

Contents.

	PAGE.
FREEMASONS' MAGAZINE:—	
The War—Assistance to the Sick and Wounded.....	161
English Gilds	162
The St. Clair Charters	165
Masonic Jottings—No. 34	168
Masonic Notes and Queries	169
Correspondence	169
Masonic Sayings and Doings Abroad	170
MASONIC MIRROR:—	
Grand Lodge—General Committee and Lodge of Benevolence	174
Masonic Memos.	174
CRAFT LODGE MEETINGS:—	
Provincial	174
Ireland	174
India	174
New Zealand	174
Royal Arch	175
Mark Masonry	175
Masonic Festivities	175
The Grand Lodge of Massachusetts	176
Masonic Incidents.....	179
Poetry.....	180
List of Lodge, &c., Meetings for ensuing week	180
To Correspondents.....	180

LONDON, SATURDAY, AUGUST 27, 1870.

THE WAR.—ASSISTANCE TO THE SICK AND WOUNDED.

We find on all sides organisations for affording assistance so the sick and wounded in the fearful war now raging between two of the greatest powers of Europe. Ghastly details reach us day by day of fearful scenes of bloodshed, which must excite pity in the breasts of those in the enjoyment of peace and plenty in our fair and happy land. And while rejoicing in our own immunity from the horrors of war, it is bounden duty to alleviate the sufferings of our less fortunate fellow-creatures.

To none does this duty belong more than to the Masonic fraternity, whose brightest jewels are charity and relief. In France and in Germany, organisations have been effected for this purpose. As no such action has been taken by the brethren in England, we intend to give as far as they come to our knowledge, an account of the different arrangements which have been made to afford the assistance so much needed, so that our brethren may make their own choice as to the channel through which they may desire their contributions to be applied. We shall be happy to give publicity in future numbers to any other organisation, and shall be obliged to any of our readers who will kindly forward particulars.

The first which claims our attention is the "Society for Aid to the Sick and Wounded in War." The offices of the Central Committee are at No. 2, St. Martin's-place, W.C. The Prince of Wales is President, and the list of the Committee contains the names of the Duke of Cambridge, Prince Christian of Schleswig Holstein, the

Secretary for War, the Duke of Manchester, Marquis Kildare, Duke of Buccleugh, Earl of Shaftesbury, Earl Derby, Earl Dacre, the Marquis of Westminster, and numerous other distinguished personages. Amongst the names will be recognised those of many influential members of the Craft.

The following abstract from the society's prospectus will explain its objects:—

"The object of the Society is not in any way political—it is absolutely impartial. It does not attempt to interfere with organised state machinery, or military medical staff, but only to assist them in relieving the miseries of war.

"It recognises in every sick and wounded soldier of every nation a subject for its solicitude. Its aim is to relieve the physical pain, and the mental trouble of the wounded man, from the moment of his wound to the date of his restoration to his friends.

"While England is not at war, this Society will send surgeons and nurses, speaking the language of the belligerents, medical comforts of every kind, and whatever stores or supplies it may learn there is most need of for the care of sick and wounded of both armies equally and impartially. Its agents with the head quarters of both armies will, from time to time communicate the chief wants, and they will be supplied; and where it appears that grants of money will be the most efficacious mode of sending help, money will be sent.

"The Society works under the Red Cross, adopted by the governments of Europe at the Convention of Geneva as the badge of neutrality. Its agents are respected as neutral, and succour the wounded of both sides alike.

"If it were not self-evident that such must be the case, it is sufficiently proved by a study of the last great wars—Crimean, 1854-5—Italian, 1859—Danish, 1864—Bohemian and Italian, 1866—as well as the American war of 1861-1864—that the medical staff of armies is invariably utterly unable to cope with the mass of suffering which follows a great battle. At Solferino there were nearly 42,000 killed and wounded. Between May 4th and June 20th, 1864, there were 8,487 killed, and 44,261 wounded in the campaign in America. At Koeniggratz or Sadowa, there were upwards of 20,000 wounded. Three days and three nights passed before the wounded could be collected from the field after this battle. After the battle of Gitschin in the same campaign, wounded men were forty-eight hours without nourishment of any kind.

"This Society will assist the French and Prussian societies to relieve this misery—will send its own delegates to the field of battle if possible; or will take charge of wounded men in hospitals, freeing French and German surgeons and nurses for duty in the immediate front.

"Organisation is necessary—funds are necessary—Action must be immediate. Help given immediately is everything. Two days' delay after a battle, and the help might almost as well never be sent. The first two days' help is worth that of the next ten.

"Finally, to guard and nourish the wounded soldier as he lies on the battle field—to remove him thence—to give him immediate surgical aid—to

make his pain as light as possible by whatever comforts can alleviate it—to nurse him—communicate with his friends—and cure him, if possible, is the aim of the Society's operations.

"All the nations of Europe—and America—had Societies of this nature organised before the outbreak of this war, and were ready to give help at once.

"If Great Britain should be dragged into war, the first aim of this Society would be to succour wounded British, then its wounded allies and enemies. At all events, it is vitally important to have a society established, an organisation completed, and depots of stores collected against such contingency.

"Aid can be given best in this way:—Public meetings should be held, and Committees formed in all provincial towns—funds should be collected—depots of stores formed. The former might be at once forwarded to the Central Committee in London; the latter retained and forwarded as required.

"Even should war cease, there will, for six months at least, be hospitals full of wounded; and eventually, such Committees and depots would form a most valuable national organisation, in case, first of future war, and secondly, in all great accidents.

"The Central Committee hope and believe that England will show her charity now—and that having once organised this Society—she will never in future be found unprepared.

"The Prince of Wales is our President—the Secretary of State for War is on our Committee—the Queen and the Field-Marshal Commanding-in-Chief are among our subscribers—the Government has given us an Office and Store. Field-Marsals, Peers, Members of the House of Commons, Officers of the Army and Navy, Medical men, Clergymen, of every shade of opinion and all professions, we are working hard in the one cause of relief of the miseries of war, and ladies of all ranks are giving their personal services to collect, prepare, and issue *matériel* under the direction of the Central Committee."

ENGLISH GILDS.*

(Continued from page 143.)

We now come to the third part of Dr. Brentano's interesting introduction, which refers to the Guild Merchants, which he describes as sworn fraternities for the protection of right and the preservation of liberty, which was in these days necessary in the towns for the protection of property and trade, against the violence of neighbouring nobles, the arbitrary aggressions of the bishops or burgraves, or the bold onsets of robbers.

In some instances, where new trades were established by settlements of workmen or traders from foreign countries, the combinations were rendered necessary to enable them to overcome

the prejudice of the native inhabitants, then in a state of semi-barbarism.

The insecurity of the towns themselves also moved the small freemen thereof to band themselves into the guilds. The members of this class were mostly free landed proprietors, the possession of town land being the distinguishing mark of the early burghers, for to this possession alone was full citizenship attached in the first movements of civic life. Naturally the whole body of full citizens united itself everywhere into one gild, *convivum conjuratum*, and the gild law became the law of the town.

Among the earliest of these guilds (the history of which extends back to Anglo-Saxon times) are the guilds of Dover, of the Thaness at Canterbury, the Guild Merchant of London and York, the great Guild of St. John at Beverley, the Guild of the Blessed Mary at Chesterfield. The old usages of Winchester contain intimations of a former relationship between the gild of merchants and the body of the citizens. One document contains grants of liberties, and of a gild to the townsmen of Beverley, similar to the grant of civic constitutions to several German towns. By this document, Thurstan, Archbishop of York, grants to the townsmen of Beverley, a gild, and "all liberties, with the same laws that the men of York have in their city." King Henry I., as well as Thurstan's successors, confirmed this Beverley grant; and there is even a document stating its confirmation by Pope Lucius III. From this kind of gild sprang, in England, the method of recognising the citizens as an independent body, by confirming their gild.

In the eleventh and twelfth centuries, especially in the north of France, appear unions of the free towns, in order to protect themselves against the oppressions of the powerful, and the better to defend their rights. In 1070, the citizens of Mans established a sworn confederacy, in order to oppose the oppressions of Godfrey of Mayenne. The people of Cambrai did the same against their bishop in 1076, during his absence; and as he, on his return, refused to recognise their confederacy, they shut the gates of the town against him. The numerous grants of communal rights to French towns from the eleventh to the thirteenth century, are nothing but the recognition by the king of such Frith-gilds as had been previously in existence for a longer or shorter period.

In 1188, Count Philip of Flanders confirmed to

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

the town of Aire in Artois, its laws and customs, such as his predecessors had already granted and recognised to the citizens, in order to secure them from the attacks of "wicked men." There are hardly any records bearing reference to guilds in Germany in the tenth and eleventh centuries; probably because they had disappeared from public notice in consequence of the measures taken against them by princes and bishops; yet the relations existing at a later period between the "highest gild" and the town, leaves no doubt that here too the gild was the germ of the town-constitutions. "But the enigma, that many towns in France (as even Paris, and almost in like manner in England, London) had municipal institutions, without such a commune or gild ever having been granted to them, finds its solution in the fact, that the guilds existed there before German municipalism had come into being, and that the latter had developed itself unnoticed out of the former." This may also be said of the great towns of Flanders.

The earliest notice of such a town gild upon the Continent, of that in Sleswig, contains a noble instance of a daring fulfilment of the duties imposed upon the gild brothers. Magnus, the son of King Nicholas of Denmark, had slain the Duke Canute Lavard, the alderman and protector of the Sleswig Gild. When King Nicholas, in 1130, came to Hetheby (that is, Sleswig), his followers advised him (as an old Danish chronicle relates) not to enter the town, for the townsmen put in force the law with extreme severity within their gild, called Hezlagh, and did not suffer any one to remain unpunished who had killed or even injured one of their brethren. But the king despised the warning, saying, "What should I fear from these tanners (pelipers) and shoemakers?" Scarcely, however, had he entered the town, when the gates were closed, and at the sound of the gild bell the citizens mustered, seized upon the king, and killed him, with all who tried to defend him.

In Sleswig, at this time (1130) the gild still included the whole body of the citizens. The Chronicle at least speaks of the citizens in general, who mustered at the call of the gild bell (the town bell). On the other hand, in Germany, at a somewhat later period, the government of the town is everywhere found in the hands of a highest gild.

In England, where the guilds were far in advance of those of any other country, there were highest

guilds of the kind described, even in Anglo-Saxon times. There, according to Lappenber, the landed proprietors on or near whose estates the towns were built, for a long time exercised great influence in them, and constituted their aristocracy. Thus, in Canterbury, the condition of becoming an alderman was the possession of an alienable estate (*soca*), the possessors of which were united with other landed proprietors to the there-existing old gild of the Thanes. But as there were at Canterbury two other guilds besides, this gild of the Thanes was probably the *summum convivium* of that city.

Of London there is documentary evidence that the constitution of the City was based upon a gild, and it served as a model for other English towns. According to the *Judicia Civitatis Londonice* of the time of King Athelstan, the frith guilds of London united to form one gild that they might carry out their aims the more vigorously. This united gild governed the town; as is proved by the fact that their regulations bound even non-members. A similar union took place three centuries later at Berwick-upon-Tweed. In the years 1283 and 1284 the townsmen of Berwick agreed upon the statutes of a single united gild: "that where many bodies are found side by side in one place, they may become one, and have one will, and, in the dealings of one toward another, have a strong and hearty love."

A peculiar union of guilds must be inferred from an article in the gild statutes of Malmoe, in Denmark. According to this article a confederation existed among the guilds of various places, and had general assemblies of the gild brothers at Skador. Perhaps its condition was analogous to that of the Flemish Hanse, or of the confederacies of the German towns, or of Edinburgh, Stirling, Berwick, and Roxburgh, united to a general Scottish trade gild. It reminds one also strongly of the organisation of the English trade unions at the time of their change from local into national societies, when they united a great number of towns all over the country.

It may not be out of place here, says Dr. Brentano, to dwell for a moment on the confederations among the German towns in the thirteenth century. They, too, originated from circumstances similar to those which called forth the first Frith-guilds; they were emanations from the same spirit, were founded on the same principles, and had rules similar to theirs; they were guilds with cor-

porations as members. The most important among these unions was that of the Rhenish towns. At the time of the interregnum, that is, at the very moment when Germany was left utterly without a ruler, when there was no power to check the princes in the unlimited extension of their rights, when they levied tolls at their pleasure, and ground the poor to the bone by exorbitant taxes; when knights and nobles lived by highway robbery, waylaid streets and passes, and plundered and murdered the merchants; when the strong oppressed the weak, unpunished, and might was right;—in that classical age of club-law, when there was no supreme power in the empire, the union of the Rhenish towns stepped for a time into its place. This union was no mere offensive and defensive alliance; its object was the maintenance of an entire system of order and law, and of the authority of the Empire. It forced even princes and nobles to join it. Like the gild brothers of Cambridge, the towns entered upon mutual obligations by oath; and the measures which they adopted for the protection of their members, and for the chastisement of the breakers of their peace, were similar to the Cambridgeones. A special clause insured common protection to the poor and little as well as to the mighty and great, whether they were lay or cleric, Christian or Jew.

A short examination of the statutes of the town guilds will justify our claim for these confederations of towns to be shoots from the same root, fruits from the same tree, and higher stages of the same development from which the Frith Guilds sprang. From the time when these Frith Guilds stood at the head of the towns, their statutes show, without a particle of change, the essential nature of the guilds as disclosed by the gild statutes of Cambridge. These guilds appear as an enlarged great family, whose object is to afford such assistance to their members in all circumstances of life as one brother might expect from another, and consequently, above all things, protection against the unbridled arbitrariness of the mighty, whether exercised by violence, or attempted at law by means of numerous friends as compurgators. The guilds do not appear, however, as associations for instituting a new law, but for maintaining the laws already existing, for supplementing a system of order as yet defective and only in course of development, and for guarding in common against the dangers attending a weak government.

To maintain and carry out their ordinances, the gild required a special jurisdiction; and, in consequence of the necessary distrust by the citizens of that time of the tribunals of their masters, it was natural that quarrels of all kinds which arose between members after their admission were brought within the reach of the gild. Quarrels among members only came, as a rule, within the jurisdiction of the association; and it was only in consequence of the peculiar relation of some guilds to the town that disputes between non-members had also to submit to the gild. The limits of this jurisdiction varied according to time and place; but it was everywhere the rule that gild brothers, before going into the law court, had to bring their case before the gild for the sake of attempting, at least, reconciliation between them. But the gild never assumed a right over the life and limb of its members; compensation only, and fines, were used for punishments, the highest penalty being expulsion.

The same regulations as the religious guilds had with regard to helping gild brothers in every need, are to be found in the Frith Guilds. On this point the statutes of the guilds of all countries are almost identical. If a brother falls into poverty, if he incurs losses by fire or shipwreck, if illness or mutilation renders him unable to work, the brothers contribute to his assistance. If a brother finds another in danger of life on sea or in captivity, he is bound to rescue him, even at the sacrifice of a part of his own goods; for which, however, he receives compensation from the brother assisted, or from the community. English gild statutes frequently mention loans to be given to brothers carrying on trade, often with no other condition than the repayment of it when he should no longer need it. The sick brother found in his gild aid and attendance; the dead was buried; for his soul prayers were offered, and services performed; and not unfrequently the gild gave a dowry to his poor orphan daughter. The numerous provisions as to the poor, as to pilgrims, and other helpless people, in the statutes of English guilds, prove that non-members in want found help from them as well.

The regulations as to the payment of chaplains of the gild, as to common service and prayers, as well as to common feastings, were equally general; and everywhere fines recur equally for the infringement of the agreed-to ordinances, for unseemly behaviour, and for offending of members.

There was an alderman at the head of the gild, and often stewards by his side as assistants. Other officials are also now and then to be met with. The reception of a member depended upon the whole association. If any one living in the country, or a foreigner, wished to become a member of the gild, a citizen had to pledge himself for his honour. In an association so closely united, the honour of every single member was to a certain extent the honour of the whole body. Pure life and spotless reputation must therefore appear as the condition of gild freedom. Besides this, the gild statutes demand no other condition for admission. Everybody entering the gild had to bind himself by oath to keep the gild statutes.

Women also might become members of the gilds. They were, however, generally the wives or daughters of gild brothers. It is only an exception when in several of the gilds women became free of the gild in their own right. They, however, shared only in the advantages and burdens of the gilds, and never took part in its administrations or its councils.

Many of the towns whose government was in the hands of such gilds, especially those accessible by the sea, had been founded by merchants. But in all other towns also the great majority of the more respectable burghers lived by trade. "When the Normans approached the harbour of Tiel," says a writer of the eleventh century, "the population living on the Wahal fled, leaving behind all its goods, money excepted: for it consisted of merchants." It is therefore evident that a gild of merchants existed there, who governed the town. Gant (Ghent) is described as flourishing by trade and fishing; and the same may be said of a number of other Belgian and French towns. The magistrates of Paris are said to have been called *nautæ* in the time of the Romans; and in deeds of the twelfth century the words *burgenses* and *mercatores*, or *mercatores per aquam*, are used as synonymous. The corporation of the Paris merchants stood at the head of the town. It was the same with the towns in Germany. Of the foundation of Freiburg in Brisgau we are told, that when Berthold of Zähringen intended to found a free city, with the same liberties and laws as the men of Cologne had in their city, he first assembled a number of respected merchants, to whom he allotted ground for the building of houses on the place destined as the market-place. From their number he took also the consuls of

the town. Lübeck was founded likewise on the basis of a free merchant community. And as it was in these towns, so it was in their prototypes. At Cologne, in the eleventh century, the terms "burghers" and "merchants" are alternately used as synonymous. At Spire the patrician families of the town, from whose ranks the council was taken, carried on trade. In like manner the leading families of Ratisbon consisted of merchants. As to Denmark, the Danish word for town—*Kiöbsted* (bargain place)—sufficiently denotes its character. There is no doubt as to the mercantile character of the later town gilds in England; they are even called there *gildæ mercatorie*; and the words by which the king confirms their gild to the burghers of a town, are often "quod habeant *gildam mercatoriam*." In Scotland, too, the *gildæ mercatorie* stood at the head of the towns.

(To be Continued.)

THE ST. CLAIR CHARTERS.

By BRO. D. MURRAY LYON, *Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; Hon. Fellow of the London Literary Union; one of the Grand Stewards in the Grand Lodge of Scotland; P.M. Lodge Scarborough, Tobago, West Indies; author of the "History of Mother Kilwinning," etc.*

I now send for insertion in the MAGAZINE copies of the transcripts which in the course of my preparation of the History of the Lodge of Edinburgh (Mary's Chapel) I had made from the originals of the St. Clair Charters. These MSS. were several years ago accidentally discovered by David Laing, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles Lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they are now. There can be no doubt of their identity as originals. I have compared several of the signatures with autographs in other MSS. of the time. The Charters are in scrolls of paper, the one 15 by 11½ inches, the other 26 by 11½ inches, and for their better preservation have been affixed to cloth. The caligraphy is beautiful, and though the edges of the paper have been frayed and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated, and making out the

whole of the text About three inches in depth at the bottom of No. 1 in the right hand corner is entirely wanting, which may have contained some signatures in addition to those that are given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a Letter of Jurisdiction granted by the Freemen Masons of Scotland to William St. Clair of Roslin (probable date 1600-1); the second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William St. Clair of Roslin (probable date May 1, 1628.) They are as follows:—

No. I.

Be it kend till all men be thir present Ires. We maisteris and frie men of the Maissones wⁱⁿ the realme of Scotland with expres consent & assent of W^m Schaw Maister of Wark to our sou^{ane} lord ffor sa mekle as from aige to aige it hes bene observit amangs ws that the Lairds of rosling hes ever bene patrones and protectors of ws and our privileges lyckas our predecessrs hes obeyit and acknowledged thame as patrones and p^{ro}tectoris Quhill that wⁱⁿ thir few yiers throwch negligence and slewthfulnes the samyn hes past furth of vse Quhairby nocht onlie hes the Laird of Rosling lyne owt of his just vrycht bot also our haill craft hes bene destitute of ane patrone protectour and oversear q^{lk} hes genderit manyfauld corruptiones and imperfectiones baith amangis ourselfis and in our craft and hes gevin occasioun to mony persones to consave evill opinioun of ws and our craft and to leive off great interpryses of pollecie Be ressonne of our great misbehaviour w^{out} correction Quhairby not onelie the comittairs of the faultis bot also the honest men ar disapoyntit of thair craft and p^{ro}ffit. As lyckwayes quhen dyvers and sindrie contraverses fallis out amangis ourselfis thair follows great & manyfald inconveniencis throw want of ane [patrone and protector] we nocht being abill to await vpoun the ordiner judges & judgement of this realme throw the occasioun of our powertie and langsumness of process ffor remeid q^{ro}f and for keping of guid ordour amangis ws in all tymes cummyng and for advancement of our craft and vocation within this realme und furtherens of policie wⁱⁿ the samyn. We for our selfis & in name of our haill bretherene & craftismen w^t consent fairsaid aggreis and consentis that W^m Sinclair now of rosling for him self & his airis purches and obtaine at ye hands of

our Sou^{ane} Lord libertie friedome and jurisdiction vpone ws and our successoures in all tymes cummyng as patrones & judges to us and the haill p^{ro}fessoris of our craft wⁱⁿ this realme quhom of we have power and commissoun Swa that heirefter we may acknowlege him and his airis as our patrones and judge vnder our Souerane Lord w^{out} ony kynd of appellatioun or declynyng from his judgement, with power to the said Williame and his airis to depute judges ane or mae vnder him and to vse sick ampill and lairge jurisdictione vpoun ws & our successors als weill as burghe as land as it sall pleis our souerane lord to grant to him and his airis.

WILLIAM SCHAW
Maister of Wark

Edinburgh

ANDRO SYMOSE
JHONE ROBESOUNE

THOMAS WEIR mason in Edr. THOMAS ROBERTSON wardane of the Ludge of Dumfermling and Sanct Androis and takand the burding vpoun him for his bretheren of ye mason craft within they Lwdges and for the Commissioners efter mentioned viz. DAVID SKOWGALL ALEXANDER GILBERT & DAVID SPENS for the Lwdge of Sanct Androis, ANDRO ALESOUN and ARCHIBALD ANGOUS Commissioners for the Lwdge of Dymfermling & ROT. BALZE and JOHN SAW for the Lwdge of Heddingtoun with or hands led on the pen be the Notaries vnderwritten at or comandis becaus we can nocht write.

*St Andro**Heddingtoun*

P. CAMPBELL takand ye burdyng for JON. SAW
J. VALLANCE
WILLIM AITTOUN

Ita est LAURENTIUS ROBESOUN Notarius publicus ad premissa requisitus de specialibus mandatis dict. personarum scribere nescien. vt aseruerent testan. manu mea propria.

Achiesones Heavin

GEORGE AITTOUN
JO. FWSETTER
THOMAS PETTICREW

[Ita est] HENRICUS BANNA[TYNE] connotarius ad premissa [de mandatis] antedictarum personarum [scribere nescientium ut aseruerunt teste] manu mea propria.

Dumfermling

No. II.

BE IT KEND till all men be thir present Ires. WE the Deacones maisteris and friemen of the maissones and hammermen within the kingdome of Scotland That forsamekill as from aidge to aidge it hes bene observet amangis ws and our predecessoris that the Lairds of Rosling hes ever bene patrones and protectoris of ws & o^opriwledgis Lykeas our predecessores hes obeyit reverencet & acknowledged thame as patrones and protectoris q^{ro}f they had letters of protectioni & vtheris richtis grantit be his maties most no^{ll} progenitors of worthie memorie q^{lkis} with sindrie vtheris of the Lairdis of Rosling his writtis being consumet & brunt in ane flame of fyre within the castle of Rosling in ane . . .

The consummation and burneing q^of being clearlie knawin to ws and our predecessors deacones maisteris and friemen of the saidis vocationis, and our protectioun of the samyn and priviledgis thereof [be negligence] and slouthfulness being liklie to pass furth of wse q^rthrow not only wald the Lairds of Rosling lyne out of thair just richt bot also our hail craftis wald haif bene destitute of ane patrone protector & oversear quhilk wald ingenner monyfold imperfectiounes and corruptiounes baith amangis our selfis and in our craft and give occasioun to mony persones to conceive evill opinioun of ws and our craft and to leive af many and grit interpryces of policie q^lis wald be vndertakin if our grit misbehaviour were sufferit to go on w^tout correctioun. For remeid q^of and for keiping of guid ordour amangis ws in all tyme cuming and for advancement of our craft and vocation within his hienes kingdome of Scotland and furduring of policie yairintill. The maist part of our predecessoris for thamselvis & in name and behalfe of our bretherene and craftismen w^t expres advyse and consent of Williame Schaw maistir of wark to hienes um^o darrest father of worthie memorie All in ane voce agreit consentit and subscriyvet that Williame Sinclar of Rosling father to S^r Williame Sinclar now of Rosling for him self and his airis sould purches & obteaine at the handis of his ma^{tie} libertie friedome & jurisdiction upon ws & and our predecessoris deacones maisteris & friemen of the saidis vocationes as patrones and judges to ws and the hail professors y^of within the said Kingdom y^of they had power & commissioun Sua that they and we nicht yairefter acknowledge him and his airis as o^r patrone & judge under our soverane lord without ony kynd of appellation or declinatoure frome thair judgement forever, As the said agriement subscriyvet be the said m^r of wark and our predecessoris at maire length [propertis] In the quhilk office priviledge & jurisdiction over ws and our said [voca] tioun the said Williame Sinclar of Rosling ever continewit to his going to Ireland q^r he presently reamanes sen the quhilk [time] of his departure furth of this realme thair ar very mony corruptiounes & imperfectiounes rysin and ingennerit baith amangis ourselvis & in our saidis vocationes in defect of ane patrone and oversear over ws and the samyn Sua that our saidis vocationes ar altogietter liklie to decay And now for saiftie thairof we haifing full experience of the efauld guid skill and judgement

quhilk the said S^r Williame Sinclar now of Rosling hes in our said craft and vocation and for reparatioun of the ruines and monyfold corruptiounes and enormities done be unskilfull persones thairintill We all in ane voce haif ratifiet and approven and be thir presentis ratifies & approves the foresaid former l^{re} u risdiction and libertie made and sub^t be our bretherene and his hienes umq^{le} M^r of wark for the tyme to the said Williame Sinclar of rosling father to the said S^r William quhairby he and his airis ar acknowledged as our patrones and judge under o^r soverane lord over ws & the hail professors of our said vocation w^tin this his heines kingdom of Scotlande without any appellation or declinato^r from thair judgements in ony [time hereafter] forever And further we all in ane voce as said is of new haif maid constitute & ordainit and be thir presentis makis constitutes & ordanes the said S^r Williame Sinclar now of Rosling & his airis maill our only patrones protectoris and oversearis under our soverane lord to ws & our successoris deacones maisteris and friemen of our saidis vocationes of maissones hammermen w^tin the hail Kingdome of Scotland & of o^r hail priviledges and jurisdictiones belonging thairto qⁱⁿ he his father and yair predecessoris Lairds of Rosling haif bene in vse of possessioun thir mony aidges bygane With full power to him and thame be thameselvis thair waurdenis and deputtis to be constitute be thame to affix and appoynt places of metting for keiping of guid ord^r in the said craft als oft and sua oft as neid sall requyre All and sindrie persones that may be knawin to be subiect to the said vocation to be callit absentis to americiat transgressoris to punish unlawlis casualities and vtheris dewties quhatsoever perteing and belonging or that may fall to be pait be quhatsoever persone or persones subject to the said craft to aske crave ressave intromet with and uplift and the samyn to thair awn propper vse to apply deputtis under thame in the said office with clerkis servandis assisteris and all vtheris officiaris and memberis of court neidfull to mak creat substitute and ordene for quhom they sall be haldin to answer All & sindrie plaintis actiones & causes perteing to the said craft & vocation and againes quhatsumever persone or persones professors y^of to heir discuss decerne & decyde actis decreitis & sentences thairvpoun to pronounce and the samyn to dew executioun to cause be put And gnallie. all and sindrie vyeris priviledges liberties

and immunities quhatsumever concerning the said craft to do vse & exerce and caus be done exercet and keipit siclyke and als friely in all respects as onytime bygane friely quietlie weill and in peace but ony revocatioun obstacle impediment or againe calling quhatsumever In WITNES of the q^{ik} thing to thir p^{entis} w^{tt} be Alex^r Aikinheid servitor to Andre Hay wrytter we haif sub^t thir p^{ents} w^t our handis at

The Ludge of Edinburgh

The Ludge of Dundie

WILLIAM WALLACE decon

ROBERT STRACHOWNE maister

JOHNE WATT

{ THOMAS FLEMING wardane in Edr and HEW FORREST wt or handis at the pen led be the notar vnder subd for ws at or command becaus we can not wryt ADOW. HAY notarius asseruit

{ ANDREW WAST and DAVID QUHYT maisteris in Dundie wt or hands att the pen led be the notar vnder subscriyeand att our commands because we can not writt

THOMAS PATERSON

{ ROBERT CALDWELL in Glasgow with my hand at ye pen led be ye notar vnder subscriyand for me because I can not writt myself J. HENRYSONE notarius asseruit

{ THOMAS ROBERTSON notarius asseruit

{ ROBERT JHONSTONE Mais

{ DAVID MESONE Mais . . .

JOHN BOYD deakin

ROT. BOYD ane of the mestres

.

Hew DOUOK dekin of ye meassounes and vrichtis off Ayr

{ I JN. SERVEITE, mr of ye craftis in Stirlinge with my hand at ye pen led be ye notar vnder subscriyand for me because I can not writt. J. HENRYSONE notarius asseruit

{ I JON BURNE ane of the mrs of Dumfermlinge wt my hand at ye pen led be ye notar vnder subscriyand for me at my command becaus I can not writt myself J. HENRYSONE notarius asseruit

GEORGE LID [ELL] deacan of squarim en and nov quarter-maistir

{ DAVID ROBERTSON ane of ye mesteris ANDROW WELSONE master and THOMAS [W]ELSONE varden of ye sed Lug of Sant Androis

The Ludge of Stirlinge

JOHNE THOMSONE

JAMES ROND

The Ludge of Dumfermlinge

. . . ne of . . .

MASONIC JOTTINGS.—No. 34.

BY A PAST PROVINCIAL GRAND MASTER.

RELIGION OF ENGLISH FREEMASONRY AS A PARTICULAR FREEMASONRY.

The Records and Proceedings of Grand Lodge sufficiently show the Religion of English Freemasonry as a Particular Freemasonry.

EVIDENCE.

A learned Brother writes that a Philosophical reader of history will assume that the Builders of the first Temple at Jerusalem, the Jews and the Syrians, had their lodges and their Masonries. Evidence of matters appertaining to the construction of all great edifices is by no means necessary.

EMBLEM.

Bro. * * *,—In works on Freemasonry, "Emblem" is sometimes used in a sense synonymous with "Symbol." The wider word is Symbol. In the recently-published "Dictionnaire Encyclopédie" it is said "Aujourd'hui ce terme (Emblème) designe une sorte de figure symbolique qui, par la représentation d'un objet connu, conduit à la connaissance d'un autre objet, ou à celle d'une idée morale. Cette figure est le plus souvent seule, et présente alors une très grande analogie avec le symbole."

DISAPPEARANCES.—REAPPEARANCES.

A Brother says there have been sundry disappearances and reappearances of our Speculative Masonry, and he thinks that minute historical research will one day show the epochs of those disappearances and reappearances.

THE GOD OF THE SPECULATIVE MASON.

The Speculative Mason is sometimes a Natural Theist; sometimes a Christian, Parsee, Hebrew, Mahomedan Theist. But his God is ever one and the same God, the God of Socrates, the God of Sir Isaac Newton, the Glorious Architect of Heaven and Earth.

SYMBOLOLOGY—A QUESTION.

A learned Brother inquires whether the Masonry which, previously to the year 1717, cultivated Symbology in its lodges, was Operative Masonry or Speculative Masonry?

A USEFUL EXERCISE.

Brother G. G. M., you are altogether wrong. A judicious student of Speculative Masonry considers that to trace the magnificent groin of the Gothic Cathedral to the simple Roman tunnel vault is a useful exercise, both mentally and morally.

ESTHETICS.

The science of Esthetics belonged to our Speculative Masonry before it belonged to Philosophy generally.

MASONIC NOTES AND QUERIES.

NAME OF JESUS DISAPPEARS FROM OUR CRAFT PRAYERS.

A Correspondent will, upon proper research, as I believe, find that it was after some revision of our ceremonies and formulæ, by Bro. Preston, author of the "Illustrations of Masonry," that the name of Holy Jesus disappeared from our Craft prayers. (See a passage of Dr. Oliver's "Revelations of a Square," cited *Freemasons' Magazine*, vol. xviii., p. 21.—CHAS. PURTON COOPER.

FISH.

We find in the St. Louis *Freemason* for June an article of the deepest research and highest interest on the subject of Chapter Work, by Comp. Little, Grand High Priest of Virginia. In treating of the subject of masks, he discourses at length on the use employed by the early Christians of the fish as a symbol, both secret and universal. He says:—

"One of their most common symbols was the word *Ichtheos*, a fish. It was used thus:—An unknown stranger applies to one believed to be a Christian, and states that he is one of themselves, fleeing from persecution. He is examined, and found to be well versed in his belief, and speaks as though knowing well the chief Christians in the place from which he came. Still, he may be an impostor or a spy. He is asked if he has any further proof, and he produces the figure of a fish, carved in wood, metal, or bone, or makes a drawing of a fish, and presents it. He is asked its meaning, and replies (no matter what his native language) by giving the Greek word *Ichtheos*. Yet this is not enough; he may know that such a symbol is used among the Christians—that their sacred books are written in the Greek language, and therefore that the symbol must be known by the Greek name. What does it signify? This: That the first three letters (*I* and *Ch*) stand for Jesus Christ, and that the latter part is the Greek word *Theos*, God. The word therefore signifies Jesus Christ, God. Thus it was at once a sign and a confirmation of faith, and the new comer would be at once received into the community of the faithful. It was a universal password and sign all over the Christian world, and its use and meaning were so well kept as never to be discovered by their enemies. This symbol is still used on church steeples, &c., as a sign of the Christian creeds."

All of which, except the etymology, is true. The saying of Christ, "I will make you fishers of men," doubtless gave rise to the use of the symbol, as well as the fact that, on several occasions, he employed fish as humble tools in his miracles. The sermon of St. Anthony to the fishes, which is admirably translated by Addison, in his "Travels in Italy in 1704," and other legends, have all, doubtless, a similar origin. But the distinguished writer is at fault in his Greek. The word for in that language is *Ichthus*, not *Ichtheos*. The acrostic, then, should be read thus: I (*iota*), Ch (*chi*), Th (*theta*), U (*upsilon*), S (*sigma*), *Jesus Christos, Theos, Uios, Soter*—"Jesus Christ, the Son of God, the Saviour." This is the legend, as recognised by the Church of England, and as explained by such church architects as Fergusson and Parker, when alluding to the peculiar oval windows of the early Christian churches.

ROSIERUCIANS AND ENGLISH MASONS, 17TH CENTURY.

A Correspondent will, if I mistake not, find that Bro. Findel and Bro. Yarker state—the former, somewhere in his History, the latter somewhere in his communications to the *Freemason's Magazine*—that in the 17th century the Rosicrucians were connected with the English Masons.—CHAS. PURTON COOPER.

CATHEDRAL OF STRASBURG.

The following passage is taken from the famous Grandidier Letter:—"The Cathedral of Strasburg, and, above all, its tower, begun in 1277 by the architect Ervin, of Steinbach, is a masterpiece of Gothic architecture. This edifice, as a whole and in detail, is a perfect work, and worthy of admiration—it has not its equal in the world. Its foundation has been so solidly planned that, notwithstanding the fragile appearance of its open work, it has resisted, even to the present day, storms and earthquakes. This prodigious work spread far and wide the reputation of the Masons of Strasburg.—A PAST PROVINCIAL GRAND MASTER.

ARCHITECTURAL MATTER—QUESTION.

If an architectural matter said by Germans do not surprise, why, if propounded by an Englishman should it astonish? In literature, the Germans generally are as laborious and accurate as the English. There are, indeed, those amongst us whose reputation for knowledge and judgment is not inconsiderable; who in this case scruple not to assign a higher place to the former than to the latter, their countrymen.—A P. PROV. G.M.

CORRESPONDENCE.

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

ST. PAUL'S CATHEDRAL.

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

Dear Sir and Brother,—I ventured to address you a month ago upon the subject of the completion of this noble fabric, and the substantial aid which the Freemasons might give to so worthy an object; and "Another P.M.," in replying to my communication, took occasion to remark, in a tone of noble generosity worthy of a member of Grand Lodge (the words will bear repeating, that the utter absence of bigotry may be noted by the brotherhood), that "when its proper custodians take some pains to keep the building in decent order, and conduct its services with reverence and decorum, they may perhaps expect pecuniary assistance from the laity. St. Paul's has long been a disgrace to the nation, owing to the mercenary greed and total indifference to public opinion displayed by its rulers." "Another P.M." concludes by saying that "that the funds of Grand Lodge cannot be devoted to the assistance of lazy sinecurists, who only look to their own interests."

Well, sir, what have the lazy sinecurists done for St. Paul's? The Dean has subscribed £500, Canons Melvill, Gregory, and Liddon give £500 each, Minor Canons Povah, Millman, and Simpson give £100 each, one Prebendary gives £500, the Precentor gives £350, other Prebendaries give £100, or £50 each. Smaller

sums are given by other members of the Cathedral body.

Truly your correspondent is well informed as to the mercenary greed and total indifference to public opinion displayed by its rulers.

Judging from "Another P.M.'s" letter, we are to conclude that the time has not yet come for the laity to contribute to the completion of our great Metropolitan Cathedral; yet strange to say the great public companies of London seem to think differently, and without consulting my brother P.M. have ventured to give their mite. The Grocers' Company has given £2,000, the Mercers' £1,000, and others, no doubt, will follow their noble example.

Let us hope that the Grand Lodge of England will not be behind in showing that it also is not unmindful of its old traditions, for it would be a pity if it should come to be said that true Masonry is practised only in the provinces.

Yours fraternally,
Æ., 31°, P.M.

[We agree with this writer, and cordially recommend the subject to the consideration and support of the brethren.—ED. F. M. AND M. M.]

MARK MASTER JEWELS.

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

Dear Sir and Brother,—A question has arisen among some members of our lodge as to the right of a Master Mason to wear on his breast, in open lodge, any Masonic jewel he may choose to purchase—as, for instance, the Square and Compasses, or a Five-pointed Star?

Never having attended the meetings of any European lodge, I am unable to speak from personal experience as to the custom prevailing there; but believing that in lodge all Master Masons are equal, I fail to perceive by what right a wealthy brother should appear there decorated with jewels and emblems to which he has no other right than that of purchase, thereby putting in the shade many a poorer though possibly more accomplished and deserving brother, whom lack of funds alone debar from appearing with such decorations. The only exception, as I understand, is where jewels have been presented by a lodge as a body to a brother for exceptional services rendered to that lodge or the Craft generally.

I know that in a lodge every brother should appear in full Masonic costume, and believe that any addition or omission is equally to be deprecated. That part of the Book of Constitutions referring to the regalia does not bear upon the point in question, and I have failed to discover any clause that does. Therefore my appeal to you.

Yours fraternally,
WM. P. GUNNELL,
W.M. Gold Coast Lodge, No. 773.

Cape Coast, Western Africa,
22nd July, 1870.

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Lodge of Indiana has published a special pamphlet, containing its resolutions of non-intercourse with France, adopted May 26th, 1870, in which a clear and complete history of the difficulty is given, and it is resolved that the cause of the Grand Lodge of Louisiana be recognised as the cause of the Grand Lodge of Indiana, and of the Masonic World; that the jurisdiction of Louisiana must be imperatively upheld, and all Masonic intercourse with the Grand Orient of France and its subordinates be dissolved.

The following letter was written by M.W. Bro. Gardner, Grand Master of Massachusetts, in response to a communication from the Grand Master of Kentucky, inviting a meeting of Grand Masters to consider the question on the Cuban affair:—

"In responding to this proposition, permit me to say that I have received no information of the enormities committed by the Spanish authorities upon lodges and members of our Order, save what I have seen in the public newspapers of the day. I am aware, from correspondence a few years since with some of the Craft in Cuba, that the Masonic fraternity was prohibited by law in that island, and that it was necessary for the safety of the brethren there to make use of assumed names. I certainly sympathise with all, whether in Europe or America, against whom despotism has been exercised by government, and I should be willing to extend them every aid and assistance which as Masons or as citizens we could command.

"But difficulties, most perplexing in their character, present themselves when we attempt to redress their wrongs. We can wage no warfare against governments which have declared the institution of Freemasonry hostile to the peace and tranquillity of their countries. We can embroil our own country in no contest because members of an institution with which we are associated have organised and formed lodges in violation of the law to which they are subject. We can in vain ask the interference of our own government, except in those instances where American citizens have been subjected to punishment.

"In the case of the atrocities at Cuba, do we know anything of the facts? In times of persecution, such as now exist in Cuba, it is not unusual for revolutionists to prostitute the institution of Freemasonry to their own purposes, and to invoke its organisation and machinery to carry out their schemes. The history of other revolutions, especially those in the cause of freedom and liberty, has charged that not only did Masonry aid and abet the revolutionary movements, but that the Masonic lodges were the cradles in which those revolutions were rocked. It is needless for me

to remind you that volumes have been written upon his subject by the opponents of Masonry.

"It is a serious question whether any act of ours, which should bring this matter prominently before the world, would be of any benefit to Masonry here, or to the Craft 'in those countries less favoured than ours.' It would give opportunity for the friends of the Romish Church to assert the necessity of the Papal Bull against the Masonic fraternity; for the adherents of despotism to apologise for the acts of the Emperor in appointing his own trusty adviser, although a profane, Grand Master of the Grand Orient of France; and for the reflection that the crown of England has always been sufficiently crafty to have a true and loyal peer of the realm occupy the Oriental chair of its Grand Lodge.

"It is difficult to imagine what possible benefit would result from the meeting you propose. Our Grand Lodges are not political institutions, and there would be great hazard in their attempting to exercise political influence. If we should try to exercise it, and be partially successful, we might thereby be induced to attempt the experiment again, and thus bring the society into disrepute and inevitable ruin.

"Of course I do not desire to set up my own judgment against the well-considered plans of my brethren, nor to discourage attempts to ameliorate the misfortunes of my fellows. Nevertheless, I have great fear of bringing the institution of Freemasonry before the public upon any occasion, and of its attempting in any manner to influence the action of civil governments.

"The brethren of the Grand Lodge of this jurisdiction have elected me Grand Master of Masons in Massachusetts. Over *them* I am called to exercise the functions of this office. Among the many and varied duties of my distinguished predecessors, extending over a period of time especially marked by revolutions and persecutions of the faithful, I can find no precedent for the novel action which you propose, and no warrant for the meeting to which you have invited me. As an individual Mason you do not ask me to attend. As Grand Master I must respectfully decline your invitation, as I cannot take the responsibility of placing the Grand Lodge and the brethren of Massachusetts in a position which neither the customs and constitutions of the Craft nor the direction of the Grand Lodge have authorised me to place them.—*N. Y. Dispatch.*

The *Evergreen* says that a "Pilgrim Memorial Convention" was recently held in Chicago, in special honour of the "Blarney-stone" of New England. Many of the measures inaugurated by this Convention, which was a national Congregational Convention, are laudable in their conception and noble in their

aim. Being held under the shadow of the execrable Cynosure, and having the infamous Blanchard for one of its engineers, of course this Convention of Congregationalists could not adjourn without "kicking against the pricks," and so there was introduced a resolution "earnestly requesting the Pilgrim Society of Plymouth to remove the Masonic tablet on the corner stone of the national monument to our forefathers, on the ground that their spirit and principles were quite inconsistent with the genius of Masonry." For a wonder, this resolution provoked a warm discussion, but it was finally postponed indefinitely, as a Congregational Convention is to be held at Cincinnati next summer to expressly consider the question of "the relation of the Church to secret societies."

Some maintain that a maimed man may be made a Mason by dispensation of the Grand Master. This is an error. Can the Grand Master make a Mason out of a murderer or a thief? No. Whence then is his power to make Masons out of maimed men? It may be said that the moral maiming in the case is more objectionable than the physical maiming in the other. But this is not sufficient. No Grand Master has any rights but those vested in him by his installation, and this is not one of them. A maimed or dismembered person, in such a condition prior to his being made a Mason, is a record and a public posting of the sin of those who made him. And has a Grand Master any right to afflict a lodge locally, or the brethren generally, with such an exhibition? We are convinced he has not.—*Voice of Masonry.*

The *Keystone* says of John H. Anthon, G. Master of New York, "As a Mason, he is one of the truest, brightest, and best members of the fraternity. As a man, he has the respect and esteem of the people of New York. With all the ability, and learning, and courage to perform the duties of this high position, we wish him that eminent success he so justly deserves. We trust he will stand by the ancient landmarks, administer the true Masonic law, and defend that sovereignty which constitutes Grand Lodges the supreme Masonic authority within their boundaries. The Craft in New York have now a Grand Master capable, competent, active, earnest, sincere, and faithful, a fit successor to Clinton, Simmons, and Gibson men who have made the Grand Lodge of New York a power in the Masonic world."

At the last communication of the Grand Lodge of Michigan, two hundred and thirty-seven lodges were represented. A table given in the Grand Master's address shows the annual progress since 1860. In that year there were 115 lodges and 5,816 members;

in 1863, 136 lodges and 7,313 members; in 1866, 169 lodges and 10,509 members; in 1869, 243 lodges and 18,016 members. The tables for 1870 show 20,346 members.

The *Masonic Trowel* says that the corner-stone of a new hall at Swan, Ohio, was laid with impressive ceremonies by Sir Kt. Oakley Case, June 24, in the presence of a thousand spectators. The hall is to be 30 by 40, with suitable rooms, and will be the property of the lodge.

The Kilburn City (Wis.) *Mirror* states that one of the most respected citizens of that place has been expelled from the Baptist Church for belonging to the Masonic Order.

At the invitation of the General Assembly of Rhode Island, says the *Masonic Trowel*, the corner-stone of the "Rhode Island Soldiers' and Sailors' Monument" was laid at Providence, by the Grand Lodge, on the afternoon of the 24th ult. Also that St. John's Day was celebrated at Norwich (Conn.) by an immense number of the fraternity, gathered from all parts of the State: oration by the Rev. Bro. C. S. Macreadine.

In 1868 the fraternity in the United States numbered 387,402; in 1869, 435,068; in 1870 (up to May), 483,535.

It is asserted by many writers that Pope Pius IX. is a Freemason—that he was made in some lodge in the West Indies. Well, what if he was? And if he was, why don't that lodge expel him for unmasonic conduct? He is no more than any other man in a Masonic lodge, notwithstanding his infallibility scheme. We say, bring charges against this violator of a sacred obligation and expel him instantly.—*Landmark*.

The Grand Master of the Grand Lodge of Alabama concludes his annual address to that body in the following touching words:—

"I have been a member of the Grand Lodge from 1840 to the present date—have travelled horseback to Tuskaloosa, a distance of nearly two hundred miles, to meet you—and now am warned by the infirmities of age that in a few short years I must lay down my life, as I now return to you the office which your partiality has caused me to fill. I may never meet you again in Grand Lodge, for I must devote the remainder of my life zealously to my profession. I lay down the authority given to me, and return to my lodge as a private member; and let me impress upon our younger brethren to keep our Order unsullied as they

have received it. Countenance no innovations, but endeavour to seek out the old paths, and diligently walk therein."

The number of Grand Masters, in this or any other country, who would travel two hundred miles on horseback, and through a sparsely-settled, sandy country, to meet Grand Lodges, is not probably very large.—*Freemasons' Monthly Magazine*.

The Grand Master of Vermont thus solemnly admonishes his brethren against those who enter the Masonic fold from motives of selfishness or from idle curiosity:—

"The present times when Masonry is considered most popular, and when thousands are seeking admission to the Order, are of all others the most dangerous to the true welfare of the institution. The enemies of Masonry are not confined to those which are without, but unfortunately we have some in the midst of us. They may be 'with us, but yet not of us'—may gain admission to the Order in just such times as the present, through a two great remissness in the inspection of the material presented; times when our lodges are overworked, material is often received without sufficient inspection, and which it is found all too soon to be entirely unfit for the building. They seek to join the Order, perhaps, because their friends are there, or because it has become fashionable to do so; or, it may be, for personal aggrandisement, or some equally unworthy motive. But in any case they can be considered in no other light than as 'seed sown by the wayside, or among thorns, or on stony ground,' and although some attempt may be manifest at growth, yet they will never produce fruit. On the contrary, these unworthy brethren will be the first to desert when the institution ceases to be popular, and, what is worse, when the Order comes to suffer persecution in the future, as it has in the past, they will not only desert you, but will turn about and sting you to the heart."

GRAND LODGE OF NEW JERSEY.

The Eighty-third Annual Communication of the Grand Lodge of New Jersey was held at Trenton, Jan. 19 and 20, 1870; M.W. Henry R. Cannon, Grand Master. Eighty-seven Lodges were represented. The address of the Grand Master is an able business paper, and contains a number of well-judged decisions. He had granted eight Dispensations for new Lodges. The Jurisdiction has 109 Lodges, with 8,343 members; 282 dimitted, 180 suspended, 5 expelled, and 94 deceased. The Report on Correspondence, by Bro. J. H. Hough, is a valuable document. M.W. Robert Rusing, of Hackettstown was elected Grand Master, and R.W. Joseph H. Hough, of Trenton, Grand Secretary.

THE MASONIC MIRROR.

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

MASONIC MEMS.

SUBSCRIBERS in arrear will oblige by forwarding the amounts due from June last. Many are twelve months and upwards in arrear, some brethren, especially those abroad, are very remiss in forwarding their subscriptions.

WE shall be glad to receive and insert reports of the meetings of lodges and chapters or other Masonic meetings, especially, from our colonial brethren.

THE St. Andrew Chapter No. 834, will be consecrated at the Royal Sussex Hotel, Broadway, Hammersmith, this day August 27th. Comp. R. S. Lines, is the M.E.Z. designate, Comp. J. Thompson, H., and James Seal, J.

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

GRAND LODGE.

GENERAL COMMITTEE AND LODGE OF BENEVOLENCE.

At the meeting of the General Committee, on Wednesday last, the chair being occupied by Bro. Joshua Numm, supported by Bro. Bell as S.W., and Bro. Coutts as J.W., the business to be placed on the agenda paper for the next meeting of Grand Lodge was considered. The statements of accounts were presented, and notices of motions were read.

The Lodge of Benevolence was then opened. Six cases recommended at the previous meeting were put *seriatim* and confirmed. The grants in the whole amounted to £150.

Seventeen new applications were considered, two of which were discussed, one proved ineligible, two postponed, one applicant since dead, one grant of £5, one of £10, one of £15, and six of £20 were made, one of £30 recommended to the Grand Master, and one sum of £250 recommended to Grand Lodge.

Craft Masonry.

ENGLISH CONSTITUTION.

PROVINCIAL.

DERBYSHIRE.

RIPLEY.—*Okeover Lodge*.—On Thursday, 11th inst., a new lodge was opened and consecrated. The Okeover Lodge, in honour of Bro. H. C. Okeover, of Okeover Hall, Ashbourn, who is D. Prov. G. Master of Derbyshire (the Marquis of Hartington, M.P., being Prov. G. Master.) The lodge was opened at three p.m., when Bro. Okeover, D.G.M., proceeded with the ceremony of Consecration, in ancient and solemn form, being assisted by the following officers of the Prov. Grand Lodge of Derbyshire:—Bros. J. Gadsby, P. Prov. G.S.W.; J. Gamble, P. Prov. G.S.W.; T. Cox, P. Prov. G.S.W.; T. Horsley, P. Prov. G.S.W.; J. Crossley, P. Prov. G.S.W.; Henry Carson, P. Prov. G.J.W.; P. Iliffe, Prov. G. Dir. of Cers.; Henry Hillam, P.G. Sec.;—Waite, P.G.D. of W. Bro. T. Drew, P.G. Org., presided over the musical arrangements. The beautiful ceremony having terminated, Bro. T. Cox installed Bro. J. Crossley as First Worshipful Master of the lodge, and he appointed the following as his officers:—Bro. Garnham, S.W.; Bro. C. Brentuall, J.W.; Bro. F. Campion, Sec. The remaining appointments will be made at the next monthly meeting of the lodge. After the Craft Lodge was closed the brethren adjourned "from labour to refreshment." A splendid banquet was provided in the National School-room by the Proprietor of the Jessop Arms Inn. Bro. Crossley, W.M., presided, and Bro. Garnham was Vice-Chairman.

IRELAND.

DUBLIN.

SHAMROCK LODGE (No. 93).—On Tuesday, the 16th inst., the brethren of this lodge held their usual half-yearly installation dinner at the Gresham Hotel, Dublin, the W.M., Bro. Joseph Maguire, in the chair. Bros. James Black, S.W.; Wm. Collier, J.W.; H. Flavelle, M.C., and James H. North as S., contributed materially towards the success of the entertainment. There were several visiting brethren present, and after the usual Masonic toasts had been given and responded to, the brethren, having spent a very pleasant evening, departed in peace, love, and harmony.

MASONIC PRESENTATION.—On Thursday, the 11th inst., a handsome presentation was made to the Right Hon. Viscount Powerscourt and Lady Powerscourt, by the members of the Prince of Wales Lodge (No. 22), Bray, County of Wicklow, Ireland. The W.M. and the officers of the lodge, were appointed a deputation to make the presentation, which consisted of a beautifully illuminated address, and a portrait in oil of his lordship in full Masonic costume, the latter being made to Viscountess Powerscourt. The object of the presentation was, to show the high esteem the brethren of the lodge entertain for his lordship as Prov. G.M. in the Counties of Wicklow and Wexford. The deputation was received by his lordship, accompanied by Lady Powerscourt, who expressed their gratification at the truly fraternal feeling evinced by the brethren of the lodge. His lordship, with Lady Powerscourt, entertained the members of the deputation at a sumptuous *dejeuner*, and then conducted them through the picture and statuary galleries of this splendid and ancient mansion, after which the deputation withdrew, highly pleased by the affability and kindness with which they had been received.

INDIA.

BOMBAY.

INSTALLATION OF DISTRICT GRAND MASTER.

The installation of Bro. the Hon. James Gibbs to the office of District Grand Master of Bombay and its Territories, which took place on the 2nd July, will be the dawning of a new era in Freemasonry in Western India, and will afford the highest satisfaction to the fraternity far and near. For the last six years Masonry in Bombay was in a transition state, and only for the influence for good exercised over the Craft by this distinguished brother and a few others, both in the Masonic and social circle, the Order would have received a death blow from which it would never have recovered. Who is there amongst the Fraternity that does not remember the reckless and heartless speculations that swept like an avalanche over Bombay in 1864-65, which brought ruin and misery on so many poor widows and orphans? Masonry was dragged into the vortex, and many a good and true man, who would have joined the Order then, stood aghast at the demoralising influence exercised by several of those who, as "Masters in Israel," should have shown a better example. Bro. Gibbs, who was in England during this eventful period, arrived in Bombay at the crisis, and but for the great interest he openly displayed in the cause of our Holy Order, and which has been unremittingly continued from that time to this, we should not now have had on our rolls the names of his Excellency the Governor and a host of other influential and distinguished brethren, who have joined within the last few years.

The selection of Bro. Dr. Diver as Deputy District Grand Master has been a very just one so far as seniority in the District Grand Lodge is concerned, and we doubt not that he is able and willing to do every justice to the office; for he has worked hard, the best proof of which is in the substantial acknowledgments he has received from the different lodges over which he ruled. But there is such a thing as public opinion, and this—as far as we can learn—is somehow against Bro. Diver being "the right man in the right place." The office should be held by one possessing ability and experience, as also a social position such as to command the respect of all the brethren. The District Grand Master had a very delicate task to perform, and he did his duty in fixing his choice on the Senior Grand Warden.

The following brief report of the proceedings is extracted from a local journal:—

"On Saturday last a ceremony was performed in Bombay which possesses great interest and importance to the numerous and powerful body of Freemasons in Western India. We refer to the installation of the Hon. Mr. Justice Gibbs as District Grand Master of Bombay and its territories. The Hon. Mr. Gibbs had for a considerable period occupied the post of Deputy District Grand Master, and it had often fallen to him to perform the duties pertaining to his present high office, in the absence of the District Grand Master. The office he now fills was, therefore, regarded as his by right, and all who know what Freemasonry is, and who desire its advancement, will rejoice to see him on the Grand Master's throne. A special communication of the District Grand Lodge was held on Saturday for the installation of the new District Grand Master. Mr. Taylor, the retiring incumbent, formally announced his resignation, and read a letter from the Grand Secretary, intimating that the Grand Master Mason of England (at that time Earl of Zetland), had been pleased to accept that resignation. Mr. Justice Gibbs was then conducted into the District Grand Lodge, and, having produced his patent from the Grand Master of England, was duly installed, proclaimed, and saluted as District Grand Master of Bombay and its Territories—the first District Grand Master ever thus honoured. Mr. Taylor then took his seat as Past D.G.M., and Dr. Diver was appointed Deputy D.G.M. In announcing this appointment, the District Grand Master hinted that it would in all probability be made more frequently than hitherto, in order that Masons who deserved well of the Craft may thus more frequently be advanced to its honours. Mr. J. J. Winton was unanimously elected District Grand Treasurer. It was resolved, on the motion of the District Grand Master, to present to the Past D.G.M. an address on vellum, together with the jewel and clothing of his present rank, in testimony of the service he has rendered to the Craft in Western India, and of the esteem in which he is held by its members. The speeches delivered in the course of the evening were able and instructive, particularly that of the newly-installed District Grand Master, who impressed upon all present the responsibility that rests upon them as Masons—a responsibility that he considered all the weightier, as Freemasonry has yet a great work to do among all classes, all creeds, and all colours in India. No more popular appointment than that of Mr. Justice Gibbs to the post he fills could have been made."—From the *Masonic Record of Western India*.

BANGALORE.—"Bangalore" Lodge (No. 1043, E.C.)—This lodge met on the 4th June, 1870, at 7 P.M., being the regular meeting of the month. Present: Bro. J. J. Franklin, W.M.; R. Mullen, S.W.; G. Nepean Smith, as J.W.; J. O'Donnell, Treas.; G. Wallace, Secretary; J. F. Flood, as S.D.; J. L. D. Stewart, J.D., J. Price, I.G.; R. Kenny, Steward; S. Whiting, Tyler.—Members: Bros. Sheppard, Corbett, Agnew, Going, W. Brown, Buller, Taylor, Bradshaw, J. H. Thompson, McKie.—Visitors: Bro. E. H. DuBois, P.M. Lodge Emulation, No. 1100, Bro. C. Collins, P.M. Lodge Rock, 260, and Bros. Edgell and Mullins. The lodge was opened in the 1st degree, and the minutes of the last regular meeting were read and confirmed. The summons convening the meeting was read. The brethren then proceeded to ballot for Bro. T. Mullins as a joining member, which proved clear. Read the monthly accounts, which having been found correct, were duly passed. Read letter from the District Grand Secretary dated 19th May, 1870, conveying the approval of the Deputy District Grand Master of the By-law regarding the Standing Committee. The W.M. then informed the brethren that the annual election for Worshipful Master be proceeded with, and mentioned who were eligible to fill the chair, viz., himself, Bro. Walker, I.P.M., Bro. Mullen, S.W., Bro. Agnew, P.S.W. With regard to himself he did not wish to stand for election, and expressed as his reason that situated as our lodge was, it was desirable we should have as many P.M.s. as possible. Bro. Walker was a non-resident. The election would then be between Bros. Mullen and Agnew. After a few words from the W.M., voting papers were handed to each brother, and the result was that there was a majority of votes for Bro. Agnew. The W.M. congratulated Bro. Agnew on his election, who returned thanks. The brethren then proceeded to elect a Treasurer, and Bro. J. F. Flood was elected by a majority. With regard to the office of Tyler, the W.M. spoke in high terms of the services of Bro. Whiting, and recommended that he be continued in the post. The brethren unanimously approved of the proposition. Agreeable to the Book of Constitutions, page 67, "Private Lodges," and By-law 16, the W.M.

appointed a Committee consisting of Bro. Mullen, S.W.; Bro. Agnew, W.M. elect, and Bro. Nepean Smith, to examine the accounts and books, and to verify the inventory of lodge property, and to report thereon before the meeting on St. John's day. Two brethren were proposed as joining members. The Charity Box was passed round. There being no further business before the lodge, it was closed in peace, love, and harmony at 9:30 P.M.

KAMPTEE.—Lodge *St. Andrews* (No. 500, E.C.)—The lodge met on the 24th June (St. John Baptist's Day). Present: Bros. G. F. Turner, as W.M.; T. English, S.W.; H. Hynes, J.W.; W. J. Grey, as S.D.; W. Harris, as J.D.; A. Dale, I.G.; P. Vine, Tyler.—Members: Bros. T. Grey, Dadabhoj Sorabjee Jall, E. C. Garraty, W. Thomas, and H. Mason. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. Bro. W. Thomas was called before the pedestal and examined in the first degree, which proving satisfactory, he was entrusted and passed out. The lodge was then opened in the second degree, and Bro. Thomas was re-admitted properly prepared and passed to the second or F.C. degree. The revised By-laws were read and adopted. There being no further business before the lodge, the brethren adjourned to the entertainment usual on this occasion, and spent a most agreeable evening.

KOTREE-SIND.—Lodge *Industry* (No. 873) E.C.—The regular meeting of this lodge was held at the Kotree Masonic Hall on the 4th June 1870. Present: W. Bro. W. Searle, W.M.; Bros. W. Phillips, S.W.; C. Lee, J.W.; D. Kerr, S.D.; J. Simon, J.D.; J. Brumby, I.G.; W. M. Pears, Secretary and Treasurer, and other members and visitors. The lodge was opened in due and ancient form in the first degree, when the minutes of the last meeting were read and confirmed. Bro. W. Phillips was then elected W.M. for the ensuing year; and the Worshipful Master in the chair was pleased to observe the great zeal displayed in the cause of Masonry by Bro. Phillips during the past twelve months that he was Senior Warden of the lodge, and the ready assistance he had always received from Bro. Phillips, and that it afforded him much pleasure to resign the duties into the hands of such an experienced officer as Bro. Phillips has proved himself to be. Bro. Phillips in rising expressed his thanks to the W.M. for the very high opinion he entertained of him, and he hoped that during the twelve months that he would occupy the eastern chair to be able to give every satisfaction. The Secretary was then requested to read the accounts of the lodge up to the end of May, which he accordingly did; it was very satisfactory to learn that during the past twelve months eleven shares of the Building Fund had been bought in by the lodge. It was then proposed by Bro. Brumby, and seconded by Bro. Lee, that the accounts just read be passed. One candidate was proposed for initiation. There being no further business, the lodge was closed in peace and harmony.

NEW ZEALAND.

CANTERBURY.

CANTERBURY LODGE (No. 1048.)—The members of this lodge celebrated the anniversary of St. John the Baptist by a banquet at the Canterbury Masonic Hall on June 24. There were about forty-five brethren present, including visitors from Leeston and Kaiapoi. Bro. John Hicks, J.W., Canterbury Lodge, was the caterer, and he is certainly entitled to every credit for the excellent manner in which he discharged the duties devolving on him; likewise Bro. John Elvines, T., for the able assistance which he rendered on the occasion. The chair was occupied by Bro. John Baylee, W.M., who was supported on his right by the Right Worshipful District Grand Master, Bro. William Donald, and Bro. J. C. Angus; and on his left by Bros. F. W. Thiel, P.M., and A. A. Dobbs, P.M. The officers of the lodge in attendance were Bros. J. W. Oram, S.W.; J. Hicks, J.W.; James Grey, Hon. Sec.; John Morgan, S.D.; James Booth, J.D.; J. L. Fleming, I.G.; and J. Elvines, T. On the removal of the cloth, the following toasts were proposed by the chairman and duly honoured:—"The Queen and the Craft;" "The Most Worshipful the Grand Master of England, and H.R.H. the Prince of Wales P.G.M.;" "The Most Worshipful the Grand Masters of Ireland and Scotland;" "The Right Worshipful the Deputy-Grand Master of England and the Grand Officers;"

"The District Grand Master of Canterbury" (responded to by the R.W. District G.M.); and "The District Grand Officers," responded to by Bro. F. W. Thiel, P.M. The toast of "The Worshipful Master of the Canterbury Lodge" was proposed by Bro. Thiel in very flattering terms, and Bro. Baylee returned thanks. The toast of "The Sister Lodges" was proposed by the Chairman, and responded to by Bro. Powell, W.M. Southern Cross Lodge, Kaiapoi. The toast of "The Past Masters of the Canterbury Lodge" was responded to by Bro. Thiel; "The Working Officers" by Bro. J. W. Oram; and "The Visiting Brethren" by Bro. James Alexander, P.M. Southern Cross Lodge. Several other toasts were proposed and drunk with Masonic honours. The proceedings were enlivened at intervals with songs from Bros. Legget, Grey, Morgon, Staryleton, Beecher, Sharpe, Kinsman, Harker, Alexander, Powell, Andrews, and Elvines; and a very pleasant evening was brought to a close about 11 o'clock.

ROYAL ARCH.

POONA.

CHAPTER ST. ANDREW'S, (No. 68, S.C.)—A meeting of the Hiram lodge of Mark Masters was held at the Masonic Hall on the 8th June, 1870. Present: Bros. J. C. Graham, as W.M.; W. Wellis, P.M.; P. Callaghan, as S.W.; J. Fernandez, as J.W.; G. Butler, as Secretary; W. H. Wakeman, Treasurer; H. Brewer, as S.D.; Nowrojee, as J.D.; and several others. The lodge was opened in due and ancient form, and the minutes of the last meeting were read and confirmed. Bro. John Edward Humphreys, of Lodge Orion in the West, having passed the ballot, was admitted to the degree of Mark Master.

At the same time and place a meeting of Bezeleel Lodge of Past Masters, and Horeb Lodge of Excellent Masters was held, and Bro. Humphreys was advanced to these degrees. There were present: M.E. Comps. W. Wellis, P.P.Z.; Nowrojee, as P.H.; J. C. Graham, as P.J.; Ex. Comps. G. Butler, as Scribe E.; J. Fernandez, as Scribe N.; W. H. Wakeman, Treasurer; Jones, 1st Soj.; Brady, 2nd Soj.; H. Brewer, 3rd Soj.; and Comps. P. Callaghan, Stewart, W. Whittaker, Anding, W. H. Marks, and Kirby. The chapter was opened in due and ancient form with solemn prayer, and the minutes of the last meeting were read and confirmed. M.E. Comp. W. Wellis was elected P.Z. for the remainder of the year, in the place of M.E. Comp. Beamish, deceased. Bro. Humphreys, having taken the degrees of Mark, Past, and Excellent Master, was introduced properly prepared, and exalted to the Holy Royal Arch degree. There being no further business before the chapter, it was closed in peace and harmony with solemn prayer.

MARK MASONRY.

METROPOLITAN.

MACDONALD MARK LODGE (No. 104).—On Saturday, the 13th inst., the second anniversary meeting of this Mark Lodge took place at the head-quarters of the First Surrey Volunteers, Brunswick-road, Camberwell, and was numerously attended. The working was of the highest class, and the officers had been admirably instructed in their several duties. Bro. T. Meggy, W.M., opened the lodge, and presided, and afterwards announced to the brethren that the S.W., Bro. Major Irvine, having declined to be a candidate for the chair, the J.W., Bro. James Stevens, had been unanimously elected to that office. Bro. C. Swan then presented Bro. Stevens to the W.M., who thereupon formally installed him in the Master's chair for the ensuing year. The salutations were given, and the W.M. appointed the following officers:—Bros. T. Meggy, I.P.M.; Eugene F. Cronin, S.W.; S. Roenthal, J.W.; J. H. Hastie, M.O.; G. Wa'erall, S.O.; A. Wolton, J.O.; C. Ham-merton, Secretary; W. Worrrell, Org. and Reg. of Marks; R. Berridge, S.D.; Thos. W. White, J.D.; Geo. Newman, I.G.; Geo. Neall, D.C.; and Fountain, D.C. Bro. Wm. Grant, Treas., was invested by Bro. Meggy, who took occasion to thank him for the great attention he had paid to his duties for the last year. Bro. Meggy proceeded to deliver the charges, and concluded by announcing that his list, as Steward for this lodge at Grand Mark Festival, was well supported. The W.M. proposed, and

Bro. Meggy seconded, a vote of thanks to Bro. C. Swan for his able fulfilment of the duties of Secretary to the lodge, an office which he, this night, resigned. Bro. Swan responded to the compliment, and the lodge was closed. The brethren afterwards supped together, and spent a charming evening. Bros. Dr. Barringer, H. C. Levander, W. H. Warr, Alfred Williams, and H. Massey were visitors, and they were most cordially received. The music with which the ceremonies in lodge were interspersed added greatly to their effect, and was ably conducted by Bro. Worrell, organist of Beckenham Church.

SUFFOLK.

STOWMARKET.—*Freeman Lodge* (No. 105).—A meeting of this lodge was held at the Fox Hotel, Stowmarket, on Wednesday, the 3rd inst., when the following brethren were present:—Bros. Frederick Long, P. Prov. G.D. of Suffolk, W.M.; G. S. Golding, S.W. and Sec.; Spencer Freeman, Treas.; J. W. Sheridan Sutton, V.W. Rev. R. N. Sanderson, 30°, P.M.M., G. Chap. Grand Lodge of Mark Masons; Emra Holmes, 31°, Reg. of of Marks Albert Victor Lodge, acting J.W.; Westgate, S.W., Albert Victor Lodge, acting S.W.; Oliver, acting S.O.; Woods, acting J.O.; G. Cresswell, acting I.G.; Spalding, acting Tyler. The lodge having been opened in ancient form, the W.M. took the ballot for Bros. J. Davis, J.D., Phoenix Lodge, 516; Dr. T. R. Pearson, I.G. Phoenix 516; C. Davy, P. Prov. S.G.D. Herts, P.M. St. Luke's Lodge, 222; Philip Cornell, S.W. British Union Lodge, 114; C. S. Pedgrift, P. Prov. G. Geg. Suffolk; and E. Bridges, Phoenix, 516. The result being favourable and the whole of the brethren being within hail, except Bros. Davis and Pearson, they were severally introduced, obligated, and advanced to the honourable degree of Mark Master, the interesting ceremony being performed by the V.W. Bro. Sanderson. The ballot was also taken for Bro. A. J. Barber, P. Prov. G. Org. of Suffolk and W.M. British Union Lodge, who was unanimously elected a joining member. The ordinary business of the lodge having been completed, it was closed in solemn form, and the brethren retired to banquet. After the removal of the cloth, the usual loyal and Masonic toasts were given and responded to. The toast of "Her Majesty the Queen" was honoured as it always is amongst Mark Masons. Next came "The M.W. the Grand Mark Master, the Rev. Raymond Portal," and the "Officers of of Grand Lodge," to which Bro. Sanderson responded. The Albert Victor Lodge was coupled with the name of Bro. Westgate, S.W., who responded in due form, and proposed the worthy W.M. Bro. Long. "Our Visiting Brethren" was responded to by Bro. Emra Holmes, and the new candidates all responded in fit terms to their names.

MASONIC FESTIVITIES.

WELLINGTON LODGE No. 548.

The members of the Wellington Lodge having decided on holding a summer meeting, and that not confined to the sterner sex alone, the brethren met, accompanied by several ladies, at the very extensive grounds attached to the Duke of Edinburgh Tavern, Shepherd's Lane, Brixton, on Wednesday, 17th inst. The summer banquet of the Wellington Lodge was a complete success. The weather was delightful; the worthy host, Bro. Timewell, had spared no cost or labour in doing honour to his numerous guests. The room where the banquet was held was draped with masonic banners and emblems, which had been originally provided for the great masonic festival at Reading some few weeks ago, when H.R.H. the Prince of Wales laid the foundation stone of the new grammar schools, and altogether looked as gay as flags, flowers, and good taste could make it. A military band, resplendent in blue and scarlet and silver, was present, and added much to the enjoyment of the company. The worshipful master of course presided, and had the gratification of being supported by all the leading members of the lodge. Several visitors were present who were not members of the craft. Bro. Timewell and his estimable lady were unremitting in their attentions to their guests during the time of their sojourn at Peabody Park, which is the cognomen of this delightful retreat. The banquet which was served

was all that could be desired even by the most fastidious epicure, and the attendance was worthy of all praise. After a reasonable time had been spent in the enjoyment of the table, the room was cleared for dancing, and quadrilles, parisienues, mazurkas, and other time-bequiling arrangements succeeded with such vigour that it was broad daylight before the party finally broke up. We ought to mention that the famous lodge of instruction, which met for so long a period at the Horns Tavern, Kennington, now meets at Bro. Timewell's, the Duke of Edinburgh, Peabody Park, Brixton, every Friday evening at eight o'clock. Bro. Thomas is the president, Bro. Francis the secretary.

BRADFORD, LANCASHIRE.

The members of the Townley Parker Lodge, No. 1,083, Grey Mare Inn, held their first annual Pic-Nic on Wednesday, Aug. 17th.

By the courteous invitation of Bro. Robert Townley Parker, P.P.D.G.M., East Lancashire, the brethren visited his seat at Cuerden Hall, near Preston, and had the gratification of being shown over the hall and grounds by their venerable patron and brother, who afterwards entertained them at a sumptuous collation, presided over by himself.

Bro. Ridge, P.M., proposed the health of the worthy host, which was coupled with that of his estimable lady and family, the Brethren assembled receiving the same with great enthusiasm.

An excellent and pithy speech was feelingly given in response by the worshipful brother, who, after accompanying the brethren round his noble park, wished each and all good night and a safe return.

CAPE OF GOOD HOPE.

PORT ELIZABETH.

On the feast of St. John, the patron saint of Freemasonry, the members of the Lodge of Good Will, 711, celebrated the day in a becoming manner. A large number of them, as also several brethren of the sister Lodge of Good Hope, 863, assembled at the lodge at high noon, when the annual installation of the W.M. and the investiture of the other officers of the lodge took place as follows:—Bro. S. Bain, W.M.; Bro. N. Adler, S.W.; Bro. G. Dunsterville, jun., J.W.; Bro. W. A. Remick, S.D.; Bro. C. W. Frances, J.D.; Bro. H. Schabbel, Treasurer; Bro. J. B. Janion, Secretary; Bro. A. M. Jackson, Master of Ceremonies; Bro. C. Dunsterville and J. Riches, Stewards; Bro. F. A. Hearson, I.G.; Bro. J. Morley, O.C. In the evening there was the usual annual banquet provided by the officers and members of the Lodge of Good Will, to which the Craft generally were fraternally invited. Mr. P. Ryan of the Restaurant, furnished the spread, which was got up in very superior style, and reflects much credit upon his establishment. The band of the Port Elizabeth Rifle Corps was present during the repast, and enlivened the proceedings by playing a selection of appropriate music. Covers had been laid for seventy persons, and about sixty of the brethren were present, including several P.M.'s and other distinguished Masons. W.M. Bro. S. Bain occupied the head of the table, supported on his right by Bro. George Smyth, W.M. of the Lodge of Good Hope, and Bro. F. D. Deare, P.M., and on his left by Bro. J. C. Kemsley, I.P.M., and Bros. H. W. Pearson and F. S. Fairbridge, P.M.'s. Bro. N. Adler, S.W., occupied the head of the west column, and Bro. George Dunsterville, jun., J.W., the head of the south column. The solids having been disposed of, the W. Master, after directing the glasses to be charged, gave the following toasts in succession:—"The Queen and the Craft," "Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the Royal Family," "The Grand Master of England, Earl de Grey and Ripon," "The P.G.M. the Earl of Zetland," and "The Prov. G.M. Bro. Southey." Bro. J. C. Kemsley, I.P.M., then gave the toast of the evening, "The newly re-installed W.M.," and in doing so complimented Bro. Bain on his efficient working of the lodge during the previous year, and on his zealous efforts to promote by every means in his power the advancement of the Masonic art, which had secured for him the respect and esteem of every member of the lodge and the admira-

tion of the visiting brethren. Toast received with much enthusiasm, Bro. Hughes striking up, "For he's a jolly good fellow," which was heartily joined in by all the brethren. The W.M. responded in a neat and effective speech, thanking the brethren for the honour they had done him in electing him for the second time to preside over them. He was a great lover of Freemasonry, which was a grand and noble institution, and with the assistance and support of the brethren generally, and of his officers in particular, would do all he could to promote the interests of the Order and to merit a continuance of their esteem and confidence. Bro. H. W. Pearson, P.M. then gave "The newly-invested officers," which was well received. Bro. N. Adler, S.W., returned thanks. Bro. F. D. Deare, P.M., gave "The retiring officers," which was responded to by Bro. Jas. Whitley, P.J.W. The W.M. next proposed "The Worshipful Master and members of the sister Lodge of Good Hope, 863," at the same time expressing the great pleasure it gave him to meet the members of that lodge and other visiting brethren, and to observe the truly Masonic harmony which existed among the Freemasons resident in this town. Bro. G. Smyth, W.M. Lodge of Good Hope, responded in appropriate terms. Bro. Smyth then gave "The Past Masters of the Lodge of Good Will, 711," which was responded to by Bro. F. S. Fairbridge, P.M., who in so doing referred in affectionate terms to three respected brethren who were present at their last annual banquet, but whose mortal remains were now laid under the cold turf, viz., P.M. Bros. Bawden and White, and Bro. N. Rubidge, M.D. Bro. Bawden was the founder and first W. M. of the Lodge of Good Will, he, therefore, proposed a toast to his memory, which was drunk in silence. Bro. Fairbridge next gave "The other visiting Brethren," coupling with the toast the name of Bro. M. M. Tait. Bros. Tait and Wellbelove replied. They both expressed the great pleasure it had given them to be present, especially at the installation ceremony, which had been they said, very efficiently performed. T.M. Bro. Pearson gave "The Absent Brethren," and in doing so expressed regret that more had not attended the Lodge that day. Bro. Dr. Dunsterville proposed "Mason's Wives and Sweethearts," which was responded to by Bro. F. Pearson for the spinsters, and Bro. H. Pearson for the wives. The latter observed that ladies were nowadays becoming doctors and preachers, and occupying other positions in life which before had been confined exclusively to the sterner sex. He should not be surprised if ere long they became Freemasons also, and had their Masonic lodges. If they did they would find in it every encouragement to persevere in those truly womanly virtues, benevolence and charity, and he had no doubt that the result would be that a healthy rivalry would spring up between the two sexes as to which could do the most good. The toasts and speeches were intermixed with harmony and recitations, some of which were marked by high talent, and a very pleasant evening was spent by all present. The company broke up at 10.33.

THE GRAND LODGE OF MASSACHUSETTS.

The perusal of the remarks of Bro. W. S. GARDNER, Grand Master of Massachusetts, will tend in a great measure to clear up the controversy anent the origin of the Grand Lodge of Massachusetts, and as to its disputed antiquity.

ADDRESS OF BRO. W. S. GARDNER, GRAND MASTER, TO THE GRAND LODGE OF MASSACHUSETTS.

Brethren,—In the Grand Lodge of New Hampshire, at its session held at Manchester on the 10th of June, 1869, "the Committee on Foreign Correspondence offered their report, and, on motion, it was voted, that the reading of the report be dispensed with, and that it be published with the printed proceedings."

In this report the following singular statements are made:—
"In Massachusetts there was no legal Grand Lodge till the Union in 1792."

"The American doctrine of Grand Lodge jurisdiction has grown up since" the establishment of the African Lodge at Boston, by authority of a charter from the Grand Lodge of England, "and is not elsewhere fully received even now; besides, there was then no Grand Lodge of Massachusetts, or in that State, whose rights could be interfered with; for, notwithstanding

ing the claim to antiquity of that Grand Lodge, it was not formed till 1792, and the two Provincial Grand Lodges, before existing in that colony, both expired in 1775 by the death of their Provincial Grand Masters. The Massachusetts Grand Lodge did not pretend to meet after the death of Warren, and although St. John's Grand Lodge did have some sort of meetings, probably no law that has ever existed in Masonry anywhere would hold such meetings regular."

If this report had been read to the Grand Lodge of New Hampshire, its venerable Past Grand Masters, Israel Hunt and Horace Chase, then present, could have informed the Committee on Foreign Correspondence that they were treading upon dangerous ground, and alluding to a delicate subject.

The Grand Lodge of New Hampshire was organized on the 8th of July, 1789, by four deputies from St. John's Lodge of Portsmouth, chartered by the Massachusetts "St. John's Grand Lodge" June 24, 1734, and one deputy from Rising Sun Lodge of Keene, chartered by the "Massachusetts Grand Lodge" March 5, 1784,—five deputies from two lodges. All Masonic authorities claim that, to organise a legitimate Grand Lodge, there must be present the representatives of "not less than three lodges holding charters or warrants from some legal Grand Lodge."

All the lodges in New Hampshire existing prior to the year 1790, with the simple exception of St. John's of Portsmouth, received their charters from the "Massachusetts Grand Lodge."

St. Patrick's was chartered and established at Portsmouth, March 17, 1780. It continued in existence until the latter part of the year 1790, when it ceased working, most of its members joining St. John's Lodge, which was revived about that time. It never acknowledged the jurisdiction of the Grand Lodge of New Hampshire.

November 8, 1781, the "Massachusetts Grand Lodge" chartered a lodge at Cornish, then claimed to be a part of Vermont, but now set off to New Hampshire. It met at Cornish a few times, and when Cornish was decided to be in New Hampshire, it moved to Windsor, Vermont, on the opposite side of the Connecticut River, and took the name of Vermont Lodge No. 1.

Rising Sun, of Keene, well known as the lodge which gave Masonic light to Thomas Smith Webb, was chartered by the "Massachusetts Grand Lodge" March 5, 1784. It surrendered its charter to the Grand Lodge of New Hampshire August 3, 1792, and received a new one with the same name, and rank No. 3.

The "Massachusetts Grand Lodge" granted a charter for a lodge at Charlestown by the name of "Faithful Lodge, No. 27," February 22, 1788. This charter was surrendered to the Grand Lodge of New Hampshire April 30, 1800, and a new one given by which it was styled "Faithful Lodge, No. 12."

Dartmouth Lodge, of Hanover, received a charter from "the Massachusetts Grand Lodge" December 18, 1788, and was the last lodge chartered by this Grand Lodge in New Hampshire. Its dissolution took place before it acknowledged the jurisdiction of the Grand Lodge of that State.

The Grand Secretary, Horace Chase, says, that when the Grand Lodge of New Hampshire was formed July 8, 1789, "as appears from the record, there were but three lodges in the State, viz.: St. John's and St. Patrick's at Portsmouth, and Rising Sun at Keene."

However irregularly organized the Grand Lodge of New Hampshire may have been, the "Massachusetts Grand Lodge" disclaimed jurisdiction in that State thereafter. It is unnecessary to state that this Grand Lodge, since 1789 to the present time, has been on the most friendly and fraternal relations with our sister Grand Lodge of New Hampshire, and that it will require something more than the unauthorised and unconfirmed statements of a Committee on Foreign Correspondence to unsettle these pleasant relations.

Nevertheless,—when it is pretended before a body of such great respectability as the Grand Lodge of New Hampshire, that, in 1784, when it is said the "African Lodge" in Boston obtained its Charter in England, there was no existing Grand Lodge in Massachusetts, for the purpose of proving the then and present legitimacy of the African Lodge, and of adding the weight and influence of the Grand Lodge of New Hampshire to this pretence,—it is due to ourselves, and to the Craft universal, that the truth should be fully known and fearlessly spoken.

The time is propitious to meet this false pretence, and I need but resume the history of the "Massachusetts Grand Lodge,"

where it was left at its Centennial on the recent Feast of St. John the Evangelist.

The system of Provincial Grand Lodges originated in the Grand Lodge of England in 1726, and arose from the necessity of having, in the distant colonies of Great Britain where Masonry had extended, some authority and power, not only to control and govern the Craft, but also to establish new lodges in the provinces. The Provincial Grand Master was appointed by commission of the Grand Master, wherein the extent of his powers was set forth, and by virtue of which he convened his Grand Body. In the language of early days this commission was styled a Deputation, and this word conveys the true idea of the Provincials' position. It was a Deputy Grand Lodge, with its various Deputy Grand Officers, convened by the power and authority of the Provincial Grand Master as the Deputy of the Grand Master. It possessed no sovereign power. The Lodges under the jurisdiction of the Provincial Grand Master were not necessarily registered in his Grand Lodge. They were returned to England, registered in the Grand Lodge there, and classified as we do our lodges at the present day, as belonging to a certain district or province. The Provincial Grand Master had power to appoint a deputy and commission him, who in the absence, sickness, and disability of his chief, assumed his functions. The Grand Wardens and other officers he also had the exclusive right to appoint, although sometimes he nominated brethren to these offices and permitted the Grand Lodge to elect them.

Each Lodge in the Province has the right of representation in the Provincial Grand Lodge, by its Master and Wardens or by a regularly appointed representative, and the expenses of the Grand Body were assessed upon the various subordinates. The right of appeal existed from every act and decision of the Provincial Grand Master or Grand Lodge, to the Grand Master of England, thus making the Provincial and his Grand Lodge subordinate to the power by which they were created.

The allegiance of the Lodges and of the Craft was to the Grand Lodge of England; and to the Provincial Grand Lodge and Grand Master, through the parent Body. There was no direct allegiance to the Provincial from the Craft. It was a temporary power which he held, *ex gratia*, and of which he could be deprived at the pleasure of the Grand Master, by whom he was appointed.

Thus it will be seen that the Provincial Grand Master was appointed for the convenience of the administration of the affairs of the Grand Lodge of England in distant parts, in the same manner that our District Deputies are appointed at the present time. The powers, however, in the one case, were more extended than they are in the other. The means of communication with London were not so easy and rapid as now, and the distance from the Grand East required that some officer should be stationed here, who should be invested with authority for sudden emergencies and instant action.

The Provincial Grand Master having been regularly commissioned and installed, could not resign his trust to his Provincial Grand Lodge. That body had no power to accept it. His resignation must be made to the Grand Master, from whom he received his commission. The Provincial Grand Lodge was the creation of the Provincial Grand Master, and was wholly under his direction and control. He appointed its officers, and summoned the representatives of the lodges to assemble in Grand Lodge. In this Grand Lodge there was no inherent power, save what it derived from the Provincial Grand Master, by virtue of his delegated authority, thus making it the very reverse of a Sovereign Grand Lodge, the Grand Master of which derives his authority from the Sovereign Body by whose votes he is elected to office, and over which he presides.

The Grand Master appointing his Provincial, could annul the commission at his will and pleasure. The officer being created by the pleasure of the Grand Master of England, all the adjuncts, appointees, and creations of the office depended upon the same pleasure, and existed during the will of the appointing power. If a Provincial Grand Master was removed, and his commission recalled, and the Grand Master declined to appoint his successor, it is clear that the Provincial Grand Lodge established by virtue of such commission should cease to exist. Such a Grand Lodge never possessed any vitality, which would survive the life of the commission appointing the Provincial Grand Master.

The death of the Provincial would also lead to the same result. The commission to him from the Grand Master would lose all its force upon his decease. Whatever act the Provincial

performed, he did by virtue of the commission to him. His Deputy Grand Master and Grand Wardens, appointed by him, and not by the Grand Master of England, nor by his confirmation, derived their power and character as Grand Officers from the Provincial, and when the Provincial expired, their tenure of office expired also.

To show that these conclusions are correct, I will refer to the authorities.

The office of Provincial Grand Master was established by the Grand Lodge of England, as has already been stated, in 1726, and the first deputation was granted May 10, 1727. Preston says of the office, at this date, "A Provincial Grand Master is the immediate representative of the Grand Master in that District over which he is limited to preside, and being invested with the power and honour of a Deputy Grand Master in his Province, may constitute lodges therein, if the consent of the Masters and Wardens of three lodges already constituted within his district have been obtained, and the Grand Lodge in London has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks, in all public assemblies, immediately after Past Deputy Grand Masters. He must, in person or by deputy, attend the quarterly meetings of the Masters and Wardens of the lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings, with a regular statement of the lodges under his jurisdiction."

Speaking of the year 1737, he says: "The authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character within his province; and if, at the expiration of that period, a new election of the lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master."

In Entick's Constitutions of 1756 there is a section entitled "Of Provincial Grand Masters," which is as follows:—

ART. I. The office of Provincial Grand Master was found particularly necessary in the year 1726; when the extraordinary increase of the Craftsmen, and their travelling into distant parts, and convening themselves into lodges, required an immediate Head, to whom they might apply in all cases where it was not possible to wait the decision or opinion of the Grand Lodge.

ART. II. The appointment of this Grand Officer is a prerogative of the Grand Master, who grants his deputation to such brother of eminence and ability in the Craft, as he shall think proper, not for life, but during his good pleasure.

ART. III. The Provincial thus deputed is invested with the power and honour of a Deputy Grand Master; and during the continuance of his Provincialship is entitled to wear the clothing, to take rank as the Grand Officers in all public assemblies, immediately after the past Deputy Grand Masters; and to constitute lodges within his own province.

ART. IV. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial account of his proceedings, at least once in every year. At which times, the provincial is required to send a List of those lodges he has constituted, their contribution for the general Fund of Charity; and the usual demand, as specified in his deputation, for every Lodge he has constituted by the Grand Master's authority.

The Constitutions of the United Grand Lodge of England have been more particular in specifying the powers, duties, and prerogatives of the Provincial Grand Master and Grand Lodge. I will refer to a single section of these Constitutions:—

"The Provincial Grand Lodge emanates from the authority vested in the Provincial Grand Master and possesses no other powers than those specified. It therefore follows that no Provincial Grand Lodge can meet but by the sanction of the Provincial Grand Master or his Deputy; and that it ceases to exist on the death, resignation, suspension, or removal of the Provincial Grand Master, until some Brother is duly appointed or empowered to perform the functions of Provincial Grand Master, by whose authority the Provincial Grand Lodge may be again established."

In Scotland this office was created in 1738, and the first nomination made abroad in 1747. In November, 1757, R. W. Col. John Young was appointed Provincial Grand Master over all the lodges in America holding of the Grand Lodge of Scotland, and in 1768, James Grant, Governor of the Province of East Florida, was appointed Provincial Grand Master of North America, Southern District.

The commissions were issued "to continue in force until re-

called." In 1800 a series of regulations for the government of these officers were sanctioned by the Grand Lodge, previous to which time, it is presumed that they were governed by the same rules and regulations as in England.

More recently, the "Laws and Constitutions of the Grand Lodge" have provided that the "meeting of the Provincial Grand Lodges shall not be interrupted by the death or retirement of the Provincial Grand Master, unless the Grand Lodge shall not deem it expedient within the space of one year to appoint another. A Provincial Grand Lodge not assembling for the space of two years, also becomes dormant, and has no power again to call meetings, unless empowered by the Provincial Grand Master, or by the order of the Grand Lodge or Grand Committee." "When a Provincial Grand Lodge becomes dormant, the lodges in the district come under the immediate supervision of the Grand Lodge and Grand Committee."

These new rules and regulations were made to prevent the disruption of the Provincial Grand Lodges, which was inevitable upon the decease of the Provincial Grand Master.

In Ireland the same system has existed as in England and Scotland. The present Constitutions provide that, "if the Provincial Grand Master die, resign, or be removed, the authority of the Provincial Deputy Grand Master shall continue for six months after, or until a successor to the Provincial Grand Master shall be appointed, but such authority of the Provincial Deputy Grand Master shall not continue longer, unless he be re-appointed."

If these authorities support the position taken, and if the conclusions arrived at are correct, it follows beyond all controversy that when Provincial Grand Master Joseph Warren expired on Bunker Hill, June 17, 1775, the Provincial Grand Lodge, of which he was the essence and life, expired also, and with it all the offices of which it was composed. The lodges established by him, and by the Grand Lodge of Scotland, were not affected thereby as has already appeared. They were, or should have been, registered in Edinburgh, and owed their allegiance to the Grand Lodge there.

The conclusion of the Eulogy pronounced by Bro. Perez Morton at the re-interment of Joseph Warren, April 8, 1776, was devoted to the subject of independence, which was then agitating the colonies. Some of the language made use of by him upon this occasion seems to foreshadow the masonic independence of Massachusetts which was soon to follow. "Now is the happy time," said he, "to seize again those rights which, as men, we are by nature entitled to, and which by contract we never have, and never could have surrendered."

On the 4th of July following, "The Declaration of Independence" was, by order of Congress, engrossed and signed, by which the United Colonies declared themselves to be free and independent States. The effect of this declaration upon the Colonies I need not allude to; Massachusetts, by virtue of its claim, became a free, independent, sovereign State, and the spirit of freedom and independence of Great Britain became infused into every organisation and society which before this were bound and dependent. It was an absolute revolution by which a dependent colony became revolutionized into an independent State. The idea of a permanent union of the States had then hardly been broached. They had united for defence against a common foe, and had set themselves up as independent States, not only independent of Great Britain, but independent of each other. Isolated from all the world, they each stood forth free, independent sovereign States.

The institution of Freemasonry, which numbered among its firmest adherents such revolutionists as Webb, Revere, Morton, and a host of others who followed in the footsteps of Warren, could not long withstand the influence of freedom, and Massachusetts set the example of a revolution in masonic government, which has been followed successfully by every State in the union. It has become the American system, or, as the committee of New Hampshire call it, "The American Doctrine of Grand Lodge Jurisdiction," respected and recognized by the Masonic Fraternity the world over. It had its birth on Bunker Hill, when the patriot Warren poured out his life's blood,—

"The Patriot Grand Master, who fell in his might—

The second of three—in defence of the right!"

The "American Doctrine of Grand Lodge Jurisdiction," briefly stated, is this: Three regular chartered Lodges existing in any State or Territory have the right to establish a Grand Lodge therein. Such Grand Lodge, when lawfully organised, has sole, absolute, and exclusive jurisdiction over the three degrees of Craft Masonry; over the Lodges and their Members;

and over all Masons, unaffiliated, as well as affiliated, in such State or Territory. No other Grand Lodge whatever, can lawfully interfere with this jurisdiction, and can neither establish Lodges in such State, nor continue any authority over bodies which it might properly have exercised prior to the organization of such Grand Lodge therein.

By the erection of a Grand Lodge in such State, all masonic powers over what is popularly called Blue Masonry are merged in it, and henceforth it exists therein supreme and sovereign over a jurisdiction which it can neither divide nor share with any other Masonic Grand Body in the world.

(To be Continued.)

MASONIC INCIDENTS.

We make the following extracts from the Annual Address of Grand Master English, of Arkansas, delivered at the communication of the Grand Lodge, November, 1869:—

Masonry is on the increase in Arkansas, as it is in all the American States, and as it is in all civilised countries, where it is not proscribed by tyrants, or denounced by a jealous, domineering priesthood. It is the strongest and most wide-spread moral organisation on the globe. It comprehends all dialects, yet it speaks one universal language. Men of all countries, of all politics, and of all religions, agreeing upon a few cardinal principles, and leaving all else to perfect freedom of opinion, are united as a great brotherhood. The observing craftsman who travels is struck with the number of Masons he finds everywhere among the better classes of men. Looking around him in any rail car, boat, or ship cabin, hotel, office, or church, at the persons accidentally collected there, and the faces may be all strange and unknown to him, yet he will hardly fail to notice symbols with which he is familiar—the cross of the Templar, the keystone of the Mark Master, the ring of the M. E. P. and Sub-Knight, and the trowel or gavel of the Blue Master.

Away up in Minnesota, the Father of Waters passes through a beautiful lake, from the bluff shore of which swells up a great rock, called the "Maiden's Leap." Its name is taken from an Indian legend. Far back in the dim ages of the children of the forest, the daughter of an old chief, the fairest rose of her tribe, was loved by two young chiefs, both of whom sought her of her father. One of them she loved, the other she did not. The father required the young men to settle the contest by a race, and promised the fair prize to him who should prove the fleetest of the two. The victor was the young chief whom the maiden did not love, and when the result was made known to her, and he came to claim her hand, she leaped from the great rock into the lake, and perished, and her defeated lover followed her example, and shared her sad fate. Often after, when the moon was on the lake, and the night winds moaned along the shore, the spirits of the lovers were seen hovering about the rock.

On a recent trip up the Mississippi, our boat reached the lake after dark. A party of us, strangers to each other, sat until late in the night upon the deck of the vessel, for the purpose of seeing the "Maiden's Leap." A dark cloud came up over the lake, and a chilling gale springing up, we instinctively huddled together for comfort and for company. While looking at the rock, by the dim light of the moon, and conversing about the legend, the cloud spread its black wing over the rock, and a vivid flash of lightning curved into an arch above it, from which shot out beneath three tongues of fire, and formed a triangle, and the arch and the triangle staying a moment in the cloud over the rock, one of the party exclaimed: "See the living royal arch of fire!" and all the others recognised him to be a Mason, for they too were Masons; and there upon the deck of the vessel, at midnight, we held a kind of travelling lodge.

After this, on the same trip, I made out a party of nine gentlemen, from as many States, who accidentally met at the Falls of Minneha ha. We stood in the shade of an old tree, whose branches had been whitened by the snows of a thousand winters perhaps, looking at the "laughing waters," and listening to their roar, as they tumbled over the bluff, and foamed and rushed on through the gorge to the great river. On the face of the sandstone bluff across the gorge from where we stood were many carvings, and among them the sun, the moon, and a man. One of the party said, "May be the man was a chief, and Master of an old Indian Lodge, and so there are the three lesser lights of Masonry." Whereupon the whole party clapped their hands, and gave the grand honors to the old Master carved in the rock.

One day in August last, in the grounds of the Water Cure, near Cleveland, there was a group of men under the shade of a Norway pine, and there was another group under the shade of a poplar. An old woman, wrinkled and bent with age, came into the grounds, leading a blind Irish girl, and stopped at the first group. The blind girl played upon a violin, and in a plaintive song appealed for alms, but received nothing. The aged mother conducted her sightless daughter to the second group, where a similar appeal filled a little basket, held out by a withered hand, with fractional currency. An observer said that the first group were of the hard-shell type, who piously denounce Masonry as a secret society, in league with Satan, and that the second group were of that noble Order whose hearts are always touched by the appeals of the destitute and afflicted, and whose hands are ever open to relieve their wants.

By some the wearing of Masonic symbols is condemned, because, since Masonry has become popular, an impostor is occasionally detected in false colours, and now and then an unworthy Mason is seen parading the symbols of the Craft about his person. But the logic that would persuade us to forego the wearing of the beautiful symbols of our Order because bad men desecrated them, would strip us of all ornaments, and indeed of all clothing. Bad men wear all that is ornamental, as well as all that is useful, and they parade the insignia of all societies. They array themselves in the "livery of Heaven to serve the devil in." But the innocent lamb need not abandon his white fleece, because the sly wolf covers his deformity with a similar, but stolen garb. Masonic symbols often serve as the means of introduction, and lead Masons to become agreeable travelling companions, who might, without them, fail to recognise each other, and remain indifferent strangers. Where the impostor is found clothed in our symbols, the intelligent Mason discovers his cloven foot too readily to be seriously imposed upon; and the abandoned craftsman poorly conceals his vicious habits with a jewel. It is like a diamond in a swine's snout.

Not long since, I went to the lodge in a great city, where I was a stranger and unfamiliar with the streets. The work, and a banquet which followed with speeches, lasted until the herald of Peter's fall clarified the midnight. On leaving the hall, I missed the way to my hotel, and rambled until I became confused and bewildered in the maze of streets and houses. Taking my stand by a lamp-post, I inquired of several late street walkers the way to my hotel, and received for answer the name of the street and number of the house, which left me no wiser than before, because I did not know where I was, nor the direction of the street named. Finally a gentleman came along in whose bosom I perceived a triangle. "Sir," said I to the stranger, "I presume from the symbol you wear in your bosom that you can lead the blind by a way they know not. As on several previous occasions of my life, I need a guide." "Where do you desire to be conducted?" said he. "To the Spencer House," said I. Taking me by the arm, "Come," said he, "go with me, and I will prove that to be true which you have doubtless often heard asserted—that two are

better than one." He proved to be a Mason of rank, kindly accompanied me to the hotel, and though our meeting was accidental, and as strangers, we parted as friends and brothers.

Poetry.

MASONRY—ITS CHARITY AND UNIVERSALITY.

By S. B. SUMMER.

As over life's thoroughfares jostling we go,
Tow'rd the same common goal where the dark waters flow;
It is well by the wayside to pause, now and then,
To recall that we're brothers, and feel that we're men.

All along on our march, if we will but behold,
Life's sunny oases their beauties unfold;
We may linger to rest and refresh, if we will,
Like the Craftsman of old, at the brow of the hill.

We honor the Order which brings us, to-night,
As Brothers, in words of good cheer to unite;
To join in this ancient fraternal communion,
This cordial, old-fashioned, Masonic re-union.

We honor the Order, whose principles dear,
Make each man with his fellow a recognized peer;
And whose language of emblem and signal are one,
'Neath a boreal sky and a tropical sun.

Whose ritual, solemn, antique, and sublime,
Outliving its history, lasting as time;
Still charms and controls, with its mystical sway,
As in Solomon's reign and Zerubbabel's day.

We honor its tenets, which gladly bestow
Equal favors on all—on the lofty and low;
High as heaven, broad as earth, deep as nethermost sea—
Even such should a true Mason's charity be.

We ope not our portals at wealth's proud behest,
Nor to Fame, with her plume and heraldical crest;
But to him, high or humble, who honestly brings
The warm throbbing heart, from which Masonry springs.

That heart, whether hid 'neath the vesture of toil,
'Neath the garb of the peasant who tilleth the soil,
Or the fabric in which one worm dresseth another;
We hail it the same, as the badge of a Brother.

'Neath the mariner's jacket, afar on the deep,
You shall test it, and find it is never asleep;
'Neath the rude savage breast, when no mortal is nigh,
It is visible still to the All-Seeing Eye.

Its presence is heeded in every zone,
By Priest at the altar, by King on his throne;
Wheresoever the tribes and the races belong,
Lo! Masonry's vast, multitudinous throng.

And Masonry's mission; 'tis simply to prove,
'Mid the discords of life, how potential is love;
To revere what is sacred; to feel what is human;
Show good will to man and true honor to woman.

Be it ours, in our day, to preserve it alive—
In Faith, Hope, and Charity, long may it thrive;
Till mankind, in the light of its deeds, shall agree,
That the whole world, one Grand Lodge of Masons should be!

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 3RD SEPTEMBER, 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 29th.

LODGE.—British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end, E.

Wednesday, August 31st.

LODGE.—Temperance in the East, Private Assembly Rooms, 6, Newby-pl., Poplar.

Thursday, September 1st.

LODGES.—Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sidney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.—CHAPTERS.—Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

Friday, September 2nd.

LODGE.—Star, Marquis of Granby Tav., New Cross-rd.—CHAPTER.—High Cross, White Hart Ho., Tottenham.

Saturday, September 3rd.

Gen. Com. Boys' School, at F.M.H., at 4.—CHAPTER.—Rose of Denmark, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 29th.

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., South, wark; 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 30th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Cambervell; 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 31st.

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. Lan; 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, September 1st.

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, September 2nd.

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

TO CORRESPONDENTS.

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.