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LONDON, SATURDAY, AUGUST 27, 1870.

THE HOLY ROYAL ARCH.

We give in another column an account of the consecration of a new chapter at Hammersmith, which commences its career under the most favourable auspices.

It must be a source of congratulation to all Masons that notwithstanding the unwillingness of the committee and officials of Grand Chapter to grant warrants to new chapters, their number is steadily increasing.

At the recent meeting of the Grand Chapter, arguments were adduced in favour of every lodge capable of maintaining it, having a Royal Arch Chapter attached, and there are cogent reasons why such should be the case.

In the first place, we are taught by the "Constitutions" that "Freemasonry shall consist of three degrees and no more, including the Holy Royal Arch." If such be the case, and it is beyond controversy, it is the undoubted right of every Mason to receive what may justly be termed the completion of his initiation.

It should be the rule, rather than the exception, that qualified brethren should be possessed of the R. A. degree. It seems an injustice to the initiate that when, for a stipulated sum, he is to receive the three degrees (which, according to the "Constitutions," include the Royal Arch) he is called upon (if he desires to perfect himself in Masonic knowledge) to pay a sum, in many instances equal to, or even exceeding the amount of his original initiation fees, besides the extra tax of a heavy annual subscription.

Sweeping reform is here needed, and we doubt not that at the next meeting of Grand Chapter, brethren will be found to take the matter in hand.

We would go so far as to propose, that to every lodge a chapter should be attached, that the lodge should be compelled to work the ceremonies of that degree at stated times, and that under certain restrictions, every duly qualified Master Mason, should have communicated to him the mysteries of the Royal Arch degree, and that without extra fees or subscriptions. This would entail some extra expense on the lodges, but they would soon be reimbursed their outlay by an increased amount of prosperity. Numbers would thus be induced to become candidates, and of those initiated many more would become useful working members, and regular attendants at lodge and chapter, if the beautiful ceremonies appertaining to this degree were more widely disseminated.

THE WAR—AID TO THE SICK AND WOUNDED.

The exertions of the "National Society in aid of the Sick and Wounded in War," have met with a great measure of success. Within four weeks from the calling of the first meeting to organise the society, no less a sum than £40,000 has been collected in money, besides a large amount of contributions in kind. The labour thrown upon the committee is immense, but many hands (and those willing ones) make light work. Nevertheless, the indulgence of subscribers has to be constantly asked, on account of the difficulty of keeping the acknowledgments up to date, which occupy a column of *The Times* each day. There are many who are ready to contribute towards the good work; but it has been pointed out to us that from their not knowing what articles are useful for the purpose they seek to serve, they consequently send many things which are totally useless. We have been asked to publish a list of useful articles to obviate this difficulty for the future, and we have much pleasure in subjoining a list of articles required for the sick and wounded:—

Linen.—To be made as follows:—Out of clean, soft, white linen, neither too fine nor too coarse. Cut the linen into pieces about four inches square, unravel it, and mix the threads up softly, avoiding all knots and hard threads. Different qualities of linen must not be mixed. Great care must be taken that both linen and the hands of the person be perfectly clean.

Linen.—Small pieces of soft old linen, free from seams or hems, not less than 12 inches square.

Bandages.—Two to four inches broad, of stout old linen, or new unbleached shirting (calico). These must be cut or torn the selvage way of the thread. The bandages of three yards in length to be 1½ inch wide; 4 yards, 1¾ inch; 6 yards, 2½ inches; 8 yards, 2¾ inches; and 10 yards, 2¾ inches. The bandages most required are those from 6 to 10 yards in length.

If not torn in one length, they may be joined with a strong, flat, herring-bone stitch. The edges and ends must not be hemmed, or any tapes added. Each bandage should be tightly rolled up and secured with a strong pin. Mark the length of each roll in ink on the outside.

Pillow-Cases of strong linen or calico, partly opened at one end; about 1 to 1½ feet broad, and 2 to 3 feet long. Also, 4 inches broad, and 2 to 2½ feet long. The former will be filled with straw, the latter with sand, but only when received abroad.

Nets for head wounds, made out of coarse cotton thread, with a runner.

Shirts of plain cotton and flannel; under waistcoats of cotton and flannel; socks, cotton and woollen; drawers; cotton slippers; towels, large and strong; and blankets.

Linen.—Old, and soft from frequent washing.

Woven lint.—From 8 to 10 inches long, each bandage rolled and fastened with safety pins, and length marked outside.

Flannel bandages.—From 8 to 10 yards long, 2½ to 4 inches broad.

Triangular linen.—Pieces of linen, made of pieces a yard square, cut diagonally, that is from corner to corner.

Square linen.—Pieces of linen 4 feet square.

Old sheets.—Either whole or halves, or in large pieces.

Pillows of feathers, horse-hair, or sea-weed.

Cotton wool; sheets, if possible, new; jerseys; and shoes.

Matrass-cases for straw, empty, with three strong loops on long sides, for passing through poles for carrying.

Matrasses, water-cushions, air-cushions, ice-bags of gutta-percha or india-rubber, water-proof sheets, sponges, wound douches, syringes, flat zinc basins, arm and foot baths, instrument-cases, surgical instruments of all kinds, waxed silk thread in packages of 25, subcutaneous injection syringes, drinking cups of tin and zinc, iron enamelled plates, knives and forks, and zinc buckets.

Transmit to No. 2, St. Martin's-place, Trafalgar-square, London, aid in money, or the necessary articles above mentioned, with as little delay as possible. All cheques and post-office orders to be made payable to C. J. Burgess, Esq., Hon. Sec.

Mrs. C. Collinson Hall appeals for contributions of rags, lint, and other useful articles; Messrs. Gardner, of the Strand, have placed at her disposal their vans and a portion of their extensive warehouses, and will collect linen rags in whatever small quantities. This benevolent lady thus pathetically writes to the *Times*:—"To tell you that the appeal has been most generously responded to is, after all, only to say that your readers are Englishmen and Englishwomen, and I venture again to ask for a small corner in your journal so that I may thank those who have sent contributions. These contributions have been as liberal

as they have been useful and various. I have received, beside some thousands of parcels of most acceptable linen rags, great packages of air beds and pillows, woollen socks and shirts, and bales of newly-purchased sheets, bedding, and apparel. Some have sent money, and it has been expended for bandages and lint. But there is great need of more help. Each day's post brings me letters, many of them written by English ladies, from this unhappy seat of war, telling me sadly how thousands of brave wounded men are lying, in their villages and towns, in churches, schoolhouses, and every kind of quickly-improvised sick wards, and how terribly they want all the help our poor rag collection can afford them, notwithstanding the excellently organised arrangements of the German Army Hospital service. May I again say, how priceless are these poor rags on the battlefield, and may still ask your readers for their help in this sacred cause of charity? The giver of the smallest meed of help may be assured that his aid has softened some terrible pang, and perhaps has effectually staunched some cruel wound."

There are, in addition to the National Society, already noticed, societies which state distinctly that they wish to provide for the wounded of one side only first, and then to attend to the wants of their enemies. This is a course of procedure which naturally arises from a feeling of patriotism, or of sympathy with one particular cause; although we think that our readers will agree with us that in a neutral country a society which has for its object an indiscriminate and impartial relief of the wounded, is the one to which they should accord their support, yet we will mention, for the information of those who have strong national proclivities, those for the special relief of the sick and wounded of each side.

The French Wounded Fund (*Société de Secours aux Blessés Militaires*), has for president, M. Le Comte Ilavigny; Madame le Maréchal Canrobert is Vice-President, and Baron A. Rothschild, Treasurer, and it is under the patronage of the Emperor. The central offices of the society are at the Palais de l'Industrie, Champs Elysées, Paris.

The council consists of fifty elected members, and it is supported by a large body of subscribers. This society is founded on the Convention signed at Geneva in August, 1864, which primarily ordains that ambulances and military hospitals shall be recognised as neutral, and as such pro-

tected and respected by belligerents so long as they remain occupied by sick and wounded and certain reasonable regulations are observed. The volunteer ambulance is an elastic organised body of surgeons, assistants, nurses, and attendants, carrying with them all things essential for their work. It is intended to supplement the proceedings of the regular army surgeons, and to do what, under pressure of circumstances, would otherwise be left undone or postponed. This principle of action is to obviate as much as possible the necessity of transporting the wounded, especially those with fractures, and to give treatment as near as is safe to the scene of injury. Therefore, when fighting is going on, the *ambulance mobile* has instructions to convert itself into a temporary hospital, close at hand and within easy distance of the next village, arranging at the same time for the chances of being obliged to move in accordance with the army. The *personnel* of the ambulance consists of one surgeon-chief, four surgeons, ten assistant surgeons, and twelve dressers, with clergy of different persuasions, paymaster, and a sufficient number of clerks, nurses, and general attendants. The equipages have their special servants. Altogether the muster comes to but little short of a hundred persons. Every one and everything carries the the red cross badge of the society. Each ambulance is attached, according to circumstances, to some army corps, and all are under martial law.

M. Leon Clerc is the chairman of the Société Française d'Angleterre pour les Blessés Français; M. P. Simaud, Treasurer, and M. Theodore Dubois, Secretary. The object of the society is to collect in England, and remit to the head committee, Paris, subscriptions for the benefit of the wounded French soldiers. The secretary writes:—"A great want of surgical bandages is still experienced, and I trust that the numerous wholesale houses who could without in any way feeling it, furnish large supplies of linen and calico, will aid in the good cause of humanity without loss of time. I doubt not that retail houses would, if the object were mentioned, supply customers at cost price, which would greatly facilitate the object the society has in view. While on this subject I may state that a practical surgeon suggests that lengths of three, four, five, and six yards should be rolled up in widths varying from two to four inches. I hope that those who can do so will send me surgical instruments and sponges, for these articles

are indeed most urgently needed. Among the the numerous communications with which I have been favoured, I am happy to find that a desire obtains to relieve those who at this moment are in such dire necessity; to use the words of one informant, 'great practical sympathy is everywhere expressed,' and this feeling, he adds, "may well be utilised by the clergy preaching for the wounded, and ladies collecting lint and bandages from house to house." With many thanks for the assistance you have given me in making our wants known to the public.—I am, Sir, your obedient servant, THEODORE DUBOIS, Secretary."

There is also in Paris a French Protestant Committee, under the direction of Mrs. Monod. Mr. A. A. Glehn, of 27, Mincing-lane, London, states that he has "remitted on the 25th ult., 500 francs, the next 1000 francs, and has since sent a credit for another 1000 francs. Mr. Monod writes to me in a letter dated yesterday evening, from the head quarters in Paris of the Comité Evangelique de Secours pour les Soldats Blessés, in acknowledging my remittance and parcels:—"De tels temoignages de sympathie venant de l'Angleterre nous font du bien à l'âme. Jusqu'ici nous avons plutot eu lieu de nous sentir le cœur attristé, et veritablement ulcéré, à l'endroit de la grande Bretagne. Merci! merci, du fond du cœur." He promises to write more fully shortly; but as he is at work from morning till night in the cause of the sick and wounded, he has little time to spare. The total amount I have received to this day is £160. For the information of your readers I am able to state that the French Protestant Committee are making rapid progress in fitting out a flying ambulance for the seat of war, and are about to open an ambulance hospital in Paris. Additional funds appear to be urgently needed for these undertakings, apart from the requirements for relief and assistance to those who are already in the field. Miss Monod experienced considerable detention at Saarguemines, but has now safely reached Sedan with the hospital nurses under her charge. With a view to absolute security in the transmission of any funds that may still be sent to me, I have, through my own firm here, opened a credit with our Paris bankers, Messrs. Davillier and Co., enabling me to write them every evening, to pay over to my wife's cousin, Mr. H. Monod, the Secretary of the above committee, the equivalent, in francs, of whatever money reaches me here in the course of the day."

A society in aid of the wounded of both nations has been formed at Brussels under the auspices of King Leopold II., and the Queen of the Belgians. It is entitled "L'Association Belge de Secours aux Militaires Blessés Comité Central Montagne de l'Oratoire No. 7, Bruxelles." The society has already sent off surgeons, dressers, and nurses to both belligerents, and their appeal for further assistance is often renewed in the *Independance Belge*. Madame La Baronne de Crombrugge de Lovringhe is at the head of the ladies' committee, Dr. Henri Von Holsbeck, the secretary general. Cheques can be sent to him. Donations of old sheeting, rags (clean), bandages, sponges, spirits, &c., sewn up in strong canvas or matting, and directed the "Jardin Britanque Bruxelles," will be most thankfully received. Each packet should have a red cross painted upon it, and be clearly directed to the above place, where the stores are situated. The London, Chatham, and Dover Railway carry parcels thus marked free of charge.

The President of the German Association in Aid of the Wounded and Destitute in the War of 1870, acknowledges the receipt of a large sum of money, amounting to near £30,000. J. H. W. Von Schroder, the chairman, of 185, Leadenhall-street, writes as follows:—

"Sir,—As President of the German Association in aid of the wounded and destitute in the war of 1870, I have to acknowledge with much gratitude the receipt of very large and numerous donations, amounting up to this date to about £27,000. But, large as is this sum, I fear the mass of human suffering and misery resulting from this dreadful war will demand larger, much larger aid than we are likely to have it in our power to render, and consequently I appeal with all earnestness, but with all confidence, for further liberal aid from the general community of this country.

"I doing so I think it right to state that one member of our committee has since the outbreak of the war been on the scene of operations to advise our committee as to the nature of the aid required, and in what direction it should be sent.

"Already we have sent forward large supplies of all necessaries for the wounded—bedding, blanketing, air and water cushions, lint, together with surgical instruments, and an entire hospital, consisting of 20 tents, each containing ten beds. Further we have distributed money where urgently needed, so that the effects of our work are already felt through all parts of Germany—in the Rhine country, Baden, Wurtemberg, Bavaria, the Palatinate, &c.

"To aid still further the judicious distribution of

our relief another member of our committee is on the point of starting on the same noble errand, and our earnest desire is to strengthen the hands of these gentlemen as much as lies in our power.

"Already we have expended upwards of £18,000, and I am sure the English public will not allow our efforts to flag for want of means, especially when they are assured that their bounty will not only relieve the anguish of the suffering Germans, but also the wounded of the enemy, of whom, through force of circumstances, so many have already passed into German territory."

The German artists resident in this country have determined to hold an exhibition of oil paintings, water colour drawings, sculptures, sketches, &c. The proceeds from sales and admissions will be applied to the relief of the widows and orphans of Germans killed in the war. Among the committee are the names of J. W. Bottomley, L. Cartar, Count Gleichen, Carl Haag, R. Hulludan, W. Kumpel, G. Pope, W. Frantschold, J. Wolf, and J. B. Zwecher. Herr Broemel, 4, Harley-street, and T. J. Gullech, 39, Old Bond-street, are the Secretaries.

ENGLISH GILDS.*

(Continued from page 165.)

The French division of Dr. Brentano's essay, brings us to the consideration of the Craft-Gilds, which everywhere in the fourteenth and fifteenth century, either snatched the government of the towns from the hands of the Oldburgher Gilds, or at least obtained a share in it by the side of those Gilds, and the origin of which has been the subject of considerable controversy. In spite of the absolutely independent origin and development of the handicrafts in the Germanic states of the Middle Ages, and in spite of their character being entirely different to that of the Romans, some authors, finding in the Roman *collegia opificum* institutions which may in some degree be compared to the Craft-Gilds, have derived from them the unions of the handicraftsmen that sprung up with the handicrafts. But this view needs rather to be proved historically by its adherents, than to be refuted by its opponents. It would be much more probable that the Craft-Gilds descended from the companies into which, in episcopal and royal towns, the bond-handicraftsmen of the same trade were ranged under the superintendence of an official, or that they took their origin from

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

a common subjection to police control or from common obligations to pay certain imposts. But even these views deserve no further consideration after Wilda's striking refutation. "The Craft-Gilds," as Wilda says, "did not spring from subjection and dependence; they originated in the freedom of the handicraft class.

After the free handicraftsmen had been expelled from the full citizens' Gilds, their relation to the old-burghers was similar to that of the ancient freemen at the time when they confederated into Gilds for protection against the aggressions of the great. On the one hand, the citizens endeavoured to suppress the handicraftsmen into a kind of subjection, and on the other, as, after the expulsion of the royal and episcopal officers, they had the police in market and trade matters in their hands, it was in their power to take measures injurious to the Craftsmen. The old burghers must have felt a great temptation to subject the handicraftsmen, sprung from the free families, to the same imposts as those paid by the bondmen.

Foremost amongst the free handicraftsmen were the weavers. They formed a kind of middle class between the patricians and the bond Craftsmen. The fact that whilst the other Crafts worked to supply mere local demands, the Weavers' manufactures found markets in the most distant countries, naturally invested them with greater importance. They were distinguished above all others by wealth, self-respect, and a sense of freedom. Their unions enjoyed of old the greatest independence. In all towns they stood at the head of the Craftsmen; and the contests of the handicraft class with the patricians for political emancipation, and its victories, were, above all, the struggles and victories of the Weavers.

Accordingly, in all the manufacturing countries of that time, the most ancient Gilds were those of the Weavers. The Gild of the London Weavers was chartered by Henry I., and so was that of the Oxford Weavers. In the reign of Henry II. Weavers' Gilds, confirmed by the king, existed at Nottingham, York, Huntingdon, Lincoln, and Winchester. In Germany the Wool-weavers' Gild of Cologne arose as early as the eleventh century. And in like manner the oldest German charter referring undoubtedly to a Craft-Gild is that of a Cologne Weavers' Gild. In the year 1149, the *textores culcitrarum pulvinarium* (weavers of pillowcases) formed a fraternity with the consent of the judges, sheriffs, and aldermen;

and thenceforth all who wished to carry on the trade within the town were obliged to join the fraternity and to submit to its rules. The record proves that a union of these handicraftsmen had existed long before the year 1149, and that it was merely confirmed in the same year. At Spire the Gild of the Wool-weavers existed at the beginning of the twelfth century. At Mayence the Weavers are mentioned as early as 1099; at Worms in 1114. At Frankfort-on-Main also, wool-weaving ranked first among the Crafts. It was, however, in the first manufacturing country of the Middle Ages, in Flanders and Brabant, that the influence of the Wool-weavers' Gild was the most prominent: it appears there as almost the sole leader in all the revolutions of the handicraft class. And when we consider the early flourishing state of the Belgian woollen manufactures, for as early as the first century the clothes of coarse wool woven in Belgium found a greedy market in Rome; also, that the necessity of defending their coasts against the inroads of the sea, and of pirates always kept most keenly alive in the minds of the people the fundamental idea of all Gilds, the brotherly solidarity and community of interests; lastly, the bold spirit of independence which led even serfs here to confederate into Gilds, we may infer that here, among these extremely industrious and stubborn weavers of Flanders and Brabant, did the first Craft Gild originate.

The organisation of the free craftsmen into Gilds, was called forth by their want of protection against the abuse of power on the part of the lords of the town, who tried to reduce the free to the dependence of the unfree, and, by imposts and otherwise, to encroach on the freemen's earnings. Being organized, the Craft Gildmen provided for the maintenance of the customs of their Craft, framed further ordinances for its regulation, saw these ordinances properly executed, and punished the Gild brothers who infringed them. The maintenance of their independence against the city authorities, and the possibility of carrying out and making efficient their trade-rules, depended, however, on the condition that all who carried on the trade should belong to the Gild. And though the first Gilds, at their formation, included, doubtless, all men of the trade, yet in course of time some one or more Craftsmen must have turned up, who, unwilling to submit to the rules framed for insuring good work and for protecting the interests of

the trade, would carry on his trade without belonging to the Gild. It was impossible either to check this, and prevent detriment arising from it, or to enforce their regulation of the trade in a legitimate manner, unless the Gild had been previously acknowledged by the lord of the town or the body of citizens. And thus, though the Craft Gilds as voluntary societies did not need confirmation by the authorities at their birth, yet this confirmation became afterwards of the greatest importance when these Gilds wanted to be recognized as special and independent associations, which were thenceforth to regulate the trade instead of the authorities of the town. This once obtained, all further protective measures would follow as a matter of course.

This transfer of all trade concerns to the management and jurisdiction of the craft gild was generally accomplished by a confirmation of their ordinance, that every one carrying on the trade within the town or a certain district, should join and belong to the gild. And in return for this privilege the gild was yearly to pay certain taxes.

To the complete independence of the craft gilds, it was indispensable that they should have the right of freely electing a warden for regulating their trade and for managing the gild. In England this freedom was never restricted; at least, I know nothing to the contrary from the accounts of English craft gilds. But on the Continent the right of appointing the warden of a craft gild varied according to the nature of the origin of the gild, or the degree of independence which the particular handicraft enjoyed at the time when its gild was recognised. Thus the craft gilds which the free handicraftsmen formed amongst themselves possessed, of old, absolute independence in the election of their warden, as, for instance, the weavers' gild at Cologne, and the craft gilds in Flanders. At Bâle, on the contrary, where the craft gilds sprang from the companies of bondmen previously mentioned, the bishop appointed the warden, according to the oldest charters, and in the probably less important trades (*Spinnweteren* and Butchers, 1248); whilst in 1260 the tailors (who were at the same time cloth merchants) elected their own warden. In 1157, Archbishop Wichmann of Magdeburg had, from truly generous motives, granted to the shoemakers the right of free election of their warden. This instance was, however, probably as unique, as the disposition

was rare. In Paris, the provost in the thirteenth century appointed and deposed, as he pleased, the wardens of the *Cordiers* (rope-makers), and the *Poulaillers* (poulterers); but the *Etuwistes* (bath-keepers) elected freely and independently three *preud'hommes* for regulating their trade.

Though political power, did not continue everywhere in the hands of the handicraftsmen, they yet retained everywhere the independent government and jurisdiction over their trade; and everywhere the fundamental principle of their trade policy prevailed, namely, the protection to live freely and independently on an industry based on small capital and labour.

This period of development of the craft gilds was followed by a further extension of them in the beginning of the fourteenth century, and soon afterwards by their degeneration. But before I enter upon this question, and upon the abuses which undisputed possession of their privileges and the full sway in all trade matters produced in them, I wish to speak more fully of the constitution of the craft gilds during the first stage of their growth. This constitution was but the perfect expression of the wants which called forth the craft gilds, and of the task which they had to perform. Their fundamental principle was the same as that of the frith gilds, that is, of those artificial unions which sprang up to replace the natural family compact, and to secure the protection which the latter afforded to their members in former times (see Part I.) The craft gilds themselves first sprang up amongst the free craftsmen, when they were excluded from the fraternities which had taken the place of the family unions, and later among the bondmen, when they ceased to belong to the *familia* of their lord. Like those frith gilds, the object of the early craft gilds was to create relations as if among brothers; and above all things, to grant to their members that assistance which the members of a family might expect from that family.

(To be Continued.)

ES-SAKHRAH.

A MASONIC MYTH OF THE DAYS OF SOLOMON.

Every reader of Holy Land literature, and few there are at the present day who do not give some attention to it, has read of that mysterious rock, called by the Mohammedans Es-Sakhrâh ("the rock") that rears up its head in nature's

own assumption, in the very centre of Mount Moriah at Jerusalem, marking out, it is justly thought, the central point of the Temple of Solomon. A masonic myth embodies the history of this mysterious stone.

The rock, Es-Sakhrāh, is sixty feet in length, in the direction of the mountain (North and South) and fifty-five feet in breadth. From the level of the ridge it rises about fifteen feet. Its northern end is scarped or smoothed artificially as if it had once sustained and formed part of a wall. In the estimation of the Jew, this venerated rock is the most hallowed spot on earth. The Mohammedan tradition concerning it, is the strangest imaginable. It affirms that the Meccan prophet, having fastened his mule here, ascended to Heaven and the stone after him, nor could it be stayed in its upward flight until an angel had grasped it and retained it by his best strength. In confirmation of this fanciful flight, the Moslems still exhibit the ring to which the mule was fastened, and point out the impress of the angelic fingers, and the foot print of Mohammed, upon the surface of the rock itself.

The Masonic Myth refers only to the existence of this rude, unsightly ashlar at so conspicuous a point. No visitor to Mount Moriah can avoid an expression of surprise when entering the splendid Mosk of Omar, and admiring its matchless porcelain, its rich marble veneerings of various colours and devices, its fifty-six elegant windows of stained glass, its four doors and corresponding porches, and its noble dome and circular shaft, when seeing and admiring these architectural beauties, he observes that the whole noble structure is evidently built merely to enclose and honour this rude rock! The thoughtful visitor will naturally enquire what there is about so unsightly a mass as to merit such exercise of skill and expenditure of treasure.

The original eminence, entitled Moriah, could never have been called a mountain except as the English translation of the Bible adapts itself to Hebrew notions. When the small fresh water Lake of Genesareth receives the title of Sea of Galilee, it is allowable that a narrow, low ridge, honoured to be the most renowned locality upon earth, should be designated mountain. It was a sharp hill, full of prominences of caves and of ravines, and made chiefly by the hands of men, what we now see it.

Tradition informs us that the architect Hiram

only yielded his judgment to that of his royal master Solomon in adopting this as the site of the Temple; his choice lay upon the noble elevation East, now called Olivet, and second to that the fine eminence North, since termed Scopus. Either of these, without so great an amount of preparatory labour would have afforded a firmer site. But the will of King Solomon prevailed.

When this point was yielded, the next question involved the preparation of the hill. Viewed from the summit of Olivet on the East it descended rapidly from North to South, exhibiting knobs or protuberances every little ways. Hiram was preparing his directions to have these all levelled so that the top of the ridge might present a smooth incline, on which the quarry stone could be closely and firmly laid, when he was surprised to receive from his royal master special directions in relation to the largest and most southerly of these knobs.

The two were viewing the whole work from their favourite point eastward, two thirds the way up the slope of Olivet, when King Solomon thus addressed his skilful companion:—

“Upon the crown of that hill, where the descent from each side is the steepest, there once occurred one of the most remarkable instances of trust in God that human history affords us. More than nine centuries ago there came across those hills to the southward, an angel man leading an only son. Three days before the pair had left their home near Beersheba to visit this place upon a divine mission. Leaving the servants and beasts in yonder deep ravine, the father and son climbed up to that steep detached rock, to which I have called your attention, the son bearing a load of fuel, the father a knife, a firebrand, and a cord.

Arrived at the summit, the two united to build an altar of unhewn stone, from the loose material which lay around. This being done, the wood was laid in order upon the altar. Then the son was bound and laid on the altar upon the wood, and the father stretched forth his hand and took the knife to slay his son. At this supreme moment a voice from Heaven stayed the strong hand, a victim was provided, and the human life spared. Those men were my ancestors.

“Only a few years since, the God whom we worship, had laid a destroying hand upon yonder entire city, and for the sins of our people had threatened to destroy it. But at the earnest prayer of David, my father, and for the great mercy

wherewith God had ever viewed us; he commanded the destroying Angel to stay his hand. Upon that isolated rock, which was the threshing floor of Ornan the Jebusite, stood the Angel of the Lord when the command came to him to stay his hand. For this reason King David bought the land of Ornan and built there an altar unto the Lord, and offered burnt-offerings and peace-offerings.

“A rock thus consecrated by two of the most important events in our national history, must not be hewn away, but rather honoured as the central spot of our constructions. Build you, then, your surrounding walls, and lay down your hewn stone in such a manner that this great rock shall form part of our foundations. So when the dark days shall come in the latter ages of the world, that our Temple shall be destroyed, this great creation of Jehovah himself, this Divine Ashlar upon which Abraham stood, and where the destroying Angel turned the curse into the blessing, will point out the future ages, our care for the preservation of divine landmarks.”

Bowing submissively to these commands, the expert Tyrian hastened to record them and so alter his directions and shape his plans, that when the work was completed no misfittings would appear to pain the eye.

It cannot positively be known how this was accomplished, but the best theory is that the surrounding walls were built sufficiently high so that when the platform was filled up and levelled off, this rock Es-Sakhras was out of sight. At the destruction of the Temple by Titus, this pavement and the upper parts of the great wall for several tiers were displaced and thrown into the valley, thus bringing again to light the Great Ashlar as had been predicted.

The present disposition of the buildings over and around it exposes the rock, sixty feet in length and fifty-five feet in breadth, to the height of five feet above the marble floor of the mosk, or ten feet above the original crown of the hill. On the South the ground falls rapidly away from the great rock, and the same on the North, as has been discovered within two years by the accidental caving in of some vaults immediately North of it. There is no doubt but what Hadrian's splendid Temple of Jupiter Capitolinus stood here. In the south-eastern part of the rock, Es-Sakhras, is a room irregularly square and roughly finished, about eight feet high and

fifteen feet square. This is called the Noble Grotto. It was unquestionably pierced to be a receptacle and conduit of the blood of the sacrifices in the great Feast Days of the Hebrew Nation. The ceiling of the rock above it is from four to six feet thick, pierced with an oval-shaped hole about three feet in diameter.—*Evergreen.*

FREEMASONRY.

(From the German by DR. SCHRAM, Translated by Bro. E. A. FRENZEL.)

Freemasonry in the true sense of the word, is that qualification of the heart, which, in its visions of a better world, and true religious motives, gained an ascendancy over earthly envy, hatred, and malice, and by curbing passions, becomes the natural cause of an idealistic effect. This shows that every being can be a Mason without belonging to a visible lodge, being only excluded from such, by his own will, not of his religious views, for those are only reflexes of the Great Light whom nobody doubts, and are all related like the root to the tree, or religion to the Church. The first is the eternal, unchangeable, the latter is dependent on time, place, and individuality.

Masonry in its purity finds its origin first in the human heart, and its antiquity is certainly as great as humanity itself, but the present system with its social usages, customs, and teachings, is unquestionably the offspring of the middle-age “Bau-Hutte, (Builders' Hut.)

Charles the Great called Italian workmen to erect churches and palaces, and this brought architecture up. The clergy, monks, &c., were then chief builders; but as the work increased brethren of convents were too few, and laymen were required to assist, thereby enabling them to learn many unknown things, and so soon as bishops retired to their palaces, monks and inferiors followed, and the “art to build” finally remained in the hands of laymen altogether, making architecture a free art. A new impulse was given, and as from the 12th to the 15th century the gothic system was established, hundreds of workmen assembled wherever a structure was to be erected, and chose a general leader of the work, near every large building they erected a building but where Arithmetical and Mathematical Instructions were given.

Plans and specifications of such grand buildings were received frequently, but who could execute

them? No one knew the necessary rules of the art except the Freemasons. England sent for such builders, and wherever they moved their usages, costumes, and building hut went with them.

Like the German Masons, all the English who worked under their guidance with square and compass, formed themselves, 1349, into a like brotherhood, with the same rituals. They distinguished the three degrees of M., F.-C., and E.-A.; in order to know each other, and be known from among strangers, they had certain words, and a peculiar way of shaking hands. Before and after working they assembled in the building hut or lodge, (from the Italian Loggia, Latin Logium, French Logis,) and we know it as a lodge. While in the hut certain impressive usages were observed. Extra celebrations took place on the arrival of a visiting craftsman, or by reception of a novice. The fundamental rules of the art they kept in symbols, consisting of geometrical elements, like square, triangle, quadrangle, &c., likewise were borrowed from the names of tools used for drawing and building, viz.: compass, square, plumb. Finally they enforced strict moral laws, instituted means whereby customs and the secrets of the art could be transmitted, and drew up such laws, equalising all such builders inside of the hut. But with all the grandeur of those huts, they had to succumb.

The English building huts saved themselves only by taking in to their circle rich men, and lovers of art, and those were received under the name of *Accepted* Masons. The German huts were abolished in England by an edict dated August 16, 1731. William of Orange became a member of a hut, 1695, and since then it was called the "Royal Art." But after the building of St. Paul's Church, London, 1162—67, the huts became more and more deserted and with the exception of a few, broke up.

But in spite of edicts against the "builders" the old saying was verified:—

"The ancient crumbles, but new life sprouts from its ruins."

The few remaining lodges concluded a re-union February, 1717, under a sole Grand Master, and in accordance to this they assembled on St. John's Day the same year in the Ire, near St. Paul's Churchyard, "To the Goose and Gridiron," celebrated that day of F. and A. M., elected Anton Sayer their G.M. and installed him also.

Inasmuch as the G.M. elect was already no more

an actual Operative Mason, and the reception of men of not became more common, we might say that the Mason of the *Bauhutte* and the Mason of the present day became two different subjects; but this state of things suited, for the reactions of bloody religious wars demanded a system of tolerance and brotherly love.

The ancient statutes, inculcating brotherly love, truth, and virtue, were re-established, old landmarks partly retained partly renovated and completed, and with an admirable sensitiveness, and careful traditions, words, signs, forms, all of which heart warming for centuries were explained and accepted, not outwardly but spiritually. "Not a visible temple was to be erected, but a dome whose spire was seen over the globe." Not wood, stone, metal, and other material liable to decay, but the human soul should henceforth be proper material for the Royal Art.

The building to be erected, though, should, like the the work of operative Masons, be of like utility to human society. "A Mason," says an ancient landmark, is obliged to obey all moral laws; and if he understands the art well, he will be neither an obstinate Atheist nor a religious scoffer." In olden times all were obliged to abide by the instituted religion, but at present we oblige them according to such views as all concur in, namely, to be true and upright, possess honour and integrity, no matter by what names and opinions they may differ religiously. This makes Masonry the centre and means of forming true friendship.

Truly, the idea of this form was sublime! No wonder that for a long time it was a power, with many a religion itself! Soon this reformed Masonry burst the narrow bounds of England, and spread over the globe. Germany embraced it favourably and enthusiastically. Love to all, horror for all inhumanity, and peace declarations, while wars had decimated nations.

But beside purity and beauty, other things may be apparent.

The mystic veil surrounding Masonry induced many a cowan to approach. The former century inherited the mania after hidden treasures, the Stone of Wisdom, and other follies, from the 17th century. Mysticism and adventure sought a field for their follies in lodges, and even often found adherents.

In Germany was it chiefly the chase after miracles, in France was it the practical adventurer who appropriated the magic twilight for his operations and abnormality, like the Illuminates in Germany, while in France they overworked themselves in new degrees, and tried to introduce new forms and symbols—Dead Sea fruits. In the course of our Century Masonry has pruned the tree of all such wild shoots. Foundation of Masonry is humanity and brotherly love. Traditional forms, rites, the so-called mysteries, are more or less things that were.

Enemies of the Order ask why celebrated men do not take such a warm interest in Masonry as of old, but the answer is simple—times and individuals have changed; where men of talent or leisure have found true recreation in a lodge room among minds of like conception, listening to the sublime teachings of Masonry, before whose altars only God and Virtue are adored, the world has opened a thousand gates where worldly gain and worldly honour are worshipped, and the badge of a Mason is often soiled, and honours conferred by Prince or Potentate are more appreciated.

MASONIC JOTTINGS.—No. 35.

BY A PAST PROVINCIAL GRAND MASTER.

THE MASONRY WHICH IS UNIVERSAL, AND THE MASONRY WHICH IS UNIVERSAL ABSOLUTELY.

The Masonry, the religion of which is one of the four Positive Religions, with fitting toleration, is a universal Masonry; and the Masonry which, in its lodge and in all its proceedings as a Craft institution, ignores every religion, Natural Religion excepted, is a universal Masonry *absolutely*.*

RELIGION, COMMON SENSE, AND GENIUS.

In Religion, let Common Sense rather than Genius guide you. Common Sense is a Monotheist and a true Freemason. Genius is often a Pantheist, and not a true Freemason.

THE MORAL LAW.

Were all the races of rational beings now existing, destroyed, and new races substituted, the Moral Law, which binds the existing races of rational beings, would in like manner bind those new races.

OUR MYTHS AND LEGENDS.

A Brother's confession of faith causes pain, but it does not cause surprise. My recommendation is to act in regard to our myths and legends, as certain Greek philosophers acted in regard to the old mythology.

OUR OUTER MASONRY.

The columns of the *Freemasons' Magazine* show that our Outer Masonry was, when Sir Christopher Wren was President or Grand Master, substantially what it was in the reign of King George II.

* Consider the two communications "Some things which are inconsistent with the Freemasonry which is universal absolutely," and "Nine true Freemasonries—Five Theisms," pages 50 and 90 of the present volume.

STRUCTURE OF BODIES OF MAN AND ANIMALS.

The ancient architects were not unobservant of the structures of the bodies of Man and Animals.

CUSTOMS OF THE GERMAN STONEMASONS.

A Correspondent will find Bro. Findel's History not less explicit respecting the origin of customs of the German stonemasons, than it is respecting the origin of their Masonry.

CIRCUMSTANCES.—INSTITUTIONS.

Like circumstances, like institutions.

SPECULATIVE MASONRY IN ANCIENT NATIONS.

The Speculative Masonry of ancient nations was, in great part, made up of what was good, what was best, in their religious and ethical systems.

MASONRY—METEMPSYCHOSIS.

We have seen these associated; nevertheless, the Masonry was not true Freemasonry.

MASONIC NOTES AND QUERIES.

SIR RICHARD STEELE.

Bro. W. C. L.—We know that Sir Richard Steele was a Freemason; but he did not die until 1729. Have you found anything showing that he was a member of the Craft before the Revival? If my old recollection does not fail me, there was, about seven years ago, something in the *Freemasons' Magazine* that would throw a light upon the point.—CHARLES PURTON COOPER.

"ORDER IS HEAVEN'S FIRST LAW."

Many who are wise in their own conceit are wont to say that the Craft are governed too much." To such who seem to be restive under wholesome restraints, we commend the subjoined extract. It contains a good plea for the necessity of method. "In associations of every kind, as well as in all legislative bodies, order, regularity, and form are indispensable to the attainment of the greatest benefit with the least expenditure. Every society and assembly should have prescribed landmarks, founded on reason and sanctioned by experience, in order to secure universal confidence and effectually guard the rights of all. The object of meetings, of every grade, should be to obtain a clear, full, and proper expression of opinion from all present. Hence permanent and proper rules of order and constitutions should always form the bond of union and protection."

BRO. HUGHAN.

A Correspondent can never doubt that the eulogy of Bro. Hughan is well merited, when he calls to mind that zealous Mason's words (*Freemasons' Magazine*, vol. XXI., page 288), "My writings are before the fraternity, and have been more or less for some seven years, none of which favour the absurd notion, that there was no Speculative Masonry before 1717."—CHARLES PURTON COOPER.

WASHINGTON'S TOMB.

The *Masonic Record* remarks:—"We gladly oblige our excellent and loved friend, the authoress of the following communication, by inserting it in our pages, and commending the object proposed, as one which should be dear to every American heart. We are justly proud that Bro. George Washington was a prominent member of our fraternity. Can we not show that we honour his memory?"

"*Appeal to the Honourable Masonic Fraternity of the State of Tennessee.*—The Masonic brethren of Tennessee are respectfully and earnestly solicited to unite their hearts and hands in a noble work about to be engaged in by the Masonic brethren of Wisconsin, who purpose to erect a handsome front to the tomb of George Washington, the great Father of his Country and the brightest star of Masonry. The present structure, which presents a very mean appearance, continually calls forth the indignant and contemptuous criticisms of the noble-hearted foreigners who almost daily visit that sacred spot, filled with admiration for the character and love for the memory of the great patriot, and say it is a disgrace to his friends and to America that such a pitiful-looking structure should mark the spot where now repose the ashes of the mighty dead. To the honourable Masonic fraternity peculiarly belongs the privilege and the power to consecrate the last resting-place of their departed brother. The writer of this short and simple appeal feels assured, therefore, that the honourable Masonic fraternity of this beautiful State of Tennessee will allow none to excel them in manifesting their love for the memory of their own Washington; and that they will at once co-operate with the efforts of their Masonic brethren of Wisconsin to build up the fair proportions of a shrine that shall, in beauty, strength, and excellence, exceed every other—one that the nation will be proud of, and that people of every nation on the globe will behold with delight.—MRS. MARY MIDDLETON RUTLEDGE FOGG, one of the Vice-Regents of the Ladies' Mount Vernon Association."

THE UNION OBLIGATION.

At times during the last two years there have been communications to the *Freemason's Magazine*, asserting that Freemasonry is not a religion, the meaning of which assertion is conjectured to be, that Freemasonry has no Positive Religion. This assertion is true as regards one kind of Freemasonry; but the present series of our periodical abundantly proves that it is not true as regards our English Freemasonry. The authors of the assertion, however, choose to disregard the numerous articles upon the subject, and also to ignore the Union Obligation, which binds our Christian brothers of 1870, as it bound our Christian brothers of 1813.—CHARLES PURTON COOPER.

OLD MASONIC JEWEL.

The following appears in a recent number of the *Grand Junction* (Iowa) *Head Light*:—"Will. Mitchell, of this city, has an old Masonic silver jewel 104 years old. His father, the Hon. William Mitchell, late of Peoria, Ill., formerly Grand Secretary of the Grand Lodge of that State, procured it in England in 1842, which country he visited for the purpose of having the 33rd degree conferred upon him. The jewel is a perfect circle, the front side being surrounded

with the sentence, '*Amor, honor, et justitia,*' and the reverse, '*Sit lux et lux fuit.*' Inside all the working tools of a Blue Lodge are found, and the whole is pendant from heavy tesselated silk ribbon. The jewel is a valuable memento, and is sacredly kept by the owner as a record of the Masonic doings of a father.

WAR.

A short remark suggested by a recent communication to a Metropolitan periodical.

The facts and circumstances of War, with all their horrors, may be well described by an eye-witness, although both ignorant and unskilled. There the view of reality is tantamount to inspiration, and supplies great deficiencies. But the fearful consequences of War can only be fitly described by the instructed and the practised. A paper by the illiterate and unexercised, intended to raise feelings of commiseration and grief in the breast of the reader of some serial, commonly raises there no feeling but that of pity, not unaccompanied with raillery, for the simple, but well meaning contributor.—A PAST PROVINCIAL GRAND MASTER.

THE SYMBOLISM OF THE SPIRE.

The spire or steeple is the silent finger that points heaven; it is an upward aspiration of the soul—a prayer from the depths of a troubled heart—a *suspirium de profundis*—a hymn of thanksgiving—a pure life, throwing off the worldly, and approaching the ethereal—a finite mind searching, till lost in vastness of the unknown and unapproachable—a beautiful attempt—a voice of praise sent up from the earth, till, like the soaring lark, it "becomes a sightless song." Indeed, our unbidden thoughts, that wild ivy of the mind, are trained upward by the spire, till it it hung round by the tenderest associations and recollection of all that is sweet and softening in our natures. Thus when the painter has represented on his canvas some wild phase of scenery, where the gadding vine, the tangled underwood, the troubled brook, the black, frowning rock, the untamed growth of the forest,

"Old plash of rains and refuse patched with moss,"

impress us with awe and a sad, homeless feeling, as if we were lost children. How eloquent is that last touch of his pencil that shows us a simple spire peeping over the treetops! How it comforts us! How it brings us home again, and bestows an air

"Of sweet civility on rustics wild."

—*Old Paper.*

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

PSEUDO-MASONIC JEWELS.

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

Dear Sir and Brother,—I am glad to see that Bro. Gunnell, W.M. of the Gold Coast Lodge has raised a question as to the legality of a brother wearing "any Masonic jewel he may choose to purchase—as, for instance, the Square and Compasses or a Five-pointed Star," for these jewels are manufactured and figured by most makers of Masonic paraphernalia; and I have seen brethren adorned with them not only in private lodges,

but even in Grand Lodge itself, where I can only suppose they had been inadvertently admitted or had escaped observation. The Book of Constitutions appears to me to be particularly explicit upon this point in section 2 on Regalia, which runs thus:—"No honorary or other jewel or emblem shall be worn in the Grand Lodge, or any subordinate lodge, which shall not appertain to or be consistent with those degrees which are recognised and acknowledged by and under the control of the Grand Lodge, or part of pure and antient Masonry."

In the description of the jewels on the same and following pages, the Square and Compasses and Five-pointed Star are only mentioned as follows:—

"The Square and Compasses are the especial jewel of the Past Deputy Grand Master. The same with the Five-pointed Star—appertains only to those holding the rank of Deputy Grand Master or Provincial Grand Master. Nowhere is the Five-pointed Star alone mentioned as a jewel which appertains to pure and antient Masonry.

Should a brother appear thus adorned in a lodge over which I was presiding, I should consider it to be my duty to call his attention to its illegality, as shown in the foregoing section, and request him to remove it.

Yours fraternally,

J. DANIEL MOORE, P.M., P.Z.

Prov. G. Supt. of Works, W. Lancashire.

Lancaster, Aug. 27th, 1870.

MASONIC SAYINGS AND DOINGS ABROAD.

G. M. Sproat, in his account of Vancouver's Island, says, "There is a secret association or fraternity among the Aht natives, composed of some persons who are united for a purpose which has not yet been discovered. Meetings are held at different places about once a year in a house covered round inside with mats. All non-members and women are excluded. As many as seventy natives from the Vancouver's shore, and also on the American side, have been known to attend one of these meetings. It is not a tribal affair, a chief's affair, nor a medicine man's affair. These men may or may not be members of the association, but unless they are members they are not permitted to enter the house, and seem to be quite ignorant of what is going on. The members wash and paint themselves and wear their best blanket, and now and then come out of the house to wash and put on fresh paint. The proceedings inside the house are conducted in silence; there is no singing or noise during the meeting of this secret association. Is this fraternity Freemasonry? Freemasonry has been displayed in quarters where least expected.

The following is translated from a German paper: "The Grand Lodge A. F. and A. M. of Germany celebrated, on the 24th June its centennial birthday. The festivity was rendered more attractive by the participation of members from home lodges, also from

all daughter lodges. The Grand Lodges of Sweden, Denmark, England, Netherlands, and Belgium also sent representatives. The festivities began with a prelude on the evening of the 23rd, consisting chiefly of receptions and the introductions of representatives from abroad. The Crown Prince, Grand Master of the Grand Lodge of Prussia, took part in these ceremonies, and was in the uniform of a general of infantry. A collation was served after business was ended. The main feast on St. John's Day began at half-past one p.m., and lasted until four o'clock, the Crown Prince presiding. In a lengthy speech his Royal Highness spoke of Masonry and lodge work and its practical application, and alluded eloquently to the historical value of the day. The different deputies followed in short salutations. The King of Sweden Grand Master of the Lodge of Sweden, besides sending a very kind letter, had deputed Baron Salza in his and Prince Oskar's name. Counsel Gad expressed his regards, as representative of Denmark, and afterwards read the Crown Prince a letter from the King of Prussia sent from Ems. About five o'clock the grand collation was served, and the G.M., the Crown Prince, gave the first toast in honour of his Majesty the King of Prussia, as Grand Protector of the Grand Lodge of Prussia.

The Grand Master of Nova Scotia reports the satisfactory adjustment of all difficulties among the brethren in the province, and the fusion of the different governing bodies into the Grand Lodge of Nova Scotia; and during the session the act of union was consummated.

We note from a summary of the proceedings of the Grand Lodge of North Carolina, that Bro. James Bank, who had made considerable progress in collecting and arranging the history of Masonry in North Carolina, died during the year. His manuscript, however, came into possession of the Grand Lodge, and the work will doubtless be completed.

At the annual communication of the Grand Lodge of Pennsylvania, a regulation was adopted fixing the minimum initiation fee to be charged by lodges in Philadelphia at 75 dollars—by those out of it, 40 dollars; and a proposition lies over to increase the price of warrants for new lodges to 200 dollars.

Twenty lodges have received dispensations since the last session of the Grand Lodge of Missouri.

Bro. Dr. Franklin's fund of £1,000, which he willed to Boston in 1791, and expected to increase to £131,000 in a hundred years, amounted to 133,494 dollars 36 cents on the 1st of January last, and at the rate of

increase will not reach that amount at the appointed time. Dr. Franklin directed that it should be loaned in small sums to young married artificers; that £100,000 should be expended for public works in 1891, and the remainder to continue on interest another hundred years, when a portion was to go to the city, and some £3,000,000 to the state.

TOO MUCH TALK.—We have received a complaint about the disposition of some brethren to “talk a lodge to death.” Now *we* can't stop this evil, however much we should desire to do so. We have met with those specimens of *talkists*, and confess that nothing tries our patience as to be compelled to wait until they get through. Why some good brethren can talk half an hour and *say nothing*. We once, in the years gone by, when we were Master of a lodge, had such an “infliction” among the members. He was in the habit of talking on every subject that came up for consideration, and if he could get an opportunity, would give us two or three editions of his speech. Some of the *sensible* members would soon ask permission to retire and others became nervous, and you could see the shadow of a storm gathering on their faces. We very soon got to understand the brother, however, and always had a remedy at hand. When we had reason to fear an outbreak of the kind, we always caught the eye of some discreet old brother, and announced that *he* had the floor. The old brother understood it, and generally managed the case, with our assistance, so that the *talkist* was crowded out. The first opportunity was embraced to “put the question,” and it was disposed of. It is the province of the Master to protect the lodge from these “bores,” and it should be done even if he stretches his authority a little. A member given to much talking, either in lodge or Grand Lodge, is rarely good for anything, and soon loses the respect of the other members, as well as all personal influence.—*Masonic Review*.

In Kentucky the Freemasons resolved a year since to establish and endow an asylum for the widows and orphans of Masons. Bro. Fitch, P.G.M., was appointed the general agent to visit the lodges of the State, and obtain donations for the enterprise. We are informed that this energetic brother has already raised a hundred thousand dollars for the good cause, and he is not near through the work yet. A lot near Louisville was purchased, containing 15 acres, and 15 more were added to it as a donation. The cornerstone is laid, and the future is full of hope.

STATE REWARDS.—The knighthood or the red ribbon that would gladden the man of forty or fifty is withheld till he has reached sixty or seventy, even if it be not forgotten until his obituary reminds us that he ought to have received it.—*Food Journal*.

THE MASONIC MIRROR.

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

MASONIC MEMS.

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

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

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and subscribers are earnestly solicited on behalf of Harry Tappolet, aged nine years, son of Bro. Richard Tappolet, who died of pneumonia in March, 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient income for their support. Bro. Richard Tappolet was initiated in the Lodge of Temperance (No. 169), in 1864; joined the Lion and Lamb Lodge (No. 192); was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death. The case is strongly recommended by many eminent brethren. Proxies will be thankfully received by the widow, 18, Culford-road, Kingsland.

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

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

CONSECRATION OF THE GRANITE LODGE (No. 1,328).—Another new lodge under the above title, destined to hold its future meetings at Freemasons' Hall, Great Queen-street, was ushered into being on the 20th ult. A very numerous body of the brethren were attracted to the hall for the purpose of being present at the ceremony of consecration and the subsequent installation of the first Worshipful Master. Precisely at four o'clock, the hour named for the commencement of the proceedings, Bro. James Brett, Grand Pursuivant, the officer appointed by the Most Worshipful Grand Master to perform the ceremony, was in attendance, and the usual procession was immediately formed in one of the spacious corridors of the building, the Director of Ceremonies being Bro. Robt. W. Little, Prov. Grand Secretary for Middlesex, who afterwards also officiated as Chaplain. The brethren having entered the future Lodge-room, and being ranged in their proper places, the consecrating officer appointed as his assistants Bros. H. G. Buss, Prov. Grand Treasurer for Middlesex, as S.W.; C. A. Cottebrune, P.M. 733 J.W.; and Frederick Walters, W.M. 1,309, I.G., and the ceremony was commenced and completed according to ancient form, the anthems and other appropriate music being most effectively sung by Bros. William Coward, Montem Smith, Chaplin Henry, and C. S. Jekyll, the musical director being Bro. George S. Carter, P.M. 382. The consecration in such hands could not fail in being earnestly and ably done. The next business was the installation of the W.M., and the appointment of the various officers of the Lodge, the result being that the R.W. Bro. John Kirk was installed W.M.; Bro. J. Thomas, P.M. 142, was invested as Immediate P.M.; Bro. John Batstone, S.W.; and Bro. Charles Sendey, J.W. The other officers were afterwards appointed, with whose names we are, up to the present, unacquainted. Previous to the closing of the Lodge, Bros. Brett, Buss, Little, and Cottebrune were unanimously elected honorary members of the Lodge, and a special vote of thanks was ordered

to be entered on the minutes to Bro. Brett for his services to the Lodge on the opening day. A banquet followed. One of the events of the evening was the presentation of cigar-cases to the W.M. and S.W. by Bro. Sandey, the J.W. Bro. Sandey had been lately sojourning in Rome, and had purchased those valuable and useful articles in order to express the esteem and affection in which he held his brother presiding officers. He made a very graceful and effective speech on the occasion. Bros. W. H. Warr, P.G.S., and R. B. Newsome, P.G.S.B. for Kent, were among the visitors.

BEADON LODGE (No. 619).—The installation meeting of this Lodge took place on Wednesday, the 17th ult., at the Greyhound Hotel, Dulwich. No business whatever was on the paper save the placing of the W.M. elect in the chair, which was accordingly done. Bro. James Wm. Avery, P.M., officiated as Installing Master. The following are the officers for the ensuing year:—Bros. Saul Wells, W.M.; Smith, S.W.; F. Dearing, J.W.; A. Avery, P.M., Treasurer; A. P. Leonard, P.M., Secretary; W. Seaman, S.D.; W. H. Green, J.D.; Kingdon, I.G.; and Leeaw, D.C. A banquet was served, and some very excellent songs were given by Bros. Smith and Dearing, who are finished vocalists. Bros. Harling, W.M. 30; Williams, 73; Roberts and several other brethren were present.

SCOTTISH CONSTITUTION.

PEEBLES AND SELKIRK. PROVINCIAL GRAND LODGE.

A meeting of this Provincial Grand Lodge was held at Melrose on Friday, last week, for the purpose of installing Bro. Dr. Middleton, of Manorhead, Stow, into the office of Provincial Grand Junior Warden, vacant by the death of our late Bro. Captain Scott, of Cheifwood, Melrose.

The lodge was opened at 12 o'clock by R.W. P.G.M. Henry Inglis, of Torsonce, R.W.M. Donaldson, of Peebles, No. 24, and R.W.M. Gray, of Galashiels, No. 262, acting as P.G. Wardens; there were also present from the Grand Lodge of Scotland, Bros. Mause, S.W. Officer G.D.; Gough, G.S.; Hay, G.J.; Alymer, G.S.; Bryce, G.T.; McCowan, and Bryse, jun. There were also deputations from the following lodges in the province:—

Peebles Kilwinning, No. 24, R.W.M. Donaldson; Hawick, St. John's, 111, Acting R.W.M. Lawson; Stow, St. John's, 216, Acting R.W.M. Harper; Galashiels, St. John's, 262, R.W.M. Gray.

The lodge being opened, the Prov. G. Sec., Bro. Sanderson, read the commission for Bro. Middleton's appointment, after which he received the charges, took the oaths *de fide*, and was duly installed as P.S.J. Warden. The lodge was then adjourned till 3 o'clock, when the brethren met for dinner, provided by Bro. Hamilton, of the Abbey Hotel.

When the cloths were removed the usual Loyal and Masonic toasts were given and responded to, and an harmonious evening passed. The Galashiels instrumental being in attendance to enliven the meeting with its stirring music. Bros. Scott, McDougal, Wright, Lawson, and Dickson, also contributed excellent songs to enhance the proceedings.

ROYAL ARCH.

METROPOLITAN.

CONSECRATION OF THE ANDREW CHAPTER (No. 834).

The chapter attached to the Ranelagh Lodge, at Hammersmith, was consecrated on Saturday, the 27th ult. The ceremonies being ably performed by Comps. R. W. Little, P.Z., (as M.E.Z.); Joshua Nunn, P.Z., and P.G. Dir. of Cers., as H.; and J. Brett, P.Z. and G.P., as J. Bro. Payne, G.J., acted as Janitor. There was a large attendance of companions.

Precisely at the time appointed, the chapter was opened by the Principals, and the companions of the new chapter entered in their proper order. After an introductory prayer the acting Grand Scribe E. read the petition and charter, and the M.E.Z. enquired of the companions if they approved of the officers named in the charter. The approval having been signified in Matonic form, the M.E.Z. (Comp. R. W. Little) proceeded to constitute the companions into a regular chapter in ancient form.

Bro. J. Brett, P.Z. and G.P., then delivered an eloquent oration on the nature and principles of the institution. The first portion of the Dedication prayer was read. The Companions all turning to the East, the M.E.Z. gave the invocation. After reading the appropriate portion of Scripture, the Chapter pedestal was uncovered, and the Directors of Ceremonies carried the elements three times round the Chapter—solemn music being performed during the procession.

The censor was carried round to the accompaniment of solemn music, when the M.E.Z. proceeded to dedicate and constitute the Chapter. The Patriarchal Benediction having been given, the installation of the Principals and the investment of the officers, were proceeded with. The following comprise the first list of officers:—Comps. R. S. Lines, M.E.Z.; J. Thompson, H.; J. Slack, J.; Millis, S.N.; Bean, P.S.; Read, 1st Assist. Soj.; Worthington, 2nd Assist. Soj.; Bryett, Dir. of Cers.; Henstead and Cole, Stewards.

Comp. Andrew, J., was invested as first P.M.E.Z., and the whole of the ceremonies were most excellently performed.

The consecrating officers were elected honorary members of the Chapter.

The usual toasts were given, and included "The Queen and Royal Arch Masonry," "H.R.H. the Prince of Wales," "The Earl de Grey and Ripon, G.Z.," "Earl Carnarvon, G.H.," and "Lord Tabley, G.J."

The toast of the Officers of Grand Chapter was replied to by Comps. Joseph Smith, Joshua Nunn, and J. Brett. In the course of Comp. J. Nunn's remarks, he said that this occasion possessed peculiar interest to him, as it was at the hands of Comp. Andrews (after whom the Chapter was named) that he received his admission into the R.A. Degree, and who had ever since instructed him in his duties.

Comp. Andrews proposed "The Health of the M.E.Z. of the Chapter." Comp. R. S. Lines, responded to the toast, in an able manner. He announced his great interest in the establishment of the Lodge, and his sincere wishes for its prosperity, which, from the zeal displayed by the Companions who had united to found the Chapter, would be secured. The want of a Chapter in that neighbourhood had long been felt.

The toast of the evening was then given by the M.E.Z., viz., "Prosperity to the Andrew Chapter," coupled with the name of Bro. Andrews, "The Godfather of the Chapter," which was responded to in an admirable speech, and in the course of which he gave some interesting details of the progress of Freemasonry in that important suburb of the great metropolis, with which he had been so long associated. He referred especially to the Masonic interest which attached to the room in which they had that day met, and which is more fully referred to below. He felt much gratification for the compliment of the Chapter being named after him. Notwithstanding the honour which had thus been done him, he should not relax his efforts for the welfare of Masonry and Royal Arch Masonry in particular, and the Companions might rest assured that they could at any time command his services in any manner which could tend to the prosperity of the Chapter which they had that day consecrated.

"The Health of the H. and J. of the Chapter, Comps. Thompson and Slack," was then proposed, who both returned thanks, and expressed their determination to endeavour to assist the M.E.Z. and the companions to make the Andrew Chapter one of the best working chapters of the Order.

"The Health of the Consecrating Officers" was then given, with thanks for their efficient services on the occasion, being responded to by Comps. Nunn, Brett, and Little, who expressed the gratification they felt in assisting at the establishment of what would no doubt prove an influential chapter, and thanked the companions for having made them honorary members.

"The Visiting Companions" was then given by the M.E.Z., and responded to by Comps. J. Smith, W. Smith, C.E., H. G. Russ, Daly, Birch, Simpson, and Bray. Bro. J. Smith, in his usual facetious style, expressed the gratification of the visitors not only for the Masonic treat, but also for the *récherché* banquet set before them. Whilst they had been invited to take part in the labours, the hospitable duties had not been forgotten by the Principals and officers of the new chapter.

Comp. W. Smith, C.E., in the course of his remarks, stated that his father, an old Mason, had assisted in the ceremony of laying the foundation-stone of the Hammersmith Bridge, which was designed by his old friend, William Tierney Clark, C.E., and executed in part by Capt. Sir S. Brown, the inventor of the studded chain cable.

Comp. Buss referred to the progress made in Royal Arch Masonry, and wished prosperity to the new chapter.

"The Officers of the Andrew Chapter" was given by the M.E.Z., and responded to by Comps. Miller, Scribe N., and Bean, Prin. Soj.

The usual concluding toasts were given. The proceedings of the evening were interspersed by some songs and recitations.

The Banquet was admirably served and in good taste, the dessert and other delicacies in abundance, the waiting was excellent, and the whole arrangement reflected the greatest credit upon the attentive and obliging host of the Royal Sussex Hotel.

The brethren adjourned at an early hour. At the time occurred one of the heaviest rainstorms we remember to have witnessed. An admirable instance was afforded of the great utility of the Metropolitan Railway and its extensions, which seemed to accommodate the whole of the brethren, whatever distant part of town they reside, there being at the time no other conveyance.

Amongst the visitors present were Comps. J. Smith, P.G. Purst. and P.G. Dir. of Cers.; H. G. Buss, P.Z. 177; W. Smith, C.E., P.M. 33; G. King, jun., M.E.Z. 1,260; G. King, H. 1,260; Roche, Daly, Birch, Simpson, and Bray, all of Mount Sinai Chapter, No. 19.

We quote from the *West London Observer* the following historical reminiscence of Freemasonry in Hammersmith:—

"When a few years ago some six or eight earnest Masons sought to establish a lodge in Hammersmith, they were met with the objection that to establish and sustain a brotherhood of any kind in Hammersmith would be an utter impossibility, there was no desire among the inhabitants to promote any character of enjoyment or improvement, no unanimity, no desire to band together for any change, except under a certain clique, but nevertheless the Ranelagh Lodge was established, and became rapidly one of the best working and well supported lodges of the metropolis. Our Masonic readers will be pleased to hear that to-day the very interesting and sublime ceremony of the consecration of a new chapter of the Royal Arch will take place at the Royal Sussex Hotel, Broadway, Hammersmith, a house rendered famous in the memory of Masons, because from it issued a goodly assembly of the Craft, headed by the very popular Grand Master of the Order, the late Duke of Sussex, in the year 1825, to lay the foundation-stone of the Hammersmith Suspension Bridge. The brethren on that occasion, clothed, opened a lodge, and proceeded in procession through King-street West to the then narrow turning known as Angel-lane, there being no other approach to the bridge at that time, as we quote from 'Faulkner's History of Hammersmith':—

"On the 7th of May, 1825, the foundation-stone of the north tower was laid by his Royal Highness the Duke of Sussex, with Masonic ceremony, the coffin dam being fitted up as an amphitheatre in which the stone was suspended. At four o'clock the Duke arrived, the officers of the Grand Lodge assembled at the Lattimer School Room, and the lodge was opened by the Master and officers of the Caveat Lodge, No. 231. The procession walked from the School-room to the Broadway, down Angel-lane in Masonic order. On arriving at the entrance, the procession divided and took their station right and left, and the Duke passed to the platform. The ceremony of laying the stone commenced after three cheers had been given to his Royal Highness. The grand treasurer delivered to him a bottle containing the coins of the reigning sovereign; also a brass plate to be placed over the cavity, with the following inscription:—'This foundation stone of a Bridge of Suspension over the river Thames, from the Hamlet of Hammersmith, in the County of Middlesex, to Barnes, in the County of Surrey, was laid with due Masonic ceremony by His Royal Highness the Duke of Sussex, Most Worshipful Grand Master, on Saturday, May the 7th, 1825. W. T. Clark, Esq., Engineer; George, William, and Stephen Bird, and Captain Brown, Royal Marines, Contractors.' Mr. Robert Holl, Past Grand Secretary, Clerk and Secretary. On the stone being lowered, the Duke scattered the corn, and said, 'As I have poured the corn, the oil, and the wine, emblems of wealth, plenty, and comfort, so may the bridge tend to communicate prosperity and wealth from one end of the island to the other, God bless the King.' The procession then returned nearly in the same order, and His Royal Highness dined with a numerous company at the Coffee-house, now the Royal Sussex Hotel."

"We are thus pleased to congratulate the Brotherhood on the good taste in their selection, and the success of their progress. We have been favoured with the handsomely illuminated notice of the consecration, really a work of art in the most exquisite taste and beauty of design."

THE GRAND LODGE OF MASSACHUSETTS.

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

(Continued from page 179).

The several States of the United States of America, the Territories when legally organised as such by Congress, and the District of Columbia, are each organised as separate and independent jurisdictions in which Grand Lodges may be established. This is the American doctrine, most religiously and masonically adhered to by the Craftsmen of the United States, and which our brethren upon the other side of the Atlantic must accede to, recognise, and support. After the declaration hereinafter referred to, made by the Massachusetts Grand Lodge December 6, 1782, treaty stipulations were entered into by the several Grand Lodges then in existence, in confirmation of the action of Massachusetts.

The Grand Lodge of New York adopted the following preamble and resolutions:—

"Whereas, the Grand Lodge of the State of Massachusetts have by a communication, dated the 4th of January last, suggested to this Grand Lodge the propriety of adopting a resolution declaring that no charter or dispensation for holding a lodge be issued by any Grand Lodge to any number of Masons residing out of the State wherein the Grand Lodge is established, be it therefore

"Resolved and declared by this Grand Lodge, that no Charter or Dispensation for holding a lodge of Masons shall be granted to any person or persons whatever, residing out of this State and within the jurisdiction of any other Grand Lodge."

From that time to this, the Grand Lodges of the United States have uniformly resisted every encroachment upon the sole jurisdiction of the several Grand Lodges.

At the Festival of June 24, 1790, Josiah Bartlett, afterwards Grand Master, delivered an address before the Grand Lodge, in which he says, after referring to the re-interment of Warren:— "How to assemble the Grand Lodge with regularity, was now made a serious question, as the commission of the Grand Master had died with him, and the deputy had no power independent of his nomination and appointment.

"Communications for the consideration of this subject were held at different times, till 8th of March, 1777, when, experiencing the necessity of preserving the intercourse of the brethren, and the want of a proper establishment to soften the rigours of an active and distressing war, they proceeded to the formation of an Independent Grand Lodge, with 'powers and prerogatives to be exercised on principles consistent with and subordinate to the regulations pointed out in the Constitutions of Ancient Masonry,' and our late worthy and Most Worshipful Brother, Joseph Webb, Esquire, whose amiable deportment and fidelity in the duties of his important office now claim our grateful remembrance, was duly elected Grand Master, and proceeded to install his officers, and organize the Grand Lodge."

In 1792, Thaddeus M. Harris compiled the Constitutions, and published them. In referring to this act of independence, he quotes from the address of Bartlett the above extract, and, in a foot-note, states that "the general regulations from Entinek's Constitutions were adopted and practiced; except that the Grand Masters and Wardens were elected by a ballot at large. The other officers were appointed by the Grand Master."

Both of these brethren, Bartlett and Harris, were intimate with those who formed the Independent Grand Lodge, associated with them Masonically, and thus had the amplest means of knowing the truth of the statements which they made.

In addition to this extraneous evidence, the record itself, of December 6, 1782, recites the facts with great clearness and force; but, before alluding to this, I desire to show some of those acts of freedom and independence characteristic of an absolute Grand Lodge which this Grand Body performed before that date.

Charters were not only granted for establishing Lodges in Massachusetts, but also in other States. But anticipating that the independent government organized in this State would be followed by the Craft elsewhere, it was determined that all Charters granted without the limits of Massachusetts should be in force only until a Grand Lodge was formed in such State or country where such Lodges were held. Upon these conditions Lodges were established in New Hampshire, Vermont, Connecticut and New York, prior to December, 1782.

In October, 1777, it was voted that a charter be granted to a travelling lodge in the American army, "to make Masons, pass, and raise in this State, or any of the United States of America, where no other Grand Master presides. But in any other State where there is a Grand Master constituted by the brethren of these United States, they are to inform him, and receive his sanction."

The language of this vote indicates the independent spirit of the brethren, and the want of respect entertained for any Grand Master appointed by a foreign Masonic power, and not elected and constituted by the free choice of the Craft here. In 1780, a committee was appointed to revise the Constitutions and print them.

In September, 1720, the Grand Master "laid before the Grand Lodge a letter dated Philadelphia, August 19th, 1790, signed William Smith, Grand Secretary, enclosing a printed list of the several lodges in Pennsylvania, under that jurisdiction, and advising that they had, in that Grand Lodge, thought it expedient to make choice of a Grand Master General for the thirteen United American States; that they had nominated his Excellency General George Washington, and requesting the opinion and approbation of this Grand Lodge thereon." Circular letters were sent to the several lodges under the jurisdiction, requesting the attendance of the Masters and Wardens at the Grand Lodge for the purpose of considering this proposition. Bro. Perez Morton was strongly in favour of the project, but the Grand Lodge "Noted, that any determination upon the subject cannot, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a general peace shall happily take place through the continent," inasmuch as the sentiments of the various Grand Lodges in the United States upon this question could not be made known under the peculiar circumstances of public affairs.

If the Grand Lodge had acted favourably upon this recommendation of the brethren in Pennsylvania, it is easy to contemplate what a different system of Masonic government we might now be living under. At this time Virginia was the only independent Grand Lodge with an elected Grand Master, with the exception of Massachusetts. Its independence was established October 3rd, 1778. Pennsylvania did not actually assert its independence and form a Grand Lodge upon the American system until September 25th, 1786.

On the 10th of July, 1782, it was "Voted that a committee be appointed to draw resolutions explanatory of the powers and authority of this Grand Lodge, respecting the extent and meaning of its jurisdiction, and of the exercise of any other Masonic authorities within its jurisdiction." Bros. Perez Morton, Paul Revere, John Warren, James Avery, and John Juteau were appointed upon the committee.

A special meeting of the Grand Lodge was called to receive the report, September 30, 1782, when it was read and referred to the next meeting. December 6, 1782, in a full Grand Lodge, it was considered.

This interesting report, omitting the formal introduction, is as follows:—

"The Commission from the Grand Lodge of Scotland granted to our late Grand Master, Joseph Warren, Esquire, having died with him, and of course his Deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single Grand Officer, and of course it was evident that not only the Grand Lodge, but all the particular Lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the peniless go unassisted, the Craft languish, and ancient Masonry be extinct in this part of the world.

"That in consequence of a summons from the former Grand Wardens to the Masters and Wardens of all the regular constituted Lodges, a Grand Communication was held to consult and advise on some means to preserve the intercourse of the brethren.

"That the Political Head of this country, having destroyed all connection and correspondence between the subjects of these States and the country from which the Grand Lodge originally derived its commissioned authority; and the principles of the Craft, inculcating on its professors submission to the commands of the civil authority of the country they reside in; the brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge with independent powers and prerogatives, to be exercised, however, on principles consistent with and subordinate to the

regulations pointed out in the Constitutions of ancient Masonry.

"That the reputation and utility of the Craft, under their jurisdiction, has been most extensively diffused, by the flourishing state of fourteen Lodges constituted by their authority, within a shorter period than that in which three only received Dispensations under the former Grand Lodge.

"That in the history of our Craft we find that in England there are two Grand Lodges, independent of each other, in Scotland the same, and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption; or otherwise they would acknowledge the head from whence they derived.

"Your committee are therefore of opinion, that the doings of the present Grand Lodge were dedicated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.

"And they beg leave to recommend the following resolutions to be adopted by the Grand Lodge, and engrafted into its Constitutions:—

"I. That the brethren of the Grand Lodge, in assuming the powers and prerogatives of an independent Grand Lodge, acted from the most laudable motives, and consistently with the principles which ought forever to govern Masons, viz.: the benefit of the Craft and the good of mankind, and are warranted in their proceedings by the practice of Ancient Masons in all parts of the world.

"II. That this Grand Lodge be hereafter known and called by the name of 'The Massachusetts Grand Lodge of Ancient Masons;' and that it is free and independent in its government and official authority of any other Grand Lodge or Grand Master in the universe.

"III. That the power and authority of the said Grand Lodge be construed to extend throughout the Commonwealth of Massachusetts, and to any of the United States, where none other is erected, over such Lodges only as this Grand Lodge has constituted, or shall constitute.

"IV. That the Grand Master for the time being be desired to call in all Charters which were held under the jurisdiction of the late Grand Master, Joseph Warren, Esquire, and return the same with an indorsement thereon, expressive of their recognition of the power and authority of this Grand Lodge.

"V. That no person or persons ought or can, consistently with the rules of ancient Masonry, use or exercise the powers or prerogatives of an ancient Grand Master or Grand Lodge, to wit; to give power to erect Lodges of ancient Masonry, make Masons, appoint superior or Grand Officers, receive dues, or do anything which belongs to the powers or prerogatives of an ancient Grand Lodge, within any part of the Commonwealth of Massachusetts, the rightful and appropriated limits to which the authority of this Grand Lodge forever hereafter extends."

This report was signed by Perez Morton, Paul Revere, John Warren, and James Avery. It "was read paragraph by paragraph, and, after mature deliberation thereon, the same was accepted, and ordered to be recorded in the Proceedings of the Grand Lodge," where it now appears, signed by "Jos. Webb, Grand Master." A majority of the members of Saint Andrew's Lodge objected to this report, although, at a Grand Lodge held March 8, 1782, a petition from its Master, Wardens, and members was presented, "praying that the Grand Lodge would grant them a Charter by the 'name of Saint Andrew,' they retaining their rank and presidency as heretofore in said Grand Lodge," which was unanimously granted.

In 1768, John Rowe was appointed Provincial Grand Master of the "St. John's Grand Lodge." He held the office until August 4, 1787, when he died. After 1775, this Grand Lodge held no meeting until called together to attend the funeral of Grand Master Rowe. In July, 1790, the Grand Officers assembled and voted to elect new officers; but no higher officer than a Senior Grand Warden was chosen. The Massachusetts Grand Lodge, as early as 1787, had taken action upon the question of a union, and had appointed a committee to consider it. It is evident that the St. John's Grand Lodge preserved its organization as such for the purpose of completing the contemplated union. It granted no Charters, nor did it assume any of the powers of a Grand Lodge. In 1783, Provincial Grand Master Rowe gave a Charter to St. John's Lodge, Boston, for the purpose of uniting the first and second Lodges into one.

The Grand Lodge record contains no reference to it, nor was there any record kept of the Grand Lodge doings for that year.

Thus by the record, and by contemporaneous history, it is fixed beyond all question and doubt, that the "Massachusetts Grand Lodge" on the 8th of March, 1777, by a revolution, and by assumption of the powers, duties, and responsibilities of a Grand Lodge became a free, independent, sovereign Grand Lodge, with a jurisdiction absolute, exclusive, and entire throughout the Commonwealth of Massachusetts, and a provisional jurisdiction in other States and countries. By this revolution and assumption, from that day to this, the Grand Lodge of Massachusetts, without interruption, has exercised all the plenary powers of a Grand Lodge. It has held Regular and Special Meetings, elected and installed its Grand Masters and other Grand Officers, kept full and complete records of its doings, granted Warrants for new Lodges, erected and erased Lodges, compelled and received the allegiance of its subordinates and their members, and has been in correspondence with and recognised by the other Grand Lodges of the world. From the 8th of March, 1777, to the day of this Quarterly Meeting, the full and just-completed term of ninety-three years, there has never been any successful opposition to its claim of sovereignty. From time to time it has gathered into itself every opposing element possessing even a colourable title to legitimacy which it found within the borders of its jurisdiction.

In the State of Massachusetts there have been three Lodges chartered by Grand Lodges of foreign jurisdictions, and but three,—St. Andrew's, chartered in 1756, by the Grand Lodge of Scotland, and now one of our subordinates; Antient York Lodge (No. 169), of Boston, chartered prior to 1772, by the Atholl Grand Lodge of England, and which had but a brief existence; and the African Lodge of Boston.

It is claimed that in 1775, the persons named in the Charter of the African Lodge were made Masons in a travelling Lodge attached to one of the British regiments then stationed at Boston, and that they "were soon after organized as, and dispensed into a Lodge," before the death of Warren, to whom they applied for a Charter. That they were Masons may be true. That they received a Dispensation for a Lodge there is not the least proof of, nor the slightest shadow of pretence for. Dispensations for Lodges, as preliminary to granting a Charter, were not made use of in those days. But more than all, there was no authorized power here to grant such Dispensation save Provincial Grand Masters Rowe and Warren. A travelling Lodge, although attached to a British regiment, could not authorise these persons to assemble as a Lodge. Nor was it ever pretended that such Dispensation existed until recently. This claim is nowhere stated directly, and contains so little foundation that it is not worth considering.

October 1, 1773, the Massachusetts Grand Lodge, after mature deliberation, decided that neither the Lodge at Castle William, nor any other travelling Lodge, "has any right to make Masons of any citizen."

I have no doubt that, on the 6th of March, 1775, the day after Warren delivered his celebrated oration in the Old South Church, where he was menaced by British troops, Prince Hall and thirteen others received the three degrees in a travelling Lodge attached to one of the British Regiments in the army of General Gage, by whom Boston was then garrisoned; that Prince Hall and his associates met as a Lodge thereafter in Boston, without any Warrant or authority, until May, 1787.

In 1784, application was sent to England for a Charter. The letter of Prince Hall, dated March 1, 1784, accompanying the petition to the Grand Lodge of England for the Charter of the African Lodge, says: "I would inform you that this Lodge hath been founded almost eight years." "We have had no opportunity to apply for a warrant before now, though we have been importuned to send to France for one, yet we thought it best to send to the fountain head, from whence we received the light, for a Warrant."

On the 29th day of September, 1784, a Charter was granted, but it did not arrive at Boston for nearly three years.

April 29, 1787, it was received, and, on the 6th of May following, Prince Hall organized the "African Lodge," at Boston, ten years after the Massachusetts Grand Lodge had asserted its freedom and independence; ten years after the American doctrine of Grand Lodge jurisdiction had been established.

Without any other authority than that contained in the warrant for said lodge, Prince Hall, the Master thereof, it is said on the 22nd of March, 1797, granted a dispensation, preliminary

to a warrant, to certain persons in Philadelphia. Soon afterwards, Prince Hall established a lodge at Providence, R.I. African Lodge, of Boston, continued to act as a subordinate Lodge until 1808, when, with the assistance of the lodges at Philadelphia and Providence, established as above stated, it organized a Grand Land at Boston, which body granted charters to several subordinates, not only in Massachusetts, but in several other States.

In June, 1827, the African Lodge declared its independence, and published its declaration in one of the newspapers printed at Boston.

It is unnecessary to argue the Masonic and legitimate effect of this declaration. It was a surrender of their charter, and a public declaration that from thenceforth they ceased to act under it, or to recognise its validity or the authority from whence it was derived. If the African Lodge had any existence at this time, by force of this declaration its existence came to an end.

In 1847, a National Grand Lodge was formed; and, says the petition of Lewis Hayden and others to this Grand Lodge, set out on page 132 of our printed Proceedings for 1869: "the African Lodge of Boston, becoming a part of that Body, surrendered its Charter, and received its present Charter, dated December 11, 1847, under the title of Prince Hall Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts, and by which authority we this day exist as a Masonic Body."

Under the direction of Prince Hall the lodge prospered, but after his death, which occurred Dec. 4, 1807, *E* 72, it became dormant, and ceased to have any actual existence. In 1813, upon the union of the Grand Lodges of England, African Lodge, which had been registered as No. 459 and as 370, "was removed from the list," and was never after recognised by the United Grand Lodge. The declaration of 1827 complains that the members of African Lodge could open no correspondence with the Grand Lodge of England, and that their communications and advances were treated with the most studied neglect.

Boyer Lodge, No. 1, was organized at New York City by the African Lodge or the Prince Hall Grand Lodge. The members of this lodge applied to the Grand Lodge of New York for recognition in 1812, 1829, and again in 1845. Grand Secretary James Herring made a report in 1846, which contains a letter from our brother, Charles W. Moore, Grand Secretary, which throws some light upon the condition of the African Lodge in Boston at this time.

Why this charter was granted without the consent of the lodges in Massachusetts, and without any correspondence concerning the propriety of the step, is a question which can be answered by every American who remembers the bitter hostility existing in England at that date towards the successful rebels against the Crown of Great Britain. This charter, in common form, conferring no extraordinary powers upon the petitioners, authorising them to hold a lodge, enter, pass, and raise Masons, and no more, was undoubtedly granted by the Grand Master of England, and under it the petitioners commenced work. The successors of the persons named in that Charter, have magnified the powers granted by it, have construed it to confer upon them Grand Lodge powers, have set up by virtue of it Grand Lodges, and finally a national Grand Lodge, with subordinate State Grand Lodges, and have established an "American doctrine of Grand Lodge jurisdiction" peculiar to themselves, distinct and separate from any other Grand Lodge government known to man. Their National Grand Body "claims and exercises Masonic authority over these United States, with full power and authority to settle all Masonic difficulties that may arise among the Grand Lodges of these States."

The original Charter, granted September 29, 1784, under which the successors of the persons named therein have claimed to act from April, 1787, to the year 1847, and which was the only plausible authority by which they could hope to be justified in their proceedings, was not only surrendered by operation of Masonic law, June 18, 1827, by reason of the Declaration then made, but on the 11th of December, 1847, was actually in set form of words, and with premeditation, abandoned and surrendered, and if they now possess the parchment upon which it was written, it is kept only as a curious relic of the past, emasculated of its virility.

With a National Grand Lodge, State Grand Lodges, and subordinate Lodges, they have so complicated the primitive difficulty, that it will not be easy for them to escape from the triple bonds with which they have bound themselves, although many

of them may be dissatisfied, some with their form of government, and some with their associates.

This is simply a question of Grand Lodge jurisdiction, a question which was settled and determined by this Grand Lodge, September 17, 1797, when it incorporated into its Constitutions this Section:—

"The Grand Lodge will not hold communication with, or admit as visitors, any Masons, residing in this State, who hold authority under, and acknowledge the supremacy of, any foreign Grand Lodge."

This provision, in some form of language, has existed in our Constitutions from 1797 to this day. It now stands in the following form: "No lodge of Ancient, Free, and Accepted Masons can legally assemble in this Commonwealth under a warrant granted by any foreign Masonic power."

This is, as I have said, simply a question of Grand Lodge jurisdiction, and we can consider it calmly and without prejudice.

The institution of Freemasonry is universal. It stretches from east to west, from north to south, and embraces within itself the representatives of every branch of the human family. Its carefully tyed doors swing open, not at the knock of every man, but at the demand of every true and worthy man, duly accepted, whatever his religion, his race, or his country may be. This Grand Lodge stands upon the high vantage ground of this Catholic society, and recognizes the great principles which must necessarily underlie an Institution which has a home on the continents and on the islands of the seas.

When that celebrated play of Terence, styled the "Self-Tormentor," was first introduced upon the Roman stage, before the great amphitheatre crowded with senators, knights, citizens, and men of rank, some of whom had been found worthy of a Roman triumph, and Chremes, in his reply to Menedemus, repeated the words,—

"Homo sum; humani nihil a me alienum puto,"

"I am a man; nothing which relates to man is alien to me," the vast assemblage rose up, impelled by a common sentiment, and rent the air with reiterated plaudits. The memory of that scene has not yet faded away. The words of Chremes have not yet ceased to reverberate. We bear upon the Masons' arms of Massachusetts, and have inscribed upon our Grand Lodge banner, the motto,—

"Humani nihil alienum."

"Man everywhere our brother."

MASONIC AMBITION.

There is nothing so pleasing to the venerable Masters in Masonry, as that ambition in the young which tends to assist the advancement of the Order and expand the genius of the Craft. The flowers of evening are gathering about the hoary locks of those beloved sires, and they look upon aspiring youth with more than a fraternal interest and gratification. As the valley they are descending grows deeper, and the paths they tread are becoming greener, they look back on the light of the past and behold with rapture their young friends pressing after them in the Temple. Their mantles are about falling, and a score would lift them reverently and with honour, ere they touch the ground. Their jewels are still blazing, but the hand trembles as it reaches them, and many a vigorous, hearty grasp is put forth to steady, and if need be, to becomingly assume them. The various paraphernalia of office must descend to other shoulders, and if youth preserves its spotless integrity with the same care that age has guarded its sacred instillments, then the Craft will do itself infinite credit in the future and reflect a blazing splendour on the past.

Ambition in any station of life, in any condition of circumstances or education, when untrammelled by insatiate greed, is always a noble element of the mind. Without it the world would not have moved one degree beyond the barbaric ages, and all the conveniences of civilisation would be still the secrets of another sphere. Without it advancement would never lift its eye to Heaven, but rank obscurity would fetter the incoming multitude. Helpless, mild, unchristian, and deformed, humanity would have abruptly terminated in savage dens by violence and bloodshed, where now the peaceful strains of saint-like music accompany the departing soul into a future life. How may we often thank the "All-seeing One" for his great beneficence in implanting in our bosoms a desire of prominence!

If other men in the ordinary channels of life are impregnated

with this aspiring element, and if it is necessary to the success of the world, that man in general should be inoculated with ambition, how much more necessary is it for the Craft to possess the elevating motives of a soaring mind? In works of benevolence we should be known by all, while words of comfort would drop from our lips, which should reconcile the fevered patient to his lot, even as the flowers cast at the feet of the wearied, sun-bronzed soldier, remind him of home and love and peace. If we were as ambitious to do good to others as we are to benefit ourselves, how many more weak hearts would flutter up to bright Hope and ask a boon of Fortune; how many eyes would shine forth with the assurance of Faith in the future, which now only dimly reflect the sad despair of the present.

How important, then, it is to keep ourselves awake and fully alive to passing events in the existing active state of the world. We may be humble, but if we are ambitious and watch closely for an opportunity our turn will come, when we may cast off the shackles of ignoble origin and leap into the company of the distinguished, when we can exchange ideas with noted statesmen, sip a genial bowl of wine with the celebrated artist, or have thought-wrestles with a famous Grand Master.

If we be not ambitious, then a thousand opportunities may come and pass, and no reckoning be made of them. Our plummet then seeks only to measure the depths of the brooklet, when we should be sounding the restless sea; our axe aims only at the sapling of learning, when we should be hewing at the great poplar in search of secret truth. Without ambition we are mere instruments without the ability to expand or soar—the tool of others, fit only to serve at the footstool on which greatness steps, in its mighty effort to reach the highest round of the ladder. We may be strong, but we only lift our neighbour up; our voices may be sweet, but we only sing another into fame; our brain is active only at a friend's bidding. Living thus, we fill but a line in the world's record, when our history should occupy a page; we are one one of the leaves of the forest, when we should be the stately trunk itself.

Let us all, therefore, take on some aspiration in the brotherhood. Let us have an aim, and that a high one. In seeking to reach the opposite shore of light, we may arrive at the island midway in the stream; in aiming at the eagle, we may hit the hawk; and in striving for the office of "Worshipful," we may at least reach the Warden's chair.

THE TEMPLE AT PARIS.

Paris is unquestionably the finest city of the world, but it has cost the French people mountains of money, to produce this modern Babel.

Since 1852 the State has expended 235 millions of francs to beautify the city, and the city authorities have expended a like sum. Should a Parisian of the days of Louis XV., or Henry II., arise, nothing but the river Seine would be recognised by him.

A tour through Paris is equivalent to the study of French History, nay, more even of European History.

Alas—everything and everybody has its day—among such—the revivals of the middle ages—which in their time drove hundreds of thousands toward Palestine, merely as it seemed, to be miserably sacrificed. Others disposed of all their treasures, to furnish supplies to the warriors of the cross, and by these means were such orders, which had their origin in the Holy Land, and end endowed with riches, to substantiate their names and callings.

Foremost of all such orders stood "the Templars" (*Templarie, Milites, Fratres or Comilitones temple*) called so, because their conclave was held in a room, adjoining the Temple of Solomon.

Created 1118, the Templars were already thirty years later, a rich and powerful corporation, and at the beginning of the 13th century, did the order possess, not only in the Levant, but most European States, Temple Courts, Valleys, Comthuries and Preceptories, Houses, Castles, Land and Subordinates, more powerful and rich than any Potentate. The greatest riches though were owned by the Templars of France, where *Le Temple* in, or rather near Paris, was the medium of the entire order known by the name of Boulevards. Connected by a

magnificent arch, from the place de la Concorde to the place de la Bastille, is a great row of houses.

Near the Port of St. Martin turns this splendid arch in a south-easterly direction, towards the place de la Bastille and there it was known as the Boulevard de Temple.

Here stood in the time of the first revolution, one now entirely erased building, or entirely transformed quarter, whose centre was of old the mighty and magnificent castle of the Templars.

The beginning of this castle, which in strength, beauty, and enormous size surpassed those of the French Kings falls in the time of Louis XVII., who presented the Templars with land outside of the city, before the Porte of St. Antoine.

With the same enthusiasm and valour which characterised all actions of the Templars, rose out of this, then swamp land, the Temple, with its walls, parapets and turrets, covering an immense area.

The castle was the seat of the Grand Preceptor of France, the next in office to the Grand Master. Here also were assembled all the conclaves of Templars this side of the Alps, and hundreds of them, assisted by Serviente, had their head quarters there.

The main building, the strong quadrangular tower, was only completed 1306, by the Grand Preceptor Jean-le-Turc. Hardly was the tower completed, when King Philip the Beautiful, against whom the citizens rose in arms, sought and found shelter there.

The Templars not only protected him but also, through their influence, subdued the people's ire. The King thanked the Templars in his blindest manners, yet he, with his creature, Pope Clement V. swore destruction to the order. The most faulty in the transaction was the Pope. Philip might have found an excuse, being unscrupulous, but also determined, as to a united kingly power, and the destruction of Templars might have advocated his plans. The fifth Clement, though a sworn protector of the order, only sanctioned the proceedings out of sheer avarice and cowardice, but what more could be expected of one who stands almost unappreciated as one of the "Governors of Christ" for his destitution of honour, virtue, and faith, a Pope who permitted his "friend" a daughter of the Duke of Foix and wife of the Duke de Talleyrand-Perigord, to break the finest and costliest diamonds out of the tiara, and have bracelets made out of them.

The 12th of October, 1307, King Philip the Beautiful was the guest of the Templars, of G.M. Jacques de Molay, who had been induced by the Pope and the wish of the King to leave the Isle of Cyprus and come to France, in order, seemingly, to be also involved in the general destruction of the Order. The next day this diabolical act was to begin.

Indictments were found in the accusations of the Papal and Kingly tools, ready to torture and slaughter—to honour God. One hundred and forty Templars, among the different officials, surrounded the G.M., on this occasion, this memorable day of October. The King, their invited guest, Philip, was condescending beyond measure and while he was jubilant with DeMolay and the others, his seneschals and bailiffs had orders to capture on the 13th of October all Templars then in France, either fair or foul, imprison them, and confiscate all and everything belonging to them—and so it was done. The proceedings of the 12th and 13th of October are justly called the blackest leaves of history. The torture was Judge, and how fearfully it was applied, one instance testifies, where one tortured ravingly burst forth—it was I who helped to crucify our Saviour.

Executions were hundred fold. In Paris alone, 113 suffered on the stake. The 12th of May, 1310, 54 Templars were before the door of St. Anthony roasted alive, nevertheless declaring their innocence. So also did J. DeMolay, and the G. Preceptor of Normandy, who ascended the stake, built on a little Isle of the Seine, on

the 11th of March, 1313, where a statue of Henry II. now stands. Tradition says, that the unfortunate Molay, out of the suffocating flames and smoke, called the King and Pope to appear before the tribunal of Eternal God, and it somewhat strangely come true, for Clement V., died on the 20th of April, 1314, at Roquemaure, while Philip died on the 29th of November, 1314, at Fontainebleau.

Had Philip been able to lift the veil of futurity on the 12th of October, to see the 13 of Aug. 1792, it would have likely deranged his mind, for on this day the "Temple Tower" became the Prison of French Kings.

The 21st of January, 1793 was the dethroned King led forth from the Temple to the Guillotine.

The 1st of August, Marie Antonette left the Temple for the Conciergerie.

The 10th of May, 1794, brings in the cart an innocent victim, Princess Elizabeth for that fatal knife, the 8th of June, 1795, died in the Temple, a poor, mentally, and physically, crippled, rheumatic, and almost dumb boy, Louis Charles, son of the unfortunate Queen Marie Antonette, since which time, the Temple goes to ruin, having been the witness of Royalty and depravity.

PROGRESS.

What is it? The march of mind, whether for good or for evil. The old adage is trite in this connection—"Just as the twig is bent, so will the trunk be inclined." An impetus in any direction from a given point will manifest progress. Progress may be fast or slow; our ideas may take the pace of a snail, or they may be telegraphed with lightning speed; it may be downwards or upwards. Perhaps there never has been a period in the history of the world when progress could be so truthfully said to be the genius of the age as the present. We are not satisfied to stand still, nor yet to move at the slow measured tread of the turtle; everything impels us to celerity; we must glide swiftly along. Although we are what may well be called *fast men*, yet we cannot be called thoughtless or heedless, on the contrary, thought still keeps ahead of the age. It beats the telegraph in speed, and even is not outdone by sound and light, those annihilators of space and distance. What is there that connects the periods of creation and final consummation so completely as thought? The mind of man is, in a sense, divine. We may stand upon the promontory of time present, and how quickly does thought, on the wings of past experience and history, cut through the dusty ages of the past, and then donning the pinions of fancy and imagination, fly through the coming ages of the future, forbidding our approach by its dewy and dim outlines, but at each step of our bold and dashing approach, growing brighter, until bewildered and fascinated by the new and increasing beauties gradually unfolding to our ravished senses, we are at the end of time before we know. Such is thought, with which man was endowed by his Creator, the only connecting link—a past eternity with the future eternity. Did I say that it was the connecting link? Perhaps I may recall that; time is the connecting link, but astride of it sits thought. Thought may be said to be like Janus, the Roman God, two-faced—one for the past and the other for the future—so that though thought may ride the steed, old time, with its frosty mane, yet it can take in all the past, and penetrate with equal facility the future.

Closely attached is its shadow or attending page—progress. Progress is an impressible personage; all her movements are governed by her lord—thought. If an advance is made, progress advances also; or if a flank or rear movement, then progress follows; if he is happy, it is reflected from her countenance. In whatever garb he appears, so also does progress. In mine, so intimate are the two, one may be said to be the substance and the other its component parts. This is the inner-self that we have looked at. We will now see what progress

is, as manifested by interaction. Men brought together, and in their communications, will find if they take the time to look into the matter, that every hour finds them at a different spot from where they were; they know more, are better or worse; progress is stamped upon our very being, we cannot come to a perfect stop, neither can we go back. I believe it, progression, and never retrogression, is what God endowed us with when He gave us immortal souls, upon which He impressed His own bright image.

Now to return to the affirmation I started with, that progress may be fast or slow; or it may be downward or upward. If our progress is slow we shall be finding difficulties and many impediments, I fear, on the march; whereas, if fast, with the accelerated pace, and the prospect of attaining the end the sooner, will buoy our hopes and in consequence of the cheerfulness thus gained we will be enabled to look upwards and ahead. Now if we are advancing towards the good and the true, this will help us to overcome the tediousness of the road we pass over. If, on the contrary, we are approaching the evil and the false, our steps will lag, and progress will and must ever be slow. Let us here ask ourselves the salutary questions, whither are we tending? Is it to the good and true?

Now let us look at another point. Progress may be downward or upward. What is the effect of a life given up to wrong impulses? What is it to have, as Christ says, an evil eye? He replies, "the whole body will be full of darkness; if, therefore, the light that is in thee be darkness, how great is that darkness." In other words, what is the effect of evil, or sinfulness? is it not to stupify, to degrade, and to annihilate the life that was given to us by our great and glorious Creator. But our Great Creator has instituted progress as a cardinal principle of our nature, and once inaugurated it cannot be annulled. We must move—stand still we cannot. But if cheerfully onward we go, and work out faithfully the ends for which we were created, we shall come to the boundary line, separating the visible from the invisible, and enter finally into that building not made with hands, eternal in the heavens, where the Supreme Being presides, and bliss and joy inconceivable is the atmosphere we breathe.

Would we be ought else than progressive, and is it not best that the progress should be upward? Let this then be our aim, an elevating progress.—*Voice of Masonry.*

REVIEWS.

Freemasonry, an Account of the Early History of Freemasonry in England. By Thomas Lewis Fox, C.S., P.M. P.Z. London: Bro. N. Trübner.

This work is admirably printed and appropriately bound. The first few pages give a very concise sketch of the history and objects of the Order. The author states that it is his intention to "explain so much of its precepts, principles and lessons, as may fairly be done by one of that ancient and honourable institution, at the same time he would wish it to be distinctly understood, that in no part will be found any of the grand secrets of our Masonic Institution."

The "historical" portion of the work is but a mere compilation of facts, known to every tyro in the Craft. This proves the only claim which he laid to authorship, and that indeed is a very slight one. The remainder of the work is merely a selection of portions of the lectures.

Furness, Past and Present: Its History and Antiquities. By George Markham Tweddel, F.S.A., Scotland and Newcastle, &c.

The second part of this work is hard and fully equals in excellence the first number. It contains a map of Lake Windermere, with views of the Jersey Hotel, Windermere and Bowness, and for chromo-tint views of Furness Abbey from the N.E., another view of the East Window, Lightburne, the residence of A. Bryden, Esq. M.P., and Holme Island, the "marine residence" of the same gentleman.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 10TH SEPTEMBER, 1870.

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

METROPOLITAN LODGES AND CHAPTERS.

Monday, September 5th.

LODGE.—St. Luke's, Pier Ho., Cheyne-walk, S.W.

Tuesday, September 6th.

Colonial Board at 3.—LODGES.—St. John's, Hollybush Tav., Hampstead; Grosvenor, Victoria Metropolitan District Railway Station, Pimlico; Duke of Edinburgh, New Globe Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater.—CHAPTER.—Temperance, White Swan Tav., Deptford.

Wednesday, September 7th.

Quar. Communication, at 6 for 7 p.m.

Thursday, September 8th.

LODGES.—Capper, Marine Ho., Victoria Docks, West Ham; Upton, Spotted Dog Tav., Upton, Essex.—CHAPTER.—Royal Jubilee, Horns Tav., Kennington.

Saturday, September 10th.

LODGE.—Caveac, Radley's Ho., Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, September 5th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, September 6th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, September 7th.

Confidence, Railway Tav., London-street; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lamb; Beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, September 8th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, September 9th.

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