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LONDON, SATURDAY, SEPTEMBER 10, 1870.

LODGE REPORTS.

As the season is now approaching for the re-assembling of the lodges after the summer recess, we desire to impress upon the Secretaries of lodges and our subscribers generally, the importance of supplying us with reports of the proceedings at the meetings. To facilitate the matter, we have carefully prepared printed forms, which in a few minutes can be filled up with the necessary information to form the foundation of a report.

During the last season we forwarded, post paid, to the Secretaries of nearly every lodge in England, one of these printed forms, ready stamped for return, with a special request for a report of the business done at each meeting, and during that time no less than 2,000 of these stamped forms were retained by the recipients, a very small proportion of the whole number being returned with the necessary information.

In some few instances the courtesy of a reply has been accorded, although at the same time declining to supply the information requested, sometimes by the command of the W. Master, and at others by the decision of the brethren assembled, on the ground that it was not considered desirable to publish their proceedings, and that they object to anything whatever referring to Masonry being printed or published. We consider it is strange that men of educational acquirements, and who should possess more than ordinary intelligence, thus stultify themselves, ignoring the sources from which they obtained their knowledge, but declaim in cautioning and advising others to refrain from resorting to the same mediums, the mediums

which have been developed in the progress of mankind as necessary means for the unfoldment of the intellect. And that the members of the Masonic fraternity, occupying the highest positions, should so stultify themselves is passing strange indeed, and yet such is the inconsistency manifested by some in elevated positions, who would debar those in search of light and knowledge, and of advancement in the Order, from availing themselves of those opportunities which the necessities of advancing intelligence have created, and the very sources to which those dictators resorted to acquire the information necessary to intelligently discharge the duties of the offices they were called to fill. The need which they felt, and which impelled them to seek the desired knowledge, is a need felt by every one who desires to perform the duties he may be called to, intelligently and satisfactorily.

It is not with these brethren, however, that we have so much to complain, as we believe their refusal arises from conscientious though misguided motives.

In the great majority of instances where we have forwarded (in time for each meeting) a copy of the printed form mentioned above, addressed to the Secretary, we have received no return. In some instances which have come to our knowledge, these papers, although addressed personally to the Secretary, have never reached his hands, having been improperly opened by the Tyler, or other unauthorised person, and dishonestly appropriated for the sake of the stamp thereon. We intend during the coming season, to change our mode of operation. We shall forward to the Secretary of every lodge under the jurisdiction of the Grand Lodge of England, a printed form, with stamp enclosed for return, and shall respectfully request a reply, stating whether the recipient has the will and the leisure to forward a return immediately after each meeting of the lodge. On receipt of an affirmative reply we shall forward a packet of forms, stamped for return, sufficient for the number of meetings during the year.

We know that we have many devoted friends, and would earnestly solicit them to spare the few moments necessary to comply with our request. Should, however, the pressure of business be so great (and we know in many instances the duties of the Secretary of the lodge are no sinecure) as to prevent compliance, we should esteem it a great favour if he would delegate that duty to

some other brother, many of whom would, no doubt, undertake the duty, and feel a pleasure in forwarding the interests of their lodge in particular, and the Craft in general.

OUR MASONIC CHARITIES.

THE ROYAL MASONIC INSTITUTION FOR BOYS.

The following account of the origin and progress of this noble institution, compiled by Bro. Binckes, was issued with the last annual report of the Committee:—

As a matter of Masonic History it is generally known that in the year 1717 the members of the Four Lodges then existing in London in a regularly convened assembly, constituted and declared themselves to be the "Grand Lodge of Free and Accepted Masons of England," and from that event may be dated the revival of Freemasonry in the south of England. Considerable prosperity attended the new organisation; its progress was for some time most successful in every respect, and the subject of Charity, at an early date, occupied the attention of its rulers. The first mention—the germ, in fact, of the now successful development—of a design to establish some such an Institution as this is found in the records of Grand Lodge, January 31st, 1739, the Marquis of Carnarvon, G.M., viz.: "A scheme was proposed for the placing out Masons' sons Apprentices, but after long debate the proposal was rejected, as a scheme too extensive for the fund of Charity." The probability is that the question would, ere the lapse of any lengthened period, have again occupied the attention of Grand Lodge, but in this case, as in the cases of other societies established for the highest and noblest purposes, differing views and counsels ere long produced dissensions which, commencing in 1740, resulted in a separation. The Two Bodies assumed the titles respectively of "Ancient" and "Modern,"* and continued to exercise a divided jurisdiction

* These titles of "Ancient" and "Modern" must not be taken as indicative of comparative date of origin. The seceding Body adopted the title of "Ancient," alleging that the Body from which they seceded had departed from the Old Laws and Landmarks and had introduced "Modern" innovations into the old working, rites, and ceremonies, the observance and practice of which they, the "Ancients," were determined to maintain and preserve.

The facts stated thus simply and concisely, are sufficient for this sketch,—all allusion to the controverted question as between the Grand Lodge in London and that in York is studiously avoided.

for upwards of half a century. Good, however, frequently comes out of evil, and though there can be no doubt that heart-burnings and jealousies prevented that attention to the great principles upon which the Order is founded, which happily has since been so extensively bestowed, the movements in question "excited the attention of the Fraternity, and also of the public. Lukewarm Brethren became partisans on either side, and Freemasonry reaped the benefit of these misunderstandings by an increase both in numbers and influence. Thus the ranks of both 'Ancient' and 'Modern' were increased, and the funds of benevolence for Widow and Orphan augmented from new and unexpected sources; a result which cemented the popularity of the Order. Its beauties and excellencies were placed in a clearer and more prominent point of view, and the public became convinced that though the two hostile parties may differ on some unimportant points of discipline, both were pursuing the same laudable course,—the investigation of science, and the benefit of mankind."*

As a practical illustration of the latter object, the "Modern" Brethren—*i.e.*, those who adhered to the Constitution of 1717—established in 1788 the "Cumberland Freemasons' School,"† now known as the "Royal Masonic Institution for Girls."‡ The history of that Institution, so far as the present purpose is concerned, requires no further notice, save a record of its continued and increasing prosperity, on which every Mason has reason to congratulate himself.

In 1798 the members of the "Ancient" Fraternity, not to be behind hand with their rivals, established "The Masonic Institution for Clothing and Educating the Sons of Deceased and Indigent Ancient Freemasons,"§ with His Grace the Duke of Atholl, Grand Master of the "Ancient" G.L., as Patron; the origin of which is thus stated:—"July 3, 1798. A meeting took place for the purpose of establishing a Masonic Charity, for educating and clothing the sons of indigent

* Oliver, "Origin of the English Royal Arch," ed. 1867, p. 56.

† In the original prospectus described as "a Seminary for the maintenance and education of Fifteen, or more Girls, the daughters of indigent Breemasons;" with H.R.H. the Duchess of Cumberland as "Patroness."

‡ Previous to October last known as "The Royal Freemasons' School for Female Children."

§ In 1858 the title was altered to "The Royal Masonic Institution for the Sons of Decayed and Deceased Freemasons." In October, 1868, to "The Royal Masonic Institution for Boys."

Freemasons. A subscription was opened to carry this object into execution, and six children were immediately put upon the establishment. Since that period the Charity has been gradually approaching to its present flourishing state. Aided by the very liberal contributions of the Masonic Craft, in all parts of the world, of the Grand Lodge in particular, the Right Worshipful the Grand Master, His Grace the Duke of Atholl, the several Grand Officers individually, as well as of many others not of the Fraternity, but who have felt proud to assist so laudable an institution, its funds have generally increased, and the establishment has been extended. The number of children, who partake of the benefits of this Charity, which was originally only six, has been gradually enlarged; and at the celebration of the jubilee, when all ranks of society joined in joyful commemoration of our gracious Sovereign's long and happy reign, the establishment was increased to fifty, that being the number of years during which his Majesty had then held the dominion of these realms.

"The children admitted on this charity are clothed, and put out to school, in the neighbourhood of their residences, at the expense of the Institution, the funds not being yet extensive enough for the erection of a school-house; which object, however, by the aid of future voluntary contributions, the directors of the establishment hope hereafter to accomplish. The more especially as, at the present period, all classes of subjects are striving who shall be foremost in giving education to the poor of all denominations. Upon such an occasion, the Masonic body, it is hoped, will not be backward in contributing to so good a work. The impulse of charity is universal; when therefore every other class of the community is distributing, with a liberal hand, enlightenment and education to the poor, the principles of Masonry demand that Freemasons should not neglect theirs."*

The following is from "Illustrations of Masonry, selected by Bro. J. Cole, 1801"—

"A brief account of the Masonic charity for clothing and educating the sons of poor and distressed Masons. Established 1798; sanctioned by his Grace John, Duke of Atholl, 1801. The United Mariners' Lodge, No. 23, observing with concern the distressed circumstances of several of

their brethren, and the exposed situation of their children, at the same time viewing with pleasure the daily progress making in the Freemasons' charity, in St. George's Fields, for female children, induced them at a meeting, held on the 3rd day of July, 1798, to consider of means for to establish a Masonic charity for cloathing and educating the sons of indigent Freemasons, and for that purpose they immediately opened a subscription, which at their second meeting increased beyond their most sanguine expectations, that enabled them to receive six children to the benefit of this charity; but as it is their intention to extend the same, the fraternity at large, the humane and benevolent in general, are therefore most earnestly solicited to contribute towards accomplishing this laudable undertaking, whose object is to cloath and instruct the sons of indigent Freemasons, and to train them up in the knowledge of virtue and religion, and to inculcate strongly on their minds obedience to their superiors."

For the purpose of adding to the funds raised for the support of the infant Institution, in Grand Lodge, under date "June 3, 1812, it was resolved and ordered, that every lodge in and adjacent to the cities of London and Westminster, upon the registering of every new-made Mason, shall contribute and pay the sum of five shillings; and that every country, foreign, and military lodge, upon the registering of every new-made Mason, shall in like manner pay the sum of two shillings and six pence; which sums shall go, and be paid in aid of the 'Institution for clothing and educating the sons of deceased and indigent ancient Freemasons.'"

In the year 1813, all distinction between "ancient" and "modern" was swept away, and from that period English Masonry has flourished under one jurisdiction, "the United Grand Lodge of England;" the only rivalry now existing amongst the brethren being that of doing good, and particularly in using every exertion to render the Masonic Institutions the boast and pride of the Order, and the admiration of the outer world.

The changes that have successively taken place in this Institution will be to some extent gathered from the following slight sketch, attention being first given to the original address as prepared by the founders:—

THE MASONIC INSTITUTION.

"Beneficence is generally considered a social duty;

* Ahiman Rezon, ed. 1813, p. 101.

on whose ready and zealous observance a peculiar gratification attends. It is unquestionably a high honour, and which ought to be much esteemed and encouraged, to be distinguished as the friend of indigence, the comforter of affliction, or the favourer of obscure merit.

"The above remark is applicable to all; but it is peculiarly so to those social beings, who are united in the bands of Masonic brotherhood. They cannot fail to appreciate this principle, and exercise it in the cause of their own infant charity. This institution provides a plain education and clothing for the sons of indigent Freemasons. It fits them out in life, so as to act honestly and creditably; so as to be useful to the state, and to reflect honour on those patrons and friends, who make them the objects of their liberality.

"In the year 1798, the members of the lodge No. 23, on the registry of the R.W. Grand Lodge of England "according to the old Institutions, His Grace John, Duke of Atholl, G.M." observing, with regret, the deplorable state of the sons of several of their deceased and indigent brethren, humanely resolved on endeavouring to raise a fund for the benefit of objects of that description, and accordingly, with the aid of a number of brethren of other lodges, this Institution was established. The assistance and encouragement which it has received from its noble patron, His Grace the Duke of Atholl, the R.W. the Grand Lodge and a number of the Grand Officers, Lodges, and brethren of the ancient fraternity, have enabled the governors, &c., to annually to cloath and educate 50 boys, to which number such augmentation will from time to time take place, as the funds of the charity will permit. Children are eligible to be admitted at seven, and are continued until they arrive at the age of fourteen, during which period they are taught reading, writing, and arithmetic; and when they quit school, are (in certain cases) bound apprentice to suitable trades, premiums being allowed towards placing them out to the best advantage.

"Every child applying for admission, must (if resident within the cities, or suburbs, of London or Westminster) personally attend the committee, and produce a certificate from the Master and Wardens of the lodge to which his father shall belong, certifying that he is a member thereof, the Grand Secretary's certificate of his being duly registered for three years on the Grand Lodge books, together with certificates of his parents'

marriage and his own baptism. But where the candidate happens to be fatherless, the matter is left to the discretion of the committee.

"A general quarterly meeting of the governors and subscribers is held at the Virginia Coffee House, Cornhill, the first Friday in January, April, July and October, at six o'clock in the evening, to receive the reports of the committee, and to transact such other business as may come before them.—And—

"A meeting of the committee (consisting of twenty-one subscribers elected annually) is held at the same house, on the second Friday of every other month throughout the year at seven o'clock in the evening precisely, to order all necessary bills to be paid; to adjust all complaints which may be made respecting the children, to enquire into the characters and situations in life of the parents and friends of the candidates applying for admission, and to examine the treasurer's accounts of receipts and disbursements, which are published quarterly, and a copy sent to every subscriber.

"The governors, anxious to render the benefits of the charity as extensive and efficacious as possible, intend (as soon as a fund can be raised for the purpose) to purchase or build a school house, sufficiently capacious to contain the children, and wholly to maintain as well as cloath and educate them. Until that desirable period shall arrive, they will continue to be carefully educated at respectable schools adjacent to their parents' residence, and annually supplied with decent and appropriate cloathing, viz., coats, waistcoats, breeches, shirts, shoes, stockings, and hats.

"The members of the committee having briefly laid before the craft at large, and the public in general, the nature and design of this Institution, and the principles upon which it is conducted, have only to express their anxious hope, that, by the laudable exertions of the London, country, foreign, and military lodges in particular, and the benevolent in general, in support of the charity, the kind and liberal views of the governors will speedily be realised. The members of the ancient craft may then congratulate themselves on having provided (chiefly by their own efforts) a comfortable asylum for the infant sons of their deceased and indigent brethren, in which they may be preserved from the dangers of vice, and furnished with such a portion of useful and religious knowledge as will qualify them to fill, with advantage to themselves and credit to the craft, those situations in life in which it shall please Divine Providence to place them.

"With considerable regret the committee are compelled to add, that there are now on the list of can-

didates for admission, a number of poor and deserving children, some of whom are orphans, several fatherless, and all anxiously waiting to be admitted, but the limited state of the finances of the charity will not permit an extension of the present number.

"It is hoped that many of the nobility, gentry, and others, and particularly the lodges and members of the ancient fraternity will contribute to the support of this useful and laudable Institution."

(To be continued.)

ENGLISH GILDS.*

(Continued from page 165.)

The very soul of the craft gild was its meetings, which brought all the gild brothers together every week or quarter. These meetings were always held with certain ceremonies, for the sake of greater solemnity. The box, having several locks like that of the trade-unions, and containing the charters of the gild, the statutes, the money, and other valuable articles, was opened on such occasions, and all present had to uncover their heads. These meetings possessed all the rights which they themselves had not chosen to delegate. They elected the presidents (originally called aldermen, afterwards masters and wardens) and other officials, except in those cases already mentioned, in which the master was appointed by the King, the bishop, or the authorities of the town. As a rule, the gilds were free to choose their masters, either from their own members, or from men of higher rank, though they were sometimes limited in their choice to the former. Did the election fall on a member who would not accept it, he was subjected to fines. Of a council, which (like that of the court of assistants of later times) stood by the side of the masters, we find in early days at most but a trace, in the quorum of members which had to co-operate with the master on various occasions, as, for instance, in the exercise of jurisdiction.

The wardens summoned and presided at the meetings, with their consent enacted ordinances for the regulations of the trade, saw these ordinances properly executed, and watched over the maintenance of the customs of the craft. They had the right to examine all manufactures, and a right of search for all unlawful tools and products. They formed, with the assistance of a quorum of gild

brothers, the highest authority in all the concerns of the gild. No gild member could be arraigned about trade matters before any other judge. We have still numerous documentary proofs of the severity and justice with which the wardens exercised their juridical duties. Whenever they held a court, it was under special forms and solemnities: thus, for instance, in 1275 the chief ward en of the Masons building Strasburg Cathedral held a court sitting under a canopy. The local trades of the towns continued under a certain amount of control by the town authorities even after the craft gilds had obtained power. The elected wardens had to be brought every year before the mayor, and had to swear "faithfully to execute their offices." The mayor also decided disputes between the several gilds, and could fine and imprison the wardens of companies at his pleasure. The control of the sale of the most necessary provisions, such as bread, meat, drink, and fuel, was the special care of the town authorities, in order to prevent adulteration and overcharges.

The punishments which the craft gilds decreed consisted in the payment of fines, or, in earlier times, of certain quantities of wax, or of beer or wine to be drunk at their feasts. In case of more serious offences, such as perjury, persistent disobedience, &c., exclusion from the gild was the consequence; and this was accompanied with loss of the right to carry on the craft. Princes, churches, and city authorities frequently received a share in the fines, as well as in the entrance fees and contributions of the members. This was especially the case in France, where permission to carry on a trade had often to be purchased direct from the king. For enforcing payment of entrance fees, contributions towards paying the fermes (dues), as well as of fines, the craft gilds made use of the very means so much talked of in the case of the Sheffield trade unions, namely, *rattening*, that is, they took away the tools of their debtors. It is true that they, as their claims were legally recognized, could sell the tools and take what was due to them out of the proceeds, whilst the want of such recognition compelled the trade unions to enforce payment of arrears by hiding and detaining the objects seized upon. This coercive measure existed unchanged even in the seventeenth century; so that this rattening, probably enjoys an uninterrupted descent from employers' associations up to the time of Edward II. But it is even far older. It is the old right of distraint of the creditor against

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

the debtor, which occurs in the earliest laws of all German tribes, and was lawfully exercised in Germany up to the sixteenth century.

The income of the craft guilds consisted of small entrance fees, of wax for the churches, and of taxes which were levied for special purposes as they occurred; for instance, on the death, impoverishment, pilgrimage, &c., of a member. Regular periodical contributions are only met with at a later stage.

The rules laid down by the guilds, and to which all men of the trade had to submit, had reference partly to securing the good quality of the work, and partly, like all gild statutes, to the temporal and eternal welfare of their members. Both kinds of rules were consequences of the fundamental principle of all guilds, namely, care for the common interest by means of association. In the first kind, however, the function of the gild, as a police authority on behalf the public, possibly prevailed. But even in them the idea was present that by these measures they protected themselves against loss of the honour and good repute of the trade, as well as against loss of custom. The latter motive may be especially attributed to those craftsmen who, like the weavers, worked for a more extensive market.

Wherever the craft guilds were legally acknowledged, we find foremost, that the right to exercise their craft, and sell their manufactures, depended upon the freedom of their city, a fact which is sufficiently explained by the political tendencies of the craft guilds. It is an exception when we find, as in the case of the fullers of Lincoln, that strangers also were admitted on payment of special taxes to the gild. On the Continent, after the fourteenth century, a system of reciprocity was frequently established between the several towns, as for instance in 1365 at Tournay.

After the care for skilful workmen, the next concern of the gild was for the use of proper tools, and the application of well-adapted processes of manufacture. No member of the gild was allowed to possess tools "unless the same were testified to be good and honest;" and the statutes contained directions and prohibitions, entering into the most minute details, with reference to the method of working. It was specially forbidden, in the strongest terms, to mix inferior materials with a better sort, to the detriment of the buyer, or to sell patched-up articles as new.

Measures were also taken to protect the public against the spoiling of materials entrusted to the craftsmen for manufacture.

The gild, which, stood like a loving mother, providing and assisting, at the side of her sons in every circumstance of life, cared for her children even after death; and the ordinances as to this last act breathe the same spirit of equality among her sons on which all her regulations were founded, and which constituted her strength. In cases of insolvency at death, the funerals of poor members were to be equally respected with those of the rich.

Sometimes we find in one and the same place a single trade, or kindred trades, organized into several craft guilds; as for instance in London, two guilds of tanners, one without Newgate and one without Cripplegate; and the four weaver guilds at Cologne in the thirteenth century; just as is still the case with the trade unions. And like the amalgamations of trade unions, which are becoming more frequent in the present day, these different old craft guilds frequently amalgamated in later times; as for instance the above-mentioned four weaver guilds at Cologne in 1396, and the fullers and shearmen of London in 1527. Like the trade societies embracing all England, and even more, and like the early German town confederations, these gild unions in some trades were extended over whole countries. Thus we gather from the charter of the tailors of Schweidnitz in 1361, that they formed a union of the tailoring trade in twenty-five Silesian towns. And in the middle of the fourteenth century the various cutlers' guilds in Germany were united into four great fraternities, at Augsburg, Munich, Heidelberg, and Bâle, by whom all great differences, which could not be settled by the separate guilds or their presidents, were legally decided. But the most renowned of these confederations was that of the various building lodges of Germany. It was brought about in 1452 by Dolzinger, chief master at the building of Strasburg Cathedral; and in 1454 common statutes were discussed and passed at a general meeting at Ratisbon, and were revised and confirmed on several other lodge days. In accordance with these statutes, four central lodges were created, Strasburg, Cologne, Vienna, and Zurich, each with a separate district. Strasburg, however, had the precedence. The overseer of the cathedral works was Grand Master of the Stonemasons' fraternity, and according to its code,

confirmed by the Emperor Matthias in 1613, he was even then still considered as "chief judge of stonework."

The capitalist character of the gild became preponderant to such an extent, that proof of the possession of capital, or of a house in which the trade was to be carried on, was frequently made a requisite for a candidate's admission. Often we find a forbiddance to carry on trade with borrowed capital; and hence, even where the practice of inheriting the freedom of the gild had not been established by the gild statutes, the freedom became practically hereditary on account of the difficulty of complying with the conditions for entrance. Even the requisite of spotless honour for admission was abused by the gild meetings in order to keep off competition, for they had the right of refusing admittance to anybody. Whole classes of persons were denied admission, as in Germany, all born out of wedlock, the sons of peasants, &c. In England also legitimate birth was a requisite of admission. Besides, in this country in the fourteenth century every citizen had to swear, when he received the freedom of the City, that he would take no apprentice "but if he be free-born, (that is to say) no bondsmen's son;"* and if after he was made free of the gild and the City, it was known that he was of servile condition, he lost his freedom. In short, in the fourteenth century commenced the transformation of the trades into entails of a limited number of families, though this number may have been large; and the narrow-minded spirit of capital, petty rivalries, and hateful egotism began to take the place of the great idea of association and solidarity under which the craft gilds grew up and flourished. Sometimes the richer craftsmen withdrew from their poorer brethren into separate gilds, as, for instance, the shoemakers from the cobblers, the tanners from the shoemakers; and we frequently hear of

* Compare the well-known passage in the *Constitution of Masonry* (MS. of the fifteenth century), ed. Halliwell, p. 16, *Articulus quartus*:—

"The fowrthe artycul thys moste be,
That the mayster hym wel bese
That he no bondemon prentys make,
Ny for no covetyse do him take;
For the lord that he ys bonde to,
May fache the prentes whersever he go.
3ef yn the logge [note the early use of the
word *lodge*] he were ytake.
Muche desese byt my³th ther make,
And suche case byt my³th befalle,
That byt my³th greve summe or alle."—(l. 127-
136. F. J. F.)

disputes among the craft gilds concerning what belonged to their trade.

We meet on the Continent about this time with special fraternities of journeymen, which were formed after the model of the fraternities of craftsmen, just as the craft gilds were after that of the town gilds. They were recognised by the Masters' gilds.

Thus the journeymen bakers of Copenhagen founded, in 1403, a gild in honour of St. Catherine; and we have still the ordinances of the journeymen bakers at Hamburg from 1431. Many others, no doubt, existed besides. In London also the same wants led the journeymen to form the same organisations. But here the City authorities were evidently afraid of the workmen abusing their unions as a means of raising wages. At least, in 1383 they issued a proclamation forbidding all congregations, covins, and conspiracies of workmen in general; and when, in 1387, three journeymen cordwainers, wishing to found a fraternity, combined with a Friar preacher, in order that he might obtain for them a confirmation from the Pope, and thus secure them against the last-mentioned prohibition of the City, they were pounced down on, and carried off to Newgate, under the powers of the said proclamation, before their plan could be carried out. A record of 1396 shows the existence of a religious fraternity of the serving-men of the saddlers, "called yomen." They had their own livery, and six governors; and had, in 1396, existed thirteen years. But as the masters were of opinion that this fraternity might be made the means of raising wages, it was, at the masters' request, suppressed by the City authorities. The same fate befell, in 1415, the brotherhood of "yomen taillours," who in like manner wore a livery, had their meetings and religious services, and lived in houses in common. However, in spite of this attempt at suppression, the brotherhood continued to exist; for in 1417 they petitioned the City authorities to allow them to hold religious services for the souls of their departed fellow-members on the feast of the beheading of St. John the Baptist (August 29), and "to do other things which theretofore they had been wont to do." We have no account as to the result of this petition, but it was most probably refused.

The transformation of the craft gilds into societies of capitalists, exercised of course also an influence on their government; and it appears

altogether natural when, in the sixteenth century, we see that government entirely transferred into the hands of the richer gild members. The gild members were at that time in England divided into three classes: the livery, to which the richer masters were admitted; the householders, to which the rest of the masters belonged; and the journeymen belonging to the gild, who were simply called "freemen," sometimes also "yeomanry" or "bachelors." Instead of the former sovereign meeting of all gild associates, there now appeared a "court of assistants," who governed the gild and enacted its ordinances. The first legal appointment of a court of assistants is met with under Philip and Mary. After the time of James I., the transfer of the elective franchise from the "communitas" to the courts of the companies became general in the charters; and in this manner, what had hitherto existed merely on sufferance became legal. The king appointed the first members of the court for life. As these withdrew or died off, the court itself filled up the number from former masters and wardens. But these it likewise chose from amongst the liverymen. To the rest of the gild members, election day briefly meant the day on which they assembled in the gild hall to hear the names of the elected proclaimed. An oath was also introduced for all members, in which they swore to obey the master and wardens and their ordinances. Refractoriness towards the gild, violation of its laws, refusal to accept office if elected, these were punished as formerly. The charitable regulations also remained the same as in former times.

It was a difficult task to live in a large town, in a foreign land, with a very scanty supply of cash, until the wandering journeyman had convinced himself, after many inquiries, whether there was work to be had in the place. At the same time it was a matter of importance to the masters living in a town to have the means of finding out whether there were journeymen in search of work, so that in case of necessity they could at once obtain hands for their workshop. Both these wants were met with when the host (*Herbergswater*, father of the inn) appointed to the charge of the house of the gild (the so-called *Herberge*, inn) was obliged to take in every one who could furnish proof that he was a journeyman of that particular craft. When, then, a travelling journeyman arrived, who wanted work, the host was able to give him the necessary information, for there was

in the house a list of all the masters who were in want of journeymen. If several masters had asked for men, he who was first on the list received the first journeymen who arrived; but the master who had more journeymen, had always to give place to him who had fewer in his workshop. Sometimes a special master or a journeyman was appointed by the gild to look out for work for the wandering journeymen. If the journeyman found no work, he received in various crafts (the so-called *geschenkten*, donation-giving ones) a sum of money to support him on his journey to the next town, which was called the donation (*das Geschenk*): this came not merely from a fund which the journeymen had formed amongst themselves for that purpose, but the masters also contributed towards it. There are a series of ordinances referring to cases in which a journeyman was to forfeit the donation; and as the imperial laws which at first forbade altogether the giving of donations (on account of the abuses connected with the system) had no effect, they were contented with restricting it.

(To be continued.)

MASONIC JOTTINGS.—No. 36.

BY A PAST PROVINCIAL GRAND MASTER.

PYRAMID OF CHEOPS.

During the fifty years that the Pyramid of Cheops was building, there was advance of civilisation, and there was corresponding development and growth of Speculative Masonry.—*Papers of a deceased Mason.*

THREE INGREDIENTS.

In ancient nations Speculative Masonry's chief ingredient, Religion, was corrupt, and the other ingredients, Ethics and Science, were commonly powerless for perceptible amelioration.

UNIVERSALITY OF ENGLISH FREEMASONRY.

Many brothers assert that Universality cannot be correctly predicated of English Freemasonry until the year 1738.

NEGATIONS.

Speculative Masonry, like the spirit of Science, is no favourer of Negations.

SYMBOLOLOGY.

The symbology annexed to the science of the Architect and Builder affords an effective and agreeable mode of religious and ethical teaching.—*Old MS.*

WHAT A BROTHER SAYS AND WHAT HE ASKS.

A Brother says, he finds the source of the Desaguliers, Ashmole, Old York and Mother Kilwinning Freemasonry in Germany; and he asks in what country he can find the source of the Freemasonry of Germany?

ARCHITECTURE OF INSECTS.

The Architecture of Man has profited by the Architecture of Insects.

REASON.—EVIDENCE.

These are truths which are learnt from Reason, and not from Evidence.

OPERATIVE AND SPECULATIVE MASONRY LODGE.

A learned Brother says, that the lodge in which Religion, Ethics and Science were cultivated in a manner and to an extent not needed by operative Masons, was both an Operative and a Speculative Masonry Lodge.

MASONIC NOTES AND QUERIES.

FACT AND FICTION.

The assertion that something propounded by an author as fact, is not fact but fiction, cannot be regarded unless made evident in the accustomed manner of literary men.—CHARLES PURTON COOPER.

DESIGNING AND SUPERINTENDING.

"The task of designing and superintending buildings affords scope for the exercise of the very highest genius, while quantity-taking and measuring are at the best merely mechanical processes, for which nothing more than ordinary care and practice are needful." With "quantity-taking" we may also include stone cutting, or the work of the ordinary mason, who, being supplied with the mould, cuts away at the stone until it is brought into the required shape.—W. P. B.

EXTRACT FROM THE BY-LAWS OF ST. JAMES'S HALL LODGE, NO. 448, HALIFAX.

1. Never solicit any man to become a Freemason.
2. Never be afraid to do your duty when you believe a candidate is not worthy to be received into membership with us.
3. Never forget that you are a Freemason—a link in the chain of universal brotherhood.
4. Never forget that a Freemason is your brother, and treat him accordingly.
5. Never fail to admonish a brother if you see him in error.
6. Never repel the approach of a brother because he is poor.—X.

ANCIENT LANDMARK.

In the Town Library (*Stadt Bibliothek*) of Nuremberg is preserved an interesting globe, made by John Schoner, Professor of Mathematics in the Gymnasium there, A.D. 1520. It is very remarkable that the passage through the Isthmus of Panama, so much sought after in later times is, on this old globe, carefully delineated.

THE HANDICRAFTSMAN AND THE ARTIST.

"Now had these beautifully-painted flowers but formed a part of some well-considered design, how different the effect would have been. It does not follow that because the work is well executed it is necessarily in good taste (*e.g.*, the spire of Strasburg Cathedral, p. 169; see also p. 384 of the *Magazine* for November 13th, 1869). Mere manipulative skill, although indispensable in the execution of all good work, is the result of practice. Taste and judgment are much higher qualities and very rare, and may be possessed in a high degree without the possessor having any manipulative skill whatever; but when all these qualities are combined in the same person, successful works must result."—W. P. BUCHAN.

THE HEART-WARM FOND ADIEU.

These beautiful lines of Robert Burns, commonly entitled "The Freemason's Adieu," were written under affecting circumstances. Burns was about to leave his native country, he feared for ever. Pursued by the consequences of his own imprudence—poor, friendless, so far as financial strength was concerned, he had prepared to embark for the West Indies, a voluntary exile from his own beloved Scotia—"Auld Coila," as he fondly termed her. In the country whither he was bound, there was, so far as he knew, no Masonic organisation; therefore, he also bid adieu to Freemasonry. Under this state of things he wrote, and, with his own manly voice, sung, at a lodge meeting at Tarbolton, "The heart-warm fond adieu." We give it in our columns, a worthy place among the standard songs of the Craft:—

Adieu, a heart-warm fond adieu,

Dear brothers of the mystic tie,

Ye favoured, ye enlightened few,

Companions of my social joy.

Though I to foreign lands must hie,

Pursuing fortune's sliddery ha'

With melting heart and brimfu' eye,

I'll mind ye still when far awa'.

Oft have I met your social band,

And spent the festive winter night;

Oft, honoured with supreme command,

Presided o'er the sons of light:

And by that hieroglyphic bright,

Which none but craftsmen ever saw,

Strong memory on my heart shall write

Those happy scenes when far awa'.

Let freedom, harmony, and love

Cement you in the grand design,

Beneath the Allseeing Eye above,

The glorious Architect Divine;

That you may keep the warring line,

Still guided by the plummet's law,

Till order bright supremely shine,

Shall be my prayer when far awa'.

And you farewell, whose merits claim

Justly, that highest badge to wear;

Heaven bless your honoured noble name,

To Masonry and Scotia dear.

One last request permit me here—

When yearly ye assemble a',

One round—I ask it with a tear—

To him, your bard, that's far awa'.

JUDGMENT AND IMAGINATION.

Bro. C. M. P.—Judgment is certainly more desirable than imagination. But the individual to whom you allude has not judgment to fill up the void of imagination.—C. P. COOPER.

OPERATIVE FREEMASONRY AND SPECULATIVE FREEMASONRY.

The great end of Speculative Freemasonry is fraternal and philanthropic association. The great end of Operative Freemasonry was work and wages.—W. P. B.

ZEND-AVESTA.

Dear Bro. W. C. L.,—Soon after I left Oxford, and whilst studying for the Chancery Bar (1815-1816), I read Anquetil Duperron's translation of the Zend-avesta. Bro. John Yarker has done well to place the Zend-avesta at the head of the books which a Correspondent should read (*ante* page 28). Sir William Jones's assertion of the untrustworthiness of the work is disregarded since the Zend labours of Rask and Burnouf. You possess the "Dictionnaire des Sciences Philosophiques." Under the head "Doctrines Religieuses et Philosophiques des Perses" you will find much information that in your present learned pursuits can hardly fail to be useful.—A PAST PROVINCIAL GRAND MASTER.

SPECULATIVE MASONRY AND RELIGION.

Although Freemasonry and religion have certain things in common, yet as institutions they are different. Religion is divine, Freemasonry human. Gold and iron are both metals, and each in its own place suitable for certain purposes; yet, although they have many things in common, they are also quite distinct, and the purposes to which they are applied different. In common with gold, iron possesses the properties of ductility, fusibility, malleability, &c.; yet, for all that, iron is not gold. In common with religion, Freemasonry professes to honour God, to love men, inculcate morality, &c.; yet for all that, Freemasonry is not religion. There is still a something in the constitution, ends, and aim of the two institutions that makes them different.—W. P. B.

OLD ENGLISH LODGE—OLD SCOTCH LODGE.

See the Jotting thus entitled, *Freemasons' Magazine*, vol. xxii. p. 387. It is there stated that "besides the necessary operative Masonry science, the German architects and builders brought with them into the old English lodge and the old Scotch lodge, the germ of what has acquired the name of Speculative Masonry. Sometimes there was, and sometimes there was not, a development of this germ."

The possible accuracy of this statement has been denied.

The reader is requested upon this point to look at the following communications:—"England: Buildings erected by Germans," *Freemason's Magazine*, vol. xxii., p. 448, and "German Element amongst the English Masons," "Fraternity of Stonemasons—Germany," "Architects in Germany—13th century," "Cathedral of Strasburg," present vol., pages 70, 109, 129, 169.—A P. PROV. G. MASTER.

FREEMASONRY AND RELIGION.

By religion we understand the worship of God for the salvation of the soul of man; hence the manner or system in which a man worships God for that object is his religion. Freemasonry, however, not being a system by which God is worshipped for the salvation of the soul of the Freemason, but a system which, while acknowledging God as the Father of all, was formed as a "centre of union, and the means of

conciliating true friendship among persons that must have remained at a perpetual distance," is not therefore a religion, but a philanthropic society. The objects of religion are spiritual, and point to the next world; the objects of Freemasonry are carnal, and appertain to this world. Or, if I may so express it, the great object of Freemasonry is peace on earth—the great object of religion is peace in heaven. May God in His all-wise and omnipotent providence order both to His glory and the good of mankind.—W. P. BUCHAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

A CAUTION.

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

Dear Sir and Brother,—I feel that it is the duty of almoners of lodges occasionally to call the attention of the Craft to the practices of persons who systematically traverse the country soliciting the assistance of charitably disposed brethren. I will therefore lay before your readers a case that came under my observation the other day at Leeds.

I visited the Lodge of Fidelity, No. 289; and, coming from Hull, the W.M. said he would claim my assistance respecting a brother (with a Scotch certificate), whose case they were then considering. I was requested to confer with him in an adjoining room, and report to the lodge the result of my examination. I had placed in my hands the following letter:—

"Leeds, Aug. 25th, 1870.

"The W. Master, Lodge Fidelity, 289.

"W. Sir,—I have lately lost all I was worth in the shape of clothes, instruments, books, &c., in consequence of the ship in which I had taken passage from Quebec having become waterlogged. I was, along with my son, aged 10½ years—landed from the brig *Isabella*, at Hull, on last Saturday. I am now trying to make my way to Dublin, my native city. I am a surgeon by profession, and have practised on board ship over twenty years, and during my voyages abroad have assisted many brethren in China, E. and W. Indies, New York, Canada, Australia, New Zealand, &c. I am a Master Mason, of over fifteen years' standing. Your almoner kindly paid me the sum of 2s. 6d. I explained my case to him. If, W. Sir, the brethren now assembled will hold out the hand of Masonic charity and fellowship towards me, they will be ever remembered with gratitude by me, and will thereby enable me the sooner to arrive at my destination, and place me in a position to follow my profession.

"I am, W. Sir, most respectfully and fraternally yours,

"GEO. FRED. GOOLD."

I found the person referred to a remarkably intelligent man, much above the average of "travelling Masons." He answered most of my questions in a ready, plausible manner. He told me he had been compelled to send his son on to Dublin. I did not feel quite satisfied with the account he gave of himself, and recommended that no further assistance should be given without inquiry respecting his alleged landing at Hull. In this the lodge agreed with me. The next day I went to the Trinity House and also to the

Custom House at Hull, and was told that no ship of that name had arrived at Hull.

No doubt the publication of these particulars will prevent others from being similarly imposed upon; and should any of your readers know anything further respecting this "needy brother," I do hope they will send to you their account of him.

In conclusion, I would urge upon all who feel interested in the proper disposal of our charitable funds to endeavour to obtain as much information as possible respecting those who apply for aid and assistance. But it unfortunately happens that in most cases urgent and pressing need is the plea, and often, where considerable suspicion exists, we give them the benefit of the doubt; and should they be impostors, they go on in their career unchecked until some one takes the trouble to inquire into the matter, and then the truth becomes known.

Yours fraternally,

P.M. 57,

And Almoner of the Hull Lodge.

MASONIC SAYINGS AND DOINGS ABROAD.

The first Masonic lodge in the State of Iowa was established at Burlington nearly forty years ago. It was not until fifteen years of progress that the number of lodges reached a hundred, in 1856. They were mostly located in the eastern part of the State. In ten years more another hundred lodges had been organised, and the total membership had doubled. The largest number of dispensations and charters issued in one year was 25 in 1867. The number is now 270, with a membership of nearly 11,000. Some counties which had no inhabitants twenty years ago have now railroads and Masonic lodges. Our Order has kept pace with the rapid development of the country, and by its influence has tended much to give a higher tone to society. Members of the Craft are found in the most prosperous corporations and institutions in each city and county. The history of the individual lodges is identified with that of the respective cities and towns where they are located. This is strikingly the case in reference to those in the older and larger cities. About fifty of the lodges organised within the past three years are in the newer districts or in thriving towns in some of the older counties in which there are other lodges.

MASONRY IN MEXICO.—Up to April 23rd, 1868, there existed two Supreme Councils of the Scottish Rite in Mexico. The first was established December 21st, 1860, at the city of Vera Cruz. The second was organised in the city of Mexico, December 27th, 1865. Harmony being the strength of our institution, it is pleasant to record that these two Supreme Councils have been consolidated, and are no longer twain.

Bros. T. and R. White have transferred their inte-

rest in *The Craftsman and Canadian Masonic Record* to Bro. J. J. Mason, 18°. The latter brother expresses pleasure in being able to announce that "arrangements have been completed for securing the continued assistance of all those eminent brethren whose contributions in the past have been so well received, and have given to the *Craftsman* its present high position."

From *Loomis's Musical Journal* we learn that Bro. Albert Roesler, a member of St. John's Lodge, *Zur Eintracht*, of Berlin, Prussia, died in New Haven, Conn., on the 26th July. He retired to his room on Tuesday evening, apparently in good health, and in the morning was found dead in his bed. His remains were buried by Connecticut Rock Lodge, No. 92 members of the other lodges uniting with them.

On the 16th ult., Bro. Jerome Buck, the District Deputy Grand Master of the State of New York, and Worshipful Master of St. Nicholas Lodge, of New York City, accompanied by Lewis Frome, Esq., of St. Cecile Lodge, and S. J. Willis, of St. Nicholas Lodge, arrived in New York, and took up their quarters at the Continental Hotel, where Bro. Buck and his companions were tendered the compliment of a grand serenade at the hands of Mozart Lodge, under the following circumstances:—

On the occasion of the laying of the corner-stone of the new Masonic Hall in New York City, on the 8th of June last, St. Nicholas Lodge, of that city, took Mozart Lodge warmly by the hand, and, in addition to giving a princely banquet to the Philadelphia visitors at the Astor House, they entertained them in other ways with true fraternal feeling, and without regard to expense. Cherishing a grateful recollection of the manner in which they were treated, Mozart Lodge has ever since desired to perform some reciprocal act; and hearing that Jerome Buck and party were on a visit to this city, a serenade was immediately determined upon, and the services of the Mozart Lodge band were at once called into requisition. The band accordingly assembled at Eighth and Sampson streets at twelve o'clock on Tuesday night, and under the guidance of Bro. Joseph H. Livingston, W.M. of Mozart Lodge, and S. Warner Young and other members of Mozart, they proceeded to the Continental Hotel, and a delightful serenade ensued. After a few selections had been performed, Bro. Buck made his appearance on the balcony of the hotel, and being introduced to the crowd in attendance by Bro. Livingston, he made an eloquent and effective speech, during which he dwelt on the virtues of Masons generally, and adverted to the strong bonds of brotherhood that exist between New York and Philadelphia Freemasons, and particularly between St. Nicholas and Mozart Lodges. The entire company were then handsomely entertained by Bro. Buck, and a pleasant *conversazione* was kept up until the "wee sma' hours" of morning.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE Provincial Grand Lodge of Sussex will be held in the Town Hall, Worthing, on Wednesday, the 14th inst. The Provincial Grand Lodge will be opened at 3.15 p.m. The Finance Committee will meet at 2.30. The business will include a proposition for the purchase, out of the funds of the Provincial Grand Lodge, of a Vice-Presidentship of the Royal Masonic Institution for Boys, and that the privileges be exercised by the Rev. Prov. G. Master for the time being. The banquet will be served at the Sea House Hotel, Worthing, at five o'clock.

THE Provincial Grand Lodge of the Eastern Division of South Wales will be held at the Town Hall, Cardiff, on Thursday, the 15th inst. Provincial Grand Lodge will be opened at two o'clock p.m. Banquet at four o'clock, at the Cardiff Arms Hotel.

THE Annual Communication of the Provincial Grand Lodge of Leicestershire and Rutland will be held on Friday, the 16th inst., at the Three Swans Hotel, Market Harborough. Provincial Grand Lodge will be opened at 10.30 a.m. On this occasion St. Peter's Lodge (No. 1,330), will be dedicated, the W.M. installed, and officers invested. The oration will be delivered by Bro. the Rev. Dr. Hayercroft, Prov. G. Chaplain. At 1.15, a procession will be formed to attend Divine Service at the parish church, where a sermon will be preached by the Rev. J. Shettall, M.A., Prov. G. Chap. The collection will be devoted to the funds of the "National Society for aid to the Sick and Wounded in War." The brethren are expected to wear Masonic mourning for the late P. Prov. G. Master, Earl Howe, which will consist of three crape rosettes on apron, and one at point of collar. The propriety and mode of co-operation in the matter of the public memorial to Earl Howe, will be taken into consideration.

THE following letter has been addressed to Bro. Sir Edward Borough, Bart., representative of England at the Grand Orient of France, by the Grand Master of the Order:—"Rue Cadet, Paris.—Freemasonry has always deplored the calamities which are the inevitable consequences of war. If her aspirations for peace are this day inopportune and useless, at least there remains for her a duty of humanity to fulfil. Incorporating as it does in one fraternal solicitude all the victims of the war, the Grand Orient of France takes the initiative in an international Masonic subscription, the proceeds of which will be employed in aid of the fund now being raised for the benefit of the wounded, and in aid of Freemasons serving on land and sea, as well as of their families, without distinction of race or creed. Our appeal will be responded to by all Masonic authorities. We hope and trust that all lodges throughout the world—all Freemasons—will, who are satisfied, associate themselves together in carrying out this work of humanity; all will hasten to bring their offerings to this good cause, and that on this occasion, as on all others, Freemasonry will know how to fulfil her mission.—(Signed) BABAUD LARIBIERE."

BRO. LORD ELIOT, P.S.G.W. of England, is to be raised to the House of Lords, where he will sit for the hereditary barony of Eliot.

ACACIA LODGE (No. 1,300).—The installation of the W.M. elect will take place at the next regular meeting of the lodge, held at the Sobright Arms Tavern, Barnet.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and Sub-

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

ROYAL FREEMASONS' SCHOOL FOR BOYS.—OCTOBER ELECTION.—The support of the subscribers is earnestly solicited on behalf of George James Fitzwater, aged nine years, whose father, Bro. Charles Fitzwater, was initiated into Masonry in the Ranolagh Lodge (No. 834), in 1861, and was a builder and contractor. Having suffered many heavy losses, became bankrupt in 1866; his wife died in March, 1869, leaving eight children; he has since broken up his home, and is unable to give them an education. The case is strongly recommended by the W.M., officers, and brethren of the Ranolagh Lodge (No. 834).

ROYAL MASONIC INSTITUTION FOR BOYS, OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Robert Gurton, born 8th April, 1863. His father, the late Bro. John Gurton, was a wholesale wine merchant in Northumberland-street, Strand, and died October 23rd, 1867, after a short and severe illness, at the age of 44, caused by distress of mind through failure in business, leaving a widow and four children totally unprovided for. The widow died very suddenly in the following January. The eldest son is in a situation, the second and third sons are in the Licensed Victuallers' School, and the Candidate is being supported by a Brother Mason, who is entirely unconnected with the family. The case is well known and strongly recommended by the R.W. Bro. Col. Francis Burdett, Prov. G.M. of Middlesex, and a large number of brethren whose names will be found in our advertising columns.

VOTES of the Royal Masonic Institution for Boys are requested on behalf of Alfred Nutt, of Leicester, which should be forwarded to Bro. George Toller, jun., Provincial Grand Secretary of Leicestershire, Freemasons' Hall, Leicester.

ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Caroline Eliza Holland, aged eight years ten months, whose father, Bro. Thos. Holland, was initiated in the Old Concord Lodge (No. 172), in April, 1864; joined Prince of Wales Lodge (No. 959), Ipswich, 1865; one of the founders and first W.M. of Stour Valley Lodge (No. 1224), Sudbury, Suffolk. Was exalted in the Royal Alexander Chapter (No. 959), Ipswich, August, 1867, is a Mark M., Roso Croix, Prov. G.A.D.C. of Suffolk, also Life Governor of the Boys' School. Was in business as a builder and contractor in Sudbury, Suffolk, where he failed in consequence of heavy losses, thereby deprived and left entirely without means to support his family. The case is strongly and earnestly recommended by a large number of influential brethren.

THE Grand Master of the Mark Degree of Freemasons in England, the Rev. G. R. Portal, has addressed, through the Grand Secretary's office, a circular to all the Masters of lodges under his jurisdiction, requesting them to call the brethren of their lodges together as soon as possible, and consult with them as to the most effectual step to be taken to organize help for the sick and wounded in the present war.

BRO. W. KELLY, R.W. Prov. G. Master of Leicestershire, has issued a neatly printed edition of the by-laws of the Prov. G. Lodge of Leicestershire and Rutland, to which is added a history

of Freemasonry in the province, and a roll of the Grand Officer from the year 1775 to the present time. Copies (33 stamps' post free), may be obtained of the Prov. G. Secretary, Freemasons' Hall, Leicester.

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

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

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

UNITED GRAND LODGE.

The Quarterly Communication of Grand Lodge was held at Freemasons' Hall, on Wednesday, the 7th inst., the throne being occupied by the Earl of Carnarvon, D.G. Master, as M.W.G.M., supported by Earl Limerick, Prov. G.M. of Bristol, as D.G.M.; Col. Francis Burdett, Prov. G.M. of Middlesex, as S.G.W.; Sir R. M. Williams, J.G.W.; Rev. C. J. Martyn and Rev. W. Short, Grand Chaplains; Rawson, P.D.G.M. China; Colonel Malet de Carteret, Prov. G.M. Channel Islands; J. Ll. Evans, Pres. B.G.P.; McIntyre, G. Reg.; H. Lloyd, S.G.D.; S. Tomkins, G. Treas.; C. C. Dumas, G. Dir. of Cers.; Hollon, G.S.B.; Rev. R. J. Simpson, P.G. Chap.; Brouse, Hogg, Cox, and B. Baker, P.G. Deacons; Farnfield, P. Assist. G. Sec.; Mason, P.G.S.B.; R. J. Spiers, P.G.S.B.; Hyde Pullen and J. Nunn, P.G.S.B.'s; J. Brett, G. Purst.; Coutts, Assist. G. Purst.; Sutton and Payne, J.G. Deacons; E. E. Wendt, G. Sec. German Correspondence; E. H. Patten, P.G.S.B.; E. J. Fraser, P.G. Deacon; J. Coward, G. Org.; J. Hervey, G. Sec. There was a good attendance of the Grand Stewards of the year present.

The following brethren representing London Lodges were present:—Bros. W. Watson, P.M., G.S.; R. Spencer, P.M.; G.S.; J. Davison, P.M., No. 10; W. Mentrice, P.M. 11; R. W. Stewart, W.M. 11; W. Bywater, P.M. 19; J. D. Sewell, S.W. 21; S. P. Norris, P.M. 21; S. May, W.M. 23; M. Cooke, P.M. and Sec., 23; C. Bennett, P.M. 25; J. Lacey, W.M. 49; J. B. Brabham, W.M. 59; G. Cook, W.M. 65; J. A. Kircher, W.M. 66; W. Loewenstark, S.W. 73; S. C. Hadley, W.M. 90; C. Fish, W.M. 91; G. S. Ayres, W.M. 95; E. Ward, S.W. 99; F. J. Cox, W.M. 101; E. Johnson, S.W. 140; D. Pullen, W.M. 44; J. Lightfoot, W.M. 147; J. Holland, J.W. 172; M. Lacey, P.M. 174; H. Thompson, P.M. 177; G. Kenning, S.W. 192; H. W. Hensworth, 193; J. Walker, W.M. 198; J. R. Sheon, P.M. 201; J. Chamberlain, P.M. 205; E. S. Jones, P.M. 205; E. Davies, P.M. 228; J. E. Hardy, S.W. 538; S. Rosenthal, P.M. 435; J. Daly, P.M. 511; H. West, P.M. 548; W. D. May, W.M. 700; W. Graham, S.W. 700; C. J. Norman, J.W. 700; J. Webb, W.M. 704; H. Radcliffe, W.M. 858; J. F. Creswick, W.M. 957; J. Green, S.W. 1,178; H. Bartlett, J.W. 1,178; A. C. Fowler, P.M. 1,185; G. Gill, J.W. 1,257; G. King, W.M. 1,260; Wm. Smith, C.E., P.M. 1,260; H. W. Lendon, W.M. 1,269; W. Wiggington, W.M. 1,298; C. Hendry, J.W. 1,328; H. Massey.

From provincial lodges there were present:—Bros. R. Gurney, W.M. 788; S. W. Whithead, W.M. 81; R. Armeson, P.M. 296; G. King, jun., W.M. 1,238; J. Self, P.M. 214; W. S. Wyman, P.M. 409; W. H. Green, J.W. 1,310; R. Kenyon, J.W. 1,293; J. Walters, W.M. 1,309; J. Holmes, J.W. 250; C. Swan, P.M. 869; T. P. Hills, S.W. 1,224; J. Holland, P.M. 1,224; P. Highman, S.W. 31; W. E. Gompertz, P.M. 869.

Grand Lodge was opened shortly after seven o'clock, prayer being offered by Bro. Martyn, G. Chap.

The minutes of the Quarterly Communication of June 1st, were read and put for confirmation.

Bro. Raynham W. Stewart opposed the confirmation of so much as related to the organ, and moved that that portion as follows be not confirmed:—"That an organ be provided for and placed in Grand Lodge at an expense not exceeding £600, and that it be referred to the Board of General Purposes to make the requisite arrangements."

Bro. McIntyre, Grand Reg., seconded the proposition of Bro. Stewart, denouncing the expenditure of £600 for that purpose, while the Grand Lodge was in debt to the Benevolent Fund to the amount of upwards of £18,000, and considering that an organ was unnecessary, and also on the ground of the small attendance of brethren, on the occasion when the motion was carried.

Bro. Llewellyn Evans, President of the Board of General Purposes, also opposed the expenditure, on the ground that since the motion had been carried in Grand Lodge, a considerable sum, (understood to be about £2,000), had been expended in additional painting upon the premises, and that a further outlay of £600 ought not to be made.

A very general dissent was manifested in the body of the hall to the arguments in favour of this resolution.

Bro. Mason, P.G.S.B., the proposer of the original motion, which was carried at the last meeting of Grand Lodge, answered *seriatim* the objections now brought forward by the previous speakers. He called the attention of the members present to the large attendance on that occasion, compared to the small number present that evening, and considered the opposition as puerile, and unworthy of the brethren who had taken part in it.

Bro. Rankin Stebbing ably advocated the confirmation of that portion of the minutes. He pointed out that what was being done all over the world by private lodges, viz., the introduction of an organ, or its substitute, was opposed by those brethren who now objected to that proceeding. He also alluded to the absurdity of appointing to the office of Grand Organist an able and eminent member of the musical profession, and then hesitating to provide an instrument for his use. He mentioned the beneficial effects resulting from the extended use of music in the ceremonies of our lodges.

Bro. Coward, G. Org., supported the original motion, adding to what he had said on a previous occasion, that he had then answered the supposed objection which had been raised as to the liability of the instrument getting out of repair through being so seldom used.

Bro. Edward Cox supported the present amendment, and opposed the purchase of another organ, as there were already two organs within the precincts of the hall, and that the expenditure of £600 for an organ represented the sum of £12 per minute as the cost of its use at the Quarterly Communications of Grand Lodge, but upon what data he based his calculation was not made apparent. He also objected on the ground that it would interfere with the architectural arrangements of the hall, in which we consider he did great injustice to both architect and organ builder.

Bro. Capt. Radcliffe also supported the confirmation of the minutes, and answered the objections of Bros. Stewart, McIntyre, Evans, and Cox. He considered that Grand Lodge would stultify itself in allowing the present motion to be carried.

Bro. Raynham W. Stewart then replied.

The Grand Master put the motion of Bro. Stewart, which was lost by a very large majority, and the Grand Master declared the minutes confirmed, inclusive of that portion relating to the organ.

Bro. Horace Lloyd rose to object to the confirmation of the minutes, as he had to move that the following correction be made, viz., that the Deacons were stated to have collected the balloting papers. At the last meeting he quoted the Book of Constitutions to prove that this duty did not appertain to their office, it being the duty of the Scrutineers, and was performed by them.

The M.W. G. Master suggested, that being a mere clerical error, he would instruct the Grand Secretary to make the correction, which was accordingly done.

Bro. Lloyd stated he was quite satisfied. He did not wish it to be incorrectly recorded, as it might form a precedent on some future occasion.

The minutes of the last Grand Lodge were then put for confirmation, and duly confirmed.

THE REPORT OF THE BOARD OF BENEVOLENCE.

The report of the Board of Benevolence, comprising the

three meetings held during the quarter, and containing recommendations for the following grants:—Bro. C. S., of the Lodge of Economy, No. 75, Winchester, £100; and Bro. J. B., of the Lodge of Faith, No. 484, Ashton-in-Makerfield, £50, which were confirmed. The recommendation for a grant of £250 to a brother, according to the new laws, required confirmation by the Lodge of Benevolence previous to its consideration by Grand Lodge.

The following Report of the Board of General Purposes was presented by Bro. Llewellyn Evans:—

"1. A complaint having been preferred to the Board by the Lodge of Benevolence against the Eastern Star Lodge (No. 95), London, for non-payment of Grand Lodge dues in respect of a brother who had petitioned the Lodge of Benevolence for relief, the W. Master and Wardens were summoned to attend the Board and produce the warrant and books of the lodge. A written explanation by the W. Master having been received prior to the meeting of the Board, and the same having been duly considered by the Board, it appeared that the complaint was admitted, but the non-payment had occurred some twenty years ago, and only one of the then members was now a member of the lodge, and the lodge was now unable to explain how the omission occurred, but submitted themselves to the Board. Under these circumstances, and the W. Master being in attendance, the Board accepted the explanation, and waived further proceedings subject to the payment of the Grand Lodge dues admitted to be due, which were at once paid.

"2. The Board beg to subjoin a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 12th August, 1870, showing a balance in the hands of the Grand Treasurer of £2,224 2s. 7d.; and in the hands of the Grand Secretary, for petty cash, £75.

"(Signed) J. LLEWELLYN EVANS,
President."

It was moved by Bro. Llewellyn Evans, that the Report be taken as read, and adopted, which was unanimously carried.

The appeals were then brought forward for consideration.

With respect to the appeal of Bro. Bease "against his expulsion from the order, by the District Grand Lodge of Bombay," Bro. McIntyre stated that a telegram had been received from Bombay, informing the Grand Secretary that Bro. Bease had submitted to the District Grand Lodge of Bombay, and that it was probable that the matter would be settled without the interference of Grand Lodge. It would be advisable to defer the consideration of the appeal to the next meeting of Grand Lodge, by which time fuller information will have been received.

The appeal of Bro. George Smithers "against the decision of the District Grand Lodge of South Africa, annulling his assumed position as a Past Master in the Craft," was read at length, by which it appeared that owing to the difficulty of forming a Board of Installed Masters in colonial districts, it had been the practice to recognize as duly installed Past Masters, those who had taken the degree of "Chair Master" or "Installed Master" under the Scotch and Irish Constitutions. It appeared the rank of Bro. Smithers had been acknowledged for twelve or thirteen years. Upon the present District Grand Master's attention being called to the fact he had very properly ruled that for the future this practice, which he considered at variance with the Book of Constitutions, should be discontinued. Bro. Smithers appealed to the District Grand Master, who confirmed the former decision. An appeal was made to District Grand Lodge, who confirmed the action of the District Grand Master. Bro. Smithers now appealed against this decision.

After all the facts had been stated, it was moved that the petition be dismissed.

Bro. Horace Lloyd seconded the proposition.

The Grand Master, in putting the motion to the Grand Lodge, called attention to the necessity of maintaining the regulations laid down in the Book of Constitution, and considered there was no other course open to Grand Lodge than that proposed by the Grand Registrar.

The motion was then put and carried.

The appeal of Bro. Philip Pinckney Cother, P.M., No. 586, Salisbury, against the decision of the Provincial Grand Master for Wiltshire, upon a complaint respecting the election of Master of the lodge was then considered.

The Grand Registrar stated the nature of this appeal, and suggested that the Prov. G. Master of Wiltshire should have the case remitted to him for reconsideration, as in some points his decision was correct, but in others clearly wrong, and that under the present circumstances the decision could not be maintained.

Bro. Llewellyn Evans, who had also carefully examined the documents, seconded the motion.

The M.W.G.M., who had read the papers, quite approved the recommendation of the Grand Registrar.

The motion was put and carried unanimously.

The motion of Bro. Raynham W. Stewart, "That inasmuch as the Freemasons' Hall and buildings have been built out of the funds belonging to the Craft, that on and after the 24th June next, the respective rents now paid by the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, the Royal Masonic Girls' School, and the Royal Masonic Boys' School, shall cease and determine, and that the same accommodation as now afforded them, in all respects, shall be continued for the benefit of such Institutions, free of all charge whatsoever," was, with the consent of the Grand Master, withdrawn, as the proposer found that it would interfere with the arrangements made between the Building Committee and the Trustees of the Benevolent Fund at the time the money was borrowed for the completion of the building, and affect the security given for the repayment.

The M.W.G.M. proposed that the motion be discharged, which was unanimously agreed to.

A similar fate befel the proposition of Bro. Joshua Nunn, P.G.S.B.,—"That in the last paragraph of the 16th Law of the Fund of Benevolence, at the second line after the words 'ten pounds,' to add 'except in cases requiring the sanction and approval of Grand Lodge.'"

The Earl of Limerick, D.G.M., referred to the efforts that had been made for the relief of the "Sick and Wounded in the War," enquired if any application had been made to Grand Lodge for a contribution in aid of this benevolent object.

The Grand Secretary replied that communications had been received within a few days from the Grand Orient of France and from other sources, and that they had been forwarded to the Grand Master.

The Acting M.W.G.M. felt himself in a difficulty in dealing with the subject in the absence of the Grand Master, who was at a considerable distance from town. He suggested the calling of Grand Lodge to take the subject into consideration.

Bro. Browne expressed himself in favour of £1000 being voted at a special meeting of Grand Lodge.

The Grand Master considered it premature at present to make any proposition, and that the brethren should have timely notice of the time of meeting.

Bro. Charles Hutton Gregory asked the permission of the Grand Master to enquire of the Chairman of the Testimonial Committee what progress had been made with the tablet in commemoration of the completion of the new Freemasons' Hall.

Bro. Brackstone Baker replied that the bust of the chairman, and the commemorative tablet would be completed within one month, which announcement was received with applause by the brethren in the body of the hall.

The M.W.G.M. called attention to the pen and ink sketch of the portrait of H.R.H. late Duke of Sussex, Grand Master, and presented by Bro. Richard Hervé Grand, Past Grand Deacon.

It was moved by Bro. McIntyre, and seconded by Bro. Rawson, that it be accepted, and a vote of thanks be entered on the minutes.

The proceedings being ended, the Grand Lodge was then closed with prayer by Bro. the Rev. W. Short, Grand Chaplain.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

CRESCENT LODGE (No. 788).—The regular meeting of the lodge was held on the 23rd ult., at the Ait Tavern, Eel Pie Island, Twickenham, Bro. Richard Gurney, W.M. in the chair, supported by Bros. Reedy, S.W.; W. Smeed, P.M., J.W., &c. The lodge having been opened, and the minutes confirmed, Bro. G. P. Taylor was raised to the third degree. A ballot was

taken for the admission of Mr. Frederick Lane, which, proving favourable, that gentleman was duly initiated into the Order. The lodge then closed, and the brethren returned to the banquet, at which the usual toasts were given.

PERFECT ASHLAR LODGE (No. 1,178).—The lodge met on Thursday afternoon, the 1st inst., at three o'clock, at the Gregorian Arms, Jamaica-road, Bermondsey, Bro. J. W. Avery, W.M., in the chair. The lodge having been opened, and the minutes read and confirmed, Mr. Charles D. Tustin was initiated in Masonic mysteries. Bros. G. D. Baker and Robinson were raised to the third degree, and Bro. A. Schofield, of No. 288, was elected a joining member. The Secretary read the by-laws, and the election of W.M. for the ensuing year, which afterwards took place, resulted in the return of Bro. Green, S.W. In returning thanks for the honour Bro. Green remarked, that in discharging his duties he should endeavour to give the brethren satisfaction, and he thought that when he stated that the model which he should take for imitation was the present W.M., the lodge would be satisfied that the best would be done. Bro. Ebsworth, P.M., was unanimously elected Treasurer; and Bro. W. Y. Laing, Tyler. The Audit Committee, consisting of Bros. Dudley, May, Harmsworth, and Ruse, in addition to the usual officers, was appointed to meet on the 29th inst., at eight p.m. The lodge was then closed and the brethren separated.

ACACIA LODGE (No. 1,309).—An emergency meeting of this lodge was held on Tuesday, the 30th ult., at the Sebright Arms, West Barnet. Bro. Walters, W.M., presided, and raised Bro. Pachs to the third degree. Afterwards he initiated Mr. J. E. West. Bros. Loc, S.W.; Sillitant, Treas.; Hall, I.G.; Tustin, W.S.; Sinclair, Hawker, P.M. 871; and Neatherway, were present. The brethren concluded the meeting with a light repast, and returned to town early.

INSTRUCTION.

CRYSTAL PALACE LODGE.—A number of brethren recently assembled at the Queen's Arms Tavern, Weston-street, Southwark, where for some years past a lodge of instruction has been held every Monday evening throughout the year, Bro. Avery officiating as preceptor with such manifest benefit to the numerous attending brethren belonging to Lodges No. 15, 30, 73, 619, &c., several of whom are now occupying Masters and Wardens' chairs in their respective mother lodges, with credit to themselves and satisfaction to their fellows. In acknowledgment of the advantages the brethren of this lodge of instruction had derived from the unwearied kindness of their preceptor, he was invited to a banquet at the above-mentioned house. Bro. H. Williams, of the Mount Lebanon Lodge (No. 73), officiated as chairman; and Bro. A. Avery, P.M. of the Beadon Lodge (No. 619), was croupier. In the course of the evening a very handsome jewel, representing the five points of fellowship, and engraved with the various degrees of the Order Bro. Avery had attained, was presented to him by the worthy chairman. Bro. Williams' address accompanying the testimonial was replete with sense and feeling, and the applause which succeeded its termination fully testified that the eulogistic manner in which he had spoken of the recipient was fully endorsed by all who were present. Bro. Avery responded, and expressed his high appreciation of the honour done him, which he had ever endeavoured to deserve. He had founded the lodge of instruction and devoted his best energies to its advancement. To be punctual at his post on the nights of meeting, he had frequently postponed matters of business, and foregone what are termed engagements of pleasure. Such as he had been so he would ever continue to be while his assistance was required by his younger brethren. Bros. Saul Wells, Knott, Deering, Manger, Harling, E. Coste, Barrett, Massey, Hyde, Buller, Laskey, and many others were present.

BURDETT COURTS LODGE (No. 1,278).—On Thursday, the 25th ult., the above Lodge of Instruction, held its regular meeting at Bro. Lloyd's, Approach Tavern, Approach-road, Victoria-park. Bro. E. Gottheil, P.M. 141, in the chair, supported by Bros. Sanders, W.M. elect of the Parent Lodge, as S.W.; Austin, J.D. 933, as J.W. The fifteen sections were perfectly worked by Bros. M. Davis, Harris, Cundick, and others. A vote of thanks was recorded to Bro. E. Gottheil for his excellent working, and the perfect manner he had conducted the duties of the chair. He was then unanimously elected as honorary member.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—*St. John's Lodge (No. 795).*—A numerous assemblage of the brethren of this lodge and their ladies, met on Tuesday, the 23rd ult., at the Orkney Arms, Maidenhead, to celebrate their summer banquet. The W.M. Bro. Charles Gammon, I.P.M., in the chair. Bros. W. Worrell, S.W., T. A. Carr, J.W., Robert Turner, I.G., &c. The lodge was opened, and the minutes confirmed. Bro. John Coryton Roberts, *M.D.*, having answered the necessary questions in a satisfactory manner, was passed to the second degree. There being no further business, the lodge was closed, and the brethren and ladies amused themselves by trips on the water, and carriage drives to Burnham, and other pretty spots in the surrounding neighbourhood. On their return, the brethren and ladies sat down to a sumptuous dinner and dessert; the wines and viands were of first-rate quality, supplied by Bro. Skindell, that gave great satisfaction to every one present. On the removal of the cloth, the W.M. proposed the usual toasts in his genial and happy manner. Bro. H. H. Hodges, P.M. and Secretary, proposed the toast of the W.M., and in the course of a very excellent speech adverted to the success the lodge had attained during the time Bro. Gammon had been connected with the lodge. He was one who had introduced the greatest number of influential members, and the lodge was greatly indebted to him for the past, but also the great success of this summer banquet. (Cheers.) Bro. C. Gammon very eloquently returned thanks. Bro. W. Worrell, S.W., and Bro. T. A. Carr, J.W., responded for the officers. Bro. John C. Roberts, *M.D.*, returned thanks for the ladies in a very excellent manner. A very delightful day and evening was passed, that was mainly attributed to the genial and happy manner of W.M. presiding over them. Miss Jeanette Gammon, the daughter of the W.M., and Miss Young, daughter of Bro. D. Young, sang beautifully, and their charming voices contributed to the harmony of this excellent meeting. The brethren and their ladies then returned to town, expressing a wish that so agreeable a meeting might be continued annually. Among those present were:—Bros. Skindell, Turner, and Mrs. Turner, J. A. Carr and Mrs. Carr, R. Turner and ladies, H. E. Norfolk and ladies, J. H. Sadler and Mrs. Sadler, J. R. Foulger and Mrs. Foulger, Miss J. Gammon, and Miss Young, &c.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude (No. 281).*—An emergency meeting of this lodge was held at the Masonic Rooms, Athenaeum, on Wednesday evening, the 31st ult. There were present:—Bros. John Hatch, W.M.; Edward Storey, I.P.M.; Christopher Hartley, S.W.; W. Heald, as J.W.; Edward Simpson, P.M. and Sec.; R. Taylor, as S.D.; W. Hall, as J.D.; W. J. Sly, as I.G.; John Watson, Tyler; Whimpray, G. Kolland, J. Daniel Moore, P.M.'s; Ingall, E. Airy, Bulfield, Sumner, Budd, R. R. Hathornthwaite, R. S. Bateson, J. Beeley. The circular concerning the meeting of emergency was read, and the ballot taken for Messrs. John Dickinson and John Tilley, both of Ceylon, who were unanimously elected. Mr. Dickenson being in attendance was duly initiated into the mysteries of Freemasonry in an effective manner by the W.M., after which the working tools of the degree were presented by Bro. C. Hartley, S.W., and the E.A.P. charge delivered by Bro. J. L. Whimpray, P.M. The Secretary announced that the next meeting of the Grand Lodge will be held in London on Wednesday next, the 7th September, and that of the Provincial Grand Lodge at Southport, on the 5th of October. He also announced that the sum of one guinea had been handed to the Treasurer, for one of the Masonic Charities, by a visiting brother, who had much pleasure in attending the meetings of the lodge.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge (No. 471).*—The members met for the first time since their summer recess on Friday, and there was a very good muster. The W.M. the Rev. S. Fox, P.G. Chaplain, was in the chair. The minutes of previous meetings having been read and confirmed, the lodge was opened in the second degree, when Bros. C. D. Phillips, W. H. Pickford, and A. P. Williams, were passed to the degree of F.C., and then closed down. The Secretary read the replies of Mrs. Rolls, of the *Hendre*, and Capt. Mac Fee, to the addresses of condolence agreed to in June last; and a similar address was now ordered

to be sent by the Secretary to Mrs. Gwatkin, widow of Bro. Gwatkin, who was drowned the other day at Mounts Bay, near Penzance. Two new candidates were proposed, and the sum of 42s. was ordered to be forwarded by the Treasurer to the fund "for the sick and wounded in the war," and the lodge was closed in harmony at 9.15 p.m.—A Lodge of Emergency was held on Monday, the 5th instant, for the purpose of raising Bros. McManus, Albrecht, Penymore, and Harford—the Emergency being caused by one or more of the above brethren being about to proceed to sea at once. In the absence of the W.M. R. B. Evans, P.M., and P.P.G.D.C. presided, and the above four brethren were duly raised to the degree of M.M. The ceremony was very correctly rendered, and the lodge was closed in harmony at 9.15 p.m.

SOUTH AFRICA.

KING WILLIAM'S TOWN.

LAYING THE FOUNDATION STONE OF A MASONIC HALL FOR THE BRITISH KAFFRARIAN LODGE (No. 853).

One of the most interesting ceremonies which has been witnessed in King William's Town for some years past, took place this morning, when the brethren of the Kaffrarian Lodge (No. 853), assembled and marched in procession, preceded by the Kaffrarian Volunteer Band, playing appropriate airs, and accompanied by the Officers and Past Officers of the Loyal Kaffrarian Lodge of Odd Fellows (No. 5,210), for the purpose of laying the foundation stone of a permanent building to be used hereafter as a Masonic Hall. The design for this edifice, executed by Mr. Anderson, is both chaste and substantial, and when it is finished it will no doubt be an ornament to the town. The local brethren of the craft have long needed a building of this sort, and it is to us a source of great gratification that they have at length been enabled so far to accomplish the object of their desires as to procure a suitable site, and to lay the first stone of a temple which will doubtless supply their wants for some years to come. The site selected is at the north-east corner of Ayliff-street, facing Alexander-road. At 10 o'clock the brethren met at the Kaffrarian Lodge, which was opened in due form, and the procession was then arranged as follows:—

- Band.
- Officers and Past Officers, Loyal Kaffrarian Lodge of Odd Fellows (No. 5,210).
- Tyler.
- Banner.
- Entered Apprentice, with Hod.
- Entered Apprentices (two and two).
- Fellow Crafts (two and two).
- Visiting Brethren, Master Masons (two and two).
- Master Masons of B. K. Lodge (No. 853) (two and two).
- Royal Arch Masons (two and two).
- Past Masters.
- Architect (A. W. Anderson, Esq.) with plans.
- Book of Constitutions, by Bro. Scholtz.
- Warrant, by Bro. H. Pearson.
- Senior Deacon, Bro. Tidmarsh.
- Bible, by Bro. Smith.
- Junior Deacon, Bro. Wells.
- Secretary, Bro. Baker, with an inscription.
- Treasurer, Bro. Robertson, with coin and inscription.
- Trowel, by Bro. A. J. Randell.
- Bro. Blake, P.M., with wine.
- Bro. Perks, P.M., with corn.
- Bro. Lonsdale, P.M., with oil.
- Visiting Wardens of other Lodges.
- Senior Warden, Bro. Broster, of 853, with column.
- W. Masters of different Lodges.
- Chaplain.
- Past Master.
- Bro. J. McIntyre, W.M.
- Past Master.
- Inner Guard, Bro. Benning.

In this order the procession marched to Trinity Church, and on arriving at the Church the procession opened to the right and left, allowing the seniors to enter first. The Rev. J. Gordon then delivered an excellent and appropriate discourse, founded upon the 1st verse of the 123rd Psalm, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity."

After service the procession marched to the site of the proposed building in the first order.

The ceremony of laying the stone then commenced by the band playing the Queen's Anthem, after which the Rev. J. Gordon read the collect for the occasion, "Prevent us, O Lord, &c.," and offered the following prayer:—

"O, Almighty and most merciful God who has taught us in thy Holy Word that success in all our undertakings depends upon thy blessing and favour; that 'except the Lord build the house they labour in vain that build it;' and that 'except the Lord keep the city the watchman waketh but in vain;' we thine unworthy servants most humbly beseech thee at all times to look favourably upon us, and to be our protector and defence from all our enemies; but especially to be our helper now, and to prosper that 'work of our hands upon us' which we now enter upon: that the building, the foundation stone whereof we now lay, may be successfully completed, and the top stone brought forth in due course; and that all who shall labour in its erection may be preserved from every danger to which they may be exposed. And grant, we beseech thee, O Lord, that all those for whose use and benefit in future years this building is intended may be so guided and governed by thy good spirit in all their concerns, that they may do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen."

Our Father which art in Heaven, &c.

At the conclusion of the prayer Bro. McIntyre, W.M., called the B.B. to order. The W.M. then called upon the secretary to read the inscription, &c., and deposit it in the cavity of the stone, which was done as follows:—

"This stone being the Foundation Stone of the British Kaffrarian Masonic Lodge of Free and Accepted Masons, No. 853, was laid by Bro. James McIntyre, Worshipful Master of the British Kaffrarian Lodge of Free and Accepted Masons, No. 853, on the 13th day of July, 1870, being the 34th year of the reign of Her Most Gracious Majesty Queen Victoria. Sir Charles Crawford Hay, being Lieutenant-Governor, administering the Government of the Cape of Good Hope. Henry Disney Ellis, Col. 1st Battalion 9th Regiment, commanding the eastern district. Charles Duncan Griffith, Esq., Civil Commissioner and Resident Magistrate for the Division of King William's Town. James Faunce Lonsdale, Esq., Mayor of the Borough of King William's Town. The Right Hon. the Earl de Grey and Ripon, being Grand Master of England. The Hon. Richard Southey, Esq., Prov. Grand Master of the Cape of Good Hope. Bro. James McIntyre, Worshipful Master of Lodge No. 853. Bros. William Hall, George Prescott Perks, John Spyron, Charles James Egan, James Faunce Lonsdale, and Ebenezer Balderstone Chalmers, Past Master of Lodge No. 853. Bros. George Broster, S.W.; Charles Musgrove, J.W.; Herbert Henry Coles Baker, Sec.; Thomas William Robertson, Treas.; Thomas Tidmarsh, S.D.; James Drayton, J.D.; Frank E. H. Street, Org.; Thomas Benning, I.G.; John Henry, O.G.; John Newing and Isaac Pearson, Stewards. Architect—Alexander William Anderson, Esq. Contractor—Charles Musgrove. Superintendent of Works—Bro. Henry Martin."

The inscription, elegantly written on parchment, had been placed in a securely-sealed bottle, together with the latest copy of the "Kaffrarian Watchman and King William's Town Gazette," and were deposited by the secretary in the cavity prepared for them with other documents.

The W. Master: Bro. Treasurer, I now call upon you to read a list of the coins and deposit the same.

The Treasurer, Bro. Robertson, then read the list of coins, viz.: one sovereign, one half sovereign, crown, half-crown, florin, shilling, sixpence, one threepenny piece, one penny, one halfpenny, and one farthing, which were deposited in the same cavity.

The W. Master then took some cement from the hod, and spread it on the stone around the cavity, after which the stone was lowered with three stops, the band playing the Vesper hymn.

The stone being finally adjusted the Worshipful Master said: Brother Junior Warden, the plumb being the proper jewel of your office, I will thank you to apply it to the several edges of the stone, and report to me whether or no they are correct.

Bro. Musgrove: Worshipful Sir, I have tested the stone with the plumb, and find it truly and properly laid.

Brother Senior Warden: The level being your proper jewel of office I will thank you to apply it to the top of the stone and report to me whether it is correct.

Bro. Broster: Worshipful Sir, I have tested the stone with the level, and find it truly and properly laid.

Bro. Past Master:—The square being the proper jewel of your office, I will thank you to apply it to those parts of the stone which should be square and report to me whether or no they are correct.

Bro. Egan: Worshipful Sir, I have tested the stone with the square, and find it truly and properly laid.

The W.M. then gave three taps on the stone with his mallet, and in a clear voice declared it duly laid as follows: "I do hereby declare this stone well laid, true and trusty. May this undertaking be conducted and completed by the craftsmen according to plans, in peace, harmony and brotherly love."

The W.M. then said—"May the all bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life, assist in the erection of this building, protect the workmen against every accident, and long preserve this structure from decay, and grant us all a supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy."—So mote it be. Which was responded to by all the brethren, and many of the spectators.

Then followed "Glory be to God on high.—As it was in the beginning, is now, and ever shall be.—Amen!"

The W. Master then knocked three times upon the stone, and said, "May the Great Architect of the Universe look down with bonignity upon our present undertaking, and crown this edifice, of which we have now laid the Foundation Stone, with every success."—So mote it be.

Bro. H. E. R. Bright, M.M., Goede Trouw Lodge, then ascended the stone, at the request of the Worshipful Master, and delivered an eloquent and appropriate address upon the origin, nature and principles of Freemasonry, which we regret we cannot find space for.

Bro. P.M. Perks then strewed the corn on the stone, as a symbol of plenty; P.M. Blake pouring on the wine as a symbol of cheerfulness and joy, and P.M. Egan the oil as a symbol of happiness and prosperity, the latter saying—"May each of these symbols be realised in the prosecution of this work, and may peace, plenty and goodwill reign here amongst us for ever."

The Worshipful Master next called upon the Architect, A. W. Anderson, Esq., to produce the plans, which were subsequently handed to Bro. Martin, as Superintendent of Works, with a suitable charge respecting their safe custody.

At the conclusion of the address three vociferous cheers were again given, the brethren stood out in order, and the band struck up "Rule Britannia," when the procession re-formed in inverted order, and preceded by the Volunteer Band, playing the Freemasons' March, returned to their lodge in Alexandra Road, where the large crowd who had assembled to witness the ceremony dispersed. We regret to add that the weather was very unfavourable, a strong wind blowing, and bringing with it clouds of dust, which no doubt prevented many of the inhabitants, and especially of the fair sex, from being present.

The brethren afterwards took luncheon together.

ROYAL ARCH.

METROPOLITAN.

CANONBURY CHAPTER, 657.—The convocation of this Chapter was held on the 25th ult., at the George Hotel, Aldermanbury. The following officers and companions were present:—Comps. Samuel May, M.E.Z.; Joseph Tanner, H.; F. Cox, J.; H. Cary, P.Z.; Scribe E. and P.Z.'s Ough, W. Watson, B. P. Todd, Webb, D. H. Jacobs, T. Maidwell, and others. The Chapter was opened, and the minutes of the former convocation were read and confirmed. A ballot was taken for the admission of Comp. A. Leared, S.W. 1,185, as a joining member, which was unanimously in his favour. The Chapter was then closed, and the companions adjourned to an excellent banquet. The usual loyal and R.A. toasts were given, and during the evening, Comps. Webb and D. H. Jacobs delighted the brethren by some very excellent songs, and the companions separated early.

ANDREW CHAPTER (No. 834).—In our report last week of the consecration of this chapter a paragraph was omitted, by which it was not shown that the chapter was closed, which was done about an hour before the time fixed for the banquet. The opportunity was embraced by the brethren to avail themselves of the appetising influences of a rural ramble.

DEVONSHIRE.

EXMOUTH.—*Sun Chapter* (No. 106).—The quarterly communication of this chapter was held at the Masonic Rooms, at the Royal Beacon Hotel, on Monday, the 29th ult. The summons announced eleven o'clock as the time of meeting for the induction of Principale, but through the absence of the necessary officers it was half-past twelve before the ceremonies began. The chapter having been opened, a Board of Installed Principals was formed, when Comp. G. Glanfield was installed into the first chair; W. T. Maynard, second chair; and J. J. Mackenzie, third chair. The other companions were then admitted and the minutes of the former convocation read and confirmed. A ballot then took place for Bro. Thomas Oliver, of No. 328, as a candidate, who was unanimously elected and exalted in due form by Comp. the Rev. Robert Bowden, P.Z. The lectures of the several chairs were given respectively by the M.E.P.Z. Bowden, M.E.Z. Glanfield, and Maynard, H. A ballot was taken for a joining companion, which resulted in his being unanimously elected; and a candidate was proposed for exaltation at the next meeting. The officers for the ensuing year having been appointed, the chapter was closed in form. The companions then proceeded to the banquet, which was served in Comp. Bastin's usual good style. On the removal of the cloth, the usual loyal and Masonic toasts were given, and the Companions separated with good feeling and wishes for each other's welfare.

CANADA.

GRAND CHAPTER.

The Grand Chapter of Royal Arch Masons of Canada held its thirteenth annual convocation at the city of Quebec on Wednesday and Thursday, the 10th and 11th ult. Considering the extreme easterly point of meeting, the attendance was very good, and the chapters were well represented. The following is the Address of the M.E.Z.:—

ADDRESS.

"To the Most Excellent the Grand Chapter of Royal Arch Masons of Canada, greeting.

"Companions,—So smooth has been the path of Capitular Masonry in and throughout the dominion since we last assembled together, that I have no little difficulty to so prepare the usual annual address, as to make it all interesting. I can, however, at all events repeat what I said at our last convocation, that I feel happy in once more meeting you, and I pray in all sincerity that we may be allowed for many a future year to assemble in harmony and good fellowship—that no cloud may rise in our Masonic sky, threatening to mar the symmetry of our high and honourable branch of Freemasonry—and that our future may be as sunshiny as our past has been prosperous—and so I greet you all well, my companions.

"And now for a few facts and some brief statistics. We number 39 subordinate chapters. I have issued dispensations in favour of four new chapters, and I hope Grand Chapter will, if all is found to be satisfactory otherwise, grant the necessary warrants of confirmation. The names and the places where held are as follows:—Seymour Chapter, Bradford; Rossford Chapter, Moncton, N.B.; Guelph Chapter, Guelph; Harris Chapter, Ingersoll. One you will observe belongs to New Brunswick, thus adding cement to our common bond of union.

"I am glad to state to Grand Chapter that one of our oldest subordinates, St. Andrew's Chapter, Toronto, is most fully revived, and working worthy its ancient fame. I am also happy to add that St. John's Chapter, on the registry of Scotland, has surrendered its warrant and amalgamated with St. Andrew's, and in accordance with the desire of the companion members of both, I sanctioned a change of name. The amalgamated chapter is now called, 'St. Andrew and St. John Chapter,' No. 4, Registry of Canada.

"I have granted several dispensations for the election of Principals, all in my opinion being absolutely necessary for the welfare and existence of the respective chapters interested, owing to the paucity of candidates, otherwise qualified under our Constitution. I have also confirmed many of the by-laws of our subordinate bodies.

"Since our last annual convocation the Grand Chapter of Nova Scotia has been formally organised, and although I could not help thinking the action somewhat premature, considering the small number of chapters existing in that province, yet acting on my conviction, that where there is a Grand Lodge a

Grand Chapter may of right follow, I had no hesitation about acknowledging the Grand Chapter of Nova Scotia, and wishing that body all success and prosperity.

"The Grand Mark Lodge of England also claimed recognition, and an interchange of brotherly courtesies, and as the Mark degree is one of those sanctioned by this Grand Chapter, I saw nothing opposed to the allowance of that claim, and the Grand Scribe E. wrote to the authorities in England accordingly by my desire, conveying the recognition and good wishes of Grand Chapter.

"Our own subordinate chapters I have reason to believe are prospering, and our members are increasing in number, and preserving the good name and honour of our Order, concerning which the several reports of the Grand Superintendents of Districts will give you more information than I can. So, also, will the statements and accounts of the Grand Treasurer and Grand Scribe E. put you in complete possession of the financial conditions of Grand Chapter. I have caused all the accounts to be paid, as sanctioned by you, and the vouchers will come regularly before your notice.

"The report on Foreign Correspondence will, as usual, be submitted by the able chairman of that committee, and you will there see how zealously and faithfully the interests of Capitalur Masonry are guarded and looked after by other sovereign bodies, with all of whom we are, I have pleasure in stating, in close fellowship and neighbourly relationship, who are all flourishing, and who all manifest a very kindly interest in the welfare of the Grand Chapter of Canada.

"You will observe on the Proceedings of last year a notice of motion for an amendment to clause No. 4, 'of proposing members,' in our Book of Constitutions, which, if it becomes law, will specifically add to the dispensing power of your Grand First Principal. I deem it my duty to invite your attention to this, as it will be an alteration affecting an important clause.

"Another, and a most serious matter I submit also for the due consideration of Grand Chapter, is our proposed authorised ritual. The committee have attended to this very carefully and anxiously, a report is prepared, the work is in readiness for exemplification, and the result will be submitted to your wisdom and for your determination. And while on this topic, I have to suggest to Grand Chapter to consider the necessity and propriety of working the degrees of Royal and Select Masters, as practised in the United States of America, and known as 'Cryptic' Masonry. These degrees would seem to be proper appendages to Grand Chapter and Royal Arch Masonry, and are interesting, if not absolutely necessary. The province of New Brunswick has a recognised Grand Council controlling these degrees, and I have been appointed Inspector in and for Quebec and Ontario. But it would obviously be preferable for Grand Chapter at once to assume the government and grant warrants—which action, when three or more subordinate councils spring into life will result in the regular organisation of a Grand Council for Quebec and Ontario, and thus place the degrees on a correct and prosperous footing.

"The only remaining subject to which I invite your notice is the retirement of the M.E. Comp. the Earl of Zetland, from the high office of Grand Z. of the Grand Chapter of England—which, all of you know, he has worthily held for more than a quarter of a century, and now vacates owing to ill-health—to the great regret and sorrow of all over whom he has ruled for so long and arduous a period. I think the Grand Chapter would honour herself by sending home to England a complimentary address to that courteous and kind-hearted nobleman and companion, expressive of our high esteem and good wishes for his restoration to health and future comfort.

"Before concluding, I cannot help making reference to an existing unfortunate condition of affairs in the Province of Quebec. I do not know officially as your presiding officer, what has occurred there in relation to Craft Masonry, and therefore I have nothing officially to submit to Grand Chapter. But we are none of us blind to the plain fact, that there is in that Province, division in our ranks, and an unhappy state of things, attended with much personal bitterness, which actually precludes brotherly recognition of many most estimable members of our Institution, and which ought not to exist amongst Freemasons! I am sure Grand Chapter will, with me, truly regret all these untoward circumstances, and pray for a harmonious and brotherly arrangement of matters that have caused so damaging a shock to our otherwise perfect structure. You all know to what my present allusions point. Let us not, however, permit

discord if possible to arise out of those events, in our high Branch of the Order. Let us hope and trust that all difficulties will shortly disappear, or be removed. Let us work for that end! and let us bear in mind, that as we have hitherto steered clear of personal differences, so there need be no future ill-will or angry feeling,—and Grand Chapter can remain, as now, in a condition to look on calmly,—and quietly accept any result,—always desiring prosperity and God speed to all; ever looking to the good of our Institution; and aiding to establish and perpetuate general harmony, Masonic Union, and Brotherly charity and good-will! Such should be the true sentiments of every member of our order! Added to which, should be devoted loyalty to our sovereign and country! This should be one of our beacons and watchwords!

"Since we last met, the dominion has been threatened, I will not call it invaded, by another Fenian horde. They went back faster than they came, and let it be a fair subject of pride to us, that their earliest opponent is a Freemason! I allude to Bro. Lieutenant-Colonel Chamberlin, who hurried to the defence of the frontier, and was so fortunate as to command the first of our brave fellows, who made the worthless scoundrels regularly bolt out of Canada! So also was our Most Worshipful Grand Master, Bro. Stevenson, one of the foremost in proceeding with his battery to meet the Fenian vagabonds, who had once more insulted the territory of our glorious and beloved Queen! And, companions, you will find Freemasons are ever ready to be in the van on such occasions,—and so they ought,—and they should remember their peculiar tie, and bear and forbear, and drive away discord, ever as the Fenians were sent to the right about! I am sure that we all think alike.

"And now in conclusion, let me thank you for your many kindnesses to, and the honours you have conferred upon me. I find I have been elected to preside over Grand Chapter for the past seven years continuously,—and also during 1859 and 1860. I now ask you to relieve me from the duties of my high office. I have endeavoured, to the best of my ability, to promote your interests, and I hope I have not failed. You have many able companions, who are willing,—nay, anxious to succeed me to the highest gift you can bestow, and their ambition is laudable and not to be despised. I feel I should give way!—and so I finish by wishing Grand Chapter unceasing prosperity, and praying heartily that the Great Architect of the Universe,—whose Omniscience, Omnipotence, and Omnipresence are so largely dwelt upon, in this the "Capstone" Degree of Freemasonry,—will bless and protect us all. So mote it be!

"T. DOUGLAS HARRINGTON, 33°,

"Grand Z, Grand Chapter of Canada."

The election of officers for the ensuing Masonic year, resulted as follows:—

Comp. T. Douglas, Harrington, Ottawa, Grand Z.	
" H. J. Pratton, Quebec,	" H.
" L. H. Henderson, Belleville,	" J.
" Thomas Bird Harris, Hamilton,	" Scribe E.
" Daniel Spry, Toronto,	" Scribe N.
" D. McLellan, Toronto,	" Prin. Soj.
" John V. Noel, Kingston,	" Treas.
" S. C. Chamell, Stanstead,	" Reg.
" W. W. Summers, Hamilton,	" Janitor.

The following companions were nominated by the Chapters of the respective districts, and approved by the M.E.G.Z. as

GRAND SUPERINTENDENTS.

Comp. T. F. McMullen, London District.
" Chas. L. Beard, Wilson "
" G. H. Patterson, Huron "
" E. Goodman, Hamilton District.
" Thos. Sargant, Toronto "
" Rev. C. Forrest, Central "
" H. W. Day, Prince Edward District.
" F. M. Sowdon, Montreal District.
" Edson Kemp, Eastern Townships District.
" J. Dunbar, Quebec District.
" D. R. Mauro, New Brunswick District.

It was decided to hold the next annual convocation of Grand Chapter at Hamilton, Ont.

MARK MASONRY.

LANCASHIRE (WEST).

MANCHESTER.—*Union Lodge* (No. 46).—This lodge has long lain in abeyance, recently held a meeting at Freemasons Hall, Cooper-street, Manchester, under the authority of the M.W.G.M. A sufficient number of old members of the lodge having assembled for the purpose of electing a W. Master, their choice falling upon Bro. J. M. Wike, P. Prov. G.S.W., East Lancashire, and with so able a head, it is confidently hoped that ere long the Union Lodge will resume its former exalted position amongst the leading lodges of Mark Masonry.

A LETTER FROM EGYPT.

We are at last returned to Cairo. The last day of our travel was a most interesting one—we saw the pyramids.

We had passed the site of Memphis; a forest of palm trees covered the ruins of the city. A fragment of the Colossus, only visible when the waters are down, and which gazed piteously from the ditch, reminded us that here was one of the grandest cities of the world, and the most ancient, for Memphis represents the primeval period of Egyptian history.

But if the city has disappeared the cemeteries remain and such cemeteries! A dozen pyramids successively present their angles upon the horizon, and each of them is a royal sepulchre. They are grouped upon the edge of the desert, from Sakkarah to Ghizeh. We could not visit the ruins of Sakkarah; the inundation bars the passage, and it is a great loss not to go there. We could only see in the horizon the brick pyramid of six degrees, which is the most ancient monument known to the world. Beyond this are found the sepulchres of the bulls Apis, reunited in a temple first discovered by M. Mariette. We were only able to visit the classical pyramids, those of Ghizeh.

The entire expedition left Ghizeh on asses, about one hour before day. To visit the pyramids we follow the only practicable way of Egypt, but feel ourselves to be on an imperial route. On each side the shrubbery recalls the plantations of the new boulevards at Paris. To complete the illusion, we skirt the railway from Cairo to Minyeh. We lose this altogether European aspect by an admirable sunrise, where purple tints of the brightest character are magnificently produced. It lightens up the plain around us. We think we have already passed the delta. An immense plain extends even to the horizon.

Although hastening our steps, the sun had already exposed one of the faces of the grand pyramid when we arrived. It was a singular spectacle to see four pyramids resembling each other, aligning themselves upon an oblique row. They are of decreasing size, and the last one by the side of its gigantic sisters has the appearance of a lap dog. Nothing is more strange than these immense faces, triangular and receding, and the perspective gives back in a manner the most bizarre. But the grand pyramid, that of Cheops, is far from producing, at first sight, the effect which its proportions justify. It is not with the eye it is to be measured, but with the knees.

We were scarcely arrived when the Arabs seized us by the hand and hoisted us to the top. It is known that each face, despoiled of its casing, is only an immense stairway, each step of which is a yard in height, and some of them more. This stairway is climbed by the help of the Arabs, and it is then, when we see those gigantic steps renewing themselves unceasingly; when we halt, out of breath, and behold above us the travellers more advanced, like so many black points lost upon the immense inclined face; when we fancy the knees palsied and refusing to move, then there is an idea and a true impression of the real grandeur of the pyramid.

The effect is perhaps even more satisfactory when we enter the interior. All this immense work of stones is massive. We enter it by a narrow door. A passage-way descends by a steep decline, then ascends between four walls smooth as glass. We slide upward in the dark, into the unknown, upon a surface polished as ice, sometimes scarcely having a foothold, and the pathway renewing itself unceasingly before us. We arrive by this long and terrible road into two halls cut into the stones, without an ornament or a carving. These are the funeral chambers of the king and queen. The Arabs led us, sustained us, carried us, when needed, upon the edges that descend so sharply that at times the feet scarcely find an object to which to attach themselves. We stagger, we fall, sustained by them, in the depth of these corridors, which are indefinitely long and deep, and a feeling of surprise comes over us when, in due time, we come out of that midnight, and recover the air and the light of day.

Those who have not seen the pyramids are apt to imagine three monuments isolated in the midst of the desert. This is entirely erroneous. The pyramids are only the centre of a vast cemetery. Beyond the fourth pyramid, very small, which continues the range of the three colossal ones, there are two or three others, nearly demolished. A pyramid can only have a certain measure of height. The king began to build it at the commencement of his reign, then continued steadily to surround it with new beds of stones, nor does the building cease until his death, when the builder is laid down to sleep under the mountain of stones he has elevated. There are still other tombs about the pyramids, among others, square constructions, holding many chambers, that served for particular tombs.

I saw in one of these the pictures of private life, older by a thousand years than those that I described to you in my former letter. They are particularly curious for their dances and banquets. On the side, at the bottom of an immense square well, is seen a massive cornice of stone, out of which came a head of black marble. This is the sarcophagus of an Ethiopian king.

Near the mountain of stone that serves as the tomb of Cheops, is the head of the gigantic Sphinx, all shattered, but whose fragments announce one of the most beautiful monuments of ancient sculpture. There has been uncovered an inscription here which proves that Cheops, more than 4,500 years ago, restored this Sphinx. At the foot of the Sphinx was also found an entire temple of the same epoch, that is to say, the most ancient known to man. Nothing is more remarkable than this monument, constructed of granite blocks, some of them two or three yards cube, without ornaments, without columns, sustained upon square pillars, and having no other decoration than the extreme polish of their walls. Notice that there is here an extreme art in the proportions of the doors and pillars, and that each of the gigantic blocks of which the edifice is formed comes from Assouan, and was made two hundred and fifty leagues up the Nile. This is a prime discovery for the history of architecture and of Egypt.

THE real philosopher has no trouble in thrusting aside the veil with which men would shield their true hearts; and it is known that the class of truly worthy men is a very large one. Not a day passes that we do not come in contact with persons whose forehead is stamped with Nature's nobleness, whose souls are alive to sympathy, whose hand is ever ready to minister and to do good. But as they are not "prominent citizens," they go along over the stage scarcely marked, and their coming and going attracts slight attention from the world. Are they not, however, the men to merit our regard? Are they not above compare with Toodles and all his forced honours? Certainly; and did society stand upon a basis less false and unnatural, they would be the prominent men, while the immaculate Toodles would be banished to the neglect and contempt which are his just deserts.

THE GOOD SAMARITAN.

It may be in the recollection of many of our readers that Mr. James Gwatkin, of Newport, and Captain Binney were drowned the other day at Mount's Bay, near Penzance, and that the bodies were picked up by E. St. John Aubyn, Esq., M.P. for Cornwall, and the crew of his barge, who were cruising near at the time. These dead bodies were taken to the nearest hotel and there searched in Mr. St. Aubyn's presence. The cash found was taken possession of by the police authorities, and in Mr. Gwatkin's coat pocket was discovered a Masonic circular, sent to him by Bro. W. Williams, of 16, Dock-street, Newport, just before he left home, and it was from this they found out who the deceased was. Mr. E. St. John Aubyn, finding that Gwatkin was a brother Freemason, and a member of the Silurian Lodge, 471, immediately gave orders to the hotel keeper to give Mrs. Gwatkin everything that was necessary for her sustenance, and on that lady recovering consciousness, he in the kindest manner imaginable waited on her, gave her money to pay all expenses she had incurred, and would incur through the funeral, and handed her over a further amount to pay her travelling expenses home. Thus he proved himself a worthy Freemason and a good Samaritan, and to each and every one of our Masonic brothers when placed in a similar position, and who have it in their power, we would say "go and do thou likewise."

Poetry.

THE MYSTIC TIE.

J. L. K.

How often it is true of life,
That hearts the best, the most depending,
Have parted in unseemly strife,
The mutual bond of friendship ending;
How often has some so-called friend,
Than whom you'd trust in no one stronger,
Declared your friendship at an end,
When he required your aid no longer.

How fragile is this social bond,
That binds us seemly to each other;
What little does it mean beyond,
The idle name of "friend" or "brother;"
This word is only passing smoke,
The smile the guilt on which they sheath it;
How little, if we lift the cloak,
Is there of love or truth beneath it.

Then hail to that All-seeing eye,
That watches o'er each proven brother,
And bless that good old mystic tie,
That firmly binds us to each other,
Where kindred love we ever share,
In harmony and true love revel,
And only part upon the Square,
To meet again upon the Level.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 17TH SEPTEMBER, 1870.

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

METROPOLITAN LODGES AND CHAPTERS.

Tuesday, September 13th.

LODGES.—Wellington, White Swan Tav., Deptford; Stanhope, Thicket Ho., Anerley, Surrey.

Wednesday, September 14th.

Com. R.M.B. Inst., at 3.—LODGES.—Union Waterloo, M.H., William-st., Woolwich; Vitruvian, White Hart, College-st.,

Lambeth; Justice, White Swan, High-st., Deptford; Beacon-tree, Private Rooms, Leytonstone.—CHAPTERS.—Beadon, Greyhound Ho., Dulwich; Hervey, Britannia, Walham-green.

Thursday, September 15th.

LODGE.—Burdett Coutts, Approach Tavern, Approach-road, Victoria-park.

Friday, September 16th.

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

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, September 12th.

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

Tuesday, September 13th.

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

Wednesday, September 14th.

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

Thursday, September 15th.

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

Friday, September 16th.

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

TO CORRESPONDENTS.

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

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