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LONDON, SATURDAY, SEPTEMBER 2, 1871

THE CRYPTIC RITE.

This rite, comparatively unknown and hitherto unpractised in this country, has been imported, and will be now added to the long list of Pseudo-Masonic Orders, so many of which have recently been invented, recieved, or imported.

Three brethren from the United States have, on the invitation of some English brethren, visited the country for the purpose of inarguring the “ Rite.”

Cryptic Masonry, we are informed, offers to the Master Mason the opportunity of having conferred upon him the degrees of Mark and Most Excellent Master, while it offers to those who have been exalted in the Royal Arch Chapter, the grades of Royal and Select Master.

Bro. Jackson H. Chase, 33°, Bro. Martin, and Bro. Thompson, of New York, are the brethren who responded to the request of their English brethren, and braved the journey across the Atlantic in order to enlighten the latter in the secrets of these degrees, which have hitherto been unworked in this country.

A Grand Council for England has been established, with Bro. the Rev. G. R. Portal as Grand Master, and Bro. F. Binckes as Grand Recorder. Four Councils have also been formed, namely, Grand Master's (No. 1); Constantine (No. 2); Macdonald (No. 3); and Mark (No. 4).

On Monday, 21st ult., the American brethren completed their labours, so kindly begun and energetically continued, when several brethren were advanced to the various degrees.

An banquet concluded the proceedings, an account of which will be found in another column. Amongst the brethren present were the names of Ills. Bros. Capt. Phillips, 33°; R. Hamilton, *M.D.*, 33°; Hyde Pullen, 33°; S. Rosenthal; F. Binckes, 30°; W. Stone, E. Baxter, Rev. D. Shaboe, T. Dawson, F. Meggy, R. Spencer, J. Stevens, R. W. Little, &c.

We fear that this addition to our already long list of unrecognised Masonic Orders will lead to confusion; indeed it is admitted by the most enthusiastic supporters of this newest addition, that “An obvious difficulty exists as to the fifth in the series, the Past Master's Degree, because none but an Installed Master can legally obtain the chair secrets under the English Constitution.”

If this wholesale manufacture, importation, and resuscitation of degrees is to continue, the Grand Lodge of England will be compelled, in self defence, to take some action upon the matter. It will become absolutely necessary that that body should either declare these degrees lawful, and assume some control over them, or else denounce them as unmasonic, and forbid, under pain of exclusion, its members taking any part in them, so long as they profess to be Masonic, or base their ritual and ceremonies upon the tradition of Craft Masonry.

In some of these “degrees” the ritual treads so closely upon that of Ancient Craft Masonry, and in a measure is so nearly identical, that it is open to grave doubt whether the Master Mason is mindful of his obligation when he takes part in their proceedings. Let him reflect whilst engaged in the “work,” whether the “secrets” are not being communicated elsewhere than in the body of a lodge, just, perfect, and regular.

THE UNIVERSALITY OF FREEMASONRY!

We extract from “The Landmark” the following extraordinary item of news:—

“On Friday, June 16th, the Grand Lodge of Wisconsin laid the corner stone of the new Jewish synagogue at Milwaukee. The Grand Lodge was escorted by Knights Templar in full array, accom-

panied by Jewish societies, lodges, chapters, firemen, city officials, &c."

Our cousins over the water certainly perpetrate most extraordinary feats. Whatever connection there may be between Jewish societies, lodges, chapters, firemen, and city officials, it seems to us such an objectionable jumble as sometimes takes place in provincial towns in this country, when Odd Fellows, Foresters, Teetotalers, &c., help to swell a procession, in which Freemasons take part. But when a Jewish congregation accepts, at the Laying the Foundation Stone of their Synagogue, the assistance of the Military and Religious Order of Masonic Knights Templar (the modern representatives of the crusaders of the middle ages), we feel assured that both these Jews and the Knights Templar can have but little conception of the principles and the foundation of the Order, under whose banner the latter range themselves.

THE MYSTIC BEAUTIES OF FREEMASONRY.

THE ACIENT MODE OF WORSHIP.

When the Almighty had finished the glorious work of the creation, man, being in a state of innocency, communed with his God, and received from him those sacred precepts, which, after his fall, he communicated to his children, who handed them down to posterity by oral tradition. Enoch exceeded his brethren in piety and virtue, and was, as an example to mankind, translated, whereby he did not see death. Noah found grace in the eyes of the Lord, for he was a just man, and so perfect in his generation that through him the race of mankind were saved from the great deluge; who handed down to post-diluvians the laws of his Creator as he had received them from his predecessors. Abraham, renowned for his piety and faith, obtained such favour in the sight of God that He vouchsafed to style Him "His Friend," and promised to make of his posterity, a great nation; and that in his seed (that is, one of his descendants) all the kingdoms of the earth should be blessed. This refers to the Messiah,

who was to be the blessing and deliverance of all nations. In course of years Moses excelled them all, on account of the series of wonders wrought by the Almighty, through him, to rescue the oppressed Israelites from the cruel tyranny of the Egyptians, who having first received them as guests, by degrees reduced them to a state of slavery.

By the most peculiar mercies and exertions in their favour, God prepared his chosen people to receive with reverent and obedient hearts the solemn restitution of those primitive laws, which probably he had revealed to Adam and his immediate descendants; or which at least he had made known by the dictates of conscience; but which time and the degeneracy of mankind had much obscured. This important revelation was made to them in the wilderness of Sinai; there assembled before the burning mountain, "surrounded with blackness, and darkness, and tempest," they heard the voice of God pronounce the eternal law, impressing it on their hearts with circumstances of terror; but without those encouragements and those excellent promises which were afterward offered to mankind by Jesus Christ. Thus were the great laws of morality restored to the Jews, and through them transmitted to other nations; and by that means a great restraint was opposed to the torrent of vice and impiety which began to prevail over the world. To those moral precepts above stated, which are of perpetual and universal obligation, were superadded, by the ministration of Moses, many peculiar institutions, wisely adapted to different ends; either to fix the memory of those past deliverances, which were figurative of a future and far greater salvation—to place inviolable barriers between the Jews and the idolatrous nations, by whom they were surrounded, or to the civil law by which the community were to be governed. To conduct this series of events, and to establish these laws with this people, God raised up that great prophet, Moses, to whom he delivered the tables of the law, penned by his own immediate finger; and directed him to build a tabernacle or moveable temple in the wilderness, as a receptacle for the tables of the law, the ark of the covenant, and for offering up their sacrifices and oblations to the Great I Am; which tabernacle he was commanded to place due East and West, as a type of that more excellent temple built by King Solomon on Mount Moriah,

in Jerusalem, whose beauty and proportion astonished all beholders. Prior to that time all offered up their prayers and sacrifices to the Deity according to the dictates of their hearts, and the custom of the country where they lived, which was generally East and West. The rising and the setting of the sun first led our ancient philosophers to the study of astronomy, who worshipped the sun as one of their deities, as being the giver of vegetable and vital heat—offered their oblations to the East, toward the rising sun, and supplications to the West, or setting sun.

THE THREE PILLARS.

The universe is the temple of the Deity whom we serve. Wisdom, Strength and Beauty are about his throne, as pillars of his works—for his wisdom is infinite, his strength is in omnipotence, and beauty stands forth throughout all his creation in symmetry and order. He has stretched forth the leaves as a canopy; the earth he has planted for his foot-stool; he crowneth the temple with the stars, as with a diadem, and in his hand he extendeth the power and glory; the sun and moon are messengers of his will, and all his laws are concord. The pillars supporting a Mason's Lodge are said to be emblems of these divine powers.

JACOB'S LADDER.

The crowning of the lodge is the celestial hemisphere; and Freemasons hope to arrive at the dominions of bliss by this allegorical assistance of Jacob's Ladder, one part of which rested on the earth, and the other extended to heaven, on which angels were ascending and descending; those ascending carried the oblations of gratitude to the throne of grace; those descending dispensed the mercies of Providence to the whole creation. This ladder, symbolical of the nature of man—his body earthly, but his soul heavenly and divine—was shown to Jacob in a vision, to remind him that he could never obtain its summit but by a strict adherence to the laws and commands of the Almighty—which would not only prove a source of earthly blessings, but enable him to return to his Father's house in peace and plenty; which in process of time was fully verified. In an emblematic sense this ladder may be considered as resting upon the Holy Bible; for by paying implicit obedience to the doctrines contained in that holy volume, we are convinced by promises incontrovertible, more solid than the earth, more

permanent than the heavens, that, by a steadfast faith in well doing, a continual hope, and a heart replete with charity and benevolence, we shall finally attain the summit of that ladder, metaphorically speaking, the dominions of bliss, and the mansions of pure delight.—*Pomeroy's Democrat.*

MASONIC JOTTINGS, No. 84.

BY A PAST PROVINCIAL GRAND MASTER.

SUPPOSED DISCOVERY OF LETTERS.

Suppose letters, relating to Masonic matters, purporting to be written by the Provincial Grand Masters appointed for Hamburg, 1733, 1737, 1741, or the Provincial Grand Master appointed for Upper Saxony, 1737, should be discovered in the archives of the Grand Lodge of England, the law would presume such letters to be authentic.

OPERATIVE AND NON-OPERATIVE MASONS. 16TH CENTURY.

A correspondent thinks that in the 16th century the operative and non-operative masons formed two distinct grades or classes in our lodges. He likens them to commoners and gentlemen commoners in our universities.

MASONRY.

Masonry is a part of the human mind. The brother who asserts that there was a time when Masonry did not exist, asserts that there was a time when man did not exist.

SINGING OF THE STARS.

An imaginative correspondent writes that Pythagoras and Shakespeare tell of the Singing of the Stars, and that both were Freemasons. As to Pythagoras a good deal will be found in our periodical; more will be added on a future day. As to Shakespeare the proof that he tells of the Singing of the Stars is at hand,* but where is the proof that he was a Freemason?

RELIGION OF OUR FREEMASONRY.

An enquirer should ascertain what was the religion of our Freemasonry, first at the end of the 17th century; next, in 1717; thirdly, in 1723, and

*"There's not the smallest star which thou behold'st,
But in his motion like an angel sings."

fourthly, in 1738. He then should carefully investigate the change which some assert that it underwent in 1813.

NATURAL SELECTION.

A correspondent will find that in all countries of Europe, Masons, who are Christians, are in the number of learned men by whom the theory of natural selection has been adopted; in Christianity rightly understood, they see nothing that ought to be looked upon and treated as opposed to the discoveries of modern science.

CHRISTIANITY IN THE LODGE OF ENGLISH FREE MASONRY AS A PARTICULAR FREEMASONRY.

Out of Masons' lodges rude assaults are made upon Christianity; but in the lodge of English Freemasonry, as a Particular Freemasonry, Christianity will never be less cherished on this account.

MASONIC OBLIGATION.—OATH IN OUR COURTS OF JUSTICE.

A Correspondent remarks that the Masonic Obligation is administered on the Bible; whilst the Oath in our Courts of Justice is administered on the four Gospels only.

SYMBOLOLOGY—MASONRY.

Brother "E. L. M.," in an antient nation when you have found Symbology, look again and you will find Masonry.

THE INCOMPREHENSIBLE.

There is the Incomprehensible in the Religion of English Freemasonry as a Universal Freemasonry, as there is in its Religion as a Particular Freemasonry.

THE MANNINGHAM LETTER AND BRO. DAVID MURRAY LYON.

The ensuing passage will be found in Bro. D. Murray Lyon's communication, "King Robert Bruce, Scotch Masonry, and the Lodge of Kilwinning," "Freemasons' Magazine," vol. xix., page 141. "Speaking through the recently discovered letter of Bro. Manningham, embraced in Bro. Findel's most interesting communication, Lord Aberdour, a Past Grand Master of the Grand Lodge of Scotland, expresses himself in 1757 as being "utterly unacquainted" with what was then on the continent, denominated "Scotch Masonry." †

† See "The Manningham Letter," "Freemasons' Magazine," vol. xxiv., page 148, and for "disported" read "disputed."

ANTIQUITY OF THE CRAFT.

By Bro. CHARLES LEVI WOODBURY.

(An Address delivered before the Grand Lodge of Massachusetts.)

The tradition that King Solomon first organised our Institution, has long been believed by our brethren. In the faith of our ancient traditions, a literature has grown up; our symbols and dogmas have been examined; our mysteries compared with the most famous of antiquity; and the spur of Masonic zeal has given point for much study of ancient monuments and remains. Masonic watchfulness in the conversation of ancient landmarks has led to the faith that many valuable relics of the past are included in our Craft-lore, and has aided in securing a favourable opinion for the Craft.

The determined efforts of Anti-Masonry to overthrow our traditions and subvert our Institutions have been gradually relaxing; but of late years, like attacks on the antiquity of our Order have been renewed from the bosom of our Craft, led on by the late M. Ragon, of Paris, and since his death, by that able German, J. G. Findel,—the first boldly declaring the Order to have been invented and created about the date of the formation of a Grand Lodge at London, A.D. 1717; the other, deprecating the ancient traditions, and assigning that epoch as the origin for symbolic Freemasonry; and, with rare perversity, deducing its foundation from the "Deism" * which, he says, accompanied the passing of the "Toleration Act." As that Grand Lodge, during the fifteen years succeeding its formation, accredited these traditions in various official ways, the glory due for the invention of our noble Institution, if really belonging to them, would, by necessary implication, be tarnished with the moral degradation due to imposters and cheats. The reason for desiring such disparagement can be assigned to no

* Probably a misprint; the act passed 1688 (1 Wm. M. c. 18) to tolerate "Protestant non-conformists" and "dissenters from the Church of England" (but not Roman Catholics, nor those dissenters who sat "with the doors locked, barred, or bolted,") upon condition of renouncing papal supremacy and certain articles of Roman faith, and subscribing a profession of Christian faith, and of the inspiration of the holy scriptures. In the United States, where there is no union of Church and State, religious toleration is considered a duty by Christian and other creeds, and its advocacy, whether in Freemasonry or in State affairs, is consistent with orthodox christian faith.

other cause than a tendency, often remarked in Western Europe, to reduce Freemasonry to a mere political society, stripped of its religious (or Jesuitical as they call it) associations, and employ it for political purposes, or as an engine of the colourless vacuity of modern materialism. To this, the English and American minds, long trained to the union of law, liberty, and religion, and keenly alive to the vital difference between that toleration of free opinion on religion which is so eminently Masonic, and the sceptic renunciation of religious belief which is so clearly unmasonic, have never assented.

There is a class of minds, common to all ages, in whom incredulity is an instinctive prejudice rather than a result of investigation, whom no amount of indirect evidence is likely to convince. Thus Columbus tried in vain the monarchs of Western Europe, and only succeeded in persuading a Queen that he could sail west until he should reach the East Indies; Galileo could not convince the learned theologians of his day that the earth revolved; nor could George Stephenson, less than fifty years ago, convince a committee of the British Parliament that he could carry passengers by railroads twenty miles an hour, in safety. In mechanics, success is proof; but in historical enquiry, there is no fixed standard. Even Paul the Apostle defined his faith in the life to come, as "a reasonable hope."

We live in an investigating age, and cannot claim that the pretensions of our Craft to an antique origin are beyond the sphere of criticism; but, on the principles of just criticism, we ought to object to the sufficiency of a course of reasoning that sets up the approved form of Lodge-records used A.D. 1870 in lands of free speech and free societies, and demands that the traditions of past centuries shall be proved by similar records under the penalty of utter disbelief in cases of failure.

The Antiquarians of our Craft in England have furnished many evidences, far earlier in date than the formation of the Grand Lodge at London, of the existence of our Craft in that country; some of them drawn from early-restraining statutes of Parliament, and notably-important notices of early York Masonry. These are attacked from two points—the one, doubting their authenticity; the other, by endeavours to draw a line of separation between the records of Masonry as a practical

art, and those which imply an ancient teaching of the moral, religious, and humanitarian doctrines that pre-eminently distinguish the Craft in modern times.

It is not my purpose to attempt an examination of the authenticity of existing records; nor do I attach much importance to such searches as means of showing any high antiquity. Records, for a society like ours, are compatible only with security, liberty, and peace—and all these are of modern date in Europe. Such theorizers as would rely on them as an exclusive test forget that, for centuries, the fires of persecution, by political and religious authorities, have raged against free opinions and organisations like our own. Even now persecution is not extinct. Within the past year many of our brethren have been put to death in Cuba for the political offense of being Freemasons. Do you think the brethren there, where treachery surrounds every hearth, will keep records whose discovery would bring the swift torture and the garotte to the neck of every man indicated on their lists? In this condition is but the reflex of long centuries, during which other record than the breast of the faithful was almost certain death. We are satisfied that Christian communities existed for three centuries prior to the council of Nice, and yet we have no records of their organisations.

The history of European persecutions, by State and Church, of our Institutions, shows that, too often for the safety of their own lives, Freemasons vainly attempted to preserve records which only served to light the flames of their own martyrdom. The non-existence of such Craft records in the dark mediæval ages is, to my mind, far stronger corroboration of the traditions of the Craft, than would be their production in full and regular sequence.

Having no prejudice against the higher or lower grades of Freemasonry for either political or religious reasons, and loving its expansive social humanity and broad religious toleration with my utmost strength, I have long been an earnest seeker for the sources of these generous principles, and the courses by which they have reached us. There are many crucial tests which, when applied to traditions, separate the grain from the chaff. In no department of letters has the scholarship of this generation achieved more brilliant success than in applying new tests drawn

from ancient monuments and philology, as well as from collation and comparison with other traditions, to the sifting of traditions.

In the course of their investigations, many things bearing on the antiquity of Freemasonry have come to light, some of which I desire to bring to your notice, rather as the evidences of stores of illustration that the energy of students is now developing, which give countenance to the traditions of our Craft, than from any desire to take part in controversies which I have no leisure nor means to investigate, and where the marked ability of Bro. Findel and his opponents leaves small space for competition.

The evidence relied on to fix the origin of Freemasonry at about A.D. 1717 is purely of a speculative character, and is controverted by direct facts.

Elias Ashmole, in his published diary,—an old edition of which is before me as I write,—states, in the year 1646, “Oct. 16, 4.30, P.M., I was made a Freemason, at Warrington, in Lancashire, with Col. Henry Mainwaring, of Kartichan, in Cheshire, etc.” A few days after, he states that he is made acquainted with Mr. William Lilly and Mr. John Booker, facts that I shall comment on hereafter.

This was just after the surrender of Worcester in the Cromwellian wars, in which Ashmole was engaged as a Royalist cavalier. This fact, as authentic as the fact of the formation of the Grand Lodge at London in 1717, disposes of the pretence that Freemasonry began with this Grand Lodge at London: I spare you other citations to the point. Ashmole, in his admission, uses our own phrase—he was “made”—and gives the names of those then present, seventy-one years before the Grand Lodge’s date.

In Bro. Findel’s second edition, it is stated that the Scotch Masonic Records show several of the gentry of that country were admitted members between A.D. 1600 and A.D. 1641. He and others, also, cite D. Plot’s History of Staffordshire, published in 1686, to the effect that a prosperous Masonic Lodge existed in that shire, of which many of the gentry were members. Should we, as we are asked to do, assume that Ancient Masonry ended when men of various professions were initiated, we could not, in presence of these facts, infer that the “universality” of Freemasonry began about the era of the London Grand Lodge. I fail, however, to see any

weighty evidence of any modern origin for the universalism of Freemasonry, whether it is called “Symbolic” or “Ancient.”

Are we not, then, justified in following the traditions avowed by the founders of that Grand Lodge, that their Freemasonry was very old in their time, and relinquishing its origin, as back beyond the era of records, into the arms of tradition as an ancient institution? I think so, and, therefore, turn to trace the doctrines, symbols, and usages of Freemasonry toward their sources, and leave those who seek a modern author for Freemasonry to prove their case.

It is hard to say which has been the greatest obstacle to the investigation of historical monuments, the doubting Thomases who require to put their fingers into the very holes made by the cruel nails, or those who have thought it merely a pious fraud to supply such people with forged material as tangible evidence to remove their doubts.

We learn in 1 Edras, c. 4, that, when Prince Zerubbabel placed truth foremost of all things, the Persian king and court, embued with Zoroastrian doctrines, shouted, “Great is truth, and mighty above all things.” Freemasonry we have received by tradition and not by books. The Lodge-records are of known modern dates: the the Craft are jealous of divulging their philosophy or their rituals, and equally so of any pretence of making secret records of them. The hearts of Masons are bound together by their secret doctrine; this makes them a fraternity: let it remain a hidden well of sweet waters in the desert of life. The doctrines of Freemasonry are so nicely blended as to satisfy the wants, and command the respect of millions of initiated men of good report in the communities where they reside. Her copious symbology is full of meaning: how came all these united in one teaching? For centuries we know they have been substantially unchanged. Verbal ritualistic changes being, we are told, made at certain times, merely to protect the language from becoming obsolete and unintelligible to the Craftsmen, and to foil impostors, and showing few or no serious divergencies in the numerous independent jurisdictions where our art is practised.

If Freemasonry began late, some record or tradition of its author would have come to us: the examination of its dogmas and symbols would show the influence of the age when it started; or,

if it were quite ancient, some marks would occur of the successive eras of varied civilization and general belief through which it had traversed to reach our times. There are few traces of modern thought; but much of ancient ideas in our Craft. It breathes a spirit of religious toleration and fraternity still remarkable above all existing institutions; distinctly religious, yet widely tolerant of different forms of faith. None who believe in God find its portals closed against their faith.

How early did our Institution begin?

The Bible lays upon our altar, and our tradition says that King Solomon was our founder. The seal of Solomon is among our symbols.

Architecture was imported into Jerusalem by Solomon.

(To be Continued.)

TIME.

Time is of infinite value to man, but is seldom so considered, except by the reflecting and thoughtful. Masonry directs special attention to this subject, and requires of its votaries a proper improvement.

Being a social institution, however, it imposes no penalties on neglectors or violators of this requirement, and men, being but men, often forget and neglect duties imposed for their own good.

Masonry divides the time into three equal parts—eight hours it devotes to labour. This is the theory of Masonry, I mean, and this it strongly recommends. This requirement harmonises with the law of our present nature, and with the law of God. It is true that labour was imposed upon man by his Maker because of his transgression, but God does nothing without design—and a grand design. By the fall man's physical organisation was affected—became subject to derangement, sickness and death—and then labour, a reasonable amount of labour, became essential to man's physical being. By labour man's health is preserved—a proper circulation is promoted, and the whole physical frame or machinery is kept in order. The physical constitution being the medium through which the mind acts and exhibits itself, is important to us

as intelligent creatures, and by the proper care and preservation of it our intellectual powers are aided and preserved.

Mind, I imagine, cannot be deranged, but when the body, the medium of its communication with surrounding objects, is broken up or disorganised, the mind is apparently deranged, and is just as imbecile and inefficient, as if it was really itself deranged.

Thus we see that not only our physical but our mental well-being much depends upon the amount of labour we perform. Parents should remember this, and as they love their children and desire their welfare and promotion in life, they should train them to labour, especially as it is a well-observed fact that few—very few—ever become eminent on the score of actual merit and personal inferiority, who are not taught to toil with their own hands.

When we inquire into the history of men actually great, the result is, in a large majority of cases, that they are self-made men.

The same principle is no less true in regard to morals. Labour is no less favourable to mental than to moral cultivation. Idleness is the parent—the hot-bed of vice, and there legions are brooded. That parent leaves but a poor inheritance to his child when moral cultivation does not compose a part of it. Labour has a tendency to humility, and engages the attention which would be otherwise directed, if out of employment. Raised in idleness, the mind naturally seeks employment, and, if found nowhere else, it will range over the fields of vice, following the dictates of a corrupt nature, until by cultivation our evil nature becomes predominant, and we are doomed to follow them.

The evils of training children to idleness are not confined to themselves—it affects others. The vicious mind preys not only on itself, but as it expands it enlarges the sphere of its operations, until the whole community feels the evil. So with a different training, except inversely—a blessing instead of a curse is bestowed upon a community in the person of a well-trained child—and he is prepared to adopt the second Masonic division of time—to devote eight hours to benevolent and religious purposes. This may be considered a large portion of time to spend in religious and benevolent exercises, but when we reflect that we

have to acquire a knowledge of God and his ways, and to study the duties that we owe to Him and to our fellow-men, a vast field is open before us. And, in addition to this, he is not truly benevolent, and he discharges not his whole duty, who waits for suffering and want to come to him. It is his duty to search it out, to go into the highways, hedges, and ditches, and seek after the lame, the halt, and the blind, who cannot come to him. Labour, by encouraging humility and sympathy, not only prepares in principle and feeling for this work, but it enables us to have wherewith to realize—it furnishes means with which to operate in the field of benevolence and charity. Man-kind is one great brotherhood, and if this fact were always remembered and practised upon, the few objects of real charity could be abundantly supplied.

This brings us very properly and naturally to the third Masonic division of time—eight hours for refreshment and sleep.

Good health and a good conscience are very essential to a good appetite for food and sleep both of which, as we have seen, are promoted by pursuing the course above suggested. He who has faithfully, during the day, performed his duties to God, and his fellow-creatures, can close his eyes in sleep with a quiet and peaceful conscience, and properly enjoy this natural rest, by which he is invigorated and prepared to resume his duties. It is not so with the vicious.

Their physical organization is deranged and strongly excited by the prevailing passions within—conscience disturbs, sweet slumbers are counted in vain, sleep escapes from the eyes, and peace from the heart, so that, the time for rest and repose is really a time of restlessness and toil, seeking rest and finding none. Thus the individual, by his own conduct, by disregarding the laws of nature, has robbed himself of the sweetness of repose, disorganized his whole constitution, physical, mental, and moral, and he arises from his bed more the better prepared for the duties of the following day.

We should remember that time is given us for improvement—for our own good here and in eternity; that a day once lost is lost forever, and that a day improperly spent is a blessing converted, by our own misconduct, into a curse, as many other blessings may be.—*Ebergreen.*

MASONIC NOTES AND QUERIES

THE QUARTERLY MEETINGS.—INIGO JONES,
ANTHONY SAYERS.

The two following passages require considerable attention, with reference to a point, now the subject of a correspondent's inquiry.

The first passage comes from Bro. Findel's History; the second comes from Preston's Illustrations:

1.—The customary general annual meetings, for the purpose of ensuring uniform progress in all the Lodges, did not satisfy Inigo Jones, and they were therefore at his suggestion, appointed to take place every quarter. In this way the quarterly meetings of the chief Lodges first originated, which are still retained, notwithstanding the different aim and purpose of the Freemasonry of the present day. The days fixed upon by Jones were June 24th., Michaelmas Day, December 27th, and the Annunciation to the Virgin Mary, (March 25th). The Festivals, including the banquets, lasted from noon to midnight; however, they were afterwards shortened, being found inconveniently long.

2.—At this meeting, February, 1717, it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June, at * * * in Paul's Church-yard, (in compliment to the oldest lodges which then met there) for the purpose of electing a Grand Master. Accordingly on St. John the Baptist's day, 1717, the assembly and feast were held at the said house when the oldest Master Mason, being the Master of a Lodge having taken the chair, a list of proper candidates for the office of Grand Master was produced, and the names being separately proposed, the brethren by a great majority of hands, elected Mr. Anthony Sayers Grand Master of Masons for the ensuing year, who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid homage.

The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the brethren of the four lodges to meet him and his Wardens quarterly in communication, enjoining them, at the same time, to recommend to all the Fraternity a punctual attendance on the next annual assembly and feast.—CHARLES PURTON COOPER.

THE 1717 THEORY.

At the end of one of a contributor's communications, entitled as above, a London brother finds the following words:—"In giving out this theory I did not start it all at once; my researches simply led me up to it, and finding rest no where else, I simply enunciated it, and have since stood upon it so firmly that, although many have tried, none have been able to displace me as yet." *

My correspondent inquires in what way these words are to be understood. My answer is that, like a very large proportion of all coming from the same pen, they are to me, as they are said to be to the readers of our periodical generally, utterly unintelligible.—A PAST PROVINCIAL GRAND MASTER.

*See "Freemason's Magazine," vol. 24, page, 407.

LITERARY CONTROVERSY.

A distinguished member of Grand Lodge thinks that no educated Mason will take part in a Literary Controversy in which the language employed resembles that which follows:—"They had their bit of apron washing. English Masons were, of course, mechanics. I wonder what else they could be? Gentleman, eh! Did they wear white kid gloves and silk aprons, whilst working at their stones in ancient times?"

See a communication in "Freemason's Magazine," vol. 22, page 229, where a statement of Brother Findel's History is challenged, and denied by a contributor.—A PAST PROVINCIAL GRAND MASTER.

A FACT WANTED.

An Entered Apprentice (Oxford), who refers to the communication entitled "The Four Old London Lodges," ("Freemason's Magazine," vol. 24, page 249,) sends me a paper, of which a *verbatim* copy is subjoined:—"A fact is wanted for the support of the 1717 theory. A contributor is not, however, at a loss. He forthwith invents the fact, and then gravely tells us—"If this fact be kept in mind, many imaginary objections to the 1717 theory will soon vanish?"

THE 1717 THEORY PARTLY PROPOUNDED.

In looking through a Contributor's communications, a London Brother will not be long in finding passages in which the 1717 theory is partly propounded, in the fashion of him who claims to be the author. Of one of these passages a memorandum was made by me a short time ago. It is as follows:—"It seems to me that Desaguliers and Anderson* *got themselves well posted up* in the history of the English guilds and their customs, after which they adapted, altered, and so moulded things to suit themselves, and to make up the system they were forming."

THE REVIVAL.

With respect to the Revival, a Brother writes that matters stand thus. There is a detailed account of it by Preston. This account, English, American, and German authors, alike consider satisfactory and adopt.

But a Contributor does not consider it satisfactory, and, consequently, he has, as he asserts, given us the theory of which we have lately heard so much. As yet, however, there is nothing to show that, himself excepted, the theory has been seriously adopted by a single member of our Craft.—A PAST PROVINCIAL GRAND MASTER.

OUR FREEMASONRY.

The principles which Speculative Masonry has chosen to adopt are noble and elevating, and according as they are carried out into action or otherwise by it, so is Freemasonry honoured or censured by them. If Freemasonry is to be true to itself it will stand by its principles, and if Freemasons are to be true to Freemasonry they will think less of pretensions and more of principles.—W. P. B.

THE A. AND A. RITE AND FREDERICK THE GREAT.

I am asked whether I really believe in the constitutions of Frederick the Great, and I answer that

*One of the contributor's favourite expressions.

I believe as fully in the fact that he really was the first Sovereign Grand Commander of the 33rd degree, and signed the constitutions which bear his name, as that King Solomon was Grand Master,—that King Athelstan gave a charter to the Freemasons, that the St. Clairs were hereditary Grand Masters of Scotland, and that the Baldwin Encampment of Knights Templar at Bristol dates from the time of Richard 1st.—Æ 31^o.

THE LETTER "G."

About the dormer of the middle chamber of Solomon's Temple in plain view of all who entered, was inscribed the Ineffable Name; and in the place representing the middle chamber in a Mason's Lodge, an emblem is suspended to which the attention of the initiate is particularly directed, possessing the same symbolic allusion as in the temples of Edfou and Solomon. Thus the symbol is traced back to a time anterior to that in which Abraham left the land of Ur of the Chaldees and journeyed to Egypt for the Temple of Edfou was even then an ancient building. The triangle with a jod in the centre was the original symbol; but during the dark ages, when Masonry was in the hands of unlettered men, the explanation of this symbol was lost or forgotten; and about the time the English word God came into use, the letter G was substituted for the triangle and a new explanation given. Masonry had fallen into the hands of, and for a long series of years was almost entirely cultivated by, bodies of travelling architects and builders, until it began to be considered an operative association. An acquaintance with geometry, is necessary to a thorough knowledge of architecture, and the letter G being the initial of geometry, was explained as the symbol of that science. The letter G occupies a prominent position in several of the degrees of the Ancient and Accepted Scottish Rite, in Adonhiramite Masonry, and, in fact, in every one of the many systems in which the people of the sixteenth and seventeenth centuries were so prolific in manufacturing. Wherever we find this recondite symbol in any of the Masonic rites, it has the same significance—a substitute for the Hebraic jod, the initial letter of the divine name, and a monogram that expressed the uncreated being, principle of all things; and, enclosed in a triangle, the unity of God. We recognise the same letter G in the Syriac God, the Swedish Gud, the German Gott and the English God—all names of the Deity, and all derived from the Persian Goda, itself derived the absolute pronoun signifying himself. The Young Craft is the representative of a student of the sciences, and to him the letter G represents the science of geometry.—*Pierson.*

A BEAUTIFUL EXTRACT.—Cease to be selfish, and seek to serve others. In that chiefly duty consists, and the duties of life constitute the value of life. Without them, the human being would be but an animal. We cannot throw off the chain of inter-dependency that bids us to others of our kind. We may annihilate their sympathies for us, and so impoverish ourselves, but we cannot escape their enmity, their contempt, and the fatal effects of their retributive selfishness. Our good deeds and kindly offices done to others are the angels that watch over and smile upon our dreams, and make it easy to die. The poorest of men is he to whom no one is indebted for kindness; the richest, he whom most men owe for favours unrequited.—*Albert Pike.*

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE MARK DEGREE.

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

Dear Sir and Brother,—In reference to this subject which I treated upon at pages 89 and 108, the following from Bro. Wm. Officer, Junior Grand Deacon, Grand Lodge of Scotland, and P.M. of the Lodge of Edinburgh, Mary's Chapel, may be interesting. In intimating his concurrence with what has been said, he observes, "My knowledge of the subject leads me to be entirely of your view. M.C. (*i. e.* Mary's Chapel) never *wrought* the Mark Degree until 1869, when I introduced it.* It formerly gave marks to its members like other old lodges."

I am,

Yours fraternally,
W. P. BUCHAN.

THE SLOANE MS., 3,329., ART. 29.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother,—As I originally drew my learned Bro. Findel's attention to the interesting Art. 29, MS., 3,329, Sloane, I shall be glad to be permitted to say a few words on the subject:

Some years ago now, when I was working hard in my Masonic studies and investigations, in the British Museum, I chanced to stumble on Art. 29 of the Sloane MS., 3,329, or perhaps rather had my own attention called to it by Mr. R. Sims, then, as now, a very able and skilful "Employé" in the MS. department.

It struck me at once how important a document it was, with regard to the "vexata questio" of the antiquity of our Masonic ritual and its history, if only it could really be shown to be, what it seemingly professed to be, a MS. of at least the latter part of the preceding century.

Under these circumstances, I consulted my learned friend, Mr. W. R. Wallbran, the Editor of the Chartulary of Fountain's Abbey, than whom there was not, and could not be found, a more reliable authority on such matters. He and I paid more than one visit together to the British Museum, and looked carefully over the MS., studied its writing, its "archaisms," and all these "indiciæ," which those, who are skilled in such matters, look to as conclusive of the true age of any MS.

We came to the unhesitating conclusion, that the MS. dated from the middle, and rather before the middle of the last century, and he quite approved of the statement I made on his great authority, in one of my earlier communications to the Magazine, that the Manuscript really dated from 1640 to 1660. He, alas! is no more with us to support my statement to-day, but I have myself, since that time, often perused the MS. and compared it with other MSS. of the middle of the last century, and I have, no doubt, in my own mind, that that is the true and

* He was then R.W.M.

proper date of it, and so far I have seen nothing put forward by any competent authority, to make me change my opinion in the slightest degree.

When I showed the MS. 3329 here to Bro. Findel, even in the transcript he was greatly struck with it, admitted fully its intense importance in the Masonic controversy, and seemed to accept it as decisive on the question of the antiquity of the third degree before 1700, of which, previously, he had himself been somewhat doubtful.

Those who read the "Mittheilungen" of the "Deutscher Verein," knows that he repeats there how he studied it in the British Museum, and fixes its age, on the authority, as he tells us, of two of the officials, towards the end of the last century.

He makes a very ingenious suggestion, that this 3329 MS. is the MS. from which Dr. Plot drew his information, which he uses in the "History of Staffordshire," of which the first edition was published so early as 1686 or 1685, and certain it is, as far as I know, that no other MS. but the 3329 MS., contain the exact words quoted by Dr. Plot.

Bro. Buchan has on previous occasions, and especially in the last number of the Magazine, attempted to throw doubt on the antiquity of this MS., for reasons which must be very obvious to all who have taken any interest in that, to my mind, most idle controversy, which has been so long proceeding, with respect to the real antiquity of Freemasonry.

I therefore make every allowance for Bro. Buchan's natural anxiety to get rid of the alleged antiquity of the 3329 MS., but I do not see why we are hastily to sacrifice so valuable, and so important a document; the more so, if it can be shown conclusively that there is no valid evidence whatever against the date already given to the MS., "of or about the middle of last century."

Even if Bro. Buchan could reduce the antiquity of the MS. to the early part of the 18th century, it would not strengthen his position.

Bro. Buchan brings four authorities against the alleged antiquity of the MS.

First he gives, his own opinion, but as Bro. Buchan has as yet only seen a transcript, and not the original MS., he is so far not competent to express an opinion on the subject, as the age of a MS. cannot be decided by off-hand assertions, but requires some study and some practice in this peculiar branch of archæology, before anyone is really able to speak with any reliable authority on such a difficult subject.

Bro. Hughan is introduced by Bro. Buchan, as a quasi supporter of the comparatively modern date of the MS., but Bro. Hughan's expressed opinions are, as always, very careful and very accurate.

He gives the various opinions of its date, beginning from 1640, and it may be that he inclines to a somewhat later date, but even that does not forward Bro. Buchan's endeavour to date the MS. after 1720, which is really too absurd.

Mr. Bond and Mr. Sims are mentioned, the former with great caution, saying about 1710, and though, as I understand his words, the date may be much earlier, and Mr. Sims gives with the same margin, stating about the end of the last century, which, however, would be equally fatal to Bro. Buchan's theory.

As the true age of the MS. is now simply a matter of history and archeology, and should only be treated as such, I have written to a person well qualified to express an opinion on the subject, and shall hope next week to send you a further communication on the Art. 29, 3329 MS. Sloane

I am, dear Sir and Brother,
Fraternally yours,
A. F. A. WOODFORD, P.G.C.
Swillington Rectory, Leeds,
August 30th, 1871.

THE INITIATION FEE.

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

Dear Sir and Brother,—I have no doubt the letter of "A Western Warden," in your issue of the 26th inst., will cause many to exclaim "Can such things really be?" And yet, perhaps, after all, it need not be much wondered at, seeing the facility with which, now-a-days, a warrant is obtained for a new lodge. Your correspondent suggests, as a remedy, an increase in the initiation fee, thinking thereby to prevent those joining our Ancient Order who are only led to do so by the indirect (if not at times direct) solicitation of friends, or from some mercenary motives alone. But I doubt the efficacy of that remedy for so serious a complaint. It might possibly, for a few months only, postpone the initiation of the needy; but I believe it would, at the same time, have a tendency to deter those from joining, who were desirous of so doing from honourable motives.

The remedy I would suggest is this: "Let the authorities be more strict, aye, *very, very* much more strict, in granting warrants—let them refuse *all* applications for holding new lodges in public-houses, making it a stipulation (without *any* exception) that for the future no warrant shall be granted for holding a lodge except at a *bona fide* private room; and that from the present time no lodge shall *hereafter be removed* to a public-house, coffee-house, or by whatever similar name the place is known."

Have you, sir, never heard of a publican getting a few brethren together, and, after talking about the matter, in goes a petition for a lodge to be held at his house, the authorities seeming only too willing to grant the application? Or of a brother who, for the sake, perhaps, of the profits on the paraphernalia, has gone and done ditto? Or of two or three very ambitious (and sometimes very young) brethren, not getting on so fast in rank as they are desirous, doing ditto? Well, sir, what is the consequence of this? These brethren have spent a certain amount of money, and have incurred certain liabilities, which have to be met. Therefore, the natural consequence is, they must have candidates to assist them; and if they cannot obtain *quality*, of course they must have the reverse.

On reading the accounts of lodge meetings inserted in a certain London weekly, one might almost imagine that Masonic lodges were included in the inventory of public-houses. I would allow no brethren a warrant till they had proved they had a *fitting house* for it. When I have met in lodges I have several times been, shall I say disgusted, to find the lodge called from labour to refreshment for ten minutes or so, after, perhaps, sitting an hour, and doing half the work. And for what was the business adjourned? Simply to have—a smoke and a glass. Yes, actually our solemn ceremony stayed for "gin and tobacco"—from the sublime to the contemptible. The very holding of a lodge at a public-house has, I consider, a tendency to bring in candidates who will not reflect the greatest credit on our Order. I dare say plenty have heard the jokes and scoffing remarks of a bar company when a candidate has been sitting there waiting his turn to be "made a Mason." And so long as Masonic lodges continue to be permitted to hold their meetings at public-houses, and so long as warrants continue to be so easily obtained, so long may we expect to hear of similar transactions to those so forcibly described by "A Western Warden."

I remain,

Yours fraternally,
CORINTHIAN.

Islington, August 28th, 1871.

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Lodge of Indiana recently held its session, and the press congratulate the brethren upon the "quick work," the session having occupied two days. What must our America brethren think when they read that the business of the Quarterly Communication of the Grand Lodge of England is transacted in about as many hours.

M.E. Comp. Harrington, of the Grand Chapter of Canada, says: I submit also a most serious matter for the due consideration of the Grand Chapter, in our proposed authorised Ritual. The committee have attended very carefully and anxiously; a report is prepared, the work is in readiness for exemplification, and the result will be submitted to your wisdom and for your determination. And while on this topic, I have to suggest to Grand Chapter to consider the necessity and propriety of working the degrees of Royal and Select Masters, as practised in the United States of America, and known as Cryptic Masonry. These degrees would seem to be proper appendages to Grand Chapter and Royal Arch Masonry, and are interesting, if not necessary. He also proposes that the Grand Chapter should at once ordain the government, and grant warrants for subordinate Councils, as a nucleus for the Grand Council.

The new Masonic Temple at New Orleans, to be erected on St. Charles Street, opposite Tivoli Circus it is claimed will, when finished, be equal in style and beauty to any edifice in the country. The plans have been prepared by Mr. S. B. Haggert, architect of that city. The building is to have a frontage of one hundred and fifty feet, by eighty in depth. It is to be three stories high, the front to be built of Missouri stone, of yellow colour, the balance of brick. The estimated cost of the superstructure is 250,000 dollars.

The General Grand Royal Arch Chapter of the United States of America will be held in the city of Baltimore, Maryland, on the 19th inst.

A somewhat remarkable lodge gathering was held in Birmingham, Conn., July 1st. The lodge was held for the purpose of giving the aged brethren of that and the adjoining towns an opportunity to witness the work. Some thirty of the old brethren assembled, many of whom had passed their eightieth year, and had not witnessed work in a lodge for twenty or thirty years. These venerable Masons must have presented a noble appearance.

THE MASONIC MIRROR.

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

MASONIC MEMS.

The Quarterly Communication of Grand Lodge will be held at the Freemasons' Hall, Great Queen Street, on Wednesday, 6th September, at 6 for 7 o'clock.

THE CLAPTON LODGE (No. 1,365).—A new lodge, for which a warrant has been issued, will be consecrated on Wednesday, 20th September, at the White Hart Tavern, Clapton. Bro. J. D. Taylor, will be the first W.M.; Bro. W. Stephens, of the Vitruvian Lodge, No. 87, the first S.W.; and Bro. J. Saunders the first J.W.. Bro. James Terry, P.M. 228, has been named by the M.W.G.M. as the consecrating officer, and the musica arrangements will be under the direction of Bro. Thomas of the Urban Lodge, No- 1,196.

Brother Richard Spencer informs us the reprint of the 1722, 1723, 1726, 1730 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland;" edited by Bro. the Rev. Dr. Cox P.G. Chaplain, &c., illustrated with two facsimile Frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers, and can be obtained at the Masonic Depot, 26, Great Queen Street, W.C.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

The Burdett Coultis Lodge of Instruction, which has been closed during the summer months, resumed its meetings on Friday, the 1st instant, at Bro. T. Lloyd's, Approach Tavern, Victoria Park.

We have been requested to announce that it is proposed to present a testimonial to Bro. F. Binckes, the Secretary of the Royal Masonic Institution for Boys, in recognition of his untiring efforts, and extraordinary exertions to obtain the funds required for the erection of the present handsome building, which, for completeness as a structure, and for utility as a home and school, is probably unsurpassed. At the time of its dedication, it became a question amongst both town and provincial brethren, who were cognizant of the great exertions of the Secretary, whether the time had not then arrived for a general recognition of his valuable services; but in the minds of many brethren of eminence, a difficulty presented itself in the fact that the school was then burthened with a debt of considerable magnitude, and on reflection it was determined that it was more fitting to centralise all efforts towards reducing the liabilities than, even temporarily, to divert the munificence of donors and subscribers. By the secretary's continued perseverance and thorough devotion to the welfare of the institution the liabilities have been so far reduced as to leave the institution now only indebted in a comparatively small sum to its bankers, whilst during the nine years of Bro. Binckes' secretaryship the number of boys had been increased from 70 to 118. This being the case, it is felt that some suitable compliment should be paid to him by such a substantial testimonial for his earnestness and unflagging zeal, as shall hereafter be a permanent benefit to himself and family. By a resolution of the committee individua

subscriptions are limited to one guinea—those from lodges and chapters are unrestricted. A committee has been formed, with Bro. E. Cox, of 103, Chancery Lane, as Hon. Sec.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION FOR 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for many years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap of England; Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

ROYAL MASONIC INSTITUTION FOR GIRLS, OCTOBER ELECTION, 1871.—The votes of the brethren are solicited on behalf of Mary Ann Line, aged 10 years. The father of the candidate, Bro. Thomas Line, who for some years kept the Chequers Hotel, Uxbridge, was initiated in the Royal Union Lodge, No. 382, on the 23d. Jan., 1861, and continued a subscribing member to the time of his decease, which occurred on the 23rd January, 1871. He died suddenly, leaving his widow in very straitened circumstances with four children. The case is strongly recommended by a large number of influential Masons of the Province, and proxies will be thankfully received by Bros. J. Jaquin, W.M. 382; W. Coombes, P.M., Hon. Sec. 389; and G. H. Wools, 382.

PROVINCE OF SOUTH WALES (EASTERN DIVISION).—The R.W. the Provincial Grand Master, Bro. Theodore Mansel Talbot, will hold a Provincial Grand Lodge at Aberdare, on Thursday, the 28th inst.; the arrangements will be entrusted to the St. Davids' Lodge, No. 679.

MARK MASONRY.—A new Mark Lodge, the Panmure (No 139), is to be consecrated, on the 4th proximo, at the Balham Hotel, by the V.W. Bro. F. Binckes. Bro. James Stevens P.M. (No. 104), P.G.O., is to be the first W.M.: Bro. Joh Thomas, P.M. (No. 22), Prov. G.S.B., the first S.W.; and Bro H. F. Huntley (No. 104), the first J.W. The ceremony will commence at five p.m.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROSE OF DENMARK LODGE (No. 975).—A regular meeting of this lodge was held at the White Hart, Barnes, on Friday, the 18th ult. Bro. Charles Arthur Smith, W.M., presided, supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; G. T. Noyce, P.M. and Treas.; R. W. Little, P.M. and Sec.; C. Butcher, J.D.; and T. Farrell, Steward. Mr. Hinton was initiated, Bro. Doer was passed, and Bro. Palmer raised, the ceremonies being admirably performed by the W.M. The resignation of Bro. Hayes having been announced the lodge was closed, and a banquet succeeded, at which Bro. Elton Gower delighted all present by his musical abilities, both vocal and instrumental. Bro. D. Rose, P.M. 73, responded for the visitors, of whom a large number were present.

PROVINCIAL.

DERBYSHIRE.

BUXTON.—LODGE PHOENIX ST. ANN (1,235).

On Saturday, the 19th ult., the officers and members of the Phoenix Lodge of St. Ann, of Buxton, assembled at Wormhill, on the invitation of their worthy Chaplain, Bro. the Rev. A. Bagshawe, Vicar of Wormhill and Rural Dean, to aid him in the good work of extending the benefits of education to his parishioners. There were present Bros. J. Millward, P.M., P. Prov. G.D.; R. Darwin, P.M., P.G.J.W.; R. R. Duke, W.M.; F. Turner, S.W.; Josiah Taylor, J.W.; Rev. A. A. Bagshawe, Chap., P.G. Chap.; P. Klitz, Org., P. Prov. G. Org. Hampshire; W. Millward, W. E. Clayton, E. J. Sykes, J. H. Lawson, P. Le Gros, J. C. Bates, C. Wilkinson, W. Goodwin, W. D. Sutton, J. Bennett, S. C. Darwin, W. H. Newton, G. F. Barnard, R. H. Hyde, J. C. Hyde, 1235; G. Beardmore, 966; J. S. Hague, H. Ffolliott, Chap. 127 Derry, G. Chap. Derry and Donegal; W. Webbe, W.M. 884, P.G.S.W.; E. J. Cullen, S.D.; Witham Lodge, 297, Lincoln; S. R. Ready, P.M. 654; C. Ferguson, 654; P. Bramwell, 654; T. Griggs, Architect; T. Bragge, P.M. 74, P. Prov. G.S.D.; and the Rev. Bagshawe.

The school accommodation at Wormhill being found inadequate it had been resolved to enlarge it, and the occasion offered an opportunity to lay the chief stone with Masonic honours. The permission of the Marquis of Hartington, Provincial Grand Master of Derbyshire, having been duly obtained, the arrangements were perfected by the Phoenix Lodge of St. Ann, who mustered in good force to do honour to the first public ceremony they have been called on to perform. Arrived at Wormhill, the lodge met, by adjournment from the last regular lodge, at the Hall, where every preparation had been made for the comfort of the visitors, and the proper carriage of the duties undertaken. After the reading of the authorization from the Grand Officer named, the brethren, reinforced by arrivals from Wirksworth and other lodges, formed in procession, and attended divine service in at the quaint and pretty little church, near the Hall. The service was most suitable, and was impressively rendered by the host of the day, aided by his son, Bro. the Rev. — Bagshawe. We must here note, too, that Bro. P. Klitz had kindly volunteered to aid the ceremony by the introduction of suitable music, and with a select portion of the Masonic choir, added to the service an interest which otherwise would have been wanting. Service ended, the brethren, with the new banner of the lodge flying (used for the first time on this occasion) proceeded to the site in the following order:—

The Tyler.
Trumpeters.
Brethren of the Lodge.
The Stewards; Corn, Wine, and Oil.
Architect with Plans.
Inner Guard.
Organist.
Director of Ceremonies.
Secretary with Book of Constitutions.
Treasurer with Coins to be deposited in Stone.
Visiting Brethren.
Junior Warden.
Standard Bearer with Banner of Lodge.
Senior Warden.
Junior Deacon.
Chaplain with Volume of Sacred Law.
Bro. Darwin, P.M. Bro. Duke, W.M.
Bro. Millward, P.M.
Senior Deacon.
Sword Bearer.

Arrived at the site, the beautiful work of laying the stone, with the touching lectures on the various tools by which an operative mason perfects his work, was impressively and solemnly performed by Past Master Millward, a Mason of more than sixty years' standing, assisted by Bros. R. Darwin and R. R. Duke.

A Masonic ode, arranged and adapted for the occasion by Bro. P. Klitz, was then sung, and Bro. A. A. Bagshawe delivered an oration on the blessings of education, concluding with the benediction. A collection was made in aid of school furniture and

fittings, and the ceremonies, in which a considerable number of the parishioners had, by their presence in church and at the site, shown great interest in the good work of their incumbent, terminated.

The brethren, returning to Wormhill Hall, closed the lodge, and on their return from labour were received by their Chaplain and his son at the Vicarage, where a sumptuous collation awaited them. Conversation and croquet filled up the time ere the return train arrived to convey the brethren back to Buxton, the host terminating an agreeable as well as useful day in a manner befitting a Mason, a chaplain, and a noble-hearted English gentleman, in his intercourse with men whose principles are Brotherly Love, Relief, and Truth!

The inscription on the stone was as follows:—

"Laid the 19th August, 1871, by the 'Phoenix Lodge of St. Ann, Buxton, No. 1235.'"

Bro. R. R. Duke, W.M.
Bro. R. Darwin, P.M.
Bro. J. Millward, P.M.
Bro. A. A. Bagshawe, M.A., P.G.C., Vicar.
Bro. R. Griggs, Architect."

MARK MASONRY.

YORKSHIRE (WEST).

INAUGURATION OF THE PROVINCIAL GRAND LODGE AND INSTALLATION OF PROVINCIAL GRAND MASTER.

On Wednesday, 2nd ult., R.W. Bro. William Romaine Callender, jun., Provincial Grand Mark Master for Lancashire, accompanied by a large number of his officers, attended as the representatives of the Most Worshipful Grand Mark Master of England and Wales to perform the ceremony of inaugurating the Provincial Grand Lodge of Mark Master Masons for West Yorkshire, and also of installing Bro. Perkington into the office of Provincial Grand Master.

The Fearnley Lodge of Mark Masters, No. 58 (Bro. Perkington's mother lodge), had requested the Provincial Grand Mark Master designate to hold his first Provincial meeting under its auspices, at the Masonic Hall, Halifax; consequently shortly after two o'clock, the W.M., Bro. John Firth, assisted by his officers, opened the Lodge, upon which the Lancashire Provincial Grand Officers were duly formed, and entered the lodge room.

Bro. Chadwick, Provincial Grand Secretary for Lancashire, then read the authority of the Most Worshipful Grand Mark Master for R.W. Bro. Callender to perform the duties for that day; and he accordingly commenced by opening a Provincial Grand Mark Lodge. He then called upon Bro. Chadwick to read Bro. Perkington's patent as Provincial Grand Mark Master for West Yorkshire, which being done, a deputation left the room for the purpose of escorting the Provincial Grand Mark Master designate into the lodge, where R.W. Bro. Callender, in a masterly manner, inducted Bro. Perkington into his office.

The next business was the obligation and investiture of Bro. John Wordsworth Morley, P.M. 14, and W.M. 110, as Deputy Provincial Grand Mark Master.

Bro. John Copley, P.G.S.B., then proposed Bro. G. Normanston, P.M. 58, G.I. of W., as Prov. Grand Treasurer, which was seconded by Bro. W. H. D. Horsfall, supported by Bro. John Armitage, W.M. 127, and carried unanimsly; and on the motion of Bro. John Firth, W.M. 58, seconded by Bro. W. F. Wilkinson, it was resolved that Bro. John Greenwood, P.M. 58, be Prov. Grand Tyler.

The following brethren were then invested by the Provincial Grand Mark Master as the first officers of the Provincial Grand Mark Lodge:—

Bro. Henry Mathews, W.M. 53 ... Prov. G.S.W.
" R. V. Allison, W.M. 111 ... Prov. G.J.W.
" William Roberts, P.M. 14 ... Prov. G.M.O.
" John Firth, W.M. 58 Prov. G.S.O.
" Edmund Hartley, P.M. 14 ... Prov. G.J.O.
" Rev. Appleyard, M.A., 127 ... Prov. G. Chaplain.
" G. Normanston, P.M. 58 Prov. G. Treasurer.
" Thomas Burgess, 14 Prov. G. Registrar.
" W. Cook, P.M. 58, Past G.S.O. ... Prov. G. Secretary.

Bro. George E. Bennett, 53	Prov. G.S.D.
„ Thomas Schofield, 111	Prov. G.J.D.
„ W. H. D. Horsfall, 58	Prov. G.I.M.
„ John Armitage, W.M. 127	Prov. G. Dir. of Cers.
„ W. F. Wilkinson, 58	Prov. G. Asst. Dir. of Cers.
„ James Holroyd, 14... ..	Prov. G. Sword Bearer.
„ Thomas Oakden, 14	Prov. G. Standard Bearer.
„ Thomas Whitaker, 58	Prov. G. Organist.
„ George H. Fryer, 127	Prov. G.I.G.
„ Frederick Whitaker, 58... ..	Prov. G. Steward.
„ Joseph Sykes, 110	Prov. G. „
„ Joseph P. Crossby, M.D., 111	Prov. G. „
„ John Lobley, 127	Prov. G. „
„ John Greenwood, P.M. 58	Prov. G. Tyler.

On approaching the pedestal to be invested as Provincial Grand Sword Bearer, Bro. James Holroyd presented a magnificent state sword to the Provincial Grand Lodge, for the use of himself and successors in office, which was cordially accepted on behalf of the Provincial Grand Lodge by the Provincial Grand Mark Master.

A committee, consisting of Bros. Matthews, Allison, Roberts, Firth, Hartley, Normanton, and Burgess, with the Prov. G.M.M., D. Prov. G.M.M., and Prov. Grand Secretary as *ex officio* members, was then appointed to draw up a code of bye laws for the government of the Provincial Grand Lodge.

Bro. Copley, Past G.S.B., then cordially proposed that the thanks of this Provincial Grand Lodge be accorded to R.W. Bro. Callender, for so freely coming forward to discharge the duties deputed to him by the W.W.G.M.M., and that the same be recorded on the minutes. This resolution was seconded by Bro. Matthews, Prov. S.G.W., and carried with acclamation, the honours on this occasion, as well as in the previous instances, being very ably led by Bro. Titmass, Grand Dir. of Cers. for Lancashire.

R.W. Bro. Callender, in thanking the brethren for the kindly feeling so heartily shown to himself and his officers, expressed the pleasure it afforded him in having been deputed to inaugurate the Provincial Grand Lodge of so important a place as the West Riding of Yorkshire; and hoped that nothing but good results would spring from uniting the several lodges in the province in one bond of union and harmony.

Bro. Thomas Burgess, Prov. G. Reg., then presented a petition from several brethren in Huddersfield, praying to be constituted into a Lodge of Mark Masters, under the title of "The Mark Lodge of Truth;" after which the Prov. Grand Mark Lodge was duly closed, and the brethren, to the number of nearly sixty, then adjourned to the dining hall, where a banquet had been provided by Bro. Ibberson, of the Upper George Hotel. R.W. Bro. Thomas Perkington presided, being supported on his right by R.W. Bro. Callender and the Prov. Grand Officers for Lancashire, and on his left by W. Bro. John Wordsworth and the Prov. Grand Officers for West Yorkshire, the vice-chairs being ably filled by Bro. Matthews, Prov. S.G.W., and Bro. Allison, Prov. J.G.W.

Ample justice having been done to the viands, the cloth was withdrawn, and the usual loyal and patriotic toasts were given from the chair, followed by that of "The Most Worshipful Grand Mark Master" and "The Right Worshipful Deputy Grand Mark Master and the Grand Officers, past and present."

V.W. Bro. William Cooke, Past G.S.O., in responding to the latter toast, said that at the time when he had the honour of being a Grand Officer (1864) the Grand Lodge itself was not held in such high estimation as it was at the present time, having been but recently formed. He could testify to the earnestness and zeal of the M.W.G.M.M., who, although his junior in office at that time, had risen to the head of their Order, and had been the means of establishing several Provincial Grand Mark Lodges, and thus putting the degree on a firmer basis.

W. Bro. John Wordsworth, D. Prov. G.M.M., then proposed the next toast, that of the "R.W. Bro. Callender, Provincial Grand Mark Master for Lancashire," and, in doing so referred to the difference between the time when the two counties were engaged in the wars of the Roses, in the struggle for supremacy—and the present, when they were joining hand in hand for the purpose of doing good. He regretted the time at his disposal would not permit him to do justice to the toast.

R.W. Bro. Callender, in responding, hoped that that day's proceedings were the prelude of many happy meetings between the

two sister Provincial Grand Mark Lodges. Although they were not now engaged in an internecine war, he could yet assure them there would be rivalry between them—the rivalry of trying which could do the most for the benefit of their Order.

Bro. Matthews, Prov. S.G.W., then proposed "The Deputy Provincial Grand Mark Master and the Prov. Grand Officers for Lancashire," which was humourously responded to by Bro. Duffield, Prov. G. Reg.

R.W. Bro. Callender then rose to propose the toast of the evening, that of the "R.W. Bro. Thomas Perkington, Prov. Grand Mark Master for West Yorkshire." He said he had some conversation that morning with Bro. Perkington, who had shown him the toast list, and he quite approved of it, as it was not very long. He did not think it required, on the present occasion, a long speech from him to extol the good qualities of their Prov. Grand Master, the fact of his occupying that high position that day was sufficient to prove that his merits were well known to the brethren of West Yorkshire, and, he could assure them, out of Yorkshire as well. He concluded by wishing the Provincial Grand Mark Master every prosperity during his term of office, and called upon the brethren to drink the toast in a bumper, which they accordingly did, the customary honours being led at this, as well as the other toasts by Bro. John Armitage, Prov. Grand D. of C.

R.W. Bro. Perkington, in responding to the toast so ably proposed by his friend Bro. Callender, said he could assure the brethren that he deeply, very deeply, felt the proud position he had been placed in that day; his feelings were such that he could not respond to the toast in the manner he desired. But it should be his every study so to govern the province entrusted to his charge, as to maintain and foster that union between the various lodges for which Provincial Grand Lodges were mainly established. He thanked them all most sincerely for the hearty and cordial way in which they had received the toast.

W. Bro. Prince, Prev. G.S.B., Lancashire, was entrusted with the next toast, that of "The Deputy Provincial Grand Mark Master and the Provincial Grand Officers for West Yorkshire." He said he could not understand why he had been selected to propose this toast; but as he had long been taught that the first duty of a Mason was to obey, he willingly undertook the task imposed upon him; at the same time, he had not sufficient knowledge of the officers to enlarge upon their merits as he ought. Judging from his personal acquaintance with their deputy, Bro. Wordsworth, he felt confident that, if the other officers of the province were animated by the same amount of zeal for Masonry, the Prov. Grand Mark Master had made a good selection, and one that would assist him to discharge the duties of his high station.

W. Bro. Wordsworth, D. Prov. G.M.M., forcibly but briefly replied for himself and brother officers.

Bro. Allison, Prov. J.G.W., was then entrusted with the gavel for the next toast, that of "The Visiting Brethren from other Provinces," which was suitably replied to by Bro. Jones, of Rochdale.

Bro. J. Armitage, P.G.D. of C., gave "The Chaplain," to which the Rev. W. Appleyard, M.A., responded.

Bro. W. Roberts, Prov. G.M.O., then rose to propose "The Worshipful Masters of the Mark Lodges in West Yorkshire," with each of whom, he said, he had a personal knowledge. They were all animated with a determination to work heartily for the prosperity, not only of the Mark degree, but also for the newly-formed Provincial Grand Mark Lodge.

The toast was responded to by Bro. Fifth, 58; Hartley, 14; Allison, 111; Matthew, 53; Armitage, 127; and Bro. Wordsworth, 110.

W. Bro. Copley, Past G.S.B., then proposed "The Masonic Charities," and stated that as Bro. Allison had talked about challenging, he would give him a challenge, and that was, if the members of the Copley Mark Lodge, 111, would subscribe sufficient to make their S.W. and J.W. Life Governors of either of the Masonic Schools, he himself would make the W.M. one. He had great pleasure in coupling with the toast the name of Bro. Whitaker, who was a very liberal supporter of the different charities.

Bro. F. Whitaker, Prov. G.S., said, it had given him great satisfaction in contributing towards the support of those institutions which were the pride of the Order and an ornament to the country, and hoped what he had done would be the means of inducing others to follow his example.

The toast of "The Ladies" was then proposed by W. Bro. Wordsworth. D. Prov. G.M.M., and facetiously responded to by Bro. Dr. Crossby, Prov. G.S., shortly after which the company dispersed, owing to so many having to go by railway.

Between the speeches were given by Bros. F. Whitaker, Prince, and Haigh, Bro. Thomas Whitaker, Prov. G. Org., presiding at the pianoforte.

KNIGHTS TEMPLAR.

PROVINCE OF SUFFOLK.

A Special Conclave of the Companion Warriors of the Royal Plantagenet Priory of Malta, was held at the Masonic Hall, Ipswich, on Tuesday, the 29th August, for the purpose of receiving into the Order several Knights Templar, and also to install Eminent Prior Elect, Sir Knight J. H. Townsend. There were present:—Sir Knights Rev. R. N. Sanderton, D. Prov. G.C., Suffolk and Cambridge, P.E.P.; W. T. Westgate, E.P.; T. C. Townsend, Chancellor, P.E.P.; Emma Holmes, Captain General; E. Robertson, &c.

The Conclave having been opened, and the minutes of last Priory read and confirmed, the ballot was taken for Sir Knights P. Cornell and Rev. G. W. Marwood, of the Prudence Encampment, and Sir Knights H. B. MacCall, of the Plantagenet Encampment, who were unanimously elected. Sir Knights Cornell and MacCall being present they were admitted into the guard room, and there received the intermediate degree of Knights of St. Paul, or the Mediterranean Pass. They were afterwards dubbed and created, and invested Knights Hospitaller of St. John of Jerusalem, Palestine, Rhodes and Malta, the impressive ceremony being performed by Sir Knight Sanderson with his customary characteristic and ability. The Sir Knights afterwards sat down to a substantial repast, provided by Frater George Spalding, the Guard to the Priory. The usual toasts having been proposed, Sir Knight Sanderson proposed "The newly-installed Sir Knights," to which Sir Knight MacCall responded. The E.P. Sir Knight Westgate proposed "Sir Knight Sanderson, D. Prov. G.C.," and eulogised his services in the high degrees. Sir Knight Sanderson in responding acknowledged his great love for the Order of the Temple and the Ancient and Accepted Rite, which was based not only on the fact of the noble truths taught in these degrees, but principally because the great principles of Christianity were acknowledged and taught therein.

Some of the Knights present contributed to the vocal harmony, and an agreeable evening was at length brought to a close.

The Installation of the Eminent Prior Elect was postponed, in consequence of his absence through illness.

CRYPTIC MASONRY.

BANQUET TO THE AMERICAN BRETHREN.

On Wednesday, 23rd ult., a banquet was given at Bro. W. Young, the Albion, Vernon Place, to the representatives of the Cryptic Rites in America, who have lately visited England, at the solicitation of some eminent Freemasons to communicate the working of Cryptic Masonry. Comp. F. Binckes, Grand Recorder, occupied the chair, and Comp. Captain Philips, 33°, the vice-chair. The guests of the evening were Comps. Jackson, H. Chase, 33°, and Col. Thompson, who sat respectively on the right and left of the Chairman.

The Chairman, in proposing the "Health of Comps. Chase and Thompson," said that Comp. Martin, the other distinguished American brother, was unable to be present. The companions had come across the broad Atlantic for the purpose of communicating to English Masons a further knowledge of Masonry. Those brethren would, however, acknowledge that they originally received from the mother country, among other blessings, the light of Freemasonry, and they had extended it. The recog-

nised Masonic system, under our Grand Lodge, was of a very restricted character, and Freemasons, who much honoured, studied, supported, followed, and appreciated that system, felt themselves compelled for the purpose of keeping alive a knowledge of the higher and unrecognised degrees, to organise various bodies to disseminate it. The guests of the evening had come immediately they were asked to spread a knowledge of those degrees, every one of which was connected with the universal system. Whether under the title of Cryptic or Capitular Masonry, it was all a part of that Catholic whole, of which Grand Lodge professed itself to be so ardent an admirer. The American brethren who had come here to indoctrinate us in the superior knowledge of the mysteries of the Order were noble representatives of the large body of American Freemasons, and we hailed them with a great deal of pleasure. We extended our welcome to them as brother Masons, and also as charged with a special mission. For the patience they had exhibited, for the attention they had given, for the courtesy they extended, and for the manner in which they had shown that they were prepared to answer all the demands upon them to afford us instruction, the most sincere thanks were due, for they could not be excelled even if they could be equalled.

Comp. Chase, in reply, said it was with hearts filled with gratitude he and his brethren thanked the English Freemasons for their cordial welcome. America, as the chairman had remarked, owed its Masonry to England, and he was proud to acknowledge it. In 1765 she first received it, and she had improved the occasion and extended it all over her vast continent. With regard to the visit he and his brethren had paid to this country, he could only say they were called upon very suddenly to repair to England, and in one week, though he was 200 miles from home at the time, he and his two brethren, Col. Thompson and Capt. Martin were on their way. They were glad of the opportunity of showing their readiness to exemplify the degrees, of which they possessed a knowledge, and they were still more pleased to find how acceptable was that knowledge to their English brethren.

Col. Thomson also replied, though, he said, before he came away from home he had entered into a compact with Bro. Chase that he should do all the speaking. He returned thanks very warmly for the kindness and courtesy he had received since he had been in this country.

Capt. Philips responded to the toast of "The Vice Chairman," and afterwards proposed "The Health of the Chairman," to which Comp. Binckes replied, and the company shortly afterwards separated.

"PASSION PLAYS" AT OBER-AMMAGAN.

This curious relic of a bygone age, although it has been well described in other papers, may possess some points of interest to your readers. The comparative difficulty of reaching the out-of-the-way village, and the want of publicity as to the performance itself, combine to make it rarely visited by English tourists. A fearful pestilence in 1633 led the Town Council to make a vow to give a representation of the Passion and Death of our Saviour. The pestilence ceased, so says the legend, but since that time the play has been repeated every ten years. Last year the representations were interrupted owing to the war, and have been renewed this year in June, so that till the end of September this curious sight is to be seen every second Sunday. I do not purpose to give a detailed account of a spectacle which lasts with an interval of one hour from eight a.m. to five p.m., but simply to make a few observations on some of the most remarkable scenes. I do not exaggerate when I say that the great act of the Crucifixion the large audience of 4,500 persons were moved in the most profound manner, and among the women there were not many dry eyes. The Theatre is a large open building, capable of containing nearly six thousand people,

the reserved seats at the back alone having a wooden roof. The stage itself is open, measuring from wing to wing about thirty-five yards. At each wing is an entrance, through which the chorus comes in from both sides. There are two entrances, made to represent streets, forming most effective entrances for large crowds. In the centre is the real Theatre, with curtain and scenery complete, in which the *tableaux* are represented, and the principal parts of the play acted. The piece consists of sixteen acts, each formed of one or more *tableaux* from the Old Testament, supposed to refer in some cases somewhat remotely to what is acted out of the New, which follows. Thus the last act, the Resurrection, is preceded by Jonas thrown on shore from the whale's mouth, and another of the Israelites crossing the Red Sea. The action of the play commences with Christ's entrance into Jerusalem seated on an ass, ending with the Ascension. Of the *tableaux* I will only mention the well-chosen attitudes of the characters as in Adam and Eve expelled from Paradise, and Cain, struck with remorse; and to the one representing the Miracle of Manna, in which not one square inch of the stage is unoccupied. Crowds of children, admirably managed, fill the foreground, while men and women complete the scene, with Moses in the centre. Although the curtain is raised for some time, whilst the chorus, consisting of the leading man and six women, and twelve women explain the subject, I could not detect a move in any of the people; and remember these are not actors, under the command of a clever stage manager, but simply the poor village people, acting with a devout sense of what they are doing. One of the brightest ornaments which England boasts in actresses was a not unmoved spectator of this wonderful representation, and agreed that, under the sternest sway of a loud-voiced manager, she had never seen such crowds so well grouped, or acting with such stirring earnestness. The only two scenes to which I particularly wish to draw your attention are the Road to the Cross and the Crucifixion. In the former the chorus, still in their bright and singularly harmonising colours, retire slowly off at each wing. The stage represents a rocky road, with Jerusalem in the centre. On the left street are some of the disciples, the Virgin Mary, &c., waiting anxiously. Simon appears up stage centre, and comes slowly down. From the street on the left a large crowd enters, composed of Jewish rabble, the High Priest, Levites, and, finally, a guard of Roman soldiers guarding Jesus and the two thieves, each carrying his cross. Jesus is unable to bear the weight of his, and at a command from the officer, Simon is seized, and forced to bear the cross. All this is enacted in the most natural and artistic manner possible. The women surround Jesus, and he wipes his face on one of their handkerchiefs. The procession slowly moves on, and exits up stage. Curtain. The chorus appear in black, and after the usual explanation, sing a doleful lament and retire. The curtain rises, discovering the two thieves tied, their arms over the back of their crosses. Jesus is on His cross, divested of the purple robe, but still with the crown of thorns, on the ground. An order comes from the governor to affix the inscription to his cross, which is done amid the laughter of the executioners and the indignation of the Jews. The cross is then raised. How Mayer, the representative of Jesus, supports the fatigue of being attached to the cross for seventeen minutes I cannot explain. The nails when removed seem to pierce his hands, and there can be no support for his feet. The story is accurately followed. The soldiers cast lots for his coat; he promises the thief on his right forgiveness; vinegar is given him, and then, having uttered the four words, his head drops on his chest. A peal of thunder is heard, &c. The thieves' bodies are broken, after the old manner of breaking a

man on the wheel, and a soldier thrusts his sword into Jesus, on which blood spurts out, and a stain is seen. Joseph and others bring a cloth, which is passed across the part of the body, over the back of the arms of the cross. Two men at the back then slowly lower the body to a man on the ladder, and thus it is conveyed to the Sepulchre. Anything more perfect than these two scenes, with their many well-executed details, it is impossible to imagine.

Let me, in conclusion, just revert to the chief character in the piece, J. Mayer, who is by trade a baker, and, when last year he had to join the army, received permission to wear his hair long. He acts the part with a dignity and a force perfectly marvellous. Every word he says is as distinct as if one was in a small covered theatre. His every action is full of grace, and particularly in the trial scene his acting was magnificent. The other characters, though well acted, pale before this wondrous impersonation.

I advise anyone who has the opportunity of going to Ober-Ammanheim this year not to lose the chance, it may be the last, of seeing this great sight; how in a little Bavarian village a set of simple peasants represent scenes familiar from childhood to every spectator, in a way which makes them forget for eight hours any sense of weariness. This applies to all. The simple country people in the front rows of the seats were not a whit more moved than the Prince and Princess of Wales in the more comfortably covered ring. I only wish some of our actors and actresses could see what real feeling and earnestness in their parts, rather than an intense and apparent wish to find out if any intimate friends compose the audience, could effect.

—Baden-Baden correspondent of the "Era,"

Obituary.

BRO. LIEUT.-COLONEL ATKINS BOWYER.

In a recent number (August 5th.) we noticed the death of Bro. Lieut.-Colonel Atkins Bowyer, and promised a more lengthened account of his Masonic career. But we may first state some particulars of his family and connections. He was a member of the younger branch of the family of Sir George Bowyer, Bart., of Radley, and his father, by his marriage with the daughter and heiress of Sir Richard Atkins, Bart., succeeded to large family property at Clapham, of which parish, Colonel Bowyer was Lord of the Manor, and Patron of the valuable Rectory. He was educated at the Royal Military College, Addiscombe, and afterwards pursued his studies at Trinity College, Cambridge, when he took the degrees of *B.A.* and *M.A.* He subsequently held a commission in the 14th Light Dragoons, and was always considered a high authority in all matters of military etiquette. In 1833 he married Isabella, eldest daughter of James Hodges Byles Esq., and has issue, Henry Atkins Bowyer, late Captain 10th Hussars, Fitzwilliam A. Bowyer, of Christs Church College, Oxford, Rector of Chingford, Essex, and one daughter.

On taking up his residence at the Grange, Steeple Aston, Oxon, he was appointed Deputy Lieutenant of the County, and subsequently a Magistrate. He became an incorporated member of the University of Oxford in 1857, at Brasenose College, where his brother, the Rev. Wentworth Bowyer, Rector of Clapham, and Past Grand Chaplain, was educated. He was elected Captain Commandant of the Oxford City Rifle Volunteers on the first formation of the Corps, and was subsequently gazetted Lieut.-Colonel of the Oxford University Rifles.

Colonel Bowyer's Masonic career commenced on the 16th of July, 1844, when he was initiated in the Lodge of Harmony, 255, (then 317) at Richmond, and was installed W.M. of that Lodge in 1850.

On his taking up his residence at Steeple Aston, he joined the Cherwell Lodge, Banbury, and was installed in the office of W.M. of that Lodge on the 8th of February, 1853, being shortly afterwards appointed Prov. G.S. Deacon of the Province by the Provincial Grand Master of that time, Bro. the Rev. C. J. Ridley, of University College, (brother of Sir Mathew White Ridley, Bart., of Northumberland) and this was the first occasion of his being promoted to the Provincial purple. In February of the following year, 1854, he was appointed D. Prov. G.M. of Oxfordshire, and shortly after the death of Bro. Ridley, which took place in October, he was, on the 11th of December, 1854, appointed to the important office of Provincial Grand Master, to the great joy of the Province.

On the occasion of his Installation on the 8th of May, 1855, the ceremony was performed by that accomplished Mason, Bro. Henry Hall, of King's College, Cambridge, Prov. Grand Master of that county. The occasion will be long remembered by those who attended, since there were present no less than six Provincial Grand Masters to assist at the ceremony, besides many other distinguished guests. The Stewards had paid their new Provincial Grand Master the compliment of inviting every member of the Lodge of Harmony, Bro. Bowyer's mother lodge, to be present at his elevation, and a large number availed themselves of the opportunity of doing honour to their highly respected friend and brother. At this meeting he appointed Bro. Richard James Spiers, F.S.A., Alderman, and J.P. of the city, and late Mayor, (Prov. G.S.B. of the Grand Lodge of England) to the post of D. Prov. G.M., which he has ever since held.

For two years afterwards, on the 16th of May, 1854, the Earl of Zetland, M.W. Grand Master, who was accompanied by a large number of Provincial Grand Masters and Officers of the Provincial Grand Lodge of England, was invited to visit the Provincial Grand Lodge, to receive an address from the brethren of the Province, expressive of their loyalty and attachment to him.

In the year 1855 he became a joining member of the Alfred Lodge, 340, Oxford, and subsequently of the Apollo University Lodge, 357, and was elected Honorary Member of the Churchill Lodge. He became also a joining member of the Royal Alpha Lodge, 16, and of the Westminster and Keystone, 10, both in London; and the latter especially connected with brethren of his Province of Oxford.

In 1864 a warrant was granted for a Lodge to be held at Chipping Norton, Oxfordshire, and the founders of it were naturally anxious that it should bear the name of one who had endeared himself by untold acts of kindness to every member of the Province. Accordingly the "Bowyer" Lodge was consecrated in the spring of 1865, the Provincial Grand Master himself performing the ceremony, and it is at the present time an excellent country lodge, with a goodly number of members, who vie with each other in good work, and in supporting the prestige and character of its name.

Colonel Bowyer received the appointment of Prov. Grand Superintendent of Royal Arch Masonry at the same time as that of Provincial Grand Master, being qualified by having served the various necessary offices in the Iris Chapter, at Richmond.

He became a Mark Master Mason in the Bon Accord Lodge, in 1856, but took no office in the degree.

As a Knight Templar our brother received his introduction to that Order at the Encampment of Cœur de Lion, in Oxford; and after serving as its First Captain and Eminent Commander, was, in 1858, promoted to the post of Provincial Grand Commander of Oxfordshire, by the Grand Master, then Col. Tynte. As his Deputy Prov. Grand Commander, he appointed Bro. Richard James Spiers, Past Grand Captain, who continued to hold that post up to the decease of his chief.

In the High Degrees, Colonel Bowyer received the 30° in February, 1854, 31° November, 1855, 32° in August, 1856, and 33° January, 1857. On the 6th of March, 1868, he received the high distinction of Most Puissant Sovereign, on the resignation of Dr. Leeson; but after a short time, on account of ill health, he resigned in favour of Bro. Vigue, who now holds the baton.

Socially, perhaps, the reign of Colonel Bowyer will be best remembered by the institution of the Masonic fêtes and balls which, commencing in June, 1855, have been continued at the University Commemoration every year since, and have afforded

to the numerous visitors at the academical festival, the most agreeable experience of University gaiety.

In June, 1860, at the time the Prince of Wales was studying at Oxford, a grand ball was given by the Freemasons to his Royal Highness, on which occasion the Earl and Countess of Zetland and friends attended, being the guests of the D. Prov. G.M., and at the ball upwards of 700 were present. Subsequently to the marriage of the Prince of Wales, in 1863, at the commemoration of that year, the Prince, accompanied by the Princess, attended a grand ball given by the Freemasons, at which upwards of 1000 persons were present. We have spoken fully of the Masonic events and festivities connected with the Provincial Grand Mastership of Colonel Bowyer, but this notice would not be complete if we were to omit one great cause of the success of Freemasonry at Oxford during the seventeen years Colonel Bowyer has been at its head. The foundation of his success has been the faithful and conscientious discharge of all the duties devolving on him as a Mason. The ceremonies of the order were always most admirably performed by him, and during the period he held the Mastership of the Cherwell Lodge, although at the time Master of the celebrated Heythrop Hunt, he never neglected attending at the meetings, and although always a most ardent sportsman he has, before returning home after the days hunting, posted to Banbury, to take his place and do his work as W.M., taking every ceremony himself. The courtesy and the kindness which he ever displayed to all who came within his reach, the kind consideration which he gave to all cases in which assistance and help was required, the unbounded generosity, masonic and social, which distinguished him, and the princely support which he gave to all our masonic charities, make his loss greatly felt in his province, and by the Masonic world at large.

REVIEWS.

"The Bards and Authors of Cleveland and South Durham." By Bro. Markham Tweddell.

This work, which we have noticed on former occasions, approaches completion, eleven of the twelve parts of which the work is composed being issued. This part contains notices of Henry Heavisides, Samuel Gordon, Frank Wilkinson, and the Hon. Commodore Constance John Phipps, (Baron Musgrove). The three former were local in their celebrities and in the subject of their compositions. The title of the latter to authorship is based upon his account of a "Voyage towards the North Pole, undertaken by His Majesty's command, 1773," of which Commodore Phipps was the senior in command, on board of the bomb ketch "Racehorse."

Bro. David Murray Lyon announces as in the press his "History of the Lodge of Edinburgh (Mary's Chapel), No. 1, from A.D. 1799 to the present time; embracing on account of the institution and progress of Freemasonry in Scotland."

It is dedicated by permission to the Right Hon. the Earl of Dalhousie, K.G., Past Grand Master of the Grand Lodge of Scotland, Past Depute Grand Master of the Grand Lodge of England, &c., &c., and will be published by W. Blackwood and Sons, Edinburgh and London.

This work is based upon the oldest Lodge records extant, and other manuscripts of unquestionable authenticity. Its leading design is to present facts drawn from these sources rather than the legends upon which the history of the Order has generally rested. It treats of the ancient laws and usages of the Operative Fraternity, and traces its development into an association of a purely speculative character.

The work contains numerous illustrations—embracing facsimiles of portions of the Schaw Ordinances, of the St. Clair Charters, of several early minutes of the Lodge of Edinburgh, and Mason Marks registered in its books, besides portraits and autographs of eminent Craftsmen connected with Mary's Chapel. The appendix contains interesting excerpts from the records of several of the pre-eighteenth century Scotch Lodges, and other valuable and interesting Masonic documents. Reference to the work is facilitated by a comprehensive index.

From the favourable opportunities the author has had for

many years of consulting ancient Masonic records, and the care with which he has examined and compared them, the work, although professing to be a "History of the Lodge of Edinburgh," will be found to be in reality a history of the Scottish Craft, and as such will take its place as a standard work in Masonic literature.

NOTES ON MUSIC AND THE DRAMA.

The month of August is usually the "close season" with the London theatres. Out of the thirty odd theatres which *entrepreneurs* have considered necessary to the entertainment of the London play-going public, some eighteen are at the present date closed.

At COVENT GARDEN opera and drama having been abandoned, M. Rivière embraces the opportunity of introducing a series of promenade concerts. An excellent programme, constantly varied, has drawn good audiences.

The ADELPHI continues open with the drama of "Notre Dame."

The PRINCESS'S, with "Ellen Oge," in spite of almost tropical weather, finds a sufficient number of devotees to induce the management to keep the doors open.

"Joan of Arc," with the attractions of the personal beauty and graceful acting of Mrs. Rousby, has just completed an "innings of 155 runs" (no connection with the cricketing parson of "Punch"). The piece is withdrawn to enable Mr. and Mrs. Rousby to enter upon a tour of provincial engagements in this their last and not least triumph. On Saturday next Mr. and Mrs. Herman Vezin will make their appearance at this house, introducing a new play by Mr. W. G. Wills, author of "The Man of Airlie."

The LYCEUM is announced to open under the management of Mr. H. L. Bateman, who has secured the valuable aid of Mr. G. Belmore.

The STRAND, with Mr. John Clarke as Dr. Pangloss, in the "Heir at Law," enjoys a lengthened run, having already reached nearly seventy representations. The burlesque of "Eily O'Connor" concludes, and "Lodgers and Dodgers" opens the performance.

The CHARING CROSS THEATRE, which is conducted under the management of Mr. Edward Hastings, upon the principle of introducing the works of dramatic authors who have not hitherto been able to secure representations of their works, is content with relying upon Sir Charles Young's "Shadows." On Wednesday a new extravaganza entitled "Crichton" was introduced.

The GAIETY, with the special attraction of Bro. Walter Montgomery and the legitimate drama, failed to draw paying audiences during the month, in spite of the attractive programme offered. The "Era" remarks that "Bro. Walter Montgomery has completed three weeks of his advertised month, and now closes the theatre in consequence of the intense heat of the weather." This is a fair, outspoken reason for the act, and we applaud it heartily. The result of the speculation is not by any means unsatisfactory, if all the circumstances be taken into consideration. In face of the enormous nightly expenses a favourable margin of profit could be scarcely be expected at this season of the year, and we anticipate that the Manager looked less for that than fame is his enterprise. That he has gained the latter is unquestionable, and this in despite of some evident hostility. Bro. Montgomery startles the critics, and this, we augur, is a sure sign of his real ability. It is amusing to read the diversity of opinion expressed upon his acting, and to find a parallel for it we must glance at the strictures upon our old actors by the writers of that era." Mr. Hollingshead opened on Monday last for the performance of comic opera, ballet, and light drama, the *pièce de résistance* being the "Grand Duchess" of Offenbach. Mlle. Clary, of the Bouffe Theatre, St. Petersburg, is announced to make her appearance in English. This lady, it will be remembered, made a favourable *debut* in this country in the French plays at the same theatre.

The OPERA COMIQUE opened last week for the representation of English translations of the Comedies of Molière, that of the

"Doctor in Spite of Himself" being the first of the series. "Marie," an operatta, concludes the entertainment.

On Saturday, 11th inst., the HAYMARKET will re-open, when Mr. Sothern will return to complete his engagement previous to his departure for America. His last appearance here will take the 5th October.

DRURY LANE, under the management of Mr. Chatterton, will re-open on the 23rd inst. The romantic and historical drama by Andrew Halliday, founded on Sir Walter Scott's Ivanhoe, and entitled "Rebecca" is announced.

The VAUDEVILLE is closed at present. Albery's long-talked-of new horticulturally-entitled piece, "Apple Blossoms," will be produced early in September.

Mr. H. J. Montague having seceded from the management of the VAUDEVILLE, will open the GLOBE on the 7th October.

ASTLEYS "newly modelled and elegantly decorated Amphitheatre" will be opened, with Sanger's Circus, on the 23rd October. The management takes the unusual course of advertising for "a well-written Pantomime . . ." The chief effects in the scenic department and business will be supplied to the author by the Proprietors." The Sangers also advertise for talent for the Agricultural Hall on Boxing day.

The struggle between theatres and music halls continues, and promises another *bonne bouche* for the lawyers. Feeling disappointed with the verdict in the case of Brown v. Nugent, the Music Hall Proprietors have organised an association, and have subscribed over £600, in order to carry an appeal to the Exchequer Chamber, and to agitate for an alteration in the laws regarding the licensing of theatres and music halls.

Mr. Shepherd will resume the reins at the SURREY, which is announced to be opened during the present month, with a great original Drama.

At the STANDARD, the Christy's are attracting delighted crowds of East-Enders.

SUMMARY OF MASONIC LAW.

The following decisions by the Grand Masters of the various Grand Lodges in the United States will point out to the Masonic student many differences in the Masonic Law of the two countries:—

ADVANCEMENT.

A vote to advance should be as unanimous as that on a petition.—*Delaware.*

An objection to the advancement of a candidate, made in open Lodge, or to the Worshipful Master, must be respected until removed or waived.—*Illinois.*

Entered Apprentices who, by their own neglect, have failed to apply for advancement within one year after their initiation, must petition and be recommended anew for the second and third degrees, and pass through all the forms of reference, report, and ballot. The same rule applies to Fellow Crafts.—*ib.*

Objections to the advancement of a Candidate, before or after election, without reasons, in either degree, is a permanent objection until the objection is removed or waived; and until then, the Lodge cannot advance the candidate, nor or give consent to any other Lodge to entertain his application.—*ib.*

An Entered Apprentice, having lost a leg, cannot be passed to the degree of Fellow Craft, although provided with an artificial leg which enables him to walk without a crutch or cane.—*Louisiana.*

A Candidate cannot be advanced from one degree to another in the face of objections by a member.—*Missouri.*

An examination of a candidate may be had at a special communication, and may be made before or after ballot.—*Wisconsin.*

After a ballot for initiation or advancement shall have

been declared unanimous, it is competent for the Worshipful Master to arrest the conferring of the degree, should he become satisfied that the candidate is not entitled to receive it.—*Ohio*.

A separate ballot must be taken on each degree, and every applicant for advancement must pass a creditable examination on the work of the preceding degree, either in open Lodge, by some competent member, or by a committee appointed for the purpose, before the ballot can be taken on his application.—*ib.*

In case a member objects to the advancement of a candidate, the Worshipful Master has not the right to demand of the objecting brother the reasons or grounds on which he bases his objection. I am of the opinion that the rule which ought to govern such cases is this: After the candidate is elected, any member has the right to object to his receiving the degree, and he cannot receive it until the objection is removed by the brother objecting, said brother not being required to give any reason unless he sees proper to do so.

Should the brother objecting give his reasons voluntarily to the Lodge, for its consideration, he must then submit to its determination, by a vote of the members present. Further, any member of a Lodge may at any time inform the Master of his Lodge that he objects to a candidate receiving the degree, and the Master is bound to consider and respect his objection.—*Minnesota*.

A member voting against the candidate for the second or third degree is not bound to prefer charges against the petitioner.—*Alabama*.

AFFILIATION.

Where the petitioner was a member of a Lodge, now extinct, the certificate of the Grand Secretary may be received by a Lodge, whether the party hails from a demised Lodge in this jurisdiction or another.—*Missouri*.

A Master Mason is not required to apply for membership to the Lodge nearest his residence.—*Maine*.

A dimitted brother desiring membership in the same Lodge which granted his dimit, must make application and abide the result of a ballot.—*ib.*

A Master Mason with a dimit has the right to join any Lodge he pleases, there being no rule requiring him to hold membership in the Lodge under whose jurisdiction he resides.—*Mississippi*.

That all subordinate Lodges within the jurisdiction of this Grand Lodge be instructed not to receive a petition for affiliation from any brother holding membership outside of this jurisdiction, unless accompanied by a dimit or a certificate of good standing from the Lodge of which the petitioner was last a member.—*Colorado*.

The provisions, regulations, and edicts of this Grand Lodge provide, that "Any Mason who does not contribute to the fund, or belong to some Lodge, shall not be entitled to join in procession, or receive assistance or Masonic burial, and shall not be permitted to visit the Grand Lodge, except by special invitation," &c. This law applies, whether such non-affiliated Mason is a member of a Royal Arch Chapter or not.

The Grand Lodge, or its subordinate Lodges, know nothing of anything except the symbolical degrees.—*Minnesota*.

If there be nothing in the Bye-laws of the Lodge to prevent it, one who petitions for affiliation, and is rejected, may renew his application thereafter at any regular meeting.—*Alabama*.

If an applicant for affiliation, failing to produce a dimit from the Lodge of which he was last a member, because of its extinction, has used all diligence to supply the defect, by obtaining the Grand Secretary's certificate, and that officer neglects, or is unable, to furnish it, he may be affiliated on proof of worthiness, after strict trial and due examination.—*Georgia*.

APPEAL.

There can be no appeal to the Lodge from the decision of the Worshipful Master.—*Maine*.

It is indelicate and inexpedient for the Grand Master to render any absolute decision in Grand Communication, except upon questions of order and decorum; and upon any decision an appeal lies to the Grand Lodge, when duly seconded.—*Florida*.

No one but a member of the Lodge can appeal from its decision in the matter of expelling or suspending a brother. If the member expelled sets the summons of the Lodge at defiance, and refuses to attend so as to take an appeal, he should not be heard to complain.—*Alabama*.

Under our Constitution, any brother feeling aggrieved by the decision of the Lodge, upon a trial of a brother may take an appeal to the Grand Lodge. (Rule 13, Art. VII. of Const.) This appeal is a matter of right, and need not be granted by the Lodge.—*ib.*

When a brother has been tried and found guilty of a Masonic offence, and the penalty has been fixed by the Lodge, notice of his intention to appeal does not operate as a bar to the proceedings. It is your duty as Worshipful Master to carry out the order of the Lodge by inflicting the penalty, which, in the case in question, is a reprimand.

BALLOT.

After a candidate is declared rejected, the result cannot be changed, even though a brother states he cast the black ball by mistake.—*Maine*.

The rejection of a candidate by a Lodge which has no jurisdiction over him is no rejection.—*Nebraska*.

A Mason has no right to disclose his vote upon any question, when the secret ballot is required.—*Wisconsin*.

A mistake by a brother in casting a black ball as to the identity to the candidate cannot be corrected after the balloting has been closed and the candidate declared duly rejected.—*New York*.

None but members of the Lodge have a right to ballot, and no member present can be excused from balloting on any application for membership or any degree; nor can a member be permitted to retire from the Lodge to avoid casting his ballot.—*Florida*.

A vote by ballot cannot be reconsidered.—*Ohio*.

ACCIDENT INSURANCE.—The List of Claims paid by the Accident Insurance Company (Bank Buildings) in 1870, is an interesting contribution to popular statistics, apart from its more personal characteristic, that of showing the advantages of accident insurance. The Horse Accidents predominate, numbering as many as 339, and the compensations paid vary from £1 ls. 6d. to £500. The next highest number stands to the debit of Business Accidents, and here are 192 examples of how men pursuing their ordinary occupations are liable to the contingency of disablement. The compensations under this head extend from £1 2s. to £282 7s. The following list is devoted to accidents at the homes of the assured, the number of Casualties being 162. The compensations in most of the cases seem very high. Though they begin with 15s. they end with £850. Street accidents are numerous too, as may be imagined. Indeed, it might well be thought that would have been at the head of the list. There are 118 of these, representing claims from 12s. up to £300. Accidents in the field are not so numerous, being only 54, but in many cases severe. Carriage accidents number 30, and the highest amount paid here was £800. 22 railway accidents brought claims extending from £1 10s. to £1,000. The remainder of the cases presents a varied list of boat and water accidents, accidents through dogs, cats, and insects; from explosions, fire, and fire arms; in the gymnasiums, in the cricket field; and various other casualties, realising compensations varying from small amounts up to £380. The publication commends itself to the attention of all thinking men, and should induce a more public adoption of the principles of accident insurance.—*City Press*.

Poetry.

THE WORLD'S OPINION.

We walk in anxious, thoughtful moods ;
 Our hearts we fully set them,
 To gain great share of this world's goods,
 No matter how we get them.
 But, ah ! what fairy boats go down
 In dark Oblivion's stream,
 While racing for that leafless crown,
 The outer world's esteem,
 We strive with eager feet and hands ;
 Sad hearts and faces gay ;
 From youth to age we head Life's pangs
 With what will people say ?"

Most of us live a double life :
 The one is outside show ;
 The other springs from hope of things
 None but ourselves must know.
 Our time is so entirely claim'd
 By worldly thought alone,
 It almost makes one feel ashamed
 A softer heart to own.
 Alas ! they miss earth's purest bliss,
 Far, far from light they stray,
 Who always makes their watchword this :
 " But what will people say ?"

Kind acts, to bless those in distress.
 Are oft in secret done ;
 But how much oftener when we know
 Mankind is looking on !
 Better a kind word, enter'd in
 The great Recorder's book,
 Than careless thousands spent to win
 The World's approving look ;
 And he who does a noble deed,
 And hides it from the day,
 Be sure will gain a worthier meed
 Than " What will people say ?"

There is a higher One to please,
 Who sends no cloud in vain ;
 He will despise no sacrifice
 Who bore all human pain ;
 And so, if we could only act
 To our own conscience true,
 Keeping God's law of Love intact
 In all we say and do—
 We should not need so mean a chart
 To guide us on our way,
 To lay its shackles on the heart,
 As, " What will people say ?"

—New York Dispatch.

MacNiven and Cameron's pens, the Owl, Waverly, Pickwick, and Photon, have been approved by the editors of 1000 newspapers—no mean recommendation—for who can better appreciate a pen specially adapted for rapid writing.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING SEPTEMBER 8TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, September 4th.

LODGES.—St. Luke's, Masons' Arms, Masons' Avenue, Basinghall Street; Asaph, Freemasons' Hall.

Tuesday, September 5th.

Colonial Board, Freemasons' Hall, at 3.
 LODGES.—St. John's, Holly Bush Tavern, Hampstead; Grosvenor, Victoria Station, Metropolitan District Railway Station, Pimlico; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTER.—Temperance, White Swan Tavern, Deptford.

Wednesday, September 6th.

Quarterly Communication of Grand Lodge, Freemasons' Hall, at 6 for 7 p.m.

Thursday, September 7th.

LODGES.—Yarborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Lewisham Road; Perfect Ashlar, Gregorian Arms, Bermondsey Road.

Saturday, September 8th.

LODGES.—Caveac; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

ST. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Bermondsey, Fridays at 8.

TEMPERANCE, (No. 169), Victoria Tavern, Victoria Road, Deptford, Fridays at 8.

STAR, (No. 1275), Marquis of Granby Tavern, New Cross Road Deptford, Saturdays at 7.

BURDETT COUTTS LODGE OF INSTRUCTION, Approach Tavern Victoria Park, Fridays.

SINCERITY LODGE (No. 174), Railway Tavern, Railway Station, Fenchurch Street, Monday at 7.

We have been requested to announce that Radley's Hotel being closed, no meetings of Lodges or Chapters can be held there for the present.

TO CORRESPONDENTS.

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

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