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LONDON, SATURDAY, AUGUST 7, 1869.

FROM LABOUR TO REFRESHMENT.

By R.

Few brethren who have not visited Scotland can properly appreciate that part of the duty of the J.W. "From labour to refreshment." It is very seldom done in any lodges I have visited, with the exception of the Palatine Lodge of Sunderland. There, after the lodge business is over, it is resumed in refreshment, and the usual routine of loyal, Masonic, and special toasts is gone through. When these are finished the lodge is closed in due form with solemn prayer.

However it is more especially to this feature of Freemasonry, in Scotland, that I purpose to allude.

As a general rule in that country circulars are not sent out to give notice of the regular monthly meetings, but an advertisement is inserted in the "Scotsman," or other newspaper, which almost invariably ends with "deputations at nine." Many English brethren have asked me, what was the meaning of this phrase, as it represented something with which they were previously unacquainted. I will endeavour to explain this "mystery."

The lodge being duly opened, and the officers in their proper places, if any business is presented it is proceeded with, and concluded as near nine o'clock as possible. The lodge is then called to refreshment, and the floor is speedily covered with long tables, which are decorated with an array of tumblers, and materials for "toddy." Hot water, sugar, and last, though not least, the "mountain dew."

The R.W.M. takes the head of the festive board, and is faced by the S.W. The first toast always given is "The holy Lodge of St. John."

I have asked many worthy brethren the meaning of this, or whence it is derived, but have, up to the present, had no satisfactory reply. Perhaps Bro. Buchan or some other of your esteemed correspondents, will kindly enlighten my darkness on this point.

The usual loyal and Masonic toasts follow in due rotation.

In the interval between some of these an announcement is made by the Tyler. "R.W. Sir, a deputation from the Lodge St. Blank, headed by the R.W.M. So-and-so." "Let them be admitted." The brethren all stand to their feet, to receive (to the march of the "Entered Apprentice,") the deputation, headed by the J.W., who advances immediately in front of the R.W.M., the lodge being of course under his care during this particular period.

These visiting brethren are all clothed, and wear their cordons and collars, jewels, &c., and salute the chair on entering in the usual form.

When all have entered and been seated, the business goes on, interrupted by the arrival of deputations from other lodges. I have seen as many as seven lodges represented in this manner.

After all the "routine" toasts have been got through, the R.W.M. proposes the health of the Senior Lodge present and so on, taking the numbers in regular rotation. Between the toast and the response, it is expected of each lodge, that from among its members present, some brother will "oblige with a song." One lodge in Edinburgh is particularly happy in its musical arrangements, and generally numbers a glee party among the deputation. I have heard glees and quartettes in the Masonic Hall lodge room, which would not have disgraced Hanover-square.

The preference is given to national songs, especially to those of the immortal Robert Burns. These for the most part are well sung, as they should be in the country of the bard, and receive the accustomed guerdon of applause.

The R.W.M. of the lodge, who has been toasted, then returns thanks—and oh! if some of them, would only recollect the golden rule, about brevity being the soul of wit.

I have had the misfortune to be obliged to

listen to one brother talk for the space of twenty minutes. However most of them have more mercy on their audience, and content themselves with a few words.

After all the lodges present have been duly honoured with toasts, the Senior Master present proposes the health of the R.W.M. of the lodge they have come to visit, and the health of the Wardens and office bearers concludes the list. The lodge is then resumed in labour and closed in due form.

I had almost forgotten to say that there being only a nominal subscription, say 1s. per annum as a test of membership, no banquet is provided; and every brother present, visitor or not, has the proud and pleasing privilege of paying for his own refreshments.

I have spent many a pleasant evening in a lodge of refreshment, and hope to be spared for many another. I can bear testimony to the complete absence of anything like excess on these occasions, and am delighted to think I have never seen a brother the worse either in body or in mind for being called from "Labour to Refreshment."

THE PRAYERS OF THE CRAFT.

By Bro. WILLIAM JAMES HUGHAN, P.M. 131,
Truro.

Provincial Grand Secretary of Cornwall, Honorary
Member, Mother Kilwinning, Scotland, &c.
(Continued from page 482, vol. xx.—For former
parts *vide* Nos. 508 and 515, vol. xx.)

The following prayer from Davis's Freemasons' Monitor, (A.D. 1850, Philadelphia) is one we think little known in this part of the world, although most appropriate for the third degree.

"Thou, O God! knowest our down sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall have accomplished his day. For there is hope of a tree, if it

be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and fadeth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth, and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet O Lord! have compassion on the children of Thy creation; and minister them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be."

Whether it be the admirers or opponents of Freemasonry, few can read our funeral service without benefit and solemn gratification. The charges, prayers and anthems unite in one harmonious utterance of devotion and resignation to the will of the Most High, and heartfelt sorrow at another stone in our temporal building being removed from amidst his brethren, and breathe a hope that the life here was such as to result in a happy eternal future!

In the Freemason's Vade-Mecum by Stephen Jones (London 1797) the funeral ceremony is well arranged, and suitably compiled for Masonic purposes. After the first part of the service has been rendered, the Master is desired to repeat this prayer:—

"Most Glorious God, author of all good, and giver of all mercy, pour down Thy blessing upon us, and strengthen all our solemn engagements with the ties of fraternal affection.

"Let this striking instance of mortality remind us of our approaching fate; and so fit and prepare us for that awful period, whenever it may arrive, that after our departure hence, in peace and in Thy favour, we may be received into Thine everlasting kingdom, and there enjoy, in endless fruition, the just rewards of a pious and virtuous life. Amen."

A similar prayer occurs with a trifling alteration in Webb's Masonic Monitor (New York 1802, as also the following admonitions. "Let us while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then with becoming reverence let us supplicate the divine grace, to ensure the favour of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that far distant country whence no traveller returns. By

the light of the divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of divine justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward, in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

The Grand Chapter of Scotland has arranged a "ceremonial to be observed upon constituting and dedicating a Royal Arch Chapter, and installing its office bearers, the like of which is much wanted in England." We do not intend however now to dwell on its general excellence, but merely mention the work to quote with approval the following prayer which is offered up by the Third Grand Principal while the first Principal Elect is kneeling.

"Most Holy and Glorious Lord God, the Great Ruler of Heaven and Earth; We approach thee with reverence, and implore Thy blessing on the companion appointed to preside over this assembly, and now prostrate before Thee—fill his heart with Thy fear, that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service. Grant him firmness of mind, animate his heart, and strengthen his endeavours. May he teach Thy judgments, and Thy laws; and may the incense he shall put before Thee upon thine altar, prove an acceptable sacrifice unto Thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from *Heaven*, Thy dwelling place, and forgive our transgressions."

There is a very full ceremony in the United States at the installation of the principals, and they receive a degree called the "High Priesthood." Bro. John Cross in the "Masonic Chart" (New-haven 1820), affords considerable space to Royal Arch Masonry, and says the succeeding prayer is recited after the procession has marched through the *veils* into the inner department, where they surround the altar, which is previously prepared in *ample* form for the occasion, all devoutly kneeling.

PRAYER.

"Almighty and Supreme High Priest of Heaven and Earth! who is there in Heaven but Thee?

and who upon the earth can stand in competition with Thee?"

"Thy *Omniscient* mind brings all things in review, past, present and to come; Thine *Omnipotent* arm directs the movements of the vast creation; Thy *Omnipresent* eye pervades the secret recesses of every heart; Thy boundless beneficence supplies us with every comfort and enjoyment, and Thine unspeakable perfections and glory surpass the understanding of the children of men! Our Father, who art in Heaven, we invoke Thy benediction upon the purposes of our present assembly. Let this chapter be established to Thine honour; let its officers be endowed with wisdom to discern, and fidelity to pursue its true interests; let its members be ever mindful of the duty they owe to their God, the obedience they owe their superiors, the love they owe to their equals, and the good will they owe to all mankind. Let this chapter be consecrated to Thy glory, and its members ever exemplify their love to God by their beneficence to man."

In conclusion we would desire to say to each of our readers in the words of an old writer, should these precepts, which the Order of Masonry communicates to thee, to make the path to truth and happiness smooth, imprint themselves deep into thy heart, open to the impressions of virtue; shouldst thou make those excellent principles thy own, which distinguish each step of thy Masonic career, and render them the plumb-line of all thy actions. O Brother! how great would be our joy! Then wouldst thou answer thy exalted destination; thou wouldst resume that resemblance with God which was the share of man in his state of innocence, which is the object of religion, and the principal end of Masonic initiation; thou wouldst be once more the favourite of Heaven; the abundance of its blessings would be proved over thee; and, acquiring the title of a wise, free, happy, and from man, thou wouldst run Thy terrestrial career as the Benefactor of Mankind, and the Pattern of thy Brethren.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND WIDOWS OF FREEMASONS.—A meeting of the Committee of Management will be held at Freemasons' Hall, on Wednesday, the 11th inst., at three o'clock in the afternoon, punctually, when Bro. John Udall, V.P., will move "That in consideration of the increase of the business of the office, particularly as regards the Widow Fund, the salary of the Secretary, Bro. Farnfield, be increased from £50 to £100 per annum, to commence from the 1st of December last," and on general business.

THE TOPOGRAPHY OF JERUSALEM.

A short sketch of the topography of Jerusalem may not be uninteresting:—

Jerusalem is a mountain city. It was pre-eminently so to the Jew; for, with the exception of Samaria and Hebron, the other great cities within his ken, those of Egypt and Mesopotamia, Damascus, Tyre, Gaza, Jezreel, Jericho, were emphatically cities of the plain. The Temple pavement stood some 2,400ft. above the Mediterranean, distant 25 miles as the crow flies; some 3,700ft. above the Dead Sea, distant 12 miles. The Bible, indeed, teems with allusions to this local peculiarity of its site as a mountain city. The plateau on which the city stands is of tertiary limestone; the strata are usually nearly horizontal, and the landscape shows generally a succession of plateaux and flat-topped hills, broken here and there by deep narrow gullies, and generally a marked resemblance can be traced to the characteristic scenery of parts of the limestone districts of our own country.

At the point where the city stands, a tongue of land is enclosed between two of these ravines, and on this the modern, like the ancient city, is built. The easternmost of these ravines, the valley of Jehoshaphat or of the Kedron, has a course nearly north and south; the westernmost, the valley of Hinnom, after running a short distance to the southward, makes a bold sweep to the east, and forming the southern limit to the tongue of land above-mentioned, joins the valley of Kedron, not far from the Beer Eyub, or Well of Joab. Both ravines commence as a mere depression of the ground, but their floor sinks rapidly, and their sides, encumbered as they are now with the accumulated *débris* of centuries, and the ruins of buildings thrown down by successive invaders or domestic factions, are still steep and difficult of access. In ancient times the bare rock must have shown itself in many places, and in more than one place the researches of Bro. Warren have shown that the natural difficulties of the ground were artificially increased in ancient times by the scarping of the rock surface. Hence, we find Jerusalem to have been at all times, before the invention of gunpowder, looked upon as a fortress of great strength; on three sides, the east, the south, and the west, the encircling ravines formed an impregnable obstacle to an assailant; the attack could only be directed against the northern face of the city, where, as we are informed by Josephus,

the absence of natural defences was at the time of the famous siege by Titus supplied by three distinct lines of wall. To determine the actual course of these walls is, notwithstanding the detailed description of them in Josephus, one of the most difficult problems before us.

Besides these two principal ravines a third ravine of less importance splits the tongue of land into two unequal portions. This is the Tyropœon valley, the valley of cheesemakers, or as some would have it, of the Tyrian merchants. A marked depression of the ground runs from north to south through the midst of the modern city from the Damascus gate to a point in the Kedron valley somewhat north of its junction with the valley of Hinnom, forming in its course the boundary between the Mahometan, and the Christian and Jewish quarters of the modern city. At one part of its course it forms the western boundary of the Haram es-Sherief. This depression has generally been identified in its whole course with the Tyropœon valley of Josephus, though Dr. Robinson and others would place this latter along the line of a depression of the ground running between the western or Jaffa gate and the Haram es-Sherief. All, however, are agreed in identifying the lower portion which runs under the west wall of the Haram, and thence to the Kedron, with the Tyropœon; and Bro. Warren's researches have shown that in ancient times this valley was much deeper than at present, and that its ancient course was to the eastward of its present course. It is filled up with *débris* 30ft., 50ft., and even 85ft. in depth.

The city being thus split in the midst into two ridges by this valley, it may be observed, by a reference to the Ordnance Map of Jerusalem, that the western ridge is the most elevated and most important. Most authorities are agreed in placing on some portion of this ridge the original city of Jebus, captured by King David, and the Upper City of Josephus. All again are agreed in fixing Ophel on the end of the tongue of land on which stands the Haram es-Sherief, and in making the site of the Temples of Solomon, Zerubbabel, and Herod, and of the castle of Antonia, either coincide with or occupy some portion of the Haram itself.

But here all agreement may be said to stop. There are differences of opinion whether we should fix the Mount Zion of the Bible and the Mount Zion of the writers of Christian times on the same or on opposite hills; whether the name is to be

identified with the eastern or the western ridge. The exact position of the Temple is matter of controversy; the site of the Acra of Josephus, and the Acra of the book of Maccabees, of Bezetha, the fourth quarter and last added suburb of the city; the position of the Towers Hippicus, Phasaelus, and Mariamne, and of the Tower Peshinus, which if determined would go far to settle the disputed question of the course of the second and third walls of Josephus; the exact extent of the city in the time of our Saviour; are matters of keen dispute, which can only be settled by patient and systematic burrowing into the *débris* produced by many successive demolitions of the city at those points where the absence of inhabited houses renders it possible to excavate at all. And upon the decision eventually arrived at on these points depends the settlement of what is the most difficult, as it must be by far the most interesting, problem to us all—viz., whether the present Church of the Holy Sepulchre does or does not cover the true sepulchre of our Saviour; if not, whether the true site can yet be recovered; and if so, in what quarter we should look for it. The manner in which the settlement of the points in dispute affects this last question, and the various opinions which have been advanced as to them, is too large a question to be entered upon now.

Most of the opinions are held noticed in Dr. Robinson's "Biblical Researches," the Rev. G. Williams's "Holy City," and Mr. Fergusson's paper on the "Topography of Jerusalem," in Smith's "Dictionary of the Bible."

Suffice it to say, that Mr. Williams and his followers regard the present site of the Holy Sepulchre as genuine; Mr. Fergusson considers the octagonal-domed building in the middle of the Haram, known as the Kibbet es-Sacra, to be the Church of the Anastasis, built by Constantine, over what he believed to be the site of the Sepulchre; while Dr. Robinson, agreeing with Mr. Fergusson in discrediting the present traditionary site, is not prepared to point out a substitute. Again, the Temple of Herod is identified by M. de Vogüé with the whole of the present Haram enclosure, the castle of Antonia being placed to the north, where the modern Turkish barracks stand; Mr. Williams places the Temple around the Kibbet es-Sacra, which he considers to be the site of the high altar, regarding the southern portion of the enclosure as of later date. Mr. Fergusson places the Temple on a square of 600ft., of

which the southern and western sides respectively would be formed by a length of wall extending for 600ft., east and north of the present south-west angle of the Haram, and Antonia immediately to the north of it. Amidst all these conflicting theories on these and other points systematic inquiry into facts by competent and independent parties is urgently needed, and such are the agents and such the work of the Palestine Exploration Fund.

BRIEF NARRATIVE OF THE PROCEEDINGS OF THE PALESTINE EXPLORATION FUND.

The following very brief history of the organisation and proceedings of the society may be interesting to some of the subscribers who have not followed its operations from the beginning. It was first called into existence at a public meeting held in Willis's Rooms on June 22nd, 1865. The Archbishop of York, the present president of the society, was in the chair, and among the speakers were the Bishop of London, Lord Strangford, the Right Hon. Mr. Layard, the Count de Vogüé, the Dean of Westminster, the Dean of Canterbury, Sir Roderick Murchison, Mr. Giffard Palgrave, Professor Owen, the Rev. H. B. Tristram, and Mr. Gilbert Scott.

It was decided that the objects of the fund should be comprised under the following heads:—

1. Archæology.
2. Manners and Customs.
3. Topography.
4. Geology.
5. Natural History.

The first expedition, under Captain Wilson and Lieutenant Anderson, was despatched at the end of the year 1865, and was employed in Palestine for six months, at a cost of £1,500. During this time, the party constructed a series of maps on the scale of one mile to an inch, of the whole backbone of the country, from north to south, including the Lake of Gennesareth and all the water-courses descending to the western shores. They collected materials for making about fifty plans, with detailed drawings of churches, synagogues, mosques, temples, tombs, &c.; they copied inscriptions, examined the remains of the ancient synagogues at Teh Hum, Irbid, Kefr Birim, &c.; they ascertained with a degree of pro-

bability never before arrived at, the positions of Capernaum and Chorazin; traced the ancient system of irrigating the plain of Gennesareth, and made excavations in the mound of Tel Salhiyeh, Damascus, at Kedes, and on Mount Gerizim.

This expedition was considered as preliminary, and it was not till Bro. Lieut. Warren went out, in November, 1866, that the special work of the fund can be said to have been seriously commenced. It was decided by the committee that the chief strength of the society should be directed to archaeological investigation, and especially the examination of the ruins and *débris* of Jerusalem. Bro. Lieut. Warren has not, however, neglected other objects, and the society is indebted to him for a considerable amount of additional survey work.

His investigations at Jerusalem have revealed a condition of things never even suspected before. It was known that the modern city stood upon masses of *débris* and rubbish, but no one knew the depth of this rubbish, or the secrets that it hid. The story of the discovery of these secrets is contained in Bro. Lieut. Warren's letters, published by the society. They show that for a depth of sometimes 90ft. ruins of old buildings are found; that when at last we come to the well itself, chambers, vaults, aqueducts, and cisterns are found dug out of it: subterranean passages run through the city; that the foundations of great walls stand where the builders first laid them; and that the old walls of the Temple Area are still standing, buried 80ft. in rubbish, in as sound a condition as when they were first built.

There is no reason to doubt, not only that the true key to the settlement of all the vexed questions on the sacred sites is to be found by excavating, but also that Bro. Lieut. Warren has hit upon discoveries which require only to be followed up to yield results of an exhaustive kind. Especially among these may be noticed the aqueduct and chambers at Robinson's Arch; the subterranean passage at Wilson's Arch; the examination of the *débris* on the south of the Birket Israil; the prosecution of the shaft and galleries at the south-east angle; and many other points. The bearing of these on controverted questions, and on different passages of scripture, cannot be discussed in a brief notice of the work, and ought not to be discussed till the work is finally settled, and conclusions can be made once and for all. But, the committee are hampered for want of means to carry on the work.

BIBLES AND OTHER EARLY PRINTED BOOKS.

By W. P. BUCHAN.

At page 70 Bro. Melville tells us that "the first Latin Bible catalogued in the British Museum is the Mazarene, and, as the index expresses, 'it is the earliest printed book known,' date 1543." After other remarks, he goes on to say,—“Had the titles of these expensive productions remained intact, they would probably have prevented Masonry from sinking to its present state.”

Having had the privilege of *entrée* into the rare and valuable library of William Euing, Esq., here, I give the following remarks, which may be of interest. The books described I have just seen and handled; descriptions attached.

“Biblia Sacra Latina. Printed at Rome by Sweynheym and Pannartz, 1471. This is the *second* Bible with a date, and the *first* printed at Rome. It is of the greatest rarity, only 275 copies having been printed. The interpretation of the Hebrew names appears for the first time in this edition. (The first with a date—1462—was printed at Mayence by Fust and Schæffer, in folio, with Gothic types.)”

“The Latin Vulgate, printed in Venice in 1475, being the first Bible printed in that city, and is of rare occurrence. It is in the original binding of oak boards covered with stamped sheepskin.” It is in small folio.

“First published Greek Bible, printed by Aldus; Venice, 1518. The Complutensian Polyglot, though printed in 1514, was not issued till after Erasmus' Greek Test. in 1516.” This 1518 Bible has the original title.

“First edition of the Genevan (or breeches) Bible (in English) printed at Geneva by Rowland Hall, 1560.” It is in small folio. (2nd ed., 1562, in larger folio.) It is called “the breeches Bible” because the word “breeches” is in it in place of the present rendering, “aprons,” as Genesis iii., 7.

“First edition of the English Bible, translated by Miles Coverdale, printed at Zurich, 1535.” It is in folio, and, I understand, is valued at several hundred pounds sterling. Its title is a fac-simile, the original having been worn away or lost. Mr. Euing has also the second edition in quarto, published 1550; another party having one for sale, lately wanted £80 for it.

“Matthew's Byble, 1537.” “Set forth with the Kinges most gracyous lycece.”

“Cranmer's Bible, commonly called the great Bible, printed in London, 1540.” The title is a fac-simile.

A very fine Byble, printed in 1539, by Grafton and Whitechurch, has title and a few leaves at beginning fac-similes. This title has Henry VIII. seated on his throne, distributing Bibles marked “Verbvm Dei,” right and left, while a crowd of people cry, “Vivat rex” and “God save the Kyng.”

Altogether Mr. Euing has about 568 ancient and peculiar editions of the English Bible; he has also a beautiful fine manuscript Bible of the 13th century (supposed). The writing is very minute and regular.

Then, as to printed *books*, Mr. Euing has very

many of the latter half of the 15th century, one of the oldest being—

“Thomas Aquinas Secunda (pars) Secundæ partis. Editio Princeps. Printed by P. Schoiffer, Mayence, 1467. This is a series of Theological and Metaphysical disquisitions of which the ‘Prima pars’ was first published (printed) in 1461. It was for writing a defence of this and other works of Thomas Aquinas that Henry VIII. received from Pope Leo. X. the title of ‘Defender of the Faith.’”

Another description of this work says,—“Theological work in Latin of Thomas Aquinas—printed at Moguntia (Mayence on the Rhine), by P. Schoëffer, 1467, about 12 years after the invention of printing. First book with date was printed 1457.”

The title (outside) of another old book is “S. Avgvstin de civitat. Dei 1468.” By the way, I may observe that the margin of the 1467 Thomas Aquinas work is very broad; 1½ in. at top, 2½ in. at side, and 3½ in. at bottom.

He has a Bull of Pope Innocent XI., dated 1682, with the leaden seal Bulla, from which the document is named; this “seal” is a piece of lead 1½ in. in diameter and ⅜ of an inch thick; it has upon it in raised letters “+ INNOCENTVS PAPA XI.,” and on the obverse an erect Latin cross between two heads facing each other, and, above cross, four letters, three of them being T A E, the second letter is illegible. A red and yellow cord goes right up through centre of lead and thereby suspends the “seal” to the parchment; the parchment is 23½ in. broad and 17 in. deep.

The 1537 Matthew’s Bible frontispiece has some interesting sketches on it; such as Death prostrate on the ground with the end of a cross banner pole stuck through his belly; beside this is a large cross upon which Christ is suspended, while two preachers are directing the attention of a man to it; alongside the large cross is the lamb carrying a banner with a cross on it. There are other biblical sketches scattered over the page; the whole, however, is simply Christian and illustrative, nothing Masonic about it.

There is one Bible, the title-page of which I have no doubt would gladden the eyes of Bro. Melville. The central composition is pseudo-heraldic (not Masonic), while the border has a collection of figures of different saints; the description of it says, “Latin Bible.—Printed at Lyons 1528. This is the first modern translation from the Hebrew and the first Scriptures divided into verses. It was executed by Pagninus, a learned Italian monk, born 1466—died 1536. The work occupied him 25 years. Though differing materially from the Vulgate, it was patronized by the Popes Adrian VI., Clement VII., and Leo X.” The 1528 Bible has the original title.

They seem not to have been so much afraid of learned Bibles, it being common Bibles (*i.e.*, Bibles in the popular language) that are dangerous.

A London Bible, printed by Robert Barker in 1607, has a fine frontispiece. The shields of the 12 tribes suspended with their emblems before their tents on the one side, and figures of the 12 apostles upon the other, around centre, a man or angel, and eagle at top and a lion and bull at bottom, signifying the four evangelists, while at foot is Christ treading grapes in a wine-press, &c.

I examined the plates and cuts of a great many

old—*i.e.*, previous to 1717 more especially—Bibles, and saw some illustrative of the Biblical narrative, some heraldic or pseudo-heraldic, and some that would now be considered indecent;* one architectural frontispiece (date 1640) consisted of a doorway with the two Corinthian columns on each side, and, after examining them all, I can therefore ease Bro. Melville’s mind as to *Masonry* losing anything particular had “these expensive productions” been altogether lost.

(To be continued.)

MASONIC NOTES AND QUERIES.

THE KEYS IDENTIFIED (p. 62).

Here we are again! Another Masonic Light (?) appears in the person of Bro. W. N. Crawford, who, as he gives out, having discovered “the keys,” boldly proceeds to open the *door* so that his benighted brethren may have the privilege of viewing the light. I read his Identification of his Keys, but, lo!—’twas but a dream! An airy unsubstantial thing, a mere will o’ the wisp to lead unthinking or simple brethren astray. Of course I do not expect Bro. Crawford to be able to explain what he does not know himself, but I see no reason why he should parade his ignorance in the columns of the *Magazine*.

If he really desires to enlighten us anent the triple tau, the tiara, or the keys, we are obliged to him for his wish, only he must be done with mysterious trifling and use the proper means. Suppose he tells us the date of the earliest known reference to, or extant specimen of the triple tau? When that is given, we will be better able to speculate about or to understand its meaning.

Although Bro. C.’s article is headed “The Keys Identified,” it will be found that said article “identifies” or explains nothing! I may be allowed to state that the possession of “the key” in ancient times was the emblem of power. However, as I do not desire to take the work of “identification” out of Bro. Crawford’s hands, I shall say nothing further upon emblems at present, rather desiring to afford him another chance of giving us something sensible.—W. P. BUCHAN.

FREEMASONRY AND THE POPE.

When did his Holiness the Pope first pay his compliments to Freemasonry? A little bird whispers—after it had left its cradle and was beginning to walk; and since then (1738) it has become quite customary for the Head of the Church to pay his devoirs, like a gallant knight, to *our Lady*.—*Honi soit qui mal y pense*. Even his squire, poor fellow, has been fascinated by her beauty, and, “like master like man,” has been caught casting “sheep’s eyes” at her; but he must remember his proper place, or he will most assuredly get packed off to the lower regions to pay his respects to the *Cullenawry* fraternity.—PICTUS.

* Especially *e.g.*, the “Leda Bible,” published in 1572, which in centre of initial letter of 1st chapter of Hebrews has sketch of Leda and the Swan. I saw many original titles of Bibles older than 1543.

REAL MASTERS VERSUS NONENTITIES.

It would be interesting to know what proportion the real Masters bear to the nonentity fraternity. Who knows? As the assumption of the insignia of a real Master by the nonentity is evidently a mistake ought not the distinguishing jewel of the latter to be a plain disc stamped with the letter "N?"—**BEE VERSUS DRONE.**

POPERY AND ROMAN CATHOLICS.

A distinction must be drawn between Popery as an institution and many Roman Catholics as individuals; for, while I consider that Popery has gradually grown up to be one of the most gigantic systems of imposition that ever existed, I yet believe there are good men in, or nominally in, its ranks. They are in it, but they are not of it, they are like grains of gold in a lump of clay, which somehow cannot come out; may we not, however, pray the Great Architect of the Universe that, as a little leaven leaveneth the whole lump, so may these men, by His blessing, be the instruments of its renovation; may they soon cast down those great twin pillars, Bigotry and Ignorance, and in their stead set up those goodly columns Love and Truth.—**PICTUS.**

THE PRINCE OF WALES.

It is satisfactory to know that the mind of "A New Member" is "much relieved," though one is puzzled to know what caused the peculiar mental state which required "relief." The idea of making H.R.H. a Past Grand Master was not my "proposition," but apparently emanated from Lord Zetland himself. It does not matter much what precise title the Prince of Wales receives, but certainly that of "Grand Patron" is the most objectionable. Masonry wants brotherly help, not *patronage*. On the whole, we might adopt the Swedish plan with advantage, making the Prince Supreme Grand Master, and retaining Lord Zetland as G.M.—**J.A.H.**

LABOUR AND REFRESHMENT.

It is strange "Crux" does not know that this ancient practice can be seen in a London lodge.

There is very sufficient reason for using the titles of officers at a banquet, because, whether the lodge be formally opened or not, it is a distinct Masonic ceremony, carried on according to practices which are landmarks in general Masonry and observed throughout the world. Consequently, in many countries such a celebration is considered as a Lodge of Festivity.

It is a separation of part of a ceremony like a funeral.

The presence of strangers, or of the public, does not in all cases cause the titles of officers to be suppressed. The laying of a foundation stone, for instance, is one in point. The presentation of an address to the Sovereign is another. There is no reason generally why it should not be known that the chief officer of a lodge of Freemasons is the same as that of the chief officer of a city company of Masons.

There is an independent reason in the opening, that an intruder shall not know the technical form of proceeding.—**D.D.G.M.**

MARQUIS OF SALISBURY.

The Masonic paraphernalia of R.W. Bro. the late Marquis of Salisbury were given by him to Bro. J. R. Dagg, of the Watford Lodge.—546.

MELANCTHON ON GERMANY AND SCOTLAND.

"There is a letter of Melancthon, still extant, addressed to John Fidelis at Francfort, 1556, in which he introduces to him a Scotsman, named Linus or Lyne, as a man of learning and true piety, and in which, after reminding him that it is the will of God that we should show hospitality to such guests, he remarks, 'For my part, I think we Germans owe a special debt of gratitude to the Scottish nation; because in former times we received from them both Christianity and letters, when the churches of Germany had been overrun and ruined by the Heneti and the Huns.'*" *

INTERNATIONAL FELLOWSHIP.

The article anent "The Grand Lodge of England and the Grand Masonic Body of France," in the *Freemasons' Magazine* for July 24th, is one of much importance, and merits the attention of the authorities. The present neglect is to be much deplored, and the sooner a representative is appointed the better.

Masonry is not a dead letter, and has now, like in the past, a power for good, and much international benefit may be accomplished by her aid.

To the Grand Lodge of England we say, *use it*, and hold out the right hand of fellowship to our French brethren.—**RES NON VERBA.**

OLD LODGES.

Bro. Hughan, so far from having contested my observations, has confirmed them. Such lodges as have designations have public-house names. The lodges he refers to have no names at all, but are described as lodges meeting in private rooms. The practice of giving Masonic names to lodges appears to have originated on the continent, and it is worthy of the antiquarian research of Bro. Hughan to give us the results of his observations. The earliest Paris lodges were treated as "public-house" lodges until one was named after a G.M. The practice of meeting in places other than taverns has nothing to do with the point in question. The praiseworthy movement for holding lodge meetings at Masonic halls, and dinners in taverns appears of late years to have slackened.—**NOTA.**

JOINING BRETHERN AND INITIATIONS.

No person can be initiated, neither can any joining members be admitted, on the same day that a new lodge is opened and consecrated. I am extremely anxious to know, however, if this rule extends to receiving propositions for joining brethren and initiations, made after the consecration and installation ceremonies, and immediately before the lodge is closed? Any information your readers can give me on this point will be thankfully received.—**✠ B ✠**

MARQUIS OF DALHOUSIE LODGE.

In your Magazine is an account of the presentation of an address to Bro. Sir James Fergusson, Bart., Governor of South Australia. At the last meeting of the Marquis of Dalhousie Lodge, a P.M.'s jewel was voted to him for services as first W.M. of that lodge.—**J.C.**

* From Dr. Lorrimer's "The Scottish Reformation." Philip Melancthon, born 16th Feb., 1497, died 19th April, 1560. He survived his friend Luther (who was born in 1483) 14 years.

THE SCOTTISH TEMPLARS.

Your correspondent "R.," at page 66, in allusion to "The Royal Order of Scotland," says:—

"The tradition is that after the dissolution of the Order of the Temple, many of the Knights fled to Scotland, and placed themselves under the protection of King Robert the Bruce, who joined them to the Masonic fraternity, and after the Battle of Bannockburn, in 1314, instituted the Royal Order of H.R.M. and Knights of R.S.Y.C.S."

I am aware that such a statement as this has been put forward as a tradition, but, I think, has been constantly combatted and questioned, and can therefore hardly be offered now as *the traditional belief*.

Several writers state that the Templars joined Robert Bruce and fought in his cause until the issue of the Battle of Bannockburn; and in "Acta Latomorum" it is stated that Robert Bruce founded the Masonic Order of Heredom de Kilwinning after that battle; but if these two statements are admitted as facts, they may yet have had an entirely separate existence, and fall very short of evidence that the Templars were "joined to the Masonic fraternity."

Indeed, there appears to be *historic proof* that the Templars, instead of being joined to the Masonic fraternity, merged, in Scotland, into the Order of St. John, and after the sale of the temporal Lordship of Torphichen they are said to have drawn off in a body with David Seton at their head.

In a note to the present "Statutes of the Order of the Temple for the Grand Priory of Scotland," may be found, "The present body in Scotland merely claims to be the legitimate descendants, by adoption, of the Original Knights of the Order. The Royal Order of Scotland has never claimed, as alleged by some writers, to be derived from the Ancient Order of Knights Templars."

At the same page your correspondent says: "The clothing worn by the Order in Scotland is *exactly the same* as that used by the ancient Knights previous to the dissolution of the Order in France by Philip le Bel and Pope Clement V." This latter subject will be one of some importance under the treaties of uniformity, and it will be well if your correspondent will assist the commissioners by giving any authority, of reasonable weight, for this statement. I need not occupy space by detailing the costume as prescribed in the Scottish Statutes, but may say, generally, that it comprised a white woollen mantle, white tunic, white apron edged with black, white falling shirt-collar, white silk sash, white cap with red band, and buff gauntlets.

The suppressions of the Templars commenced in 1307, and it appears to me somewhat difficult to say that these few articles of a costume very ill suited to modern times, were "exactly the same" as the fashion in vogue early in the 14th century.

One of our best authorities on costume (Fairholt, ed. 1860, p. 123), says:—

"The parts of their dress *peculiar to the Order* were, the white mantle with its cross, the coif, and the cap." Good authority can thus be found for the monastic portion of the dress of the Order, and by these only were its members bound. The mantle would probably have been retained to this day, but the costume in all other respects would have changed with the times. It appears, therefore, useless and

impolitic to be endeavouring to return to obsolete fashions which would be incongruous at this period, and if exhibited to the general public would expose the wearers to nothing short of ridicule.

I should like to see this subject discussed with a view to such suitable outward marks being adopted as may be consistent, satisfactory to the Order, and dignified in the eyes of strangers. My own view is that the mantle, with some suitable head covering, should alone be retained as costume. We should thus follow good authority and well consult the dignity of our Order.—LUPUS.

FREEMASONS' HALL IN 1806.

The tavern 60 years ago was a place of meeting of joint stock companies, and had a fair share of that business. The Grand Junction Canal Company held its general meetings.—NOTA.

FREEMASONRY MORE THAN 152 YEARS OLD.

If Bro. W. P. Buchan will look to page 150 of Vol. XIX. of the Magazine, he will find reference to an old lodge of Freemasons existing in the province of Peebles and Selkirk in 1702, from which we may infer that Freemasonry is *more than 152 years old*. To show that the records of the lodge were duly minuted at the above date, I subjoin a copy of the minutes, as they are worded, slightly altering the spelling to make it more intelligible to our readers:—

"Haughfoot, 22nd December, 1702.

"The same day Sir James Scott of Gala, Thomas Scott his brother, David Murray Philiphugh, James Pringle in Haughfoot, Robert Lowrie, Stow Townhead, and John Pringle, wright, gave in petitions each for themselves, earnestly desiring to be admitted into the Society of Masons and Fellowcrafts, which their desire being maturely considered was accordingly agreed to and granted, and they each of them by themselves, were duly and orderly admitted Apprentice and Fellowcraft. And there was imposed the sums following to be paid into the box, which they accordingly each for himself promised to pay viz:—

Sir James Scott,	seven pounds	Scots.
Thomas Scott,	three pounds	"
David Murray,	one pound	"
James Pringle,	one pound	"
Robert Lowrie,	one pound	"
John Pringle,	one pound	"

"Thereafter the meeting resolved with one voice that there should be one yearly meeting of those concerned in this lodge at Haughfoot, in all time coming upon St John's Day.

"They also committed to Andrew Thomson, one of their number, to provide a register book against the next meeting, and they committed to John Hoppringle of yt ilk to appoint the next meeting, and to give timely advertisement thereof to all concerned."

The above was evidently not the first meeting held by these Masons, as there are marks of leaves having been torn out of the book, and also evidence that this John Hoppringle, by some minute of a prior date, had been appointed Master Mason in the lodge. From 1704 to 1763 meetings were held regularly and lodge business transacted.—R. SANDERSON.

THE RED CROSS OF ROME AND CONSTANTINE.

The Religious and Military Order of the Temple in Scotland claims the right to confer this chivalric degree; and it has been satisfactorily proved that several encampments of Masonic Knight Templars in England have regularly installed Knights. The Templars have never, to my knowledge, resigned the control of this Order. Whence, then, do the "Grand Conclave," under Lord

Kenlis, derive their powers of constitution and government?

The hereditary Grand Master of the Ancient Order of Chivalry bearing this title is His Imperial Highness the Prince Rodocanakis, the descendant of the Byzantine Emperors. He resides at Manchester, and is, I believe, *not* a Freemason. However, he disclaims any knowledge of the so-called body in England.

Now, although the Red Cross of Rome and Constantine is undoubtedly an Ancient Order of Knighthood, and possesses an "undoubted *status* in the annals of chivalry," I am at a loss to see the connexion between this ancient Order and the modern Grand Conclave, and I should very much like to know *who* installed the first Knights when the so-called revival took place some few years ago.

I have no doubt that the degree in itself is exceedingly pretty, and possesses an equal right to drag Constantine and Eusebius into its Rituals as the Craft does to use the names of Solomon and Hiram; but they have as much right to the title of Red Cross of Rome and Constantine as they have to that of the Golden Fleece or the Black Eagle.

An intimate friend of mine, a "canny" Scot, says, "Its a grand thing for the jewellers."—R.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

DECAPITATION OF KING CHARLES I.

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

Dear Sir and Brother,—I presume it is not contrary to the spirit of Modern Masonry for an injured brother to wish to clear himself from most disgraceful imputations. A writer, screening himself anonymously in your last number, in reference to my remarks about the decollation of Charles, says:—

"It is first necessary to protest against his statement that he has seen a prayer-book of 1642, which contains a calendar of 1642, with the entry of K CHAR MARTYR on the 30th Jan. This is a most monstrous misrepresentation of a well known historical fact."

I never said I had *seen* such a book, but I did say there is in the British Museum a prayer-book of 1642 in which there is a calendar with the entry of K Char Martyr on the 30th Jan. I gave the title-page and the imprint and the press mark of the library, so that anyone interested might examine the work. In what consists the *monstrous misrepresentation*?

The writer says, "There is no astrological history of Charles I., but there were many dealings of astrologers with the political events of the day." I thought Charles' eventful life was almost all political. I am *now* prepared to *prove* that Charles' history is astrologically written.

As to my remarks about the mutilation of Bibles resting on similar assumptions of ignorance, not representing the true state of the facts, I beg leave to amend my former statement by an extract:—

"From the Mazarene Bible to the year 1514 there are about 80 Latin Bibles catalogued in the British Museum, by far the greater number are without title-pages. They are mostly large and expensive productions, suited for churches or Masonic lodges. The Polyglott Bibles commence in the catalogue in

1514, these have title-pages, and the Greek Bibles, commencing in 1518, have also all of them title-pages, &c."*

The dictatorial assertions of the writer are then, to use his own elegant expression, all "trash and rigmarole." The writer is celebrated for his chaste phraseology.

Yours fraternally,

HENRY MELVILLE.

THE ROYAL MASONIC INSTITUTION FOR BOYS.

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

Dear Sir and Brother,—Having, as a subscriber to your Magazine, read many excellent articles therein, and sincerely hoping that a journal so truly Masonic and useful to our Order, will meet with well-merited encouragement, I have ventured to request you to insert the following.

Seeing an advertisement in your Magazine that a sermon would be preached on the 25th ult. by the Rev. John Edmund Cox, P.G. Chaplain, in the Church of St. Helen's, in aid of the funds of the Royal Masonic Institution for Boys (a verbatim report of which appeared in yours of the 31st ult.), I attended, and have great pleasure in giving my testimony to the fact that our reverend brother proved himself to be able, eloquent, and in his cause a successful preacher, and all the brethren who are interested in this charitable institution, which provides for the sons of Freemasons, must feel that he ably and successfully advocated its claims.

And, Sir, as your journal is received and read in most parts of the habitable globe where the great light of Freemasonry, the name of the Great Architect of the Universe, is preached, it is the only means the brethren have of appreciating the herculean labours of our reverend brethren, those worthy "labourers in the vineyard" who are so zealously and so charitably diffusing the light of our noble Order and preaching the greatest of all theological virtues—Charity. Charity, the foundation and keystone of the whole Masonic structure; thus proving to the world at large that there is more in Freemasonry than the mere name.

Bro. the Rev. J. E. Cox informed us in his sermon that there were £12,000 collected in March last in aid of the above-named School, and £9,000 still remains to free this institution from its present liabilities, and to allow of the full number of the sons of Freemasons being admitted, clothed, and educated.

There are at present in the School 110 boys, and there are also 54 applicants seeking admission, but for the want of funds only six can be admitted. If this £9,000 be collected, and I have every reason to believe it will be so, not only will these 54 boys be admitted, but others, making up the number to 200.

To prove, Sir, that this noble charity is deserving the claim it has on the fraternity at large, I will call the attention of the brethren to a portion of the address delivered by Bro. Dr. Goodwin at the last examination of the boys of this School, and reported in your Maga-

* My M.M.'s certificate is in Latin and English. I am not aware of any Masonic certificates being issued in Hebrew or Greek.

zine of the 24th ult. He says, "With the experience I have of the past and present of this School, I can honestly and confidently express my conviction that there is no school in the land which for educational position surpasses the Royal Masonic Institution for Boys;" and he then mentions this fact, "Harry William Wildman having been placed absolutely first of 1,165 junior candidates at the last Cambridge examination." Sir, these remarks coming from so high an authority and so impartial a judge as Bro. Dr. Goodwin, the brethren may justly be proud of their noble School.

Again, Bro. the Rev. J. E. Cox at this examination, in speaking of the Secretary, Bro. F. Binckes said, "If ever it was so, he is the right man in the right place," and your correspondent hopes it will please the Great Architect of the Universe to spare him for many years to make his eloquent appeal on behalf of this School, and fill, as he now so ably does, the distinguished position of Secretary, But *nisi Dominus frustra*. And I understand, Sir, there are offers from several clergymen who are ready to advocate this noble charity, and to prove from the pulpit that its tenets and principles are worthy of the support of the Craft. Shall this happy omen be lost upon us? Rather let us accept the presage, and by prompt decision, firmness of purpose, unity of action, and, above all, with the blessed spirit of charity itself, let us hail it as the *auspicium melioris ævi*. Lastly, let every Mason act as if success depended upon his own exertions, and that a total failure may attend his own indifference. Freemasons, will you, can you deny the aid it is in your power to bestow?

"The widow's tear, the orphan's cry,
All wants our ready hands supply,
As far as power is given.
The naked clothe, the prisoners free.
These are thy works, sweet Charity,
Revealed to us from heaven!"

Yours fraternally,

Walbrook.

C. HOSGOOD.

INELIGIBILITY OF CANDIDATES FOR FREEMASONRY.

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

Dear Sir and Brother,—A more puerile and vain-glorious letter on the subject of the Lame Man, nor a lamer justification of a most arrant innovation, I cannot conceive than that of Bro. W. P. Buchan in the *Mirror* of the 17th ult., at least, according to my training and obligation. It must have startled the majority of your readers to know that all old things had passed away and a new style began. The fact is, the transaction to which it refers ought to be repudiated and denounced by the Craftsmen of Glasgow, as prejudicial and slanderous to the integrity of Masonic promulgation therein. A lodge in that city, of which I am a member, refused an application a month ago of a person minus the left hand, because the majority of the brethren present could not on soul and conscience bear witness to, nor officiate at the initiation. Bro. B.'s lodge having been notified of this refusal, he writes you stating that he is proud to say that he has discovered a process (one, I suppose, of transubstantiation, which he ought to patent), whereby it appears all qualms of conscience can be quieted, and that he glories in having accepted

(adopted should have been the word) an entrant deprived of his right arm, and adds, that although he had wanted his legs, but could have hobbled up to the altar on his stumps, he would have made him; good moral character, according to his creed, being the only requisite for admittance. Bro. B. had better begin to initiate the deaf, dumb, and blind, and he will then have nigh run the circle of the physical disqualifications of this once pure Order. He seems very solicitous about the returned remnants of war, who, having done their best to slay their fellow-man, and having got their quietus at the point of steel, get home minus an eye or a limb, plus a pension and some medals. For such dilapidated forms he would make the lodge-room a receptacle, perhaps on the principle of the lion lying down with the lamb. Somehow he must have been dreaming of that fighting old brick in Chevy Chase, who was "A man of doleful dumps, who when his legs were carried off, he fought upon his stumps."

Warriors and sailors to enjoy the practical utility and the amenities of this Order should enter its lists before campaigning or navigating; it is not time to seek enrolment in a sick or benefit society when calamity has overtaken us; there is an acceptable season for all things, and, as regards our ancient society, a man should ask admission there when he is in the full vigour of all his mental and physical energies, otherwise live contented outside its pale. It is a question with myself and others whether this "new light" of Bro. B.'s amounts to a Masonic fraud: at all events, we fear "Virtue hath gone out of him, and that his zeal hath eaten him up." Were I in his shoes, I should reproach myself with the guilt of perjury, and liable to a penalty; for, if he can be accommodated with absolute, it is more than I can. But what is it some men dare not do? Verily they are a law and a wall of sufficiency unto themselves! In Burn's poem, Death says of Dr. Hornbook:—

"He's grown sae well acquaint wi' Buchan,
An' ither chaps,
The weans haud out their fingers laughin'
An' pouk my hips."

I doubt, however, if this great discovery continues to be acted on, that there will be scarce a hip sometimes to pouk; and that the finger of derision will be pointed at the province of Glasgow with accompanying epithets.

I hope, therefore, Bro. Editor, that some of your best authorities will read our wayward disciples a salutary lesson. I am glad to observe by your leading article that you are alive to the want of uniformity in lodge working. May you succeed in effecting improvement, and by all means an assimilation in the terms of the O.B. throughout the three Kingdoms, and the Colonies, so that it may not be left to evasion, addition, or diminution at the caprice of individuals, as I am assured from experience that the absence of enforced uniformity is prolific of much discord.

Yours fraternally,

August 2, 1869.

W.L.

Mr. THORNTON, the British minister, has announced to the American Government that an International Exhibition of the products of workmen's labour is to be held in London in 1870, and that he has been instructed to make it known to the people of the United States. The Government has accordingly communicated the fact to the public, and from the announcements already made it is considered probable that the American contributions to the Exhibition will be extensive.

THE MASONIC MIRROR.

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

MASONIC MEMS

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

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

THE EARL OF DURHAM LODGE (No. 1,274) will be consecrated on Wednesday, September 8th, at three o'clock P.M., at the Lambton Arms Hotel, Chester-le-street, by R.W. Bro. John Fawcett, Prov. G.M. for Durham. The officers named in the warrant are Bros. W. Brignall, jun., W.M.; R. Linton, S.W.; and T. Robson, J.W.

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

BRETHREN are reminded that the Lodge Music published in several issues of the MAGAZINE, has been re-published in a convenient form for Lodge use, price 2s. 6d.

WORCESTER CATHEDRAL.—The Masonic memorial window in the north transept of the cathedral, is just upon the point of completion. When finished, it will reflect great credit upon the brethren of the "faithful city." It is a fine specimen of art, and admirably executed by Messrs. Lavers, Barraud, and Westlake. The inauguration of the window is proposed for the 10th inst., with Masonic honours.

GRAND LODGE.

The following circular has been forwarded to all the Stewards of the Inauguration Festival:—

"Sir and Brother,—You are requested to attend a meeting of the Stewards at this place, on Wednesday, the 11th day of August, at four o'clock p.m. precisely, to audit the Treasurer's accounts, and for other purposes. The Commemoration Jewel will be presented in Grand Lodge at the next Quarterly Communication, on the 1st of September, to those of the Stewards who may be present on that occasion. Those who may be unable to attend may receive their jewels on application to the Grand Secretary after that day.

"By order,

"JOHN HERVEY, G.S., Hon. Sec.

"4th August, 1869."

METROPOLITAN.

ROYAL OAK LODGE (No. 871).—The regular meeting of this lodge was held on Wednesday, the 28th ult., at the Royal Oak Tavern, 162, High-street, Deptford. Bro. Frederick Walters, W.M., opened the lodge punctually at six o'clock. The minutes of the previous lodge meeting were read and unanimously confirmed. The ballots were unanimous in favour of all the candidates for initiation. The only work, out of a large list of candidates for the several degrees, was that of raising Bro. J. Parsons to the third degree and initiating Mr. H. Rattle into the mysteries and privileges of ancient Freemasonry. The ceremonies were both well and ably rendered. It was carried unanimously that a letter of condolence be sent to the widow of the late Bro. S. G. Cook, J.D. of this lodge, who had died since the last meeting, and for whom, on this occasion, the members were attired in mourning. Bro. J. Hawker, P.M. & Secretary, agreed to stand as the Steward to represent this lodge at the Girls' School for 1870. The lodge was then closed. There were present during the evening Bros. H. Whittle, S.W.; J. W. T. Barrett, J.W.; H. A. Collington, P.M. & Treas.; J. Hawker, P.M. & Sec.; Killner, S.D.; J. Whiffen, J.D.; W. Andrews, P.M.; W. Dalziel, G. Andrews, J. Truelove, R. West, W. H. Truelove, S. O. Lewin, J. W. Reed, G. Ellis, and many others. The visitors were—Bros. H. Keeble 73; T. Arnold, P.M. 141; J. Griffin, S.D. 933; Digby, 933; Oliver, 507; H. Bartlett, S.D. 1,178, and many others. Bro. G. Ellis, under his personal superintendence, had a good repast served up. The usual toasts, both loyal and Masonic, were given and responded to. That of the visitors was responded to by Bro. T. Arnold, P.M. 141, who complied at the request of the W.M. to do so. The usual happy evening was spent, and the brethren separated.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting of this lodge was held at the Masonic Rooms on Thursday, July 22nd, but the proceedings cannot be reported for the reason that has been before assigned.

LINCOLNSHIRE.

BOSTON.—*Provincial Grand Lodge of Lincolnshire*.—The annual Provincial Grand Lodge of Lincolnshire was held at the Assembly Rooms, on Tuesday the 27th ult., under the auspices of the Franklin Lodge, 838. In the unavoidable absence of the Duke of St. Albans, the P.G.M., Bro. Major Smyth, the D.P.G.M., presided on the occasion. The proceedings opened at the Peacock Hotel with an invitation breakfast to the Benevolent Committee, after which the Charity Committee sat for business. At one o'clock the Grand Lodge was opened by the D.P.G.M. in the breakfast-room of the assembly-rooms, when the reports of the committees were read and adopted. An annual allowance of £10 for the remainder of his life was voted to Bro. Cotton, of Lincoln, from the Provincial Benevolent Fund. Bro. Rev. Nash, of Belleau, P.G. Chap., then delivered an eloquent and impressive address on Masonry in its religious aspects. This was followed by the election of the Prov. G. Officers for the ensuing year as under: Bro. Captain Locock, P.G.S.W.; Dr. Radley, P.G.J.W.; Rev. G. Hadath, P.G. Chap.; E. C. Lucas, P.G. Sec.; Nesbit, P.G. Treas.; Moore, P.G. Reg.; Dr. B. Bogg, P.G.S.D.; W. Bland, P.G.J.D.; W. Griffin, P.G. Dir. of Cers.; Howlett, P.G. Assist. Dir. of Cers.; Josse, P.G. Sword Bearer; W. H. Burland, P.G. Org.; Hessay, P.G. Purst.; Cotton, P.G. Treas.; Larkin, Kirk, Johnson, Compland and Tomlinson, P.G. Stewards. The dinner, which was of a most sumptuous description, and provided in the best style of the Misses Jackson, of the Peacock Hotel, took place in the ball-room of the assembly-rooms, at three o'clock, eighty-five brethren sitting down to the tables. The toast-list comprised the usual loyal and craft-toasts and sentiments appropriate to the occasion.

SURREY.

CROYDON.—*The Frederick Lodge of Unity* (No. 452).—This lodge met on Tuesday, the 3rd inst., at Bro. Clemishaw's, the Railway Hotel, East Croydon. The lodge having been

opened in due form, the minutes of the last meeting were read. There being no initiation, passing, or raising, the following notices of motion given at the last meeting were considered:—First, moved by Bro. Strong, that at the end of Rule 24 the following words be added, "The brother who proposes a candidate shall deposit with the Treasurer £1 ls., to be considered as part of the initiation, but returned if the candidate be not approved of." The second, moved by Bro. Strong, "That any brother who has been initiated in another lodge, may, at the request of the W.M. of that lodge, be passed or raised in this lodge if approved." We will not mention here the fee to be paid for such favour being granted. The third, moved by Bro. J. Robins, P.M. and Treas., "That Bye-law 31 be suspended, in order to admit as a joining member, our worthy Bro., G. Clemishaw," the host of the above-named hotel. Such motion was not put to the lodge at this meeting. We are sorry to find the W.M. of this lodge, Bro. John Mimpriss, has not recovered from his severe accident, but it affords us great pleasure to find the lodge so ably conducted, in his absence, by Bros. Jennings, Ohren, Webb, Baber, Robins, P.M., Glaisher, &c. There being no other business before the lodge, it was closed in ancient form, and a convocation of the chapter connected with this lodge was held in one of the rooms of this hotel, and two exaltations took place. The chapter was then closed in ancient form, and the brethren adjourned to the *salle à manger*. The brethren also sat down with the companions of this chapter, to the number of eleven, brethren and companions, at 7.30 p.m. The loyal and Masonic toasts were given, and Bro. Ohren sang a verse of "God save the Queen." The proceedings terminated at an early hour.

SCOTLAND.

AYRSHIRE.

AYR.—Lodge *Ayr St. Paul* (No. 204).—Bro. Dr. Henry Candlish, of Alnwick, being at present on a visit to his native town, favoured this lodge with his presence at its monthly meeting on Monday, the 12th ult., and participated in the refreshment which succeeded the transaction of business. The following were Bro. Candlish's remarks on replying for "The Strangers:"—R.W.M. and Brethren—I have had very great pleasure in being amongst you to-night, and now rise to reply in name of Bro. Dr. Mason and myself, for the high and unexpected honour Bro. D. Murray Lyon has conferred upon us in proposing our health, and to thank him for introducing our names in such a cordial and friendly manner, and you also for the very fraternal way in which you responded to that toast. Something more than a mere formal acknowledgment of the kindness alluded to, embraced in the compass of a hackneyed sentence, may be fairly expected from me, especially since our esteemed and highly distinguished Bro. D. Murray Lyon (who is known and regarded as a Freemason of considerable attainments, not only here and in Scotland, but also in England, Ireland, and abroad), has in complimentary terms chosen to refer to his long acquaintance with my family and with myself from my boyhood. I feel as if my relation to the Ayr St. Paul's Lodge was closer than is usually the inheritance of visiting brethren. Bro. Lyon has told you to-night that my father was a brother belonging to this lodge, so that in more respects than one "we are brothers." He has spoken kindly of myself, and says that he has watched with pride the progress I have hitherto made and the position I have attained; but whilst grateful for what success may have crowned my lot, I am no exception to the rule of human frailty. I rejoice in Masonry as a universal system of morality and good will. It may be regarded as catholic, alike in extent and benevolence of feeling; but whilst this is true, yet a lodge at home, with kindred feelings, memories, and associations old and cherished, is doubly dear. In this spirit I am happy here to-night, in my native town of Ayr, in my father's mother lodge, and surrounded as I am by many attached friends, and faces quite familiar; and I am reminded of the lines of the poetic stanza, which I can repeat with feeling and truth, "The friends thou hast and their affection tried, grapple them to thy soul with hooks of steel." The pleasing remembrance of to-night I shall carry long with me to my English home, and beg again to thank you most heartily for the kindness and honour you have done me.—Bro. Candlish afterwards proposed in elegant terms, "Success to Ayr St. Paul."

EDINBURGH.

GRAND LODGE.

A quarterly meeting of the Grand Lodge of Scotland was held in Edinburgh on Monday evening, 2nd inst., the Right Hon. the Earl of Dalhousie, *K.T.*, M.W.G. Master Mason for Scotland, presiding. Amongst other motions brought forward was one by the Earl of Dalhousie to the effect that his Royal Highness the Prince of Wales be elected patron of the Masonic Craft in Scotland, in succession to his Royal Highness's uncle, the late King William IV. His lordship stated that he had had an interview with the Prince on the subject, and that his Royal Highness had expressed his willingness to accept the proposed honour. The motion was cordially adopted.

[We shall give a full report in our next issue.—*Ed. F.M.*]

CANADA.

MONTREAL.

GRAND LODGE OF CANADA.

The fourteenth annual communication of the Grand Lodge of ancient, free, and accepted Masons of Canada, was opened in the city of Montreal, on Wednesday, the 14th July, when a large concourse of representatives from the various lodges were present. The M.W. the G.M., A. A. Stevenson, on the throne, supported by Bro. R. W. Seymour, the D.G.M. on his right, and the D.D.G.M's. of the several districts, and on his left by the M.W. Bros. W. B. Simpson and A. Barnard, (P.G.M's.)

The G.L. was opened in ample form, after solemn prayer, at 2.30 p.m.

R.W. Bro. T. B. Harris, the Grand Sec., then read the rules and regulations concerning meetings of the Grand Lodge.

It was moved by the W.G.M., seconded by M.W. Bro. Simpson, "That the minutes of the last annual communication, as printed and already distributed to the various lodges throughout the country be confirmed," which was carried.

Minutes of two special communications of Grand Lodge, one held at Kingston, on the 20th of October last, under the superintendance of M.W. Bro. Simpson, P.G.M., called for the purpose of laying the corner stone of a new building, and the other at Hamilton, by the Grand Master, on Dominion Day, for laying the corner stone of St. Thomas' Church was, on motion, confirmed.

The M.W. the G.M. then delivered his annual address, as follows:—

Having been permitted by the good providence of God, to meet together again in Grand Lodge, it is fitting and appropriate that we make it our first duty to acknowledge with devout gratitude the merciful care of the Almighty Architect and Supreme Governor of the Universe, who has throughout another year surrounded us with the shelter of His protection, and has enabled the representatives of the lodges within the jurisdiction, to assemble once more in fraternal concord, to participate in the deliberations of this annual communication of Grand Lodge.

In introducing the business of this session there are several topics, which it will be proper for me to submit to the consideration of Grand Lodge, but in discharging that duty, I will endeavour not to trespass unnecessarily upon your valuable time, feeling inclined rather to lay myself open to blame for unusual brevity than for undue prolixity.

It was my intention to have visited during the winter months, one or more of the lodges in each of the various districts within our jurisdiction, but the words of the immortal bard hold true still that "the best laid schemes o' mice and men gang aft a' gae," so from various circumstances, chiefly, however, from the unparalleled succession of snow storms which have occurred early this year, and the consequent uncertainty of railway travel and other means of conveyance, I was unable to carry out that design, except to a very limited extent.

It is to me a source of great pleasure to be able to congratulate you upon the flourishing and prosperous condition of our ancient and honourable fraternity. At no previous period in our history were its prospects so encouraging as at the present time. Very full and interesting information regarding the state of our lodges is conveyed in the able reports of the District Deputy Grand Masters for the various districts, and the report of the Board of General Purposes, with the Grand Treasurer's statement, will exhibit our financial affairs in a very favourable and satisfactory light.

During the year I granted dispensations for opening the following lodges, viz.:—North Gower Lodge, North Gower, Ontario; Lancaster Lodge, Lancaster, Ontario; Chateaugay Lodge, Huntingdon, Quebec; Evergreen Lodge, Lanark, Ontario; Hawkesbury Lodge, Hawkesbury, Ontario; Brome Lako Lodge, Knowltonville, Quebec; Elysian Lodge, Garden Island, Ontario; Dominion Lodge, Ridgway, Ontario; Craig Lodge, Ailsa Craig, Ontario; Lake Lodge, Roblin's Mill, Ontario; Harris Lodge, Orangeville, Ontario; and Frederick Lodge, Fredericksburg, Ontario.

The petitions were all strongly recommended, and in each case a certificate was appended, either from the District Deputy G.M. of the District, or from a competent P.M. that the W.M. elect was capable of conferring the degrees, according to the established mode. I trust that they have performed their work, and transacted their business in such a manner as will enable Grand Lodge to order the issue of the usual Warrants of Confirmation.

Two special communications of Grand Lodge were convened during the year. The first was held at the City of Kingston, on the 12th of October, 1868, for the purpose of laying the foundation stone of a new Masonic Hall, which ceremony was most ably performed by M.W. Bro. Simpson, P.G.M. The second was held at the City of Hamilton on Dominion Day, when I had the honour of laying the foundation stone of St. Thomas' Church.

The ordinary Masonic transactions of the past year have not been varied greatly from the routine of preceding years. There have been submitted for my opinion and decision, a large number of questions, which I do not deem it necessary to be mentioned in detail here, as my Letter Book is open during the Session of Grand Lodge, to all who may desire to examine it. One or two points, however, it may be well to allude to. I have felt it my duty to decline acceding to all applications for dispensations to initiate into Freemasonry persons physically disqualified, for the reason, which I hope will commend itself to your judgment, that when once the line is passed, it is utterly impossible to discriminate between the admissible and the non-admissible, and I have felt it to be a safe course, and one sure to result in good to the fraternity, to refuse all petitions of that nature. From various parts of our jurisdiction, I have learned with great regret that the ambition of some of our brethren seems to have outrun their discretion.

In several instances this has been carried so far as to result in the formation of two or more parties in a lodge, and under the eagerness and excitement which such a state of things invariably produces, open canvassing for office has been actually resorted to. Brethren, this is an evil of great magnitude, fraught with most disastrous consequences, and it ought not to be tolerated in private lodges or in Grand Lodge. To be elected to a prominent position in the Craft is doubtless an honour to which all deserving and duly qualified brethren may aspire; yet it ought always to be remembered that merit and ability alone are the true grounds of preferment among Masons, and it is most unseemly that anything like electioneering for office should ever be attempted. It is to be hoped that in future every brother will denounce and discountenance such proceedings by every means in his power. The most effective mode of securing the complete abolishment of this evil practice will be for every brother, when approached in that way, to cast his vote *against*, instead of *for*, the party who resorts to such improper methods for the purpose of obtaining office.

The remarkable ability at all times displayed by the R. W. Grand Secretary; his promptitude and fidelity, together with the untiring zeal he invariably manifests in promoting the best interests of the fraternity, entitle him to your warmest gratitude, and a renewal of your confidence which has been extended to him during the many years he has so worthily filled his important office. The same remarks will equally apply to the R.W. Grand Treasurer, who has so faithfully discharged the duties of his responsible position to the entire satisfaction of Grand Lodge.

During the year, I have made arrangements for an exchange of representatives with several sister Grand Lodges, and have accredited the following brethren as representatives of the Grand Lodge of Canada, viz.:—

R.W. Bros. G. S. Blackie, near the Grand Lodge of Tennessee; R.W. John V. Ellis, St. John, N.B., near the Grand Lodge of New Brunswick; and R.W. James Cunningham Batchelor, New Orleans, near the Grand Lodge of Louisiana.

I have great pleasure in recommending that the rank of P.G.

Senior Warden in Grand Lodge be conferred upon our representative near the Grand Lodge of New Brunswick.

From a very early period in the history of our Grand Lodge, the question of the establishment of a Masonic Asylum has largely occupied the attention of our lodges and brethren. A special committee, consisting of some of the most influential and talented members of Grand Lodge, has been annually appointed to mature a practicable scheme, and notwithstanding the efforts they have put forth from time to time, the state of that question at the present day irresistibly forces upon the mind the enquiry whether an asylum such as that proposed would be calculated to relieve the existing distress so effectually as the system now in operation.

It does seem to be a doubtful question, whether the expenditure necessary for the erection and maintenance of such an institution would be justifiable under present circumstances? There appears to be a very general opinion prevailing that the great majority of applicants for Grand Lodge benevolence would much prefer accepting even a small annual grant, which could be expended in maintaining themselves amongst their own relatives or acquaintances rather than seek for admission to asylums, which would be considered (no matter how unjustly) as partaking of the nature of a pauper institution; and it must be well known to you all, that in this country, amongst every class of the community, there exists a decided feeling of aversion to everthing partaking of that character. The uncertainty which seems to have surrounded the asylum project, leads me to suggest to your consideration whether it would not be better to relinquish for the present, the realisation of that scheme, and to devote our means and energies towards the establishment of a much needed institution for the support and education of the children and orphans of the fraternity, and others who may avail themselves of its advantages under regulations which Grand Lodge may see fit to adopt. A Freemasons' school, organised on a proper basis, would, no doubt, enlist the sympathy and support of the lodges generally, and might be so managed as to entail a slight tax upon the funds of Grand Lodge, if indeed it might not be made self supportable. I commend this matter to your earnest consideration.

It will be within the recollection of many now present, that when the Grand Lodge met in this city, three years ago, an application for recognition was received from the Grand Lodge of Nova Scotia then recently organised; after due deliberation the application was favourably entertained and recognition accorded by the Grand Lodge of Canada; at that period consideration of opinion existed amongst the fraternity in that province, regarding the expediency of organising an independent Grand Lodge in Nova Scotia, and consequently a majority of the lodges continued their allegiance to those Grand Lodges from whom their warrants were derived. Efforts have been made from time to time, to effect a union of the Craft there, and I feel certain that the members of this Grand Lodge will rejoice to learn that this has at last been satisfactorily accomplished on a basis similar in many respects to the re-union which took place in Canada in 1858, every lodge in that province (except one, a military lodge) being now enrolled under the banner of the Grand Lodge of Nova Scotia. Early in last month, I received an invitation from the joint committee or union, and also from the venerable brother, the Hon. Alex. Keith, who has for a long period of years presided over the English Provincial Grand Lodge of Nova Scotia, to proceed to Halifax, and instal the Grand Master elect. Duly appreciating the honour intended to be conferred upon the Grand Lodge, through that invitation, I did not feel at liberty to decline its acceptance. On arriving at Halifax on the 23rd ult., in company with M.W. Bro. Bernard, P.G.M. of Montreal, and M. W. Bro. B. L. Peters, G.M. of the Grand Lodge of New Brunswick, we received a most cordial and fraternal welcome, from M.W. Bro. Keith and other brethren. The Grand Lodge of Nova Scotia, and the District Grand Lodge, both met on that day for the transaction of business prior to the union, which was consummated the same evening in a manner which reflects the greatest credit on all concerned. On the 24th I had the honour of installing the new Grand Master (M.W. Bro. Keith) and other Grand Lodge Officers. Immediately after the installation, the members of the Grand Lodge and other brethren (numbering in all about 600) marched in procession to St. Paul's Church, where a most admirable and eloquent discourse was delivered by R.W. Bro. the Rev. D. C. Moore, G. Chap, who selected as his text, those singularly appropriate words, "Let brotherly love continue." In the evening a banquet was held, at which there were nearly 600 present. Our visit was a most delight-

ful one to us, and we hope that it may be the means of opening up Masonic intercourse, and of uniting together more closely than heretofore the Masons of Nova Scotia and New Brunswick with those of Ontario and Quebec. To M.W. Bro. Keith, our fraternal acknowledgements are justly due for the princely hospitality extended to M.W. Bro. Bernard and myself, at his own magnificent mansion during our brief but most agreeable sojourn in the City of Halifax.

Many other events of interest to us, which have transpired during the year, might with propriety be alluded to here. Such as, for instance, the admission into the Masonic fraternity of His Royal Highness the Prince of Wales, our future (though we hope far distant) sovereign, and the enlargement of the boundaries of the Dominion of Canada, extending now from sea to sea, and fixing more firmly the foundations of a common nationality amongst the people inhabiting the vast territory embraced between the Atlantic and Pacific oceans, but the consideration of these and all other matters of a kindred nature must be postponed in view of the fact that there is one subject requiring immediate attention, which possesses for us, as a Grand Lodge, a far deeper interest and importance, namely, the unsatisfactory and anomalous position we occupy as a supreme governing Masonic body, having no control whatever over a considerable number of lodges still existing in Canada under the authority of the other Grand Lodges, although within our territorial jurisdiction. I do not deem it expedient to refer at present to the reasons which led to such an undesirable state of affairs, nor to any difficulties or misunderstandings which have arisen in consequence thereof. My desire is to find out whether it is not possible now to approach the brethren of those lodges who yet hold aloof from us, in such a way as may lead to a solution of these differences which have hitherto kept us apart, and secure the consolidation of all the lodges within the jurisdiction in one common Canadian brotherhood. I am led to believe that there exists at present a very strong desire for union on the part of many of the officers and members of these lodges, and I am given to understand that any pacific propositions which this Grand Lodge might see fit to make, would receive their earnest and fraternal consideration. I would therefore warmly recommend the appointment of a special committee to open negotiations with these brethren, for the attainment of the object already indicated, and I urge this the more from the conviction I entertain that unless something is speedily done in this direction, the very existence of this Grand Lodge, as at present constituted, will be seriously imperilled. This vitally important question will not admit of delay, and therefore no time should be lost in adopting this or some other method of bringing about this most desirable object.

Having thus stated my views in regard to the various matters, to which I deemed it advisable to advert, it only remains for me to express a hope that you will give to every question submitted to the Grand Lodge, a patient and careful consideration, and that in all your deliberations you may be led to such conclusions as will be productive of beneficial results to the fraternity of which we have the honour of being accounted members, so that on your return to your respective places of abode you may be able to look back with feelings of satisfaction and pleasure to the profitable work accomplished at this communication of Grand Lodge. (Signed) A. A. STEVENSON,
Montreal, July 14, 1869. Grand Master.

Proceedings were opened on July 16, at ten o'clock a.m.; the attendance was larger than on any previous day. The business was chiefly of a private character. The large district of the Eastern Townships, for the past three years under the jurisdiction of R.W. Bro. Graham, was, at his request, divided into two districts, to be named the St. Francis and Bedford Districts.

R.W. Bro. Bro. Macpherson was received as the representative of the Grand Lodge of Uruguay, in South America, near the Grand Lodge of Canada; R.W. Bro. Harris as the representative of the Grand Lodge of Tennessee, M.W. Bro. T. D. Harrington, as representative of the G. Lodge of Pennsylvania; M.W. Bro. W. B. Simpson as representative of the Grand Orient of Italy; and R.W. Bro. S. B. Harman as representative of the Grand Lodge of Texas, near the Grand Lodge of Canada.

Telegraphs were received from R.W. Bro. Sir J. A. Macdonald, the Mayor of Toronto, and others, expressing regret at their unavoidable absence. M.W. Bro. Harrington, Past Grand Master, and other eminent brethren arrived during the day.

Upwards of £300 have been appropriated for charitable purposes.

The complimentary banquet given to the G. Lodge of Canada by the Montreal Lodges took place in the Mechanics' Hall.

The hall had been decorated for the occasion with a profusion of flags and festoons of coloured hangings. Mr. Gilbert was the caterer for the occasion, and it is almost superfluous to add that the banquet was of the most *recherché* description. The high table and various tables running down the hall were adorned with flowers and various *chef d'œuvres* of ornamental confectionary work, among which a Masonic centre-piece was worthy of admiration.

It was late—near nine o'clock—when the dinner began, though eight was the hour intended. M.W. P.G.M. Bernard was in the chair, having on his right hand M.W. the G.M., W.M. P.G.M. Harrington, and other brethren high in the Craft; and on his left M.W. P.G.M. Simpson, the D.G.M. Seymour, of St. Catharines; the G. Sec. T. B. Harris; A. W. Ogilvie, M.P.P., and other distinguished Masons.

After due justice had been done to the choice viands of Mr. Gilbert, the Chairman welcomed all the brethren in a cordial manner, and stated that he had received letters expressing deep regret at unavoidable absence, from the M.W. G.M. of New Brunswick, the G.M. of the State of Vermont, and last, not least, from P.G.M. Wilson, whose judicial duties alone had prevented him from being present. He assured the brethren that the committee had spared no pains to contribute to the unalloyed pleasure of all who attended the festival, and after bidding the brethren dismiss "dull care," in order to partake of "the feast of reason and the flow of soul," proposed the first toast on the list, viz: "The Queen and the Craft." The excellent band of the Rifles then played "God save the Queen," which was subsequently sung by the Grand Master, the brethren joining in the chorus.

The chairman in proposing the second toast, "H.R.H. the Prince of Wales, and members of the Royal Family," said that it was usually proposed without any special comment, but that on this occasion he felt bound to make a few remarks, as Masonry had lately been honoured by the Prince of Wales becoming a member of the fraternity. The prince was the grandson of a distinguished Mason, the nephew of a distinguished Mason, the intimate friend of many great Masons, and he was now a Mason himself. (The chairman might have added that the prince was also the son of a distinguished Mason.) Under any circumstances the Craft would ever have pride in him, whether as Prince of Wales or Sovereign of the British Empire, a firm friend and brother.

The next toast was "His Excellency the Governor General," which was duly honoured by the applause of the brethren, and by some fine music.

The fourth toast, "The Army, Navy and Volunteers," was enthusiastically greeted. Past Grand Master Harrington responded on behalf of the Navy, saying that he had commenced life as a sailor, and that, as no other mariner seemed to be present, he could not allow the toast to pass in silence.

Here the proceedings were interrupted by Bro. Robert Douglas, P.M. of True Briton's Lodge, Perth, who enthusiastically volunteered a song, which occasioned considerable amusement.

Bros. Hutton and Ogilvie returned thanks for the volunteers of the province of Quebec, and Bros. Fairbanks and Spencer for those of Ontario. A brother who is a serjeant of the R.A., but whose name was not mentioned at the time, returned thanks on behalf of the regular army.

The Chairman then stated that the next toast was that of "the M.W. the Grand Master of the Grand Lodge of Canada," his long and well tried friend, whom he had known most intimately from his very childhood. He proceeded to pass a high eulogium upon his zeal, intelligence, industry, and profound Masonic knowledge, and finally proposed that the toast be received with the customary grand honours. After this had been done Grand Master Stevenson replied in a modest speech, assuring the brethren that he was not vain enough to consider the compliment a personal one, but as an honour paid rather to the office than to the man. (Cries of "No, no.") He had always striven earnestly to discharge in a faithful manner the arduous duties that were inseparable from the office of Grand Master, and he looked hopefully forward to the time when the lodges of all the different provinces of Canada would be under the jurisdiction of the Supreme Grand Lodge of the Dominion. He concluded a speech which was listened to with marked attention, by proposing on behalf of the Grand Lodge of Canada,

"The health and success of our entertainers, the W.M.'s and Lodges of Montreal."

The W.M. of Antiquity Lodge, and M.W. Bro. Bernard, of St. George's Lodge, replied in fitting terms to the toast, the latter proposing subsequently the health of "The P.G.M.'s of the Grand Lodge of Canada." He coupled with the toast the names of Bro. Harrington and Simpson, who, in his estimation, were respectively the types of "Strength" and "Beauty," two of the great pillars of Masonry.

P.G.M. Harrington replied in a humorous speech, and P.G.M. Simpson in a serious one, combatting the idea that the jurisdiction of a Supreme Lodge would be cumbersome and unwieldy as some brethren had dreaded. Bro. Simpson also earnestly protested against the idea that Masonry was ever intended to be used by its members for their own interested purposes. His speech, of which we have no space to give even an outline, was deservedly applauded.

"The Deputy Grand Master, and the Grand Lodge of Canada" was the next toast—duly responded to by Bros. Seymour, of St. Catherines, and T. B. Harris, of Hamilton.

P.G.M. Harrington, replied to the toast of "the Grand Lodges of Nova Scotia and New Brunswick, in the absence of any brethren from these provinces.

The ninth toast of the evening, "The Grand Lodges of England, Scotland, and Ireland," was duly acknowledged by the Provincial G.M. of Quebec and Three Rivers, under the Grand Lodge of England, as well as by Bros. Hutton, Clarke, Coquette and Alcox, Masters of the various Grand Lodges in the city.

After the chairman had wished prosperity to "The Grand Lodge of America and sister Grand Lodges throughout the world," the toast of "the Ladies" was proposed, and an able champion in their behalf was found in Bro. Falkiner (of Belleville), a young married man, who dwelt long, loudly and humorously upon the extraordinary merits of the sex.

The toast of "The Press" was the last one proposed. and Bro. Brymner and the Provincial Grand Master of Quebec showed by their replies that able writers could also be able speakers. Volunteer toasts then followed, and a most pleasant entertainment was brought to a close.

The Grand Lodge resumed its labours on July 17. Several important reports from the Board of General Purposes were passed, and other business transacted. On resuming in the afternoon the following officers were elected:—M.W. Bro. A. A. Stevenson, Montreal, re-elected G.M.; R.W. Bros. Jas. Seymour, St. Catherines, re-elected D.G.M.; P. J. Brown, Ingersoll, G.S.W.; Daniel Thomas, Sherbrooke, Quebec, G.J.W.; Rev. H. Montgomery, Lennoxville, Quebec, G. Chap.; Henry Groff, Simcoe, Ont, G. Treas.; S. B. Fairbanks, Oshawa, Ont, G. Reg.; Thos. B. Harris, Hamilton, unanimously re-elected G. Sec.; D.D.G. Masters:—John E. Brooke, London district, re-elected R.W.; Davie Curtis, Wilson district, re-elected R.W.; Thos. Matheson, Huron district, re-elected R.W.; O. Klotz, Wellington district, R.W.; I. P. Willson, Hamilton district, R.W.; J. K. Kerr, Toronto district, R.W.; McCabe, Ontario district, re-elected R.W.; H. W. Delaney, Prince Edward district, R.W.; Thos. J. Wilkinson, St. Lawrence district, R.W.; J. J. Gemmill, Ottawa district, R.W.; M. Gutman, Montreal district, R.W.; H. L. Robinson, Bedford district, R.W.; Isaac H. Stearns, St. Francis district, R.W.; Alex. Walker, Quebec district, R.W. These officers were duly installed in the evening. The next meeting of the Grand Lodge will be held in Toronto, on the second Wednesday in July next.

ROYAL ARCH.

METROPOLITAN.

CAYEAC CHAPTER (No. 176).—On Friday, the 23rd ult., at Radley's Hotel, New Bridge-street, Blackfriars, the regular convocation of this well-established chapter was held. Comps. C. T. Dorey, M.E.Z.; J. Lacey, H.; P. A. Nairne, J., and F. Walters, P.Z., S.E., & Treas., opened the chapter punctually at the appointed hour. The companions were then admitted. The minutes of the previous chapter meeting were read and unanimously confirmed. Ballots proved unanimous in favour of all the candidates for exaltation. Bros. J. F. Smyth, 176, and H. Puckle, 176 & 1,216, being in attendance, were duly exalted into Royal Arch Freemasonry. The ceremony was impressively rendered. The ballots for the officers for the ensuing year were

unanimous in favour of Comps. J. Lacey for M.E.Z.; P. A. Nairne, H.; P. Browne, J.; F. Walters, P.Z., S.E., & Treas. (re-elected); M. Scott, S.N.; R. S. Foreman, P.S.; C. T. Speight, Janitor (re-elected). The days of meeting were altered from the fourth Friday to the second Tuesday, the alteration to commence in 1870. A five guinea P.Z.'s jewel was voted from the chapter funds to be presented to Comp. C. T. Dorey, M.E.Z. The audit committee was appointed, and the chapter closed until October 22nd, which will be the installation meeting. There were present besides those already named, Comps. J. Hills, J. C. Hall, W. Nelson, Smith, and others. Visitor Comp. W. Smith, C.E., P.Z. 33, &c., who in an able manner acknowledged the toast of the visitors. Comp. J. Hart, under his personal superintendence, had served up one of his excellent banquets, which added (if possible) to his reputation as a caterer to his Masonic friends who are fortunate enough to belong to a lodge or chapter which meets at his establishment.

INSTRUCTION.

METROPOLITAN CHAPTER OF INSTRUCTION.—A convocation was held on Tuesday, the 3rd inst., at the George Hotel, Aldermanbury. Notwithstanding the inclemency of the weather on this day, we may remark that several of the companions met and were able to form a chapter under the able presidency of Comp. Brett preceptor; Dr. Self, as M.E.Z.; Gotthiel, H.; Liebart, J.; Hockley, N.; Neohmer, P.S.; Green, Assist. Soj.; and C. Hosgood, candidate. The chapter having been opened in ancient form, the ceremony of exaltation was very creditably rendered by the Principals and officers; after which the several clauses of the second section. This chapter will meet on Tuesday next, the 10th inst., at seven p.m., when the exaltation ceremony will be worked, and Comp. Brett will give the explanation of the jewel.

DEVONSHIRE.

STONEHOUSE.—*Elliot Chapter* (No. 1,205).—The ordinary meeting was held on Monday July 26th, at the Metham Masonic Hall. There were present Comps. J. Elliott, M.E.Z.; Watt, as H.; Longshaw, J.; Dr. Hopkins, acting by request as P.Z.; C. Leigh, E.; J. N. Blake, N.; Shanks, Prin. Soj.; and many other companions. After the chapter had been opened, and the minutes of previous meetings read and confirmed, Bro. Thomas Moore was balloted for as a candidate for exaltation, and the result proving unanimous in his favour, he admitted, and received the benefit of this august and solemn rite. The writer of this short notice, who was a visitor on the occasion, cannot but express his approval of the appointments of this new chapter, and of the very careful and impressive manner in which the ceremonies was performed by all the officers. He remarked a few peculiarities, the most important of which was the manner of opening the chapter after the admission of the companions, which he considers a great improvement on the laxity in this respect which exists in most places, and with which he has often been struck, but has hardly known how to rectify it. Though a great stickler for uniformity in working, he feels greatly inclined to adopt it, on the ground that it is not an alteration of, but a very desirable addition to the usual form.

REASONS FOR MASONIC SECRECY.

If the secrets of Masonry are replete with such advantages to mankind, it may be asked, why are they not divulged for the general good of society? To this it may be answered, were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would be subverted, and our secrets being familiar, would lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. The most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, yet these being perpetually open to view, pass unnoticed. The most astonishing productions of nature on the same account escape observation and excite no emotion, either in admiration of the great cause, or of gratitude for the blessing conferred. Even virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What

is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and insures a temporary admiration; while what is familiar or easily attained, however noble or eminent, is sure to be disregarded by the giddy and unthinking.

Did the essence of Freemasonry consist in the knowledge of particular secrets or peculiar forms, it might be alleged that our amusements were trifling and superficial. But this is not the case. These are the only keys to our treasure, and having their use, are preserved; while from the recollection of the lessons which they inculcate, the well-informed Master derives instruction, draws them to a near inspection, views them through a proper medium, adverts to the circumstances which gave them rise, and dwells upon the tenets which they convey. Finding them replete with useful information, he prizes them as sacred; and convinced of their propriety, estimates their value from their utility.

LODGES OF INSTRUCTION

In London, for the purpose of diffusing Masonic knowledge among the brethren, "Lodges of Instruction" are held at stated periods, in which "the lectures and work are taught, and all the ceremonies and duties which can, by possibility, devolve on the Master of a lodge, are gone through with by each member, as he shall become competent." The instructions include the ceremonies in conferring degrees, the ceremonies of installations, dedications, consecrations, etc. The result is, that a large number of the members of the lodges are qualified to discharge the duties of the chair so that no difficulty arises from the absence of the regular presiding officer. Such lodges might be advantageously established among us.

The value of "Lodges of Instruction," in imparting and diffusing a correct knowledge of the lectures, and the mode of work in the several degrees, must be obvious to every Mason. Nor should instruction be confined to the lectures and the various ceremonies. The principles of the Order should be expounded, that every Mason may distinctly understand the duties that devolve upon him, not only as a member of the Order, but as a citizen. Such expositions of the principles of the Order are too much neglected, and hence it is, that a large number of those who have been initiated into its mysteries, are, in fact, ignorant of their peculiar duties. Too many, after their curiosity has been gratified, by passing through the ceremonies of the Order, and acquiring knowledge enough to make themselves known, rest satisfied, and do not trouble themselves to inquire farther into its hidden mysteries, its symbolical allusions, and its capabilities of making men wiser and better. The technical lectures, although they contain much useful information, are but the stepping-stones to higher attainments, which display "the wisdom, strength, and beauty of the institution." The Mason who desires to be proficient in his art, will endeavour to acquire all the knowledge which belongs to it, and trace out the source of those abiding principles which, for un-numbered ages, have refreshed the world, and sustained the institution itself under severe trials and unmerited persecutions. We would, therefore, suggest to each lodge, the establishment of a "Lodge of Instruction," to be held at stated periods. If the experiment be tried, we feel confident it will result in good.—*Masonic Record*.

RHETORIC OF MASONRY.

There is a rhetoric in the Masonry of a beautiful temple, no less instructive to the eye than that of language is to the ear. He, however, who best understands the latter will best appreciate the former; hence, how necessary to him who aspires to an honourable station within that temple is the pursuit of an art which, while it instructs it adorns, and strengthens while it enriches. Many a lesson of great practical wisdom may daily be received from the contemplation of the rising structure of a stately edifice, and to no man is such likely to prove of more avail than to the master Mason himself. He there may learn how the proper disposition of well prepared materials, united by the implements and laws of art, furnish grace, strength, and beauty to the eye, and wisdom to the understanding. Order of arrangement, care in preparation, correct adjustment, and regular construction, speak a language the pen can but feebly describe. A lesson is imparted at the same time to the contemplative mind that will produce its fruit in due season. The idea

intended to be conveyed by the juxtaposition of certain parts conformable thereto, each in his own appropriate place, reminds us of the well selected, well turned, and weighty words of a strong and graceful sentence. Independently, in the former case, of the mere use intended, and in the latter, of the mere sense conveyed, there is an effect produced both upon the heart and upon the mind which is sacred to the shrine of the secret source of knowledge. So in rhetoric, (or the art of speaking or saying what we have to say clearly, elegantly, and effectively,) there is much labour required, both in the construction and proposition of the verbal materials of that temple, which is displayed in the architecture of an eloquent address. It may be profitable to contemplate how the justly proportioned pillars rise from their solid bases to the crowning capitals, as the idea developed reaches consummation by the graceful assent of word upon word; how lightness and grace are achieved by joining arch to arch, even as the apt allusion, passing on from point to point, ornaments, while it upholds the general idea. We may now, perhaps, from these random remarks, the better comprehend the reason why the poets of ancient Greece and Rome have so frequently used the phrase "to build the song," or poem. The term always struck us as forcible and descriptive in relation to those nations; for as we derive from them the noblest models of architectural excellence, so do we of poetical rhetorical works. They have ever been, and ever will be, models of excellence to all the world. It is true, a great Masonic Temple owes its origin to a source than which none can be loftier; and we opine that the everlasting principles inherent in its Order are such as to demand the respect and admiration of ages yet to come, as they have undoubtedly of those that are gone. A finished temple and a finished discourse are analogous in their structure and effect, and often mould the embryo aspirations of posterity to great perfection. Surely by one whose duty it may be from time to time to lecture in this lodge, and to pay the Craft with the wages of knowledge, holy knowledge and experience, the Masonry of rhetoric and the rhetoric of Masonry should not be deemed unworthy of his serious attention.—*Anon*.

WHAT DOES FREEMASONRY TEACH?

Go ask that brother who has fallen in the path of life, whose plans have miscarried, and who finds himself held down by the burdens of care and distress, he will tell you that it teaches him that his brothers will lift him up, remove the obstruction from his path, and assist in bearing the burdens under which he has succumbed. It teaches him that there is something in it besides forms and ceremonies—that there is an invisible tie which links us altogether in one great family of friends and brothers, and that the heart of each beats responsive to the wants and needs of the other.

Ask the Mason's widow what it teaches, she will tell you that it teaches her of unobtrusive benevolence, of sympathy and kindness, brotherly affection and esteem. It teaches her that life is not all sorrowful—that the clouds that lovelier about her will soon break away, dispelled by the light and love of the Mason's presence. Ask the orphan what it teaches, and he will tell you that brotherly affection and regard, which knit the father's heart into the fraternity, has descended to the son a priceless legacy which will be to him better than silver or gold; for it will teach his feet in what path to roam, will open to him the avenues which lead him to knowledge and usefulness, and lead him to learn that character which is alike the test of admission to the lodge, and which is more to be prized than wealth or honours.

Ask the wanderer in a strange land what it teaches, and he will tell you that it teaches the universality of that language which is intelligible in all climes, and which, when used, never fails of eliciting a response. It teaches him of brothers there ready to assist and serve him, of difficulties removed, of courteous treatment, and last, but not least, of the usefulness of that institution which has grown and spread where civilised man has gone.

Ask the brother, who, perchance, in some unguarded moment has erred and fallen, what it teaches, he will tell you it teaches of that charity which deals gently with the erring, that keeps the silent tongue that upbraided not—that takes him lovingly by the hand and leads him back to rectitude, and helps him once more to stand erect like a man and brother. It points out the follies of his ways, and urges him to avoid them in future.

Ask the wealthy brother what it teaches, and he will tell you that it teaches him to remember the poor and fatherless, the widow and the orphan—to be benevolent with his riches, and, by his example, teach the world that Masonry has made him worthier and better.

Brother, what does it teach you and I? It teaches us to be temperate, to deal justly, be charitable to all men, and so walk and act that the world may never, through us, have an opportunity of casting reproach on our ancient institution.

Obituary.

THE LATE BRO. WILLIAM JERDAN.

The death of Bro. William Jerdan, for 50 years one of the names best known in literary circles, is announced. It occurred on the 11th ult., as Bushey Heath, in his 88th year. He was for many years the editor of the *Literary Gazette*, and was intimately associated with L. E. L. and other literary celebrities of his day. He was a Scotchman, and, like so many of his countrymen, began his career in England as a Parliamentary reporter. It was he by whom Bellingham, the assassin of Mr. Percival, was seized. He was one of the founders of the Royal Literary Fund, and by his influence greatly aided its prosperity. His kindly help was always afforded to young aspirants in literature and art, and his memory will be cherished by many whom he helped to rise to positions of honour and independence. Late in life he received a pension of £100 a year for his long services to literature.

Bro. Jerdan was a member of the Grand Masters' Lodge, No. 1, several years previous to his retirement.

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

Madame Anna Bishop has arrived in England from the Antipodes.

Mr. Thomas Hughes, M.P., is writing a history of "Alfred the Great."

Mr. Henry Kingsley has gone to Edinburgh to conduct the literary department of a daily paper.

Messrs. Moxon, of Dover Street, are about to bring out an edition of Tom Hood's poems illustrated by Gustave Doré.

"An Old Score" is the title of a new comedy by Mr. W. S. Gilbert, which was produced at the Gaiety Theatre on Monday week.

Two enterprising native females have applied to the registrar of Calcutta University for admission into the entrance examination.

Mr. Charles Dickens will contribute to the next number of the *Atlantic Monthly* an article on Mr. Fechter and his acting.

Covent Garden Theatre will re-open for an autumn season (reduced prices) of Italian Opera, for five weeks, next October and November.

A new work is announced under the sensational title of "A History of the Devil." The book will be a critical history of the doctrine of evil spirits.

The Edinburgh University Court has sanctioned the matriculation of ladies as medical students requiring separate classes from the other students.

A German astronomer has written a pamphlet to prove that we are soon to have a second moon, and that it will be nearer the earth than our present Luna.

Mr. Longfellow, the poet, recently received the honorary degree of D.C.L. at Oxford, a special convocation being held for the purpose of conferring it.

Dr. Hooker has been appointed Examiner in Botany for the Natural Sciences Tripos at Cambridge, and Mr. W. Savory for the degree of Master in Surgery.

Canada has adopted a new patent law. It excludes from its benefits all aliens and non-residents. A person may secure a patent only by a residence of a year in the dominion.

The working men of London, in conference assembled, have passed a resolution affirming the necessity of establishing a national inventors' institute, to obtain for the poor inventors of England a reward for their industry.

The question of obtaining uniformity in the plain song and Gregorian chants employed in the Roman Catholic service, will, says the *Musical Standard*, be brought before the approaching so-called Ecumenical Council at Rome.

In pulling down the church of San Domenico at Cremona, the tomb of Antonio Stradivarius, the great violin maker, has been discovered. His remains have been transported to the cemetery, where a monument will be erected to him.

The late Sir Charles Eastlake's library, which was bequeathed to the nation, is to be kept in connection with the National Gallery for the use of students and other persons frequenting that institution. It will not be a public gallery.

The Court of Common Council has unanimously passed a resolution to provide a building in the city of London for the purpose of a public library and museum, and the subject has been referred to a committee to "count the cost" of such a work.

Mr. Panizzi, late principal librarian and secretary to the British Museum, and General Sabine, President of the Royal Society, have been appointed Ordinary Members of the Civil Division of the Second Class or Knights Commanders of the Bath.

A Parliament return gives a list of pictures presented to or purchased for the National Gallery—284 presented, 256 bequeathed, 313 purchased. The cost of the 313 purchases, which has been spread over 45 years, has been £254,527.

Mrs. Scott-Siddons has accepted an engagement to play at the Fifth Avenue Theatre, New York, in September. She will give a reading in Exeter during the British Association week, and leave England for the United States on the 28th of August.

The latest novelty in the newspaper world is the *Credit International*, published at twopence. It is an Anglo-French commercial journal of twelve pages, each page containing two columns, one of which is in French, the other in English, the news being the same in each.

The Queen has commanded Mr. Woodward, the Royal Librarian, to edit a series of exterior and interior views of Windsor Castle, together with descriptive text. These views, which will include several of the private apartments, are from photographs printed in permanent colours by a new process.

The inventor of a new life-saving apparatus, it is said, wishes to be dropped in mid-channel between England and France, and to be left to his own resources. Considering the trouble these inventions invariably give, and how seldom they turn out to be of any practical use, it might be as well to make an example for once, and let this gentleman have his own way.

A good story is told about a gentleman, at the recent Boston Festival, who seeing "Gloria from Twelfth Mass" down in the programme, and not knowing much about Mozart, said when the performance of the "Gloria" was "through"—"There must be some mistake about this; I don't see just the relation of the Twelfth Massachusetts regiment to this thing. Hadn't they ought to come in somewhere?"

A new quarterly magazine is about to be started for encouraging the study of Celtic philology, literature, and history. It is to be called *La Revue Celtique*, to be edited by M. H. Gaidoz, and published by Mons. F. Vieweg, of Paris, and by Messrs. Trubner, of Paternoster Row. Among the list of contributors the names of Professor Max Muller, M. de Barthelemy, M. Ernest Renan, Mr. Whitley Stokes, and other accomplished Celtic scholars. It is intended that its contents shall be written indiscriminately in English, French, German, or Latin.

A steamer has brought from Venice a remarkable specimen of modern art destined for the Kensington Museum. It is a mosaic portrait of Sir Joshua Reynolds, the size of life, executed at Salviati's establishment. The great English painter is represented standing, a palette on a table beside him, in his right hand a brush, with which he is mixing the colours. In his left hand is a book, on which may be read the title of his "Discourses." He is in stately costume, with knee-breeches, fur-trimmed jerkin, embroidered white cravat, an ample crimson gown sweeping to the ground in elegant and numerous folds. The countenance is animated and lifelike, and at a short distance has all the effect of a well-executed portrait in oils.

In the House of Lords on Monday attention was called by Lord de Lisle and the Earl of Winchelsea to certain pictures in the National Gallery which were supposed to be spurious works. One representing "Christ blessing little children," ascribed to Rembrandt, was purchased at £7,000, and Lord de Lisle observed that it was a work of little or no value. Two other pictures, purchased respectively at £3,000 and £2,000, "The Warrior adoring the infant Jesus" and an "Ecce Homo," also ascribed to great masters, were asserted to be spurious imitations. Lord Overstone, one of the trustees of the National Gallery, stated that the belief was still entertained that the picture ascribed to Rembrandt was really painted by him about the year 1650, that the one alleged to be by Giorgione was not attributed to him in the official catalogue, and cost £550 instead of £3,000, and the third was only exhibited as a copy after Correggio.

Poetry.

MIGHT v. RIGHT.

"A prince can make a belted knight,
A marquis, a duke, and a' that;
But an honest man's aboon his might,
Guid faith he mauna fa' that!
For a' that, and a' that,
Their dignities, and a' that,
The pith o' sense, and pride o' worth,
Are higher ranks than a' that."—BURNS.

Ye sons of Light, support the right,
Whate'er their stations be;
Both rich and poor, a prince or boor,
Are of your family.
We'll bless our Queen, while loud we'll sing,
With Scotia's bard that told
That "rank is but the guinea's stamp,
The sterling man's the gold."
A Scot high born wrote all to warn,
"The schoolmaster's abroad,"
To cheer the right, to humble might,
That shamo the pen or sword.
Then "Persevere," nor brute might fear,
By righteous deeds uphold;
That "rank is but the guinea's stamp,
The sterling man's the gold."

All good and right do with stern might,
In spite of all advice;
You may be hurt, but don't eat dirt,
Be right at any price.
Truth may be blam'd but can't be sham'd,
Though might 'gainst right may scold;
Mind—"rank is but the guinea's stamp,
The sterling man's the gold."

The sterling man, deny who can,
He boldly speaks his mind,
When men of might opposed to right,
His spirit strive to bond.
One need not think him to hoodwink,
Though men of rank be sold;
For "rank is but the guinea's stamp,
The sterling man's the gold."

Rich men of might, do good and right
To all beneath your sway!
The poor man's foe may yet taste woe
When he has had his day.
Merit reward in boor or lord,
Else blush at being told
That "rank is but the guinea's stamp,
The sterling man's the gold."

Yet better still that law fulfil,
No mortal tongue could frame;
To others do, as they to you,
You'd have them without blame.
You'd then forgive, live and let live,
And smile at being told
That "rank is but the guinea's stamp,
The sterling man's the gold."

When men of might discard the right,
Who in their country's cause,
Through fire and flood, risk life or blood,
They shock all honour's laws.
Then plain forsooth, that noble truth,
Auld Scotia's bardie told,
That "rank is but the guinea's stamp,
The sterling man's the gold."

When men of might uphold the right,
Whose arts instruct mankind;
By strength of limb to fight or swim,
For love—law—life—combined.
Then might is right, and in that light,
Both might and right uphold
That "rank is but the guinea's stamp,
The sterling man's the gold."

Then let us pray that come it may,
In spite of selfish might;
When men of worth, o'er all the earth,
Shall crown with joy the right.
Long live our Queen, yes! be it seen,
Victoria's cross doth hold
That "rank is but the guinea's stamp,
The sterling man's the gold."

Nervous people, whose ideas of electricity are connected with artificial thunder and lightning with sparks and shocks, will not perhaps be pleased to learn that their food is made up of voltaic combinations. Yet we have it on the authority of an American professor that such is the case. He tells us that we crave for such combinations; that our liking of mustard and salt with beef, our minglingsugar with coffee, of raisins with almonds, salad with oil, are produced by a need of the electro-negative and the electro-positive together. It even seems that Sam Weller was not so very far wrong when he spoke of drinking his ale from "the native pewter," for there is in that metal a combination with the beer that renders the beverage more agreeable. By such peculiar laws does nature do her work.

LIST OF LODGE, &c., MEETINGS FOR WEEK
ENDING 14TH AUGUST, 1869.

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

METROPOLITAN LODGES AND CHAPTERS.

Monday, Aug. 9th.

LODGES.—Peckham, Edinbro' Castle, Peckham Rye.—CHAPTER.—Pannure, Loughborough Ho., Loughborough-road, Brixton.

Tuesday, Aug. 10th.

LODGES.—Wellington, White Swan Tav., Deptford; Doric, Anderton's Ho., Fleet-st.

Wednesday, Aug. 11th.

Com. R.M.B. Inst.—LODGES.—Montifore, F.M.H.; Beacon-tree, Private Rooms, Leytonstone.

Thursday, Aug. 12th.

LODGES.—Capper, Marine Ho., Victoria Dock, West Ham; Upton, Spotted Dog Tav., Upton.

Saturday, Aug. 14th.

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

LODGES AND CHAPTERS OF INSTRUCTION.

Sunday, Aug. 8th.

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

Monday, Aug. 9th.

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

Tuesday, Aug. 10th.

LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket; Prince Frederick William, Knights of St. John Tav., St. John's-wood.—CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

Wednesday, Aug. 11th.

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

Thursday, Aug. 12th.

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

Friday, Aug. 13th.

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

PROVINCIAL.

BERKSHIRE.

ABINGDON.—*Thurs.*, Lodge: Abbey, Abbey Council Chamber.—READING.—*Wed.*, Lodge: Grey Friars, M.H.—WINDSOR.—*Tues.*, Lodge: Castle, M.H.

DORSET.

LYME REGIS.—*Mon.*, Lodge: Montague, Lion Inn.—BRIDPORT.—*Tues.*, Knights Templar: Hyde Encampment, Bull Inn.—WEYMOUTH.—*Fri.*, Lodge: All Souls, M.H.—POOLE.—*Fri.*, Chapter: Amity, M.H.

LANCASHIRE (EAST).

BOLTON.—*Wed.*, Lodge: Antiquity, Bull's Head Inn.—BURNLEY.—*Thurs.*, Lodge: Borough, Bull Ho.—BURY.—*Wed.*, Lodge: St. John, Queen's Ho., Market-st.—CHEETHAM (near Manchester).—*Thurs.*, Lodge: Derby, Waterloo Ho.—MANCHESTER.—*Wed.*, Lodges: Caledonian, F.M.H., *Thurs.*, St. David, F.M.H.—SALFORD.—*Mon.*, Lodge: Zetand, Royal Veteran Inn.

LANCASHIRE (WEST).

BARROW-IN-FURNESS.—*Tues.*, Lodge: Hartington, Royal Ho. FLEETWOOD.—*Thurs.*, Lodge: Starkie, Royal Ho.—KIRKDALE (near Liverpool).—*Thurs.*, Lodge: Prince of Wales, St. Mary's Schoolrooms.—LANCASTER.—*Wed.*, Lodge: Fortitude, Music Hall.—LIVERPOOL.—*Mon.*, Lodges: Sincerity, M.T. *Tues.*, Merchant's, M.T.; Alliance, M.T. *Wed.*, Temple, M.T.

WARWICKSHIRE.

BIRMINGHAM.—*Tues.*, Lodges: Faithful, Ma. Ro.; Emulation M.H. *Wed.*, Fletcher, Ma. Ro. Knights Templar: *Fri.*—Howe Encampment, Ma. Ro.—KENILWORTH.—*Wed.*, Lodge: Stoneleigh, King's Arms Ho.

SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Stephen, University Ho.; St. Clair, F.M.H. *Wed.*, Lodge: Canongate Kilwinning, St. John's Chapel. *Thurs.*, Lodge: Journeymen, 80, High-st.; Caledonian, Albert Ho. Chapters: *Tues.*, Naval and Military, F.M.H. *Wed.*, Edinburgh, F.M.H.—GLASGOW.—*Mon.*, Lodges: St. Clair, 19, Croy-pl. *Tues.*, Athole, 213, Buchanan-st.; Neptune, 46, Clyde-pl.; Robert Burns, Thom's Inn, Baillieston; Glasgow, Antigua-pl. *Wed.*, Scotia, 170, Buchanan-st.; St. George, 213, Buchanan-st. *Fri.*, St. Mary, M.H., Partick. Chapters: *Tues.*, St. Andrews', M.H. *Fri.*, Glasgow, 213, Buchanan-st.

IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 100, F.M.H. *Tues.*, Nos. 245. *Wed.*, Nos. 120, 143. *Fri.*, Chapters: No. 4.

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

TO CORRESPONDENTS.

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

T. C. (Trinidad).—The back Nos. or Vols. of the FREEMASONS' MAGAZINE can be obtained from this office, from the year you mention.

A. B. (Stockport).—The error was not on our side. It arose from the very bad M.S. sent us, and we would kindly ask brethren to assist us by writing the names more legibly.