

## Contents.

	PAGE.
Toleration in Masonic Administration .....	181
"Le Monde Maçonique" and the "Freemasons' Magazine".....	182
Masonic Discipline—By Crescent .....	183
Chips of Foreign Ashlar—By J. A. H. ....	184
Address delivered by Bro. George Reynolds .....	186
Masonic Notes and Queries .....	188
Correspondence .....	191
Masonic Memos. ....	193
Grand Lodge .....	193
CRAFT LODGE MEETINGS:—	
Metropolitan .....	194
Provincial.....	194
Ireland.....	195
Canada.....	195
Malta .....	195
India .....	196
Royal Arch .....	197
High Knights Templar.....	197
Literature, Science, Music, Drama, and the Fine Arts.....	197
The Wallace Monument .....	198
Poetry .....	199
List of Lodge, &c., Meetings for ensuing week .....	200
To Correspondents .....	200

LONDON, SATURDAY, SEPTEMBER 4, 1869.

### TOLERATION IN MASONIC ADMINISTRATION.

A paragraph in the "Notes and Queries" in a recent number of our paper has made us wonder it relates to the rite of Mizraim in France. This rite is a recognisable concoction. Its pretensions were astounding and its ninety-nine degrees preposterous. It was carried on by charlatans and dupes, and it excited the ire and denunciations of the legitimate authorities. It nevertheless held on for half a century, benefiting more than it suffered from "persecution," and this in various ways. However, the chief way in which it kept up its vitality was as an independent jurisdiction, and the exercise of what may be called a pretended sovereignty. With certain people the "persecuted" rulers of Mizraim, were only recognisable rivals of the M.W.G.M. of France and of the Supreme Council, nor was it difficult to represent that the authorities claiming legitimacy, were jealous of some contemptible schemes, who made a great uproar in the gatherings of Mizraim.

Our French brethren have been more sorely tried than we have been, and just as prone to make a sharp fight for legitimacy, and for keeping down contemporary or rival bodies. We who have had our own chronicles of ancient and modern Masons, and of the Preston war have little to say on this head, and can only modestly refer to our own examples. The Grand Orient, as staunchly as any Grand Lodge in England did for a number of years fight all other bodies, and seek to reduce them under its supremacy, not neglecting the aid of the civil power and the police. What happened

with Mizraim has been referred to; it was kept alive to be a menace to Masonry all over the globe, sending out its cheap warrants and disseminating its pretentious degrees. The worst feature has been the great split with the Supreme Council, which left another Craft body to obtain permanence and solidity.

A new policy at length dawned in the Grand Orient, and we believe it is justly to be attributed to the example of the Grand Lodge of Ireland. The Grand Lodge of Ireland found Mizraim offering its privileges to Ireland, and that there were persons disposed to accept them. The Grand Lodge of Ireland met the matter very simply. It did not oppose the wishes of the applicants; it regularised them by allowing the rite of Mizraim to be practised. There is this we believe to be said for the ninety-nine degrees of the rite of Mizraim, that they are as harmless in their character as thirty-three degrees or any other of the combinations of degrees that now exist. The Grand Lodge of Ireland, however, in accepting the rite of Mizraim and conferring its protection in the rite of Mizraim, necessarily assumed the Supreme Jurisdiction by placing it under the Council of Rites, of which the M.W.G.M. and the Grand Officers are the supreme functionaries.

The rite of Mizraim we have no doubt made a very flourishing *debut* in Dublin; but the rite of Mizraim left to its own merits, very soon collapsed. It made no progress in the provinces, and we believe must be defunct in Dublin itself. At all events the rite of Mizraim is more flourishing in London than in Dublin.

The Council of Rites in Ireland has charge of all the rites, except the Craft degrees, It affords them legitimate and honest government, all the advantages of regular administration, and the use of the Masonic property. With all these benefits Mizraim dwindled. Had it flourished it would have become contributory to the funds of the Craft, and in no degree a rival or a detractor. The Grand Orient in altering its policy, placed its Council of Rites on a like footing. It not only acknowledged what is called the Scotch or Ancient and Accepted Rite, but also the Rite of Mizraim. Many of us thought that this policy was questionable in admitting a system which had no claims to legitimacy, and the charlatanism of which was made evident.

At this time a new lodge may petition to be established under the rite of Mizraim solely, or to

work this rite as well as the French rite, and the warrant is granted in due course. The result has vindicated the policy, for of the old Mizraim lodges most have gone. We believe only one is now working the rite, and new lodges that ask for this rite soon get rid of it.

As to the Ancient and Accepted Rite, the new policy is, we think, now showing results. There is no longer a temptation for Masons under the Grand Orient to go to the Supreme Council to work what is preferred for its ceremonial, while pacific relations have been opened with the Supreme Council, which must ultimately bring about a fusion.

It appears well deserving of consideration how far this policy of toleration in Masonic administration is advisable here. In Ireland the matter is settled, and so we may say it is in Scotland, and consequently in all our colonies where Ireland and Scotland maintain Provincial Grand Masters. In England, as we know, Grand Lodge and Grand Chapter have played fast and loose with the Mark, while they will not allow any meetings under the Templars, the Supreme Council, or the Red Cross to be held even under the roof of Grand Lodge to the loss of rent, and consequently Grand Officers, members of Grand Lodge, and other Masons go next door to the Masonic property of the tavern, and there hold meetings and banquets. From time to time the Mark sets up in Bedford-row or the Supreme Council in Soho-square. The Templars trust to excommunicate conclaves older than their own constitution, the Supreme Council the same, and the latter body has launched the minor excommunication against the Red Cross of Constantine and Rome, apparently to the advantage of the latter.

With a very little effort the union of interests would be effected among the ruling bodies of the Templars, the Mark, and the Supreme Council, and if these had the wit to let in the Red Cross, then there would be all the elements for a Grand Council of Rites, all ready for the presidency of the M.W.G.M. when he is authorized to accept it.

Meanwhile, some very edifying circumstances take place. Many authorities are fully satisfied that the Mark Grand Lodge is illegitimate and the Mark Degree a spurious degree in England. We know a district where Scotch Royal Arch warrants are spreading because they are more freely granted than English; the English Masons become members of the Scotch chapters, and there legi-

timately take the Mark Degree. The same with Irish chapters. When these English Masons come to England they will have to be persuaded that the Mark Degree is spurious, and that their Mark is a badge of disgrace. In these times we must see how Masonry moves and adopt a timely reform.

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#### “LE MONDE MACONIQUE” AND THE “FREEMASONS’ MAGAZINE.”

We are indebted to our Parisian contemporary *Le Monde Maçonique* for many complimentary notices of the MAGAZINE, and we beg to thank our esteemed editorial *confrère*, Bro. Favre, for the invariable courtesy with which he treats articles referring to the Craft in France which appear in our columns. The principal contributor to *Le Monde Maçonique*, is Bro. Auguste Beaumont, a talented *frère*, who has recently been frequently introduced to our readers. In *Le Monde Maçonique* for August, Bro. Beaumont writing under the head of *Nouvelles Etrangers*, thus refers to an article which we lately published. Our much esteemed correspondent of the FREEMASONS' MAGAZINE, Bro. Horner, has published an article under this title: “The Gridiron in France.” After explaining the meaning of this word, Gridiron, as symbolising the torture, more or less ingenious, which the candidates in France, during the initiation, yet undergo, the author relates that at which he assisted at the Lodge *Renaissance*, in February last. He criticises the physical trials, and commends several of the forms of the French Rite as he has seen them practised by Bro. Massol. “Whilst our brethren of France,” says he, “may learn of us to conduct the ceremonies of the initiation with solemnity, the English Masons, on their side, should not be ashamed to recognise the points upon which the superiority of the French is manifested.” “As soon as the initiation is finished,” again says, Bro. Horner, “the lodge takes the aspect of a parliamentary assembly, and the discussion is engaged in with much eloquence as vivacity. After having listened to several speakers we withdrew, perfectly convinced that this part of Masonic work is performed better in France than in England.”

On another page Bro. Beaumont again refers to us as follows:

“The FREEMASONS' MAGAZINE, a weekly Masonic review, quarto, published in London, from which we make frequent extracts, announces that after

the 3rd July inst., the price of the number, which, during the nine years of its existence, has been sixty centimes, will be reduced to one half. The probable reduction of the cost of postage is one of the motives for this change.

"We will take this opportunity of stating that the FREEMASONS' MAGAZINE, until lately extremely conservative, is henceforth to be a cosmopolitan *tribune*, where the progressive writers, as Bro. J. A. Horner will always be welcome. We address, on this subject, our best compliments to the FREEMASONS' MAGAZINE, and wish to see it increase the number of its readers.

"We publish these friendly references to our labours with the more pleasure, because it seemed to strike one of our correspondents that French brethren might take umbrage at the freedom of comment which has characterised some of the articles which have appeared in our columns. We believe, however, that both in England and France there are certain reforms which might be introduced into our Order with great advantage, and we shall continue to speak out fearlessly whenever we deem plain language to be a necessity. The *entente cordiale* between English and French is becoming closer every year, and we may assure our Gallic neighbours of a ready welcome whenever they may land on the shores of Albion; while from experience we can guarantee a hearty reception to English brethren travelling in France. Let us hope the day of international jealousies is past, and that Freemasons may lead the van in establishing an era of Universal Peace.

Those of our readers who desire to understand Freemasonry as it exists in the French Empire will find *Le Monde Maçonique* an invaluable exposition of the life, energy and philanthropy of the Craft. Its high literary tone and the depth and earnestness of its spirit, contrast favourably with all the Masonic periodicals with which we are acquainted.

#### MASONIC DISCIPLINE.

By CRESCENT.

We have perused with much attention the articles on the above important subject by "Crux," and fully agree with him as to desirability of accuracy and uniformity of working; at the same time we cannot quite endorse his statement that "Instruction is at a wretchedly low pitch" and think that things are not so very bad as he would

represent; nor do we think it would be very difficult to greatly improve them. One word first as to the name under which we have elected to write; the crescent and the cross used to be deadly enemies, on account of their mutual intolerance of difference of opinion. It is one of the proudest boasts of our Order that on the Masonic floor this intolerance does not exist; and that the brother who hails from the cross, extends the hand of fraternal friendship to him who hails from the crescent, agreeing to differ on other than Masonic matters. It is in such a spirit that we would write on the points in "Crux's" excellent articles with which we venture to disagree.

First with regard to promotion, we differ *in toto* as to making promotion a matter of seniority; we think the laws, as laid down in the Constitutions, the wisest that can be. Look at those for "Masters and Wardens" No. 1, "All preferment should be grounded upon real worth and merit, therefore no brother shall be elected Master, &c., &c., merely on account of seniority of rank." Now, if it is to be a rule that the S.W. is certainly to be Master, you injure the working, because what he is to get almost to a certainty, he will not strive to earn by extra proficiency. We have been accustomed to a lodge where the S.W. stood no better chance than any other Warden or part Warden, and consequently the brethren had a good number to pick from, and there used to be great rivalry in working to deserve the chair. Again, many a brother who makes a first rate I.G. or S.D. is not, and never will be, fit for the chair, from want of memory, education, or, what is of greater importance, temper and tact. Is the lodge to be forced to have this brother to preside, because in a weak moment or when short of members, he got appointed I.G.? Crux will say that he provides for that by ballot, but is the brother most eminently fit, to be rejected, because some one spiteful member puts in a black ball, although all the rest of the lodge desire him? Again, six years service in one lodge would be necessary before a brother could pass the chair. It is not every one who is so long resident in one place; all military men except those holding permanent appointments would be excluded. We have twice been Master of lodges almost dormant, which we left in a flourishing state. We could not as a P.M. have been elected direct to the chair, under Crux's plan. It is quite right that when there is a Warden well qualified in every

way, he should be put in the chair and so obtain the rank of P.M., but we consider the advantage of promotion to the individual a consideration secondary to that of the welfare of the lodge and the due instruction of its members. In many country lodges *e.g.* at Plymouth, and in many colonial lodges *e.g.* at Gibraltar and Malta, we have seen most excellent working. Every officer up to his work. Crux says such is not the case in London. How, why is this? We think we can tell you. The Grand Lodge is in London; every P.M. can easily attend: the more P.M.'s you can make, the more votes the lodge commands in the Grand Lodge. Brethren also appreciate this privilege, and are anxious to get this rank, which gives them a seat and vote for life. They can then be Grand Stewards, serve on boards &c., and so get into notice, obtain the highest honours of the Craft, without ever having mastered its details. This is not the case with country and colonial lodges; with the former it is difficult, with the latter impossible to attend Grand Lodge, therefore a brother strives to distinguish himself by his working. A P.M. often is voted in as Master, and, when a brother has passed the chair of several lodges, and is always being sent for to perform installations, consecrations, and what not, he gets noticed by the Prov. G.M. and gains the purple. Now we do not mean by this to say that country Masons are better than London Masons but we point out what we believe to be the reason for London lodges being naturally more anxious as to the number than the qualifications of their P.M.'s. It is for them to devise the remedy. As to the mode of election, the best way, in my opinion, is to circulate the lists of brethren eligible, at the regular meeting *previous* to that at which the election takes place, and also to post it in the library, or other convenient part of the premises. The brethren then discuss the matter, and find out whether certain brethren will take office if elected; they then know pretty well whom to vote for, and not more than two will generally be put up. We are convinced that Crux's plan of a sort of college, where you were to go and pass for your certificate, is not practicable; we do not believe that the brethren would do it, and the anomaly would constantly arise, that the brother desired as W.M. was not certified, whilst the brother certificated was not desired. You will best get the efficiency, by letting the brethren make a rule to elect the best workmen, as would be done amongst opera-

tives. Nor do we think that the surveillance of London appointed "inspectors" would be acceptable: the Prov. Grand Officers are the men—let them be appointed for efficiency, and let them, as provided in the Constitutions, be deputed to visit lodges, and stir them up. We propose, in another communication, to touch upon Masonic Instruction, and the means of obtaining uniformity, and have been prompted to write this by Crux's remark in No. XVI that "the aid of those able &c., to assist us in the task is earnestly desired"; we, too, would put our shoulder to the wheel, and if he will pull in front, we will push behind!

### CHIPS OF FOREIGN ASHLAR.

By J. A. H.

THE UNIVERSAL MASONIC CALENDAR AND ITS EDITOR.

It might appear that anything written under the heading we have chosen for this article could scarcely be appropriately termed "Foreign," but on consideration it will be seen that to an English Mason everything connected with Masonic Jurisdictions outside of the Grand Lodge of England is foreign. Thus even Scotch and Irish Masons who are Past Masters in their own Grand Lodges, do not rank as such in the Grand Lodge of England; nor *vice versa*, do English Past Masters enjoy their rank in Scotland or Ireland.

The "Universal Masonic Calendar" originated in Scotland, and its editor Bro. J. D. Porteous, of Glasgow, is a Scotchman. We are therefore indebted to Scotland for a work which is beyond doubt the most useful Masonic publication of the present day. There are thousands of people who notwithstanding the fame of Dr. Johnson and the immortal "Life of Boswell" know the celebrated denizen of Bolt-court, only as the author of a popular dictionary. And without depreciating the FREEMASONS' MAGAZINE or those who contribute to its pages, it may safely be affirmed that the "Universal Masonic Calendar" is read and valued by numbers of Freemasons in all parts of the word, who seldom, if ever, see the MAGAZINE.

Probably there are a few craftsmen who are better able to testify to the general accuracy and invaluable information of the "Calendar" than we are. We have consulted our pocket friend in Scandinavia, Germany, Holland, Belgium, France, as well as in Great Britain and Ireland and with the exception of its reference to the Royal Order

of Scotland for which the editor is not responsible, we have found it invariably correct. When the time and toil expended in the production of such a work is considered it cannot be denied that Bro. J. D. Porteous is entitled to the thanks of the whole Masonic fraternity for the admirable result of his arduous labour. Only those brethren who have travelled can estimate the utility of the "Calendar" at its full value.

Having so frequently had to consult the oracle of Bro. Porteous, we felt no ordinary desire to make his acquaintance and it was with peculiar pleasure that we met him in Glasgow. We were still further gratified to find Bro. Porteous a *youngish* man, for although we cannot endorse all Mr. Disraeli has written to prove that the triumphs of great men have all been won in their youth, we are still pleased to find energy and zeal for a good cause centred in one whose years are a proof that youth and wisdom can be united. Knowing, as we do, the modest unassuming worth of our friend Bro. Porteous, we half fear that we may forfeit his regard by the prominent mention of his excellencies, but nevertheless we cannot allow the opportunity to pass of expressing our gratitude and admiration for the services he has rendered to the Craft. When we add that Bro. Porteous is as distinguished for the geniality of his friendship as for the extent of his Masonic information, we have said enough to recommend brethren visiting Glasgow to lose no chance of an introduction to so worthy a *frère*.

Bro. Porteous, who occupies an important position in the Post Office, is also Provincial Grand Secretary of the most ancient and distinguished Masonic Order in existence, the Royal Order of Scotland, and *en passant* we may remark that our brother is by no means deficient in grace to adorn the court dress which forms the proper costume of the Royal Order.

The post of Danish representative in the Grand Lodge of Scotland being vacant it occurred to several brethren that Bro. Porteous would be "the right man in the right place" as the delegate of "brave little Denmark," and accordingly the following memorial was signed and forwarded to Copenhagen where, we hope, it will receive a gracious and favourable reception.

"To His Excellency Governor Bråstrup, Most Worshipful Grand Master Mason of Denmark.

"Your Excellency and Brother,—

"The office of Danish representative in the

Grand Lodge of Ancient Free and Accepted Masons of Scotland being now vacant, we the undersigned members of the Masonic brotherhood, have great pleasure in recommending your Excellency to appoint Bro. J. D. Porteous of Glasgow to that dignity.

"Our esteemed Bro. Porteous is known to Freemasons throughout the world as the editor of the "Universal Masonic Calendar," a work which is invaluable to all who are interested in the Craft. Bro. Porteous is Provincial Grand Secretary of the Royal Order of Scotland, the most ancient and distinguished Order of Masonic Knighthood in Great Britain, and he has also held many other offices of importance in connection with Freemasonry.

"The Grand Lodge of Denmark would, we believe, gain increased respect among British Freemasons by having a representative so able and accomplished as Bro. Porteous.

"In conclusion we beg your Excellency to receive our cordial admiration for our Danish brethren and the assurance of our high esteem for your Excellency."

The following eminent brethren with others appended their names to this petition, and if time had allowed doubtless as many more would have done so.

Bro. William Smith, *C.E.*, 32°, D. Prov. G. Commander of Knights Templar, and P.G. Steward of England.

Bro. James Merry, *M.P.* for Falkirk and Prov. G.M. for the Middle Ward for Lanarkshire.

Bro. F. A. Barron, Prov. G.M. of the Royal Order of Scotland.

Bro. R. D. Barbor, D.P.G.M. for Middle Ward of Lanarkshire.

Bro. William Smith, 30°, P.G.S. Glasgow and G. Steward of Scotland.

Bro. W. Montgomerie Neilson, D.P.G.M. Glasgow.

Bro. Colonel Archibald C. Campbell, of Blythwood, P.G.M.

Bro. Thomas Baker, P.G.S.W. Glasgow.

Bro. Archibald McTaggart, *M.A.*, Convenor of Prov G. Committee Glasgow, R.W.M. of Lodge 27.

Bro. John Forsythe, P.E.C. High Knights Templar, Dublin.

Bro. George Woodward, P.E.C. High Knights Templar, Dublin.

Bro. Christopher John Carleton, K.R.C., Dublin.

Bro. Thomas McGorem, 18°, Dublin.

Bro. D. Murray Lyon, M.A., P.G.S.W. G. Steward of Scotland, and author of many valuable Masonic works.

Bro. James Wallace, G. Steward of Scotland and honorary member of 39 lodges in Scotland.

Bro. R. Wentworth Little, Grand Recorder of the Red Cross Order and well known as a Masonic author.

It will be seen that the scriptural adage, as to a prophet having no honour in his country, scarcely applies to Bro. Porteous for the above names include those of the leading Craftsmen in and around Glasgow. The name of Bro. William Smith, C.E., at the head of the petition is a sufficient guarantee to brethren abroad that Cosmopolitan Freemasonry would have an able upholder in Bro. Porteous, while the names of Bros. R. W. Little and D. Murray Lyon testify that literature would also be worthily represented. It is not merely as a member of Parliament anxious to cultivate peaceful relations with Denmark, but as a Freemason desirous of uniting more closely the brethren of all nations that Bro. James Merry, M.P., has appended his signature, and the eminent Irish brethren whose names appear have been only anxious to see Danish Masons honour a Bro. in whom the brethren throughout the world find honour.

Whether the prayer of this memorial be granted or not it cannot but be gratifying to Bro. Porteous to find that his labours for the Craft have been so appropriately recognised by the memorialists. Had the petition been made public and extensively circulated it would have been signed by large numbers of other brethren, but the circumstances of the case did not admit of such a mode of proceeding. Whatever may be the decision of Bro. His Excellency Governor Brüstrup the memorial will always remain as a small but heartfelt acknowledgment of what Bro. Porteous has done to make Freemasons acquainted with each other.

Before we leave this subject we cannot but condemn the spirit of *flunkeyism* which has crept into some Masonic circles. We were lately conversing with a brother about a vacancy in one of the three Grand Lodges of the United Kingdom which shall be nameless. "Ah" said this be-jewelled and would-be aristocratic individual, who bore a strong

resemblance to the celebrated Pecksniff, "we must have a man of title." This mean and fawning spirit is rampant in certain quarters. "A man of title" in the eyes of some people is superior to any man of merit. It may be that some of the wire-pullers of the Grand Lodge of Scotland would prefer to see "a man of title" representing Denmark, but we know our Danish brethren do not sympathise with such paltry sentiments. Scotchmen who love the memory of Burns surely ought never to forget that:—

"A Prince can make a titled Knight,  
A Lord and Duke and a' that;  
But a honest man's aboon his might  
For a' that and a' that."

And above all let the descendants of Wallace and Burn's remember that in judging of men:—

"The rank is but the guinea stamp,  
The man's the grand for a' that."

If Bro. Sandie is true to the chivalry which has made glorious the annals of his country; if he retains a love for the literature which has made Scotland honoured throughout the world, and, above all if he desires to hand down to posterity a Freemasonry, which is not a name, but "a pure and undefiled brotherhood, then will every honour that may be conferred on Bro. Porteous be regarded as an honour to the brethren at large.

#### ADDRESS,

*Delivered by Bro. GEORGE REYNOLDS, of Tyrian Lodge, 330, Springfield, Ills., delivered before Potosi Lodge, 131, Mo., on the 24th of June.*

We regret that our space will not permit a more extended extract than the following:—

"Yet another cause of our origin was that sociability which forms so essential a part of man's character; that desire for human sympathy, for intercourse and social relations with his fellows; that same feeling which was exhibited when men said to one another, 'Let us build a city and a tower, whose top may reach to heaven, lest we be scattered upon the face of the whole earth.'

"In its constitutional character, Masonry is essentially a moral institution. The uninitiated frequently ask: 'Has Masonry a creed? Is it a religious Order?' Some of my brothers will give different answers to these questions—many, I know, view it from a different stand-point than the one I take. In what I may say of it I wish to be understood as speaking but my own views. Our Order has no authorised mouth-piece; no human oracle, whose voice of sentiments can bind the

Craft. Nothing I might say could bind it, or compromise it, even if I had the will so to do.

"As I read our tenets, and interpret, the theory, practice and spirit our Order, Masonry has a creed. It is a religious Order. Our Great Light is the Holy Bible! From that we take our creed. That creed is, Faith in God, Hope in Immortality, Charity to all mankind. This is our way, so plain, so simple, 'that the wayfaring man, though a fool, cannot err therein.'

"Faith, that there is a God, a faith taught us by nature, taught us by every system of worlds, and every world of every system, taught us by material creation around, above, beneath us, taught us by every mountain that rears its lofty summit to the skies, by every valley, with its emerald carpet and sun-lit flowers, by every season and by every creature. A faith taught us by Revelation, by that Great Book—that light shining through all the earth, taught us by prophet, priest, and seer, taught us in the living words, in characters blazing from every page—all proving, with the certainty of the demonstration, there is a God.

"Our faith is the subtle chain that binds us to the Infinite;

The voice of a deep life within,  
The will remain, until we crowd it thence.'

"Our Hope.

"'Tis the divinity that stirs within us;  
'Tis Heaven itself that points out a hereafter,  
And intimates eternity to man."

"Not only does Masonry point us the way, and bid us hope, but urges, commands, begs us to follow it.

"Eternal Hope! when yonder spheres sublime  
Pealed their first notes to sound the march of time,  
Thy joyous youth began, but not to fade,  
When all the sister planets have decay'd!  
When rapt in fire, the realms of ether glow,  
And Heav'n's last thunder shakes the earth below,  
'Thou, undismayed shall o'er the ruins smile,  
And light thy torch at nature's funeral pile."

"The Great Apostle says, "Now abideth faith, hope and charity, but the greatest of these is charity." As Masons understand it, this charity refers to all men, but more particularly to our brother Masons, "wheresoever dispersed throughout the habitable globe." Nor is it that charity alone which contributes to the pecuniary necessities of our brothers, but that God-like charity which, like a mantle, covers their errors, puts the most lenient and favourable construction on all their acts. Gathering to our hearts rays from the

Great Light ever present in our Lodge, we are taught to be charitable to the opinions, to the actions, to the motives of men, patient with their errors, forgiving when they retract. Beautifully has the poet described our Masonic charity:

"Pure is her aim, and in her temper mild,  
Her wisdom seems the weakness of a child;  
She makes excuses when she might condemn,  
Reviled by those who hate her, prays for them!  
Suspicion lurks not in her artless breast;  
The worst suggested she believes the best:  
Not soon provok'd, however stung and teas'd,  
And if perhaps made angry, soon appeas'd:  
She rather waives than will dispute her right,  
And injured, makes forgiveness her delight."

"Such a creed needs neither priest nor prelate to interpret; no learned criticism to explain; no profound erudition, hunting up far-fetched meanings for its words. The way to it does not lie through the dark, turbulent and disturbed streams of religious controversy. The words mean just what they say—they are short; scarcely as many letters as other creeds have volumes. Is not this a religion? If you define religion to be the close, technical following of some particular theory or dogma, cut out and grooved and fitted together by human hands, it is not religion. If it consists in a mind and heart imbued with a love for God and for man, is it not religion?

"We are charged with being an unchristian organization. The Divine Teacher, while on earth, said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength—this is the first and great commandment; and the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' That is the Christian creed! That has been the Masonic creed from the earliest institution of our Order.

"'Thou shalt love the Lord thy God.' Masonry enjoins it. To him her temples are erected. Without that, without an abiding love, trust and belief in him, the bright temple of Masonry, with all its glittering jewels and dazzling ornaments, must be for ever shut within impenetrable walls. He who has not this must pause at her outer door—his footsteps can never resound in her halls. 'Thou shalt love thy neighbour as thyself.' He who neglects this is no Mason. Cover him with the gorgeous paraphernalia of our Order, place him upon the topmost pinnacle of our column, if his heart is not filled with this, if, in his outward walk,

by thought, by word, by action, he fails to show forth this, he is no Mason. In vain would the door of every lodge and temple throughout the world fly open at his knock; in vain would all our learning, and tradition, and mysteries flow from his tongue glibly as oil, if, in his heart of hearts, he is not thoroughly imbued with this principle; if he lacks in this, he hath not part or lot with us.

“This, ladies and gentlemen, as I understand it, is the religion of Freemasonry. Holding such a broad creed, is it any wonder that upon it so many men of such varied feelings and principles, races and nationalities, can and do gather. We are not a church, in the ordinary acceptance of that term. Masonry bows to no idols, worships no graven images, deifies no mortals; the consciences of her votaries lay themselves bare to no human eye; no human mediator stands between them and their God. Resting upon the Word of God as the source of all light, they look upon their faith as well founded. Taught by it that there is an immortality beyond the grave, and guided by its teachings, with love for all and charity towards every man, they hope to reach the Celestial Lodge on High. Is it any sacrifice of faith, of principle, any lowering of the true Christian character so to think?

Paul, the great expounder, travelling to Athens, found an altar, with the inscription, “to the Unknown God.” At that altar had probably knelt Plato, Socrates, and all the great minds who illuminated Grecian art, philosophy and literature. From it had ascended incense, offered by Jews and Greeks, by the Latin and Barbarian. The stones around it had been pressed by the knees of strangers from every land, and searchers after the Unknown God from every clime. And now knelt there the great Apostle and expounder of the new religion. As his feet pressed the steps of that altar, and as his voice went forth to that vast throng, think you that no thought of the others who had worshiped there crossed his mind? Do you imagine that he thereby lost his Christian character? that he was lowered in his Christian faith? Did it not rather elevate his thoughts; did it not lessen his feeling of isolation, that thought, that back of him stood an altar around which all heathendom might kneel? That at that altar had probably been offered prayers and sacrifices by the greatest and best and purest in the earth! Did it not add power to his voice, new

light to his words with his hearers, that he, a stranger preaching a new-fangled doctrine, could yet kneel at their altar and reach his God from it? Such an altar Masonry erects; not inscribed to an Unknown God, but to the God of Abraham, of Isaac and of Jacob—an altar at which all who recognise his existence and strive to do his works may kneel, and together lift their voices to his throne of grace.

“Masonry represents no particular sect or denomination. We unite in our brotherhood men who agree upon the great doctrines and fundamental principles that underlie morality, godliness, charity. We say to our initiates, believe in these, beyond that we do not go; on all other and non-essential matters, follow the dictates of your own reason, obey your own conscience. It matters not to us whether one brother believes in the infallibility of the Pope, and another regards him as anti-Christ; whether one clings to Christian perfection and another to total damnation; whether one holds to infant baptism and another condemns it; whether one talks of an apostolic succession and another of a universal ministry. We say to all, have faith in God, hope in immortality, practice charity to all men; this is our Alpha and Omega.”

#### MASONIC NOTES AND QUERIES.

##### INTERMIXTURE OF RACES.

If true, the following is curious and also most important to such as desire to keep up the existence of their race; it would be also useful anent the man-a-developed-monkey idea, viz.:—I have been told that should a white man marry a black woman, or *vice versa*, and have children, their descendants will die out in a few generations; a number in the meantime getting feeble and imbecile; nature revenging herself. (Climate may have an influence.)

If the above be wrong, perhaps a number of instances could be given of half-breeds being able to trace up their lineage say to about 1750 A.D.; or there will be well-known examples of the birth of said half-breeds in the first half of last century. Are their descendants living now?—W. P. BUCHAN.

##### MASONIC ARCHAEOLOGY.

I think it is the duty of the Grand Lodge of England and of its members to appoint some competent and honest man to examine into and elucidate its history; in this age of light and progress it is a crying shame that the Masons of England—the fountain of speculative Freemasonry—should be in almost total ignorance of their real position and history about the beginning of last century. Pay a man in a business-like manner to turn on the gas and give us “more light.”—PICTUS.

## REFORMATION THEORY OF THE ORIGIN OF FREEMASONRY.

I have not had the time to digest this point, but I have considered that the Reformation, with its principles and spirit, by clearing away obstructions that might otherwise have impeded its progress, enabled the *philosopho-humano* idea of the universal brotherhood of man to take deeper root and spring up into a more really active and living institution.—W. P. BUCHAN.

## BRO. DE SAULCY.

H.C. is quite right about Bro. De Sauley, for I find this brother described in the Calendrier of the Grand Orient of France as one of the two Grand Dignitaries ranking next to the Deputy G.M. "De Sauley, Commander of the Legion of Honour, Senator of the Empire, member of the Imperial Institute of France, &c., S.G.S.C. 33°, member of the Grand College of Rites." In the Grand College of Rites, representing the Supreme Council, Ill. Bro. De Sauley appears as the third Grand Officer.—N.

## MASONIC PROBLEM.

Did, or did not, any essential difference exist between the Masons' and other trades' societies previous to the 18th century? I have taken up the negative, asserting that when a gentleman became a fellow of the Masons' society it was similar to another being admitted a fellow of the tailors' or other such society. In one case he became a free-mason in the other a free-tailor, there being about as much ceremony in the one case as in the other.—W.P.B.

## THE CONFLICT OF JURISDICTION.

Why does our worthy Bro. "J.A.H.," at p. 162, say,—“1st. The Grand Chapter and Grand Lodge,” thereby giving preference to Grand Chapter? I would be inclined to say,—“1st. The Grand Lodge and Grand Chapter.” Then, when alluding to Scotland, he puts the Royal Order into the first position, and “4th. The Grand Chapter and Grand Lodge.” I think this is wrong, for in Scotland the Grand Lodge is the head of all Scottish Masonry, and has nothing whatever to do with any “Grand Chapter,” which latter is a separate and distinct body; further, there are Scottish “lodges” who look upon “chapters” and other pretended royal and knightly orders and degrees with small favour.

Then, as to the “Mark Degree,” the Grand Lodge of Scotland authorises *all* its daughter lodges to practice it, and the chair is sometimes given in lodges as well as in chapters in Scotland.

The legendary connexion of knightly orders or degrees with Freemasonry before last century is all imaginary. Such popular Masonic ideas are simply nonsense; they are the “rubbish” *alias* the stock-in-trade, as expressed at page 167, out of which so many mysterious foundationless “Masonic Arabian Nights' tales” have been manufactured.—PICTUS.

## QUALIFICATIONS.

If it is improper to impose restrictions on candidates, is it not desirable the whole system of Masonry should be altered or reformed? Restrictions are placed on atheists, idolators, rogues, cheats, swindlers, persons of notoriously bad character, people who cannot read and write, &c. Surely a man who is willing to pay up ought not to be excluded because

he is an atheist and because our system is contrary to his, or because he is deaf and cannot hear us, or because he is maimed and cannot help us. Why are not women, boys, and girls admitted, if they like?—PLUMB.

## FREEMASONRY ABOUT 152 YEARS OLD (p. 173).

I have read Bro. Sanderson's remarks, but I can see no proof that *speculative* Freemasonry was practiced by the lodge he alludes to at page 109. It seems to me that said lodge was merely an operative Mason's lodge or friendly society into which operatives were admitted upon easier terms than gentlemen, which was one distinction; however, I shall have more to say shortly, and I hope to the point, should fortune favour.

If I could get a look at these old records for a few days—if the lodge would trust me with them—I should be happy to read them carefully and give *every consideration* to their contents.—W. P. BUCHAN.

## MASONIC BIBLIOGRAPHY.

I extract from a catalogue of a bookseller titles and prices of two books:—

“145 FREEMASONRY.—Inwood (J.) Sermons in which are Explained the Religious, Moral, and Political Virtues of Freemasonry, Svo, boards, uncut, 4s. Deptford, 1799.

“146 FREEMASONRY.—Robison (J.) Proofs of a Conspiracy against all the Religions and Governments of Europe carried on by Freemasons, Illuminati, &c., Svo, calf neat, 4s. 1797.”  
—A.

## MASONIC CEREMONIES.

Crux has not understood even yet the bearing of my remarks as to the three officers.

I called his attention to the system on which the ceremonies and lectures are composed, which is not the system of the present day, but one which was handed down during the middle ages and preserved far down in the last century. It is this system which has given us threes, fives, sevens, as it did to many branches of learning.

I stated, as to the case in point, first that the answer is ancient, and, so far as I know, it is the oldest to be found in ceremonies or revelation books here or on the continent.

Second, I said that it was *correct*, according to the system, in making another term of 3, by excluding the O.G.

This he cannot admit, because he says there are 4 and not 3. I still say that his realistic view is not a true interpretation of our ceremonies, the history and tenor of which he has disregarded; and I say further I like what he considers the errors of the ancient system to corrections such as his, which are innovations, and which file away the ancient evidences. In preserving testimonies as to the mental characteristics of the ceremonies, we may be able to ascertain the true history.

The ceremonies show us that to whatever extent Masonry was reconstructed in 1717, and to whatever extent invention was resorted to, the basis of the ceremonies is some craft ritual of remote antiquity. In its present state—mutilated and cockneyfied as it is—the E.A. ceremony or ceremonies of the various Grand Lodges and countries contains a great portion of ancient ceremony.

I say again to our learned Bro. Crux that these ceremonies must be studied under the light of contemporary knowledge of their day, and not by the new standard of ours.—H.C.

NOTES ON PARIS NAMES.

I send you a few notes on names of Paris lodges, which differ much from ours:—

- Acacia.
- Admirers of the Universe.
- Beneficent and Admiring Friends of Osiris Re-united. [This is one of the Egyptian titles.]
- Friends of Tolerance.
- Triumphant Friends.
- The Future.
- Reunited Benefactors.
- Clement Friendship. [Founded in 1805, a famous Lodge, Chapter, and Areopagus, worked in two rites.]
- Cosmopolite Clement Friendship. [A name imitative of the last famous name.]
- Council of the Gauls. [Claiming to be founded in 1721, an historical title, and one of the few old dates.]
- The Disciples of Fenelon.
- The Disciples of Progress.
- The Mutual School.
- Masonic France.
- The Fraternity of Nations.
- The United Inseparable Brethren. [This beats our Prudent Brethren.]
- The French Hospitallers.
- Isis Montijon. [Founded 1808, another Egyptian and historical name.]
- Jerusalem of the Egyptian Valleys. [Founded 1807, and a curious combination of Jerusalem with Egypt.]
- The Oriental [is about the only Lodge of the Rite of Mizraim. Toleration has killed this rite.]
- Persevering Friendship.
- The Philadelphes. [A restoration in 1863 of an old historical name.]
- Progress.
- New Birth by the Emulators of Hiram.
- Rose of Perfect Silence.
- The Philosophic Hive.
- Saint Anthony of Perfect Content. [As this was founded in 1785, it gives some notion how the name of a saint came to be applied; for saints are out of date in French Masonry.]
- St. Peter of True Friends. [1780 ditto.]
- St. Peter of True Experts. [1787 ditto.]
- The Sectaries of Menes.
- The Temple of the French Friends of Honour. [Thoroughly French.]
- Work.
- The Trinosophs of Berey.
- Perfect Union of Perseverance.
- Masonic Union.
- Polar Star.
- Friends of Humanity.
- The Zealous Philanthropists.
- Indivisible Hearts.
- Beneficence and Progress.
- The Renovators.
- Solidarity.
- The Workers.
- Philanthropic Union.

A few such as Hope are omitted. It will be seen there is full recognition by our French Brethren of Brotherly Love, Relief, and Truth.

It is to be noted that few of these titles are of the last century, and that most are relatively new, and represent the recent aspirations of French Masonry.—N.

FREEMASONRY AND BRO. SANDERSON.

Bro. Sanderson agrees more with Bro. Buchan, we think, than he at first imagines. Both are of opinion that the third degree was unknown anterior to the 18th century, and putting aside the mere word "speculative," they no doubt concur in believing Freemasonry since 1717 to be vastly different to what it was before that date. We base our opinion on the interesting letter that Bro. Sanderson wrote in the *Freemasons' Magazine* (22nd August, 1868), entitled "Antiquity of the Third Degree." From that letter it is evident that the lodge at Houghfoot, although more speculative than usual, was, after all, of a similar nature to the other operative lodges by which it was surrounded. *E.g.*, What characterizes the old lodges chiefly was the absence of an elaborate Ritual, as also the fact that the third degree was never worked or known. In this respect the lodge at Houghfoot was an operative lodge, however much it might have altered from its original basis. That it was partly speculative but accords with the experience of operative Masonry, not only in the 18th but also in the 17th centuries. One hundred years before the Records of the Lodge of Houghfoot commence (A.D. 1600), Thomas Boswell, Esq., was made a Warden in St. Mary's Chapel, Edinburgh; and in 1641 the Hon. Robert Moray joined the same lodge. What we mean by *speculative* in contradistinction to *operative* Masonry, is the system of Grand Lodges, Grand Masters, and Grand Officers of the Revivalists, without any operative intention, and solely for *other pursuits* than operative Masonry. We have but to glance over the records of the ancient lodges, and those under the modern Grand Lodges, to witness the essential differences in the two systems, and the facts of *Masonic history* decidedly point to year 1717 as the *line of demarcation between them*.

Would Bro. Sanderson kindly continue his account of the lodge at Houghfoot in the *Freemasons' Magazine*, as his remarks and excerpts have been of much value already, and more of the same character would increase our indebtedness to him for his kindness. Perhaps Bro. Sanderson would say whether if the "*Grip and word*" is mentioned in the records he refers to before A.D. 1720?—WILLIAM JAMES HUGHAN.

THE ROYAL ORDER.

It is singular that the Rev. Mr. Spurgeon has adopted for the title of his religious magazine *The Sword and the Trowel*, a name of peculiar significance to the Knights Companions of the Royal Order of Scotland.—J.A.H.

THE EMPEROR NAPOLEON III.

I am informed by a respected brother that a friend of his met the present Emperor of the French on several occasions in some London lodge, and I shall be glad if any correspondent of the Magazine can afford me the name of said lodge.—J.A.H.

## CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

## INELIGIBILITY OF CANDIDATES FOR FREEMASONRY.

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

Dear Sir and Brother,—I perceive Bro. "W.L." has returned to the charge again at page 171, but his remarks want *piñh*; it seems to me his hand has got softened against my *hard* head, for the effect he produces is *nil*. However, I admire his candour; his quotation at page 171, second column, eighteenth line from top, viz., "Any *mental* defect," &c., being all in *my* favour. Then, as to his O.B., it must be different from mine; I exclude an old man in dotage, a young man in nonage, a druken man, an insane person, and a woman under any pretence whatever; I do not *interpolate* anything about a lame man, &c. The pretended "ancient landmarks" which "W.L." is so terribly solicitous about, are, so far as *speculative* Freemasonry is concerned, simply imaginary moonshine, being twin-brothers to the following "ancient landmark" I lately heard, viz.,—Why does your lodge stand east and west? *Inter alia*, "Because the River Euphrates runs so!" Now, the Euphrates falls into the Persian Gulf, and for hundreds of miles runs in a southerly direction, *ergo*, said "landmark," is \* \* \* \* As to the "ancient landmarks" manufactured since last century began, their name is legion.

I append *copy* of letter upon this subject, which I have just received from our Secretary, Bro. Bamber, and for which I thank him. I highly respect its contents, it is from the Grand Secretary of the Grand Lodge of Scotland.

Yours fraternally,  
W. P. BUCHAN.

"12th March, 1869.

"Dear Sir and Brother,—In reply to your favour of 11th current, I beg to state that other things being in order, the candidate being acceptable to your lodge, his want of an arm should be no barrier to his initiation.

"I remain, yours fraternally,  
"W. A. LAURIE, G.S."

## MASONIC DISCIPLINE.

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

Dear Sir and Brother,—Pray allow me space for a few running comments on correspondence which appeared in your last number.

1st. Crux (p. 164) opens a subject on which there is much looseness and variety, namely, the selection of an officer to prepare candidates for receiving the several degrees. In some lodges it is the Tyler, in others one of the Deacons, or the brethren by whom they were proposed, or one specially requested by the W.M. at the time to perform the duty. Doubtless, as Crux says, "there ought to be some officer or member of the lodge appointed by the 'Constitutions' to see to so important and serious a part of our ceremonial." Incidentally, Crux states that "there is nothing to prevent the same person filling both offices of Secretary and Treasurer." On perusal of this remark, it occurred to me that a brother in

this position had been required to give up one of these offices in a lodge, and on inquiry from him to-day as to the circumstances, I find that, corresponding with the late Grand Secretary, sometimes under the one and sometimes under the other appellation, according to the subject on which he wrote, he was taken to task by the late Bro. W. Gray Clarke, and told that he could not hold both offices at the same time, the result of which was that he resigned one of them.

2ndly. I agree with O.O. (p. 169) that when a warrant has been issued which contains the names of the chief officers of a new lodge, there appears no reason why the W.M. designate should not, under dispensation, call an emergency meeting of those named in the warrant, at which persons may be proposed for initiation on the day of installation and of the "constitution" of the lodge, though Bro. Hughan says that now no ceremonies can be performed at that time, to prevent irregularities which have taken place, and if made a general rule on that ground, I concur in it. In my own case, mentioned in your number of August 21st, I felt no difficulty on the point, being at the time a P.M. of another lodge. In that instance the ballot was taken on the day of "constitution," after that ceremony.

3rdly. I believe with Bro. C.A.G. (p. 169) that there are many men who "want the rank of P.M." without doing the work. I know several instances in my own district where it has not only been wanted but obtained. As before remarked, I always set my face against the appointment of any one to fill the first chair of a lodge, unless he be able at the time of his installation to declare his ability to perform his duties. In the lodge of which I am now a member by joining, I have seen three W.M.'s in office, only one of whom can do more than open and close the lodge, and of the older P.M.'s who have served as such in it and are still members, there is not one who can perform the ceremonies of the three degrees. It is true that the fault lies with the brethren who vote for them, but what can be done when there are some who hold that a W.M. may properly rule a lodge depending on his predecessors for the ceremonial part of his work?

4thly Bro. Gorham (p. 173) doubts the propriety of making a difference in the manner of saluting between one who enters the lodge for the first time and one who has been in before on the same evening. My instructor was the late Bro. Honey, sent for the purpose about 20 years ago to a midland province by the Instruction Lodge of Emulation. I was taught by him to make that difference, and have always enforced it in my own teaching, *i.e.*, on entering the lodge for the first time at any meeting "saluting in the lower degrees as well as that in which the lodge is at work," and, in conformity with the rule laid down by Crux, requiring "a brother leaving the lodge and returning, only to salute in the degree in which the lodge is open on his return." I prefer to follow my instructor in this respect, for it must be remembered that the brethren present in the lodge from the commencement of the proceedings have given the signs of the lower degrees, and so has one who has been present during the several openings in them, but has been called out for a few minutes. It is reasonable therefore, and promotive of uniformity, to

require any one who comes late to do the same. As to the case of Bro. Morris, who is said to have taken 142 degrees, and therefore might be "gesticulating the whole evening," if his recollection of the signs served him so far, it seems to me not to the purpose, for the several departments of Masonry are kept separate. In the Royal Arch, for instance, which is recognised by Grand Craft Lodge, but under a distinct jurisdiction, we are not required to give the signs of the Craft degrees.

Yours fraternally,

August 30, 1869.

H.H.

### REVISION OF THE BOOK OF CONSTITUTIONS.

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

Dear Sir and Brother,—Your article in the Magazine of the 28th inst., on the necessity of a re-organization of our Masonic system, deserves the utmost attention. I perused it with great pleasure, and I cordially agree with your premises. But, I go further than you, and I say that not only is more efficient organization needed, but that a thorough revision of the Book of Constitutions and a clear and distinct definition of the powers of the Grand Master are also most urgently required.

I reside in a province, the Grand Mastership of which lately became vacant by the resignation of the R.W. Brother who held it. The vacancy was not filled up, and shortly afterwards the adjoining province of Hampshire also lost its Grand Master by the hand of death. The M.W.G.M. then coolly and, as I think, unconstitutionally ignored altogether the separate and independent existence of my province, and without the slightest previous intimation of what was intended, we were told by the G. Sec. that we must henceforth lose our individuality and be united with Hampshire as one province under the rule of Bro. Beach.

Now, since 1813, the Isle of Wight has existed as a separate Masonic province under its own Grand Masters, and, so far back as 1787, I find that it had its own Deputy Provincial Grand Master and a separate Provincial Grand Lodge. It contains five lodges, one dating back to 1732, and Masonry has hitherto grown and flourished—but why we are now, against our will, to be tied to a province with which we have no common interest and from which we are geographically cut off, is utterly incomprehensible. We have memorialized and petitioned the Grand Master to no purpose, and we at last appealed to the Board of General Purposes, but they have refused to entertain the appeal on the ground that it was a question of the Grand Master's prerogative; so that we are really to lose our standing as a province and be turned over to another like so many sheep turned into a pen! Why? Because it is the Grand Master's pleasure!

I contend, however, that the Board of General Purposes have quite misunderstood the matter. We appealed against the extinction of our lodge, and not against the appointment of a Provincial Grand Master. The latter is an undoubted prerogative of the Grand Master, clearly and explicitly provided for in the Book of Constitutions; but where is the law or the custom which gives the Grand Master the power to

abolish a Masonic province which was originally formed by Grand Lodge itself? I entertain no doubt whatever that the arbitrary decision of the Grand Master will give a death blow to Masonry in the Isle of Wight, and under such circumstances as these it is high time that the hand of the reformer was resolutely applied to our whole system. A feeling of this description is widely prevalent among the brethren, and sooner or later it will have effect.

I enclose my card, but not for publication, and am,  
Yours fraternally,

Cowes. 30th August, 1869.

JUSTITIA.

### "CRUX" ON MASONIC DISCIPLINE.

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

Respected Friend,—Thy correspondent "Crux" (and thou hast few his equal), in his 19th Article, seems to be in a little difficulty as to whose duty it is to prepare the candidate for initiation. I will tell him whose duty it is in the lodge to which I belong, and what determined us so to place that duty.

In our lodge, as well as in all lodges, the candidate must have a proposer and seconder; it is the duty of the proposer to prepare the candidate; and, should the proposer be absent, that duty then devolves upon the seconder. The reason for this is that the candidate must be well known to these two brethren, and will feel most at home with them during his being prepared.

The practice of proposers and seconders may not be so general in the two following degrees, but with us the candidate for the two next degrees must be proposed and seconded in open lodge as at his initiation, and in every case either his proposer or seconder must prepare him.

I remain, thy sincere friend,

THE QUAKER.

### REVISION OF THE RITUAL.

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

Dear Sir and Brother,—Whilst fully admitting the value of Crux's remarks with reference to the ritual used in opening the lodge, may I be allowed to suggest for his consideration that it would be less a departure from the present form if the answer to the fifth and seventh questions were respectively, "Immediately without the door of the lodge," and "Immediately within the door of the lodge." It seems to me that the addition of this one word, "Immediately," in the way I have pointed out, would define the position of each officer as accurately as Crux could wish.

Yours fraternally,

H.M.G.

THE new three act comedy by Mr. Tom Taylor and Mr. Dabourg was produced, on the 20th ult., at the Theatre Royal, Manchester, Mr. Buckstone and the Haymarket company, plus Miss Madge Robertson, sustaining the principal characters. The comedy, which is entitled "New Men and Old Acres, or a Managing Mamma," and is designed to contrast the hereditary possessors of an "Abbey" and estates with the wealthy *parvenu*, to the great disadvantage of the latter, appears to have given great satisfaction. It will be produced in London at the opening of the next season at the Haymarket.

## THE MASONIC MIRROR.

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

### MASONIC MEMS

**ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.**—Votes are earnestly solicited in behalf of Frank Loud, aged eight and a half years, No. 49 on list of candidates. Girls' School votes will be equally acceptable for exchange. His late father, Bro. William Loud (who died suddenly on the 23rd of May, 1869, leaving a widow and nine children), was initiated in the Prince Edwin Lodge (No. 125), Hythe, in which he held the office of Warden. He was also a member of the Invicta Lodge (No. 709), Ashford, from its foundation, in 1857, until his decease, and has been a subscribing member to Grand Lodge for eighteen years. His widow and eight of the children are entirely dependent upon their friends for support. The case is strongly recommended.

Votes are earnestly solicited on behalf of George Albion Coombs, son of the late Bro. George Albion Coombs, who was a member of No. 700, and a licensed victualler, at Shooter's Hill, Woolwich: died 18th May, 1866, leaving two orphan children depending upon their friends for support. Proxies thankfully received by Bro. J. Ewart, Royal Carriage Office, Royal Arsenal, Woolwich.

The death of Bro. Wm. J. Newman, long connected with, and of late years Superintendent of the Exhibition Department, Crystal Palace, and member of the Crystal Palace Lodge (No. 742), whose talents and amiability endeared him to all who enjoyed the pleasure of his acquaintance, has deprived his family of their means of support, as well as of their best and dearest friend. His brethren in Freemasonry are desirous of testifying their respect for the memory of their late brother by presenting one of his sons, who is of suitable age, for education in the Royal Masonic Institution for Boys. In furtherance of this object, votes are earnestly solicited in favour of his son Herbert Horace Newman, for the election in October next. The case is strongly recommended by several influential brethren as a most deserving one. Proxies for Girls' School, or the Benevolent Institution, thankfully received for the purpose of exchange. Communications and votes may be forwarded to Bro. W. H. Harper, Crystal Palace, S.E.

The votes and interest of brethren are earnestly solicited on behalf of Leila Pulman, daughter of the late Bro. Henry Pulman, of Constantinople and London, and since September 1868, to his death, Clerk of Works in Her Majesty's Civil Service at Teheran, Persia. He was P.M. of the Oriental Lodge 687, and one of the founders of the Bulwer Lodge (No. 891), Constantinople, P. Prov. J.G.W. Turkey, founder and first M.E.Z. of the Oriental R.A. Chapter, 687, Constantinople; founder and first M.W.S. of the Leeson Chapter, Rose Croix, Constantinople; Mark M.M. Malta; a Knight Templar (Meletia Encampment, Malta), a member of the 30° and member of the Humber Lodge, (No. 57), Hull, to all of which he was a subscribing member at his decease. He died of typhoid fever at Teheran, on February 3rd, 1869, leaving a wife and four young children, two of whom are under three years of age, to mourn his loss, and who are left in very straitened circumstances, owing to heavy losses he had sustained during the last few years. Bro. Pulman was an accomplished Mason, and was always ready to assist Masonry with both time and money. This case is earnestly recommended by several influential brethren.

Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants Mark M., Royal, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family of four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appeal to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

The votes and interest of the Governors and subscribers are earnestly solicited on behalf of William Albion Haskins, aged nine years, whose father is a P.M. of the Lodge of St. Luke's (No. 154), Chelsea; in which lodge he was initiated, on the 5th day of April, 1858, and still remains a subscribing member. He was one of the founders of the Lily Lodge of Richmond, No. 820, and served the office of W.M. in that lodge. He was exalted in the St. James's Union Chapter, 180, on the 22nd of November, 1859, and was a founder of the Lily Chapter of Richmond, of which he is now a P.Z. For fourteen years he was in business as a tailor, &c., in Chelsea, where he failed, in consequence of losses and ill-health; since which time he has been in very indigent circumstances, with a wife and five young children, four dependent on him for support. Proxies received by Bro. G. King, jun., W.M. 126, 30, Cheyne-walk, Chelsea, S.W.; and Bro. W. B. Haskins, father of the candidate, 210, King's-road, Chelsea, S.W. Votes for the Girls' School will be equally acceptable.

Votes are earnestly and respectfully solicited on behalf of Edwin Pawley, aged eight years and two months, son of Bro. Edwin Pawley, formerly of the Ship Hotel, Faversham, but now, and long time past, an inmate of a lunatic asylum. The child is the second of four children, all of whom, together with the father, are dependent on relatives. The mother is dead. The case is strongly recommended by several influential brethren, and proxies will be thankfully received by Bro. Thomas Lancaster Queen's Head, Strand, W.C.

We are requested to state that Bro. W. Hughan's work on the "Constitutions" is now ready, and can be obtained only of Bro. W. Lake, Boscawen-street, Truro, or of Bro. R. Spencer, Great Queen-street.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, K.T., G.C.B., M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

PROVINCE OF DURHAM.—Earl of Durham Lodge (No. 1,274).—The consecration of this lodge and installation of the W.M., will take place on Wednesday, the 8th inst. Bro. William Brignall, jun., is the W.M. designate.

### GRAND LODGE.

At the quarterly communication on Wednesday last, the 1st inst., Bro. Bagshawe presiding, the proceedings of Grand Lodge were of no general importance, with the exception of a little discussion in reference to the conferring the dignity of Past

Grand Master upon His Royal Highness the Prince of Wales. It will be in the recollection of our readers, that at the last Grand Lodge the M.W. Grand Master made a proposition that this rank should be conferred upon His Royal Highness. That communication was received with unanimous approval, and it was necessary now to confirm it; but through some accidental omission no mention of it was made in the business paper on the present occasion, and the Grand Master asked for and obtained the sanction of Grand Lodge to waive any objection on the ground of irregularity in order that the proposal, which had been made at the previous Grand Lodge might be now confirmed. Some discussion arose as to whether the title to be conferred, should be that of a Past Grand Master or Grand Patron of the Order, and it was ultimately decided almost unanimously, that the title to be conferred upon His Royal Highness should be that proposed by the M.W. Grand Master, namely, that of a Past Grand Master.

The G. Registrar proposed a resolution to acknowledge the formation of a new Grand Lodge of Nova Scotia, in the following terms:—"That the independence of the Grand Lodge of Nova Scotia be recognised, and that the lodges holding warrants under the Grand Lodge of England be permitted to retain their warrants and memorials of their parent Grand Lodge." This resolution was opposed by several of the brethren, but ultimately passed by a large majority.

The acting G. Master then distributed to the Stewards of the Inauguration Festivals, the medals which had been struck to commemorate that important event.

Considerable time was occupied in reading the annual report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated the 21st May, 1899. It being now past ten o'clock, the remainder of the business was necessarily postponed.

### METROPOLITAN.

**BEADON LODGE (No. 619).**—This lodge met on Wednesday, the 18th ult., at the Greyhound Hotel, Dulwich. Bro. H. Massey, W.M., opened the lodge, and the minutes of the former meeting were confirmed. Bros. Price, Edmunds, and Pratt, were raised; and Dr. J. J. Barrett and Mr. W. J. Edwards were initiated into the first principles of the science. The ceremony of installation was then proceeded with, and Bro. A. Avery was inducted to the chair of K.S. He appointed his officers as follows:—Bros. S. Wells, S.W.; F. Deering, J.W.; J. W. Avery, P.M., Treas.; A. P. Leonard, P.M., Sec.; Smith, S.D.; Taverner, J.D.; W. Seaman, I.G.; Green, Dir. of Cers.; and Daly, Tyler. After the lodge was closed, a banquet was served by Bro. Medlicot, the host of the Greyhound. The visitors were Bros. H. Potter, P.M. 11; F. Walters and E. J. Sabine, P.M.'s 73; Gabriel and Williams, 73; Manger, 5; Lupton, 75; Edwards, 144; Minnis and Smith, 172; Howland, 157; Cobbett, P.M. 167; Roberts, 181; Mann, 186; Pettridge, 179; and J. H. Allatt, 1,158.

### INSTRUCTION.

**BELGRAVE LODGE OF INSTRUCTION (No. 747).**—This excellent lodge of instruction met on Friday the 27th ult., at the Wellington Hotel, Spring Gardens. Bro. George Pymm, W.M., the lodge was opened in due form, and the minutes of the last meeting confirmed. The W.M. then worked the ceremony of initiation. The lodge was then opened in the second degree and the ceremony of passing rehearsed. The lodge was opened in the third degree and the ceremony of raising gone through, Bro. E. J. Scott was candidate in each degree. The members congratulated Bro. Pymm on his excellent working, having gone through the three ceremonies in a masterly manner. The lodge was resumed to the first degree and Bro. Parsons unanimously elected W.M. for the ensuing week, and having thanked the brethren brought forward a proposition of which notice had been

given that the annual banquet should be held on Wednesday 29th September, and that Bro. Bourne the Master of the Mother Lodge should be W.M., Bro. Pulsford, P.M. 1158 and the preceptor of this Lodge of Instruction the S.W. and Bro. George Pymm, J.W. all of which resolutions were carried unanimously, and the brethren adjourned to mine hosts' parlour there to refresh the inward man and to enjoy the company of Bro. Godfrey, and we strongly advise any of our west end brethren that may have an hour to spare any Friday evening to pay the above house a visit, they will be sure to meet with some of the best workers in the mystic art, who will only be too happy to impart that knowledge to those who sooner or later hope to possess it. Among many brethren we noticed: Bro. Pulsford, P.M. 1158, A. C. Fowler, W.M. 1185, W. Bourne, W.M. 745, J. Holbrooke, W.M. 185, Edward Harper, I.G. 749, and many others whose names we could not mention.

### PROVINCIAL.

#### LANCASHIRE (WEST).

**WARRINGTON.**—*Lodge of Lights* (No. 148).—The regular monthly meeting of the lodge was held at the Masonic Rooms, Sankey-street, on Monday evening, the 30th ult. The W.M., Bro. D. W. Finney, was supported by Bros. William Mossop, S.W.; W. Richardson, J.W.; W. S. Hawkins, S.D.; Dr. Cooper, J.D.; H. B. White, P.M., P.Z., P. Prov. G. Dir. of Cers.; John Bowes, P.M., &c.; Rev. H. P. Stedman, Chap.; H. Syred, W. Fletcher-Wood, John Harding, James Bayley, Jos. Cassidy, Geo. Blackhurst, Robert Gibbons, James Johnson, Tyler, James Hannah, as I.G. Visitors: Bros. J. Parr, S. Bellott, and W. Bowden, the W.M., S.W., and J.W. of the Bridgewater Lodge, No. 1,213, Patricroft; P. J. Edlestein and James Parry, No. 1,134. The lodge was opened in due form, and the minutes of the previous meeting read and declared to be correctly recorded. Bro. Curry, of No. 697, was accepted as a joining member. Bro. James Bayley was passed and Bro. John Harding was raised, the ceremonies being performed by the W.M., assisted by the J.W. and Bro. Bowes, P.M. The case of "Torckler v. Tattersall" came before the lodge, but the further consideration was postponed until after the meeting of Prov. G. Lodge in October. This being the whole of the business, the lodge was closed with the usual solemnities.

#### SUSSEX.

##### BRIGHTON.

#### Provincial Grand Lodge.

The annual gathering of the Provincial Grand Lodge was held on the 28th ult., in the Music Room of the Royal Pavilion, under the presidency of the R.W. Prov. G. Master. Precisely at half-past two o'clock Bro. Lord Pelham, M.P. for Lewes, W.M. 271, the R.W. Prov. G. Master, attended by Bro. E. J. Furner, W.D.G.M., and a large number of present and past Grand Officers, ascended the dais, and the business of the day commenced.

The affairs of this Grand Lodge appeared to be in a very flourishing condition, and doubtless much of its prosperity and influence is owing to the popularity of Bro. Lord Pelham, the R.W. Prov. G. Master, who has endeavoured by every means in his power to extend the influence and usefulness of Freemasonry generally, and this Prov. G. Lodge in particular, and to the admirable manner in which business of the province is managed by Bro. G. E. Pocock, P.G.S.B. of England, the ever painstaking and never-wearying Prov. G. Secretary. Certainly, during the past two years, Prov. G. Lodge of Sussex has made many strides in the way of attaining the proud position of leading Prov. G. Lodge in the south of England.

Brethren from all parts of the province assembled in numbers fully representing the fourteen lodges holding their meetings at Brighton (4), Hastings (1), Eastbourne (2), Rye (1), Horsham (1), Worthing (1), Arundel (1), Chichester (1), Battle (1).

There were present:—Bros. Dixon, P.M. 271; C. Wren, W.M. 315; Foakes, 732; Eden, 271; J. G. Dudson, M.P. for East Sussex, G. Warden of England; E. J. Furner, D. Prov. G.M.; Baldwin, Hastings; Robinson, P.M. 315; Binckes, P.G. Steward, Sec. to Royal Masonic Institution for Boys; T. J. Sabine, P.M. 73; E. Carpenter, S.W. 732; H. C. Davis, 73; Challen, P.M. 315, P. Prov. G.S.B.; J. Rogers, 271; Geore, Lewes; Rev. — Walker, 811; F. Berry, 315; W. Bennett,

315; Branwell, P.M. 271; Walter Smith, 732; Butcher, 315; S. R. Legg, P.M. 732; Hiles, 271; P. R. Wilkinson, P.M. 271, P. Prov. G.D.; J. Mayall, Prov. G. Org.; Crawford J. Pocock, J.W. 271; Dr. Beard, S.W. 271; A. H. Cox, 732; Gill, 271; Troilop, P.M. 40; Stern, New York; W. A. Stuckey, P.M. 271, P. Prov. G. Dir. of Cers.; Dixon, P.M. 271; Pierson, 315; Smithers, P.M. 271, P. Prov. G. Dir. of Cers.; J. Griffith, P.M. 811, Prov. G. Chap.; J. M. Cunningham, P.M. 811, P. Prov. S.G.W.; J. H. Scott, P.M. 271, P. Prov. S.G.W.; W. Marchant, P.M. 315; W. R. Wood, P.M. 811, P. Prov. J.G.W.; E. Booty, 271; Kuhe, P.M. 271, P. Prov. G. Org.; Fabian, P.M. 271, P. Prov. G. Supt. of Works; Jeffery, P.M. P. Prov. G.S.B.; G. Smith, P.M. 811, 732, P. Prov. G. Steward; A. Elmsley, P. Prov. G. Steward; G. R. Lockyer, 315; Mann, P.M. 40; C. P. Smith, P.M. 315, P. Prov. G.S.B.; Freeman, P.M. 732, P. Prov. J.G.W.; W. Lucas, P.M. 315; W. Hudson, P.M. 315; C. Hudson, 315; J. Curtis, S.W. 315; Suttle, P. Prov. G. Purst.; Stoner, 56; W. Devin, 315; Jackson, 315; E. Broadbridge, 73; R. Peck, 271; White, of London; Hyde Pullen, 811, P.G.S.B.; Prov. D.G.M. Isle of Wight; Briscoe; Little, P.M. 311, P. Prov. G. Chap. Gloucestershire; Howland, W.M. 341; C. G. Reed, P.M. 732; C. Reed, W.M. 732; Metzler, 271; A. Cowley, 315; Gould, 732; Hugh Saunders, P.M. 315, P. Prov. G. Deacon; H. Potter, P. Prov. G. Dir. of Cers.

During the past year the number of persons initiated in the province has been 41; the number of members joining lodges, 24; and the total number of subscribing members to the fourteen lodges number nearly 700. The sum of ten pounds was voted to the Zetland Commemoration Fund.

Lodges.	Initiations.	Joining Members.	Total Sub. Members.
Union, 38, Chichester.....	3	3	57
Derwent, 40, Hastings .....	1	4	49
Howard, 25, Arundel .....	1	2	49
Clarence, 271, Brighton .....	13	1	94
South Saxon, 311, Lewes .....	4	6	84
York, 315, Brighton .....	4	—	86
Wellington, Rye.....	1	2	33
Brunswick, 732, Brighton.....	3	1	33
Yarborough, 811, Brighton .....	5	2	54
Worthing, 861, Worthing .....	No return.		
Hartington, 916, Eastbourne ...	1	0	14
Tyrian, 1,110, Eastbourne.....	—	—	26
Mid Sussex, Horsham .....	4	2	39
Abbey Lodge, Battle .....	1	2	19
	41	25	619

The R.W. Prov. G. Master then nominated and invested his officers for the present year as follows:—Bros. E. J. Farnor, P.M. 271, D.G.M.; C. J. Cordor, P.M. 271, 732, P. Prov. G. Dir. of Cers., S.W.; A. Elmsley, P.G. Steward, J.W.; J. Griffith, P.M. 811, Treas., Chap.; W. Verrall, P.M. 271, Treas.; G. E. Pocock, P.G.S.B., Sec.; R. P. B. Taaffe, P.M. 811, Dir. of Cers.; Dixon, 271, Assist. Dir. of Cers.; W. Hudson, P.M. 315, J.D.; S. R. Legg, P.M. 732, S.B.; G. Smith, P.M. 732, G. Purst.; Magall, 271, Org.; G. Smith, P.M. 732, G. Purst.; Dawes, P.M. 40, Reg.; Leslie, Hartington Lodge, Eastbourne, Supt. of Works; Gatehouse, W. Marchant, and Coles, G. Stewards. No investment of S.D. took place; the brother nominated for this office refusing, in open lodge, to be invested.

The brethren sat down to a superb banquet at five o'clock, supplied by Bro. Albert Cowley, the bill of fare including every delicacy in season. After the cloth had been removed, the various toasts of the evening were proposed and responded to. Bro. Edward sang "God save the Queen," and "I know an eye," in a manner which elicited the hearty plaudits of the company, he being accompanied by Bro. Devin. Bro. Kuhe also played two of his well-known *morceaux* on the piano, to the unexpected and great delight of the brethren. During the dinner Bro. G. E. Pocock, Prov. G. Sec., announced the result of the international boat-race, which was received by several long-continued and ringing cheers. Taken as a whole, this meeting of the Provincial Grand Lodge of Sussex was one of the most successful ever held.

YORKSHIRE (WEST).

HALIFAX.—St. James' Lodge (No. 448).—The regular monthly meeting of this lodge was held on Tuesday, the 24th ult., when there was a very numerous attendance of the brethren, this being the first meeting of the lodge held in the new Masonic

Temple, St. John's-place, erected by the joint efforts of the two Halifax lodges, Nos. 61 and 448. No business was transacted beyond opening and closing in the three degrees. The brethren afterwards adjourned to the banqueting-room, where an elegant repast had been provided by Bro. Millward. Bro. L. Lord, W.M., presided, and was supported on his right by Bro. John Fisher, P.M., P. Prov. G. Treas., and on his left by Bro. B. W. Jackson, W.M. 61, and a number of P.M.'s. The usual loyal and Masonic toasts were given and responded to, the various speakers expressing their pleasure and pride in having removed from their old quarters in public-houses, and meeting in such a magnificent building as had now been erected for Masonic purposes. The lodge-room, when finished, is expected to be one of the handsomest in West Yorkshire. The banqueting-room is the same size as the lodge-room, except in height. The building also contains two instruction rooms, two robing rooms, two Tyler's rooms, reading and smoking rooms, Steward's room, kitchens, rooms for the keeper, ample cellars, and the necessary appliances for the convenience and comfort of the Masonic body in Halifax.

IRELAND.

LONDONDERRY AND DONEGAL.

LONDONDERRY.—Provincial Grand Masters' Lodge (52).—The usual monthly meeting of this lodge was held on Wednesday, the 25th ult., at 4 o'clock, in the temporary rooms, Strand-road. The following brethren were present, viz., Bros. Henry J. McCorkell, W.M.; Conolly Skipton, P.M., Sec.; Acheson W. Smyth, S.D.; P. A. Jacobson, J.D., and James Skipton, P.M., I.G. The minutes of the last meeting were read and confirmed. Bro. J. Skipton, P.M., was elected as the representative of this lodge at the Board of General Purposes. Bro. Coppin was proposed by Bro. Smyth, seconded by Bro. McCorkell, and elected an honorary member. Bro. Jacobson gave notice of an alteration in the by-laws. After some business of interest only to the lodge, it was duly closed.

CANADA.

NEW BRUNSWICK.

MASONIC GRAND COUNCIL.—The Grand Council of Royal and Select Masters of the province of New Brunswick, Dominion of Canada, held its regular annual convocation at the Masonic Hall, Judge Ritchie's Building, on the 11th ult. We understand that special business of much importance, having reference to the more general introduction of this Order throughout the Dominion, was carefully considered, and measures unanimously adopted, calculated to facilitate the accomplishment of this object. The annual election of officers was had, and the following companions, duly elected and appointed, were severally invested and installed by Comp. R. Marshall, M.P.P. Grand-Master, and Comp. J. D. Short, acting G. Dir. of Cers: Comps Dr. J. C. Hatheway, M.P. Grand Master; J. D. Short, D.P. Grand Master; H. Leonard, R.P. Grand Master; W. C. Perley, P. Grand Master; D. R. Munro, G. Recorder; C. U. Hanford, G. Treas.; Rev. W. Donald, D.D., and G. J. Caie, G. Chaps.; Dr. T. A. D. Forster, G. Capt. of the Guards; H. Duffell, G. Dir. of Cers.; G. H. Whiting, G. Conductor; W. W. Emslie, G. Steward; H. Brown, G. Sontinel; G. F. Ring, Hall Committee; D. R. Munro and Rev. G. J. Caie, Committee of Foreign Correspondence; S. F. Matthews, J. Mullin, and R. Shires, Finance Committee. The commissions appointing representatives near this Grand Council from Grand Councils of Mississippi, Maine, Iowa, and other large States, were read, and the representatives cordially greeted, thus making the relationship between Grand Council of New Brunswick and Grand Councils in the United States, although under different flags, most fraternal.

MALTA.

PEMBROKE CAMP.

MERIDIAN LODGE (No. 743)—Military, 31st Reg.—A meeting of this lodge was held on the 18th ult., for the purpose of initiating Mr. Vines, Bandmaster, and Mr. Blachelow,

Serjeant of the Regiment. Bro. Swettenham, P.M., acted as W.M.; Bros. F. Y. Cassidy, P.M.; F. Fisher, S.W.; H. Waldron, J.W.; Limber, Treas.; Deverell, Sec.; Phillips, S.D.; Hill, J.D.; Allen, I.G. Visitors:—Bros. Gorham, P.M. 349, P.D.J.G.D. Andalusia; J. Stewart, W.M. 387, I.C.; and J. Chamberlain, from 153, Gibraltar. The lodge having been opened in the first degree, and the minutes read and confirmed, the ballot was taken, which proved satisfactory. The W.M. then ordered the candidates to be prepared, and proceeded to initiate them in due and ancient form. The latter part of the degree and the charge were most efficiently given by Bro. Fisher, S.W., whose distinct, deliberate manner of giving the charge, &c., was highly admired. The J.W. explained the working tools, and a very complete explanation of the tracing board was given by Bro. Allen, I.G. Indeed every office-bearer in this lodge seems ready at a moment's notice to perform any duty that may be required—from W.M. to I.G. Such a state of things is highly creditable, and augurs well for the future of the lodge. This lodge is called "Meridian;" may their sun never set. The W.M. then asked Bro. Gorham, a visiting P.M., to address the candidates, which he accordingly did, pointing out the universality of Freemasonry, and telling the candidates that it was only by regular attendance and careful study, that they could expect to attain a competent knowledge of what had that evening been partly explained. The lodge was then closed with solemn prayer, and after a little fraternal chat and light refreshment, the brethren separated in high good humour.

## INDIA.

### BENGAL.

#### DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge of Bengal was held at the Freemasons Hall, Calcutta, on Thursday, the 24th June, 1869.

The R.W. Hugh D. Sandeman the D.G.M. presiding.

There were present W.M. Bros. W. J. Judge, Dep. D.G.M.; Dr. F. Powell, D.S.G.W.; J. Mackintosh, D.J.G.W.; J. H. Linton, D.G. Treas.; J. Pitt Kennedy, D.G. Reg.; H. H. Locke, D.G. Sec.; W. B. Farr, D.S.G.D.; W. G. Amos, as D.J.G.D.; J. Conway, D.G. D of C.; Goddard, as D.G.S.B.; Major Macdonald, D.G. Purst.; Bros. W. B. Mactavish, J. Lindley, W. Nicholls, T. McKelvey, Dr. W. K. Waller, H. L. Lepage, acting D.G. Stewards; D. J. Daniel, D.G. Tyler.

The following lodges were represented:—

Star in the East, No. 67; Industry and Perseverance, No. 109; True Friendship, No. 218; Humility with Fortitude, No. 229; Marine, No. 232; Courage with Humanity, No. 392; St. John, No. 586; Temperance and Benevolence, No. 1,169.

Visitors: W. Bros. W. F. Kruger, W.M. of Lodge No. 371 of Scotland; C. F. Jacobson, W.M. of Lodge No. 404 of Scotland; Capt. W. G. Murray, P.M. of Lodge "Dalhousie," No. 630.

The District Grand Lodge having been opened in due form at 6.40 p.m. apologies from the following brethren were recorded:—Bros. H. B. Lewis, D.G. Steward; H. J. Frew, J.W. of "Lodge Excelsior."

The minutes of the quarterly communication of the 20th March, 1869, having been printed and circulated, were taken as read, put to the vote, and confirmed.

The R.W. the D.G.M. addressed the District Grand Lodge as follows:—

"Worshipful Brethren—The only important event which has taken place during the past quarter has been the first general meeting of the supporters of the Bengal Masonic Association, for educating the children of indigent Freemasons. This association may now be said to be fairly launched and I am glad to be able to report favourably upon it.

"Of the promised donations and subscriptions, aggregating Rs. 12,000, a sum of over Rs. 8,000 has already been paid in; and I am glad to say that it has been resolved to invest all donations in Government securities in the joint names of the trustees of the fund, while the interest only of such investment, together with the amounts of annual subscription, will be permitted to be expended. This is a very important feature in the rules of the association, as by it the stability of the fund is permanently ensured, and there can be no fear of our capital decreasing; while, on the other hand, every donation however small, will contribute to increase our means of doing good. The association is to

be registered under the Registration Act of India, and every precaution has been taken to place it on a firm and permanent basis, and thus, it is hoped, ensure general sympathy and active support. Our means, however, are as yet exceedingly small when the object of the association is considered; and I would ask for your co-operation, not only by ourselves subscribing to this excellent charity, but by your endeavouring to obtain the assistance and support of your friends and brethren to the scheme. I earnestly commend it to your favourable consideration.

"A paragraph in the report of the Finance Committee warns us that we must submit to temporary inconvenience for the purpose of having the Masonic Hall thoroughly repaired. It is now five and a half years since the house was touched, and some portions of it are, it is feared, insecure, so that you will readily admit the necessity of at once thoroughly repairing the whole building. We have been asked to vacate the premises at the beginning of next month, and I have this day issued instructions to the District Grand Secretary to notify this to Masters of Lodges with a request that they will remove their property by the close of the current month. I request the ready co-operation of masters in this matter, as any delay on their part will have the effect of retarding repairs, and will consequently delay our re-admission to the building. The repairs will probably take two months; and due notice will be given to you when the hall is ready for re-occupation. In the absence, from Calcutta, of the District Grand Supt. of Works, our W. Bro. Locke has kindly intimated to me his willingness to arrange for the appropriate decoration of the public rooms, and I need scarcely add that I have most gladly accepted his offer, knowing that for taste in decorative art he has no equal in Calcutta, and that we shall consequently benefit very greatly from his valuable assistance and superintendence. These decorations will naturally cost money and I am sanguine that every lodge using the hall will be glad to defray its proper portion of the expense, which like the cost of overhauling our lighting arrangements (which will also be necessary) will fall fairly upon lodges generally, as they only pay just sufficient to cover the actual expenses of the hall without profit to G.L. Masters of Lodges will have to make their own arrangements for lodge meetings, during the time the hall is under repair, while every endeavour will be made to have the building ready for occupancy by the earliest possible date.

"I am sorry to have to report the exclusion, for non-payment of dues, of Bros. Emanuel Grant Costello, André Louis Briant, from lodge "St. John's," No. 486; John Dickenson, William Pittar, from lodge "Excelsior," No. 825; J. Hoskins, J. C. P. Campbell, W. Rawlston, J. Stewart, J. A. Wilson, and J. C. Robb, from lodge "Temperance and Benevolence," No. 1,160.

"I regret further to inform you of the expulsion from Freemasonry, by the District Grand Lodge of Bombay, of Bro. G. Bease, the editor of the *Masonic Record* in that town."

The following report of the Finance Committee was then read.

At a meeting of the Finance Committee of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on Tuesday, the 8th June, 1869, there were present:—W. Bros. John Mackintosh, D.J.G.W., in the chair; J. Conway, W.M. 825; William B. Farr, W.M. 486 J. H. Linton, D.G. Treas.; H. Locke, D.G. Sec.

An apology for non-attendance was received from W. Bro. Lewis.

The accounts of the D.G. Treas. for the second financial quarter of 1869 were audited and found correct. The balance to credit of the District Grand Lodge was Rs. 310 2s. 6d., and of the Fund of Benevolence Rs. 430 12s. 2d.

The D.G. Sec. reported that, in consequence of certain statements which he had received from the custodian of the hall relative to the urgent need of repairs in which the premises now stood, he had, under the instructions of the D.G.M., written to the landlord's agent upon the subject, requesting that he would direct his builder to meet the custodian with a view to ascertaining the extent to which repairs were necessary, and the time which they would take to execute. This meeting between our custodian and the landlord's builder had taken place, but no further communication from the agent had been received. W. Bro. Amos, the custodian, was, however, in attendance, to give the committee such information as he possessed. The committee after consultation with the custodian, proceeded with that officer to inspect the premises, and gave instructions with a view to obtaining such information as might enable them to submit a memorandum upon the subject at the ensuing quarterly communication.—H. H. Locke, D.G. Sec.

It was proposed by W. Bro. W. H. Abbott, and seconded by W. Bro. J. Conway and carried unanimously that the foregoing report be adopted.

The following report of the Grand Committee of the Bengal Masonic Fund of Benevolence was read for the information of the District G. Lodge:—

MASONIC FUND OF BENEVOLENCE.—REPORT OF GRAND COMMITTEE FOR 2ND QUARTER, 1869.

During the quarter, one of our old pensioners, who has been in receipt of an allowance of Rs. 20 per mensem for sixteen years, died. An application was made for the continuance of the grant to her son, who, although a young man, is incapacitated for all active employment by fits of amepileptic character. The committee considered him a proper object to receive assistance from the fund, and accordingly granted the request. This is the only new case.

There are now on the fund —7 Widows drawing each Rs. 20 a month; 1 Poor Brother, Rs 20 a month; 1 Lewis, Rs. 20 a month.

Of these two widows reside up-country, the remainder in Calcutta.

One case has been referred to the full committee with a view to obtain a larger grant than it is in the power of the sub-committee to bestow. The committee were of opinion that no further grant should be made from this fund.

The balance to credit shewn in the report of the finance committee is exclusive of the invested funds which now amount to Rs. 3,600.

The D.G. Sec. reported that the by-laws committee had met since the last communication of District Grand Lodge, and had advanced considerably in the work which had been entrusted to them. Owing, however, to the illness both of the chairman and the secretary when the last meeting of the committee was summoned, it had been found impossible to prepare the report, which it was intended should be brought before the District Grand Lodge at this communication.

The D.G.M. said that, under these circumstances, he thought the W. brethren present would consent to the postponement of the subject till the next meeting of District Grand Lodge.

A letter from the Secretary of Lodges 371 and 404 of Scotland, dated 24th June, 1869, was read offering to the D.G.M. of Bengal in the name of the W.M. of said Lodges, the use of the Scotch Masonic Hall, during the time that the English Masonic Hall is undergoing repair.

Ordered to be recorded and that a letter of acknowledgment be written by the D.G.S., conveying the thanks of the District Grand Lodge for the courteous offer from the W.M. of the Lodges 371 and 404 of Scotland.

The D.G. Reg. said that one portion of the District Grand Master's observations had brought to his attention a matter which had often occupied his thoughts—he meant the erection of a Masonic Hall. No one could be satisfied with the position of the present hall, and he was strongly of opinion that a body so influential, so wealthy, and so energetic as the Masons of Calcutta, would have no difficulty in providing a more suitable local habitation for the Craft. It occurred to him that, under the provisions of the Joint Stock Companies Act, a company might be formed with limited liability which would easily raise the funds, and yield a good return to its promoters. He would, therefore, give notice of the following motion to be brought forward at the next meeting of the District Grand Lodge.

“That a committee of District Grand Lodge be appointed to consider the best mode of procuring the erection of a Masonic Hall in some suitable place in Calcutta.”

The D.G.M. observed that this was a subject which had been, on more than one occasion, earnestly considered by his predecessors in office and by himself; many plans had been proposed, but none carried into effect. He would rejoice if the W. brother who had just spoken, could mature a plan by which the Freemasons of Bengal might have a suitable building of their own in the capital city of the district.

Ordered.—That W. Bro. Kennedy's notice of motion be entered on the agenda of business for consideration at the next communication of the District Grand Lodge.

There being no further business to be brought forward, the District Grand Lodge was closed in due form at 7-45 p.m.

## ROYAL ARCH.

### YORKSHIRE (WEST).

HALIFAX.—*Chapter of Regularity* (No. 44S).—The regular quarterly meeting of this chapter was held in the new Masonic Temple, St. John's-place, on Monday, the 30th ult., when there was only a medium attendance of companions. The officers were:—Comps. W. Cooke, P.Z., Z.; G. Normanton, P.Z., as H.; R. Lord, J.; H. N. Bates, P.Z., as E.; J. Seed, as N.; W. F. Wilkinson, Prin. Soj.; W. J. Lainer and T. M. Dolan, as Assist. Soj.; and J. Greenwood, P.Z., Janitor. The minutes of the last meeting having been confirmed, Bro. Francis Waddington was balloted for, unanimously accepted, and subsequently exalted to the degree of R.A., Comp. Lupton giving the historical portion to the new companions. The chapter was then closed, and the brethren adjourned to their instruction room to partake of a friendly and social glass, and drink the usual Masonic toasts. There was a feeling of general satisfaction at the appearance of the chapter in the new lodge room, the size of which afforded ample scope for the furniture and fittings of the chapter to be displayed to the best advantage.

### IRELAND.

LONDONDERRY.—*Chapter of Unity* (No. 69).—A meeting of this chapter was held on Wednesday, the 18th ult., in the temporary rooms, Strand-road. The following companions were present, viz.:—Comps. Edward Smith, K.; Conolly Skipton, H.P.; I. G. McMurray, K. 164, C.S. act.; Macnic, C. of H. act.; Cairns, R.A.C. act.; I. F. S. Hand, Capt. of P. Veil and Reg.; Acheson W. Smyth, Jan. act.; and visitor Comp. Rowans. Two brethren were proposed for exaltation. After some further business the chapter was closed.

## HIGH KNIGHTS TEMPLAR.

### IRELAND.

OMAGH.—*Quarterly Encampment*.—A meeting of the High Knights Templar Encampment was held in the Court House, on the 26th ult. Among the brethren were the following:—W. T. Black, E.C., P.G.R.C.; A. C. Adair, 1st Capt.; W. S. Love, 2nd Capt.; Dr. West, Expert; C. Scott, P.E.C.; Rev. R. C. Donnell, P.; A. M'Elroy, S.B.; M. Delany, C.L.; T. Henry, Sword Bearer; W. O. Orr, K.T.M.; J. Hamilton, sen., Aide de Camp; W. Wilson, junr., A.D.C.; E. Atthill, W. H. Morrison, A. Price, W. Beatty, John Doherty, Equerry. The encampment having been opened with the usual ceremonies of this Christian Order, the business of the day was proceeded with. Royal Arch Companions, Major J. G. Irvine, D.P.G.M. of this province, and W. Benson, were received into the Order of Knights Templars and Knights of Malta, and saluted according to ancient custom. Some other business having been transacted, alms were collected, and the encampment closed in the usual form. The Sir Knights then adjourned to the White Hart Hotel, where they partook of a sumptuous dinner served up in that high style which reflects so much credit on the worthy hostess, Mrs. Mullin, her *chef de cuisine* and general staff. The usual loyal and Masonic toasts having been given, and the healths of the newly-installed Knights drunk with honours, the brethren separated at an early hour in peace, love, and harmony.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Miss Bateman has sailed for America.

A new comedy by Mr. T. W. Robertson is in preparation at the Globe Theatre.

A statue of Oliver Cromwell is to be erected in the new Town Hall of Manchester.

A new illustrated paper, the *Period*, has been brought out. Its price is to be 2d.

A second series of “Her Majesty's Tower,” by Mr. Hepworth Dixon, will be published in October.

The *Brighton Daily News* reports the death, by hanging, of Mr. John Baldey, aged seventy, an artist in water colours.

An Eleanor cross has been erected in Manchester to the memory of the late philanthropic Countess of Ellesmere.

Miss Charlotte Cushman is at present at Malvern. She meditates another tour with her version of "Meg Merrilies."

One of the most celebrated surgeons of Berlin, Professor Boehm, has died from blood poisoning, contracted while dissecting.

A new volume of poems by Mr. Gerald Massey, entitled "A Tale of Eternity, and other Poems," will shortly appear.

Mr Kinglake, it is reported, is going out to the Crimea to study the battle-ground again, with which he is already so familiar.

Messrs. Macmillan are about to bring out a new weekly illustrated journal of science, entitled *Nature*. The first number may be expected to appear in October.

An effort is being made to revive the National Eisteddfod upon a "purely Welsh" basis, the idea of regenerating the late Eisteddfod being abandoned.

Mr. Wynne, in preparing the catalogue of the Hengwrt MSS., in the Peniarth Library, has found a quarto volume, entitled "Legendary Lives of Saints," written in Cornish.

Albert Durer's picture, "The Death of the Virgin," which had disappeared for so long a period, is now to be seen above the high altar in St. Wolfgang's Church (on Lake Wolfgang, in Upper Austria).

*Macmillan's Magazine* for September contains an article on the Life of Lady Byron and the causes of her separation from Lord Byron, by Mrs. Beecher Stowe, based on the communication of Lady Byron herself.

The prize of £4,000 offered by the Emperor of the French for the completest work of art executed in France within the past five years has been adjudged to M. Duc, architect for the new Palais de Justice. The architect of the new opera-house, it has been said, would have received the prize had his building been finished.

An extraordinary *façrie* piece has been brought out at the Gaité Theatre, Paris, entitled the "White Cat." About £10,000 has been spent in getting it up. The principal character is played by Mlle. Thérèse, who is supposed to be transformed into a variety of bipeds and quadrupeds, and finally, into a magnificent tabitha, under which guise she sings appropriate songs.

In the first portion of the library of the late Mr. C. T. Swanston, Q.C., just sold at Puttick and Simpson's, in Leicester Square, there was a fine copy of the rare first edition of *Shakespeare*, printed in 1623. It wanted two leaves, and had some other trifling defects. After a smart competition it realised the large price of £338. The purchaser was Mr. Quaritch, of Piccadilly.

A remarkable MS. is now at Bury St. Edmonds. It is a volume which originally belonged to Mr. Ffoulkes, the antiquary. It contains an interesting account, addressed by Newton himself to Ffoulkes, of the discovery of the power of gravitation. Nothing is here said about the fall of an apple having anything to do with it; in fact, the account differs in many respects from the ordinary tradition.

The excavations in the Farnese gardens on Mount Palatine, at Rome, the property of Napoleon III., have brought to light some of the ground chambers of a senatorial house, which, having been built into the foundation of the palace of Tiberius, is pronounced to date from the Republic. The walls are embellished with beautiful frescoes, which prove that the Romans of that period had attained great excellence in the art of ornamentation.

A "stenographic press," for reporting speeches as they are delivered, has been invented. Speakers themselves would be the sufferers if this machine were to come into use, as there could be no amending of the speeches by the reporters.

Mr. Murray is about to publish a new literary journal under the title of *The Academy*. Dr. W. Smith will be one of the principal contributors.

The *Telegraph* thinks there is some cause for the anxiety which is felt about Dr. Livingstone, not that it fears the doctor is dead. The truth seems to lie between the theory that he is the captive of some African chief, or that he has turned away westwards from the Lake Tanganyika—having, perhaps, found a clue to the origin and water sheds of the Congo river. Mrs. Burton, the wife of the well-known traveller, writing in the *Telegraph*, inclines to think that Livingstone is a prisoner at the town of Lucenda or Lunda, the capital of the King of Cazembe.

The *Spectator*, in commenting upon Mr. Boucicault's defence of his new play, "Formosa," remarks truly that it is not so much the introduction of *Anonyma* in a play as the way in which she is introduced. "There would, it says, be no reason for her presentation provided the whole truth were told, and *Anonyma* presented, not in an attractive garb and obtaining the sympathies of the audience, but in her real character, either as an utterly wretched woman who has sold herself to the devil without getting the price, or as a vulgar impudent slut, with the manners of a kitchen wench and the morals of a thief."

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#### THE WALLACE. MONUMENT.

(From the *Cambria Daily Leader*.)

Every reader of British history is familiar with the name of Sir William Wallace, but it is Scotchmen only who can appreciate to the fullest extent the character and work of the Scotch hero Wallace, the central figure of one of the most interesting, if also one of the darkest periods in the history of Scotland, and although much that is mythical has been interwoven with the history of the patriot, there is sufficient reality about him and his doings to elevate him to the position of one of the greatest of his country's sons. It was natural that Scotland should have desired to raise some fitting memorial of such a man, and although the idea of a Wallace monument was first laughed at, the Scots, with that perseverance which is one of their most prominent characteristics, proceeded with their work. Some account of the origin and progress of this undertaking may not be uninteresting to readers in Wales; for nationality is a sentiment which Welshmen can appreciate as well as any people under the sun. The proposal of rearing a national monument to Wallace on the Abbey Craig, near Stirling, was first suggested by the Rev. Bro. Charles Rogers in his work on "The Bridge of Allen," in 1851. In 1856 Bro. Rogers, as secretary of a Provisional Committee, prevailed on the late Earl of Elgin to preside at a national meeting in the King's Park, Stirling, when the undertaking was formally inaugurated. He then held public meetings in different towns, and succeeded in awakening considerable interest in his enterprise. The sum of £7,000 having been secured and some internal opposition surmounted, the foundation-stone of the monument was laid on the 24th June, 1861, the late Duke of Athole presiding at the masonic ceremony, and the late Bro. Sir Archibald Alison, Bart., presiding at the subsequent banquet. Building operations were occasionally suspended for lack of funds, but at length the needful amount having been forthcoming, the monument has been com-

pleted. The entire cost of the structure has somewhat exceeded £12,000.

The design of the monument is from the pencil of Mr. J. J. Rothead, architect, Glasgow. It consists of a Scottish baronial tower, two hundred and twenty feet high and thirty-six feet square. The walls are massive, being fifteen feet thick at the base, and graduating from five to six feet at the top. At the east end of the tower is a house for the keeper. An open court-yard, entered by a massive circular arched gateway having bold mouldings, separates the main building from the keeper's dwelling. Above the gateway are the heraldic arms of Scotland. Passing through the gateway into a stone arched passage, a series of steps leads to an open octagonal winding staircase, projecting from the south-west angle of the tower, and running up nearly its entire height. Arrow-let slits or lights, pierce the walls of the staircase at intervals, almost to the summit of the square tower; and imitation ropework, with moulded angles bind the walls externally. The staircase forms the approach to several spacious and lofty halls, designed for the display of armour and other antipuarian relics, illustrative of the early national history. An imperial crown forms the apex of the monument. This coronal top is upwards of fifty feet high, and is built of pure white sandstone. It comprises eight arms, from the angles and sides, all converging on the centre, and forming a series of flying buttresses, broadly ribbed, having the spandrils filled in with open tracery. Crocketed pinnacles surmount the outer flanks of the buttresses, and some very effective sky lines are obtained by the openings of the crown.

With reference to the site, it would nearly be impossible to find a position in all respects more suited for a national monument or better adapted for a memorial cairn to the Scottish hero. Abbey Craig is geographically in the centre of Scotland; it is likewise the centre of the Scottish battle-ground for civil and religious liberty. It overlooks the field of Stirling Bridge, where Wallace obtained his greatest victory; and the monument will surmount the spot where he is believed to have stood while surveying the legions of the enemy crossing the bridge on their path to destruction. This spot—the highest point of the Craig—is 360 feet above the level of the Frith of Forth. Around is a scene of picturesque and ennobling character. A plain of the richest variety of landscape, and teeming with fertility, is guarded on the north and south by undulating hill ridges and pastoral heights, and bounded on the distant east and west by magnificent mountain ranges. Westward the stupendous Grampians, crested by the lofty Ben Lomond, raise their majestic forms against the horizon. Eastward, the view terminates on the sloping hill of Cleish and Saline. The scene beneath is strikingly enchanting. It has certainly never been contemplated by poet or painter without emotion. Every point is replete with interest. The most fastidious scenery-hunter would be gratified with such a combination of hill and dale, wood and water, ancient ruin and modern villa, landward culture and healthy sterility. On the west is Craigforth, foliage clad, and standing forth in isolated majesty. A little to the north-west is the lofty brow of ancient Keir, celebrated by a poet, the seat of a poet, and the most poetical in its decorations of all Scottish country seats. The bridge of Allen, just two miles distant, ensconced under the umbrageous shelter of the wooded Ochils, is a picture of cleanliness and comfort.

The undulating Ochil heights, ever beauteous and new, extend their picturesque masses far to the north-east. Immediately beneath the Craig, and on the sloping base of the Ochils, is Airthrey Castle, with its fine park and lake, once the seat of the noble Robert Haldane, now of the ennobled family of Abercromby. Villages fringe the base of the Ochils, far as the eye can reach, and the silvery Forth glides serpent-like in the centre of the

plain, having on both its banks a succession of elegant country seats. On a peninsula, formed by the river, stands the hoary tower of Cambus Kenneth, rejoicing in its seven centuries of age. Southward a few miles are seen the Gillies'-hill and the district of Bannockburn. The associations of the place surpass even the glories of the prospect. Around is the conflict ground of Caledonian freedom, while the Craig seems a high altar reared by Nature's hand, and consecrated a memorial of the nation's victories. In Airthrey Park was fought the engagement which gave the Scots supremacy over the ancient Picts.

On the Craig's summit might have been heard the shout of victory raised by the army of Bruce after the glorious achievement at Bannockburn. At Sheriffmuir, on the north, one bloody day terminated the first attempt of the house of Stuart to regain possession of a throne forfeited by crime. Stirling and its castle are fraught with reminiscencies of stirring deeds. Every spot on the plain has been the scene of contention, and the present beauty of the prospect is, doubtless, enhanced by the thought of the carnage which once imparted to this lovely district the aspect of desolation.

The founder of the monument, the Rev. Dr. Charles Rogers, of Lewisham, formerly of Stirling, is a lineal descendant of the "gallant Graham," one of whom fell at Falkirk, deeply lamented by the Scottish Chief, and described by him on a tombstone in Falkirk churchyard as "*Merite manique potems.*" In very early life Dr. Rogers conceived the idea of commemorating Wallace by a monument, and persevered in his intention till he induced the late Lord Elgin to preside at a great public meeting at Stirling, in 1856. The history of the monument has often since been beclouded in controversy, in which the petty rivalry of the Scottish borough was not unfrequently conspicuous. But the Doctor has maintained the even tenor of his way, "through good report and bad report," till the monument has at length been worthily completed. By his individual efforts he raised about £7,000, and the entire amount of the Monument Fund was doubtless procured in return for the seed sown by him. For six years Dr. Rogers abandoned his literary avocations, devoting his whole spare time to the undertaking. In its interests he visited the principal English counties, and held public meetings in the more important towns of Scotland. He also contemplated a mission to the United States. All this Dr. Rogers did while his official income as a Chaplain to the Forces did not exceed £200 a-year, and while a party was unceasingly endeavouring to persuade the War Secretary that the Military Chaplain at Stirling was "too secular" for his calling. For his services as Secretary of two Committees during six years he received somewhat under £260, while he expended considerably beyond that amount in the promotion of the cause.

## Poetry.

### BEFORE THE THRONE IN PRAYER.

By Mrs. L. A. CZARNECKI.

When the heart is throbbing  
 With bitter, weary pain,  
 Visions of hope dispelled,  
 And friendship false and vain;  
 Then it will find a solace,  
 Though burdened sore with care,  
 When meek and lowly bent  
 Before the throne in prayer.

Though all around be gloom,  
Not one ray of light,  
And clouds of misery fall  
On what was pure and bright:  
Though the load be heavy  
And very hard to bear,  
Come with it all to Him  
Before the throne in prayer.

Death may have snatched away  
All thou lov'dst on earth;  
Thy soul be griev'd and sad  
Beside the lonely hearth;  
Trust in the Heavenly Father,  
He will joy prepare  
In those hours of refuge,  
Before the throne in prayer.

God will guide and strengthen,  
By His almighty power;  
Keep thee from the blast  
Of every evil hour;  
Thou shalt have holy peace  
Falling on thee there,  
When bent in humble faith  
Before the throne in prayer.

#### LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 11TH SEPTEMBER, 1869.

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

##### METROPOLITAN LODGES AND CHAPTERS.

*Monday, Sept. 6th.*

LODGES.—St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Joppa Albion Tav., Aldersgate-st.

*Tuesday, Sept. 7th.*

Colonial Board at 3.—CHAPTER.—Temperance, White Swan Tav., Deptford.

*Wednesday, Sept. 8th.*

Com. R.M.B. Inst., at 3.—LODGES.—Union Waterloo, Ma. Ha., William-st., Woolwich; Vitruvian, White Hart Tav., College-st., Lambeth; Montefiore, F.M.H.: Beacontree, Pri. Ro., Leytonstone.

*Thursday, Sept. 9th.*

LODGES.—Capper, Marine Ho., Victoria Dock; Upton, Spotted Dog Tav., Upton.—CHAPTER.—Royal Jubilee, Horns Tav., Kennington.

*Saturday, Sept. 11th.*

CHAPTER.—Caveae, Radley's Ho., Bridge-st., Blackfriars.

##### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Sept. 5th.*

Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Sept. 6th.*

Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; St. James's Union, Swan Tavern, Mount-street, Grosvenor-square; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.

*Tuesday, Sept. 7th.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop.

Dis. Railway, Victoria Station; Domatic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket, Prince Frederick William, Knights of St. John Tav., St. John's-wood.—CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Sept. 8th.*

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Sept. 9th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Sept. 10th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

#### TO CORRESPONDENTS.

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

Capt. G. (Malta).—Very much obliged for your kind offer; we shall at all times be glad to receive any communications from you. In your change from the W.J., you have not jumped into a very cold climate, and therefore, must not complain at present. You will be coming near to us in a short time, and our welcome hand will be open.

L. B., W.M. 74 (Port Elizabeth).—Your letter received; the numbers will be forwarded from date of letter, and your remittance carried forward; we trust you will favour us with the reports from time to time.

T. J. S. (Brighton).—The speeches delivered at the meeting of Prov. Grand Lodge of Sussex, will be given in our next issue.

T. L.—Not having received your notice, we cannot give the necessary information. You will, however, receive our attention, when you acquaint us with particulars.

R. W. L.—Quite correct; but we refer you to our last address for reasons for objecting to insert the reports alluded to.