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LONDON, SATURDAY, AUGUST 20, 1870.

ENGLISH GILDS.*

(Continued from page 124.)

After the German tribes had settled in fixed abodes, the families dwelling in a certain district united themselves into common sacrificial assemblies. As a rule, common meals were connected with them, to which every one taking part had to bring what he wanted of food and drink. From this these unions were called *gilds*. When Christianity, together with its religious fraternities, came to the north, the latter amalgamated with the heathen sacrificial societies which they found there, and from this union arose the religious gilds of the Middle Ages.

These fraternities were spread in the Middle Ages, in great numbers, over all countries under the sway of the Roman Catholic religion, and they exist even now in such countries. As the gild statutes contained in this collection—and they are but waifs and strays of large flocks—show, these brotherhoods existed in considerable numbers in every town; thus there were twelve in Norwich, as many in Lynn, in Bishop's Lynn nine, while abroad, Gallienus counts even eighty in Cologne, Melle about seventy at Lubeck, and Staphorst more than a hundred at Hamburgh. But their objects and organisations were so identical everywhere, and remained so essentially unchanged during successive centuries, that a comparison of them in various countries and at various times could only lead to repetitions, I will therefore simply state their objects and their organisation.

* "English Gilds," by the late Toulmin Smith. London: Trübner and Co.

What is described here, prevailed in all countries alike.

With regard to the objects of these gilds, Hincmar defines them completely, when he says, "in omni obsequio religionis conjungantur," they shall unite in every exercise of religion. By this were meant, before all things, the associations for the veneration of certain religious mysteries, and in honour of saints. Accordingly, these gilds were everywhere under the patronage of the Holy Trinity, or of certain Saints, or of the Holy Cross, or of the Holy Sacrament, or of some other religious mystery. In honour of these patrons they stuck candles on their altars and before their images; in some statutes this appears even as the only object of the gild. Wilda narrates also how the setting up of such a candle became the origin of an entire gild. Once, towards the end of the fourteenth century, says he, several merchants and shopmen of Flensburg were sitting drinking together, and having paid their score, six shillings (standard of Lubeck) remained over. What should be done with these, was now the question. At length they resolved to order a candle to be made, which was to burn before the image of the Virgin Mary on the altar of our Lady. This fraternity, so insignificantly begun, increased rapidly in members and in income; the gild brothers therefore resolved to adopt a regular constitution, to elect aldermen, to begin a gild book, &c.

People of all ranks took part in these religious gilds. Now and then, however, people out of a certain class were not to be admitted. The same person might take part in several religious gilds. The members had often a special livery, as is still now the case with some fraternities at Rome. These liveries were worn on their ecclesiastical festivals, and probably also at the great feasting and drinking-bouts which were always connected with them. Notwithstanding all the prohibitions against the latter, since the days of Hincmar, they seem to have so pushed themselves into the foreground, that sometimes special references were needed in the gild statutes, that "not eating and drinking, but mutual assistance and justice were the principal objects of the gild."

The expenses to be defrayed for attaining the objects of the gild were provided for by the entrance fees, the contributions, the gifts and the legacies of members. The contributions were sometimes fixed, but sometimes, especially in earlier times, they varied according to the wants

of the gild. The account of the gild of the smiths at Chesterfield is the only one in which there are no contributions mentioned; it had its own property, from which all its expenses were to be defrayed; it had, however, to pay with bankruptcy for this deviation from gild principles. The organisation of the religious (or social) gilds was the same as that of all gilds up to the time of our modern trade unions: a meeting, and officers elected in it, with fines for not accepting office when chosen to it. Often the members had, on their entrance, to declare by oath that they would fulfil their obligations. Persons of ill repute were not to be admitted; and members were to be excluded for misconduct. Moreover, the same rules are to be found with regard to proper behaviour and decent dress at the gild meetings, as recur in all kinds of gilds to our day. Disputes among members were to be decided by the gild. The disclosing of the affairs of the gild was to be severely punished. In those places in which the gild had no special hall, its meetings were often held in the town-hall. The fraternities must accordingly have enjoyed high consideration.

The Reformation shook the whole system of gilds to its foundation; and this was especially the case with the religious gilds of the laity, and the Kalenders. "In England," says Madox, "these religious gilds have been judged to be founded in superstition;" and it was the same in all countries in which the Reformation gained ground. The gilds were therefore abolished in all Protestant countries; but not on the Continent as in England, in favour of the private purse of the king and his courtiers; on the contrary, we see in Northern Germany and in Denmark, the property and income of these gilds delivered everywhere, according to the intention of the founders, to the common treasure for the poor, to poor-houses, hospitals, and schools. It is very interesting to see that the regular conventions of priests are found in Denmark even in the sixteenth century, after the introduction of the Reformation. They were still called by the same name, "Gilds of the Kalenders," though they were held no more every month, but only once (or several times) a year. The synod at Rothschild ordered, that they should also take place in those provostships in which they had not existed till then, that the ministers might remain united in doctrine and ceremony. Nobody was, however, to be burdened with the preparation of a meal; and no stranger to the place, and

no foreigner, was to be admitted a member of the gild. The conclusion of another synod says: "When a priest goes to the meeting, he shall not be armed. During the dinner they shall abstain from scandalous talk, drunkenness, and unseemly disputes; four dishes and no more are to be served; and towards evening everybody is to go home." A former synod, of the year 1562, had already forbidden the abuse of prolonging these conventions for two or three days. Pontopiddan describes these conventions as they took place in the age after the Reformation, as follows:—"The priests, together with their wives, heard a sermon in the church of the brother whose turn it was; they then proceeded round the altar, deposited there an offering on behalf of the poor scholars of the next town; the conclusions and proceedings of the foregoing provincial synod were then recited, and their other affairs talked over and put in order. After this they, together with their whole families, went to the parsonage, where they indulged a little at dinner '*in bona charitate*,' sang certain songs at meals, and made themselves merry in other wise; but sometimes quarrelled also scandalously, and made a great uproar." The resemblance of the synodal precepts mentioned above on this page to those which Hincmar of Rheims gave earlier in the ninth century to the *presbyteris, qui per calendar conveniunt* is striking. It shows clearly that after so many centuries these meetings were still held in the same way, and that the same abuses had to be opposed.

When the zeal against everything connected with Catholicism, inflamed by the Reformation, had cooled down a little, the old associates felt painfully the want of their former convivial gatherings. Gilds were therefore re-established for social purposes, and from this probably originated our clubs and casinos of to-day. Of the essential nature of the old gilds there is, however, no other trace to be found in these modern representatives.

The great analogy between the modern friendly societies and the old religious or social gilds, has been already pointed out by Sir Frederick Eden. He also pronounces the opinion, that "notwithstanding the unjustifiable confiscation of the property of the gilds under Henry VIII. and Edward VI., there is every reason to suppose that private associations, on a more contracted scale than the ancient gilds, continued to exist in various parts of England," and "that it is extremely probable, that many of these societies [*i.e.* the gilds], even

after the confiscation of their lands at the dissolution, continued their stated meetings in the common room, or hall, for the purposes either of charity, or of conviviality."

(To be Continued.)

EXTRACTS FROM THE CONSTITUTION OF THE GRAND ORIENT OF FRANCE.

We give below a translation from the "Calendrier Maçonnique," of "Extracts from the Constitution and General Statutes of the Order."

OF THE MASONIC ORDER AND OF FREEMASONS.

Freemasonry, an institution essentially philanthropic, philosophical and progressive, has for its object the seeking out of truth, the study of universal morality, science and arts, and the exercise of benevolence.

Its principles are based upon the existence of God, the immortality of the soul, and the solidarity of the human race.

It regards the liberty of conscience as right of every man, and excludes no man for his belief.

Its motto is, "Liberty, Equality, Fraternity."

In the exalted sphere in which it is placed, Freemasonry respects the religious faith and the political opinions of each of its members; but at its meetings, the discussion of political or religious matters is strictly prohibited, whether relating to differences of religion, criticism of the acts of the civil authorities, or of different forms of government.

True Masonry calls upon all its members to respect, as a first duty, the laws of the country in which they reside.

Freemasonry, considers the obligation to labour one of the imperious laws of humanity, and imposes duties on each according to his ability, and proscribes in consequence, voluntary idleness.

Freemasonry aspiring to extend to all the human race the fraternal ties which unite Freemasons over the whole land, recommends the practice of its principles by word, by deeds, and by good example to all its members.

It requires every Mason under all circumstances to aid, enlighten, and protect a brother even at the peril of his life, and to defend him against injustice.

None can become a Freemason, nor enjoy their rights unless he possesses the following qualifications:—

1. He must be of the full age of 21 years.

2. He must be of irreproachable reputation.

3. He must be of a profession, free and honourable, and be possessed of the means of livelihood.

4. He must possess sufficient education, so as to enable him to understand and appreciate the Masonic truths.

5. He must have resided at least six months in the department in which the lodge is situated, or within a distance of 100 kilometers, (exceptions may be made in the case of a candidate residing in a department in which no lodge exists.)

The conditions of age are dispensed with in the case of sons of Masons, who may be initiated at the age of 18, with the consent of his parents or guardians; but he cannot receive the degree of Fellow Craft or Master Mason till he reaches the age of 21.

The conditions of residence are dispensed with in the case of members of the naval and military professions, and those whose profession necessitates change of residence.

At all Masonic meetings every man is placed on terms of perfect equality. There exist no distinction except the precedency of office in the lodge.

The rights of and prerogatives of a Freemason are forfeited by the following:—

1. By any dishonourable action.
2. By the exercise of a disreputable occupation.
3. By the violation of the oath of fidelity to the engagements contracted at initiation.

None can be deprived of his rights as a Freemason except in virtue of a judgment rendered according to the form prescribed in the constitution and the general statutes.

Every Mason has a right to express his opinion upon Masonic subjects.

OF POWERS.

The Masonic Sovereignty rests in the universality of the Masons under one jurisdiction.

The central Masonic authority, placed under the direction of the Grand Master of French Masonry bears the title of the Grand Orient of France.

The location of the Grand Orient of France is at Paris.

The Grand Orient of France consists of:—

1. The Grand Master.
2. The Council of the Order.
3. All the Masters of the lodges in obedience.

OF THE GRAND MASTER.

The Grand Master is elected for 5 years.*

He is nominated, by the secret vote of the General Assembly of the Grand Orient, specially convened for that purpose.

He is always eligible for re-election.

The Grand Master is the Supreme Head of the Order, its official organ, with the government and its representative near all foreign Masonic powers.

He possesses executive and directoral powers, which he exercises in conjunction with the Council of the Order.

He has the right to preside at any Masonic meeting of whatever description; he promulgates the decrees and decisions of the Grand Orient, and convenes its assembly, ordinary and special.

The Grand Master has the right to remit any penalties incurred, either by Masons or by lodges.

The Grand Master has the right to name, under his responsibility, two "Grand Maîtres Adjoints," for whatever term he may deem desirable, and who in case of need, take his place, and who in such case have the same rank and voice in the Council of the Order, and in the Assembly of the Grand Orient.

OF THE COUNCIL OF THE ORDER.

The Council of the Order is composed of thirty-three members, elected by the General Assembly of the Grand Orient, and are to be selected from amongst its members.

The members of the Council are elected for three years, by a majority of votes, they retire by rotation, but are eligible for re-election. The first and second years, lots are to be drawn for those who are to retire.

The Council administers, with the Grand Orient the affairs of the Order, and renders an account annually of its proceedings to the General Assembly.

It prepares the budget and submits it to the Assembly.

Every year after the General Assembly of the Grand Orient a return of the moral and financial position of the Order, and of the labours of the Assembly is addressed by the direction of the Grand Master and of the Council, to each lodge in obedience.

The Council of the Order, pronounces upon all constitutional demands, suspending and re-open-

ing of lodges, upon the validity of elections, conferred by-laws. It decides upon all questions which may be submitted to it by lodges or members under the jurisdiction.

OF BENEVOLENCE.*

The "Maison Centrale de Secours Maçonique," founded by the Grand Orient 15th February, 1840, and re-organised 24th January, 1854, receives Masons without shelter for a certain time, and affords assistance to distressed brethren and their families.

The Administrative Committee of the "Maison de Secours" meet every week at the Hotel of the Grand Orient, when all applications are considered.

The Grand Orient receives for the "Maison de Secours" legacies, donations, gifts of bedding, linen, clothing, boots, fuel, and other useful articles.

OF THE GRAND COLLEGE OF RITES.

The Grand College of Rites, Supreme Council for France and the French possessions, established at the seat of the Grand Orient, is composed of regular Masons who have received the 33°.

The number is limited to 33.

The Grand College of Rites possesses the sole right to initiate in the higher degrees of Freemasonry of the Scottish Ancient and Accepted Rite, 31°, 32°, and 33°, and also the equivalent grades in all other rites recognised by the Grand Orient.

EXTRACTS FROM THE JUDICIARY ORGANISATION.

JURISDICTION OF LODGES.

Art. 1. The lodges possess the right of conducting their own affairs, and of Masonic jurisdiction therein.

Art. 2. The lodge takes sovereign cognizance, without appeal, of infraction of its bye laws. Such consist of—interruptions, noisy manifestations, disobedience to officers in the exercise of their functions, improper expressions, and all acts derogatory to the well being and order of the lodge.

MASONIC CRIMES.

Art. 5. Masonic crimes are of two classes.

The first class comprises:—Intemperance, Masonic insubordination, the frequent repetition of the offences mentioned in Art. 2, and the wearing of Masonic insignia in the public view.

The second class comprises:—Any act that tends

* By a special vote of the Assembly the present Grand Master Bro. Dabaud Larivière, was elected for one year only.

* "Maison de Secours,"

to bring into contempt either Masons or Masonry, as the violation of Masonic vows, the regular conferring of the degrees.

OF PENALTIES.

Art. 8. Masonic penalties applicable to delinquents may not be inflicted but by a judgment given according to the form prescribed by the present statutes.

THE RIGHT OF APPEAL.

Art. 21. The right of appeal exists against any judgment by the lodges, except such as relate to simple infractions of the bye laws.

Art. 22. The declaration of appeal suspends the right of inflicting the punishment, but the brother appealing remains in a state of suspension until a decision has been given upon his appeal.

Art. 23. The accuser has also the right of appeal, but only in cases where infractions of the laws of the Order are involved. Appeals are transmitted by the Grand Master to the Council of the Order.

Art. 24. In the case of appeal, the lodge is bound to transmit to the Grand Orient, with the decision, all documents relative to the subject of the appeal.

Art. 25. The jurisdiction of appeal is exercised by the representatives of all the lodges in France. For this purpose each lodge will elect a special representative.

Art. 26. When the Grand Orient is called to decide upon an appeal, eleven representatives will be convened from the lodges nearest to the lodge whose decision is appealed against.

Art. 27. The Grand Orient will decide in which lodge the appeal shall be heard.

ON THE ORDNANCE SURVEY OF SINAI.

By Bro. CAPT. CHARLES W. WILSON.

(Concluded from page 128.)

With regard to the Sinaitic Inscriptions, Mr. Palmer determined on visiting the country to form his own opinion on the subject before criticizing the theories of others: for this purpose he devoted himself to copying and studying the inscriptions on the rocks, and after some time succeeded in deciphering them by a perfectly independent and self-interpreting process. A cast in plaster was taken of a bilingual tablet in Greek and Sinaitic, several photographs and paper impressions were taken of others, and Mr. Palmer and Mr. Holland brought home in addition copies of nearly 3000

inscriptions, which were taken under very trying circumstances. I may add that many of Mr. Palmer's conclusions are corroborated by the results obtained by the Count de Vogüé, and published in his work on the inscriptions in Central Syria. The inscriptions consist of detached sentences in an Aramæan dialect; for the most part proper names, with introductory formulæ; but as Mr. Palmer has not yet written his report, I am unable to give any translations.

The following extract relating to the character of the inscriptions is made from an entry in my journal after an examination of those in Wady Mukatteb:—

“The number of inscriptions in Wady Mukatteb may be estimated at about 2000. The height of the cliffs in the valley has been much exaggerated. The inscriptions are mostly on the lower hard bed of sandstone, or on blocks which have fallen from it; not a dozen occur on the upper beds. There is only one inscription which cannot easily be reached by climbing, and in this case the softer sandstone below has evidently been broken away since it was made; except in a few isolated cases inscriptions are never found more than a few yards from the road through the valley. In several places unmistakable bilingual inscriptions, Sinaitic and Greek, by the same hand, are found. There are also many distinct Greek inscriptions of the same age of the Sinaitic, some of which contain Christian, appear to be of early Christian date. The writers of the inscriptions possessed a very imperfect knowledge of Greek; names are frequently written backwards, as in the Sinaitic inscriptions, and letters such as P are often turned the wrong way. Egyptian names, as *Horus*, occur, but the prevailing names are those which end in Baal and Omru. The inscriptions are probably the work of a trading community settled in the Peninsula, and they are often accompanied by rude drawings of camels, horses, &c., and in one case, of a man leading a cow. Amongst the drawings are several of an obscene character, but the larger number are rude representations of the ibex or bedan, with enormously exaggerated horns; there are also figures of warriors, with sword and shield, or mounted on horseback with lances; and in one place there is a spirited representation of an ibex hunt, the hunter being on foot and accompanied by dogs. The inscriptions have been cut with flints, or roughly dotted on to the face of the rock with any hard stone.”

The inscriptions are far more generally distributed over the Peninsula than has been supposed. There is a collection near Ain Hudhera almost as large as that in Wady Mukatteb, on the road from Feiran to Benat, and from Jebel Musa to Sherm there are numbers, and Mr. Palmer has lately found them at the head of Wady Gharundel and on the outskirts of the th. Inscriptions are also found in the valleys near Jebel Musa and Jebel Serbal. At the latter place they are found on three occasions under peculiar circumstances: 1st. On the monastic road to Sigillyeh in such positions that they must have been written after the road was made, and consequently after the introduction of Christianity; 2nd. In a cave near the summit of Serbal, where they are made with whitewash, evidently by the same men who built the signal tower, of which there are the remains close by; and 3rd. On Jebel Moneija, a hill overlooking Wady Aleyat; this is one of the places in which God is supposed to have spoken to Moses, and the Bedawin sacrifice there every year at the time of date harvest.

An examination was made of the Egyptian mines at Maghara and Sarabit el Khadem; a plan was made of the temple at the latter place, and photographs and paper impressions were taken of the tablets and inscriptions. These mines are well known, and have been described and figured by Lepsius, Laborde, Laval, and others; but Dr. Birch, the distinguished Egyptologist, who has kindly consented to contribute a description of them to the work which is now in course of preparation, has informed me that he is able to decipher many parts of the inscriptions from our photographs, which were illegible in the copies of previous travellers.

Several new inscriptions and tablets were found; one indicating that the miners were accompanied by their wives and families whilst working at Maghara. The oldest monument appears to be that of Cheops, the builder of the Great Pyramid, and from his reign down to a time posterior to the Exodus there is a pretty constant succession of tablets recording the working of the mines.

At Maghara may still be seen the ruins of the village in which the miners lived on an almost isolated hill opposite the mines, and connected with them by a causeway, of which there are still traces. The mines were worked for copper and turquoise, the latter possibly on account of its colouring matter, as no turquoises have yet been

found in the ancient jewellery of the Egyptians.

A question has been raised as to whether the Mountain of the Law was really in what we call the Peninsula of Sinai; time will not permit me to enter upon this at present, but there seems to be no sufficient reason for believing that the present tradition, which is certainly as old as Josephus, is wrong, and I am able to announce that the members of the expedition have unanimously come to the conclusion that the mountain mass of Jebel Musa is the true Mount Sinai. Nowhere else in the Peninsula is there the same conjunction of mountain, plain, and water, and even when we come to minute details they agree in a most marked manner with the requirements of the Bible narrative.

In comparing the rival claims of Musa and Serbal, it will be as well to consider what are the topographical features which the Bible narrative appears to require in connection with Mount Sinai, and to examine how far each of them fulfils the requisite conditions.

They may be stated thus:—

1st. A mountain summit overlooking a place upon which the children of Israel could be assembled. It does not seem necessary to suppose that there must have been space in front of the Mount sufficient for their permanent encampment; indeed it would rather appear that the tents were scattered about in the neighbouring valleys, whence they could easily be summoned to take part in any solemn act, such as the delivery of the ten commandments.

At Musa there is the great cliff of the Ras Sufsafeh overlooking the plain of Er Rahah, which slopes gently down to its base, a remarkable geographical feature, which would attract the attention of a traveller if there were no other circumstances connected with it.

At Serbal there is no such plain, but there is sufficient space for the host to have assembled in Wady Aleyat and Er Rimm in sight of the summit of Serbal, which, by the way, is invisible from Wady Ajeleh.

This arrangement would necessitate the assembly of the Israelites in two valleys separated from each other by a high ridge of granite, and the beds of the valleys are now and must always have been of the roughest description, and a direct contrast to the even plain of Er Rahah.

2nd. The place on which the Israelites assem-

bled must have such a relation to the mountain, that the people could stand "at the nether part of the Mount" and yet "remove and stand afar off," and also that they could hear the voice of the Lord when he spake "out of the midst of the fire" and answered Moses "by a voice."

This condition is perfectly fulfilled at Musa, hardly at all at Serbal: in the former place the people could gather together at the foot of the Ras Sufsafeh, and retire up the slope of the Er Rahah; in the latter, those in Wady Er Rimm could not approach the foot of Serbal, and if they moved backwards would lose sight of the summit; which is moreover so situated that the sound of a voice from it would lose much of its force before reaching either Wady Aleyat or Wady Er Rimm.

3. The summit of the Mount of the Law should be a well-defined peak, visible from the nether part of the Mount as well as from afar off, and easily distinguished as the "top of the Mount" on which the Lord came down. This is eminently the case with the grand peak of the Ras Sufsafeh; but it would puzzle any one to select any particular peak in the ridge of Serbal as that on which the Law was given.

There are in truth some ten or twelve peaks varying little in altitude, so little that from a distance the highest peak which stands a little back cannot be distinguished by the eye. The summit also cannot be seen from the foot of the mountain.

4th. The mountain should rise precipitously from the place of assembly: in Deut. iv. 11, the people are said to have stood "under it," and apparently at the same time to have been able to see the summit; it was also a mountain that could be touched. This again applies in a remarkable manner to the Cliff of Sufsafeh, not at all to Serbal, where, as we have seen, the real summit stands back from the face of the mountain.

5th. The Mount should be sufficiently isolated to allow of the possibility of setting bounds round it. The mass of Jebel Musa is isolated in a very peculiar manner from the mountains round by the two valleys, Wady Leja and Wady Ed Deir; so that there would be no difficulty in marking out a limit beyond which the people should not advance.

Serbal, on the contrary, is the culminating point of a great mountain mass, the whole of which would have to be enclosed by the bounds as it

would be almost impossible to isolate the summit itself.

6th. In Deut. ix. 21, it is said that the brook into which the dust of the golden calf was cast "descended out of the Mount," and it is evident, from many passages, that the supply of water at Sinai must have been ample.

Now at Serbal there is no such stream, but at Musa we find a stream to the present day coming down Wady Shreich, close to Ras Sufsafeh, and as it were out of the very heart of the mountain. It is curious to note that an earlier tradition than that of the present day made this Wady Shreich the route taken by Moses in ascending Sinai, and placed the scene of the worship of the golden calf on a hill near its mouth, close to the place at which the mould is now shown. The modern Aaron's mound was at that time the site of Moses' tent. In water supply, as mentioned before, the Musa district far surpasses that of Serbal, and of any other part of the Peninsula.

The arguments in favour of Serbal derived from its name and the occurrence of inscriptions there, have been already disposed of, and there only remain those derived from the accounts of Jerome and Eusebius, which are rather confused and can, I think, be easily answered.

Another question still remains, that of whether the Ras Sufsafeh or the summit of Jebel Musa is the actual peak on which the Law was given. The actual summit of Musa is not visible from the plain of Er Rahah, and though the peak is precipitous towards the south and overlooks the Wady Sebaiyeh, the valley is at some distance from the mountain, is narrow, and the summit can only be seen from a small portion of it. It seems to me that this question is best met by supposing the delivery of the Law to have been from the summit of the Ras Sufsafeh, and the instructions for the Tabernacle, &c., received by Moses during his forty days' retirement, to have been given on Jebel Musa, both peaks being really part of the same mountain. No one can help being struck by the seclusion of the Er Rahah plain in the inmost recesses of the mountains, and the grandeur of the surrounding scenery; indeed it might almost seem, like the remarkable place near Shechem where the law was ratified, to have been specially made for the use which was afterwards made of it.

MASONIC BALLS were given at Grahamstown, Fort Beaufort, and Somerset on (St. John's Day).

OLD LODGE RECORDS.

By Bro. R. S.

These Old Records are now concluded; in them we have traced the rise and progress of Masonry in the districts mentioned, over a period of sixty years. As the publication of the records was intended to give our brethren who have been discussing the claims of Speculative Masonry prior to the 1717 reformation, any light they could afford, I will of course be glad now to hear their verdicts. As far as my humble opinion goes, I am still inclined to think that the old lodge at Haughfoot and Galashiels has stronger claims to the Speculative than the Operative theories. In support of which I adduce the following reasons. 1st. It was not composed of Operative Masons chiefly, but candidates from all ranks, trades, &c., were admitted, and the brethren of note in the district, gentlemen of title and property were generally elected to the offices, such as they were, in the lodge; the first mentioned Master Mason is John Hoppringle, of yt ilk, the then Laird of Torsonce. 2nd. Although it had not a formula and ritual of three degrees, yet it had a formula and certain workings, embracing Apprentice and Fellow Craft; also a word and grip which the Master Mason gave to candidates at their admission, and the manner of admission was by petition as in the present day. 3rd. The fees, fines, &c., eligible from the brethren, were used for the purposes of Masonic benevolence, which duty we find exercised as far as funds would allow, and when the *box* required strengthening, voluntary contributions, levies, &c., were the means adopted to increase the funds. It was not an operative sick or benefit society, such as we find mentioned in old gild or Craft minutes. 4th. The meetings of the lodge were usually once a year, upon St. John's Day, as in Speculative lodges now; also business meetings were held during the year as occasion demanded. 5th. The annual meetings were evidently conducted with all order, propriety, and soberness. From the general tone of the old records we can infer that there was little, if any, of the boisterous hilarity, convivialism, or apron-washings of the eighteenth century. We find the brethren not unfrequently holding their annual meeting and festival at Haughfoot and afterwards holding meetings at Galashiels for initiations and other business. 6th. These ancient brethren maintained the dignity of the Craft, and punished with Masonic censure and fines, any violation of the same; and 7th. We find that neither the 1717, nor the 1736 periods made any difference in the order and working of the lodge. Such continued the same till 1759 and

1763, when we find Wardens, Stewards, and an officer added to other officebearers; no reason is assigned in the minutes for this change, but it would simply be to promote uniformity with other lodges then existing.

I regret that the records stop at this date, 1763, and shall be happy at any future time, should I turn up any connecting links in the history of the lodges in this province, between that date and the beginning of the present century, to forward them to the MAGAZINE.

Meantime, my work in compiling these records is finished, and if some little light has thus been thrown over the Masonry of the past, my object will have been gained.

MASONIC JOTTINGS.—No. 33.

BY A PAST PROVINCIAL GRAND MASTER.

ETHICAL AND SOCIAL FREEMASONRY.

A Brother who, eliminating the Christian and religious element from our Freemasonry, would make it a great ethical and social institution only, will find, if he looks into our records, that he must begin by razing the noble edifice to the ground, and passing the plough share and dragging the harrow over the existing foundations.

AN ALLEGORY IN PLATO.

A correspondent makes inquiry after an allegory existing, as he has heard, in our Freemasonry, having an analogy to that in Plato's "Phædoorus," where the soul is compared to a charioteer drawn by two horses, one white and one black. A confession of entire ignorance is the only answer that I can give to my correspondent's inquiry.

GERMANY.

In Germany, after the decay of the Roman Building Corporations, the light of Speculative Masonry was fitful and dubious, but occasionally in the Middle Ages it shone forth with much brightness.—See the appendix to these Jottings.

COUNTRIES WHICH OUR ENGLISH MASONRY TRAVERSED.

Our Masonry is a native of the far East, and did not reach the British Isles until she had traversed India, Persia, Babylonia, Egypt, whence she turned aside and visited Phœnicia and Judæa, Greece, Italy, and Germany.

DENIALS.

Denials that Masonry existed in ancient nations, when carefully examined, will be found in great part to relate to organisation and ceremonies.

TWO STEPS OF CIVILISATION.

Operative Masonry represents civilisation, first

step; Speculative Masonry represents the next step.

RESTORERS OR INVENTORS.

A learned Brother writes that those who affect to speak correctly with regard to the history of English Speculative Masonry, should say that in the 17th century, Ashmole was its restorer, and not its inventor, and that in the following century Desaguliers and Anderson were its restorers and not its inventors.

SIR ISAAC NEWTON.

Sir Isaac Newton thought that the phenomena of the Universe sufficiently prove the existence of the Glorious Architect.

MASONIC NOTES AND QUERIES.

MY NOTIONS OF FREEMASONRY IN RELATION TO CHRISTIANITY.

A Correspondent will find in the *Freemasons' Magazine* (vol. xviii. page 226) a list of all my communications to that periodical on this subject exclusively, and of all the others in which anything occurs on the subject incidentally. The ensuing is a continuation of the list until the twelvemonth's cessation of my communications, October, 1868:—"Bible in the English Lodge (*Freemasons' Magazine*, vol. xviii. p. 227), "England, America, Semi-Barbarous, and Barbarous Nations" (*ibid.*), "The Bible in the English Lodge" (*ibid.*, p. 269), Bro. H. B. White" (*ibid.*), "Office of Chaplain (*ibid.*, page 288), "Masonic Charge on Initiation into our First Degree" (*ibid.*), "Book of Common Prayer" (*ibid.*), "Perplexity" (*ibid.*, page 331), "Christian Origin of Masonry" (*ibid.*, page 332), "Religion of our Freemasonry Two Years before the Reunion" (*ibid.*, page 350), "A Question" (*ibid.*, p. 411), "Lodge of Freemasons at Thornhill" (*ibid.*, p. 430), "Christianity and our Charities" (*ibid.*, p. 431), "Religion of English Freemasonry in 1732" (*ibid.*, p. 488), "A Maxim" (*ibid.*, vol. xix. p. 49), "Christianity and English Freemasonry" (*ibid.*, p. 188), "English Freemasonry and Christianity" (*ibid.*, p. 209), "Christianity and Freemasonry" (*ibid.*, page 267), "Christian Freemasonry" (*ibid.*, page 269).—CHAS. PURTON COOPER.

ASSERTED MISTAKES OF AUTHORS.

These belong to the category of things, of which small notice can be taken until they have been satisfactorily proved.—A PAST PROVINCIAL GRAND MASTER.

WHAT IS NOT GENUINE MASONRY.

The Masonry which lacks courtesy in act done or attempted, or in word written or spoken, is not genuine Masonry.—A P. PROV. G.M.

ST. JOHN'S LODGE NO. 1.—BY-LAWS 1772.

Nearly a century has passed since the adoption of the oldest code of by-laws of St. John's Lodge No. 1, in the city of New York, now to be found in its archives. They contain many provisions which sound

strangely at the present day. A few extracts will be found of interest.

In speaking "of the Masters' authority," these laws read thus:—

"The Master has the right of calling an extra lodge upon the application of three members; of remitting fines, unless opposed by a majority of the members then present. Upon all occasions he may control the lodge expenses; and as to him shall seem most prudent, fine, admonish, or dismiss members for an offence repeated before the lodge is closed, on that meeting. He has always two votes, and the appointment of all committees, except upon business in which he is a party, for then the members are to be appointed by the Senior Warden, who upon such occasions is to preside. He is the judge of the conduct of visitors, and has a discretionary power to admonish or dismiss them. He is to determine in what order brethren are to be heard when two or more offer to speak at the same time. He is to sign all certificates, orders upon the Treasurer, and lodge accounts.

"*Of Visitors.*—Visiting brethren are to demean themselves during lodge hours conformable to the regulations and customs of this lodge, and the ancient usages of the Craft. On their first visit the lodge shall bear the expense, afterward, they are to pay three shillings if they do not belong to a regular lodge in town. If they do, they are to pay two shillings only on each night. They cannot be admitted when an extra lodge meets on business. They may offer their opinion and vote upon any debate concerning Masonry. But without the Master's permission they shall not interfere with any matter respecting this lodge. No resident brother who is in easy circumstances, and does not belong to a lodge in town, shall be admitted as a visitor, unless he is introduced by a member.

"*Of Extra Lodges.*—The expense of all extra lodges shall be defrayed by the person at whose request they may be called, and when convened upon lodge business, the Treasurer shall pay the expense, which shall be allowed in his account. But it must not exceed two shillings for each brother present.

"*Of Officers and Penalties:*—

- "Members not appearing in the lodge decently apparelled and properly clothed twenty minutes after the stated time of opening shall forfeit 6d.
- "Members not attending to the Master's third call to order, 6d.
- "Members not attending when appointed on a committee on lodge business, 6s.
- "Members absenting during four whole quarters cease to be a member, nor shall be reinstated before they pay all quarterage money and all fines due.
- "Members guilty of profane swearing, or obscene language during meetings, 1s.
- "Members introducing any subject foreign to Masonry, the interest of this lodge, or the members thereof, 1s.
- "Members interrupting the Master or officers while addressing the body, 6d.
- "Members not attending a regular extra lodge, if duly summoned, 6d.
- "Members appearing in the lodge when intoxicated with liquor—Dismissal for the night.

"Members not submitting to the judgment of a committee, if confirmed by a majority of the body, who, upon such an occasion, are to be duly summoned—Expulsion.

"These by-laws are signed officially by Isaac Heron, Master; William Malcom, S. Warden; and John Lawrence, J. Warden. They are beautifully written in a large, round hand on parchment, and contain the signatures of a large number of the then members of the lodge, or of those who were members until the adoption of another code in 1784."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

FREEMASONRY AND THE OLD GILDS AND BROTHERHOODS.

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

Dear Sir and Brother,—Allow me to express the great pleasure I felt in perusing several of the pages of last week's *Magazine*, especially the remarks under the head of "English Gilds" and "On the Ordnance Survey of Sinai." I think very highly of Toulmin Smith's work; and although its price is a guinea, it is well worth the money. I trust the individual, whether Brother or not, who is treating upon it in your columns, will go on in the same able manner in which he has commenced—and I wish him good speed. The references to the old monks and their works in the paper on Sinai are worth thinking over—in fact, the whole paper seems to me to show the hand of a master. I am very sorry that I cannot say as much for the article on "Freemasonry; its history, principles, and objects," taken from the *Rectangular Review*. There is rather too much of the "old thing over again" in it to please me, more especially as we now find that a great deal of our old light is simply no light; therefore give us something new, and something more in keeping with our advancing knowledge.

I question several of the remarks in this article. We must go in for *progress*—that progress which such writers as D. Murray Lyon, W. J. Hugban, Hyde Clarke, and others in this *Magazine* have done so much to advance. Sophistry must be sent to the right-about, ignorance dispelled, imagination curbed, and truth alone made our guiding star.

Yours fraternally,
W. P. BUCHAN.

GRAND LODGE OF MARK MASTER MASONS OF ENGLAND AND WALES AND THE COLONIES AND DEPENDENCIES OF THE BRITISH CROWN.

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

Dear Sir and Brother,—Oblige me by finding space in your next issue for the following letter, addressed to the Grand Scribe E. of the Grand Chapter of Scotland, by command of the M.W. Grand Mark Master Mason.

Yours fraternally,
FREDERICK BINCKES,
Grand Sec.

Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown.

Office—2, Red Lion-square, Holborn,
London, W.C., Aug. 10, 1870.

"Sir and Companion,—I am directed by the M.W. Grand Mark Master Mason of England, &c., to express to the Grand Royal Arch Chapter of Scotland the great regret with which he has heard of a new act of aggression on the part of that body in appointing a District Grand Master over the Mark Degree in Lancashire.

"The Grand Mark Master Mason enters his protest against this fresh attack upon the rights of English Mark Master Masons by a foreign jurisdiction, and he desires to place on record the following facts:—

"1. That the English Mark Lodges have from time immemorial had an independent existence, and have never been subordinate either to the United Grand Lodge, or the Grand Chapter of England, or to any authority whatever in Scotland.

"That ten of these independent and autonomous lodges have vested their inherent powers in the Grand Lodge of Mark Master Masons, founded by certain of their number in 1856, in accordance with the precedent set in 1717 in the formation of the Grand Lodge in London, and by the Royal Arch Masons, who constituted the Grand Chapter of Scotland, in August, 1817.

"3. That by this Grand Mark Lodge so constituted, one hundred and eight warrants to lodges have been issued, and that the Mark Master Masons advanced in these lodges are recognised as true and lawful Mark Masters by the Grand Chapters of Ireland and of Canada.

"4. That in Scotland the Mark degree is admitted by the Grand Chapter to have been 'wrought by the operative lodges of St. John's Masonry from time immemorial, and long before the institution of the Grand Lodge of Scotland in 1736.' It is notorious that at that date Royal Arch Masonry as such did not exist, while its secrets were given in the Master's degree. The Grand Chapter was not formed till 1817, consequently in this invasion of the English jurisdiction a modern Scottish organisation is claiming authority over an English degree of immemorial antiquity. This authority the Grand Mark Master Mason entirely repudiates.

"5. The Grand Mark Master Mason is well aware that the excuse for this unmasonic act on the part of the Grand Chapter of Scotland is that the Grand Mark Lodge is not recognised by the Craft Grand Lodge or the Grand Chapter of England. But the Grand Secretary of the Grand Lodge of Scotland writes to this Grand Lodge on June 22, 1864, "The Grand Lodge of Scotland does not recognise Royal Arch Masonry and its various degrees;" so that if recognition by the Craft Grand Lodge is a condition of legitimacy, it is one not possessed by the Royal Arch degree and the Grand Royal Arch Chapter of Scotland. On the other hand, the Craft Grand Lodge of England is barred by the Articles of Union from recognising any degrees but the first three, including the Royal Arch, as existing and sanctioned by the Lodge of Reconciliation in 1813. It certainly does not recognise the Grand Chapter of Scotland as the head

of the Mark degree either in Scotland or England. It does not recognise the High Grades or the Knight Templars any more than the Mark, though the fact that of the Past Grand Mark Master Masons, one, the Earl of Carnarvon, is now Deputy Grand Master of England, and that Lord Leigh, Viscount Holmesdale, and Mr. Beach are all Provincial Grand Masters of the Craft, proves that no antagonistic feeling exists between the members of the two bodies.

"6. It is also urged that the recognition of a supreme jurisdiction over the Mark degree would be an anomaly. It is scarcely more so than the recognition of a supreme jurisdiction over the Royal Arch degree, which is declared by the Grand Lodge of England to be only half a degree, making one in conjunction with that of the Master Mason, and being confessedly of modern origin compared with that of Mark Master. While, however, fully admitting the right of Mark Master Masons elsewhere to place themselves under any jurisdiction, Royal Arch or other, that they may think fit, the Grand Mark Master Mason of England has simply to vindicate the immemorial independence of English Mark Lodges, and to maintain their right to organise themselves in a Grand Lodge, and also to protest against the unwarrantable aggressions which, for the last fifteen years, have been made by the Grand Chapter of Scotland upon English Mark Masonry. The Grand Mark Master Mason desires to express his earnest hope that the remaining Scottish Mark Masters in England will, before long, follow the example of the seven lodges which have transferred their allegiance to the Mark Grand Lodge. Should any trifling difference in ritual stand in the way of this most desirable union, he will at all times be happy to meet their wishes to the utmost. Till such time arrive, however, while sincerely anxious that brotherly friendship and Masonic good feeling should subsist between Scotch and English Mark Masters as individuals, the Grand Mark Master Mason can in no way recognise the warrants or certificates issued by the Grand Chapter of Scotland.

"I am, sir and brother, yours faithfully and fraternally,

"FREDERICK BINCKES,
"Grand Sec.

"To the Grand Scribe,
"G.R.A. Chapter, Scotland."

MASONIC SAYINGS AND DOINGS ABROAD.

A Council of Royal Select Masters has been formed in St. John's, New Brunswick, 27th June, 1870, by R. P. Comp. J. Conway Brown, 18°, Insp. Gen. for Nova Scotia, under authority of the M. P. Gr. Council, R. and S. M., of New Brunswick. This council is to be named *Chebucto*, and the three first named in the warrant are M.E. Comp. S. R. Sircom, as T. I. Master, R.E. Comp. George T. Smithers as R.I.M., and R. E. Comp. James Gossip as I.M., with nine others as members.

A warrant has also been applied for a Council of Royal and Select Masters in Halifax, with Bro. Sir-

com at its head, and we also hear that some Canadian brethren are likely to apply. These are purely American degrees, and although interesting enough when properly worked, they are not of the same value to Royal Arch Masons exalted under the English or Scotch ritual, as they are to those exalted under the American, in which ritual the main portion of the degree is left out, and a great object, in a measure, lost to sight.

An especial communication of the Grand Lodge of Canada was held at Drumbo, Ont., on St. John's-day, for the purpose of laying the foundation stone of the new Episcopal Church, which is about to be erected in that village. M.W. Bro. W.M. Wilson, P.G.M., acting as Grand Master, assisted by a large number of brethren, performed the ceremony. Upon arriving at the site, portions of Scripture were read by the Rev. H. Cooper, of Eastwood, and prayers said by the Rev. A. Townley, D. D., of Paris. Bro. Wilson delivered an appropriate address. Bro. the Rev. H. Bartlett, incumbent of Princeton, acting Grand Chaplain, after having offered up a prayer, read a document containing the particulars of the erection of the church, which he then placed in a cavity in the stone, together with some coins, &c. A handsome silver trowel was then presented to Bro. Wilson, and the usual Masonic ceremonies were performed. At the close of the proceedings the Rev. H. Bartlett made a few remarks, in the course of which he stated that two-thirds of the whole amount of subscriptions he had received had been contributed by the Craft. Before leaving, the visiting brethren were very hospitably entertained by the members of Blenheim Lodge.

RESTORING CHARTERS.—It is a bad practice to restore a charter to a revived lodge. It makes the most knotty and complicated question known to Masonry. If the charter be restored, does it establish all the members of the old lodge as members of the new? Does it require the members to adopt the old by-laws? Does it enforce upon the members to pay the liabilities and close up the unsettled business of the old lodge? Does it entitle the members to the property and uncollected claims of the old lodge? No; it does none of these things; and, among other evils it opens up the vexed question of numerical precedence, so jealously recognised. Better, far, file away the old charter in the archives of the Grand Lodge, and issue a new one.—*Voice of Masonry.*

Masonic dignity is best maintained, and more likely to command the respect of those outside the order, by the quiet observance of the principles of the order, and the avoidance of personal controversy.

We take from the *Voice of Masonry* a few interesting sketches of the origin of the Grand Lodge, Indiana:—

"In the year 1806, more than fifty year ago, and at a time when this great State, now the fifth in the Union, was for the most part a wilderness, and at least two-thirds of it was occupied by savage tribes—at that time Vincennes was the territorial seat of government, for all the territory was called the 'North-Western Territory.' In these bounds the four great States of Indiana, Illinois, Michigan and Wisconsin were then comprehended. A petition was then gotten up in the above year, and signed at Vincennes by George Wallace, James Adams, Gen. W. Johnson, Davis Floyd and Samuel Gwathney, who were all Master Masons, asking the Grand Lodge of Kentucky, through Abraham Lodge, No. 8, at Louisville, for a dispensation. This dispensation was granted in the early part of the year 1807, in which Bros. Ferguson and Haddington, members of Abraham Lodge, were directed to proceed to Vincennes and set the brethren to work.

"These brethren did not come, and it was not until the application was renewed, and another dispensation was granted, in the month of September, 1808, by the Grand Lodge of Kentucky, that any further attention was given to the matter. The lodge was not organised until the 13th of March, 1809. Jonathan Taylor came to Vincennes, and opened the first lodge organised in the great north-west. The members of the Masonic fraternity present on the occasion were Jonathan Taylor, P.M.; William Jones, M.M.; Gen. W. Johnson, M.M.; John Caldwell, M.M.; Charles Fisher, M.M.; Henry Vanderburgh, M.M.; and John Gibson, M.M., who was then the Secretary of the Territory.

"Hon. John Lacy, who was conversant with these early facts in the history of Indiana Masonry, says that 'on the 18th of September, 1811, Col. Joe H. Daviess, Grand Master of the Grand Lodge of Kentucky, came to Vincennes in command of a corps of mounted rangers, on their way to the battle field of Tippecanoe, where the battle was fought with the Indians in November of that same year.' Colonel Joe H. Daviess was killed while making a brilliant and successful charge on the savage foes.

"The gallant hero of Tippecanoe sleeps the sleep of death on the battle field on which he fell.

"While at Vincennes Colonel Daviess presided in the lodge, and conferred the degree of Master Mason on Colonel Isaac White, who also fell on the same battle field with the gallant brave who first gave him the sign, token, and grip of the sublime degree. He who gave the degree, and he who received it, within two short months had sealed their devotion to their country with their heart's best blood. It was thus Kentucky and Indiana mingled their patriotic blood, and the fraternity of these two States has to this day never been sundered.

"The first Chapter of Masons was organised on the 13th day of May, 1820."

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.

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' MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry. ENGLISH CONSTITUTION.

METROPOLITAN.

MACDONALD LODGE (No. 1,216).—The brethren of this lodge met on Wednesday the 10th inst, at its rooms, Brunswick-road, Camberwell, Bro. James Stevens, W.M., in the chair. The ceremony of Raising was rehearsed, the W.M. and his officers performing their duty in the most correct manner. The W.M. then proposed that the lodge should give five guineas towards the silver challenge cup, which had been subscribed for by the brethren, and would be presented for competition among the members of the 1st Surrey Rifles in September. The motion was carried. Bro. Hastie, Dir. of Cers. brought on a motion, of which he had given notice, to reduce the number of the meetings of the lodge, but after some little discussion it stood over. Bro. N. Bridges, J.D., moved, in consequence of the death of Bro. George England, "that the Secretary be requested to write a letter of condolence in the name of the lodge to his widow." Bro. Hastie seconded the motion, which was carried. The lodge was then closed, and the brethren adjourned to refreshment. At the conclusion of the repast the W.M. desired that the challenge cup should be placed on the table, which was done, and having been charged with champagne, the brethren partook of its contents. The value of the cup is fifty guineas, which has been subscribed for by the members of the lodge. Five guineas will be presented to the winner of the cup, and three guineas to the second best shot. The prize is worth contending for, and will no doubt be the cause of some good scores being made. It is of beautiful design and elegant shape, bearing on the lid the Macdonald emblem, and the motto "Defence not Defiance." Emblematical representations of Faith, Hope, and Charity are engraved on the body of the cup, and an inscription giving its history in the following words:—"The Macdonald Lodge Challenge Cup.—Presented by the members of the lodge to the 1st Surrey Rifle Volunteer Corps for annual competition by the members of the corps. September, 1870. Bro. James Stevens, W.M.; Bro. F. T. Dubois, S.W.; Bro. S. W. Wagstaff, J.W." The cup was the subject of great admiration, and Bro. Middleton, P.M. 29, the London representative of Messrs James Dixon and Son, of Sheffield, the manufacturers, received a shower of compliments for the skill developed in the execution of the work. The toasts of the evening were afterwards proposed in regular order, and the brethren spent a delightful evening in each other's society. Among those present we observed Bros. James Stevens, W.M., G. Waterall, S.D.; N. Bridges, J.D.; James Hastie, Dir. of Cers.; Shairp, Larlham, Newton, Francis, Meggy, Williams, Hammerton, and Walton, and the visitors Bros. J. E. Middleton, P.M. 29, and J. B. A. Wolpert P.M. 720.

STAR LODGE (No. 1,275).—The audit meeting of this young and prosperous lodge was held at Anderton's Hotel, on Saturday, the 6th inst. There were present Bros. Joseph Smith, P.G.P. and W.M.; W. Ough, P.G.P., W.M. elect and S.W.; C. J. Hogg, J.W.; F. Walters, P.M. and Secretary; R. Tanner, J.D.; Pymm, Harper, Clare, Stephens, and others. The result of the audit showed that the lodge was in a financially sound condition. A splendid clock and a pair of ornaments beautifully mounted and under glass shades, were presented as a testimonial of respect to the retiring W.M. instead of a P.M. jewel. Ten

guineas were voted for the purpose from the lodge funds, the remainder of the cost being defrayed by the subscriptions of private members of the lodge. A notice of motion for the removal of the lodge from the Granby Tavern, New Cross, where it at present meets, to some other locality, was unanimously rejected. The lodge will, therefore, continue to meet there.

PROVINCIAL.

KENT.

ANERLEY.—*Stanhope Lodge* (No. 1,269).—A regular meeting of this lodge was held at the Thicket Hotel, Anerley, on Tuesday, the 9th inst. There were present Bros. H. W. Lindus, W.M.; James Kench, J.W.; John Hart, Secretary; J. C. Ring, I.G.; Sanders, Thicke, H. Webster, Stevens, Norton, Lassam, Ellis, Marriott, Strange, H. Wood, and Linfield. Visitors: Bros. H. Massey, P.M. 619, and A. Thicke, 538. The business consisted of the initiation of Bro. H. Wood, the passing of Bro. Henry Ellis, and the raising of Bros. Linfield and Strange to the sublime degree of M.M. Bro. Kench acted as S.W. in the absence of the S.W., who was in the country; Bro. Sanders acted as J.W., Bro. Hart as S.D., and Bro. W. J. Thicke as J.D. The whole of the ceremonies were performed by the W.M. in a manner which gave universal satisfaction to the brethren, who, after the lodge was closed, retired to a very pleasant banquet, which brought the evening to an agreeable conclusion.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this lodge was held at the Masonic-rooms, Athenæum, on Wednesday, the 10th inst. There were assembled a goodly number of members, under the presidency of the W.M., Bro. John Hatch, who was supported by his officers, Past Masters, and members, as follows:—Bros. E. Storey, I.P.M.; C. Hartley, S.W.; J. Barrow, J.W.; James Hatch, P.M. and Treasurer; Edmund Simpson, P.M. and Secretary; W. Heald, S.D.; B. Mills as J.D.; William Hall, I.G.; John Watson, Tyler; Past Masters William Wearing, Prov. G. Steward; R. Stanton; J. Daniel Moore, M.D., Prov. G. S. of W.; Bros. R. Jervis, J. Budd, M. M. Harrison, J. Beesley, J. Stanley, R. Taylor, J. Bealey. Visitor: Bro. R. R. Hathornithwaite, of the Royal Sussex Lodge (No. 53), Bath. The lodge being opened, the minutes read and confirmed, and other business transacted, a F.C. Lodge was opened, and the W.M., in accordance with the summons convening the meeting, called upon Bro. Dr. Moore to deliver the lecture on the tracing board of the second degree, which duty was performed in such a manner as to elicit a special and unanimous vote of thanks from the brethren. Four brethren of high standing in the Craft were proposed as joining members of the lodge by Bros. J. Hatch, W.M.; James Hatch, P.M.; E. Simpson, P.M.; and Dr. Moore, P.M. The Secretary made some announcements, and amongst others stated that a brother who was making a short sojourn in the town desired to be allowed to attend the meetings of the lodge, and in lieu of subscription wished to give the sum of twenty shillings to one of the charities on behalf of the lodge. Three guineas having been previously voted by the lodge for the West Lancashire Educational Fund, the Secretary suggested the happy thought that, if twenty-two members would subscribe one shilling each, it would confer a life governorship upon the W.M. of the lodge. This suggestion was quickly acted upon, and the necessary sum subscribed. It was understood that at the next regular meeting of the lodge a lecture on the tracing-board of the first degree would be delivered by Bro. Hall, W.M. 1,051. There being no other business before the lodge, it was closed in due form.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—An Emergency Meeting of his Lodge was held at the Freemasons' Hall, on Monday, the 8th inst., and the chief purpose of the meeting being the initiation of a native Syrian Christian from Beyrout, the attendance was numerous, nearly forty brethren being present, amongst these, in addition to the W.M., Bro. Bazzard, were Bros. Kelley, P.G.M.; Rev. John Spittal, W. S. Smith, Chas. Johnson, and George Toller, jun., P.M.'s; W. Sculthorpe, S.W.; Rev. Dr. Heycroft; J. W. Baines, Secretary; Partridge S.D.; Richardson, J. D. Mace, I.G.; Moor, Elgood, J. E. Hodges' J. C. Clark, Spencer, Atkins, Sargeant, Ross, Thomson, Lowlett,

Charlesworth, and others. Among the visitors were Bros. E. M. Turner, of the Maybury Lodge, 965; M. O. Saffield, P.M., 925; J. J. F. Scott, 1,007; and Stanley, W.M.; Halford, Gosling, Thorpe, Smith, Palmer, Widdowson, Blankley, and Gurdin of 279. The lodge having been opened, Bros. Charlesworth and Rowlett were examined in the 1st degree, when they retired. A ballot was then taken for the candidate—a most intelligent and gentlemanly young man—who speaks six languages, and who visited Leicester expressly for the purpose of being initiated into masonry, in accordance with an arrangement made in the East some months ago between him and Bro. J. E. Hoges of this lodge. His name, rendered into English, is Iskander, or Alexander Howard, that being the nearest approach to the sound of the name in Arabic. The election was unanimous in his favour. The lodge having been opened in the 2nd degree, Bros. Rowlett and Charlesworth were duly passed, and the lodge having been lowered to the 1st degree, Mr. Howard was introduced and regularly initiated, Bro. Charles Johnson presiding at the organ, and, with the assistance of the musical brethren, giving the chants of the degree. On the conclusion of the ceremony, which was most efficiently performed by the W.M. (who presided for the first time since his installation). The lecture on the tracing board was given by the I.P.M., Bro. Toller, and the charge by the P.G.M. Two candidates having been proposed, the lodge was closed, and the brethren adjourned to refreshment. In responding to the toast of his health, the newly elected brother thanked the brethren, first in Arabic and afterwards in English, for the honour they had done him in initiating him into an order for which he had long entertained the highest respect, and of which he was proud to be a member. He then gave the brethren some curious particulars respecting a system very similar to Masonry amongst the Arabs of the Desert. The brethren finally separated after a very pleasant evening.

MIDDLESEX.

WEST BARNET.—*Acacia Lodge* (No. 1,309).—This lodge was held on Wednesday at the Sebright Arms, Alstone-road, West Barnet. The whole of the officers, with one exception, were present. Bro. Frederick Walton, W.M., presided, and conferred the second degree on Bro. Kirby, and raised to the third Bros. Corson and Hilliard. There being no further Masonic business before the lodge, the brethren proceeded to elect a Worshipful Master, Treasurer, and Tyler for the ensuing year, with the following result, the election in each case being unanimous:—Bro. G. J. Loe, S.W., to be W.M.; Bro. E. Sillifant, P.M., Treasurer; and Bro. J. Bavin, P.M. 147, Tyler. Five guineas were unanimously voted from the lodge funds for the purpose of presenting Bro. Walters with a Past Master's jewel. This lodge only meeting during the summer, Bro. Loe will not be installed in the chair until May next. A banquet was served. There were present, as visitors, Bro. H. G. Buss, Prov. G. Treasurer of Middlesex; J. Henderson, P.M.; M. Ohren, W.M. 452; Knight, S.W. 1,107; W. B. Tustin, 1,275, and others.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,253).—The usual monthly meeting took place on Monday, the 14th inst., in the Lodge room at the Clarence Hotel, Pontypool, and was very well attended. The highly respected W.M. Bro. H. Martyn Kennard was in the chair. The minutes of the last meeting having been read and confirmed, the ballot took place, when the Rev. John Rees Jenkins, Vicar of Llanvrechiva Upper, was unanimously admitted. Bro. Ezra Riley, of Capper Lodge, 1,076, and Bro. John Williams, of the Saint James Lodge, 482, were also unanimously admitted as subscribing members. Bro. Edward Kennard, of Blaenavon, and Bro. Frederick Lawrence, of Cwmbran, being in attendance, were examined in open lodge as to the progress each had made as E.A. Freemasons, and their answers proving satisfactory, they retired, when the lodge was opened in the 2nd degree, and these brothers were then passed to the degree of Fellow Craft Freemasons, the ceremony being most correctly rendered by the W.M. The lodge was then closed in the 2nd degree, and the Rev. John Rees Jenkins—described as above—was initiated into masonry. This ceremony being most ably and correctly performed by the W.M. The S.W. having apologised for the absence of the S.D., who is ill, and for the J.D., who had recently lost his wife, the brethren agreed to an address of condolence to the latter brother. Bro. W. H. Lloyd and the S.W. and Secretary were directed

to forward same in the usual manner. The lodge was then closed in harmony at 8 p.m.

SOMERSETSHIRE.

SOMERSET.

Provincial Grand Lodge.

Monday the 15th inst., was a great day amongst the Freemasons of Somerset, the occasion being the meeting of the Prov. G. Lodge. It was known that the Earl of Carnarvon, P.G.M. and D.G.M. of England, would be present, besides a number of distinguished visitors from other provinces. The assemblage of the Craft was at Davidge's Railway Hotel, in connection with which are the Masonic Rooms. The exterior of the hotel was gaily decorated with flags, and from an early part of the day until dusk, the town was all astir. With one exception, every lodge in the country was represented; and there were a number of visitors from the adjoining provinces of Bristol, Devon, &c. The Right Hon. the Earl of Carnarvon took possession of the throne a little before two o'clock, p.m., and was received with the customary honours. He was supported by a large number of officers of Grand Lodge, past and present. The minutes of the proceedings of the Grand Lodge meetings at Weston-super-Mare and Brislington having been dealt with, the Treasurer's accounts were passed, and Bro. Payne was re-elected Treasurer for the ensuing year. Bro. Else, Sec. was then appointed S.G.W.; Bro. Butler, J.G.W.; and Bro. Prideaux, Sec., for the ensuing year. The other grand officers were also appointed and invested. The following motion was then unanimously agreed to:—Proposed by W. Bro. E. Turner, Payne, G.J.D., Prov. G. Treas., and P. Prov. G.S.W. and seconded by W. Bro. R. C. Else, P.G. Sec., and P.M., 291, "That this P.G.L. desires to present and record its most cordial and hearty congratulations to the R.W. and Rt. Hon. the Earl of Carnarvon, P.G.M. of Somerset, on his having been appointed by the M.W. the Grand Master, to be D.G.M. of Masons of the Grand Lodge of England." The P.G.M. acknowledged the compliment.—Bro. Major General Gore Boland Munbee, Prov. G.S.W., and W.M. 1,222, proposed "That a subscription list be opened amongst the Freemasons' lodges in Somerset to assist in the restoration of the West front of the Cathedral at Wells, and that the subscription be limited to one shilling, so as to enable every Mason in the Province to assist in the good work." The motion was duly seconded and discussed at some length, being finally adopted, after the substitution of the words "Five shillings" for "One shilling." A motion of Bro. Inskip, as to a Benevolent Committee, was allowed to stand over. After the transaction of Grand Lodge business, a splendid banquet, to which about 100 brethren sat down, took place in the large room of the hotel; and the bill of fare shows how well Bro. Davidge understood the tastes of his visitors:—

The list of Toasts began with "The Queen and the Craft,"—a sentiment that was duly and warmly honoured. Then followed "The M.W.G.M. of England—The Earl de Grey and Ripon;" "H.R.H. the Prince of Wales, K.G., P.G.M. of England;" "The R.W.D.G.M. of England—The Earl of Carnarvon, and the rest of the Grand Officers, past and present;" "The R.W.P.G.M. of Somerset—The Earl of Carnarvon;" "The R.W.P.P.G.M.—Capt. A. W. Adair;" "The R.W.P.G.M.'s of other Provinces;" "The W.D.P.G.M. of Somerset—Captain Bridges, and the rest of Provincial Grand Officers, past and present;" "The Visiting Brethren;" "The Rural Philanthropic Lodge, No. 291;" "The Masters and Wardens of the Lodges in the Province;" "The Masonic Charities;" "The Tyler's Toast."

In responding to his health as Prov. G.M. (proposed by General Munbee), the Earl of Carnarvon delivered an elaborate and telling speech, in the course of which, without taking any side, he alluded to the horrible and wicked war now raging; and, as an Englishman, as well as a Mason, he advised his brethren, whose influence was undoubtedly great and wide-spread, to use every effort to encourage, increase, and support the militia and volunteer forces. The other speeches were highly interesting; and, at the close, it was generally held that this Highbridge meeting had been one of the most interesting and successful on record.

SUFFOLK.

SUBBURY.—*Stour Valley Lodge* (No. 1,225).—The brethren of this lodge assembled on Thursday, 4th inst., in the private rooms in which its meetings are held. This was the annual period of installation of the Worshipful Master of the lodge, the

choice of the brethren having fallen on Bro. the Rev. C. J. Martyn, a clergyman universally loved and respected throughout the locality, and who has lately achieved the provincial purple by being appointed Grand Chaplain for Suffolk. The ceremony of installation was very beautifully performed by the Rev. E. J. Lockwood, Deputy Provincial Grand Master for Suffolk; the Wardens chairs being occupied by Bros. W. H. Lucia, Provincial Grand Sec., and R. E. Clarke, I.P.M. 1,158. Bro. Martyn, having been placed in the chair according to ancient form, and most cordially saluted by those within the sanctuary, was afterwards pleased to appoint his officers for the following year to the perfect satisfaction of all parties concerned, as follows:—Bros. J. F. Hills, S.W.; J. T. Parker, J.W.; J. Martin, Secretary; F. Wheeler, S.D.; G. Grimwood, J.D.; F. Jennings, I.G.; and H. M. Sholl, Tyler. The ordinary routine business of the lodge having been transacted, the brethren adjourned to the Rose and Crown Hotel, where a banquet had been prepared. In the course of the evening the Entered Apprentice's song was given very effectively, and Bro. Lucia's vocalisation was much and deservedly appreciated. The great majority of the brethren of the lodge were present, and the visitors comprised Bros. the Rev. E. J. Lockwood, D.P.G.M. for Suffolk; W. H. Lucia, P.G., Secretary, for Suffolk; the Rev. H. D. E. Bull; G. S. Golding, P.M.; Wm. Hart, P.M.; Walter Polly, P.M.; E. F. Fisher, P.M.; G. Thompson, P.M.; R. E. Clarke, P.M., 1,158; Chas. Lamb, J. Stevens, W. Armstrong, R. E. Jones, J. H. Jardine, C. Long, C. Gooch, and several others whose names we were unable to ascertain. The Stour Valley Lodge has only been in existence a short time, and it must be gratifying to its founders to know that it has already attained that importance in the province which no doubt was earnestly desired.

CANADA.

TORONTO.

PROVINCIAL GRAND LODGE.

(Concluded from page 137.)

The second day's proceedings commenced with a resolution congratulating Earl de Grey and Ripon on his elevation to the high and dignified position of Grand Master of the Grand Lodge of England.

Another resolution was unanimously carried expressing regret at the retirement of the Earl of Zetland.

It was resolved that engrossed copies of these resolutions be prepared and forwarded to the distinguished brethren referred to therein.

In accordance with the notice given, it was moved by M.W. Bro. A. Bro. A. Bernard, seconded by M.W. Bro. W. B. Simpson, and unanimously resolved that the sum of 1,500 dols. be appropriated from the general funds of Grand Lodge and placed to the credit of the Fund of Benevolence.

R.W. Bro. W. A. Manning, D.D.G.M. of the Grand Lodge of New York, and R.W. Bro. Holwell, P.G.J.W. of the old Provincial Grand Lodge of Canada West, were introduced and invited to seats upon the dais.

The President, on behalf of the Board of General Purposes, submitted the following annual and semi-annual reports on finance and audit:—

"The Board of General Purposes has the honour to report for the information of Grand Lodge that that the semi-annual meeting of the Board was held in the town of Cobourg, on the 1st and 2nd of February, 1869. The books of the Grand Secretary and Grand Treasurer, together with the accounts, statements, and vouchers, submitted for the financial year ending the 31st December, 1869, were carefully examined and found correct; and it has pleasure in stating that the uniform, neat, and accurate condition in which they are kept calls for the highest commendation.

"During the year the receipts from all sources were 9,683.48 dols., showing an increase of 1,070.75 dols. over the previous year, of which the following is a recapitulation:—From Certificates, 2,627.00 dols.; Dues, 4,420.40 dols.; Fees, 1,585.50 dols.; Dispensations, 431 dols.; Warrants, 140 dols.; Constitutions, 430.97 dols.; Proceedings, 48.61 dols.; Total, 9,683.48 dols.

"The Grand Treasurer's statements show the following to be the position of Grand Lodge funds at the close of the

year, viz.:—General Fund account, 24,936.47; Benevolent Fund investment account, 9,486.41 dols.; do. Current do., 868.68 dols.; Asylum Trust Fund, 5,081.01 dols. Total, 40,382.57 dols. Which are invested as follows:—Dominion Stock controlled by Grand Lodge, 24,000 dols.; do. do. Asylum Trust Com., 4,800 dols.; Middlesex Debentures at 6 per cent., 1,600 dols.; Bank of Montreal, Toronto, for Asylum account, 281.01 dols.; Bank Commerce, Simcoe, general account, at 5 per cent, 9,701.56 dols. Total, 40,382.57 dols.

"The Masonic Asylum Trust Fund now amounts to 5,081.01 dols., and is thus invested.—Dominion Stock at 6 per cent., 4,800 dols.; in Bank of Montreal, 281.01 dols. Total, 5,081.01 dols.

"The year's expenditure for all purposes was 5,950.84 dols., being 2,463.28 dols. over that of the previous year. This increase is made up as follows:—Expenses of Board at February meeting per res. of G.L., 238.80 dols.; do. do. July meeting, 553.46 dols.; amount voted to Benevolent Fund, 500 dols.; increase; Benevolence, 1,016.10 dols.; sundries, 104.92 dols. Total, 2,463.28 dols."

The Board carefully examined a number of accounts, and, finding the same to be correct, ordered their payment, the whole amounting to 1,198.81 dols.

A large number of applications for relief from deserving widows and orphans were considered by the Board, and appropriations made to the amount of 755.00 dols.

The semi-annual report of the Board on Audit and Finance exhibited the receipts for past six months to be 4,346.75 dols., as per Grand Secretary's statement.

The Grand Treasurer's statement gives the total amount of funds in hand up to the 30th June, 1870, 41,177.27 dols., which are invested as follows:—Dominion Stock, 6 per cent, 28,800.00 dols.; Middlesex Debentures, 1,600.00 dols.; Asylum Fund, Ban7 of Toronto, 4 per cent., 432.31 dols.; Bank of Commerce, 5 per cent., 10,344.96 dols. Total, 41,177.27 dols.

The President, on behalf of the Board of General Purposes, submitted the following Report, on the address of the M.W. the Grand Master.

REPORT.

The Board of General Purposes, to whom was referred the address of the M.W. the Grand Master, having carefully considered that portion of it relating to the unhappy differences existing in a portion of the jurisdiction of Grand Lodge, beg to submit the following resolutions for the adoption of Grand Lodge:—

1. That, in the opinion of Grand Lodge, nothing has occurred to justify a departure from the principles unanimously adopted by it at its special communication, held at Montreal on 1st December last, affirming the full Masonic occupation of the territory over which it has exercised jurisdiction since its formation.

2. That, instead of the so-called Grand Lodge of Quebec attracting to itself the lodges working in that province, the number of lodges remaining loyal to the Grand Lodge of Canada is the same as in December last.

3. That, in justice to these loyal lodges, the Grand Lodge of Canada ought not to withdraw that protection over them which was guaranteed when their formation was warranted, and which protection can only be made permanent and assured by a continued assertion by the Grand Lodge of Canada of its jurisdiction over every part of its territory.

4. That, in view of the large number of lodges in that part of the territory of Grand Lodge, in which exclusive jurisdiction is claimed by the so-called Grand Lodge of Quebec, who still desire to maintain their allegiance to Grand Lodge, it is not desirable on grounds of expediency to withdraw from the exercise of jurisdiction in the usurped province.

5. That Grand Lodge trusts that more full discussion and consideration will remove the difficulties which now unhappily prevail, and restore the full authority of the Grand Lodge of Canada over all Masonic lodges within its jurisdiction.

6. That Grand Lodge regrets that certain Grand Lodges, upon imperfect knowledge as it assumes, have extended a recognition to the so-called Grand Lodge of Quebec.

7. That in abstaining for the present from the exercise of its right of expulsion of brethren who have been summoned to show cause at this annual communication why they should not be expelled, Grand Lodge is influenced only by a desire to avoid any step which might possibly retard the restoration of Masonic harmony within its jurisdiction.

And with reference to that part of the Grand Master's address

referring to the issue of duplicate warrants to certain lodges, he Board is of opinion that the recommendation of the M.W. Grand Master be concurred in, and that duplicate warrants be issued accordingly.

All of which is respectfully submitted,

JAS. SEYMOUR, Pres. B. of G.P.

On motion, the Report was received.

It was moved by V.W. Bro. T. White, seconded by R.W. Bro. M. Gutman, and resolved that the various clauses in the report be taken up *serialim*.

It was moved by R.W. Bro. Wm. H. Weller, seconded by R.W. Bro. H. Milne, that Clause 1 of the Report be adopted.

A discussion arose upon the advisability of requesting the attendance of the suspended brethren, for the purpose of hearing any explanations of their proceedings that they might have to offer, before the consideration of the report of the Board of General Purposes.

It was then moved in amendment by V.W. Bro. A. Diamond, seconded by M.W. Bro. T. D. Harington, that the vote be deferred until after the brethren from Quebec, now under suspension, shall be allowed to be heard in explanation of their conduct in withdrawing from the jurisdiction of the Grand Lodge of Canada.

In amendment to the amendment, it was moved by W. Bro. W. McKechnie, and seconded by R. W. Bro. J. V. Noel,

1. That having in view the good of the Craft, the avoidance of scandal, and the promotion of fraternal feelings,

2. Be it resolved,—That the following be submitted for consideration to every lodge in the Province of Quebec owning our allegiance, as well as to those forming the so-called Grand Lodge of Quebec, and that a vote in open lodge be taken upon it, each brother recording his name along with the word yes or no:

3. That we will be true in our allegiance to the Grand Lodge of Canada.

4. That the decision of the majority so arrived at shall be considered a final settlement of the question at issue in the Province of Quebec, the minority submitting to the same.

5. That this Grand Lodge shall accept such decision, and if in the negative, shall then, at its first meeting thereafter, acknowledge the new Grand Lodge.

6. That the so-called Grand Lodge of Quebec shall accept such decision, which, if in the affirmative, and those forming it shall return to their allegiance to the Grand Lodge of Canada.

7. That the so-called Grand Lodge of Quebec be communicated with, and requested to act in accordance with this resolution, and if accepted by that body, then our Grand Master be empowered to take such steps as shall by him be deemed necessary to carry this resolution into effect.

The President, on behalf of the Board of General Purposes, submitted a report, in which it was stated that there was not one complaint of unconstitutionality in the work of any of the lodges under the jurisdiction of this Grand Lodge.

R. W. Bro. Dr. Austin, G. Sec. of the Grand Lodge of New York, was introduced, saluted with Masonic honours, and took his seat upon the dais.

The debate upon the resolutions of the Quebec question offered by the Board of General Purposes was continued.

W. Bro. McKechnie, with consent of his seconder, withdrew his amendment to the amendment.

It was conceded by the M.W. the Grand Master, that brethren need not confine their remarks exclusively to the subject matter contained in the amendment, so long as they kept within due bounds.

Eloquent speeches were made by R. W. Bro. V. Clementi, V. W. Bro. Stephens, W. Bro. Racicot, and V. W. Bro. O'Halloran, against the amendment; and by—W. Bros. Crombie and—Keiffler in its support.

It was then moved, in amendment to the amendment, by V.W. Bro. T. White, jun., seconded by R. W. Bro. Jas. Seymour, "that the brethren who have been summoned to appear before Grand Lodge to show cause, in accordance with the resolutions of the Emergent Communication at Montreal, in December last, at this Annual Communication, be now called to offer any explanations they may have to make of their conduct."

V. W. Bro. Diamond spoke at some length against V. W. Bro. White's amendment.

The amendment to the amendment was then put and carried, with but very few dissentients. The suspended brethren were then formally called, without any response, and it having been intimated that R. W. Bro. Isaacson was at the Rossin House, it was decided that a copy of the resolution should be handed to

him, and that the debate should be adjourned until his reply was received.

R. W. Bro. Rev. V. Clementi moved the following:—"That the Constitution be so amended as to vest the appointment of District Deputy Grand Masters in the M.W. the Grand Master." The motion was declared lost.

It was moved by V. W. Bro. D. Spry, seconded by V. W. Bro. T. White, and resolved, "That the Board of General Purposes be instructed to lay before the Grand Lodge, during the present communication, a detailed statement of all amounts paid to officers and members of Grand Lodge, from funds of Grand Lodge, for travelling or incidental expenses since last annual communication, such statement to contain the name of the officers or members to whom such payments were made, the reason for making such payments, and the authority for such expenditure."

R. W. Bro. Seymour, President of the Board, had anticipated the foregoing resolution, and had prepared a return, which he proceeded to read.

It was moved by V. W. Bro. Allan McLean, seconded by M. W. Bro. W. B. Simpson, "That Section 7, 'of proposing members' of the Constitution, be so amended that no candidate for initiation be accepted unless he receive the unanimous vote of the members present."

The motion was declared lost.

It was moved by V. W. Bro. E. C. Barber, seconded by W. Bro. Chamberlain, and resolved, "That the next Annual Communication of the Grand Lodge of Canada be in the city of Ottawa."

R. W. Bro. J. K. Kerr, gave notice that at the next Annual Communication he will move, That the Constitution be amended by striking out Clause 3, under the head "of proposing members," and inserting in lieu thereof the following:—"3. No lodge shall initiate a candidate whose residence is nearer the jurisdiction of another lodge, unless at the request of that lodge by resolution, which shall be signified in writing under the hand of the Master and Secretary, and the seal of the lodge, or by dispensation of the Grand Master, and in case of any initiation by a lodge at the request of another lodge as aforesaid, the ballot must be taken in the lodge making such request, and the fees be paid over to that lodge immediately after the initiation. The jurisdiction extends in every direction half way to the nearest lodge—provided always that in a city or town where there is more than one lodge, each lodge shall have concurrent jurisdiction."

On motion it was ordered that the sum of forty dollars be paid to V. W. Bro. E. Mitchell, chairman of the Committee of Foreign Correspondence in 1869, as a slight acknowledgment of the valuable services rendered by him in the preparation of the report.

The first resolution was then put and adopted, with but few dissentients. V. W. Bro. T. White moved the second resolution, when it was moved in amendment by W. M. Bro. M. W. Wilson, seconded by M. W. Bro. T. D. Harington, "That the Grand Lodge of Canada, although still adhering to the conclusions contained in the first and second clauses of the report adopted at the special Emergent Meeting held at the City of Montreal, on the 1st December last, but having no desire to assert sovereignty over a province in which the majority of the lodges, and so large a majority of the brethren, have already declared their desire for separation, and actuated by the true spirit of Masonry, hereby recognises the Grand Lodge of Quebec as a sister Grand Lodge, and cordially extends to her the right hand of fellowship; reserving, however, full control and authority over those lodges in the Province of Quebec which will still desire to continue their connection with the Grand Lodge, and requiring also on their behalf a full recognition of all their rights and Masonic privileges."

In moving the amendment, M. W. Bro. Wilson stated that he entirely concurred in the first resolution, he had always maintained, and did so still, that Quebec was occupied territory at the time of the formation of the so-called Grand Lodge of Quebec, and that that formation was illegal. He, however, was in favour of allowing the Grand Lodges of the world to be arbitrators in this matter, and as several of them had declared in favour of Quebec, he was ready to extend recognition.

M. W. Bro. Harington briefly supported the views of M. W. Bro. Wilson.

M. W. Bros. Simpson and Bernard spoke effectively against the amendment, one of their strongest arguments being that, by extending recognition to the so-called Grand Lodge of Quebec,

even on the ground of expediency, they would be doing an incalculable injustice to those lodges in the disaffected province who had remained true in their allegiance.

After a few remarks from R. W. Bro. Tulley, the vote on the amendment was taken, which was lost by a very large majority.

The report of the Board of General Purposes, as a whole, was then submitted and adopted. The Grand Lodge was called off to attend a banquet to be given by the brethren of Toronto to the officers and members of Grand Lodge.

In the evening the brethren were entertained at a magnificent banquet at the St. Lawrence Hall. The room was splendidly and tastefully decorated with flags and banners, and with the bannerets of the different Masonic orders. The band of the 10th Royals occupied the orchestra, and two tables, extending the entire length of the room, with a cross table at the head, were liberally filled with the good things provided by the hospitality of the Toronto brethren. Upwards of six hundred Masons sat down, the cross table being occupied by R. W. Bro. Kerr, D. D. G. M., Toronto District, in the chair, the M. W. the Grand Master, Bro. Bernard, P. G. M., and a number of other influential members of Grand Lodge. The good things having been disposed of, the usual loyal and Masonic toasts were given and enthusiastically responded to, and an exceedingly pleasant evening was spent, the company separating about midnight.

On the commencement of the third day's proceedings, the Grand Lodge having been called to order, V. W. Bro. T. White, in the absence of the President of the Board of General Purposes, submitted a further report upon the address of the M. W. the Grand Master.

R. W. Bro. Otto Klotz, on behalf of the Board of General Purposes, read a report upon benevolence, in which it was stated that they had carefully considered the claims for relief from 77 applicants, and had appropriated in the aggregate the large sum of 2,456 dollars.

R. W. Bro. W. H. Weller, on behalf of the Board of General Purposes, submitted the report upon the re-division of districts.

The Board of General Purposes begs to recommend the re-division of the Masonic districts recommended.

The Masonic Asylum Fund Committee presented their report, which, on motion, was received and adopted.

In the afternoon session, Grand Lodge having been called to order, the M. W. the Grand Master appointed Scrutineers of the ballot for Grand Officers, and for members of the Board of General Purposes. The ballots having been distributed, the election was proceeded with, and the Scrutineers reported the result as follows:—Bros. A. A. Stevenson, Montreal, re-elected Grand Master; J. Seymour, St. Catharines, re-elected Deputy Grand Master; T. White, jun., Montreal, S. G. W.; H. Robertson, Collingwood, J. G. W.; Rev. V. Clementi, Collingwood, G. Chaplain (unanimously); H. Groff, Simcoe, re-elected G. Treas.; D. McLellan, Toronto, G. Reg.; T. B. Harris, Hamilton, G. Sec. (unanimously); John Sweetman, G. Tyler.

The brethren nominated by the representatives of lodges of the various Masonic districts as District Deputy Grand Masters, were approved by the M. W. the Grand Master.

The President, on behalf of the Board of General Purposes, submitted a report upon the condition of Masonry, showing the Order to be in a flourishing condition throughout the jurisdiction.

It was moved by V. W. Bro. T. White, seconded by R. W. Bro. I. P. Willson, and resolved—That the M. W. Grand Master be requested to take such steps as he may deem necessary, either by the appointment of a committee, to draft a statement setting forth the position of Grand Lodge, or in any other way, to place the position of Grand Lodge in relation to that portion of its territory known as the Province of Quebec, before the Grand Lodges of the world.

The following notices of motion were given:—

V. W. Bro. Charles Sharpe gave notice that at the next annual communication of Grand Lodge, he will move that Clause 1, "Of D. D. Grand Masters," of the Constitution be so amended as to allow *Immediate Past Masters* of lodges to vote in the nomination of D. D. G. Ms. for their respective districts.

W. Bro. J. P. Chamberlain gave notice that at the next annual communication of Grand Lodge, he will propose certain alterations in the Constitution, having reference to the Board of General Purposes.

W. Bro. Nancollas gave notice that at the next annual communication he will move that all business in private lodges, in connection with this Grand Lodge, be conducted in the third degree.

W. Bro. Chamberlain gave notice that at the next annual communication of Grand Lodge he will move that the expenses, or a certain amount of the expense, of D. D. G. M's. be paid by this Grand Lodge.

Credentials were presented by the following brethren:—R. W. Bro. J. K. Kerr, from the Grand Lodge of Texas; R. W. Bro. Thos. B. Harris, from the Grand Lodges of Missouri and Oregon; and M. W. Bro. A. A. Stevenson from the Grand Lodges of Connecticut and Minnesota, which having been found satisfactory, were accepted by Grand Lodge, and the Brethren were saluted with the usual Masonic honours, and invited to take their seats upon the dais.

Resolutions were unanimously passed thanking the Toronto Brethren for their magnificent entertainment to the Members of Grand Lodge; to the Railway and Steamboat Companies; to the scrutiners of the ballot; to the committee on Credentials; and to the Directors of the Toronto Mechanics' Institute for the free use of their reading room and library. Grand Lodge was closed in ample form.

ROYAL ARCH.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Chapter* (No. 1,051).—The regular meeting of this chapter was held at the Chapter Rooms, Athenaeum, on Monday, the 15th inst. The chapter was opened by Comps. W. H. Bagnall, M.E.Z.; J. D. Moore, P.Z. as H.; W. Hall, J., there were also present: Comps. N. G. Mercer, E.; R. Taylor as N.; J. Fenton, P.S.; E. Simpson and J. Burrow as Assist. Sojs.; W. Hall, J. Watson, &c. The minutes of the last meeting were read and confirmed, and other business transacted. The ballot was taken for Bro. W. J. Sly, of the Rowley Lodge No. 1,051, Lancaster, and for Bro. R. S. Bateson, of the Charity Lodge No. 563, Umballa, Bengal, who were unanimously elected. Bro. Bateson being in attendance was exalted to the degree of the Royal Arch, by Comp. Dr. Moore, P.Z., the mystical, symbolical and historical lectures being delivered by the Principals, and the duties of P.S. ably undertaken by Comp. Simpson. The M.E.Z., on the nomination of Comp. Fenton, P.S., appointed Comps. Janta, M. Moore, and Edmund Simpson, Assist. Sojs., and invested them with the collars and jewels of office. There being no other business before the chapter, it was closed in due form.

KNIGHTS TEMPLAR.

SUFFOLK.

IPSWICH.—*Royal Plantagenet Encampment*.—The Sir Knts. ranging under this banner met at their field of encampment at the Masonic Hall, Ipswich, on Monday, the 15th inst., when the muster-roll was called, and the following answered to their names:—Sir Knts. W. T. Westgate, E.C., P.G.D.C.; Rev. R. N. Sanderson, V.E.D.P.G.C. Suffolk and Cambridge, Prelate; Emra Holmes, 1st Capt., P.G. Reg.; C. T. Townsend, P.P.G. Capt., Acting Reg.; W. Cuckow, 2nd Capt.; G. Cresswell, Assist. Oapt. of Lines; R. M. Taylor, Treas.; G. S. Golding, Expert. Visitors: Sir Knts. J. Pitcher, P.E.C. Prudence Encampment. P.G., 1st Capt.; and G. S. Findlay, P.E.C. Prudence Encampment. The encampment having been opened, the minutes of the last two meetings were read and confirmed, and the ballot was taken for Sir Knt. the Rev. Charles Martyn, G. Chaplain G. Lodge of England, who was unanimously elected a joining member of this encampment. The D.P.G.C. explained that the reason the by-laws of this encampment had not yet been printed was that many great and sweeping changes were about to take place in Knight Templary, and it was thought unadvisable to print by-laws to-day which might be altered or become inoperative to-morrow. With reference to the recent increase of the fees to be paid to Grand Conclave, both Sir Knt. Sanderson and Sir Knt. Emra Holmes gave notice of motion to increase the fees, both in the encampment and Priory of Malta. After the Almoner had collected the alms, the encampment was closed and the brethren retired to banquet. The usual loyal toasts were duly given, Sir Knight the Prince of Wales" being especially honoured. "The Health of the V.E. Provincial Grand Commander, Capt. Phillips," was very warmly received, that gallant officer being extremely popular in the province of Suffolk

and Cambridge. It was announced that Sir Knt. Emra Holmes would deliver an address on "Knight Templary and its connection with Masonry," at the next meeting of the encampment. The fraters separated at a late hour.

FREEMASONRY: ITS HISTORY, PRINCIPLES, AND OBJECTS.

(From the *Rectangular Review*.)

(Continued from page 140.)

10. *Michelet on Masonic Architecture*.—Michelet, in his "History of France," touching on the episode of Gothic architecture, remarks on the wonderful self-denial of those artists, the extent of which can only be fully appreciated by following them into the most retired and inaccessible part of their labours. All that we know of them, says he, is that they belonged to that obscure and vast association spread all over the world. They had their lodges at Strasbourg and Cologne. Their sign, as old as Germany, was the Hammer of Thor. Armed with the pagan hammer, sanctified in his Masonic hands, the Mason continued throughout the world the work of the New Temple, renewed from the Temple of Solomon. With what care he worked, though obscure and lost in the association! With what self-denial, which can only be known by exploring the most retired, the most inaccessible cathedrals and churches! Mount up to those airy solitudes, to the highest points of those spires, which the tiler ascends but with fear and trembling; and often you shall find, solitary under the eye of God, exposed to eternal storms, some delicate workmanship, some masterpiece of art, of sculpture, to which the pious workman has devoted his life. No name, no mark, no letter: he would have been afraid of robbing God of His Glory!

11. *Freemasonry in England*.—The authentic history of Freemasonry in England dates from Athelstan, from whom his brother Edwin obtained a royal charter for the Masons, by which they were empowered to meet annually in a general assembly, and to have power to regulate their own order. And, according to this charter, the first Grand Lodge of England met at York, in 926, when all the writings and records extant, in Greek, Latin, French, and other languages, were collected, and constitutions and charges in conformity with ancient usages, so far as they could be gathered from such recovered records, were drawn up and adopted.

The old York Masons were, on that account, held in especial respect, so that when a Grand Lodge was afterwards formed in London, it was called the Grand Lodge of England, while the old York one was known, distinctively, as the Grand Lodge of all England.

12. *Freemasonry in England (continued)*.—On the death of Prince Edwin, Athelstan himself presided over the lodges. After his decease, the Masons in England were governed by Dunstan, Archbishop of Canterbury, in 960, and Edward the Confessor in 1041. In fact, down to the beginning of the eighteenth century, their Grand Masters have either been persons of royal blood,—sometimes the king himself,—or their deputies appointed by them. And truly the highest titles suffer no diminution of lustre by belonging to professors of Masonry, and the highest nobility acquires an additional distinction by countenancing and associating with it.

13. *"Free and Accepted Masons"*.—When persons, not operative Masons, in modern times first sought admission into the Order is not known. The records of a lodge at Warrington, as old as 1648, note the admission of Colonel Mainwaring and the great antiquary, Ashmole. Charles I., Charles II., and James II. were initiated, or accepted—hence the term "accepted Mason"—and, as a mark of respect and confidence, were admitted to all the privileges of the craft, and hence "free." From this we have the designation "free and accepted Masons," though the expression "free" may have been prefixed, because none but the free-born could

be admitted. There could be no safety in entrusting to a slave their secrets, which might at any time be extorted by his master.

14. *Laws of Freemasonry.*—The written laws of Freemasonry are contained in the *Ahiman Rezon*, or Book of Constitutions. The word is derived from three Hebrew terms: *Ahim*, brothers; *manah*, to choose; and *ratzon*, the law; the whole signifying "the law of the chosen brethren." But the unwritten law is of much greater extent, and found in the universal customs and landmarks of the Order, in Masonic usages, and decisions of various Grand Lodges. One of the laws of the Order is that every candidate for admission must be a man; but attempts have been made to evade this ancient landmark in France, at least.

15. *Adoptive Masonry.*—Certain degrees have been invented in what is called Adoptive Masonry, some of which are still practised in America. In France, where the plan was first devised, Adoptive Masonry, was for a time much in vogue; the Empress Josephine in 1805 presided over a lodge. But passwords uttered by rosy lips must lose their solemn import, and pressure of soft hands may bring danger, instead of averting it. In this country the idea never found favour. To the initiated the motive for the exclusion of the fairer portion of creation is perfectly obvious. To the uninitiated it will suffice to say, a woman cannot keep a secret. There may be exceptions; but the secrets of Masonry, though they are not its essence, but only the keys to the institution, must not be exposed to any risk whatever.

16. *Freemasonry in Scotland.*—It has been very generally believed that the first appearance of Freemasonry in Scotland was in connection with the building of Kilwinning Abbey, but there is no doubt that several lodges were engaged in the erection of ecclesiastical structures of a still earlier date. The Abbey of Kilwinning was founded in 1140 by Hugh de Moreville, Lord of Cunningham, and Lord High Constable of Scotland. The builders were brought from the continent,—it is supposed from Cologne, the city that contains at present one of the noblest cathedrals ever built, designed in the purest and most perfect style of Pointed architecture.

Among the Scottish religious houses at which the Freemasons must have been at work before the monastery at Kilwinning was begun, are a cathedral at Glasgow, founded in 1115, and Kelso Abbey, founded in 1128. King Robert Bruce founded the Royal Order of Heredom of Kilwinning, immediately after the battle of Bannockburn, reserving to himself and his successors on the throne of Scotland the office and title of Grand Master.

17. *Modern Freemasonry.*—At the beginning of the eighteenth century, the second, usually but erroneously called the first, period of Freemasonry, as already mentioned, may be said to have closed. Until then, it had on the whole been a society of architects and builders, united in the cause of architecture. At the above date, there being only four lodges existing in London, a proposition was made, and afterwards agreed to, that the privilege of Masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly initiated into the Order, and thus began the third, usually called the second, period of Freemasonry, retaining the original constitutions, the ancient landmarks, symbols, and ceremonies; the Society, proclaiming *brotherly love, relief, and truth*, as their guiding principles, obtained a wider field for their operations, and more freedom in their mode of action; and thanks to this, and to the exertions of three of the most influential brethren, Dr. Desaguliers, James Anderson, and George Payne, the principles and rights of Freemasonry rapidly spread over all Europe, America, and the most distant colonies.*

18. *Persecution of Freemasonry.*—Freemasonry, how-

ever, had its enemies—the children of darkness ever will fight against the spread of light. In 1735, several noble Portuguese instituted a lodge at Lisbon, under the Grand Lodge of England, of which George Gordon was Master, but no sooner was the slightest suspicion entertained of its existence, than the clergy determined to put it down; for the liberal-minded man, which the Mason especially professes to be, was a thorn in the side of the bigoted member of the Inquisition, which caused John Coustos, of Berne, and Alexander Jacob Mouton, of Paris, then in Portugal, to be arrested in 1743, and thrown into subterraneous dungeons, where they remained several weeks, enduring the most severe treatment and anxiety. They were accused of not obeying the Pope's Bull, which declared Freemasonry heresy—the recent Papal fulmination against the Order is no new whim,—and on these charges they were put on the rack. Mouton then embraced the Catholic faith, and was pardoned; but Coustos, remaining true to his Protestantism, was, after suffering the most excruciating tortures, and having been racked nine times in three months, sentenced to four years' work as a galley slave; but the British Government claiming him as a subject, he was released before his punishment expired. Thirty-three years passed without anything more being heard of Freemasonry in Portugal, but in 1776 two members of the craft were incarcerated, and remained upwards of fourteen months in prison. Many searching inquiries were, from time to time, instituted to ascertain if any, and what, Freemasonry was going forward under the plea of discovering a conspiracy against the Government; many arrests of distinguished noblemen and gentlemen took place in consequence in 1802, among the rest that of Da Costa, the naturalist. The French empire ushered in better days for the Freemasons of Portugal, but with the restoration of the old régime came the former prejudices, doubts, and jealousies. In 1818, John VI. promulgated from the Brazils an edict against all secret societies, including Freemasonry; and again, in 1823, a similar, though more stringent proclamation, appeared in Lisbon. The punishment of death therein awarded has been reduced to fine, and transportation to Africa.

19. *Instances of Persecution.*—Pope Clement XII., in 1737, issued a decree against the Order, which was further coerced by the edict of the following year, the punishment therein awarded for being found guilty of practising Freemasonry being confiscation and death.

Philip V., in 1740, declared the galleys for life, or punishment of death, with torture, the award for Freemasons, a very large number of whom he had arrested and sentenced. In spite of these tyrannical proceedings, Freemasonry spread its branches far and wide. But at this period, one of the greatest misfortunes that could befall the Craft occurred through treachery. Peter Torrubia, Grand Inquisitor of Spain, having first made confession and received absolution, entered the Order, for the express purpose of betraying it. He joined in 1751, and immediately made himself acquainted with the entire ramification of the Craft, and names of members. Being unable to accuse them, he contented himself by naming for punishment ninety-seven lodges, without any pretext whatever. All the members seized were tortured on the rack. Ferdinand VI. declared Freemasonry to be high-treason, and punishable with death.

When the French became masters of Spain, Freemasonry was revived and openly practised, and the members of the Grand Lodge of Madrid met in the hall previously occupied by their enemy, the Inquisition. With the return of Ferdinand VII., the exterminating process against Freemasonry recommenced. In 1814, twenty-five persons, suspected of being Freemasons, were dragged in chains to confinement; but the subsequent arrests were so numerous that no correct account is obtainable, nor can the ultimate fate of the accused be recorded.

* A list of lodges, professedly incomplete, contains the names of upwards of 700 foreign lodges.

In 1824, a law was promulgated commanding all Masons to declare themselves, and deliver up all their papers and documents, or to be declared traitors. The Minister of War, in the same year (Oct. 16), by proclamation outlawed every member of the Craft, and in 1827, seven members of a lodge in Granada were executed.

The history of the Freemasonry of Central Italy during the last century, is a mere repetition of sufferings, persecutions, and misfortunes, the members of the Craft being continually under punishment, through the intolerance of the priesthood and interference of the civil power.

Even in Switzerland, the Masons at one time were persecuted. The Council of Berne, in 1745, passed a law with certain degrees of punishment, for members of lodges, which was law was renewed in 1782. It was, however, never very strictly observed, and is now abrogated.

Frederick I., King of Sweden, a few years after its introduction (1736) into that country, forbade it, under penalty of death. At present the king is at the head of the craft.

In 1738 Charles VI. issued a proclamation prohibiting the continuation of Masonic assemblies in his Netherland dominions, or any part of Flanders.

The king, Augustus II., of Poland, caused, in 1839, enactments to be published, forbidding, under pain of his severe displeasure and punishment, the practice of Freemasonry in his kingdom, into which it had been introduced in 1736.

The recent denunciations of Freemasonry from the Papal Chair are no doubt in the recollection of the Order, as well as the fact that Freemasons were included, in combination with Bible Societies, as especial subjects for censure at the *Oecumenical Council*.

But in spite of these persecutions and this opposition, temporary or permanent, Freemasons, as already stated, are now to be found in every part of the globe; the Order is widely spread in Europe, America, Asia, Africa, and on the most remote islands of the Pacific and Southern Oceans.

20. *Loyalty of Freemasonry.*—The Masonic Charges abundantly testify to the practical morality and devoted loyalty of the Freemasons; for instance:—

The first Charge is,—That ye shall be true men to God. Secondly,—That ye shall be true liegemen to the king, without treason or any falsehood, and that ye know no reason or treachery, but that ye shall give knowledge thereof to the king or his council (directions that abundantly disprove the charge brought against Masons by the see of Rome of their being instigators and abettors of sedition and rebellion), and ye shall be true to one another—that is to say, every Mason of the Craft, ye shall do to him that is a Mason allowed as ye would be done unto yourselves. . . . Also that ye shall be no thief; that ye shall be true to the king, lord, or master that ye serve, and truly to see and work for his advantage. Also, ye shall do no villainy, whereby the Craft or science may be hindered, &c.

[We here close our extracts from this interesting article, for the further perusal of which we refer our readers to the pages of the *Rectangular Review*, although we cannot endorse many of the principles therein enunciated, which, indeed, in some instances, are contradictory in themselves. They, notwithstanding, comprise much to interest the Masonic and general reader.]

INTERNATIONAL EXHIBITION OF 1871.—We are requested by Her Majesty's Commissioners to state, that there is no foundation for the rumour that the International Exhibition appointed for 1871 is to be postponed by reason of the war. The first of the series of Annual International Exhibitions of Selected Works of Fine and Industrial Art and Scientific Inventions will take place next year, as already announced.

MASONIC FESTIVITIES.

DEVONSHIRE.

TORQUAY.—*St. John's Lodge* (No. 328).

At the last meeting of this lodge it was decided to carry out the suggestion of the W.M., at a previous meeting by holding a picnic in connection with the Craft; and a good working committee having been appointed, and the day fixed, nothing but fair weather remained to make it enjoyable. Accordingly, on Monday the 8th, we started per rail, between hopes and fears, for Mother Nature had put on a gloomy mood; and after passing through some eighteen miles of the most charming scenery in Devonshire, arrive at Moreton Hampstead, an ancient town bordering on Dartmoor, about nine a.m. By this time Sol's rays had dispersed the misty clouds, and to all appearance a lovely summer's day was in store for us. Taking our places in breaks which were awaiting our arrival, we proceeded to the hostelry of our Bro. Pollard, where some who had breakfasted early partook of refreshments. Leaving Moreton, we push on for Cranbrook Castle, the site of an old British entrenchment, which would seem "to have been one of a chain of forts on the Teign;" and here on the green sward, overlooking the valley below and the towering towers at a distance, we spread out our viands and prepare for our rural dinner, for which the invigorating breezes of the moors had made us ready, for, as a moorman would say, "'tis a terrible place is the moors for to maik 'ee ait." After refreshing wearied nature and toasting her Most Gracious Majesty in truly British fashion, not forgetting the ladies of our party, for which our "smart young bachelor" returned thanks, we amused ourselves in various ways till time warned us to quit this enchanting spot and proceed. Our course lay through a rough and devious path till we arrive at *Fingle Bridge*, a very picturesque old ivy-clad structure overspanning the Teign, and a favourite object for artists, of whom there were several sketching the romantic points of beauty around. Here we tarry to feast our eyes on the magnificent scenery of the mountainous heights and sylvan depths, the former glowing with purple heather, the latter thick with forests of ferns, and which affords a trest, the like of which few of us ever experienced before. Driving on we come to Drewsteignton, or "the Druid's town on the Teign," where we were received by a welcome peal from the village bells: On, on we go, leaving to the right the celebrated "Cromlech," or spinster rock, as it is called, and said to be upwards of 2,000 years old, till Chagford is reached, an old stannary town, and "if thee wants to see Chaggiford, go to Perrott the guide, and ax en to show ee round." However, time would not permit us to tarry, so we hastened on to Holy Street, or, as now called, Holles Street, about a mile and a half from Chagford, where we partake of tea. Here remains of the "via sacra," or processional road of the Druids, are to be found, and in the immediate vicinity are Longstone Pillar and the sacred stone circle, said to be "the finest sample of the rude but venerable shrines of Druidical worship in Devonshire." Here also is to be found a tolmen, or religious stone of the Druids, which is thus described by Rowe:—"It is a granite mass approaching to an irregular rectangular form. It is imbedded in the channel of the Teign, and rests on two adjacent rocks at an angle of about twenty-five degrees. The outline of the stone above the surface measures about thirty feet, and near the southern edge is a large and deep perforation of a form so regular that at the first view it would scarcely fail to convey the idea of artificial preparation. But a closer inspection will probably lead to the conclusion that art perfected the operations of Nature; and this remarkable cavity had thus been adapted to the rites of Druidism for lustration or purgation by water.

By ardent prayer and clear lustration
Purge the contagious spots of human weakness.

Having sauntered about this sacred spot until the last moment, we set out on our return journey to Moreton, where we find the train in waiting, and bidding farewell to those beautiful scenes, we are hurried onward to our homes.

Adieu, ye forms sublime,
That people the great moor;—the tor,
The hallow 'o cairn, the everlasting rocks,
Moulded by time into a million shapes,
Of beauty and of grandeur;—and adieu,
Ye voices that upon the wanderer's ear
Ever refreshing come;—the flow of rill,
And music of the cataract, and leap
Of mountain stream, and sigh of mountain breeze,
And, scar'd by the intruder man, the rush
Of the wild bird. The raptur'd day is o'er.

The following remarks which appear in the *Keystone* may be appropriately addressed to many of our own subscribers, and we hope it may induce them to "shell out."

DEAL JUSTLY BY ALL MEN,

"Especially with thy brethren, is a rule which, while it applies to all men, is especially applicable to members of the Craft.

We invite the attention of some of our subscribers to the above moral, as well as Masonic principle.

On closing the third volume of the *Keystone*, and beginning a fourth in this number, we find that 72 subscribers on our list owe for two years' subscription. We have sent their bills in a letter, (enclosing a postage stamp), asking either payment or a statement that they are unable to pay, in which case the amount due to us is to be erased from our books. No notice has been taken of this address to them. As the papers sent to them are not returned "refused," by the post-office, we suppose they are received by those to whom they are addressed.

Deal justly by all men, especially with the brethren, and we hope these subscribers will, now this rule is called to their attention, either pay us or say they are unable to do so, in which case we will send them a receipt for past dues, and close their accounts with us. We expect replies from these subscribers on or before August 1, 1870. If answers are not received then, the bills will be placed in the hands of collecting agents. Deal justly by all men, especially with thy brethren."

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 27TH, 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 22nd.

LODGE.—De Grey and Ripon, Angel Ho., Great Ilford.

Tuesday, August 23rd.

LODGE.—Industry, F.M.H.

Wednesday, August 24th.

Gen. Com. of Grand Lodge and Lodge of Benevolence, at 7 precisely.—LODGES.—United Pilgrims', Horns Tav., Kennington; High Cross, White Hart Ho., Tottenham Station.—CHAPTER.—Union Waterloo, F.M.H., William-street, Woolwich.

Thursday, August 25th.

Gen. Com. Girls' School, at F.M.H., at 4.—CHAPTER.—Canonbury, George Ho., Alderbury.

Friday, August 26th.

CHAPTER.—Belgrave, Anderton's Ho., Fleet-st.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 22nd.

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 23rd.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, 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 24th.

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, Maismore 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 25th.

Fidelity, Goat and Compasses, Easton-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 26th.

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; Ramelagh, 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.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER OF INSTRUCTION.—Domestic, Fisher's Restaurant, Victoria Station.

TO CORRESPONDENTS.

* * * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.