Bro. Abrahams; but Bros. Lazarus and A. D. Loewenstark could not see why the Israelitish brethren should object, as it did not interfere with their faith in any degree.

Bros. Earl Percy, the Earl of Limerick, Joshua Nunn, J. H. Wynne, and R. Benson joined in the discussion which ensued, and the motion was carried with only three dissentients.

The report of the General Board was read by Bro. Binckes, G. Sec., and afterwards the special report on the Ark Mariners' Degree was considered. The committee to whom the matter had been referred recommended a union between Grand Mark Lodge and the Ark Mariners' Grand Lodge on certain terms, it appearing to them that many supreme jurisdictions were not desirable.

Bro. Joshua Nunn moved, and Bro. Abrahams seconded the adoption of the report, which was carried unanimously.

The G. Master having protested against the action of the G. Chapter of Scotland in making Lancashire a province of Scotch Mark Masonry, said that during the autumn it was his intention to visit all the London Mark Lodges.

Grand Lodge was then closed.

ANCIENT AND ACCEPTED RITE

SUFFOLK.

IPSWICH.—Victoria Chapter Rose ✠ H.R.D.M.—The Sovereign Princes of this Order met in Chapter at the Masonic Hall, on Monday last, the 8th inst., when the following brethren were present:—Ill. Bro. Rev. R. N. Sanderson, 30°, P.M.W.S., G.M.; M.E. Bro. C. T. Townsend, 18°, M.W.S.; Ill. Bro. Emra Holmes, 31°, K.C., Royal Order of Scotland, Recorder; Ex.

Bro. Rev. Palmer, H. Prelate; Westgate, 1st Gen.; Golding, 2nd Gen.; W. Crickow, R.; J. Townsend, Capt. of Lines, &c. The chapter was opened in solemn form, and the ballot having been taken for Bros. G. Cresswell and E. J. Robertson, of the Prince of Wales Lodge, and Bro. James Bigley of the United Lodge, Colchester, and proving unanimous, the two former brethren being present, were, after receiving the intermediate degrees at the hands of the Ill. Bro. Sanderson, admitted, installed, and perfected, as Knights of the Pelican and Eagle, and Sovereign Princes Rose Croix. The chapter at the conclusion of the imposing ceremony, was closed in solemn form, and the Sovereign Princes retired to refreshment, when the usual toasts, "The Queen and the Supreme Grand Council of the Ancient and Accepted Rite" were duly honoured.

FREEMASONRY: ITS HISTORY, PRINCIPLES, AND OBJECTS.

(From the Rectangular Review.)

1. *Freemasonry not rightly understood.*—The real nature of the ancient institution of Freemasonry is but imperfectly understood by the outer world, while even the initiated, as a rule, have only a faint idea of its true character. With most of the members of the Order the ceremonies are everything: their secret and deep meaning, however, escapes them. But the Lodge, with all its symbols, is only the form of the Masonic thought, as the State is only the form of the social union—the Church, of the religious principle. These forms, as belonging to the sensuous world, may vary, but the original thought, the essence of each, is alone the absolute and the real.

2. *Importance of rightly understanding Freemasonry.*—Now, when we bear in mind that Freemasonry reckons its members by millions, and that its lodges are found in every habitable part of the globe, we cannot deny the enormous influence it must exercise on the destinies of the human race: hence the necessity of rightly understanding its principles and objects. To do this we must go back to its origin.

3. *Periods of Freemasonry.*—Masonic writers generally divide the history of the Order into two periods; the first comprising the time from its foundation to the beginning of the eighteenth century, during which period the Order admitted only Masons,—that is, operative Masons, and artificers in some way connected with architecture, whom it bound together as brethren, as world-citizens, without regard to country or language. The second, or present period, commencing at the above-mentioned date, they denominate the period of speculative Masonry, when the Order no longer chooses its members only amongst men connected with the raising of material structures, but receives into its ranks all who are willing to assist in building a spiritual temple—the temple of universal harmony.

Now, this division is right enough, as far as it goes, but it does not embrace the whole history of Freemasonry, which ought to be divided into three periods; for Masonry, before it became operative, had been that to which it has now returned, viz., purely speculative. Let us see why and how.

4. *Knowledge transmitted by Masons.*—Some writers on Masonry have asserted that the principles of the institution were most fully communicated to Adam. This assertion, undoubtedly made at random and to glorify the Order, is nevertheless, founded on fact. What is Masonry stated to be? Answer: "A peculiar system of morality, veiled in allegory and illustrated by symbols; the study of science and the practice of virtue; a science embracing all human and divine knowledge, and the moral duties incumbent on all men." Now, Adam being created in the image and likeness of God, could not but be perfect. Such knowledge as is implied in the above passage, could not, therefore, be hidden from him, and was necessarily imparted by him to his descendants;

though, in course of time, and through man's love of change, the simple truths known to and enunciated by Adam, were gradually distorted by perverse interpretations and overlaid, and embroidered, as it were, with fanciful creations of man's own brain; and thus arose superstitious systems, which became the creed of the unthinking crowd, whilst the genuine knowledge, preserved among the chosen few, was afterwards only communicated to those who had been tried and found worthy of being initiated into the "Mysteries," which, however, themselves were already a degree removed from the first revealed truths concerning the Deity and the Seven Properties* of Eternal Nature, since the "Mysteries" represented only their images, namely, the phenomena of outward temporal nature, instead of the realities of the inward eternal nature, of which this visible universe is the material manifestation.

5. *Allegorical and Secret Doctrines of Freemasonry.*—Members of the Craft, who can discern the secret meaning of the allegorical teaching of the lodge, need not be told that when we assert Masonry to be "a science embracing all human and divine knowledge," we simply state a positive fact. Gladly as we would prove it to other members, such particularly as have attained to the highest degree—viz., that of Royal Arch Masonry (and there only the grand secret of Masonry can be imparted), yet in these pages, addressed to the general reader as well, we dare not do so; but this we will say that to understand the secret laws of moral and physical existence, to apprehend the perfect analogy and mimitable principle inherent in all that ever was, is, and shall be, in time and space, there is but one way, and that is to search the meaning hidden under Masonic symbols, the esoteric doctrines of Masonic teaching. We shall refer to this subject again hereafter (22 and 26).

6. *The Dionysiacs.*—But to return. The knowledge possessed by the first men had now ceased to be universal property, and was imparted to those only initiated into the "Mysteries;" and, from being purely speculative, had also become operative, for the clerical colleges, where the initiation took place, were also the repositories of all science and secular knowledge. Of the secret associations, presenting many points of resemblance with the Masonic fraternity, that have existed from a highly remote period, the most ancient are the Cabiric mysteries, referable to a period closely approaching the Deluge; and of the ancient associations, the one most closely resembling the Masonic Society in its operative period is that of the Dionysiac artificers of Ionia. "Ye know," says Professor Robinson, in the article "Arch" in the "Edinburgh Cyclopædia," "that the Dionysiacs of Ionia were a great corporation of architects and engineers, who undertook, and even monopolized, the building of temples and stadia, precisely as the fraternity of Freemasons monopolized the building of cathedrals and conventual churches in the Middle Ages. Indeed, the Dionysiacs resembled in many respects the mystic fraternity now called Freemasons. They allowed no strangers to interfere in their employment; they recognized each other by signs and tokens; they professed certain mysterious doctrines under the tuition and tutelage of Bacchus, † to whom they built a magnificent temple at Teos, where they celebrated his mysteries at solemn festivals, and they called all other men profanes, because not admitted to these mysteries."

7. *Ancient Masonic Colleges.*—The next link in the chain connecting Freemasonry with antiquity is the

* 1. Attraction. 2. Repulsion. 3. Circulation. 4. Fire. 5. Light. 6. Sound. 7. Body. The knowledge of their ground and *modus operandi* is, however, at present confined to theosophists.

† Bacchus represents the sun, which again is the outward symbol of the One God, so that the worship of the Dionysiacs resolves itself into the worship of the One God.

"Collegium Muriorum," an incorporation of Masons at Rome. Having been founded in those primitive times, when the State and the exercise of religion were an inseparable whole, the Roman collegia were, at one and the same time, besides unions for art purposes, civil institutions, and religious societies. This peculiarity, so useful towards the progress of mankind, they retained until the decadence of the Roman empire, transmitting their principles and ceremonies to the corporations of Masons of the Middle Ages (9). Since the Roman collegia held their meetings with closed doors, they became refuges for political parties, and mysterious doctrines of all kinds. The emperors of the first centuries endeavoured to control the collegia as much as possible; but at a later period they obtained great influence, and numerous privileges (10). Many of these building corporations came into Britain with the Romans, whose conquests usually were accompanied by the arts of civilization; and the name of the Emperor Carausius, and his steward Albanus, the first British Christian martyr, are commonly mentioned as patrons of the Craft; but we have no good authority to believe that Freemasonry was introduced into these islands before the time of St. Austin, who with forty other monks, among whom the sciences were preserved, was commissioned by Pope Gregory to baptize Ethelbert, King of Kent. About this time, also appeared those trading associations of architects, who travelled over Europe, patronized by the see of Rome. The difficulty of obtaining expert workmen for the many pious works raised at that time in honour of religion, made it prudent to encourage by peculiar privileges those bodies of men who had devoted themselves to the study and practice of architecture (11). It is certain that the Freemasons alone constructed all the ecclesiastical buildings in the pointed and Norman styles previous to the fifteenth century, a circumstance that affords unchallengeable proof of their presence wherever and whenever they were erected. But there is other proof. Before speculative was divorced from operative Masonry, the men of the Craft left their signs on the buildings they erected, and engraved on the most durable tablets the symbols of their science, and on many ancient buildings these marks have been detected.* The fraternity enjoyed peculiar privileges, and ranged in bands or lodges from country to country, or from one part of the country to another, as their services were required, for the erection of sacred edifices. They lodged in simple huts near the buildings on which they were engaged, under the command of a chief architect, or Master Mason, and every squad of nine Craftsmen was under the immediate superintendence of a warden. These Masons and artificers, as they went from town to town, practising their trades, meeting and conversing with one another, learned to regard each other as brothers, or citizens of the world, without regard to difference of language and country; thus indeed, fulfilling the true objects of Masonry, which are to break down the barriers of race, custom, language, and prejudice, and make all men brothers.

8. *Masonic Architecture.*—The architecture that prevailed during the Saxon monarchy was a rude and clumsy imitation of the Roman. That of their Norman successors exhibited a vast improvement; but in the early part of the twelfth century an entirely original, most picturesque, and highly symbolical style of architecture began to make its appearance, the characteristic of which was the lofty pointed arch. This style happily blending with, and, as it were, grafting itself on, the Norman, gradually developed itself in beauty and effect, until it reached a culminating point in the thirteenth century, and then began to deteriorate and decline, until it was entirely superseded by an abortive attempt to restore the classic architecture of Greece and Rome in the sixteenth century.

9. *Masonic Architecture continued.*—The performances

* On the spire of Birmingham parish church, for instance.

of operative Masonry in the twelfth and thirteenth centuries would, did our space allow us to dilate on them form a transcendently interesting theme for disquisition as regards the Masonic evidence afforded by the magnificent, often gigantic, ecclesiastical structures which adorn every country in Europe. It is quite certain that the Freemasons were the inventors of that beautiful pointed architecture, erroneously called Gothic, originally a term of opprobrium and contempt, as Goth is now. The Masons alone were acquainted with the principles of its construction, and they so planned their Houses of God as to present in the boldest relief the allegories and symbols of their peculiar and beautiful system, by which the attention of the worshipper might be directed to the Grand Lodge above. It was, moreover, a principle with them that there should be no features about a building that are not necessary for convenience, construction, or propriety; that all ornaments should consist of enrichment of the essential construction of the edifice, and that the smallest detail should have a meaning or serve a purpose. This principle they carried out to the most rigid extreme, and nothing could surpass the truthfulness and honesty of their details. Whatever they did, it was their pride and ambition to do their very best. No matter that the details were too remote from the eye to be the subject of criticism, or so situated as to be wholly or partially concealed, they were executed not less faithfully than if at any time they could have been subjected to searching scrutiny. It was an offering of their best efforts to the Great Architect in the earthly temple dedicated to His service.

(To be Continued.)

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 20th, AUGUST 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 15th.

LODGES.—Gooch, Prince Alfred Ho., Southall; Panmure, Balham Ho., Balham.

Tuesday, August 16th.

Board of Gen. Purposes, at 3. — LODGES.—Salisbury, 71, Dean-st., Soho; Industry, F.M.H.

Wednesday, August 17th.

LODGE.—Beadon, Greyhound Tav., Dulwich.

Thursday, August 18th.

House Com. Boys' School, at 4. — LODGES.—Westbourne, Lord's Ho., St. John's-wood.

Friday, August 20th.

House Com. Boys' School.

Saturday, August 20th.

LODGE.—Lewis, Nightingale Tav., Wood-green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 15th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, August 16th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth;

Rose of Denmark, George Ho., Aldermanbury; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, August 17th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Malsmore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, August 18th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall; Burdett Coutts, approach Tav., Victoria-park, at 7.

Friday, August 19th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav.-Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.—CHAPTER OF INSTRUCTION.—Domatic, Fisher's Restaurant, Victoria Station; Metropolitan, Price's Portugal Ho., Fleet-st.

TO CORRESPONDENTS.

THE attention of the following is called to the fact that their subscriptions are considerably in arrear. During the past eighteen months, repeated applications have been made for the respective amounts. As letters (although registered) may have miscarried, we are compelled to adopt this plan of reminding them that the expense of postage is considerable both on their numbers and repeated letters, and to request immediate remittances:—

	£	s.	d.
G. H. E., General Board of Health, Mauritius	6	2	2
Col. G., Rangoon, British Burmah	8	3	6
J. S., British Post-office, Constantinople	4	1	6
C. D. H., East-street, Poona, near Bombay	3	18	3
Lieut.-Col. M., Laprairie, Province of Quebec, Dominion of Canada	4	8	3
British Kaffrarian Lodge, King William Town, Cape of Good Hope	3	0	8
Sig. E. S.—o, Palermo	6	16	6
Star in the East Lodge, George Town, Cape of Good Hope	6	3	6
Zeland Lodge, Fort Beaufort, Cape of Good Hope	6	18	8
St. John's Lodge, Secunderabad, India	5	15	2

Brethren in the districts in which these brethren reside are respectfully and fraternally requested to call attention to the above, as the conduct of which the publisher has reason to complain is neither Masonic nor gentlemanly, and likely to create scandal in the Order, as in most of these instances several numbers are sent by each mail, which cannot be required for individual use. Many others, who are in arrear, are entreated to forward their subscriptions immediately, as a list of all whose subscriptions are over 12 months in arrear, and for which repeated applications have been made, will be similarly published.

ST. CLAIR, CHARTERS.—The note under this title appearing in last week's MAGAZINE, should have borne the signature—"D. Murray Lyon."