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LONDON, SATURDAY, SEPTEMBER 25, 1869.

### OLD FREEMASONRY BEFORE GRAND LODGE.

By Bro. HYDE CLARKE, P.D.D.G.M. for Turkey.

The difficulty we have as to Freemasonry before 1717 is not only that we have very few materials, but that we cannot connect those materials so as to arrive at some compact notion of what was the general state of affairs. Few real inquirers suppose that in 1660, for instance, the first, second, and third degrees will be found as they are now, but the best informed inquirers have been baffled in tracing back those degrees satisfactorily. We know changes took place in 1717, and for anything we know changes quite as material may have taken place previously.

Bro. Younghusband, who has devoted some learning and attention to Freemasonry, has lately acquired a MS., which in the present state of such investigations by Bros. Hughan, Buchan, &c., is worthy of attention. The conventional phrase for a M.S. in such a case is the "valuable," or "very valuable MS." of Bro. Younghusband. Now the MS. of Bro. Younghusband is a very miserable MS.—fragmentary, mutilated—the bungling copy of an illiterate scribe, most likely not earlier than the beginning of the last century, ranging between 1720 and 1740. It is, however, its miserable character which has most likely saved it, for the antiquary of the last century would not be tempted by such trash, and the zealous Mason, afraid of revelation, may have looked upon it as an idle scrawl, not dangerous. It has most likely only been saved by a country Mason as a writing relating to Masonry, and has, perhaps, never been

read for a century, in fact until of late years it would not meet with any attention, for it has very little apparent reference to what is now understood as Freemasonry.

It is not a document got up to sell, as something very ancient, but is the copy of some ill-trained person from an original, and most likely the copy of successive copies. What shows this well enough are the references to the Bible in Latin, and to Euclid, and other points, making the period before the Reformation. It is not, however, to be understood that the whole matter is strictly ancient.

Bro. Younghusband proposes to read the MS., with some notes, before the Masonic Archæological Institute in the next session, and it may be of interest to Masonic inquirers to know what are some of the suggestions which arise from the perusal of this document. I say suggestions, because in the present state of our knowledge we cannot safely offer definite conclusions, and for my own part my remarks arise from only a cursory perusal of the MS.

The MS., it will be seen, forms part of the chain from the MS. of J. O. Halliwell, and Bro. Matthew Cooke to our present ritual and organisation, and connecting the records given in the pages of the FREEMASONS' MAGAZINE by Bros. Hughan, Buchan, &c., and notably with the records of the Haughfoot Lodge in the last number, page 222.

It suggests that the ritual of the third degree is older than 1717, but then these other points arise. It is quite open to admit that the present third degree is the old second degree, and what is new is the ritual of the second degree. The ritual of the third degree is peculiar, and suggestive of its containing matter from the old body of Masonry. That of the second degree, however, may be new; it is cut short, and is just the kind of imperfect development from splitting one degree into two, bringing forth twins, with imperfect nourishment for one.

One of the most ancient portions of the ritual of the third degree does not belong to that degree at all, but to the second or third.

"Good repute" appears to be, as might be conceived, a modern substitute, and the phrase was "Good fame and name."

The external examination outside the door of the lodge must have been more extensive and more

important, so far as regards candidates and joining members than it is now.

The obligation in some lodges was given as at an installation, the obligation not being recited by the candidate, but to him.

In the MS. of Bro. Younghusband is to be found the germ of the obligation in the third degree, and suggestions as to its origin.

The length of a cable tow in some places was ten miles.

The stated meetings of lodges were once a year, but some met monthly or could be convened monthly.

The legend is referred to of a "General Assembly" to be held at lodge, and this is suggestive of the doctrine that the invention of "Grand Lodge" was that of a new name to represent the old legend and idea. On the other hand, the setting up the "Grand Lodge" at York was another form of invention, the York trying to profit at the same time by the legend in favour of York, and by naming it a Grand Lodge, but a permanent Grand Lodge and staff never existed at York in early days. It is, however, quite possible that some "General Assembly" of speculative Masons or others was held by the Duke of St. Albans, as alleged.

The MS. refers to new charges that were added.

It would appear that the first degree properly belongs to minors, that it was not originally conferred upon adults, but they received the second or third degree, or the whole ceremony at once, as is still done in some countries, and supposed by many English Masons to be illegitimate and contrary to the landmarks. It appears as if a landmark had been altered in order to receive adults into the first degree.

The form of admission must have varied in every place, and it appears probable that while in some places the lodges of Masons became Guilds, that in other places there were lodges that never became Guilds, in fact, whenever five Masons could be got together.

The scribe represents Hiram as the son of King Hiram; there is hardly a name which is not mis-spelled, and the chronology indulges in ample mediæval confusion.

The MS. favours the idea that there was a system of Masonic legends, grips, and ceremonies prevalent throughout Europe during the middle ages.

With regard to the admission of non-operatives,

I would certainly suggest that the monk architects and builders would certainly be admitted as members, and very probably had a large share in the development of the system of Freemasonry, which was in conformity with the other institutions of the Middle ages.

## BRAHMO SOMAJ.

By INDOPHALUS.

Idolatry is, it is well known, a disqualification in India to admission into Masonry, which is only open to the members of orthodox deistical sects, as Jews, Parsees, Christians, and Musselmans. Those who have been idolated must sign a renunciation of idolatry, a public profession of deism, and even then their reception is not assured as in Bengal, an authorisation must be obtained from the D.G.M.

As a new distinct body is in progress, which has furnished, and will furnish, candidates for Masonry, some account of the Brahma Somaj may be desirable:—

The *Indian Mirror*, the organ of the Brahma Somaj describes the celebration of the thirty-ninth anniversary of the origin of that important movement at Calcutta, which appears to have been attended by worshippers from all parts of the country. The week preceding the anniversary was spent in prayer and the chaunting of hymns. The anniversary services were arranged as follows:—The morning procession, the consecration of the new church, Divine service and hymns, and a lecture at the Town Hall. In the procession one of the banners was borne by a Brahmin convert from Delhi, another by an ex-Musselman from Eastern Bengal. The new church was consecrated by Keshub Chunder Sen, who thus described the worship which was to be practised in it:— "The One True God alone, the One without a second, shall be worshipped in this house. No created object, neither man, nor any other being, shall be adored or worshipped in this hall. Any books, or relics, or symbols which any man, number of men or nation, may observe with such unbecoming reverence as has degraded (?) or may degrade into superstition, shall be treated here only with that amount of consideration which they may deserve. No sculpture or painting for the remembrance of any persons or persons, shall be here preserved. All men without distinction of caste shall be welcomed in this building. No prayer or worship offered to man, or through the agency of any individual, shall be here allowed." Several native ladies attended the evening service, behind a *purdah*. Baboo Kesub Chunder Sen's lecture at the Town Hall is said to have been very disappointing. The Brahma Somaj talks much of missionaries, and some few of its teachers show a self-denying spirit. The Somaj continues to be a body of not more than two thousand youths of the middle class educated in English colleges. It may be added that, according to the last advices from Calcutta, a rite of naming or baptising infants has been added to the liturgy of the Brahma Somaj.

It is to be observed that Indian Freemasons while acquiring the profession of deism as an essential, are tolerant in not pushing the investi-

gation. Parsees are not required to justify themselves in the dual principle, nor Christians of some sects with regard to disavowal of polytheism or idolatry. What is required is the recognition of one God, in whose presence all his worshippers may be united.

### MASONIC DISCIPLINE.—XXI.

By CRUX.

Provided a W.M. adheres to the "Spirit" of Masonry, whatever that may be, he is obviously at liberty to use any words he likes, which in fact amounts to an unqualified permission to talk unlimited nonsense. To some extent, it is not his fault, that he and his officers likewise do sometimes indulge in language that is perfectly meaningless. This brings us to a consideration of the next point in the ritual which claims attention, wherein the duties of the D.'s are supposed to be accurately described. We say *supposed*, for it is utterly impossible to trace the slightest connection between the oral description, and the practical execution as carried out in the working of a lodge. These two answers invariably give use to an amount of confusion, reiteration and perplexity that is painful to witness. What between, "bearing," "carrying," "messages," "commands" and "communications," it is no wonder that the unfortunate respondent should blunder, more especially when the words have really no practical meaning. Let us examine them in detail. According to the ritual the duty of the J.D. is "to bear all messages and communications of the W.M. from the S. to the J.W., and see the same punctually obeyed." Now will any brother inform us, what on earth this answer has to do with the actual duty of the J.W. in the lodge? What message and communication of the W.M., does he bear from the S. to the J.W.? In fact his progress with the candidate is in the reverse direction; for after receiving him from the W.M. he proceeds from the J. to the S.W. The duty of the J.D. may be expressed in a few words. It is to act as the sponsor of the candidate for initiation. It is his duty to receive him, to answer all questions for him, to present him to the several officers, and finally to conduct him to a seat at the close of ceremony. Is there one single iota of this duty to be gleaned from the incomprehensible answer, that is repeated with more or less attempt at accuracy, night after night in our lodges? As with the J.D., so with his

superior brother officer. In his turn his obvious duty is to act as the sponsor of the candidates for passing and raising. It would be to no purpose to quote the answer from the ritual describing his duty, as it is equally irrelevant and inapplicable. Although these defects are so palpable, as to be evident to anyone with an ounce of brains in his head, we shall not be the least surprised to hear that the answers as given in the ritual are ancient, and therefore *correct*; that they are perfectly consistent with the practical working of a lodge, that they describe to a hair's breadth the duty of the D's. and that in fact, it is little short of Masonic blasphemy to dare to question their sense, propriety and applicability.

When officers are not even told their duty, is it any wonder that they do not perform it? Is it any wonder that in nine lodges out of ten, it is a common spectacle to witness a totally ignorant D. endeavouring to impart to a candidate what he does not know himself? Of all officers the D's. are those generally the most unacquainted with their duties, and of all officers they are those who ought to know them best. What must be the mental reflections of a candidate when he finds his sponsor unable to answer the simplest questions, when he looks to him for a "sign" and finds none? At our own initiation we distinctly remember that on being presented to the S.W. we were able to repeat the answers infinitely more correctly than the J.D. who conducted us. The working of the D's. is one of the most important in the whole lodge, and cannot when bad, as it generally is, be compensated for by any excellence on the part of the other officers. There are parts of the ceremony in which the D. must be left to himself, and all the prompting in the world will not enable him "to instruct the candidate to advance to the pedestal in due form" unless he knows the proper mode himself. That Masters of lodges are anxious to have efficient officers there is not the slightest doubt. Many a time have we heard a W.M. say to an officer, "come to my office the night before we meet and I'll put you up to it." However well meant, this is pure childishness. An officer can no more expect to know his duty by practising it out of a Lodge of Instruction, than a military man could hope to be able to "set squadron in the field" by playing at soldiers in the barrack room.

There is a small discrepancy, not in itself of any consequence, except that it assists

in holding together the many links of the chain that constitutes the want of uniformity in lodge working, which is to be observed in the question of the W.M. relative to his own place in the lodge. In some lodges the question is put to the W.M.; in others to the I.P.M., or to the brother who may be occupying his position on the left of the W.M., and may therefore be supposed to act as his proxy. It would be absurd to ask respecting this trivial point as well as respecting many others of far greater importance, which is right, for there is no right or wrong in such Masonic matters. There is no standard, no datum, no real landmark of any kind to guide the novice, or correct the erring. It is pretty much a case of "every Mason his own instructor."

In the various criticisms that have appeared at different times upon our articles, it has been asserted that some of the alterations we have suggested are founded purely upon fancy. We should like very much to have one of those fanciful emendations pointed out to us, as we have always endeavoured to adduce fair and just grounds for every instance in which a verbal departure from the ritual has been advocated. This observation is *apropos* to a slight correction which is now put forward regarding the closing sentence of the beautiful little prayer with which the lodge is opened in the first degree. The sentence runs thus, "May our labours thus begun in order, be *conducted* in peace, and closed in harmony." A more elegant rendering would change the word *conducted* to "continued." Why? simply because the proper and antithetical terms to use, not merely in this instance, but in any other where the sequence is the same, are, "begun, continued and ended." The word "closed" Masonically speaking is synonymous with "ended," and may therefore be retained with perfect propriety. It is in fact purely a Masonic term, and no other should be used in its place. There is however no necessity for having scruples about its predecessor, and the sentence would thus run "May our labours thus begun in order, be continued in peace, and closed in harmony." Many brethren will consider perhaps that what might be called, this refinement in the ritual is unnecessary and wholly impossible to carry out in practice. Some may exclaim "do you suppose, Bro. Crux, that there are not numerous lodges composed of members of a comparatively inferior rank, who would be unable to appreciate very elegant language, even if they were persevering enough to learn and employ it?" To

these we reply "certainly you are right," we are perfectly well aware that a homely style of phraseology must always be adapted, when teaching or even addressing men who are comparatively uneducated. We know that there are abundance of societies and communities of men where the Queen's English is "clipped horribly," but we also know that there are certain classes and certain society where it is spoken purely and grammatically. There is a class of society where a uniform standard of speaking and writing *correctly is to be found*. But where is such a standard in Freemasonry? Where are the lodges—where is there one lodge where this desideratum is to be found? In ninety-nine out of a hundred lodges, the Masonic Ritual, imperfect as it is, is "clipped horribly." It is not to be expected that all ranks of brethren, socially considered, could be brought to adopt the same precise ritualistic phraseology, but at any rate it would be an easy matter to induce more uniformity than what at present exists, from the highest to the lowest lodge. On the other hand it is to be expected, it ought to be expected that there should be some lodges in which the members are educated men, where the greatest degree of perfection in the phraseology of the ritual should be used, consistent with an adherence to Masonic terms and the meaning and intent of the sentences. It is impossible for us to arrive, humanly speaking, at perfection in anything, but in trying to attain to it, in raise ourselves infinitely above the condition we should be in without such efforts. Are not such efforts, urgently needed in Freemasonry? Our fraternity is not composed as it was in bye-gone days. It is adding daily to its ranks men who partake of the inquiring spirit of the age, who take nothing for granted and who are sceptical upon a point directly they find that its truth or falsehood rests upon nothing better than antiquity, or presumed antiquity. These are the men, who while they will accept readily enough our ancient rites and ceremonies, look for a high standard of thinking, speaking and acting in Masonic matters. The practical working of Freemasonry, as exemplified in our lodges at the present day resembles a splendid ruin, a sad relic of its pristine glory. *Uncared for, and neglected, it has become dilapidated and almost disintegrated. Piece by piece it has fallen away, until there is scarcely a fragment left to indicate what the original structure resembled. Is it too late to restore it? Can it not be remodelled to suit the times? If no efforts are made in its behalf it may be truly said of the Masons of the nineteenth century, that they have ears and they hear not, they have eyes and they see not.*

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THE Queen has presented to the Royal Academy the bust of herself, executed by the Princess Louise.

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By J. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

“Haughfoot, 27 December, 1705.

“The which day being St. John’s day, mett here John Hoppringle of yt ilk, James Pringle, his broyr., Thomas Scott broyr. to Gala,\* Andrew Thomson, William Cairncross, David Murray, Robert Lowrie, James Frier, and Walter Scott.

“Sir James Scott, George Cairncross, and James Pringle sent in their excuses for absence, which were sustained solvant.

“Willm. Borthwick of Falahill is fined in one pund Scotts for absence.

John Hoppringle of yt ilk continued preses till St. John’s day next, 1706, with the same privileges and commission he had last year.†

“They also continued till St. John’s day next, the same commission to any five of their number to admit any qualified persons to the society of apprentice and fellowcraft.

“Andrew Thomson, Box Master, being accounted with, he reports that he has craved Gala’s and Thomas Scott’s fines, but has not yet received the same. Thomas Scott desired to be excused for his necessary absence the first tyme, which was admitted, and he payd ane pund Scotts to the Box Master for his last day’s absence.

“There is now of publick stock in the Box Master’s hands, twentie punds eleven shillings Scotts.

Andrew Thomson is continued Box Master till St. John’s day next, and is ordained to crave Sir James Scott’s former fines conform to the appointment last sedurent.

“Falahill coming before the closing this sedurent, desired to be excused for his late coming, which was admitted, and his former fine of one pund (past) from.

“Alexr. Young in Galashiels, and William Lowrie in Stow, having petitioned to be admitted into the society both as apprentices and fellowcraft,

\* I may here state what, I daresay, most of the readers of old Scottish history knows, that it was quite common to give the name of the estate or lairdship, instead of the name of the owner, and such is also frequently the case in the old records of this lodge,

† I find from a subsequent minute, that John Hoppringle was the Laird of Torsonce.

their petition was agreed to and they were formally admitted.

“Alexr. Young promised to pay in to the Box Master three punds Scotts. Willm. Lowrie paid in to the Box Master one pund Scotts.

“Allows Andrew Thomson and William Cairncross to lend out what of the publick stock they can to such responsible hands as they shall be answerable for, and recommended to them to do their utmost endeavour to have it all lent betwixt and Candlemas next.”

“Haughfoot, 27th Dec., 1706.

“The which day being St. John’s day, mett here John Hoppringle of yt ilk, James Pringle, his brother, Andrew Thomson, in Galashiels, Sir James Scott of Gala, Thomas Scott his brother, David Murray in Philiphaugh, James Pringle in Haughfoot, William Cairncross in Stockbridge, George Cairncross his son, James Frier in Galashiels, Alex. Young there, and William Lowrie in Stow.

“John Pringle, wright, Willm. Borthwick of Falahill, and Walter Scott, Torsonce’s servant, having sent their excuses to the meeting for their absence, the same were admitted and they accordingly excused for their absence.

“James Pringle, brother to Torsonce, was chosen preses till St. John’s day, 1707, with the same privileges and commission as former preses had.

“John Hoppringle of ilk, reported that since the last St. John’s day, by vertue of the commission then granted, John Scott, brother to Sir James Scott of Gala, was orderly admitted to the society of apprentice and fellowcraft at Galashiels, and that he payed then to the Box Master five punds Scotts.

“Andrew Thomson continued Box Master till St. John’s day next, 1707.

“The former commission to any five of their number to admitt qualified persons to the society of apprentice or fellowcraft, is continued till St. John’s day next.

“The last year’s commission continued for a year to Andrew Thomson and William Cairncross anent lending out the public money, and each debter to the publick stock agrees to pay in their respective debts to the Box Master betwixt and Candlemas next, under the penalty of three shillings for each pund Scotts they are resting.

“Robert Lowrie having been absent at calling

roll, and proposing no solvant excuse for his late coming, is fined in one pund Scotts for the same.

"The Laird of Ashisteill,\* John Younger wryter, Edinburgh; William Pringle in Burnhous, Andrew Hardie in Shilie, and John Young, mason, in Stow, having petitioned to be admitted to the society both as apprentice and fellowcraft, their desires being considered and agreed to, they were formally admitted and they paid in to the Box Master as follows:—

"Ashiestieill, six punds four shillings Scotts.

"John Younger, three punds five shillings, Scotts.

"William Pringle, three punds Scotts.

"Andrew Hardie, four punds Scotts.

"John Young, one pund Scotts.

"Follows ane accmpt of the haill stock belonging to the society, whither in the Box Master's hands or resting yet not payd in for entries, fines, or oyrways:—

Sir James Scott, of Gala .....	entries	7 : 02 : —
Thomas Scott, his broyr. ....		3 : 00 : —
David Murray .....		1 : 00 : —
James Pringle in Haughfoot .....		1 : 00 : —
Robt. Lowrie.....		1 : 00 : —
John Pringle .....		1 : 00 : —
Ja. Frier.....		1 : 00 : —
Falahill .....		3 : 14 : —
Walter Scott.....		1 : 09 : —
Alexr. Young .....		3 : 00 : —
Willm. Lowrie .....		1 : 00 : —
John Scott .....		4 : 00 : —
Ashiestieill .....		6 : 04 : —
John Younger .....		3 : 05 : —
Willm. Pringle .....		3 : 00 : —
Andrew Hardie.....		4 : 00 : —
John Young .....		1 : 00 : —
Sr James Scott, 14 Jany., 1704 .....	fines	1 : 10 : —
Sr James Scott, 27 Decr., 1704.....		1 : 00 : —
Thomas Scott     "     " .....		1 : 00 : —
Robt. Lowrie, 27     "     1706 .....		1 : 00 : —

The haill stock from which..... 50 : 04 : —  
to be reduced for the pryce of register book 00 : 14 : —

There remains of publick stock... 49 : 10 : —

"Ane double of this amount ordered to be given in to the Box Master, which accordingly given.†

\* Alexander Baillie, of Ashiestieill, about eight miles from Haughfoot, situated on Tweedside.

† The above is an exact copy as it stands in the book.

## MASONIC RAMBLINGS.

By REITAM.

A few weeks ago, I found myself with a leisure day or two, and being in Edinboro, I resolved to visit Roslin Chapel and Castle, and examine the old ruins thoroughly. I had just undergone a severe course of reading, in studying the arguments used by Bros. Buchan and Hughan, *et hoc genus omne*, to prove the modern origin of Freemasonry, and as I in a certain sense agreed with them, I was predisposed to be very sceptical about the legends of Roslin in connection with the ancient Masons and the St. Clair family.

These traditions state, that in ancient times the fraternity of Scottish Freemasons always recognised the King of Scotland as their head and lawful Grand Master, and when he was not a Freemason himself he appointed a brother, nobly born, or an eminent ecclesiastic, who by virtue of his office regulated all disputes in the Craft, and to whom, when at variance, Mason and lord appealed; that is to say, the builder and the employer or founder.

Thus we are told that James I. (of Scotland) countenanced the lodges with his presence until in the end of the thirteenth century, when he ordained that every Master Mason in Scotland should pay annually four pounds Scots, as revenue to a Grand Master to be chosen by the fraternity and approved of by the Crown.

This office was granted by James II. to William St. Clair, Earl of Orkney and Caithness, and Baron of Roslin, the founder of the Chapel of Roslin, which is a masterpiece of Gothic architecture.

By another deed of James II., this office was made hereditary in the family of St. Clair of Roslin, whose successors continued to act with becoming dignity as Grand Masters of Scotland, until in 1736, the representative of this ancient and noble house—William St. Clair Esq. of Roslin in Grand Lodge assembled, formally resigned the high office, and recommended to the brethren that they should elect a Grand Master, well qualified to preside over and protect the Craft, and concluded by exhorting them to the principles of harmony and brotherly love.

On the next following St. Andrew's day (the Patron Saint of Scotland) the representatives of thirty-two lodges met, and by a unanimous vote proclaimed William St. Clair the first Grand

Master Mason of the Grand Lodge of Scotland, and duly installed him as such.

Since this time tradition ceases and history begins, and is it not so written in the Book of the Chronicles of Laurie?

I do not think any Mason and especially any Mark Master, can view their venerable and beautiful shrine, without feeling that if we have gained speculative Masonry, the secrets of operative Masonry have become lost. The rich and elaborate roof, carved in compartments, each one different, the ornate carvings of the Seven Cardinal Virtues, and their opposite vices, fresh and clear as if just erected, fill our minds with reverence for those old worthies, whose successors we claim to be.

In the south east part of the chapel is the beautiful and celebrated "Prentice's Pillar" a plain fluted shaft with a floral garland spirally hoisted round it, and carved out of the solid stone.

The legend is, that when the plans for the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or as another account states, had lost this particular portion of the plans, and in consequence had to go to Rome for further instruction or to procure a fresh copy.

During his absence, a clever apprentice, the only son of a widow, either from memory, or from his own invention, carved and completed the beautiful pillar.

When the Master returned and found the work completed, furious with jealous rage, he killed the apprentice by striking him a frightful blow on the forehead with a heavy setting maul.

In testimony of the truth of this legend, the visitor is shown three heads in the west part of the chapel. The Master, the Apprentice with the gash on his forehead, and the Mother.

I think every Mason will at once recognise the origin of this legend, or, rather, the event which the pillar is meant to remind us of, and to my mind this is almost a proof that at least something was known of the third degree before the records of ancient Lodges mention it. All over the chapel the educated and initiated eye will discover the marks of the Craft, which are also to be found in great abundance on all the old buildings in Scotland.

It is, I believe, unquestionably true, that to the fraternity of Freemasons of the middle ages, we owe the introduction of the Gothic or pointed

style of architecture, with its pointed arches and windows and its elaborate and minute tracery, and this should be a source of no little pride to us, their descendants and successors. I therefore heartily recommend all my brethren who can, to see Roslin or Rosslyn Chapel, which is one of the most perfect specimens of Gothic architecture in the world.

And now a few words about the connexion between operative and speculative Masonry. My idea is that the latter has a much older origin than the year 1717. Doubtless the ancient Freemasons were operative only, although free of their guild, but being illiterate and uneducated, as all classes were those days, except the clergy, they were obliged to seek among them, the guardians and sole possessors of the literature and learning of the *moyen age*, those inspirations and working plans which by practical industry and skill, they (the operatives) were to carry into effect.

Clavel states that at Florence in 1512 a society of learned and eminent men established the "Company of the Trowel," under the production and patronage of St. Andrew. The emblems used were the Trowel, the Gavel, and the Square, and it is believed that this institution was derived from the society of travelling Freemasons, and was organised by those distinguished persons, who, on account of their learning, had been admitted as honorary members of that operative association, who, formed into bodies or lodges, wandered throughout Christendom, building churches and castles as they went.

In the palmy days of the Order of the Temple the Knights Templars were enthusiastic patrons of the Masons, and employed them in building their priories and chapter houses, and apparently it was under the protection of this knightly Order that the Masons were introduced into England and Scotland.

So lately as the middle of last century, one of the lodges in Edinboro, the Canongate Kilwinning a daughter lodge of the Ancient Mother Lodge of Kilwinning, had two lodges under her charter, one of speculative Masons or Architects, and the other of operatives or builders.

Thus we can easily distinguish and appreciate the connection between speculative and operative Masonry, and also how they have been moulded into one.

I cannot believe that our whole system and ceremonies, were the invention of Payne and De Saguliers. No doubt they amplified and beauti-

fied what before was meagre and inornate, but I cannot give them credit for discovering and inventing this sublime system of morality, founded on the purest principles of piety and virtue.

At the same time I am not a believer in the "Masonic Arabian Night's Tales." I think "in medio ibis intissimus" and it is an equally foolish thing to believe everything and to believe nothing.

I may quote the never-to-be-forgotten words of Clinton:—

"Although the origin of our fraternity is covered with darkness, and its history is to a great extent obscure, yet we can confidently say that it is the most ancient society in the world; and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of christianity—its doctrines the doctrines of patriotism and brotherly love—and its sentiments, the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good, and kind and charitable it encourages, all that is vicious and cruel and oppressive it reprobates."

If the operative Masons applied their working tools to the work, we apply them to our morals.

If they built splendid Fanes for the worship of God, and sumptuous mansions for the noble and the wealthy, we are informed by speculative Masonry, that the human body is the most wonderful building in existence," and to keep this edifice pure and unpolluted is the sublime task of Freemasonry, as it now exists; for in this mortal building dwells our immortal soul.

#### CHIPS OF FOREIGN ASHLAR.

By J. A. H.

TO THE ADJACENT.

An English Mason will no more understand the heading of our present article than he would comprehend a foreign language of which he was ignorant. "To the Adjacent" is a phrase common enough in Scotch lodges, but unknown among us. It is used when a brother wishes to retire from a lodge in full session. Thus the brother wishing to retire rises, salutes the chair, and says, "To the adjacent, Right Worshipful sir;" the "adjacent" being understood to mean the adjacent room where candidates are prepared. In a Scotch lodge we have heard the R.W.M. compel an initiate to include in his O.B. an undertaking never to leave the lodge without repeating the formula "To the adjacent," with its accompanying honours to the chair.

In our present purpose we adopt the words "To the adjacent" as an appropriate designation for any remark we, as connected with English Masonry, may make on Freemasonry in the "adjacent" jurisdiction of Scotland.

A visiting brother cannot fail to notice many differences in the working of English and Scottish lodges. First, the O.B. is essentially different. In the St. Clair Lodge, Glasgow, which we attended we had a *profane* sworn to exclude the following from the order:—

- 1st. Lame men.
- 2nd. Deaf men.
- 3rd. Old men in dotage.
- 4th. Young men in non-age (under 18).
- 5th. Knaves.
- 6th. Fools.
- 7th. Women.

We observe that Bro. W. P. Buchan, fortified by the Grand Secretary, has recently admitted a brother who was in the first class. If so we presume the O.B. in Scottish lodges must vary slightly, or we cannot understand our esteemed friend's conduct in the matter. The rule of exclusion appears very absurd, but if not legal why should it appear in the O.B.? In pledging himself not to disclose the secrets of the order, the candidate had also to undertake not to *photograph* our mysteries. This was a new idea to us, and we shall certainly not dispute its "modern" origin. No doubt, Bro. Buchan, as to this part of Masonry dating since your famous year 1717!

In London there is or was a so-called "lodge" composed principally of foreign refugees, which maintained an independence of all Grand Lodges and orients, but from what we have heard Masonry had very little to do with its proceedings. In Germany there are four or five "independent" lodges, notably at Leipzig, where our friend Bro. Findel resides. And in Scotland there is a large and prosperous lodge at Melrose which owes no allegiance to the Grand Lodge. The reason why these brethren hold aloof from their sister lodges is said to be that they possess considerable funds in the nature of a friendly society, which they do not wish to endanger. There are also "Bush," or illegitimate Knights Templar, who confer the accolade at very moderate prices in sundry public houses.

The Scottish chapters are authorised to give the following degrees:—

- 1st. Mark;

- 2nd. Chair or Past Master ;
- 3rd. Excellent Master ;
- 4th. Knights of the East and West ;
- 5th. Royal Ark Mariner ;
- 6th. Royal Arch.

The degree of Knight of the East and West is by no means to be confounded with the degree of the same name under the Ancient and Accepted Rite. The Rite of Misraim was formerly worked in Edinburgh and Glasgow, and we have seen some of its insignia displayed by members, but there are very few of its brethren left. We understand the Grand Orient de France has recently withdrawn its toleration of this rite, and it may therefore be considered as gone to the tombs of the Capulets.

In Scotland, as in Ireland, there is a great divergence from English Masonry in the giving of the Royal Arch Degree ; but we confess to liking the English system best. To us the latter is the most solemn and impressive.

The Knights Templar of Scotland profess to be the most legitimate in the world, and in many respects they are doubtless right. The full costume of a Scottish knight embraces, in addition to the ordinary cloak and accoutrements, boots of ancient and warlike shape, as well as a cap of crimson velvet, made after the old Templar pattern of hood dress. It is said that the English and Scottish Templars are to be assimilated ere long, but we have not heard what is to be the future dress. In America the Templars have shown their native originality of mind by devising a costume which, whatever else it may be, has certainly no resemblance to the ancient equipments of the Order of the Temple.

The Knights Companions of the Royal Order of Scotland appear in two sashes of different colours crossed from either shoulder, and in full dress are supposed to wear the court dress of the period. Hence the members of this degree have reason to rejoice at the recent excellent alterations in court dress which have been sanctioned by her Majesty. The ritual of the Royal Order is wholly in *rhyme*, in which it differs from all other systems.

Each Scottish lodge is at liberty to choose its own style of apron, and some—especially those made of velvet of the Stuart tartan—are exceedingly rich and beautiful. Still our English prejudices incline us to prefer our own plain but effective blue apron. In many Scottish lodges there is no regular subscription, and hence perhaps the door is opened to persons who would not find

admission to English lodges. Instead of an entrance fee ranging, as with us, from five guineas upwards, the charge of thirty shillings would appear to be about the average of Scotland.

Out of the metropolis the brethren do not seem to care very much about the high grades. For instance, our respected Bro. Buchan is not, we believe, even a Royal Arch Mason, and there are a great many brethren who hold that only the first three degrees are legitimate. We believe, however, that Bro. Buchan considers lodges authorised to confer both the Mark and Past Master's Degree. The latter is not as with us a prerequisite to the fulfilment of the Master's chair. Strangely enough, we have noticed both in Ireland and Scotland a custom which has no footing in England—the wearing of French jewels in lieu of those authorised for the sister countries. This especially prevails among Royal Arch Masons.

In some of the Scottish lodges the change of a lodge of one degree into that of another is a very simple matter. The W.M. addressing the S.W. says, "Brother, will you be off or from?" To which the S.W. replies, "From," and the W.M. inquires, "From what?" The response being "From a Fellow Craft to an Entered Apprentice lodge." The W.M. then, by virtue of his office, declares the lodge to be an E.A. lodge. We cannot say we admire this summary method of conducting business.

The custom of having the lodges "closely tiled" during dinner, which is practised in Scottish lodges appears to us a very unnecessary one, as is also the compulsory wearing of regalia on such occasions. The old nursery rhyme says—

"Work when you work,  
And play when you play,"

and hungry brethren seeking to overcome the vacuum which nature abhors, are rather embarrassed by the appendages of labour. We are also at a loss to know what an uninitiated waiter would be likely to discover of our secrets from seeing a lot of harmless individuals at dinner. Probably the system which we dislike has given rise to the popular idea of a mysterious connection between Freemasonry and good dinners.

A continental brother used to long intervals between the degrees, would be astounded at seeing in Scotland a *profane* put through the three degrees and turned into a full fledged Master Mason on one evening. But this is the ordinary plan, and then as soon as may be the new brother can

become a companion of the Royal Arch. It is easy to see the inevitable abuses that arise under this system, and we feel sure that before long the good sense of our brethren will bring about a different state of things.

There are a number of such degrees worked in Scotland, as for example, the Order of High Priesthood; Hieroglyphic Master, which embraces a system of Masonic shorthand writing, very useful in some cases; Knight of St. Paul, Heroine of Jericho, and others, which may be variously classed as "good, bad, and indifferent."

It was a matter of regret to us that we did not meet a brother who is said to be in some respects the most erudite in Scotland, Bro. Donald Campbell, editor of the English edition of "Mackay's Lexicon of Freemasonry," in which capacity he has placed the whole of our brotherhood under obligation. We also regretted that we did not see the talented historian of "Mother Kilwinning," Bro. D. Murray Lyon, but we hope to have that pleasure some day.

It is satisfactory to find after having been "to the adjacent," that however modes of operation may vary, the spirit of Freemasonry is still the same all the world over. As in the Gospel there is neither "Jew nor Gentile, bond nor free," but "God hath of one blood created all the nations of men," so in our Order, temporal and earthly as it may be in its scope and influence, yet heavenly in its fulfilment of the Divine command to "love one another," we have something richer than jewels, higher than dignities, grander than rituals, nobler than nationalities—the genius of honest, heartfelt brotherhood. So mote it be!

#### BURGH RECORDS.—No. 6.

By Bro. W. P. BUCHAN.

(Continued from page 88.)

From "Ancient Laws and Customs of the Burghs of Scotland. A.D. 1124—1424." Edited by COSMO INNES.

Curia quatuor Burgorum.

(The Court of the Four Burghs.)

"Quod nullus templarius eiciat mercimonia pertinentia ad gildam."

"Item quod nullus templarius debet se introrritere cum aliquibus mer cermonijs vel bonis pertinentibus ad gildam emendo vel vendendo infra terram suam vel extra nisi fuerit confrater gilde."

"[That na templair sall introrrit with merchandise pertaining to the gild.]

Item na templair sall introrrit with any merchandise or gudes pertaining to the gilde, be buying or selling within or without their awin land, bot gif he be ane gilde brother."

It has struck me that the above practise is probably the foundation of the idea of the Knights Templar being Freemasons, whereas they became simply freemen of the burgh, or joined the gild, in order to have *liberty to trade*, not in order to get imaginary Masonic secrets, as has been erroneously given out by the Fraternity.

Regiam Maiestatem.

Lib. II., c. ix.

"Quibus modis deseruitute ad libertatem peruenitur. Pluribus autem modis potest quis in villenagium positus ad libertatem produci. . . . Si natiuus seruus cuiuscunque fuerit seruus quiete per vnum annum et vnum diem in aliqua villa privilegiata sicut in burgo domini regis manserit scilicet in eorum communia vel gilda tanquam burgensis sine calumpnia domini sui vel alterius nomine suo scilicet balliui eo ipso facto a iugo seruitutis liberabitur. . . ."

"Be what way ane man may come fra servitude to libertie.

Divers and sundrie waies ane bond man may be made frie. . . . Gif ane native bondman, whais bond that ever he be, remaine quietlie the space of ane year and ane day, in anie privileged toun (sic as the king's burgh in their communitie or gild) and is not challenged be his maister, nor be nane in his name, sic as his baillie or steward, in that case he sal be frie and delivered fra bondage."

xxxv.

De Heredibus Burgensium.

"Heredes burgensium etatem dicuntur habere cum nummos discerne nouerint et pannos ulnare et alia negocia paterna similia exercere.

Anent the Heirs of Burgesses.

The heire of ane burgess, is of perfite age, when he can number and tell silver, or measure claith with ane elwand, or doe other his father's busines and affairs."

Juramenta Officiariorum.

(The Oaths of Officers.)

Integrum juramentum burgensit et confratris gilde.

"Quod erit leel et feel domino Regi et communitati illius burgi in quo factus est burgensis. Et quod dabit Regi firmam fideliter pro terra quam defendit. Et quod erit obediens in licitis preposito et balliuis. Et quod celet archanum consilium communitatis. Et si dampnum eorum nouerit premuniet eis uel in hoc ponet remedium si poterit. Et quociens requisitus fuerit pro communi negocio fidele consilium et auxilium eis dabit pro posse suo. Et quod libertates

leges et consuetudines dicti burghi durante vita secundum posse suum manutenebit.

Et facta hujusmodi sacramento osculari debet prepositum et vicinos si frater Gilde fuerit.

[The entire oath of a burghess and brother of the gild.]

That he will be leel and feel to our Lord the King and to the community of that burgh in which he is made burghess. And that he will give to the King faithfully, rent for the land which he defends. And that he will be obedient in things lawful to the provost and bailies. And that he will keep the secret counsel of the community. And if anything to their prejudice shall come to his knowledge he will forewarn them or apply a remedy if he can. And that as often as he shall be asked he will give them faithful counsel and assistance in the common business to his power. And that he will maintain the liberties, laws, and customs of the said burgh during his life according to his power.

And the oath being made in this manner, he ought to kiss the provost and the brethren, if he be a brother of the gild.]”

Suppose we adopt this ancient “landmark,” and make the next candidate kiss the R.W.M.? or, say a general kissing all round! Reviving the good old times!

(To be continued.)

## MASONIC NOTES AND QUERIES.

### A NEW INDIAN FREEMASONRY.

The *Indian Times* understands that a society called “The Hindoo Fraternal Association” has just been formed in Madras after the Freemason model. It is composed of educated Native gentlemen, 30 names being already inscribed on its rolls. They are designated “Brothers,” and are bound by solemn oath to the observance of certain particular rules, a covenant being required to be executed before the admission of any member. No one is eligible who is under 25 years of age, and whose monthly salary is under one hundred rupees. “Unanimity is the moving principle of the body, and the members are said to be bound together by ties of fraternity much stronger and closer than even those of blood relationship.”

### THE TEMPLARS AND RICHARD I.

The greatest crimes of the Templars were wealth and pride; the King of France and the Pope wanted the former, by the latter they lost the affections of the people. The following anecdote is stated of King Richard I: “When admonished by the zealous Fulk of Neuilly to get rid of his three favourite daughters, Pride, Avarice, and Voluptuousness,—‘You counsel well,’ said the King, ‘and I hereby dispose of the first to the Templars, of the second to the Benedictines, and of the third to my prelates.’”—W.P.B.

### THE ANTIQUITY OF FREEMASONRY.

The following extract from the curious and valuable manuscript published in facsimile by Bro. Matthew Cooke, under the title of “History and Articles of Freemasonry,” seems to claim for speculative Freemasonry, as distinguished from operative, a much earlier existence than that stated by Bro. Buchan and others in recent numbers of the *Magazine*:—

“After y<sup>e</sup> was a worthy kyng in Englonde y<sup>e</sup> was callyd Athelstone, and his yongest sone lovgd well the sciens of gemetry, and he wgst well y<sup>e</sup> handcraft had the practycke of y<sup>e</sup> sciens of gemetry so well as masons wherefore he drewe hym to consell and lernyd practycke of y<sup>e</sup> sciens to his speculatyf. For of speculatyfe he was a master and he lovyd well masonry and masons. And he become a mason hymselfe. And he gaf hem charges and names as hit is now usyd in Englonde.”

This appears to refer to a union of operative and speculative masons at the date of the York Constitutions in the reign of Athelstan; and if this fact cannot be authenticated, the manuscript itself—of the genuineness of which there seems to be no doubt—is evidence that at the time it was written—towards the end of the 15th century—there was a distinction drawn between operative and speculative Masonry, and that the latter did then exist, or was known at some past time to have existed as a separate science.—F.I.W.

### THE FORMATION OF LODGES.

I am afraid that Bro. J.A.H. is a little wrong in his logic at page 228, *e.g.*, put one spoonful of sugar into a cup of tea, it is soon dissolved, add another and it dissolves more slowly, then add more and you find that the water refuses to take it up, it has been already saturated to repletion; so with Masonic lodges. In the beginning of last century England had, I might almost say, the world before it; now it has to contend against a multitude of co-existing Grand Bodies; besides, there was then the prestige of novelty in its favour. *Ergo* (except under some *very* extraordinary circumstances), I consider that for the Grand Lodge of England to add 450 to her roll in “one year now,” would be a far greater achievement than the 340 she managed to make up in about half a century. However, be that as it may, I see nothing but a very commonplace circumstance in the fact of England chartering about 340 lodges in half a century—say eight in a year.—W. P. BUCHAN.

### MASONIC PROBLEM.

Did or did not crafts other than the Masons have their *shibboleths*, or “word and grip” before A.D. 1717? I have been told they had.—W.P.B.

### MASONIC MAGNA CHARTA AND THE GRAND MASTER (page 229.)

The following “Regulation,” from the Constitutions of 1723, may be useful upon this point:—

“XIX.—If the *Grand Master* should abuse his power and render himself unworthy of the obedience and subjection of the lodges, he shall be treated in a way and manner to be agreed upon in a *new Regulation*; because hitherto the ancient *Fraternity* have had no occasion for it, their former *Grand Masters* having all\* behaved themselves worthy of that honourable office.”—PICTUS.

\* *I.e.*, having all *four* behaved themselves, &c.

## REFLECTED RAYS OF LIGHT UPON FREEMASONRY.

I have just had the pleasure of perusing Bro. Garey's "Reflected Rays," as edited by our well-known Bro. James Stevenson. It is not a historical or critical work, but a most interesting and useful repertoire of allusions, &c., to many portions of our (when properly performed) beautiful rituals and ceremonies. As the price is only one shilling, it ought to be in the hands of almost every brother who takes an interest in the working of the Craft. The emblematical frontispiece is pretty good, so also are the engravings prefixed to the different parts, as well as others scattered throughout its pages. The sketch upon page 28 referring to the "sacred number Fifteen," reminds us of a mystery often worked out in our schoolboy days long before we attained to "the 47th problem of Euclid," pourtrayed at page 51. Altogether I have much pleasure in recommending this neat little "pocket compendium" to the notice especially of young brethren and youthful office-bearers.—W.P.B.

## ROSLYN CHAPEL.

Very luckily I happened to see the following, more especially as Mr. Ferguson is an author upon whom one can depend, *he* can give a reason for his faith—it is from the *Daily Review* :—

"Mr. Ferguson, the celebrated author of "The History of Architecture," and many similar works, has lately been visiting Roslyn Chapel, and has become, we believe, quite confirmed in his ideas that this beautiful structure is built upon models from the north of Spain; and that the architect, if not a Spaniard, was intimately acquainted with the interesting ecclesiastical buildings in that part of the world, and used them as his model."

In his "Handbook of Architecture," 1855, Mr. Ferguson said.—"From the knowledge we now have of styles, there can be little doubt that his architects came from the north of Spain. In fact, there is no detail or ornament in the whole building which may not be traced back to Burgos or Oviedo; though there is a certain clumsiness both in the carving and construction that betrays the workmanship of persons but little familiar with the task they were employed upon. The chapel is small, only 68ft. by 35ft. internally. The central aisle is only 15ft. wide, and has the southern peculiarity of a tunnel-vault with only transverse ribs such as those found at Fontfroide and in almost all the old churches of the south of France."

Mr. Billings, in his "Baronial and Ecclesiastical Antiquities of Scotland," says,—"It was founded in the year 1446 by\* the representative of the semi-Royal House of Sinclair—a man whose list of noble titles, beginning with Prince of Orkney and Duke of Oldenburg, has been noted for its almost Spanish tediousness. Only the chancel of the edifice was completed."†

As to the well-known "Prentice Pillar" here, Slezler calls it the "Prince's Pillar."—W. P. BUCHAN.

## CELESTIAL MYSTERIES.

Will Bro. Melville be good enough to give his opinion as to the age of the antique coin figured by

\* William St. Clair.

† I have not yet had the pleasure of seeing Roslyn personally.—W.P.B.

him on page 210, and also as to the time when people talked Latin at Corinth? These points, if satisfactorily cleared up, may by possibility throw a little light on his paper, which certainly requires a great deal of explanation to render it intelligible to an ordinary terrestrial like myself.—F.I.W.

## FREEMASONRY ABOUT 152 YEARS OLD.

I was very glad to see Bro. Sanderson's article at page 222, and also to find him saying, "at most 'the bone of contention' is only a matter of a few years less or more;" and with him I desire to see the point more clearly defined than it has yet been; to do this we must have the customs and usages of the other co-existing trades previous to 1717. Further, we must draw a line of distinction between an old operative Mason's lodge with its *friendly society* and a lodge of speculative Masons; other trades I consider had also their friendly societies attached and admitted non-operatives. The Masons hitherto have had all the say, but justice and truth demand that the other trades should now be heard.—W. P. BUCHAN.

## KING OF PRUSSIA.

It is noticeable that the grand banquet given to Bro. the King of Prussia in his late visit to Königsberg was held in the Freemasons Hall of that city, showing that he and the authorities of that city were not afraid of publicly going into the Devil's House.—A.

BROS. DR. J. T. DESAGULIERS, LL.D., F.R.S., AND JAMES ANDERSON, A.M.

Allow me to give the following notice of these two distinguished brethren, as contained in "The Imperial Dictionary of Universal Biography," published by W. Mackenzie, Glasgow :—

"Desaguliers, John Theophilus, was born in France in 1683, but was educated and continued to reside in England till his death in 1749. He contributed some valuable papers in optics, mechanics, &c., to various scientific societies. He published a 'Course of Experimental Philosophy,' which was much esteemed in its day. The transactions of the Royal Society contain interesting papers communicated by him."—"W.M.L."

"Anderson, James, a Scotch genealogist, lived in the earlier half of the eighteenth century, and was pastor of a Presbyterian church, in Swallow-street, Piccadilly, London, and also Chaplain to a lodge of Freemasons. It was, doubtless, his holding the latter office that led him to publish, in 1723, a book called 'The Constitutions of Freemasons.' His genealogical works, which are the result of some labour, but display little judgment, are—'Royal Genealogies, or the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times;' and a 'Genealogical History of the House of Yvery,' prepared and published at the expense of the Earl of Egmont.—A.M."

At page 144 of his History, I observe Findel saying,—"Desaguliers was the son of a French Protestant clergyman, and was born at Rochelle in 1683. . . . He died 1743." Which is right, 1743 or 1749?

At page 38 of the 1723 Constitutions, we have—"XVII. James Anderson, A.M. The author of this book. Master." Thereby showing he was the *Master* of the lodge then.—W.P.B.

## GENERAL MELLINET.

General Mellinet, M.W.G.M. of France, has resigned the post he so long held as Commander-in-Chief of the National Guard of Paris.—A.

## CORRESPONDENCE.

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

## APATHY IN OUR ORDER.

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

Dear Sir and Brother,—Your correspondent of last week, A. J.W., appears to have strangely mistaken one or two of my opinions, as I think he will find on reperusal of my letter on August 28th.

I, as well as A. J.W., strongly recommend all brethren to continue subscribers to a lodge, even though they may feel that they have been slighted, or under a cloud for a time, or annoyed at some of its proceedings, as I said in my former communication. Such is my own present position; and though others, to whom I referred, have adopted a different course by seceding, I have uniformly expressed my disapprobation of it, and am now carrying my views into practice, by attending regularly, but avoiding taking any part in the proceedings, so as not to give ground for complaint, but watching and waiting, in full assurance that a time will come when all misunderstandings will be cleared up, and when any little services which I can render will be appreciated.

Again, A. J.W. is mistaken in supposing that I wrote as a disappointed man who had not obtained the promotion he thought he deserved. No, Sir, I thought of the interests of others, not of myself; and, with a view to satisfy your correspondent on this point, I beg to state that I was initiated in 1847, occupied the chair of W.M. in 1850, in the same year was appointed Pursuivant in Prov. G. Lodge, obtained higher offices in succession, till I filled the chair of Prov. G.S.W. in 1858, and was presented with the appropriate jewel. Further, I have repeatedly said openly that no offer of Prov. rank in the district in which I now reside would be accepted by me, for several reasons, one of which is that I should by acceptance prevent some worthy brother from obtaining the honour due to him. It may be as well to add that I have filled the first chair in another Craft lodge, in two Royal Arch chapters, and in two Mark lodges in different districts, without wishing, seeking, or obtaining provincial rank in either, though in one department I have held a high position in Grand Lodge.

If Bro. A. J.W. knew me, I think he would acquit me of any unworthy motives such as he has attributed to me. I am quite satisfied with the honours I have gained, and devote much time to Masonry, in the hope of benefitting our charitable institutions, of doing good to the Craft in general, and of assisting others by my teaching to qualify themselves for distinction, by their skill in working and by carrying out Masonic principles.

On the appointments to provincial office, I see no reason, from the observations of A. J.W., to alter my views formed after a long experience.

I owe you an apology, Mr. Editor, for troubling you with remarks on personal matters, which, if my name were appended, I should withhold; but I feel it a duty to myself to correct the impressions which have been formed so erroneously.

Yours fraternally,

Sept. 20th, 1869.

P.M.

## MASONIC DISCIPLINE.

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

Dear Sir and Brother,—It has been said that children are very quick in noticing inconsistencies in their parents, and it occurs to me that members of lodges are equally observant of irregularities in the ceremonies of Masonry. I myself do not for a moment claim to be exempt from errors in working, but as a young Mason, while conscious of my own defects, I am fully aware of that which may be frequently wanting to render a Masonic rite thoroughly intelligible, and give it that solemn dignity it should possess.

It is very difficult to find a lodge with officers who all do their work perfectly; too often the reverse is the case, and one brother, usually a P.M., assists in the general working, though in reality he *does* the work of the lodge.

Of course I do not mean to assert that this pitiable state of things is the general rule, but it is nevertheless too often the case, and can only be remedied by instruction and assiduity. But there is one thing which is to my mind inexcusable, and this is the manner in which some lodges admit visiting brethren. I have several times been to visit lodges as a perfect stranger, and have not been asked for my "credentials," and perhaps only undergone part of the examination in *one degree only*.

Now, it is all very well for a not over-cautious brother to say, "Oh! they would see that you were up to it," and so forth; but I maintain that a thorough examination of both certificate and its owner should take place before admitting a visitor within the sacred walls of a lodge, whether the applicant be a Grand Officer, Provincial Grand Officer, or merely a Master Mason, unknown personally to the lodge. Too much credence is placed in exterior, though, of course, any amount of "brass" would not avail a cowan. Still, if a thing is worth doing, it is worth doing well, and I think that as much attention is due to the ceremony outside as inside the door of the lodge.

I venture to make these few remarks through the medium of your valuable paper, as it will be admitted that care and consistency are most requisite in all matters connected with Freemasonry; while, on the other hand, if the comparatively small ceremony of admitting a stranger be slurred over, it tends, in my opinion, to render the officers careless of those important duties which require such order and decorum within the entrance.

Yours fraternally,

A. YOUNG P.M.

MACNIVEN AND CAMERON, of Edinburgh, have introduced their pens to our establishment, and we can safely say they are without exception the very best we have tried. The "Waverly" barrel being especially a favourite, and with confidence we can recommend them to our numerous readers.

## THE MASONIC MIRROR.

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

### MASONIC MEMS,

**ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.**—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 Arch, 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, 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.

Your votes and interest are earnestly solicited on behalf of Henry Charles Bush, an orphan, aged eleven years. The candidate is the son of our late Bro. Henry Stibbs Bush, C.E., who held the appointment of chief engineer to the Cornwall and West Cornwall Railway Companies up to the 24th January, 1869; when he was cut off in the prime of life, after a very painful illness of six days duration; leaving to fight the battles of this world five little orphans, the eldest of whom is only fourteen years. The children, three girls, aged fourteen, thirteen, and seven; and two boys, eleven and nine years respectively are left without adequate means of support or education, and without relatives capable of rendering assistance. The case is strongly recommended by Bro. the Right Hon. Lord Eliot, M.P. P.S.G.W. of E., and P.M. of Eliot Lodge (No. 1,163); Bro. Sir Daniel Gooch, Bart., M.P., P.S.G.B., and D. Prov. G.M. Wilts, Warwick-road, Maida-hill West; and several other influential brethren. Proxies will be thankfully received by Bros. H. Bridges, Bridgewater; G. O. Budd, Great Winchester-buildings; R. Sharpe, 17B, Great George-street, Westminster; and W. Wright, Lostwithiel, Cornwall.

Votes are earnestly solicited for the boy Cottrell, whose father for twenty-four years was a member of the Royal York Lodge, Brighton. They will be thankfully received by Messrs. C. Wren, Duke-street; Challen, King's-road; Saunders, North-street; and W. Curtis, Gazette Office, Brighton. This is the sixth application, and the case is a distressing one.

**ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION, 1869.**—Your votes and interest are solicited on behalf of Amelia Charlotte Titus, aged 9½ years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge, No. 503, late 741, on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. This case is strongly recommended by the W.M., officers, and brethren of the Belvidere Lodge. Proxies will be thankfully received by Bro. Kite, W.M., or Bro. Pearson, Sec. 503, Maidstone. This is the second application.

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.

**EASTERN DIVISION OF SOUTH WALES.—NEATH.**—We are in a position to announce that a grand full-dress Masonic concert will open the season usually devoted to entertainments of this kind in the town. Miss Edmonds, Madame Sherrington, and the *crème de la crème* of the most popular artistes of the day will render their assistance on the occasion. The arrangements will be characteristic of the undeniable liberality of the Craft.

**LINCOLN.**—The foundation stone of the church of the united parishes of St. Peter-in-Eastgate and St. Margaret's, in this city, will be laid, with Masonic honours, by the R.W. D. Prov. G.M. of Lincolnshire, Bro. Major Smyth, assisted by the officers of the Witham Lodge, on Wednesday next, the 29th inst., at two o'clock, p.m. The lodge will be opened at the White Hart Hotel at one o'clock. Luncheon at the County Assembly Rooms after the ceremony, at which the Lord Bishop of the Diocese will be present.

**PROV. G. LODGE OF JERSEY.**—The meeting will be held at the Masonic Temple, on Wednesday, the 29th inst., for the purpose of installing the R.W. Prov. G. Master, Bro. Colonel E. C. Malet de Carteret.

**PROV. GRAND LODGE OF LEICESTERSHIRE AND RUTLAND.**—The annual Prov. G. Lodge will be held by order of the Right Hon. the Earl Howe, G.C.H., Prov. G.M., at the Agricultural Hall, Oakham, on Thursday, the 30th inst., at 11 a.m.

We have inspected a complete set of R.A. furniture manufactured by Bros. A. D. Loowenstark and Sons, of No. 1, Devereux-court, Essex-street, Strand, for a chapter held in the Cape of Good Hope, and we have much pleasure in stating, it has seldom been our good fortune to witness a more complete set; indeed, the implements of labour are fine specimens of high art—so truly characteristic of this old-established firm. At the same time, more than ordinary attention has been bestowed by the artists in the painting of the banners, and we congratulate our brother's fair assistants on the success which has attended the manufacturing of the same, feeling assured the furniture must give the greatest satisfaction to all parties concerned.

### METROPOLITAN.

**NELSON LODGE (No. 700).**—A regular meeting of this lodge took place on the 15th inst., at the Freemasons' Hall, Woolwich. The lodge having been duly formed, was opened with solemn prayer. The minutes of the last meeting were read and confirmed, and a ballot taken for Messrs. Coy and Knight for initiation, and the same was unanimous. Bros. Brett, Davis, Walker, Johnson, McCaffery, and Butters were examined in this degree, and the lodge was opened in the 2nd degree, and those brethren passed to the degree of F.C. The lodge was then closed down to the 1st degree, and Messrs. Coney and Knight were presented to the W.M., who admitted them into ancient Freemasonry. The whole of the ceremonies were rendered in a very creditable manner by the W.M., assisted by his officers. There being no other business before the lodge, it was closed in due form. The members present were Bros. Bowels, W.M.; May, S.W.; Graham, J.W.; Norman, S.D.; Knight, J.D.; Watson, I.G.; Dunham, I.P.M.; Lacy, P.M., Treas.; Bickerstaff, P.M.; Goddard, P.M.; Dawson, P.M.; Rowland, P.M.; Crawford, P.M.; Hardwick, Logan, Mitchell, Sisiley, Lyons, Roberts, Ingle, Murphy, Wray, Willsden, Chadwick, Warren, Alderton, Felker, and Henderson, Tyler 706. The brethren adjourned to refreshments at the Red Lion Tavern, the usual loyal and Masonic toasts followed and brought the evening to a happy close.

## PROVINCIAL.

## CUMBERLAND AND WESTMORELAND.

## MARYPORT.

*Provincial Grand Lodge.*

On the 8th inst., the annual meeting of the Provincial Grand Lodge of Cumberland and Westmoreland took place. In the morning the brethren met at the lodge room, where the lodge was duly opened by Lord Kenlis, the Prov. G.M., and the minutes of the previous meeting were read and confirmed. Amongst the brethren present were Bros. J. Whitwell, *M.P.*, D. Prov. G.M.; Dr. Greaves, P.D. Prov. G.M.; J. Pearson; J. Bowes, P. Prov. G. Reg.; J. J. Bolton, P. Prov. G.S.W.; Rev. J. Pearson; Rev. J. Simpson, Chap.; J. Lemmon; S. Gawith; F. Binckes, Sec. Boys' School; Rev. A. F. Curwen, P. Prov. G. Chap.; H. F. Faithful, P. Prov. G.J.W.; W. B. Gibson, P. Prov. S.G.W.; C. Morton, P. Prov. S.G.W.; Nicholson; Rev. W. Williams, Sec. 1,002; Heywood, P. Prov. S.G.W.; A. Woodhouse; Rev. T. R. Holme, Prov. G. Chap.; R. Robinson, W.M. 1,002; Isaac Evening; H. Braithwaite; Busher, S.G.W.; W. Shilton, P.M. 1,002; S. Hewitson, J. Bolton, H. Hammil, W. Potts, R. Brown, Lewthwaite, Allinson, Teather, W. Wood, Lamony, Banks, Brooker, Sealby, W.M. 371; John Lawson, Sec. 371, Goodall, Barr, Hughes, Cooper, Jones, J. Fearon, J. McKelvie, T. Mandle, Windross, Harris, Spittal, P. Quinn, J. Adair, &c.

After the opening business of the lodge had been disposed of, the brethren marched in procession to St. Mary's Church, headed by the Maryport Artillery Volunteer Band, to attend Divine service.

Prayers were read by the Rev. W. Beeby, and the sermon was preached by Bro. the Rev. T. R. Holme, the Prov. G. Chap. The rev. gentleman took his text from the first Epistle of Peter, c. iii, v. 8.—“Love as brethren, be pitiful; be courteous.” In an eloquent discourse he said that the words of his text conveyed very much the same meaning as those which are most inculcated in all members of the society which they that day represented, and that was the continual exercise of their three great principles—brotherly love, relief, and truth. No doubt all men yearn after a fellowship one with another, and woe to him who for any reason cuts himself off from sharing the joys and sorrows of his fellow creatures. But, as things were, there was nothing but a need felt, and they were checked by things within and things without themselves from finding means to satisfy that need. Now, Freemasonry professed to supply what they wanted. Its members are called “the brethren;” are expected to bear one another's burdens—to love one another. Freemasons are all brethren, because they desire the same thing, walk after the same rule, and aim at the same end. They are fellow pilgrims through a foreign land; they have the same trials to encounter; the same joy and peace in believing; the same heavenly home preparing for them. If their hopes were not mere pretence their brotherhood must be real. All true Freemasons are like polished mirrors, kept by the Spirit true to their principle and unspotted from the world; they each reflect some of the attributes of their great Father. The merciful man feebly recalls the memory of His compassion, and reflects the faint image of His goodness. His hand is seen to be the substance whose shadow is the generosity of the liberal; and through his power the chastened servant bears meekly and willingly that which his Father may please to call on him to bear. Thus, then, there is a noble harmony of different qualities, and pursuits, and virtues among the brotherhood. They ought to be one family—the wisdom of age, the sobriety of middle age, and the strength of the young all twined together, and growing a garden blessed of their God.

At the close of the service the brethren returned to the lodge room, where the following members were invested as officers for the ensuing year:—Bros. Nicholson, S.W.; W. Wilson, J.W.; Pearson, Chap.; Losh, Assist. Chap.; Pearson, S.D.; Sealby, J.D.; Gawith, Dir. of Cers.; Hughes, Assist. Dir. of Cers.; Spittal, Supt. of Works; Barr, G. Sword Bearer; White, Tyler; Simpson, Sec.; and Lemmon, Treas.

After the officers had been invested, the brethren again formed in procession, and, preceded by the band, marched to the Athenæum, where a dinner was provided by Mr. Atkinson, of the Golden Lion Hotel. The chair was taken by Lord Kenlis, who was supported on the right by Bros. Whitwell, Greaves, Beeby, Iredale, Bowes, and Boulton, and on the left by Bros.

Pearson, Simpson, Lemon, Binckes, Curwen, Faithful, Gibson, Williams, and Heywood.

After dinner the following toasts were proposed and duly honoured:—“The Queen,” “P.G.M. the Prince of Wales and the Princess of Wales,” “M.W.G.M. the Earl of Zetland,” D.G.M. Earl De Grey and Ripon, and the rest of the Officers of the Grand Lodge,” “The R.W. Prov. G.M., Lord Kenlis,” “The D. Prov. G.M., Bro. Whitwell, and the rest of the officers of the Prov. G. Lodge,” “The Past Prov. G. Officers,” “The Lodges of the Provinces—119, Whitehaven; 129, Kendal; 310, Carlisle; 327, Wigton; 339, Penrith; 371, Maryport; 412, Longtown; 812, Appleby; 872, Whitehaven; 962, Workington; 1,002, Cockermonth; 1,073, Keswick; 1,074, Kirkby; Lonsdale, Silloth,” “The W.M. of the Lodge of Perseverance, 371,” “The Visiting Brethren,” “All Poor and Distressed Masons.”

## DEVONSHIRE.

EXMOUTH.—*Sun Lodge* (No. 106).—The regular monthly meeting of this lodge took place at the Beacon Hotel, on Monday, the 13th inst., Bro. Bishop, W.M., in the chair. There was a good attendance of the brethren belonging to the lodge. The visitors present were Bros. Page, P.M. 39, and Bristow, I.P.M. 446. The lodge was opened in ancient form, minutes read and confirmed. Bro. Warren was then examined in open lodge, and, his answers proving satisfactory, the lodge was opened in the second degree, and the brother was passed to the F.C. degree by Bro. Maynard, an old and working P.M. of the lodge, which, we don't hesitate a moment in saying, is, if not the best, one of the best working lodges in the province, and this efficiency may be attributed to the indefatigable energy and zeal of the W.P.M. The S.W. was requested to give the lecture in the second degree, which he did in admirable style. The lodge was closed down to the first degree, and finally closed at 7.45 in perfect harmony. The brethren then adjourned to refreshment, and spent an hour very pleasantly under the presidency of the W.M.

## DURHAM.

CHESTER-LE-STREET.—*Consecration of the Earl of Durham Lodge* (No. 1,274), and *Installation of Bro. W. Brignall, Jun.*—On Wednesday, 8th inst., the above lodge, intended to be held at the Lambton Arms Hotel, was consecrated by the R.W.P.G. Master for Durham, Bro. John Fawcett, assisted by Sir Hedworth Williamson, Bart., *M.P.*, D.P.G.M.; Bro. V. A. Williamson, P.G.W. of the Grand Lodge of England, and the officers of the Provincial Grand Lodge. The lodge room was most tastefully decorated for the occasion. At the head a platform was raised, and in the front were placed several choice exotic and other plants from the conservatory of Mrs. Fenwick, Southhill, also several from Lambton Castle, which added considerably to the general effect. Suspended at the head of the room were engravings of three earls connected with the Craft, viz.: the Earl of Zetland, M.W.G.M. of England, in full Masonic costume; the late Earl of Durham, in the clothing of the Deputy Grand Master of England; and also of the present Earl of Durham. Surmounting the two latter engravings were two ram's heads, representing the family crest of the Earl of Durham. On the left side of the room there was a very handsome decorative achievement, consisting of the “county arms,” in blue and gold, with the “square and compasses” behind, on a red ground, the whole being encircled with a wreath of evergreens, interlaced with a narrow strip of variegated holly leaves, the latter being most elaborately manipulated by Mr. Stockley, gardener to Mrs. Fenwick. On either side were placed two geometrical figures known as “the five points of fellowship,” and surmounting the whole was an inscription of the cardinal virtues, in blue and gold letters, viz., “Temperance, Fortitude, Prudence and Justice.” Underneath the arms was a second inscription of “Brotherly love, relief, and truth,” whilst on both sides were the initials, “J. F.” and “H. W.,” representing the Prov. and Deputy Prov. Grand Masters. In the recesses of the windows were placed the Plumb, the Level, and the Five points of Fellowship, on a blue ground, whilst several appropriate flags were judiciously interspersed throughout the room. Suspended in different parts of the room were three highly-prized and interesting illuminated addresses on vellum, kindly lent by request of the W.M. by the present Earl of Durham, one being presented (with a very valuable jewel) to the late Earl of Durham as Deputy Grand Master of England and Prov. Grand Master, by the brethren of all the lodges in this province; another by the

officers of the Provincial Grand Lodge, and the third by the officers and brethren of the Marquis of Granby Lodge, No. 124, held in the city of Durham. On the occasion of the presentation of the first-mentioned address, together with the jewel, the sentiments uttered by his lordship are so worthy of being reproduced, that we now give them for the benefit of the Craft in general and of the younger brethren in particular. So highly do we approve of them, that we think they ought to be printed in letters of gold and hung up in every lodge. They are as follows:—"I have ever felt it my duty to support and encourage the principles and practice of Freemasonry, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality and associate without degradation or mortification, whether for the purposes of moral instruction, or of social intercourse." The musical arrangements were under the direction of Bro. J. Walker, Prov. G. Org., by Bro. D. Lambert, both of Durham Cathedral choir, assisted by Bro. J. G. Penman, of Newcastle. At three o'clock punctually the brethren assembled in the lodge room, when the R.W.G.P.M., Bro. John Fawcett, took the chair; Bro. the Rev. J. P. De Pledge, P.M., P. Prov. G. Chap., and Prov. G.S.W. the S.W.'s chair; and Bro. G. Canney, M.D., P.M., and Prov. G.J.W. the J.W.'s chair, about ninety brethren being arranged throughout the room. The lodge was opened in the proper degree, and the brethren addressed by the P.G.M. on the nature of the meeting, after which he called upon the Prov. G. Secretary, Bro. W. H. Crookes, to read the petition for the new lodge, and the warrant from the M.W. the G.M., Earl of Zetland. The brethren of the new lodge having signified their approval of the W.M. designate and other officers named in the petition and warrant, Bro. the Rev. Dr. Holden, head master of Durham School, after first paying the W.M. designate a high compliment for energy, perseverance, &c., whom he said he was well acquainted with from having been one of his pupils, delivered a most excellent oration on the beauties and principles of the Order. We regret that we cannot at this moment give it *in extenso*. It was listened to with the greatest attention, and it required no small effort on the part of the brethren to abstain from manifesting their feelings of approbation; but they prudently did not, lest it might have impaired the effect. So highly was the oration appreciated, that a number of the brethren have expressed a desire to have the remarks of the reverend doctor printed and published for the use of the Craft. The interesting ceremony was then proceeded with according to the ancient customs of the Order, but a noteworthy fact, well deserving of being recorded, is that the same was most impressively rendered by the esteemed Prov. G.M. Bro. Fawcett. The installation of the first W.M. named in the warrant, viz., Bro. W. Brignall, jun., solicitor, of Durham, was then proceeded with, the Board of Installed Masters comprising the very unusual number of 25 Past Masters. The brethren having saluted the new W.M. as such, the Prov. G. Master entrusted him with the warrant of the lodge, &c. The election of treasurer and tyler then took place. The appointment and investment of officers (whose names, &c., will be found hereafter mentioned) were next made, and the formal and official part of the ceremony concluded. The names of the officers are as follows:—Bros. W. Brignall, jun., First Worshipful Master; R. Linton, P.M. 427 S.W.; T. Robson, J.W.; W. Brignall, P.M. 124 and P. Prov. G. Reg.; A. Harkness, Treas.; John Gray, Sec. S.D.; W. Coxon, I.G. and John Burnip, Tyler. The W.M. announced that he would appoint the J.D. and Steward at the next lodge meeting. We have seldom witnessed on similar occasions so numerous an attendance of brethren, many of them holding very high positions, Sunderland, Newcastle, Gateshead, and Durham being well represented. This fact, combined with the recollection of what the late Earl of Durham did for the Craft, added to the respect entertained for the present chief of this province, conduced much towards the interest attached to this important event in the annals of Freemasonry in this neighbourhood. At the conclusion of the ceremony, the brethren adjourned for an hour, a number of them proceeding to inspect the engineering and ironworks of T. H. Murray, Esq. That gentleman, although not a member of the mystic Craft, displayed the greatest possible interest in contributing to the success of the day's proceedings, by retaining the services of the excellent Chester-le-Street Rifle Volunteer Sax-horn Band, of which he is commanding officer, and who played during the banquet. During the short interval between the closing of the

lodges and six o'clock, the lodge room was quickly transformed into a banquetting room. It received a large accession of plants, flowers, ferns, &c., from the conservatories of Earl Durham and Mrs. Fenwick, and the dinner being *a la russe*, the tables were tastefully arranged, under the superintendance of Mr. Wootton, from Lambton Castle. As true chroniclers, we ought not to omit mentioning that in addition to the flowers, there was a liberal supply of champagne, game, and fruit, presented to the new lodge by the Earl of Durham, and that Mrs. Fenwick, whose husband (Henry Fenwick, Esq., M.P., deceased), formerly held the rank of D. Prov. G.M., also kindly contributed not only fruit and flowers, but all the edibles and esculents necessary for the occasion. At the banquet the W.M. of the new lodge presided, supported on his right by the R.W. Prov. G.M. J. Fawcett, Rev. J. P. De Pledge, Prov. S.G.W.; A. Williamson, H. J. Baker Baker, &c., and on the left by Bro. Sir. H. Williamson, Bart., M.P. D. Prov. G.M., Rev. Dr. Holden, B. J. Thompson, &c., &c., at which the usual loyal and Masonic toasts were duly honoured, being judiciously interspersed with appropriate glees and songs by the before-mentioned vocalists. The worthy host and hostess did their best to contribute to the comfort of the visitors. The whole affair passed off well, and will be noted and remembered by all true brethren as a red letter day in their Masonic Calendar. The thanks of the members of the lodge are especially due to Mr. William Wootton, Steward; Mr. Leighton, Architect; and Mr. Hunter, head-gardener, all of Lambton Castle, for the valuable assistance they so kindly rendered in embellishing and adorning the banquetting room; also to Mr. Stockley, gardener, South-hill. Subjoined is as perfect a list of the brethren present as we were able to obtain. A number, however, failed to sign the attendance-book, which is much to be regretted:—Bros. M. Allison, 97 S.W.; J. Archbold, 48; H. J. Baker Baker, 376, J.W. and W.M. elect.; A. Barber, 97; G. Beldon, 586; W. C. Blackett, 124; L. Blenkinsopp, 541; J. Bradshaw, 48; W. Bignall, sen., 124, P.M. and P. Prov. G. Reg.; W. Brignall, jun., 124, 1,121, and W.M. 1,274; J. Burnip, 427, and Tyler 1,274; G. Canney, 124, P.M. 1,121, and Prov. G.J.W.; W. Canney, 1,121; H. Carr, 124; J. Carter, 124, Tyler; J. Caeter, 949; J. S. Challoner, 481, P.M. and P. Prov. S.G.W., Northumberland; J. Chrisp, 949; J. H. Coates, 949; R. Cooke, 124, J.D.; W. Coxon, 124, and J.G. 1,274; W. H. Crookes, 80, P.M., Prov. G. Sec.; Rev. J. P. De Pledge, 375, P.M., P. Prov. G. Chap., and Prov. G.S.W.; M. Ditchburn, 80; W. Donkin, 124; J. Doxford, 97, P.M., and P. Prov. G.S.B.; B. W. Ebdy, 124; T. C. Ebdy, 124, P. Prov. G. Supt. of Works; John Fawcett, 124, P.M., and R.W.P.G.M.; Ralph Fawcett, 108, P.M.; W. R. Fitzgerald, 124, P.M., and P. Prov. G.S.D.; J. F. Frölich, 406, W.M.; G. E. Forster, 97; J. S. Fowler, 124; J. Gray, 124, and S.D., 1,274; G. Greenwell, 124, Steward, 1,121; F. Greenwood, 124; W. F. Hall, 124; A. Harkness, 48, and Sec. 1,274; T. W. Henron, 124; E. Hefferman, 124; A. V. Holboll, 48; Rev. Dr. H. Holden, 124; R. Humphrey, 97; T. A. Hunter, 124; Jens Jensen, 48, P.M.; G. Johnston, 124; D. Lambert, 124; H. Lawrence, 124 and 831; H. Laws, 541, S.W.; G. A. Laws, 541; W. G. Laws, 541, W.M.; W. Liddell, 949, J.W.; R. Linton, 427, P.M. and S.W., 1,274; G. Lord, 97, W.M.; W. A. Malcom, 124, P.M., 1,121; R. Paley, 80; W. H. Pearson, 80; J. G. Penman, 541; C. B. Pocock, 257; J. Raine, 124, Treas.; T. Robson, 124, and J.W., 1,274; R. Sanderson, 124; T. Sarsfield, 124, S.W.; M. Scott, 94; J. Sewell, 124, J.W.; W. Sewell, 124; F. C. Sheppard, 98; W. Skelton, 97, J.W.; Carl Stilleke, 949; J. Stainsby, 97, P.M., and Prov. G.S.B.; W. Stoker, 124, P.M., and P. Prov. G.S.W.; J. Stokoe, 48, W.M., P. Prov. G.S.D., Northumberland; J. G. G. Strong, 1,121; B. J. Thompson, P. Prov. G.S.W., and Prov. G. Sec., Northumberland; G. Thompson, 481, P.M., and Prov. G.S.W., Northumberland; J. Turnbull, 24; G. Walker, 124; J. Walker, 124, Prov. G. Org.; G. Williams, 48; Sir Hedworth Williamson, Bart., M.P., R.W.P.D.G.M.; V. A. Williamson, 10, W.M., P.G.W.; — Winter, 48; J. Young, 124.

## ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—A meeting of this lodge took place at the George Hotel, on Friday, the 9th inst. There were present Bros. Newman, W.M.; Ray (Sec. *pro tem.*), S.W.; J. S. Smith, J.W.; Calthorpe, S.D.; Eustace, J.D.; Rix, Treas.; Woodland, Saunders, Piper, Kinloch, Givin, Middleton, Warren, Penn, and George Smith. Visitors:—Bros. Shury, P.M. 167, 548, & 51; C. O. G. Becker, M.D., P.M. 51. The

lodge was opened in due form in the first degree, and the summons convening the meeting was read and the minutes of the last regular meeting were read and confirmed; also the summons for the Board of General Purposes, and their report was read and confirmed. The Board reported the characters of Bros. Blunt and Bolton as satisfactory. Ballot was then taken for them as joining members, which proved unanimous. The lodge was then opened in the second degree, and the questions appertaining to it to Bro. Warren, who then retired. The lodge was then opened in the third degree, when Bro. Warren re-entered and was raised. The questions in the third degree were then put round for the information of Bro. Warren. The lodge was then closed to the second and afterwards to the first degree, when nothing further having been offered for the good of Freemasonry in general, or the lodge in particular, it was closed in peace, harmony, and brotherly love.

#### LEICESTERSHIRE.

LEICESTER.—*John of Cant Lodge* (No. 523).—The first meeting of this lodge after the summer recess, was held at the Freemasons' Hall, on Thursday, the 16th inst., and was well attended by members and by brethren of No. 279. The D.P.G.M. Bro. Kelly and Bro. Starmer, W.M. of the lodge at Spilsby, were also present. The chair was for the first regular time of meeting taken by the newly installed W.M. Bro. G. Toller, who went through the work of the evening in a most correct and able manner. This consisted of raising the Rev. Bro. Don Stürmer to the third degree, and passing Bros. Fletcher and Dunn as F.C.'s, the other officers were at their posts, and also acquitted themselves creditably. Bro. C. Johnson presided at the instrument, and gave the musical chants.

#### MONMOUTHSHIRE.

KENNARD LODGE (No. 1,258).—The usual monthly meeting of the members of this lodge, took place on Monday, the 18th inst., and was well attended. The W.M. Bro. Bartholomew Thomas was in the chair, and was supported by several members of the P.G. Lodge. The minutes of the last meeting having been read and confirmed, the ballot took place when Mr. Charles Hunter of Garndifforth, grocer, was unanimously admitted. Mr. William Davies, grocer, Pontypool, and Mr. George James Jacob of Pontrhydryn, accountant, being in attendance were this evening initiated into Masonry, the ceremony being most ably and correctly rendered by the W.M. Bros. Haskins and Waite were then examined as to the progress they had made as E.A. Freemasons, and their answers proving satisfactory, they retired, and the lodge was raised to the second degree, and these two named brothers were then readmitted and passed to the degree of F.C. Freemasons. The W.M. then favoured the brethren with a lecture on the second Tracing Board, which was listened to with great attention. We believe the W.M. will favour us with a copy, and we shall have great pleasure in publishing it for the benefit of the Craft in general. The lodge was then closed down to the first degree, and the secretary brought up the by-laws, which were read, discussed and passed. Three candidates for initiation at the next meeting were then proposed, and the lodge was closed in harmony at 9 p.m. We understand the W.M. Bro. Thomas is about to leave Monmouthshire very shortly, and take up his residence in Bristol, where the Kennard brethren wish him every success. Bro. Thomas will however come over every month to fulfil his engagements with 1,258 during his year of office, and the Kennard brethren will pardon us for reminding them, they owe their W.M. a deep debt of gratitude for the very great trouble he has taken in bringing the lodge to such perfection.

#### SOMERSETSHIRE.

##### WESTON-SUPER-MARE.

##### *Provincial Grand Lodge.*

On Thursday, the 16th inst. the Rt. Hon. the Earl of Carnarvon, Provincial Grand Master of Somerset, held a Grand Lodge meeting at the Royal Assembly-rooms. The lodge was opened shortly after one o'clock, and there was a very large muster of the Craft present, including brethren from Bath, Bridgwater, Weston-super-Mare, and most of the lodges of Somerset. The province of Bristol was also largely represented. Amongst the brethren were the Right Hon. the Earl of Carnarvon, P.G.M.; Bro. W. A. Adair, P. Prov. G.M.; Bro. H. Bridges, D.P.G.;

Bro. Gen. Gore Muubee, W.M.; Bros. Revs. C. R. Davy, P.G. Chap.; W. Hunt, and J. C. Pigot, P.G. Chaps.; E. M. Payne, R. C. Else, C. C. Barter, W. Smith, F. R. Prideaux, Wm. Mason, J. V. Watts, W. J. Galpin, R. Corry, T. Clarke, F. Vizard, E. T. Inskip, B. Cox, W. S. Gillard, Rimmington Bridges, F. G. Morris, P. Hellier, T. Sumpter, Wm. Woodward, W. Webber, J. Habberfield, J. Carter, J. C. Sharp, J. H. Hastie, T. E. S. Jelley, T. H. Parsons, E. White, S. Cooper, Capt. J. Randall Ford, R. Carry, Commander Townsend, S. Harvey, Wm. Blood, T. J. Lewis, J. Knibb, C. P. Chapple, S. Hayward, J. Baily, S. Parsons, W. H. Perret, W. Nicholls, L. E. Deridder, J. Bath, J. L. Jones, R. Gregory, J. B. Soper, E. C. Goodall, W. Partridge, C. T. Gibbs, R. Baker, T. Beedle, S. E. Baker, T. J. Matthias, T. Wilton, W. Scott, T. Garrett, W. Belfield, J. Rubie, T. Bile, E. Gregory, E. Down, G. C. Style, F. Cox, H. Wiltshire, S. Jones, W. H. Beedle, E. E. Earle, W. Long, W. Marchant, J. Cornwall, B. R. Morris, F. Date, T. Meyler, J. B. Thwaites, E. B. B. George, W. C. Brannan, A. Baily, W. G. Bloxham, A. Down, G. Melville, C. Pope, S. H. Ruegg, C. Lake, R. Y. F. Thomas, R. Bailey, R. Salisbury, J. Goodman, J. W. Parfitt, F. H. Woodforde, J. R. Marwood, B. Atwell, J. H. Farley, T. Sherring, J. S. Andrews, W. Marchant, W. Smith, E. Bridge, M. Callingham, F. J. Nosworthy, J. Shum, jun., W. T. Galpin, J. Haines, R. Salisbury, J. Burdge, W. Scantlebury, J. E. Poole, J. E. Poole, jun., J. A. Heal, J. D. Jarman, J. Burnett, T. D. Taylor, J. Nickson, F. Barnitt, J. D. Musgrave, E. Appleby, J. K. Gill, &c.

The proceedings were of a most interesting feature in connection with this meeting, viz., the presentation of a Masonic jewel to Bro. P. Prov. G.M. W. A. Adair, by the noble P.G.M., in the presence of the assembled brethren, of whom there could not have been less than two hundred present. We are informed that Earl Carnarvon, in making the presentation, conveyed, in language eloquent and graceful, the feelings of himself and the brethren towards one who had, during five years of office—faithfully and fraternally fulfilled—used his best exertions to promote the welfare of the province over which he presided. P. Prov. G.M. Bro. W. A. Adair responded in feeling and appropriate terms, and in doing so, received the cordial and enthusiastic greetings of the brethren present.

The following appointments were made:—Bros. General Muubee, P.M. 1,222, S.G.W.; Captain Irwin, W.M. 1,222, J.G.W.; Revs. W. Hunt and J. C. Pigot, Chaplains; E. T. Payne, P.M. 53, Treas.; W. Parham, W.M. 53, G. Reg.; R. C. Else, P.M. 291, Sec.; S. Cooper, W.M. 41, S.D.; W. Marchant, P.M. 285, J.D.; G. S. Sharp, W.M. 1,197, G. Supt. of Works; J. W. Parfitt, W.M. 976, G.S. Dir. of Cers.; W. Mason, W.M. 974, Assist. Dir. of Cers.; W. G. Bloxham, W.M. 772, G.S.B.; F. J. Nosworthy, G. Org.; E. J. Appleby, W.M. 906, G. Purst.; J. H. Farley, Assist. G. Purst.; S. Hellier, Tyler; Sumpter, Assist. Tyler; B. Cox, 1,222, E. T. Inskip, 1,222, Partridge, Dr. Morris, 291, Captain Long, and J. Nickson, Stewards.

The lodge business concluded, the brethren adjourned to the Town-hall, where an excellent banquet was provided by Mr. G. Sheppard, of Church-road; the wines, admirable in quality, being supplied by Bro. Vizard. Under the presidency of Earl Carnarvon, a very enjoyable evening was spent, the various toasts connected with Freemasonry being ably proposed and appropriately honoured.

#### YORKSHIRE (WEST).

HEBDEN BRIDGE.—*Prince Frederick Lodge* (No. 307).—The members of this lodge held their regular monthly meeting on the 20th inst. Present: Bros. F. Whitaker, W.M.; A. Roberts, S.W.; D. Heap, P.M., J.W.; L. Crabtree, P.M. Treas.; W. Patman, P.M., P.P.G.P., Sec.; R. Worsick, S.D.; W. Jackson, P.M., J.D.; J. Cockcroft, P.M., I.G.; and other members. The visitors were Bros. Firth, S.W. 408; Bates, P.M.; Cooke, P.M.; Seed, and Jessop, 448. The minutes of the last meeting having been read and confirmed, a ballot was taken for Mr. Richard Whitaker (a younger brother of the W.M.), which was unanimous in his favour; after which Mr. James Hoyle (who had been balloted for at the previous meeting) and Mr. Whitaker were respectively initiated into Freemasonry by the W.M. in a very creditable manner indeed, especially considering this was his first initiation in open lodge since his installation, the working tools being given by Bro. T. Whitaker (another brother of the W.M.) and the charge by Bro. Roberts, S.W. The lodge was then closed in the usual manner, and the brethren adjourned to spend a couple of social hours together, the visitors being entertained in a manner every way creditable to the lodge.

## IRELAND.

## OMAGH.

OMAGH.—*Omagh Lodge* (No. 332).—This lodge held its usual monthly meeting on Tuesday, the 14th inst. at 7 P.M. The following brethren were present: Bros. Capt. Robert Saunderson Hamilton, J.P.; Thomas Coulten Dickie, W.M.; M. Anderson, S.W.; H. R. Harris, J.W. Thomas Wardrop, J.D.; Lieut. Col. Richard Dawson, Sec.; Mansergh G. Buchanan, William Hunter, W. Beatty, Dr. W. S. Love, Dr. F. John West, Dr. Thomas Leary, Cecil Moore, Crown Solicitor, George Quaile, Thomas Collins, O.G. The lodge having been opened in the first degree, Surgeon Andrew Mullin, Royal Navy, was initiated in due form. Bro. Anderson then called the lodge to refreshment, and a few merry hours were passed, the usual loyal and Masonic toasts were given and duly honoured, and after a very pleasant and harmonious evening had been spent, the brethren separated.

## MARK MASONRY.

## METROPOLITAN.

SOUTHWARK LODGE OF MARK MASTER MASONS (No. 22).—The installation meeting of this old established and prosperous lodge took place on Saturday, the 18th inst., at the Bridge House Hotel, London-bridge, S.E. Bro. Meggy, P.G.M.O. in the unavoidable absence of the W.M. Bro. J. Sabine, opened the Lodge at 5 p.m. The minutes of the previous meeting were read and confirmed. Bros. Dr. Dixon, Meggy, Shaw and Cottebrune were balloted for as honorary members and unanimously elected. Bro. Henry Massey, S.W. and W.M. elect, was then duly installed into the chair of Adon Hiram, and appointed the following officers: Bros. A. D. Loewenstark, S.W. and Treas.; R. Ord, J.W.; W. Noah, M.O.; T. H. Meredith, S.O.; E. Harris, J.O.; J. Terry, S.D.; S. Harman, J.D.; M. A. Loewenstark, Sec.; J. W. Wheeler, R. of M. The W.M. then in the name of the lodge presented the retiring Master Bro. T. J. Sabine, with a small but neat and handsome gold P.M.'s jewel, consisting of a Square and Key Stone the block of the square exquisitely enamelled, Grecian pattern and the blade elaborately engraved, manufactured expressly by Bros. A. D. Loewenstark and Sons, Devereux-court, Strand. Bro. Sabine returned thanks in an effective speech, and was warmly applauded by the brethren. A cordial vote of thanks was carried with acclamation to Bro. F. Walters, on his retiring from the secretaryship of the lodge which he had performed so ably and courteously for many years past, and notice of motion was given to present him with a jewel at the next lodge meeting. A letter of condolence was ordered to be sent to the widow of the late Bro. H. W. Goulty, of Brighton. The lodge was then closed with solemn prayer, and the brethren adjourned to the banquet table, where a most pleasant evening was spent. Visitors: Bros. Meggy and E. Kimber. The following brethren were present: Bros. H. Massey, G.S.; T. J. Sabine, Assist. G. Dir. of Cers.; A. D. Loewenstark, P.G.S.; E. Harris, J. Terry, S. Harman, J. W. Wheeler, T. H. Meredith, and others whose names we were unable to learn.

## ROYAL ORDER OF SCOTLAND.

## EDINBURGH.

A special meeting of the Grand Lodge and Chapter of the Order was held on Friday evening, the 17th inst., at the Masonic Hall, Edinburgh. Knight Companion Lindsay Mackersy, occupied the throne as Acting Grand Governor, and was supported by Kt. Comp. William Haye, as acting S.G.W., and Kt. Comp. C. Fitzgerald Matier, as J.G.W. A ballot was then taken for Bro. Frederick Binckes of London, secretary to the Masonic Boy's Schools, who was unanimously elected. Bro. Binckes was then introduced and according to ancient custom, was advanced to the degree of H.R.M., and passed through the ceremonies appertaining to this Order. He was then promoted to Knighthood of the R.S.Y.C.S., and there being no further business before the Grand Lodge, it was duly closed. At refreshment Bro. Binckes responded in appropriate terms to the toast of his health, which was proposed by Comp. William Mann, 328,

J.G.W. of Scotland, and J.G.W. of the Royal Order. After several songs from Comps. H. R. Kay, G. Corgiases and Matier, the brethren separated having spent a delightful evening. We sincerely wish the English members of this noble and ancient Order, would unite in applying to the Grand Lodge for a charter for England, as from its extreme beauty and undoubted antiquity, it would command a high, if not the highest position in the chivalric degrees as now conferred. We trust the knights companions will take this hint, and not let the matter rest, until they obtain this boon.

## REVIEWS.

"*Constitutions of the Freemasons.*" By WILLIAM JAMES HUGHAN, Prov. G. Sec., Cornwall, &c. London: R. Spencer, Great Queen-street. Truro: William Lake. 1869.

(Continued from page 238.)

## APPENDIX B.

"At the building of York Minster the 'Pledge Day' was observed at least once a year, when the workmen swore to observe the orders which the Chapters had ordained for their management. On the 31st of October, 1370, Master Robert de Patrington,\* and twelve other masons, came before the Chapter, and swore to observe these rules, in the following terms:—'Lodes, if it be your wyles, we grant for to stand at our werkes truly at our power, etc. This circumstance is recorded by the antiquary, Matthew Hutton, among his extracts from some of the books at York, which are now missing. They may be found in MS. Harl. 6971.'"

## APPENDIX C.

"The *Office* of Master Mason under the Operative Constitutions was not so common or general as the *degree* by the same name is now in connection with the Society of Free and Accepted Masons. In olden time, a Master Mason represented a combination of several officials employed at the erection of modern edifices, and no doubt was frequently the Architect as well as 'Maistryr of ye werke.' The Rev. James Raine in the Preface to the xxxv. volume of the 'Surtees Society Publications,' observes that, 'It has been frequently asked, How is it that we know nothing of the mediæval architects? Did modesty constrain them to conceal their names, or were the plans executed by several persons, so that it would be invidious, if not impossible, to particularize any one? It is by no means easy to give an answer to this question. I am inclined to think, at York, a great share of the responsibility fell upon the Master Mason, but he was probably assisted to a certain extent by the keeper of the fabric and the treasurer.'

"The Rev. James Dallaway, in † 'An Historical Account of Master and Free Masons,' considers that the honour due to the original founders of our noble Edifices during the middle ages is frequently transferred to the ecclesiastics under whose patronage they rose, 'rather than to the skill and design of the Master Mason or professional architect, because the only Historians were monks.' 'The Masons rejected history, as their system allowed oral tradition only, and it is from their contracts, or epitaphs, that we can rescue any individual name. That the original plan, or the details of it, was often suggested by one of the more ingenious of the ecclesiastics, cannot be candidly doubted; but that in more instances the master-mason had the exclusive execution, is not less an approved fact.'"

(To be continued.)

\* The Master Mason A.D. 1368-71.

† Discourses upon Architecture. London, 1833, p. 418.

### Obituary.

#### THE LATE BRO. WILLIAM ALLATSON.

(Communicated by Bro. C. Hosgood, P.M. 192.)

It is with deep regret that we have to announce the death of Bro. William Allatson, of 68, Old Bailey, who departed this life on the 23th ultimo, aged 67 years. The deceased brother became a joining member (from the Lodge of Hope) of the Lion and Lamb Lodge in the year 1851, and was a Past Warden of the lodge. Bro. Allatson was held in high esteem by all the members, more especially so by the senior ones, who had the pleasure of his acquaintance during a period of 18 years.

"An honest man's the noblest work of God."

The biographies of men who have devoted a life of study to one peculiar branch of science are characterized by the influence which the one absorbing pursuit necessarily acquires over the mind. The principles by which the merchant is guided in the private relations of life are analogous to his proceeding in commerce. The sincerity of a man's pursuit may be judged from their mutual affinity. The life of our departed brother tried by this test will be found alike honourable to humanity as well as to Freemasonry. Few lives present a lesson of contentment more perfect than that of our late Bro. Allatson. Although held universally in the highest esteem by the brethren of his lodge, he never aspired beyond the chair of S.W., and declined the high honour of W.M. of his lodge. It is a melancholy satisfaction to perceive that one universal feeling of regret is shared by every member who has had the honour of his acquaintance, and who feel that a spirit has fled to the Grand Lodge above to that mansion where the secrets of all hearts are known. Few Masons have performed their allotted task with greater credit than our deceased brother. In disposition amiable; in character high minded; in honour untainted. He passed through the important scenes of life with an unsullied reputation. He suffered much from a protracted illness, and bore his affliction with meek submission to the will of his Divine Master, and as he lives in the memory of the members of his lodge, may he rest in peace. Mark the perfect man, and behold the upright, for the end of that man is peace.

If in thy bosom dwells the sign,  
That marks our brotherhood divine;  
Give to his grave a holy tear,  
Our friend and brother slumbers there.

#### THE LATE BRO. GEORGE AWCOCK, OF BRIGHTON.

On Monday, the 20th inst., Bro. G. Awcock, for many years Tyler and Janitor, and also Prov. G. Lodge Tyler, died at his residence, Gardner-street, Brighton, after a lingering illness of many months duration, aged 56. During his illness the attentions of Bro. Dr. Verrall, surgeon, and Bro. Dr. Beard, physician, were unremitting, and towards the last few weeks of his illness, Bro. the Rev. Dr. Griffiths, Principal of Brighton College, attended to cheer and comfort our late brother, and to prepare him really and truly for that great raising which all must submit to. Bro. G. Awcock was ever esteemed for the geniality of his disposition and his kind and even temper; always easy, always ready with his duties, and always pleased to be of assistance to young members of the Craft. For many years he Tyled the Clarence Lodge, No. 271; Royal York, 315; Brunswick, 732; Yarborough, 811. He was Janitor to the Lennox Chapter, 271; the Royal Sussex Chapter, 732; also to the Royal Sussex Lodge of Mark Master Masons. He will be buried on Saturday, the 25th inst., at the Extra Mural Cemetery, Brighton, Bro. the Rev. Dr. Griffiths, Prov. G. Chaplain, officiating.

During the illness of our late brother, his son has been doing his duties most efficiently, and will no doubt succeed to the post held by his late father.

### Poetry.

#### WHO TREADS THE PATH OF GLORY?

By Mrs. L. A. CZARNECKI.

Who treads the path of glory?  
The soldier of renown,  
He who by his martial deeds,  
Receives the victor's crown?  
One who quenches life in fiery wrath,  
Has never trod yet the glorious path.  
The gifted statesman whose high favour  
Is felt in many lands,  
Whose thought is matchless—surely he  
On the height of glory stands?  
Ah! not even he has rightly trod  
That hard, toilsome, but delightful road. ]  
The proud and haughty monarch,  
Who rules with mighty sway,  
And owns an empire's homage,  
He walks on glory's way?  
No, his is strife for a sounding fame  
For transient grandeur of an earthly name.  
'Tis they who, unseen, humbly pray  
And feel for all their kind,  
Who shields the suffering poor  
And soothes the afflicted mind—  
They, whate'er their rank in life may be,  
Tread the path of glory brave and free.  
Men think the greatest glory  
Is on the battle-field:  
They draw the flashing sabre,  
And strike the bossy shield;  
That glorious path the sword never won,  
'Tis won by they who have good deeds done.

#### THE DYING ISRAELITE TO THE DEITY.

By ROBERT MONTGOMERY.

"The Tyrant's jest, the Gentile's scorn."

WALTER SCOTT.

A Hebrew knelt in the dying light,  
His eyes were dim and cold,  
The hairs on his head were silver white  
And his blood was thin and old.  
He lifted his look to his latest sun,  
For he knew that his pilgrimago was done,  
And as he saw God's shadow there,  
His spirit poured itself in prayer.  
I come unto death's second birth,  
Beneath a stranger air;  
A pilgrim on a dull, cold earth,  
As all my fathers were.  
And men have stamp'd me with a curse  
I feel it is not thine,  
They mercy, like you sun, was made  
On me, as them to shine.  
And therefore dare I lift my eye,  
Thro' that to thee before I die,  
In this great temple built by thee,  
Whose altars are divine;  
Beneath yon lamp that ceaselessly  
Lights up thine own pure shrine,  
Oh take my latest sacrifice,  
Look down and make this sod  
Holy as that wore, long ago,  
The Hebrew met his god.  
I have not caused the widow's tears,  
Nor dimmed the orphan's eye,  
I have not stained the virgin's years,  
Nor mocked the mourner's cry.  
The songs of Zion in mine ear  
Have ever been most sweet,  
And always when I felt thee near,  
My shoes were off my feet.  
I have known thee in the whirlwind,  
I have known thee on the hill,  
I have loved thee in the voice of birds,  
Or the music of the rill.

I dreamt thee in the shadow,  
 I saw thee in the light,  
 I heard thee in the thunder peal,  
 And worship'd in the night.  
 All beauty, while it spoke of thee,  
 Still made my soul rejoice,  
 And my spirits bowed within itself  
 To hear thy "still small voice."  
 I have not felt myself a thing  
 Far from thy presence driven,  
 By flaming sword and waving wing  
 Shut out from thee and heaven.  
 Must I the whirlwind reap  
 Because my fathers sowed the storm?  
 Or shrink because another sinned  
 Beneath thy red right arm?  
 Oh much of this we dimly scan  
 And much is still unknown,  
 But I will not take my curse from man,  
 I turn to thee alone.  
 Oh bid my fainting spirit live,  
 And what is dark reveal.  
 And what evil, oh, forgive,  
 And what is broken, heal,  
 And cleanse my nature from above  
 In the deep Jordan of thy love.

I know not if the Christian's heaven  
 Shall be the same as mine,  
 I only ask to be forgiven  
 And taken home to thine.  
 I weary on a far, dim strand  
 Whose mansions are as tombs,  
 And long to find the fatherland  
 Where there are many homes.  
 Oh grant of all you starry thrones  
 Some dim and distant star,  
 When Juda's lost and scattered sons  
 May love thee from afar.  
 When all earth's myriad harps shall meet  
 In choral praise and prayer,  
 Shall Zion's harp, of old so sweet,  
 Alone be wanting there?  
 Oh place me in the lowest seat  
 Tho' I as now appear  
 "The Christian's scorn, the Christian's jest"—  
 But let me see and hear  
 From some bright mansion in the sky  
 The bright ones and their melody.—

*The Freemason, St. Louis.*

#### LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 2ND OCTOBER, 1869.

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

##### METROPOLITAN LODGES AND CHAPTERS.

*Monday, Sept. 27th.*

LODGES.—Pythagorean, Lecture Hall, Royal-hill, Greenwich; British Oak, Bank of Friendship Tav., Bancroft-p., Mile-end; Tower Hamlets' Engineers, George Ho., Alderminster.

*Tuesday, Sept. 28th.*

LODGES.—Faith, Anderton's Ho., Fleet-st.; Industry, F.M.H.; Southern Star, Montpellier Tav., Walworth.

*Wednesday, Sept. 29th.*

LODGES.—Temperance in the East, Pri. Ass. Ro., Newby-place, Poplar.

*Thursday, Sept. 30th.*

Gen. Com. Female School, at F.M.H., at 4.

*Friday, Oct. 1st.*

LODGES.—Florence Nightingale, Ma. Ha., William-st., Woolwich; Hornsey, Anderton's Ho., Fleet-st.

*Saturday, Oct. 2nd.*

Gen. Com. Boys' School, at Freemasons' Hall, at 4.

#### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Sept. 26th.*

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

*Monday, Sept. 27th.*

Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Sincerity, Cheshire Cheese, Crutched Friars; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Deau-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets' Engineers, Duke of Clarence, Commercial-rd. East.

*Tuesday, Sept. 28th.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domestic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Rose of Denmark, Metropolitan Chap. of Instruction, George Hotel, Aldermanbury.

*Wednesday, Sept. 29th.*

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. 30th.*

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.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helens, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Oct. 1st.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, 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; Victoria Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

*Saturday, Oct. 2nd.*

Mount Sinai, Union Tav., Air-st., Regent-st.

[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.

SEVERAL communications stand over until our next.

J. G. D. (Winchfield).—Your communication received, we must for the present allow it to stand over.

E. T. (Liverpool).—We will answer your query in next issue, we wishing to take several opinions on the matter.

R. W. (Kilwinning).—The letter you sent us is rather too severe for insertion.

JUSTITIA (Coves).—The correspondence will appear in next issue.

G. W. W. (H. Holborn).—Communication received.

W. L. (S7).—The poetry will appear next week.