

LONDON, SATURDAY, JUNE 12, 1869.

### CHIPS OF FOREIGN ASHLAR.

By J. A. H.

AVEC LE FRÈRE BEAUMONT.

On the last Sunday of January, 1869, we found ourselves once more in Imperial Paris, and on reaching our hotel we discovered a kindly letter of greeting from our esteemed Bro. Auguste Beaumont awaiting us. Every time we visit Paris, Bro. Beaumont appears more sprightly, vivacious and good humoured than before, while his enthusiasm and energy on behalf of the Craft is ever increasing. As a Masonic author, who has rendered invaluable services to English and French Masonry by his writings, we honour Bro. B., while we regard him still more for the goodfellowship and generous wit with which he enlivens social intercourse. We remember no other living writer who has used the Drama as a means of teaching Masonic principles, and in a subsequent article we purpose treating of Bro. Beaumont's *Masonic Comedy*, which, though popular in France, is not so well-known in England as it deserves to be.

Sunday is a favourite time for holding Masonic Festivals in France, and on the evening of our arrival one of the lodges was giving a grand dinner at the *Hotel du Grand Orient*. On these occasions the brethren are "closely tiled" as far as regards the male gender, but ladies are admitted, some of whom are adoptive sisters, but the qualification is not rigidly enforced. The question as to whether meetings should be held on Sunday does not trouble our French brethren as they have no scruples as to Sabbatarianism in France, but in Scotland the consequence of such a breach of morals would be too awful to contemplate. In England we know of only two Masonic bodies meeting on Sundays—the Joppa Lodge of Instruction and the United Grand Mark Lodge, at Ashton-under-Lyne. Without endorsing particular prejudices as to the Sabbath, we think it is wiser when there are such prejudices to recognise their existence and respect their honesty by avoiding unseemly contention thereon.

*Avec le Frère Beaumont* we attended several lodges in Paris, and had the pleasure to see our friend, Bro. Massol, wisely wielding the the sceptre of King Solomon in the Lodge *Renaissance*. There

we saw a *profane* initiated, and we have often indulged in a hearty laugh since at a little scene which occurred at the close of the initiatory ceremonies. The new *frère* was placed at the end of the room, in front of the W.M., and Bro. Massol addressed a few words to him, when the "newly-obligated brother," clearing his throat with the evident intention of making a speech, commenced:—" *Très-cher Vénérable et Très-cher Frère. Je vous remercie beaucoup*—"

"There, that will do," said Bro. Massol. "Bro. Secretary, the next business," and the bran new brother's flowers of eloquence were nipped in the bud. No doubt the *Vénérable* deserved the thanks of the lodge for preventing a prosy speech of great length, for the initiate seemed as if he had "got the steam up" specially for the occasion. Bro. Massol resided in England for some time, and at that period made the acquaintance of some of our foremost politicians. Afterwards he found an exile's home in Brussels until he could safely return to France. As W.M. he is remarked for firmness, dignity, and impartial discrimination, qualities, which those who are acquainted with French lodges will admit are more actively demanded of the heads of lodges in France than in England.

The hotel which we frequent in Paris is neither the *Grande*, the *Louvre*, nor *Meurice's*, but one which suits our requirements far better than either—viz., the *London and New York Hotel*, in the *Place du Havre*, fronting the station of the *Chemin de Fer de L'Ouest*. This hotel is under the superintendence of M. Chardon, who speaks English perfectly, and is remarkable for the economy of his tariff. The six o'clock dinner at the *Hotel de Londres et Neuve York* is pronounced by Bro. Beaumont, whose experience is trustworthy, to be the best he knows at the price in Paris. *En passant*, we may remark that this hotel possesses a head-waiter—Francois by name—admirably fitted for his post, and moreover a man who has seen much of life, and studied men and things in the New World as well as the Old. There are also excellent interpreters attached to the hotel for those who may require their aid.

Staying at the *London and New York Hotel* we made the acquaintance of Bro. Captain Gregory, of San Francisco, whose father, Admiral Gregory, was at one time Secretary of the United States Navy. Bro. Gregory is a sharp, acute man of the world, but in a personal appearance far more like

the descendant of John Bull than the accepted type of a thin, long-visaged Yankee. A rather amusing circumstance occurred to Bro. Gregory. Below the Hotel is a *café* in front of which are seats and tables where, like Earl Russell, one may "rest and be thankful," with the additional comfort of refreshment combined. Sitting here, in earnest consultation, with his meerschaum pipe, Bro. Gregory was accosted by a Dundreary sort of individual, who commenced by asking if the Captain was an Englishman, and concluded by calling for brandy, and asking our brother to join in the consumption thereof. Bro. Gregory having declined the offer, the stranger finished his bottle and departed, when presently the *garçon* requested payment from the Captain, the stranger having ordered the liquor, and stated that *his friend* would pay! It is needless to add that our brother did not quite see things in that light, but very properly refused to be "done." Unfortunately, there are many such well-dressed schemers on the look-out for unwary strangers in Paris, and great caution is required in "picking up" acquaintances.

In company with our Bro. Beaumont we went to a *Bal Masque* at the *Jardin Bulier*, familiarly designated the "Student's Ball," because it is the rendezvous of young men "grinding" for the legal or medical professions. We have seen a good many masked balls up and down the continent as well as in England, but to our mind the scene exhibited at the *Jardin Bulier* surpasses even the festivities of the *Grande Opera* in singularity and interest. The dancing of the *cancan* is of course highly reprehensible, for not even Mr. Pumblechook could say upon this mode of dancing, as that worthy did of *pork*, that it was "a subject profoundly suggestive of moral reflections." The fun at these *bals* waxes fast and furious, and one cannot help pitying the labours of the unfortunate dancers, but it is a secret worth knowing, that those who work the hardest are regularly paid *employés* of the establishment. We watched the tripping of the "light fantastic toe"—eminently *fantastic*—for several hours, and then returned to our hotel with the reflection that in "seeing life" we decidedly preferred a quieter style of living. What must have been the "next morning" of the thousands who that night danced themselves into frenzy?

Bro. Beaumont accompanied us to the Rue

Cadet on a visit to the Secretary-General of the *Grand-Orient*, Bro. Thevenot. It is a pity that Bro. T. has not studied the English language, but he is, nevertheless, by no means ignorant of the progress of Freemasonry in Great Britain. He received us kindly, and we were much interested in a discussion which took place in our presence respecting the *Grand-Orient*, which both Brother Thevenot and Brother Beaumont agreed in pronouncing essentially "democratic." We met in the Rue Cadet Bro. Dr. de St. Jean, Knight of the Legion of Honour, and President of the Council of the *Grand-Orient*, whose dignified manners and courteous welcome impressed us very favourably, and we also once more greeted Bro. Barretta, who is permanently attached to the staff of the Secretariat, and never fails to bid us hearty welcome. To Bro. Barretta we are indebted for copies of the *Bulletin du Grand Orient*, which we highly prize. In the library, Brother Barretta showed us a curious Masonic relic—the sword which the unfortunate *Philip Egalité* used when Grand Master of the Order. None could view this sword without recalling a host of recollections of scenes gone by—of revolutions, bloodshed, and anarchy—above all, of the hapless Prince, once its owner, cradled in Royalty, and confined on a scaffold.

Among other Masonic celebrities Bro. Beaumont introduced us to Bro. Favre, the learned editor of the *Monde Maçonique*. We saw Bro. Favre in the midst of his household gods, and we were alike pleased by the man and his surroundings. Everything betokened the scholar and the gentleman. After an interesting conversation we parted from Bro. Favre, carrying with us a copy of his Masonic writings, which we hope hereafter to consider at length. We cannot better describe the appearance of Bro. Favre than by saying that he very much resembles some of the portraits of Balzac which we have seen. In mentioning Bro. Favre it would be ungracious for us not to acknowledge the interest with which we always read the *Monde Maçonique*, a magazine which deserves to be better appreciated in England. It is characterised by sterling literary excellence and sound progressive sympathies.

With Bro. Beaumont we spent a good deal of time in the society of Bro. C. C. Delacour, Knight of the Legion of Honour, and President of one of the Councils of the 30°. Bro. Delacour has travelled extensively in India, and sometime

ago there appeared in the *Bulletin du Grand Orient* a paper from his pen, giving a variety of useful information respecting Masonic researches in India. We were much indebted to this learned brother for valuable information on Masonic subjects, and we hope ere long to revive our acquaintance with him.

The time we spent *Avec le frère Beaumont* was exceedingly pleasant as well as instructive to us. A keen observer, well-acquainted with English and French literature, languages, Bro. Beaumont is just the man one would desire for a companion. Full of wit and epigram, smart in retort, while good humoured in argument, brimful of merriment, and withal, earnest in purpose, Bro. Beaumont won our heart when first we met and further acquaintance has only increased our respect for his life, character, and abilities. Soon may we be able to pass the pleasant hours *Avec le frère Beaumont*.

#### EARS OF WHEAT FROM A CORNUCOPIA.

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#### LODGE "CHAIRING."

Previous to the introduction into Scotland of Symbolic Masonry, advancement to the chair, *i.e.*, chief office, either in incorporations or in lodges of the Craft was unmarked by any ceremonial further than the exaction of an oath of fealty from the newly-elected Deacon, ". . . quha being present, gaif his aith for dew administratioun of his office. The Deacon at his electioun to the sd office sall sweir and protest befor God that he sall administrat his office during his abiding therein till truelie, lawfullie, and with his honest dutie and diligence thereintill, without feid or favor of ony persoun."—(1564—1636).

In Popish times the Deacon in giving his oath placed his hands upon and kissed the "Haly Evangel": after the Reformation this form was replaced by the holding up of the right hand. Even after the Operative element had been eliminated from the lodges, the form of installation or "chairing" that was at first adopted was exceedingly simple. On his election the Master-elect

was shewn to the chair by the old Master, who placed on him the jewel of office; he was then *saluted* by the brethren. No other mode of chairing was known to west-country Craftsmen till about 1778-81, when the "Chair Degree" began to be practised as a pre-requisite to the reception of other steps that in some lodges had been surreptitiously dovetailed into the curriculum of St. John's Masonry. This novelty, which through the credulity of those who accepted the dogma that a brother must needs be chaired before he could legally wield the mallet, soon found its way into lodges unconnected with "high" degrees. It bore some resemblance to the chairing which, under the rose, obtains in many Scotch Lodges of the present day—a ceremony in which order and misrule are made alternately to predominate in order the more impressively to inspire the novitiate with a sense of the dignity and responsibility that pertain to the Master of a Lodge of Freemasons.

#### THE MARK DEGREE.

The *Mark Degree* was another of the novelties with which, in the eighth decade of the last century Scotch Freemasonry was attempted to be embellished. As the distance between the Operative and the Symbolic epochs of Masonry increased, the custom of members of Lodges adopting marks fell into desuetude;—and even when the practice was observed in accordance with the Masonic ordinance of 1598, and for a purely operative purpose, the only ceremony, if ceremony it could be called, lay in "booking" the mark when chosen, and in payment of the stipulated fee. The choosing of marks was not, in practice, confined to Fellows of Craft, but was in vogue also among Entered Prentices—the custom being imitated by gentlemen whose connection with Masonic lodges was of a merely honorary kind. It was as a satellite to the Royal Arch Order that the Mark, like its companion the Chair Degree, was introduced to west country Masons, and to be able to "read the marks" was held to be a test of one's being a "high Mason." Instruction in this mystic accomplishment embraced information as to the precise spot of Adam's sepulture, the depth of his grave, and such like whimsicalities—the *points* of the several marks being read more in connection with Biblical history and doctrine than with the propositions of Euclid.

Thirty years ago, in its deliverance upon an application from a daughter lodge for permission to

work the Mark Degree, the Grand Lodge of Scotland held the step in question to belong to another Order of Masonry than that of St. John. This once repudiated degree has, through the elasticity of the Scotch Constitution, since become grafted upon the second of those that are practised under Grand Lodge Charters; although the adoption, by daughter lodges, of the step in question can not yet be said to be general. This may be accounted for by the fact that many of the brethren who received the degree under a chapter warrant consider themselves precluded from communicating upon it in a lodge; and also from a widely-spread feeling of repugnance to the multiplying of oaths already held to be needlessly numerous.

#### CURIOSITIES OF MASONIC DISCIPLINE.

The rank and file of the Craft did not in former times enjoy the amount of freedom in Masonic matters that, generally speaking, they now do. During the discussion of a question coming before Ayr Kilwinning in 1784, a brother was pleased to characterise an act of the R.W.M. as "a rash step." On being remonstrated with, and "no appearance of sorrow being expressed by him for his conduct," he was ordered "to be excluded from the lodge until in a regular lodge he shall make a proper acknowledgement to the chair and the lodge in general for his very unbrotherly behaviour." This sentence was passed on the motion of Robert Aiken, the brother whom Burns designated as the "dear patron of my virgin muse—he who read me into fame." In 1811 an officebearer of Ayr and Renfrew Militia St. Paul, was found guilty of communicating to neutral persons, in a clandestine and illegal manner, the whole supposed proceedings of St. Paul's Lodge, and defaming the character and government of the said lodge." The sentence following upon this indiscreet brother's conviction was humiliating enough: "That he be suspended from his office for two months from date hereof; and that upon the first monthly meeting after this term is expired he shall in open lodge read the following words: 'I have been guilty of a crime highly prejudicial to the good order of society, and the interest of St. Paul's Lodge; and I declare this to be a proof of my contrition, and hope it may be a warning to all members, and in case of a complaint that they may lay it in a legal manner before an open lodge, and not to be misled by

those who neither consider their own nor the interest of the lodge.'" In 1819 three brethren of the same lodge had sentence of expulsion pronounced upon them for refusing, while on a visit to a sister lodge, to reply on behalf of their mother lodge when toasted from the chair. Two of the delinquents, whose excessive modesty had in this instance led to their "dishonouring" their own lodge, afterwards acknowledged their "crime," sought forgiveness, and were restored to their place in the lodge. Not less absurd and unconstitutional was the act of the Lodge Mauchline St. Mungo when some forty years ago it summarily expelled one of its sons for refusing when the lodge was sitting on "refreshment," to drink to "the Duke of Wellington"—the toast having been proposed at a time when that great man was, as a politician and head of the Ministry, very unpopular with a large proportion of his fellow-countrymen.

However strange it may seem, the brother subjected to discipline in the last-mentioned case failed to exercise his right of appeal to the higher court. Perhaps this course was out of respect for an old law of the Craft (1605) which we introduced to notice through these pages some time ago:—" . . . the deakin and Craft forsd hes maid this act to stand in tyme cuming, that qlk of thame efter they be poindit for ony just falt or occasion, accourding to the auld ordour, *makes ony murmuring* or impediment in court, that murmurer sall pay ane dubill unlaw unforgevin to the dekin and to the Craft."

At the period to which the preceding cases refer, the charges upon which lodge trials proceeded were wont to be remitted to a Committee of Investigation, whose sealed report upon the case, signed by each member, was submitted to the ensuing monthly communication of the lodge. The accused, if objecting to the decision of this committee, had the privilege, in open lodge, of defending his cause; he was then required to retire to the adjacent while the subject of complaint was being discussed, and the vote taken. The latter step was gone about with great solemnity. Beginning at the senior member present, each brother, at the invitation of the Master, rose in succession, and placing his hand upon his heart, and addressing the chair, delivered his opinion as to the guilt or innocence of the accused, and approval of or dissent from the sentence, if any, that had been proposed by the

Committee of Investigation. The defendant being re-admitted was apprised from the chair of the decision of the brethren. If innocent he was saluted by the Master, who beckoned him to a seat; if guilty, he was escorted out of the lodge by the deacons or the stewards. The brethren were then formally asked to give effect to the sentence which "shut the door of Masonry" against the erring one—the limit of such punishment extending to periods of from one month to ninety-nine years.

#### A HUSBAND-FINDING FRATERNITY.

In the discussion of a case coming recently before a northern court of justice, in which the seamen fraternity sued for repetition of money paid in error, it was stated "that the Fraternity, after the woman was supposed to have become a widow had appointed a gentleman to look out a husband for her, in order that she might be no longer chargeable to them." A custom somewhat akin to this, but having a more benign look about it, prevailed in the Scotch Guilds of the 13th century. In the reign of Alexander II., it was enacted:—

"Giff that ony brether of the gyld efter his desces leyff a dochter of his spousit wyff borne, the quhilk being of loffabile conversacione and of gud fame, giff scho has nocht of hir awin quhar of it may be purwayt hir of a man (or of a religiouse house gif that scho lyk to lef chast), efter the estimacioun of the alderman and the faculte of the gilde, it sall be purwayt til hir of a husbunde or than a hous of relygione."

#### MASONIC DISCIPLINE.—XV.

By CRUX.

In a recent impression we observed in an article, evidently written by a sincere brother, a remark to the effect that men of ability, intelligence, and education, who had joined our Order, generally ceased to continue members of lodges—and in fact to all intents and purposes, renounced all connection with the fraternity. The reason given for this abandonment of all Masonic duties, ties, and privileges was that they found the time spent in the lodge, and in the discharge of the various offices wholly "unprofitable." Those who have read our articles on the subject, and are acquainted with the principles of reform in Masonic matters that we have persistently advocated, will not be surprised to learn that we regret

—fully, but fully, endorse the observation we have alluded to. There is not the slightest question that many brethren whose names, and positions in the scale of social life would have done honour to the Craft, have after a very brief acquaintance with our mysteries and secrets, quitted the Order, as some would say, in disgust. Let us not however use the harsh term, which moreover would not be strictly true. Let us say they abandoned the fraternity because they found it mentally physically "unprofitable." We are not writing these articles in a hypercritical sense. We are more fully alive to the real value of Freemasonry, than those who have found it "unprofitable," and who perhaps after all never gave it a fair trial. At the same time we freely confess and maintain that the manner in which "Masonic discipline" is carried on in our lodges, is calculated in ninety-nine cases out of a hundred to produce an unfavourable impression, and to cause a feeling of disappointment in the minds of men of ability and education who join our ranks. Thus it is we lose them for ever. Either too impatient, or too careless to lift the veil that conceals the hidden beauties of the science, they commit the illogical error of arguing *à particulari ad universale*, and impetuously jump to a false conclusion from premises which might be easily demonstrated to be completely fallacious. To which side does the fault pertain? To the member or to the Order? Partly to the one and partly to the other. To the brother, who may thus in sudden chagrin and disappointment abandon the further cultivation of Masonic knowledge, we say, "you are too hasty, too precipitate, and ought to know better than to judge of so vast and comprehensive a system as ours, by a mere external appearance." Nevertheless, *primâ facie*, the fault lies with ourselves. Every one is well aware of "first impressions," and if in the routine of ordinary life, they are regarded as so important, how much greater significance must they possess, when connected with ceremonies so imposing and characteristic as those which are performed within the walls of our lodges.

Admitting the truth of the observation it may be seriously demanded, is it possible that Masonry as represented in our lodges has no attractions for a highly educated mind? With a ritual scarcely inferior in pathos, beauty and sublimity to the episcopal liturgy—with a foundation based upon the tablets of Sinai, and with rites and

ceremonies which recall the glories of the nation beloved of God, is it possible that it can fail to command reverence and admiration? Alas that the theory should be so perfect, and the practice so defective! It must be admitted that it is a waste of time, to listen to the blundering brethren, who take office without knowing one single iota of their duties. It is "unprofitable" to witness officers absolutely incapable of replying to the question of the W.M., when he asks them in what cardinal point they are situated. To say nothing of modesty, one would imagine that brethren would have too much respect for the Craft, than to obtrude themselves into positions, where their notorious incompetency becomes glaringly and painfully demonstrative. It is a wilful misapplication of even leisure hours, much more of those that are snatched from time usually devoted to business, to sit still and watch the wretched attempts of an ignorant deacon to "instruct the candidate to advance to the pedestal in due form." We have never known a more practical application of "the blind leading the blind," and it is difficult to say which of the two is the object of greater commiseration, the unfortunate candidate who does not, and ought not to know how to proceed, or the incompetent officer who ought to know, but does not. It is no wonder when these facts are considered, that P.M.'s gradually "drop off" in their attendance upon the lodge and "drop in" about banqueting time. It is no wonder then there are many only "dining members" among the fraternity. We honestly admit that where the reins of "Masonic discipline" are relaxed to so serious and lamentable an extent, there is nothing to come for but the banquet. One cannot expect to learn anything, except perhaps what to avoid, although the chances are that young brethren may pick up what they had better not have learned. There is nothing so arduous and so trying than to have to unlearn what has been once acquired. In spite of all care and actual knowledge of what is right, old habits will assert themselves, and the results of a vicious system of education will never be entirely obliterated. Before proceeding to analyse the duties of each officer; to point out the common errors committed, and to offer in that truly fraternal spirit which will ever characterise our efforts to promote, the advancement and prosperity of the fraternity, such suggestions as may appear calculated to further that object, we once more repeat our firm belief in the urgent necessity for reform

in "Masonic discipline." We recapitulate in our minds, every statement we have made in our present series of articles, and find that they are corroborated by daily experience. The facts we have mentioned are unfortunately irrefutable, and to the shame of Masonry, they are indefensible. The existing condition of "Masonic discipline" does not admit of the shadow of doubt. It is beyond the limits of ingenuity to frame an excuse for it; it is beyond the bounds of sophistry to attempt its palliation. After carefully reviewing the contents of our preceding articles, we re-assert with double force the observations made therein; we reiterate our unquestioned and uncontradicted statements.

It will be universally admitted that it is impossible to expect either brethren or officers to do their duty, if they do not know it. We are perfectly aware that many brethren, earnest, faithful and zealous Masons, will exclaim, "We are anxious to do our duty, we are ready to devote a portion of our time and a portion of our money to the acquisition of that knowledge which will enable us to perform our duties with satisfaction to ourselves, and in a manner that will redound to the credit and prestige of our Order. But where are we to acquire this knowledge." Here will be at once perceived the great stumbling block, to which we have already drawn attention. There are no recognised uniform means of instruction in Freemasonry. Every lodge of instruction works according to the *ipse dixit* ritual of its own preceptor, and it is no wonder therefore that discord, discrepancies, inconsistencies, and contradictions should exist in numbers which might well be called "legion." It should be borne in mind, in reference to this "motley" description of working our lodges, which prevails in the Craft, that brethren frequently from one cause or another change their lodges. After initiation, or affiliation, in a certain lodge a brother sometimes discovers that many of his friends belong to another lodge, and that to use a common phrase, he would be "more at home there," than in the lodge he belonged to. Naturally enough, he resigns in the one, and becomes affiliated in the other, and then to his surprise and disappointment discovers that the two lodges do not work upon the same system. Who is answerable for this? Not the brother, who may have rendered himself an efficient Master in the one lodge, and finds himself at a discount in the other. He has no reason to cry *peccavi, mea*

*culpa, mea maxima culpa*, but there is a responsible body who has very good grounds to make the self accusation, for with it, and with it alone, rests the responsibility of introducing that reform in "Masonic discipline" and Masonic education which is the crying want of our institution. If there is one subject more than another, that is not only "consonant with our feelings as men, but imperative upon us as Masons," it is the paramount necessity that exists, for raising the standard of qualifications for Masonic office in lodges, to a much higher pitch than prevails at the present time. Let us take one instance out of many, the truth of which we vouch for as it happened personally to ourselves. We once happened to be visitors at a metropolitan lodge of some standing and repute. It was short of officers, and a brother volunteered to act as I.G. Upon a side table were placed the callars of the different officers, with the jewels attached. The "volunteer" advanced to the table, and appeared to be attentively regarding the various insignia, without being able to make up his mind which to adopt. Having a very strong suspicion of the reason of his hesitation we advanced, and asked him jestingly the cause of his profound meditation, the answer was what we expected. He did not know the proper jewel of the I.G. Now we submit that no matter what his self conceit might have been, a brother that was not even acquainted with the insignia of the office for which he voluntarily offered himself, ought to have been afraid to tender his incompetent services to the lodge. As Molière, says, *ce sont des choses qui orient vengeance au ciel*. It must never be forgotten that while every encouragement should be accorded to emulous and aspiring brethren, there should also be some deterrent against those who thrust themselves into positions, for which they are as much fitted as the Khan of Tartary. From such a beginning, the end might be anticipated. As the classics have it *ex nihilo, nihil fit*. We were therefore fully prepared to witness the *denouement*, and to find that in announcing the candidate for initiation, our "volunteer" addressed the W.M., with his head on one side, while he "inclined his ear" to another brother who acted the part of "prompter." How many instances of similar wretched exhibitions could we not give? How many could not our readers also quote if they were called upon so to do? The great question is, are these things so? Is this the actual condition of "Masonic discipline"?

Are our articles true or are they false? There has never yet appeared, among the many communications to which they have given rise, the slightest refutation, or attempted refutation of the facts stated. It may then fairly be presumed that we have accurately and truthfully represented the present condition of Freemasonry, so far as it relates to the working of lodges, its discipline, its state of education, and its official organisation. Can any brother feel gratified at the prospect? Can he feel on this account alone, proud of the Order to which he belongs? Can it be a matter of pleasant reflection to him that the working of his lodge, of our lodges, as a rule, is a burlesque, a parody of what it ought to be, and of what we sincerely trust it will eventually be? It is not a question of innate inadequacy in our ancient and honourable institution. Masonry, theoretically considered, is all sufficient. The great evil, to which we have persistently alluded, is caused by the fact, that no means are taken, by those who are responsible for these matters, that a remedy should be provided for what is undoubtedly a scandal in the Craft.

Apart from the duty of the officers of a lodge there are certain duties to be performed by every brother who attends a lodge. Slight as these duties are, they should nevertheless be properly performed. Let us consider for a moment the duty of a brother, whether a member or visitor, upon entering a lodge. The etiquette is, that when a brother enters a lodge for the first time in the evening, he salutes "right up" to the degree in which the lodge happens to be open at the time. For example, if the lodge happens to be open in the third degree, then the entering brother goes through the signs of the first, second and third degrees. This constitutes the full and proper salute under the circumstances, and anything else is not only disrespectful to the W.M. in the chair, but betrays a disregard for those ordinary Masonic conventionalities and courtesies which, as Ovid says,

"Emollit mores, nec sinit esse ferus."

If a brother leaves the lodge for any time and re-enters it, he then merely salutes in that degree in which the lodge happens to be on his return. It is also disrespectful to the W.M. for a brother to leave the lodge either temporarily or permanently, without saluting him. It is comparatively rare when the lodge happens to be opened in the third degree, to witness the salutes properly and accu-

rately gone through. This is not caused by the remotest idea or intention of want of respect to the W.M., but simply from the actual inability of the brethren to perform them. The state of "Masonic drill" is unfortunately on a par with that of "Masonic Discipline," and were a sergeant to undertake the task of drilling, Masonically, the members of our lodges, he would have as tough a job as ever he had with the rawest batch of recruits, upon whom he had prevailed, by the united influence of beer and blarney, to take the Queen's shilling. It is rather amusing to watch the *entrée* of those brethren who have neglected learning their drill. So long as they have only to salute in the first degree, they manage pretty well. The second tries many sorely, and the third generally floors nine-tenths of them. The complexity of the salute increases with the rank of the degree, and it is only fair to admit that any one, after long absence from Masonic ceremonies and meetings, might readily become a little "rusty" in these particulars. In fact, to be able to go through, with accuracy and precision, all the steps, signs, tokens, and words belonging to Craft, or Blue Masonry, is no mean accomplishment, and one not to be acquired or mastered, without a good deal of practice. In any case it is infinitely preferable to witness a brother make an attempt to perform the correct salute from first to last, than to behold him giving a nod to the W.M., when taking his seat. We strongly object to this exceedingly un-Masonic and highly disrespectful manner of entering a lodge, and in such a case consider it to be the duty of the I.G., or some other officer who may be near the door, to gently attract the attention of the negligent brother to the words, "salute the W.M." The officers, in fact, owe it to themselves and their lodge, to see that the usual etiquette is not disregarded or broken through by either their own members or visitors from other lodges. It cannot be too carefully borne in mind, that brethren never visit a lodge without naturally drawing a comparison between it and their own. This comparison is not made invidiously, but in that spirit of emulation and desire to do what is right, which should always exist among the members of different lodges. There is no concealing the working of a lodge. If good, it is perceptible before the ceremony of opening in the first degree has been concluded; if bad, it is equally palpable in the same brief period. There is not the slightest doubt, but that it is a real treat

to an earnest Mason to witness a lodge well worked. It is a source of genuine gratification when he finds the W.M. well up to his work, and all the officers, from the highest to the lowest, perfect at all points. It is rare that such opportunity occurs, but when it does it is something to be remembered, and compensates for many an evening when silent chagrin and disappointment have been the only feelings raised by the proceedings. By "perfect at all points" we mean no blundering, no whispering, no *sotte voce* promptings, no cutting short the examinations, no slurring over the questions, no mumbling in a tone that cannot be heard six paces from the speaker, but a correct, clear, intelligible rendering of the ritual, distinctly audible to every one in the lodge, and an accurate performance of the accompanying rites and ceremonies. This is what our idea is of the proper working of a lodge; this is what it might be; this is what it ought to be, and this is what it never will be so long as "Masonic discipline" remains in *statu quo*. We are convinced that it requires nothing more than to fully arouse the brethren to the real state into which the practice of Masonry has fallen, to enlist their sympathies and their exertions on its behalf. Shall it be said that time spent in a Masonic lodge is "unprofitable," and are things to continue as they are until every zealous, every earnest brother, who wishes for improvement, will exclaim in the words of Cicero, *Quamdiu abutere patientia nostra*.

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#### ORATION.

*Delivered by the V. W. Bro. L. P. METHAM, D. Prov. G.M., on the occasion of the dedication of a new Masonic Hall at Dartmouth.*

Dear Brethren,—Although it is not usual at the dedication of a Masonic temple to deliver an oration, as at the consecration of a new lodge, it is the wish of the Provincial Grand Master that I should address the brethren—whose lodge-room we have to day consecrated—on the importance of their undertaking, and the increased responsibilities they have entailed upon themselves by their act. Any wish of the Prov. G.M. is to me a law, even if it did not, as it assuredly does, on this occasion, coincide with my own sense of its propriety. In the words, however, with which I may seek to clothe the great idea which Masonry presents to my own mind, there may well be some which you have heard before, so often have I been called to perform this duty during the last two or three years, and so often have you been called upon



to listen to me. I can only beg you, in reply, to hear me for my cause; that, at least, should command attention and respect, even if what I say should appear monotonous or tedious as a thrice-told tale.

Strive to forget the speaker's want of skill,  
The cause is good although he plead it ill.

It would be an evil day indeed for Masonry if the brethren regarded the ceremony in which we have taken part to-day as a spectacle to pall upon the eye by frequent repetition; or if they listened to the ritual with a vague admiration for the beauty of its language, which might tickle the ear, but could not be expected to sink into the mind, or lead to any practical result. To-day, then, brethren of the Hauley Lodge, you have assumed, as it were, the *virile toga* which gives to you an enlarged standing and increased importance in the province and in the Craft. Ten years have scarcely elapsed since I was present when our Chief consecrated your lodge. To-day ought to, and, I trust, does, carry with it the confirmation of those pledges which your sponsors, your first Master and his Wardens, made in your name at that your first entrance within our pale. That you have been increasing in numbers and rising in importance may be owing to your commendable private and corporate zeal, or it may be indicative only of that growing interest in Freemasonry which is now pervading the world. But if you would stand forth as true men and true Masons, if you would show yourselves worthy of the token of manhood you have to-day assumed, covered by your own roof, and sitting by your own hearth, you ought to be able to show that the vows made by your sponsors have been well and truly kept; that the typical lessons inculcated by the corn, wine, oil, salt, and incense, have sunk into your breasts, and that you are better men and better citizens, because you have been taught and commanded by Masonry to be so. And if as Masons you would come scatheless through the strict scrutiny which is applied, in the present day, to all human institutions, and especially to Freemasonry, because it professes and claims so much, while it conceals so much, you must be clear in your own consciences, and be able to make it clear to the world that Masonry has made you better men than you would have been without it. You must feel in yourselves and show in your lives that you have been controlled by the lessons which the square and compasses have taught you in the lodge; that the chisel and mallet have knocked off many excrescences of temper and natural disposition which the old Adam would have allowed to expand into faults or vices. Above all, by a moral and religious life, you must be able to show that the awful but reassuring lessons taught us by the skerret and pencil have led you to turn your eyes upward to the Grand Lodge above, and have checked you in many a sin both of commission and omission by the remembrance that all our words and actions are recorded there and that we shall be rewarded or punished as we obey or disobey the Divine commands. And only when Masons practice towards each other and towards all the

outer world the tenets of universal charity in thought, word, and deed—when they lead upright, moral, and conscientious lives, guided by prudence, temperance, fortitude, and justice, then may they point to each new temple erected by themselves or their brethren as one step further on the road to universal brotherhood, which is the great aim and object of Freemasonry. Then may they inscribe on the walls of their lodge, as a motto which they can regard without blushing, and follow without scruple,—“Do mercy, love justice, and walk humbly with God.” And in their outer life, how would the true Mason be shown by practising the rules of true chivalry from which some of our orders are derived, “to defend true religion faithfully, to practice the morals of it; to protect widows, orphans, and the weaker sex; not to make war on account of goods and effects, but to let all disputes be decided judicially, and by the justice of God.”

If such tenets be followed, not only will our lodge-rooms be sanctified, but of each brother as he sinks beneath the cold waters of death, the outer world would say,—

“The actions of the just,  
Smell sweet and blossom in the dust.”

Even if, amidst the wear and tear of life, its distractions and its temptations, some human frailty rises to the surface to show that Freemasonry is a human, and not a Divine institution, and therefore subject to the infirmities and the failures of everything human.

To you, Sir, to whom your brethren have confided on this auspicious occasion, the honourable and enviable post of their Worshipful Master, I would appeal to justify their choice by a conscientious discharge of every duty pertaining to your office. May you be gifted with discretion to advise, temper to conciliate, judgment to determine in every case of difficulty and doubt, and firmness to maintain unimpaired the landmarks of our Order. Admonish with friendship and reprehend with mercy, where admonition and reprehension are necessary, ever remembering the command of Him, who was all charity, in the case of an erring brother. But still it is your duty, both within and without the lodge, to take care that no member offend with impunity against the laws of morality and temperance. Above all, it is your duty to incite your brethren, both by precept and example, to the daily practice of those great cardinal tenets of our Order—brotherly love, relief, and truth. Although it is not in the power of man to foresee in the green sapling the mature tree, or in the new-sown seed the golden harvest, I take it as an augury of good that you are yourself a young man, and that you are surrounded by young men. In this busy life, where the dust of the world settles so heavily upon the hearts of men, it is especially gratifying to find so many young men bound together by the softening and humanizing ties of Freemasonry. From this I draw the happy augury that when we who are old shall have passed away, and when our faces shall be seen and our voices heard no more, the young men will take our places with all the fire and energy of youth, and carry on the good work, and in place of a feeble voice and faltering utterance, such as you have heard to-day, the world will be addressed by men who will not swerve from their good purpose, and who will speak, in trumpet-toned voice, calling their brethren to works of usefulness, charity, and love.

## MASONIC NOTES AND QUERIES.

## BIBLICAL REFERENCES.

At page 305, in the footnote, we read,—“No living English brother ever heard read a single verse in open lodge;” After what has been already said, it is almost unnecessary for me to contradict that untrue assertion; it is now about seven years since I was initiated, and during that time I have been in the constant habit of hearing certain portions of the Bible read at particular portions of the several ceremonies; and, further, when performing the ceremonies myself, it is quite usual for me to do so, and at our next meeting, were I called upon to work *e.g.* the first degree, I should very likely read several portions of the Bible.

In the first degree we have read—Psalm 133; portion of 2nd chapter of Ruth, also 16th and 17th verses of 1st chapter, and 7th and 8th verses of 4th chapter.

In the second degree—1st Cor., 13th chap.; Judges, chap. 12; 1st Kings, chap. 7. The foregoing extracts are quite common; there is also Exodus, chap. 12, verses 22 to 27, which, although I have never yet heard read or referred to, would, I consider, be exceedingly *apropos* in a certain portion of the second degree, if properly brought in by one who understood the subject. The beauty of this reference consists in the simplicity of the sign, the *spots of blood* upon the lintel and door posts being the sign of life to the Israelites while *their* absence from, and the presence of the usual inscriptions or invocations to their gods on the doorways of the Egyptians proved the symbols of death to the latter. “The Lord” saw and acknowledged His own sign, while the symbols of the gods many and lords many of the Egyptians only brought down upon them His wrath; the pretended Egyptian deities being utterly powerless to protect themselves, far less their worshippers; as the 12th verse says,—“Against all the gods of Egypt I will execute judgment, I the Lord.” If any of the readers of the Magazine have seen the above passage alluded to in the way I mean, perhaps they will say so. When we come to understand the customs and practices of the ancient nations, we then begin to appreciate the *full* meaning and beauty of many passages in the Bible.

In third degree.—Genesis, chap. 4th. From the above “Senex” will observe that we come pretty near each other.

In reference to the mysterious looking passage in 1st Kings, chap. 20, verses 30 to 33,—“And Ben-hadad fled, and came into the city, into an inner chamber.” (31.) “And his servants said unto him, Behold now, we have heard that the Kings of the house of Israel *are* merciful Kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the King of Israel: peradventure he will save thy life.” (32.) “So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the King of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.” (33.) “Now the men did diligently observe whether *anything would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he

said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.”

Bro. “Danum,” referring to the above at page 368, says,—“The question is whether the allusion is to Masonry.” After considering the passage, I most decidedly think that it has nothing whatever to do with Masonry; such Masonic ideas were not in existence then, nor anything like them in connexion with “Masonry.” More, even supposing it had alluded to the *brotherhood* of the two kings in some secret society, it would not be a *Masonic* but a *religious* fraternity. However, not only were the two kings of different nations and races, but there is nothing in the passage to lead us to consider that Ben-hadad possessed any such pull upon Ahab. Observe also, it is not Ben-hadad who starts the idea and tells his servants to go to Ahab thus; but “his servants said unto him” we will go to Ahab and, demeaning ourselves humbly, beseech him to spare thy life; “we have heard that the Kings of the House of Israel are merciful Kings,” therefore, “peradventure he will save thy life.” We thus see that all was conjecture; there is no reason even hinted why of *right* he should spare him, but merely—it was worth while experimenting upon Ahab’s presumed clemency.

The appellation “my brother” is too common to put any stress upon it. In 1st Kings, chap. 9, verse 13, we find King Hiram in anything but a pleasant mood, saying to Solomon, “What cities *are* these which thou hast given me, my brother?” And Hiram called them the land of Cabul, that is, the displeasing, or dirty cities. It seems to me that Solomon does not look quite Masonic, or show to much advantage, in this transaction; but was acting rather meanly towards his brother king who had done so much for him; however, I daresay Solomon was pretty “cute,” and knew how to drive a good bargain even with a “brother.”

The words “*anything would come*” are printed in italics, thereby showing they are not in the original, being inserted or interpolated by the translator to give the meaning he supposed was intended; also anent “catch *it*,” the word “it” is not in the original. I am not a Hebrew scholar or even student myself, or I could say more; yet twice two will not make five in Hebrew any more than in English; and to sum up, in reference to this passage in 1st Kings, chap. 20, I would consider the whole incident to be very simple.

Ben-hadad, being beaten in battle, flies for his life; the unfortunate accident of the wall at Aphek falling upon his troops further discourages him, and, loosing heart, he goes into an inner chamber to hide or rest; his servants try to rally his courage or raise his hopes by proposing to plead to Ahab for him, at same time arranging to give a signal to some one on the look-out for it, by which he might know if they were successful or otherwise; if they were fortunate, all right; but, if not, and they observed the countenance of Ahab getting clouded and angry at the mention of his (Ben-hadad’s) name, then he would have to flee for his life. (The “sackcloth on our loins” and “ropes upon our heads” are simply put on to show their humility and submission.) Signals or signs are quite common among all sorts of peoples, and come

quite natural, and have nothing earthly to do with Freemasonry, unless when intentionally given by one who is a Freemason to another whom he supposes or knows to be such. School boys, for example, are often pretty well up in these sorts of things.

While upon this subject, I might refer to another interesting passage in 2nd Samuel, 1st chap., v. 18, which says,—“Also he bade them teach the children of Judah *the use of the bow*,” &c., the words in italics here inserted mislead; for we find Jonathan before this using the bow; miss the words in italics, and we have “teach the children of Judah the bow;” which means, teach them *the song of the bow*, “behold *it is written in the Book of Jasher*”—that is, the *song* is written there. This “Book of Jasher,” if I remember correctly, is supposed to have been lost at the Captivity; however, “the song of the bow” is preserved, and we have it in the 19th and following verses. “The beauty of Israel is slain upon thy high places; how are the mighty fallen! Tell *it not in Gath*, publish *it not in the streets of Askelon*; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph,” and so on to verse 26. “I am distressed for thee, my brother Jonathan. very pleasant hast thou been unto me: thy love to me was wonderful, passing the loving of women. How are the mighty fallen, and the weapons of war perished!” The poet might well say “perished,” for they were even worse, being laid up as trophies “in the house of Ashtaroth.”

There are passages in the Bible unequalled in sublimity and noble pathos by any of the ancient Greek or Roman poets, whom it has for long been the fashion to cry up so much; their ideas were too circumscribed, and they were therefore unable to rise to the same lofty pitch as the old Hebrews, and when they do try it there is generally a touch of the falsetto about it. The notions of Godhead contained in their Jupiters, Junos, &c., curtailed their ideas.

To come to the New Testament, we find in the Epistle to Philemon (Paul's *polite epistle*) Paul calling Onesimus “my son,” and also requesting Philemon to receive him as “a brother beloved.” Yet we know “son” here simply means that Paul had converted him to the faith; and we also know that Onesimus was a runaway slave of Philemon's, and Paul calling Onesimus “a brother,” means that he was “a brother” in the faith, that is a Christian; Onesimus, therefore, although a slave, is now enabled to go back to his master without any such abject bearing as the courtiers of Ben-hadad carried. Speaking of slaves, we must remember that the Hebrew slaves were not under the same yoke as the negro of our own day; not at all, they were more like servants, and there were certain menial duties which it was against the law to require them to do; *e.g.*, an Israelite could not legally order his Hebrew slave to bow down and tie his shoes; such a thing would have been too degrading. (See also Deut. 15th chap., verses 12, 16, 17). This enables us to see the full force of the observation in the 1st chap. of Mark, verse 7: “The latchet of whose shoes I am not worthy to stoop down and unloose.” It also enables us to understand the full force of the lesson in humility given by Jesus when he washed his disciples feet; and why Peter was so thoroughly astonished at the proceeding, and protested against it,

saying, “Lord, dost thou wash *my feet*?” John 13th chap.—W. P. BUCHAN.

#### ANCIENT MEMORANDA.

Amongst some very curious and interesting entries in an old Craft Lodge Minute-book I have just had the privilege of perusing, I find the following. Can any of your correspondents throw a little light upon it, and oblige—EXCELSIOR?

“Memorandum of the Highrodians, July, 1746.—Enacted at a Grand Lodge held this evening, that no brother Mason should be admitted to the dignity of a Highrodian under less than a charge of 2s. 6d. or as the Domaskin or Forin as John Thompson from Gateside paid at the same night 5s.”

Also at same entry and date:—

“N.B.—The English Masters to pay for entering into the said Mastership 2s. 6d. pr Majority.”

#### ‘SCOTTISHMAN’ (PAGE 443).

I pray our esteemed Bro. Dr. Morris to excuse me mentioning it, but I do not remember of ever seeing “Scottishman” before; he has taken too much rope. We say “Scot” or “Scotsman.” We speak also of *Scottish* scenery, lakes, or mountains, or of the “Scottish nation;” but we do not say “Scottishmen,” it is Scots or Scotsmen. *E.g.*, using the article, we might say—the Scots are brave; or, omitting it—Scotsmen are brave.—W. P. BUCHAN.

#### MARK MASONRY (p. 441).

I trust Bro. “Reitam” will pardon me correcting him, as he is a little mistaken in his ideas. In Scotland, previous to formation of Grand Lodge in 1736, Fellow Crafts had their *marks* recorded in the lodge books; but I know no authority for saying that “what is now known as the Mark *Master's degree* was worked by the operative lodges of St. John's Masonry as part of the Fellow Craft *degree*.” I consider our Mark *Master's degree* to be no older than last century, and, most certainly, all Royal Arch\* Masonry dates from the last century at farthest; while even regarding the Master Mason *degree* I cannot as yet get hold of any distinct proof of its existence previous to A.D. 1700.—W. P. BUCHAN.

#### GRAND LODGE CONSTITUTIONS.

We are glad to learn that Bro. W. J. Hughan—who is an honour to English Freemasonry—is publishing Cole's copper-plate edition of Constitutions 1728 and the Grand Lodge Constitutions 1723, with a preface by himself; further, the Grand Master the Earl of Zetland has given him permission to dedicate the work to him; this is creditable to both.—W.P.B.

\* The last century *originators* of the Royal Arch, taking or copying their ideas from the Bible and other historical works, consequently their adopted or assumed “landmarks” might be made to show a connection with anything; a slight stretch of imagination might even produce a “landmark”—capital word that—proving their derivation from that most high, puissant, and illustrious gentleman, “the man in the moon.” That's a real genuine Masonic Celestial Pedigree for you. Avant history and historical writers! How dare you question Zerubabel's being a Royal Arch Mason?

PAST MASTERS.

Can the Past Master's degree be given in England with the rank of Past Master without the brother being installed? I have an offer of the degree in Scotland, but want it in England in order to entitle me to sit in Grand Lodge.—E.A.

[No; and, if you receive the degree in the manner suggested, it will *not* entitle you to sit in Grand Lodge.—Ed. F.M.]

BRO. MELVILLE AND THE ORDERS OF KNIGHTHOOD.

I did not forget to make inquiry from my friends of the Bath, but, as Bro. Senex, C.B., has forestalled me at p. 413, I will spare your space.—LUPUS.

FREEMASON—DERIVATION OF THE WORD.

At page 362, Bro. Melville says that "Freemason" is derived from "Friga, or Frig, meaning Free, and Maçon meaning Mason." Very good! I have no objections to his applying that derivation to his "Celestial or Friga Masons," who (page 363), he says, "had no such *mean* employment as that of carrying stones and mixing mortar;" but I object to the application of that derivation to our *terrestrial* Masons who *did* work with stone and mortar, and who played their part in the erection of our beautiful, or perhaps, more strictly speaking, sublime, old cathedrals, etc.

Then, at page 370, my esteemed friend and Bro. "J.A.H."—who, I am half inclined to think, is perhaps joking—says that because he saw it stated in an old last century book that "the word *free* was added because they (the Masons) taught their art to the freeborn only," therefore it "seems to me to settle the question." Now I draw an exactly opposite conclusion from that of Bro. J.A.H., as I do not give a pinch of snuff for what our last century pretended Masonic historians *say* about anything that happened, or was in existence previous to A.D. 1600, if I have any reason to think otherwise. Further, said remark in this "old book, entitled 'Hiram,' or the 'Grand Master Key,' is untrue.

Freemason means a *mason* who is free, that is a *mason* who has received certain privileges or has become free of his guild or sodality. I had the pleasure of speaking to Professor Cosmo Innes, on the 22nd ult., anent this, and he said,—“It is not *free-homo* that is spoken of, it is *freemason*, and your definition is quite correct.” Therefore, as I said before, I reject the "free-born" idea, and more especially now, as I consider the opinion of Professor Innes upon such a subject to be worth that of a hundred "Hirams;" neither must I forget that also of "A Masonic Student."

As to the origin of the simple word "Mason," I can say nothing new in the meantime.

In reference to the remarks of "Liber," pp. 411 and 412, headed "Freeborn," from which I take it that he chimes in with the "freeborn" notion, I would remark that he must take a wider view of things.

A slave about six or seven hundred years ago, escaping from his lord or master, and residing unchallenged for a year and a day in a burgh, *thereby* became *free*, as the following statute of the laws of the burghs says,—“Gif ony mannis thryll, barounis

or knychtis, cummys to burgh and byis a borowage, and dwellis in his borowage a twelfmoneth and a day, foroutyn challenge of his lorde or of his bailye, he sall be ever mare fre as a burges within that kingis burgh, and joyse the fredome of that burgh.” The code of Scottish burghal regulations collected in the reign of David (1124 to 1153) "was the result of experience of the towns of England and Scotland."

At page 142 of "Scotland in the Middle Ages," we read as follows:—

"In 1247, Patrick de Prendegest, burgess of Berwick, bought the freedom of Renaldus, a slave, with his whole following, for twenty merks sterling. This is a remarkable transaction; for Patrick, the burgess, had formerly been a slave, or at least a native, and obtained his liberty through the house of Coldingham; but, what is more curious, Reynald, who was thus emancipated for a sum of money, is styled in the charter *prepositus*, meaning, no doubt, alderman or bailie of the town of Berwick; and that accounts for the greatness of his price; for about the same time, the Abbey of Coldingham purchased the freedom of Joseph, the son of Elwald, and all his posterity, for the price of three merks; of Roger Fitz Walter and all his posterity for two merks; and Eustace of Newbigging sold to the Prior of Coldingham the freedom of William of Newbigging, and Brunhild his wife, and Walter and Mabil their children, and all their issue, for the sum of fifteen shillings. These are instances of purchased emancipation."

After reading the above, I have no doubt "A Masonic Student" will be well pleased at seeing his view of the derivation of the prefix *free* in "freemason" proved to be correct, and, may I add—we consider it almost superfluous to say more.—W. P. BUCHAN.

P.S.—In reference to the interesting subject of "Biblical References" alluded to by Bros. Danum, Senex, *Excelsior*, etc., I intend to give some remarks next week, and especially anent that in 1st Kings.—W.P.B.

INAUGURATION OF GRAND LODGE BUILDINGS.

Can any brother tell me when the jewel which was approved by the M.W. the Grand Master, commemorative of this occasion, will be issued?—LUPUS.

CORRESPONDENCE.

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

BRO. MELVILLE'S DISCOVERIES.

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

Dear Sir and Brother,—I would consider that Bro. Melville may have been aware of the fact, but I do not suppose that Bro. "Excelsior" (page 445) is, that I live in Glasgow; consequently it would be a serious matter for me to leave my business and go away up to London merely to see or hear what Bro. Melville has to say or point out. Had Bro. Melville been in Glasgow, I should then only have been too happy to call upon him, and I would most certainly have done every justice in my power to what he had to say. Unless, therefore, "Excelsior" can devise some means whereby Bro. Melville and I can be brought into closer connexion (if it would do any

good), I can only judge of Bro. Melville's "discoveries" from the Magazine. As to the "instruction to be cautious" idea, had I Bros. Melville and "Excelsior" together with me, I think that would soon be settled; the less said about that, under the circumstances, the better in my opinion. There is a way of doing everything.

Yours fraternally,  
W. P. BUCHAN.

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

Masonry is a beautiful system of morality veiled in allegory and illustrated by symbols.

Dear Sir and Brother,—On consideration I am of opinion that in my eighth and last paper I might have been more explicit as regards the Celestial Masonic symbols which the Grand Treasurer asserts are accurately pointed out by a system of laws. Brethren generally do not understand allegorical symbolism, because they are not taught anything of the kind in their lodges of instruction: and it seems what is required by them is some practical demonstration. I will, therefore, endeavour to give such practical explanation of celestial symbolism as will satisfy the intellectual that Masonry and astronomy are closely united; and, if I succeed in doing so, the practical brethren will perhaps be willing to admit there may be mysteries hidden in the heavens which "*at present they cannot understand.*" The objects employed in symbolical Masonry are, by means of the Masonic implements, all applicable to one *point* in the heavens, but, as that point must not be mentioned, the objects must remain scattered in various positions in the heavens without being regulated by the laws.

To follow what I am about to explain, it is necessary for the reader to have before him a globe or celestial atlas. Which ever it is, it must not be of very modern publication, because it is the fashion now for the learned to pay no heed whatever to the constellations; indeed, many modern charts do not give the figures at all, but merely give their names to empty spaces. The publication I would recommend is that of the "*Outline Atlas of Jamieson, 1824; published for the use of schools and private instruction.*" These charts are engraved so as to allow children to fill in the stars in their proper positions. Jamieson's Celestial Atlas of 1822 will do, but not nearly so well as the outline plates. Presuming, then, that the atlas is before the reader, let him refer to the southern hemispherical plate. Around the rim, or border, are Roman figures, from I. to XXIV. These denote the 24 hours of the day. Between XVII. and XVIII. below the ecliptic is an altar or pedestal. Between XXIV. and I., below is a Phoenix under the fire of which is a book or *Biblia*. I believe Jamieson was not a Mason, at all events the book is better defined in most other atlases. With compasses from the equatorial pole, the centre of this *biblia* will reach the precise centre of the pedestal, above which are always a pair of compasses and an old-fashioned stonemason's level, and near thereto are the rule and square. The youth to be initiated, as before stated, is Antinous, and for some reason his body has been cut in two, whether deservedly so matters not at present. Between XIX. and XX. there are the youth's knees both kneeling. There are two sandals or slippers in the heavens,

both possessed by a very large woman—these are between XIV. and XV.. Compasses from the pole of the equator will take the heel of the sandal from the woman's left foot and place it on the little naked right foot of the aspirant. With so large a slipper can he move otherwise than "slip-shod?" Nature provides the sock for the left foot. (See Lactea.) Bosh! will, perhaps, be the gentlemanly expression—this slipper affair is a mere coincidence! Well, there is a slipper required for the aspirant's left foot, and compasses from the equatorial pole will take the woman's right foot slipper to the youth's left naked foot. Now, I ask the Bosh fraternity to point out, if they can, whether by compasses these sandals will fit any other feet in the heavens, or whether there are any other slippers than those worn generally by the great woman. Next to the northern hemispherical plate, and between XIX. and XX., are the head and shoulders of our aspirant, Antinous. There are two fishes tied together by their tails, and very near II. on the equator is a very remarkable knot. Place one point of the compass within the loop caused by the knot, and the other point of the compass at the equatorial pole. Move the rope or cord to the youth, and say whether it does not fit his neck precisely like a cable tau? Can the Bosh fraternity, with compasses from centres, make this rope fit any other neck in the heavens? The exaltation of the youth takes place above, and \* there opposite Antinous are two youths, one is the Egyptian Hercules. Between IX. and X. is a lion's paw, and compasses from the ecliptic centre (*not the pole* of the ecliptic) will place the right hand of the exalted Mason in the lion's paw. Enough has been said about Boaz and the pillars, they have been the type of the Gemini throughout all ages—thus II. Compasses from the *centre of the ecliptic*, not the pole, will take the ear of corn which is in the great woman's left hand, at XIII. to XXIII., and there it will be alongside a current of water.†

I trust in thus practically demonstrating these symbols I have not divulged forbidden points, and, at the same time, I hope I have offered sufficient proof that there are points that ought not to be revealed—to illucidate more of the symbols explained to the Grand Treasurer must inevitably divulge the mysterious parts and points.

Here let me thank the writer of "Excelsior," inserted in your last number. His observations are considerate and gentlemanly, and I do hope he will not be abused by the *rifraf* for his kindness to me. In my letter of the 29th ult., I intimated that I was acquainted with a brother that I believed was personally known to Bro. Buchan. Since then writing I have not seen the brother in question, nor do I know the place of his residence.

All I require is to have my discoveries examined. It is not likely that anyone in his senses would traverse fifteen thousand miles merely for the purpose of imposing a false knowledge among any body of men possessed of common sense. As the meanest member of the Order, I claim a right to be heard when I have something to propose for the good of

\* See Exaltation. Paper 2. App. 3, page 265.

† Shibboleth's Ear of Corn, or Current of Water. Cruden's Biblical Concordance.

Masonry. And in what manner has my claim been met? By low, unmeaning abuse. My spelling is bad. My English is not *à la* Lindley Murray—why I am not informed. I am all wrong in my Hebrew, yet no one sets me right. My knowledge of history is all nonsense, and yet I merely quoted the titles of books printed without making any comments. I have been directly charged with falsehood, and indirectly with being an impostor and a swindler. Will any honest Mason say I have deserved such accusations? Exactly 40 years have I been proprietor and editor of newspapers, magazines, &c., in the Australasian colonies, and during the whole of that time never received anything like the same amount of abuse as remains recorded in the columns of the *Freemasons Magazine*, and all heaped upon me within the space of the last two months. *Omnia vincit veritas!*

Yours fraternally,

HENRY MELVILLE.

P.S.—When Sir J. W. Hort wrote to me it was as Grand Secretary of Ireland. I cannot say whether the Papal triple cross is the symbol of 33 or that of the Irish Secretaryship. What have 33 to do with the Pope's symbols, or what has the Pope to do with the Masonic symbol? No doubt the Pope will say the Masons are pirates, and that they have stolen the symbol without knowing its use. Does the Pope, or do the Cardinals know the usage of the triple tau? If not, why preserve it?—H.M.

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

Dear Sir and Brother,—Allow me to suggest that the Council of the Masonic Archaeological Institute is the proper body to investigate Bro. Melville's claims to be a discoverer. If Bro. M.'s assertions are worth anything, they would stand the testing of such men as Bros. Glaisher, Hyde Clarke, Pullen, and W. Smith, C.E., and, supported by those names, he would find the Craft by no means backward in acknowledging his pretensions. Meanwhile, it can hardly be a matter of surprise that Bros. Buchan, C. J. Carleton, and others should be somewhat dubious of mere vain-glorious boasting, backed by none of the recognised authorities in Masonic science.

Yours fraternally,

June 7, 1869.

J. A. H.

#### BRO. DNALXO'S ARTICLE "FREEMASONRY AND CHRISTIANITY."

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

Dear Sir and Brother,—The generous motive expressed by a lover of pure Theism in the last paragraph of his letter in your impression of the 29th ultimo, I fully appreciate, but at the same time cannot accept the proposed amendment of my article on "Freemasonry and Christianity."

I will, therefore, endeavour to prove the strict accordance with *fact and principle* of the paragraph your correspondent has quoted, and for this purpose I have divided the disputed passage into two sections.

I. "With a full and firm conviction that the adoption of any distinct religious creed would inevitably destroy the love and harmony in which her children dwell, Masonry avoids and strictly prohibits

all approach to religious matters, save in the one question of the first degree."

2. "And this question is introduced solely with the object of preventing admission into the order of men destitute of natural religion, whose vows cannot be relied on, since they do not believe in the existence of a Supreme Being or in the immortality of the soul."

The truth of the assertion contained in Section I. must be patent to all; I therefore pass without further comment to a consideration of the questions involved in Section II.

In the Ancient Charges, under the head of "God and Religion," we find the following succinct and incontrovertible proof that Atheists are beyond the pale of Freemasonry:—"Let a man's religion or mode of worship be what it may, he is not excluded from the Order, *provided* he believe in the glorious Architect of Heaven and Earth."

As a guarantee of good faith Masonry requires of every neophyte a solemn pledge of fidelity; he must swear on the sacred writings of his creed to keep inviolate the Secrets of the Order, and must further invoke the aid of the Great Architect of the Universe to support him in this obligation.

No Atheist could *fulfil* the required conditions; being a man destitute of natural religion, his vows could not be relied on; since his oath would necessarily be no stronger than his word.

It is not against men of truth, honour, and integrity that our precautions are taken, but against men who, being destitute of these virtues and devoid of a salutary fear of punishment after death, might possibly prove traitors to the engagements they might contract.

It being better that 99 men of honour should be excluded from the Order than that one traitor should gain admission, we have closed the portals of Masonry to all Atheists. Amongst those who deny the existence of a Supreme Being there are, doubtless, men of honour, truth, and integrity, whose simple word might be implicitly relied on; but it is equally certain that there are others, who—fearing neither God or man—are capable of any iniquity.

The strength of a beam is only equal to that of its weakest part, so it is with Atheism; and, as we could only distinguish the good men from the bad by careful inquiry and long personal knowledge, we are fully justified in saying,—“the vows of Atheists cannot be relied on,” this, of course, being of general application, not of the individual one “A Lover of pure Theism” has attributed to it.

In conclusion, I entirely disavow the least intention either of hurting the feelings of thoughtful, zealous brethren, or of casting a slur on those who are already beyond the pale of Freemasonry.

As an individual, I might be content with the simple promise of another for the due performance of a covenant or contract, but as a Mason I should require the highest guarantee of fidelity, one based on the belief in a future state of reward and punishment.

Such a pledge could not possibly be relied on, when given by a man destitute of natural religion, since by his not believing in the existence of a Supreme Being as his Creator and Judge, he would be devoid of that salutary fear of punishment in a future state, which would deter him from wilfully violating his obligation.

Yours fraternally,

DNALXO.

## THE MASONIC MIRROR.

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

### INTENDED REDUCTION IN PRICE OF THE "MAGAZINE."

On Saturday, the 3rd July, the price of the MAGAZINE will be reduced to **THREEPENCE**.

It is now nine years since the quarto series of the MAGAZINE was commenced, and it has ever since continued to be published at sixpence weekly.

For a considerable time past it has been in contemplation to reduce the price of this MAGAZINE; and it is now many months since the intentions of the then proprietor were made known by announcements in the advertising columns that a permanent reduction in price would be made as soon as the necessary arrangements for that purpose could be completed, and a fitting opportunity occurred.

It is now our pleasing duty to announce to our subscribers and friends the *promised reduction*; and also that various improvements will be introduced into the MAGAZINE itself. In so doing we must of course look to a greatly extended support from the members of the Craft for that reward, which we are assured by a very large circle of friends and supporters, such a step as that about to be taken will be sure to meet with; still it is only by the active and energetic support of our friends that such a venture can be made to succeed—more particularly in the case of a class journal—and by a greatly increased sale to cover the weekly cost of production.

The proposed reduction of the postage rates on newspapers, has been for some time past looked forward to as affording an opportunity for expecting the reduction in price of the MAGAZINE; and it is believed that long before our next half-yearly volume is completed, the anticipated reduction on the newspaper postage rates will be successfully introduced by the Post Office Authorities. And therefore the approaching commencement of a new volume has, under these circumstances, been considered an appropriate occasion for carrying out the long contemplated and previously announced intention, to reduce the sum of the MAGAZINE to **THREEPENCE**.

Whilst thanking the numerous subscribers and the zealous friends and supporters of the MAGAZINE for their past aid and labour on our behalf, we trust still to secure their hearty co-operation, so that, by their recommendations and otherwise, amongst the members of the Masonic Order, they may assist us in so expanding the area of its usefulness and by greatly-increasing the number of its readers, thus give it still greater power and influence as the well-tried organ of the Craft at large.

### MASONIC MEMS.

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 20 per cent.

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

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

WE beg to call the attention of our readers to the AMERICAN FREEMASON, a monthly, published in Cincinnati, and edited by Bro. Fletcher Brennan. The articles are well written, and as a reflex of proceedings of our brethren in America is well worth reading. Subscription 5s., payable to our office.

THE British Association will meet next month at Exeter, on which occasion we trust that those members belonging to the ancient Craft will meet with a Masonic reception.

PALESTINE EXPLORATION FUND.—We understand that an exhibition of pottery, glass, and other specimens of ancient Jewish art, found by Bro. Lieut. Warren in the course of his excavations at Jerusalem, is about to be held at the Dudley Gallery. No such exhibition has ever been held previously, and we trust it will meet with success, and more especially in a financial sense, as funds are urgently needed to prosecute the researches.

### METROPOLITAN.

JOPPA LODGE (No. 188).—This lodge met on the 5th inst., at the Albion, Aldersgate-street, under the presidency of Bro. C. Rolph, the talented W.M., who most ably initiated Mr. Thomas Payne, and then passed Bro. Henry Hartog. The lodge was closed at an early hour, and then adjourned to the banquet. Amongst the visitors we noticed: Bro. Harfield, P.M. of the Tranquility, the W.M. of the Prosperity, and Bro. Binckes, the secretary to the Boys' School. Bro. Binckes replied most eloquently on behalf of the visitors, and strongly recommended to the brethren the institution with which he is connected. The W.M. discharged his duties at the banquet table in a most admirable manner, showing his proficiency in wielding the gavel. The proceedings were enlivened with songs by professionals, having Bro. Van Noorden accompanying on the piano, and the Tylers' toast brought the meeting to a close at about 10 o'clock.

MACDONALD LODGE (No. 1,216).—This lodge met on Wednesday, June 2nd, at the Head Quarters 1st Surrey Rifle Volunteers, Brunswick-road, Camberwell. Bro. James Stevens, P.M. took the chair. The minutes of the former lodge having been read and confirmed, a ballot was taken for Bro. Major E. D. Smith, 95th regiment, which was unanimous in his favour. Bro. Major A. L. Irvine, then took the chair, and raised Bro. W. A. Willis, to the sublime degree of a M.M. Bro. C. Fountain was then entrusted, and retired, and on his re-admission, was passed to the degree of F.C. The brethren then adjourned to a slight repast. Visitors: Bros. Dr. Goldsboro, P.M., 998, P. Prov. G. Sec., North Wales; Gompertz, 869, P. Prov. G. Sec., Herts; H. M. Levy, P.M., 188; Harvey, P.M., 902; Mayo, S.D., 754; Hills, J.W., 157; Ricks, 33. The brethren again returned to the lodge, and Dr. Henry Blanc was duly initiated into the Order by the W.M., in a very impressive manner. A proposal was then made for Mr. Jos. B. Pike for initiation, and Bro. Rosenthal, P.M., 92, as a joining member, and the lodge was duly closed.

ROYAL ALFRED LODGE (No. 278).—This lodge held a meeting on Friday, the 27th ult., at the Star and Garter Hotel, Kew. The W.M., Bro. S. May, having taken the chair supported by

his officers, the minutes of the former lodge being read and confirmed, a ballot was taken for the admission of Messrs. David James (of the Theatre Royal Strand), Danvers, and Berry, which being unanimous, they were initiated into the Order; Bro. Bridgeman, of the Vitruvian Lodge, No. 87, was, by the courtesy of the W.M., raised to the sublime degree of a M.M. A brother from the Globe Lodge, and two other brethren were passed to the degree of F.C.'s. The brethren then adjourned to a very excellent banquet provided by Bro. Banks. The visitors were: Bros. B. P. Todd, P.M., 27; Whiting, P.M., 87; Hopkins, S.D., 87; Turtle, I.G., 87; Walker, 87, and Bridgeman. Some very excellent singing was given by Bro. Bartleman and others.

## PROVINCIAL.

### MONMOUTHSHIRE.

#### PROVINCIAL GRAND LODGE AND CONSECRATION OF A LODGE AT PONTYPOOL.

The Prov. G. Lodge of Monmouthshire met at Pontypool, on Thursday, the 3rd inst., and the occasion was rendered additionally attractive and interesting by the fact that a new lodge, designated the Kennard Lodge (No. 1,258), was to be consecrated. The brethren congregated in large numbers from every lodge in this and the adjoining province, there being present not fewer than 120, when the D. Prov. G.M., Bro. Col. Lyne) called the assemblage "to order as Masons" at noon. It should be stated that the onerous duties of the occasion were delegated to the respected D. Prov. G.M., in consequence of the continued indisposition of the Prov. G.M., Bro. J. E. W. Rolls, who, nevertheless, year by year practically evinces his deep interest in the affairs of the province, and his earnest sympathy with the principles of the Craft.

The lodge room, [which is set apart for the Kennard, is the large room at the Clarence Hotel. It has been fitted up in a superior manner, the furniture being provided, we understand, at the expense of Bro. H. M. Kennard, of Crumlin, who has taken a deep interest in this new institution which bears his name. This gentleman has also presented the jewels, working tools, &c., all of which have been got up in beautiful style. The tracing boards are the gift of the Prov. G.M.]

Amongst those present we noticed Bros. Col. Charles Lyne, D. Prov. G.M.; H. Martyn Kennard, Prov. G.D.; Rev. S. Fox, Prov. G. Chap.; W. Williams, Prov. G. Sec.; S. T. Hallen, 471; P. Bird, P.M., Prov. G. Reg., 960; R. B. Evans, P.M. 471; B. Cheshire, 333; E. C. Else, Prov. G. Sec. Somerset; J. B. Skeates, J.D. 683; T. Heal, 471; John Watkins, 100; J. G. Huxtable, 471, Prov. G. Steward; J. Middleton, 683, Prov. J.G.W.; T. Williams, P.M. 683; C. H. Oliver, P.M. 471; W. G. Edwards, 471; S. G. Homfray, P.M. 1,098; G. A. Brown, S.W., 1098, 296, and 683; C. Rowe, 471; H. J. Groves, P.M. 683 and Prov. G. Org.; E. J. Morris, D. Prov. G.M. South Wales, Eastern Division; C. Homfray, 336 and 1,098; S. Coombes, P. Prov. S.G.W., 471; J. D. Leavey, 1,098; J. Hurman, J.W. 960; Rev. J. H. Jukes, 120, W.M., and P. Prov. Chap. Herefordshire; T. Spencer, 1,098; W. M. Rees, P.M. 364, and Prov. G. Treas.; F. C. Pole, J.W. 264, Prov. G. Sec.

The Prov. G. Lodge having been duly opened, and minutes read and confirmed, the officers for the ensuing year were appointed as follows:—Bros. J. Middleton, Prov. S.G.W.; G. A. Homfray, Prov. J.G.W.; Rev. Samuel Fox, Prov. G. Chap.; W. Pickford, Prov. G. Treas.; W. Williams, Prov. G. Sec.; J. A. Rolls, Prov. G. Reg.; B. Thomas, Prov. S.G.D.; B. S. Fisher, Prov. J.G.D.; H. J. Parnall, Prov. G. Sec.; C. H. Oliver, Prov. G. Dir. of Cers.; T. Williams, Prov. G. Assist. Dir. of Cers.; W. C. Freeman, Prov. G. Std. Bearer; H. J. Groves, Prov. G. Org.; H. Hellyer, Prov. G. Purst.; J. Huxtable, P. Morgan, R. S. Roper, W. Watkins, C. Homfray, G. Fothergill, Prov. G. Stewards; T. L. Preece, Prov. G. Tyler.

On the motion of Bro. Middleton, seconded by Bro. Pickford, the sum of ten guineas was voted from the funds of the Prov. G. Lodge of Monmouthshire in aid of the Zetland Commemoration Fund.

The sum of £5 was also voted towards defraying the cost of conveying the brethren on behalf of a son of Bro. W. H. Spickett, 683, deceased, with a view of getting him admitted into the Boys' School.

The Prov. G. Lodge was then closed in due form.

The D. Prov. G.M. proceeded to open, consecrate, and dedicate the Kennard Lodge of free and accepted Masons, No. 1,258. The opening of the lodge in the various degrees was interspersed with appropriate music. Bro. H. J. Groves, Prov. G. Org., presided at the harmonium, and the emphatic words of the D. Prov. G.M. often found an echo in the Masonic amon:—"So mote it be!"—pronounced in solemn harmony. From beginning to end it was a ceremony well calculated to impress, and it is not too much to say that the consecration of the Kennard Lodge will have left a lasting impression on those who witnessed it.

The brethren took up their station near to the centre, in the following order:—Bros. B. Thomas, W.M. designate; H. M. Kennard, S.W.; H. Griffiths, J.W.; S. Fox, Chap.; R. Woolley, Treas.; W. Williams, Sec.; E. Prosser, S.D.; J. L. Trebarne, J.D.; J. T. Wightman, I.G.; H. Fletcher, Tyler.

Bro. Fox having offered up prayer, the presiding officer addressed the brethren on the nature of the meeting, and requested the secretary to read the petition to Grand Lodge, and the warrant of incorporation. The presiding officer, in answer to his inquiry, as to whether the brethren approved the officers named, received an unanimous assent.

Bro. Lyne then delivered the oration customary at these great gatherings, reviewing the grand landmarks of the Order, and, above all, impressing on the new lodge the necessity of extreme care in the selection of candidates for admission into the privileges of Masonry. On this point he read an important communication from Grand Lodge, which, whilst expressing the Grand Master's satisfaction at the rapid progression of Masonry in England and the Colonies, stated that the noble earl and his colleagues could not help contemplating this great accession in numbers without a feeling of uneasiness and anxiety. The G.M. is especially desirous that the Craft should recognise the importance of looking to the position and standing, rather than to the numbers of those who seek to become Masons. Bro. Lyne took occasion to enlarge upon this subject, and he did so not only discreetly, but with such force as will, we doubt not, have its proper effect. He plainly told the new lodge, that Masonry is not a proselytic institution, that it was not desirable, in point of fact, to have "large" lodges, that Masonry was designed for high purposes, and that those who joined the institution must altogether separate themselves from the notion of pecuniary benefit. Unless they could put their hands on their heart and say that they were not biased by mercenary, or any other unworthy motive, in becoming Masons, they were simply prostituting the Masonic art.

Anthem, "Behold how good and joyful, &c."

The P.G. Chap. Bro. Fox delivered the first portion of the consecration prayer, to which the lodge made the musical response, "Glory be to Thee, O Lord." The presiding officer here gave the invocation, the brethren turning to the east. The ceremony of dedication then proceeded, the chaplain reciting the second portion of the consecration prayer. The Prov. G. Lodge officers formed a procession, and proceeded around the insignia of lodge Masonry, and the essentials of Masonic inaugural ceremonies, the corn, the wine, the oil, &c., were poured in libations to their relative significations, as the presiding officer dedicated the new lodge to the great objects of Masonry.

The ceremony of installation succeeded that of consecration. Bro. Bartholomew Thomas had the honour of being placed in the chair; and here we must observe that the number of installed Masters present was very large. There were probably forty who had passed the chair. The installation ceremony was performed in a most impressive manner by Bro. Hellyer, P.M., 471, and P.G. Purst.

The dinner was supplied at the Town-hall, by Mr. Beecham, of the Montague Hotel. The chair was taken by D. Prov. G.M. Bro. Lyne; and the following is a list of the toasts:—"The Queen and the Craft," "The M.W.G.M. the Earl of Zetland," "The R.W.D.G.M. the Earl de Grey and Ripon, and the rest of the Officers of the G.L. of England," "The Army, Navy, and Volunteers," "The R.W. the Prov. G.M. of Monmouthshire, Bro. John E. W. Rolls," "The W. the D. Prov. G.M. of Monmouthshire, Bro. Charles Lyne," "The W.M. and brethren of the Kennard Lodge, 1258," "The Visiting Brethren," "The Officers of the Prov. G. Lodge," "The lodges of the Province," "The Masonic Charities," &c. The harmony of the evening was contributed to by many of the brethren.

NEWPORT.—*Silurian Lodge* (No. 471).—The usual monthly meeting of the members of this lodge took place on the 4th inst., and considering that the Kennard Lodge (No. 1,258), had



only been opened the day before—at which most of the Silurian brethren were present—there was rather an unusual number of members of the Craft now in attendance, amongst them three non-commissioned officers of the 6th Regiment of Foot now stationed at the barracks. Bro. Paruall, W.M., took the chair, and Bro. W. Austin was balloted for, and unanimously admitted as a subscribing member. Notice having been given that this lodge would be closed as usual during the summer months, the brethren proceeded to discuss several others which had been held over, one of them being the Zetland Testimonial Fund, and as the Prov. G.M. had notified his intention to subscribe £25, and the Provincial Grand Lodge of Monmouthshire £10 10s., it was therefore proposed, seconded, and carried that the Silurian do also subscribe £3 3s. to that fund. Two gentlemen were then proposed, one as a candidate for initiation, and the other as a subscribing member, and the lodge was closed in harmony at half-past eight o'clock.

### SCOTLAND.

#### GLASGOW.

GLASGOW.—*St. John* No. 3, *bis*.—This lodge held its regular meeting on Tuesday, 1st inst. Bro. Beard, R.W.M. in the chair, Bro. Mc Millan, S.W., and Bro. Kyle, acting J.W., and a large number of the brethren. The minutes were read and approved of. Afterwards the lodge took into consideration the subject of the annual trip upon summer St. John's day, which was settled to be to Kilwinning, there to breakfast and view the ruins of the old Abbey, &c., then on to Ayr, for dinner and viewing the places of interest in and about it, and back to Glasgow in the evening, tickets including fares, breakfast and dinner, to be about nine shillings each. Thereafter the motion was brought up to assist a brother in difficulties, who was the P.M. of a Scottish lodge. After receiving explanation of the case, the lodge unanimously voted one guinea to him, which Bro. Buchan was empowered to transmit. Several candidates were then initiated. After which the lodge was duly closed.

### CANADA.

#### ST. JOHNS, NEW BRUNSWICK.

##### KNIGHTS' TEMPLAR.

The Union De Molay Encampment and Priory, under the Registry of the Religious and Military Order of Masonic Knights' Templar in England and Wales and the Colonial Dependencies of the British Crown, held a very interesting assembly in their armory last month. It will be a matter of special gratification to the members of the Chivalric Order, to learn that the equipment of this encampment and priory is now not second to that of any other encampment within the whole dominion of Canada; and the energy and zeal of its members warrant us in anticipating a bright and prosperous future for the new conclave. In connection with this we might observe that it would be a source of congratulation to the general body of the fraternity in the Province, were the members to unite and build themselves a structure suitable to their wants, as is done in other places; for it is matter of remark that the rooms now occupied by the Craft are too small and but ill adapted to the wants of this growing Order. Would it not be well for the Grand Lodge to move in the matter?

### ROYAL ARCH.

#### METROPOLITAN.

CANONBURY CHAPTER.—A convocation was held at the George Hotel, Aldermanbury, on the 27th ult., and was numerously attended by reason of this being the day of meeting for installing the M.E.Z. for the ensuing year. The chapter being opened, and the minutes of the previous chapter read, the business of installation was proceeded with. This ceremony was performed by Comp. Watson. The M.E.Z. (Comp. Wescomb), then invested his officers as follows:—Comps. W. Ough, P.Z.; S. May,

H.; J. Tanner, J.; H. Cary, E.; F. Cox, N.; Jones, Pr. Soj.; Bain, Assist. Soj.; Decent, Treas.; Applebee, Janitor. Comp. Ough, P.Z., was then presented with a jewel, for which he suitably returned thanks. The chapter, after some minor business was transacted, was then closed, and the companions retired to banquet.

BELGRAVE CHAPTER (No. 749).—The regular convocation of this flourishing chapter was held on Friday, the 4th inst., at Anderton's Hotel, Fleet-street, Comp. H. Garrod, the M.E.Z., presiding, assisted by Comps. J. G. Bond, H.; H. Johnson, J.; W. Bourne, S.E.; G. Pym, S.N.; G. W. Porter, P.S.; Henry Finch, 1st Assist. Soj.; H. Crabtree, 2nd Assist. Soj.; W. Ough, G.P., P.Z.; W. Watson, P.G.S., P.Z. The following companions were present:—Spencer, Homewood, E. W. Mackney, E. Harper, W. E. Mackrill, J. Harvard, J. Coates, H. Jennings, T. E. Edwards, M.D., C. Tuckett, W. Johnson, G. Knight, J. Zahnsdorf, R. W. Hunt. The following visitors were also present:—Comps. Joshua Nunn, G.D.C., P.Z.; Joseph Smith, P.G.D.C., P.Z.; W. Goldsbro', M.D., P.Z. 185; E. Randall, E. Blackmore, J. Kench. The chapter being declared open, the minutes of the last convocation were read and confirmed. Two resolutions, of which due notice had been given, were discussed and passed unanimously. Comp. Garrod then, in a most impressive manner, installed his successor, Comp. J. G. Bond, as the M.E.Z., in the presence of a Board of Past Principals. On the re-admission of the companions he invested his officers as follows:—Henry Johnson, H.; W. Bourne, J.; H. Garrod, P.Z., S.E.; G. Pym, S.N.; G. W. Porter, Prin. Soj.; H. Finch, 1st Assist. Soj.; H. Crabtree, 2nd Assist. Soj. This being all the business the chapter was closed in due form with solemn prayer, and the companions adjourned to a sumptuous banquet, which was admirably served by Messrs. Clemow, superintended by Comp. Smith. After the usual loyal and Masonic toasts had been disposed of, Comps. J. Nunn and J. Smith returned thanks on behalf of the officers of Grand Chapter. Comp. Ough then, in a most eloquent manner, proposed "The Health of the M.E.Z.," to which he warmly responded. The M.E.Z. in proposing "The Health of Comp. Garrod, the I.P.Z.," stated that it afforded him much pleasure in investing him with a jewel, which had been voted him by the unanimous voice of the companions. Comp. Garrod acknowledged the honour he had received, in suitable terms, and trusted that he might be spared many years to be of service to the Belgrave Chapter. The M.E.Z. then warmly proposed "The Health of the Visitors," which was duly responded to by Comps. Blackmore and Kench. The M.E.Z. then proposed "The Healths of the P.Z's.," which Comps. Watson and Ough acknowledged in a very hearty manner. The next toast was also warmly received, "The H. and J. of the Chapter, Comps. Johnson and Bourne," and each briefly replied. The M.E.Z. then proposed "The Healths of Seribes E. and N." Comps. Garrod and Pym each duly returned thanks to the companions for the honour. "The Healths of the Prin. Soj. and his assistants," were then proposed, to which Comp. Porter responded in a very eloquent manner. The Janitor's toast brought a very happy evening to a conclusion, which was rendered most enjoyable by the admirable singing of Comp. E. W. Mackney—who was in his happiest vein of humour—Comps. H. Finch, G. Pym, E. Harper, G. Knight, Garrod, and Dr. Goldsbro'.

### MARK MASONRY.

#### HAMPSHIRE.

SOUTHAMPTON.—*St. Andrew's Lodge*.—This lodge being the first of the kind held in the town under the Mark Grand Lodge of England, was constituted on Friday, the 28th ult. The very Worshipful G. Sec., Bro. Fred. Binckes, presided, and Bro. J. Rankin Stebbing, G. Treas., was installed W.M.; Bro. Fred. Perkins (the Worshipful the Mayor) S.W.; and Captain Abraham, J.W. and Treas. About sixteen brethren were advanced to this interesting degree, and the several offices filled by brethren who are likely to take a strong interest in Mark Masonry. We understand that it is twenty-five years since a similar lodge was held in this town, which was then presided over by Bro. Geo. Stebbing, of Portsmouth, the present Masters' father, and a number of brethren advanced to this interesting degree, of whom several have petitioned for the warrant of the newly formed lodge.

## LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—The last meeting of this lodge before the summer recess was held at the Freemasons' Hall on Thursday, the 27th ult.; Bro. Kelly, Prov. G.M., W.M., in the chair. A ballot was taken for Bros. the Rev. N. Hayeroft, D.D., No. 181, London; E. J. Crow, No. 279; and Joseph Elgood, No. 523, who were duly elected. There were also seven other candidates due for advancement, but from various causes Bro. Dr. Hayeroft was the only one present. He was regularly advanced as a Mark Master. The next business being the installation of the W.M. elect, Bro. Major Brewin, S.W., was duly presented for that purpose by Bro. Capt. Bankart, P.M., and after the preliminary address, &c., a board of installed Mark Masters was constituted, and he was duly installed by his predecessors, and was afterwards proclaimed and saluted by the brethren. The W.M. appointed and invested the following as his officers:—Bros. W. B. Smith, S.W.; Duff, J.W.; Charles Johnson, M.O. and Org.; Herbert, S.O.; Wear, J.O.; J. E. Hodges, S.D.; Toller, J.D.; Partridge, Sec.; Stretton, Treas.; Rev. Dr. Hayeroft, Chap.; Sculthorpe, I.G.; G. H. Hodges, Reg. After the transaction of some financial business, the lodge was closed until the month of September, and the brethren adjourned to refreshment.

## PUBLIC AMUSEMENTS.

## ADELPHI THEATRE.

The new drama of *Eve* was produced here on Monday, May the 31st. The piece is of French extraction, which is now worked into a very effective three-act drama. Miss Furtado played the part of "Eve" with much earnestness and grace. Mrs. Mellon displayed her usual talent, and the part of Eve's child was played most effectively by Miss Lillie Lee. Bro. Benjamin Webster enacted the part of Eve's husband with his usual care and skill, while Mr. Neville played the part of the would-be seducer with much power. The acting altogether is capital. Some very excellent scenery was painted by Mr. Hawes Craven.

## A RAILWAY INCIDENT.

(Contributed by BRO. R. BOND.)

"Hillo, mate!" (a loud yawn follows). "What are you after?"

Such was the exclamation—such the noise—such the inquiry emanating from a first-class passenger, who had been roused from his slumbers by a railway-guard who had had recourse to shaking him for the purpose of ascertaining his destination.

"Now, look ye here; if you don't be quiet and leave me alone you shan't have a fraction of the riches I have been dreaming about. You have marred my happiness. I was just counting bags and bags of money which was to have belonged to me, when, like an ill-natured fellow, you tripped me up, the yellow boys dropped from my clutches, and now I am as poor as ever. Ticket, did you say? Well, there it is. How much further—twelve miles? Thank ye for your civility and information. Good bye, old boy; you have my forgiveness. I hate to bear malice, even towards one who has injured me. Tip us your fin, and don't come playing that game again."

"How many," remarked the speaker, as we entered the compartment and commenced our journey, "how many besides myself would be glad if golden dreams became a reality. Fatigued and weary I yielded to sleep, which was really a source of enjoyment to me. Associated with it was a delightful vision, which appeared to impart to me the power of requiting the generosity I experienced from Ancient Craft to which I belong. I am not speaking of the ship of the command of which the late gales have deprived me, but of that good old in-

stitution—Freemasonry. Sailors, as you know, are proverbial for yarns; and, perhaps, I am no exception; but, be that as it may, if you have no objection, I'll give you a plain, unvarnished narrative in which I am interested.

"The damaged state of my ship rendered necessary the crew and myself taking to the long boat. We rowed upwards of 300 miles. Hard work and privations made us view our case as hopeless, when a ship hove in sight. We hailed it, and were taken on board. Our condition, as you may conceive, was distressing. Money—clothes—food—everything was lost to us. We were landed in shocking plight at the nearest port. We proceeded to the English Consulate. The Consul recognised in me one of the fraternity. Extending the right of fellowship, and commiserating our misfortune, he ordered that everything in the shape of creature comforts should be prepared for us. My crew were lodged at a neighbouring inn, and I was domiciled at his residence. A lodge of emergency was called solely on our account, and the members there resolved that we were to select at an outfitting warehouse what clothing we thought fit. Each of us was well clad for the voyage homeward, and the funds of the lodge also supplied us with money besides. A passage was in addition taken for us on board the next vessel which sailed for England, and, on our taking a grateful farewell of the Consul, he handed me a letter of introduction to the captain. As I understood that under ordinary circumstances a shilling only per day would have been allowed for the passage of us respectively, I naturally considered that my place was to be amongst the steerage passengers, and took up my position accordingly; but I had scarcely done so, when one of the mates accosted me and requested I would allow him to show me to my berth. Guess my astonishment when I found I was classed as a cabin passenger! Nor did the civilities end here. On the dinner-hour arriving, a polite request was made by the captain, through the same channel, that I would dine with him, and that honour was, of course, accepted. I was escorted to the extreme end of the table, where the captain presided. He shook me heartily by the hand; bade me welcome; and, pointing to a vacant chair on his right, informed me I was to consider that my place at every meal as long as I might remain on board. Another honour this, which I gratefully availed myself of; and, as the captain, the mates, the steward, and the engineers were brethren—Masonically speaking, and they were worthy representatives of the Craft—during the whole of the voyage I was literally in clover.

"On landing in dear old England they accompanied us to the railway-station where we were to take leave of each other—paid our fares to our homes, to which we are now travelling. Such unlimed kindness has so deeply impressed my mind as to have superseded all other matters. I think of it in the daytime and dream of it at night."

## THE TEACHINGS OF NATURE.

There is a legend of Arabia that has its moral, and which is not uninteresting. A traveller over the sands of the desert tells of his stumbling one day on a pile of stones, far out in the desert. Surprised at so unusual a circumstance, he groped about in search of some explanation of the mystery, and finding no clue whatever to the nature of the ruin, for such evidently was the object he had discovered, he returned to the spring from which he had wandered and inquired of his Arab attendants. From them he gathered the subject of the following legend:—

It was long ago, in the early ages, when men worshipped false gods, and had no knowledge of the mighty Ruler of the universe, that the young Chaldean gave himself up to the worship of a star. It was strange, passing strange. His steed was fleet, the fleetest, and his arm was strong. His heart had always bounded

exultingly when he flew over the plain on his gallant barb, and he never shrunk from battle. Yet they had marked a strange gleam in his eye, and had seen him look often with a wild look at the bright Aldebaran. Suddenly he gave his steed to his brother, and wandered away, on foot and alone, into the desert to this spring, and rested on its grassy border. Then he brought stones a weary way and piled them on a sand-hill, and built him a turret, not lofty, but it towered above the plain, and from far off men saw and wondered. Anxiously he toiled, and stone after stone he laid on the turret till it was finished, and then he knelt on its top and worshipped the God of the Arab.

There, night after night, forgetting the world around, he held high converse with the hosts of heaven, and seemed to talk with the meteor's glare, and with the gleaming starlight, as with familiar spirits. And so the years rolled on, and the desert sage became a prophet among his people. (So said the legend, but this is doubtless an addition of latter years, as the sequel will show.) None dared to go out to battle without consulting him, and knowing from him that the light was propitious; none remained at home when he said go forth. It may be that for a while he deceived himself, and actually believed that he could read the future in the dim star-light of the desert. Be that as it might, men feared him, and said that he alone of all the living held communion with the spirits of the dead, and that ghastly forms on spectral steeds came to his turret, and he passed his night in holy meetings with the unforgotten brave. Then he told them no more of the future, and they began to shrink from him, shunning his tower as the residence of the evil one. He did hold converse with the unseen and spiritual, but it was only as the student of God's works may always commune with his God. He began to read on the page of heaven at first dimly, then more distinctly, and at last with overwhelming brilliancy, the great truth, "there is a God."

And he grew old. The dreams of his youth—sunny youth! had faded quite out of his recollection, or if they came, came but momentarily, waking a smile on his withered cheek, as he remembered the light step and fairy form of his long lost. He learned much, but not from books. And here begins the moral of the story. Calm thought and quiet reflection had done their work in his mind, as they will inevitably in the mind of every one who deals in them. Study is of no avail, is not study in its true sense, when it consists merely in the reception of accredited facts without examination or thought.

Years rolled on, and the old man grew mighty in the strength of his soul, yet lacked he the clear knowledge of the Most High. He knew there was a God. He had heard it in the wind and read it in the sky. He knew that the cool breeze from the far palm groves was His breath, and he bowed himself on his knees and felt it among his white locks and on his brow, he longed with earnest longing to know the shape and appearance of the Deity of whose power he learned more and more nightly, and thought more and more daily.

Until, one night, as he was gazing on the heavens and striving to picture to himself the definite form of the God he so blindly, yet so devotedly worshipped, there came across his soul, as it were, a lightning flash from a strange bright land. For as he saw the hosts on high, marshalled in space, countless myriads, increasing with their distance and filling immensity with a dust of worlds, far beyond the power of even his strong imagination to number, then for the first time came upon him the dim idea of Infinity, and startled his soul with hitherto unknown emotions. Suddenly he bethought himself of the immutability of those stars, and the long watch they had kept nightly over the sons of the desert, and he felt that the God of those stars must be beyond his comprehension, "Infinite, Eternal, and Unchangeable." An instant his blood ran with a wild throbbing through his veins, and his heart bounded exultingly in the consciousness of its first communion with its God—then stilled for ever. The Arabs say that a flickering light was seen to move for years around the turret, but none approached it until a long time had passed, and then they found a sun-dried skeleton kneeling on its top. With many rites and forms of those olden times, the worshippers of Aldebaran waited his rising, and when he reached the zenith they hollowed out a bed in the sand floor of the turret, and the astrologer slept there while its walls crumbled and fell. To this day the Arab shuns the hillock, and says that a flame, pale, blue, and fitful, may be seen at times moving about the ruin in a starry night, when the bright God of the Arab, Aldebaran, is above, and that it is the restless soul of the star-worshipper. Such is the legend, partaking much of the old and

fanciful, yet evidently changed and explained by modern tradition. Such as it is, it may serve to illustrate the text "The heavens declare the glory of God, and the firmament showeth his handiwork."—*Masonic Trowel*.

## Poetry.

### THE RAISING OF THE BEAUSEANT.

By Professor AXTON.

Fling out the Temple as of old!  
Age hath not stained the whiteness of its fold,  
Nor marred the ruddy cross, Salvation's sign.  
Once more we lift the sacred standard up—  
Companions, fill the cup—  
We pledge the Beauseant in this sparkling wine!

Oh! what a valiant host have fought and bled  
Beneath that banner to the wind outspread,  
Since first it moved against the infidel!  
Who knows not how it waved on Salom's towers,  
When Acre, Ramla, Nazareth were ours,  
And at Tiberias fell?

Fell with the Knights who bore it to the field,  
When foulest treason broke the Christian shield,  
And bade the Turkish crescent-sign advance—  
Fell but to rise again with triple pride,  
When, bounding o'er the tide,  
The armies came of England and of France!

And who is he, the leader of that band,  
Who first sets foot upon the Holy Land?  
Move on, unrivall'd champion that thou art!  
Shout, brethren, shout! aloft your banners fling—  
'Tis he, the Christian's hope, the island king—  
Richard, the Lion-heart!

Then Acre fell—the Moslem foe went back,  
And still our brethren followed on their track,  
And ever in the van of battle flew  
The sacred Beauseant, like a meteor star  
Shedding its wrath afar  
Upon the foul and unbelieving crew.

Unvanquished still—till fraud, not force, combined  
With basest envy in a despot's mind,  
Dragged from its staff that glorious emblem down,  
And poured, like water, forth the guiltless blood,  
When Jacques Molay, the valiant and the good,  
Received his martyr-crown.

Then perished all—Yet no; on Scottish ground  
Some remnant of the Templars still was found,  
Whom even treason did not dare to quell.  
Walter de Clifton! honoured be thy name!  
Who, braving death and shame,  
Did'st vindicate thine Order's truth so well.

Years passed away, ere yet the warring world  
Beheld again the Templar's flag unfurled;  
But England saw the Rosy Cross return  
Once more to light, and scattering dismay  
Within their ranks upon that glorious day  
When Bruce won Bannockburn!

Then raise it up, Companions, once again,  
Though now it wave not in the battle plain;  
True hearts are here to guard its spotless fold,  
For ever honoured be the Templar's name,  
For ever dear their fame—  
Fling out the Beauseant banner as of old!

### MASONIC LIFEBOAT FUND.

Further subscription received:—Bowyer Lodge, No. 1,036, Chipping Norton, £1 1s.

LIST OF LODGE, &c., MEETINGS FOR WEEK  
ENDING 19TH JUNE, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

## METROPOLITAN.

Sunday, June 13th.

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

Monday, June 14th.

LODGES.—St. Alban's, Albion Tav., Aldersgate-st.; Peckham, Edinbro' Castle, Peckham-rye.—LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham.—MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

Tuesday, June 15th.

Board of Gen. Purposos.—LODGES.—Salisbury, 71, Dean-st., Soho.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; New Wandsworth, F.M. Ho., New Wandsworth; Royal Union, Hotel de Cologne, Haymarket.—CHAPTERS.—Enoch, F.M.H.; St. John, Radley's Ho., Bridge-st., Blackfriars; Industry, F.M.H.—CHAPTER OF INSTRUCTION.—Metropolitan, George Ho., Aldermanbury.

Wednesday, June 16th.

LODGES.—Sincerity, Cheshire Cheese Tav., Crutched Friars; Buckingham and Chandos, Freemasons' Hall; Marquis of Dalhousie, Freemasons' Hall.—LODGES OF INSTRUCTION.—Eastern Star, Royal Hotel, Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar; Zetland, Adam and Eve Tav., Kensington.—CHAPTER.—Westminster and Keystone, F.M.H.; Beadon, Greyhound Ho., Dulwich.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, June 17th.

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

Friday, June 18th.

House Com. Boys' School.—LODGES.—Friendship, Willis's Rooms, King-street, St. James's; New Concord, Rosemary Branch, Hoxton; University, Freemasons' Hall.—LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-street, Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford;

Belgrave, Hand and Racquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.—CHAPTERS.—Moirs, London Tav., Bishopsgate-street; Caveac, Radley's Ho., Blackfriars.

Saturday, June 19th.

LODGE.—Lewis, Nightingale Tav., Wood-green.—CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-street, Regent-street.

## PROVINCIAL.

## DORSET.

LYME REGIS.—Mon., Lodge: Montagu, Lion Inn.—WIMBORNE.—Mon., Chapter: St. Cuthberga, Crown Inn.—POOLE.—Wed., Lodge: Amity, Ma. Ha.—WAREHAM.—Lodge: Unity, Town Hall.

## EAST LANCASHIRE.

ARDWICK (near Manchester).—Wed., Lodge: De Grey and Ripon, Corporation Inn.—BOLTON.—Lodge: Wed., St. John, Commercial Ho.—BURY.—Thurs., Lodge: Relief, Hare and Hounds Inn.—MANCHESTER.—Wed., Lodge: Yarborough, F.M.H.; Fri., Virtue, F.M.H.—OPENSHAW.—Wed., Lodge: Faith, New Inn.—ROCHDALE.—Sat., Lodge: St. Chad, Roebuck Ho.—SALFORD.—Mon., Lodges: Zetland, Royal Veteran Inn; Thurs., Richmond, Spread Eagle Ho.

## WEST LANCASHIRE.

BARROW-IN-FURNESS.—Tues., Lodge: Hindpool, Queen's Ho.—FLEETWOOD.—Thurs., Lodge: Starkie, Royal Ho.—KIRKDALE.—Wed., Lodge: Walton, Queen's Arms Ho.—LIVERPOOL.—Mon., Lodges: Sincerity, Ma. Temple; Wed., Everton, Ma. Te.; Thurs., Ancient Union, Ma. Temple.—PRESTON.—Thurs., Lodge: Concord, Shelley Arms Inn.

## WARWICKSHIRE.

BIRMINGHAM.—Thurs., Lodges: Mark Masters; Howe, Ma. Ro., Newhall-st.

## SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—Mon., Lodges: St. Stephen, University Ho.; St. Clair, F.M.H.; Tues., St. David, Café Royal; Rifle, F.M.H.; Wed., Roman Eagle, 98, South-bridge; Thurs., St. Andrew, F.M.H.; Portobello, To. Ha. Fri., Chapter: St. Andrew, F.M.H.—GLASGOW.—Mon., Lodges: St. Clair, 19, Croy-place; Tues., St. John, 213, Buchanan-st.; Govandale, 207, Govan-rd.; Wed., Kilwinning, 170, Buchanan-street; Caledonian Railway, 213, Buchanan-st.; Fri., St. Mungo, 213, Buchanan-st.; Clyde, 170, Buchanan-st. Chapters: Wed., Commercial, 19, Croy-pl.; Fri., Cathedral, 213, Buchanan-st.

## IRELAND.

DUBLIN.—Mon., Lodges: No. 100, F.M.H. Tues., No. 141, and 666, F.M.H. Thurs., Nos. 12 and 93, F.M.H. Fri., Nos. 53 and 723, F.M.H. Sat., 25, F.M.H. Chapters: Tues., No. 6, F.M.H. Thurs., No. 93, F.M.H. Fri., No. 171, F.M.H. Knights Templar: Wed., No. 141, F.M.H.—LONDONDERRY AND DONEGAL.—Mon., Lodges: Union, Bro. J. Moore's; Ramelton Old, 407, Ma. Ha.—BUNDORAN.—Thurs., Lodge: Industry, Raphoe, Northern Star.

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

## TO CORRESPONDENTS.

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

SEC. No. 1,160, FREEMASONS' HALL, (Calcutta).—Cash received. The numbers shall be forwarded. Much obliged for your kind endeavours. You will notice our intended reduction of price.

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K. L.—If you send us the letter, we will forward it to the brother you refer to.