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LONDON, SATURDAY, JULY 10, 1869.

## FREEMASONS' HALL.

It has been suggested to us that as a very large proportion of the brethren have never had the opportunity of seeing and going over the buildings in Great Queen-street, that we should, now that the works are completed, give a description of both the external appearance and internal arrangements. We are pleased to be able to comply with the request, and to present to our readers in this week's issue an engraving of the external front of the Hall. (See page 34).

The building occupies the site of what was originally called Queen's-place, and also a portion of the site of the former Freemason's Tavern. It embraces a frontage of 44ft. by a depth of 200ft., and also the portion of the old building between the rooms adjoining the front and the old hall.

The accompanying engraving represents the front of the hall, and also that of the tavern. The former is entirely of Portland stone; the latter is of red brick with dressings of Portland stone. It will be seen by reference to the engraving that the main lines run through the two fronts, but the difference of material has been adopted as a distinction between the hall and the tavern.

The front is bold, and is original in design, whilst the details are suggestive of much elegance. The carving, of which there is a great deal, was executed by Bro. W. S. Nicholl of Liverpool, and much care has been exercised in the general design and its carrying out. The four figures by the same artist represent the Masonic attributes of Wisdom, Fidelity, Charity, and Strength. Upon

the archivolt of the arch are the signs of the Zodiac.

The head between the column caps represent the sun, the moon, and the five stars upon a background of corn, vine, and olive. Over the doorway is the Craft motto, *Audi, Vide, Tace*. The architect Bro. F. B. Cockerell deserves great commendation for the general elegance of the design.

We shall give next week ground plans of the interior.

## CHIPS OF FOREIGN ASHLAR.

By J. A. H.

## THE GRIDIRON IN FRANCE.

The hero of one of William Carleton's Irish tales having by adverse circumstances been stranded on the Coast of France, was desirous of obtaining the loan of a gridiron from the natives for culinary purposes. The Irishman had passed for a great French scholar among his shipmates because he had learnt to say the words *Parley voo frongsay*, without the least idea what they meant, and on landing in France he proceeded to the nearest cottage, and expected to obtain what he required in response to his enquiry, "*Parley voo frongsay*, will you lend me the loan of a gridiron." Carleton's description of the efforts of poor Pat to secure the coveted article, and of his final departure in the profound conviction of French inferiority because *mossoo* had not understood plain language is exceedingly humorous.

In the present article we use the word "gridiron" in a sense very dissimilar to that of the Hibernian. To us the gridiron is familiar as a popular symbol of the ceremonies of Freemasonry. The vulgar mind has long invested our mysteries with all the appliances of hot-pokers, scorching fires, and surgical instruments; but when a symbol expressive of all the torture that ingenuity could devise has to be chosen, then "gridiron" is the word. Many a profane has said to us "I should like to be a Freemason, but I am afraid of the gridiron." In course of time the brethren seeing the fear pictured in men's faces in prospect of initiation, and laughing at their groundless alarms, have made the gridiron a subject of jocular and humour, and we have seen strong men quiver as they stood "properly prepared" and some wicked brother has jocosely told the Tyler that he hoped the gridiron was in good order."

Accepting then the "gridiron" as representing the initiation of candidates for Freemasonry, we propose to refer to the impressions made in our mind by the ceremonies as conducted in France. We have seen initiations in lodges of the Grand Orient as well as in those of the *Suprême Conseil Ancien et Accepté*, and as the old woman said they "are much of a muchness."

In February 1869 we saw a profane admitted to the light in the Lodge *Renaissance* of Paris. As a preliminary the individual in question was conducted to the "chamber of reflection" where he was required to "make his will" and answer certain interrogatories on paper, the replies to which were afterwards read to the lodge. He was then brought in and placed on a stool in front of the Venerable, and for nearly half an hour had to undergo a running fire of cross-questioning from the *Orateur* and others, on sundry points of theology, politics and morals. Many of the questions were calculated to excite the risible faculties of an Englishman, and we confess to having given way to a smile now and then, though the *frères* generally maintained the utmost gravity of demeanour. Having successfully "passed his examination," *monsieur* was put through a variety of performances of which it would not do to say more than they are unknown in English Masonry, and in our opinion would be "more honoured in the breach than in the observance." Finally he was sworn on a sword which Bro. Beaumont explained to us to be the symbol of strength to maintain the right.

Immediately after the admission of the candidate, the *Orateur* delivered an original and extempore address on the principles of the Order, which struck us as a wonderful improvement on the parrot-like recitations which are called "charges" in English lodges. We do not say one word against said "charges" they are most excellent in themselves, but the plan of original addresses prepared to meet the circumstances of the case, appears to us to be more interesting as well as calculated to exercise the higher intellectual faculties to a greater extent than can possibly be achieved by mere feats of memory. Let our French brethren learn of us how to conduct initiations with solemnity and power, and on the other hand let English brethren not be too proud to copy French superiority wherever it is made manifest.

As soon as the initiation was concluded Bro. Massol, the Venerable, called the brethren to order

and the lodge assumed the aspect of a parliamentary assembly. Matters of interest to the lodge were then discussed with the greatest eloquence and animation, and with all the formalities of a legislative body. Bro. Massol seemed to be in himself a speaker of the House of Commons *minus* the happiness of state. As one orator sat down, the Venerable called on the next who had caught his eye with the words "Parole au frère." After hearing a few speeches we left, feeling that in some respects it is true that "they manage these things better in France."

Shortly afterwards we were present at a *séance* of the Lodge *L'Ollivier* at Havre. There is a very fine Masonic Temple at Havre, and it is used by the lodges of both the *Grand Orient* and the *Suprême Conseil*. This union of the two bodies under one roof, is we trust a fore-shadowing of the still more complete union when the flag of the Grand Orient shall wave over all the Masons of France.

On this evening two profanes were initiated at one time, and except that the ceremonies were even more extraordinary, and we are bound to say ludicrous, they were very similar to those we saw in Paris. For the information of those whom it may concern, we may state that the "voyage" in search of what Bro. Melville calls "Masonic Celestial Mysteries" is in France through "much tribulation," and we can only repeat with a *frère* who sat next us in the Lodge *L'Ollivier*, with reference to French candidates—*Les Pauvres Diabes*. Punch's advice to persons about to marry—*don't*—would be pretty much our own to any dear friend who wished to unloose "the mystic tie" under such circumstances. We betray no confidence when we state that we have been assured by Bro. Beaumont and other eminent French brethren, that they would like to abolish certain un-musical and rather hideous accompaniments to the giving of the first degree in French lodges.

A curious custom prevails in the Lodge *L'Ollivier* of paying wages to the brethren. Thus each brother is entitled to receive a medal for every lodge meeting he attends, and at the end of the year his subscription to the lodge is charged one franc less for every medal he produces. In this way those who work the hardest, pay the least—by no means a bad idea. We received one of these medals which our esteemed Bro. Francis L. Law of Edinburgh afterwards made up into a really

pretty jewel, and we feel somewhat proud of "wages medal."

The gridiron in France is not moulded in a uniform manner, but as in England its usage varies considerably: Bro. Beaumont told us of a lodge near Paris, wherein scenes are enacted similar to what we read of as having been customary in French Masonry a century ago. The victims of which must require nerves of iron and hearts of granite. Such things are however giving way before the spirit of the age, and it is our strong conviction that ere long the gridiron in France will be as harmless a symbol as is the gridiron in England. In this respect French brethren may learn a great deal from their fellow-Craftsmen in England and Germany, and happily the days are past when national distinctions can prevent the extension of the universality of our Order.

#### ON TREE AND SERPENT WORSHIP, AS EXEMPLIFIED BY SOME RECENTLY DISCOVERED INDIAN MONUMENTS.

*Being an abstract of a paper read at the Royal Institution of Great Britain, by JAMES FERGUSSON, Esq., F.R.S., Friday, February 5, 1869.*

The speaker introduced the subject by explaining the difficulties which arose in treating of it, partly in consequence of the reckless manner in which a certain class of antiquaries had theorized regarding Serpent-worship, but more because, as a result of this, all the better class of the critics had been deterred from meddling with what had become the laughing-stock of sober-minded persons, in consequence of the absurdities which had been engrafted upon it. Except one work, by Böttiger, on the "Baumkultus der Hellenen," no serious work had been published in Germany, bearing on the subject; while in France nothing had appeared in elucidation of the worship of either Serpent or of Trees.

The case was different in this country: a whole literature had sprung up, dating from the visit of King James I. to Stonehenge in company with his architect, Inigo Jones; and from their time Dr. Stukeley, Colt, Hoare, Goeffrey Higgins, Bathurst Deane, and many others, had published volume after volume on the subject. Almost all these works had, however, been based on a passage in the 29th book of Pliny's "Natural History," in which he related the formation of an "Anguinum" or serpent-egg, by

an assembly of snakes on a certain day, adding that the egg was considered an important charm by the Druids. On this slender basis, Stonehenge, Avebury, and all the megalithic temples of Britain, were called Druidic, and Serpent-worship admitted as the established faith of our forefathers. It was in vain to hope to attack successfully such a castle in the air, unless some new and tangible evidence could be brought to bear on the subject. This, however, has now fortunately reached us from India, and the object of the evening's discourse is to explain its form and relevance.

The first monument bearing on the subject was the Temple of Nakhon Vat, in the centre of the now desolate country of Cambodia, which was discovered about ten years ago, almost accidentally, by a French traveller, M. Muhot. It is probably not too much to say, that, taken altogether, it is probably the most remarkable temple in Asia, being one of the largest, and is unsurpassed by any in the extent and the beauty of its form, and the marvellous elaboration of its sculptural details. On examination it was found that this temple was erected, by an Indian colony from Texila, as late as the 13th century of the Christian era, and was dedicated wholly to the worship of the Serpent.

The next piece of evidence was brought to light even more accidentally. While looking for objects to cast for the Paris Exhibition of 1867, a large collection of sculptures in white marble were discovered buried under rubbish of all sorts in the stables of Fife House, then occupied as a temporary museum attached to the India Office. On examination, it was found that these had been sent home some twelve years ago, by Sir Walter Elliot, having been principally excavated by him from the Amravati Tope, a building of the 4th century, situated about 60 miles from the mouth of the Kistnah river in the Zillah Guntoor.

The building to which these marbles belonged was originally enclosed by a circular screen 195ft. in diameter, or exactly double the dimensions of the corresponding screen at Stonehenge, the height of the two circles being nearly the same. Within this was a procession-path, 12ft. in width, and then an inner screen only 6ft. in height, but even more elaborately ornamented with carvings than the outer enclosure. The interior of the Tope inside these two circles was occupied by a number of buildings, all of which have been destroyed, and their materials used by a local

Rajah in building the town of Amrati, at the end of the last century.

On examination, it was found that the Tope had been erected in the 4th century, and was in all essentials a Buddhist monument; but its sculptures proved that the worship of the seven-headed Naga, or Serpent-god, was nearly as important and as prevalent when it was erected as that of Buddha himself. Another circumstance, nearly as unexpected, was that the worship of the Tree was equal in dignity to that of the Serpent—the three forming a trinity for which we were by no means prepared.

The next piece of evidence which came to light was in the form of a series of photographs of the Sanchi Tope, near Bhopal, in Central India, made by Lieut. Waterhouse, and a still more interesting series of drawings of the sculptures of the same monument by Lieut.-Col. Maisey.

The sculptures of this monument are earlier than those of the Amravati Tope, and date from the first century of our era. In them Buddha himself never appears as an object of worship, though the monument is essentially Buddhist. The Serpent is worshipped, but only occasionally; but the Tree is the prevailing and prominent object of adoration.

The light thrown on the subject by the examination of these three typical examples was so distinct and clear that many minor indications which had hitherto been overlooked were now found to bear directly on the subject; and the general result was to prove what had only before been suspected,\* which was, that before the preaching of Gautama Buddha, or Sakya Muni, who died 543 B.C., the prevailing worship of the aboriginal tribes of India was Tree and Serpent worship; that the former was tolerated by Buddha—the latter abolished; but in later times, when the prophet's influence became weaker, that the two had cropped up again, and had, in later times, so obscured as nearly to obliterate the reforms he had introduced.

Mr. Fergusson then proceeded to point out what he believed to be the key to half the problems of Indian mythology or art: this was, that the country was now, and had in all historical times been, inhabited by two perfectly distinct and separate races of men. One aboriginal, so far as known, and of distinctly Turanian race; the other, Aryans, who migrated into India some 2,000, or

it may be 3,000 years before the Christian era, and who, down at least to the 7th century B.C. completely dominated the aboriginal races.

The language of the Aryans was Sanscrit—their religion that of the Vedas; and it may be asserted, almost without limitation, that all the literature of India belongs to this great family of mankind; but like Aryans all over the world, they had no great feeling for art, and erected no permanent buildings.

The aboriginal Turanians, on the other hand, had no literature, but an innate love of art, and built as instinctively as bees. Their religion like all similar races, was ancestral. They had no distinct idea of a future state, but supplied its place by metempsychosis; and, as before stated, their principal outward symbols of worship were Serpents and Trees.

The religion which Buddha taught was not a reform of the Vedic faith of the Aryans, but a refinement of the less intellectual religion of the Turanians. Serpent-worship was abolished, and with it human sacrifices, to be replaced by the utmost tenderness towards all living things; but Tree-worship was not only tolerated but encouraged; the ancestral tumulus became a relic shrine; ascetics were formed into monastic communities; and, what is even more important for our present purposes, simultaneously with this upraising of a Turanian race, men began to erect permanent buildings in India. There does not, so far as we now know, exist in all India a single building or any carved stone that dates from the days of Aryan supremacy; but 300 years after the death of Sakya Muni, Asoka, then emperor of India, did for Buddhism what Constantine did for Christianity 600 years afterwards. He made it the religion of the state; and with him begins also the history of lithic architecture in that country. The old caves that belong to this age, and all those down at least to the Christian era, are literal copies of wooden forms; and it is not till after the time of the Sanchi's gateways, which were erected in the first century after Christ, that the architecture ceases to be mere imitative carpentry, and becomes appropriate to masonic forms.

These propositions were illustrated by diagrams on the walls taken principally from the Sanchi and Amravati Topes, to which the speaker frequently referred as illustrating this branch of his subject.

\* "History of Architecture," by the Author. Vol. ii., p. 448.

Having established these points in so far as India was concerned, the speaker then turned to the forms which this worship had assumed among the Turanian races in other parts of the world.

The earliest written notice of the worship of Trees and Serpents is that contained in the 2nd and 3rd chapters of Genesis. With the knowledge we now possess on this subject, it appears reasonable to assume that the curse therein recorded on the Serpent was not against the reptile as such, but the expression of a Semitic people of their abhorrence of what they considered a degrading superstition, which it was necessary should be anathematized and swept away in order to make way for the purer and higher worship of Jehovah, which it was the great object of the writers of the Pentateuch to introduce. In so far as the Jews were concerned the abolition seems to have been successful; but when they come in contact with the Canaanites it again crops up occasionally. As, for instance, when the Lord is said to have appeared to Moses in a flame, issuing from a sacred tree, on which occasion the prophet's rod was turned into a Serpent. A still more remarkable instance was that of the brazen Serpent, which Moses erected in the desert to cure the Israelites from the bites they were suffering from. Though we lose sight of this image for a while, it appears that the Jews burnt incense and made offerings to it down to the time of Hezekiah, and that it was during these 600 years kept in the temple with the Asherahs or Groves, which were the symbolical trees of this form of worship. It reappeared after the time of Christ in the form of the sects of Ophites; and, in so far as we can trust coins, prevailed in all the cities of Asia Minor in which the seven churches were first established.

Both forms apparently prevailed in Babylon, but only Tree worship has been found in Assyria; while in ancient Egypt the adoration of the Serpent apparently only formed one item, in that wonderful pantheon of animal worship which formed so singular and so marked a part of their mythology.

In Greece we find a history and mythology precisely analogous to what we find in India. An old Turanian race of Pelasgi with ancestral, and Tree and Serpent worship, superseded by an Aryan race symbolized by the return of the Heracleidæ, and all whose earlier myths represent either

the prevalence of this form of worship or the struggles of the immigrant Aryan races to suppress it. When once they had attained the political supremacy however, the Hellenes seem to have become more tolerant.

The Pythonic oracle at Delphi was adopted conjointly with the Druidic oracle of Dodona, as the principal sanctuary of the country. The oldest temple of the Acropolis at Athens was erected to enshrine the tree of Minerva, which was given in charge to the serpent Erecthonios. But still more remarkable than these was the worship of Esculapius in the form of a serpent in the grove at Epidaurus, which prevailed till after the Christian era. Among the demigods and heroes of the Serpent, association was as frequent as with the greater cities, as is exemplified by the stories of Cecrops, Jason, Theseus, Hercules, Agamemnon and generally with the Homeric fables.

Rome borrowed her Esculapian serpent-worship apparently from Epidaurus, though Italy had a centre of that faith at Lanuvium, and it afterwards became so favourite a form under the Empire that the number of tame Serpents became a positive nuisance.

The Germans apparently worshipped Trees, but never Serpents; but in Scandinavia, the Finns and Lapps and other Turanian tribes brought with them both Tree and Serpent worship to such an extent, that notwithstanding the long supremacy of Northmen of a different race, both Trees and Serpents were worshipped in Esthonia as in Scandinavia in the last century, and the faith as exhibited in the Edda is as near a counterpart of what is found further East, as could well be expected considering the distances of the places and the very different channels through which the description reaches us.

From Scandinavia the faith seems to have reached the north-east coast of Scotland, but not to have penetrated south of the Forth in that direction. Its traces are very few and indistinct south of the Tweed, and what are found seem to have come by a more southern route from some other source. Both the Welsh and the Irish, however, have many traditions of Serpent-worship, which, if treated reasonably, might throw some light on the subject; but except the legend of the Virgin Keyna, at Stanton Drew, they are at present all of the vaguest form.

Leaving these indistinct traces to fade into the western ocean, the speaker next pointed to Africa

as the great centre of Tree and Serpent worship of the present day. The faith of the kingdom of Dahomey, on the Gold Coast, is essentially the adoration of Trees and Serpents, accompanied by ancestral worship and human sacrifices, and female soldiers. In fact, Africa preserves in full vigour and perfection at the present day all those characteristics which we see only dimly reflected in the myths of other nations.

In the new world, too, the worship of the Serpent—apparently there connected with that of the sun—certainly prevailed extensively before that continent was discovered by Columbus; and with forms so like many of those found in Asia that frequent attempts have been made to prove that what we find there is a form of Buddhism. This cannot, however, be sustained; but it certainly appears to be a form of that primæval faith on which Buddhism was based, and out of which it arose in India.

In conclusion, the speaker pointed to certain forms of Dolmens, stone circles, menhirs, and such like rude stone monuments, found in India, identical in form and purpose with those found in Africa, in Brittany, and nearly all over the world wherever a Turanian people can be traced. These are not necessarily old, though some of them may be of any age: others were certainly erected in India within the limits of this century and are undistinguishable from the older examples; showing how persistent certain forms of faith are when once adopted by certain races of mankind. Among these the Turanians are certainly the most instinctive and least progressive of any.

It is the last fact which gives unity while it adds interest to the whole subject. In Tree and Serpent worship we have the oldest known form of faith and belonging to the most ancient people of whose existence we have any knowledge. It is now found generally in a nearly fossil state underlying the Semitic and Aryan strata which have been superimposed upon it. Occasionally, however, it crops up in out-of-the-way corners of the world, fresh and vigorous, and tells a strange tale of the persistent unchangeableness of certain races of mankind and still more strange irradicability of certain forms of superstitious faith.

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THE subject of Mr. Tennyson's new poem is the old German legend of the "Guest of the Holy Grail."

#### OPINION OF FREEMASONRY EXPRESSED BY THE EARL OF DERBY.

The motives of the ancient and honourable Order of Freemasons have often been regarded with suspicion by those who do not belong to it, and who have no knowledge of its affairs. It might be supposed, indeed, that the rules and principles of Freemasons were so far known, that the public mind should be inclined to regard them with respect, and the character of the members of the Order is generally such as to command respect in all circles of society. All this, however, does not prevent a feeling of doubt and suspicion on the part of some, who can give no reason for it, but who are perhaps ready to entertain such a feeling as to everything beyond the sphere of their once immediate observation. There are many, however, who do not belong to the Masonic Order, who judge more justly, and a strong testimony in favour of its high and estimable character was recently bore by the Earl of Derby, in a speech made by him in the House of Lords on the 7th June 1869. Referring to the Order of Freemasons, he said: "I am not a member of that body, but I believe that a more loyal, peaceable, charitable, and benevolent body does not exist."\* Higher commendation could hardly be given, nor could it be given by one whose opinion is more worthy of respect. Such a testimony borne by Lord Derby cannot but be very gratifying to the members of the Craft, and ought to have some effect on the minds of those who do not belong to it. Freemasons, themselves, indeed, are well aware of the high and noble principles on which their ancient Order is founded and of the excellence of the rules by which it is governed, of the landmarks in constant adherence to which its true nobility is maintained. These ancient landmarks have not often been overlooked and can never be broken down. Whilst they subsist and are kept clearly in view by Freemasons themselves, the character of the Order must appear in the eyes of the world, such as Lord Derby has declared it to be. Loyalty is, indeed, one of the essential principles of Freemasonry, and a Freemason is bound by the most solemn obligations to live as a good member of society, observing the laws of God and of his country. Peaceable he therefore must be, whilst these obligations are remembered. As to charity and

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\* The noble Earl however, has one son if not two, members of the Order.

benevolence, we need hardly say that Freemasons are distinguished by their readiness to aid any brother in circumstances of want or distress; and instances could easily be adduced, in very great number, of the relief of the poor by the Masonic lodges both of this and other countries. Let a brother from any part of the world come to England or Scotland, and make himself known, he will find himself amongst brethren, and the money requisite for his relief will be forthcoming, even to a good amount. There have been many instances of distressed foreigners, sufferers from the political troubles of their native countries, or from other causes, being not only rescued from destitution here, but provided with the means of proceeding home again, when circumstances became such as to permit it, by contributions from Masonic lodges. Nor are the lodges in other parts of the world less attentive to this great law and duty of charity.

#### THE PALESTINE EXPLORATION FUND.

The second number of the quarterly statement of the Palestine Exploration Fund is just published. It contains, besides the usual packet from Bro. Lieut. Warren, papers from Capt. Wilson, Mr. Deutsch, and others, which it is hoped will not only prove interesting, but will advance our knowledge of the Holy Land.

The main features of interest in the work of the last two months are the excavation at the "Golden Gateway" and "Barclay's Gateway" at Jerusalem, the discovery in the dome of the rock ("Mosque of Omar"), and Mr. Deutsch's report on the marks found at the south-east angle of the great wall of the Haram es-Shereef. It is not the province of the committee to draw deductions from facts. These are laid before their supporters as found, leaving it for others to make inferences from them. They cannot however, avoid calling attention to the conclusions arrived at by the eminent Semitic scholar just named from the marks in question, which he examined on the spot, and on which he has favoured the committee with a letter. The stones appear to be *in situ*, some of the marks which they exhibit are similar to those on "absolutely undoubted antique Phœnician structures in Syria," while "fantasias," "identical" with others of the marks, are observed in abundance on the "old Phœnician stones" of the ruined citadel above Saida. It is greatly to be hoped that more marks

will be found, and some nearer approximation to date arrived at. Bro. Lieut. Warren's tracings of those on which Mr. Deutsch has commented may be seen at the office of the society.

The shaft at the Golden Gateway has been abandoned, owing to the danger of continuing the work. One of the chief obstacles, indeed, to the pursuance of the galleries is the way in which the shingle sometimes pours into them—not in small quantities, but in a continuous shower, which will last sometimes for days, choking up the narrow galleries, and forcing Bro. Warren to abandon the work, or to continue it at the risk of life.

The work which has to be done is still very great. It is hoped that permission may be obtained to pursue the tantalising discovery below the surface accidentally made by Bro. Warren at the northern edge of the platform of the dome of the rock within the Haram Area in December last, and to explore elsewhere within that sacred enclosure; failing this, reference to the report of the last executive committee will show some of the work which yet remains on the hands of the society.

At the meeting of the general committee, held on May 4th, at the Jerusalem Chamber, the executive committee resigned and a new executive committee were elected for the ensuing year. Their report was read and adopted, the thanks of the committee were passed to Bro. Lieut. Warren, to Mr. G. J. Eldridge, Dr. Chaplin, and Mr. Walter Morrison, M.P., and it was resolved that an annual meeting should be held.

It has long been the desire of the committee to open a Palestine Museum. They are now enabled, by the arrival of several large cases from Bro. Warren, to carry this desire into effect for a short period. At the Dudley Gallery, Egyptian Hall, will be found all the objects of interest discovered by Bro. Warren in his shafts, including lamps, pottery, glass, coins, weapons, tessellated pavement, sculpture, sarcophagi, and geological specimens. The tracings also of his work, and those of Capt. Wilson, may also be seen there; with objects lent by Mr. MacGregor and other gentlemen. To these will shortly be added, it is hoped, the new collection of photographs and antiquities from Sinai, by the kindness of Col. Sir Henry James, Director-General of the Ordnance Survey. The exhibition will



be closed on August the 31st. Should it prove so far successful as to warrant the repetition, it is hoped to reopen it on a future occasion.

The receipts of the months April and May, with the first half of June, amount in all to £1,084, 6s. 2d., including a donation of £250 from the Marquis of Bute; one of £100 from "Anonymus"; and remittances from the local societies of Clifton, Bath, Tunbridge Wells, Falmouth, Nottingham, Plymouth, and Newcastle. The receipts for the first five months of the year amount, from all sources, and including the balance at the end of 1868, to about £2,150. The committee beg their readers not to let the work fail for want of funds. In providing them; at considerable expense, with this quarterly publication, the committee invite them to use it in order to make their cause known. In all parts of the world interest is now aroused in the work, nor is it possible that England, were the work more widely known, would allow it to stop. But in their efforts to make the Fund national the committee rely on the co-operation of their friends. If for a few years only these will lend their aid to raise each a small sum, no difficulty will be experienced. Meantime the shafts have to be closed for want of money to buy fresh wood, the workmen have to be reduced in numbers, and Lieut. Warren is obliged to content himself with one or two excavations at a time. Some of the most interesting explorations—*e.g.*, that of the canals at Bir Eyub, have to be suspended; and this at a time when the most important results are being obtained, and we are apparently on the eve of solving the most interesting problems. The experience of four years has proved that to collect the small sum necessary for this work requires nothing but leaders, and that amount of activity requisite to start a local movement. Moreover, while the donations hitherto received have been chiefly of large amounts, it should not be forgotten that a good deal has been done, and that a great deal more might be done, by enlisting the interest of those who can give but little. And for these as well as for the larger subscribers, the quarterly reports are printed.

THE Order of the Knights Templar in the United States had a procession and other services in Philadelphia, on June 15, to commemorate the fiftieth anniversary of the creation of one of the oldest commanderies in the country, "St. John's Commandery," formed in Boston in 1819. There are about 10,000 Knights Templar in the United States, a large proportion of whom took part in the celebration.

#### ANCIENT LODGES.

*A New and Correct List of all the English Regular Lodges in Europe, Asia, Africa, and America, according to their seniority and constitution. By order of the Grand Master. Brought down to April 19th, 1765.*

(Continued from page 8.)

- 199 Ship and Castle, Penzance, in Cornwall, first and third Wednesday, June 24, 1755.  
 200 Bricklayer's Arms, Duke-street, Grosvenor-square, first and third Tuesday, June 17, 1755.  
 201 Shoulder of Mutton, St. Augustin's Parish, City of Norwich, first and third Monday, June 17, 1755.  
 202 The Lodge of Charity, at Amsterdam, June 24, 1755.  
 203 Black Raven, Cow-lane, Chester, last Monday, June 24, 1755.  
 204 Lion, Beccles, in Suffolk, July 14, 1755.  
 205 Swan Tavern, in York Town, Virginia, first and third Wednesday, Aug. 1, 1755.  
 206 The Flower in Hand, Parish of St. Mary, Norwich, first and third Tuesday, Sept. 17, 1755.  
 207 Sunderland, near the Sea, in the County of Durham, first Friday, Oct. 7, 1755.  
 208 The Grand Lodge Frederick, at Hanover, Nov. 25, 1755.  
 209 Plume of Feathers, Bridges-street, Chester, Dec. 2, 1755.  
 210 Princess of Wale's Arms, upper end of Cranbone-alley, Leicester-fields, first and third Monday, Jan. 20, 1756.  
 211 A Lodge in Captain Bell's Troop in the Right Hon. Lord Ancram's Regiment of Dragoons, Feb. 7, 1756.  
 212 The Sun and 13 Cantons in Great Poultney-street, Golden-square, second and fourth Thursday, Feb. 26, 1755.  
 213 A Lodge of Wilmington, on Cape Fear River, in the Province of North Carolina, March 1755.  
 214 White Lion, Water-street, Liverpool, April 15, 1755.  
 215 The Lodge of Peace, at Amsterdam, Sept. 23, 1756.  
 216 Hoop and Bunch of Grapes, St. Martin's-lane, first and third Tuesday, April 30, 1756.  
 217 White Horse, Corner of New Burlington-street, first and third Thursday, Dec. 2, 1756.  
 218 At the Marquis of Carnarvon's at Sunderland, near the Sea, first and third Tuesday, Jan. 14, 1757.  
 219 In the Parish of St. Mary in the Island of Jamaica, Feb. 17, 1757.  
 220 Blakeney's Head at Bristol, second and fourth Thursday, Feb. 17, 1757.  
 221 At Parliament Coffee-house, in Parliament-street, second and fourth Tuesday, Feb. 14, 1757.  
 222 Sun in the Strand, fourth Wednesday, Feb. 21, 1757.  
 223 Dove and Branch in the Parish of St. Lawrence, Norwich, second Wednesday, March 23, 1757.  
 224 Sancta Croix, a Danish Island, in the West Indies, 1757.  
 225 Cock, the Head of the Side, Newcastle-upon-Tyne, Oct. 13, 1757.  
 226 White Lion, Oxford-road, third Monday, May 4, 1757.  
 227 Sun at Shadwell, first and third Monday, Oct. 31, 1757.  
 228 The Lodge of Regularity, at Amsterdam, Nov. 21, 1757.  
 229 Queen's Head, Duke's-court, Bow-street, Covent-garden, first and third Wednesday, Dec. 20, 1757.  
 230 St. Michael's Lodge, in the City of Severn, in the Dutchy of Mecklenburg, May 15, 1754.  
 231 Cock, in the Parish of St. Mary, Norwich, Feb. 18, 1758.



- 232 White Hart, Old Town, Plymouth, second and fourth Monday, March 1, 1758.  
 233 Bell, Broad-street, Bristol, second and fourth Monday, March 8, 1758.  
 234 Lodge at Bombay, in East Indies, March 24, 1758  
 235 Green Man, Berwick-street, St. James's, first and third Friday, Aug. 6, 1758.  
 236 Swan, at Yarmouth, Norfolk, the Sea Captains Lodge, Jan. 1, 1759.  
 237 Three Crowns at Plymouth, the second division of Marines, Jan. 2, 1759.  
 238 St. James's Lodge at Barbadoes, May 20, 1758.  
 239 New Inn at Exeter, first and third Wednesday.  
 240 Sun at Newton Abbot, Devonshire, first and third Thursday, March 1759.  
 241 Mildmay's Wine Vaults, in the west town of Drediton, Devon, first Monday, April 21, 1759.  
 242 Royal Oak, Portsmouth-common, second and fourth Friday, April 24, 1759.  
 243 Compass and Square, Bernard Castle, Durham, first Monday, April 21, 1759.  
 244 Mermaid, at Windsor, third Thursday, June 6, 1759.  
 245 Temple Lodge at Bristol, first and third Monday, July 2, 1759.  
 246 Vine, King's Arms Passage, Poultry, London, third Wednesday, Aug. 24, 1759.  
 247 Prince George Lodge, in George Town Wingan, South Carolina, once a Month, 1743.  
 248 Union Lodge, Charles Town, South Carolina, second and fourth Thursday, May 3, 1755.  
 249 A Master's Lodge, Charles Town, South Carolina, first Monday, March 22, 1756.  
 250 Port Royal, at Beaufort, Port Royal Carolina, every other Wednesday, Sept. 15, 1756.  
 251 Solomon's Lodge, in Charles Town, South Carolina, first and third Thursday. 1735.  
 252 Cock at Hull, Yorkshire, second and last Thursday, Aug. 20, 1759.  
 253 King's Head, Canterbury, first and third Wednesday, Jan. 14, 1760.  
 254 A Lodge on board the *Vanguard*, Jan. 10, 1760.  
 255 St. Andrew's Cross, near the Hermitage, first and third Friday.  
 256 Three Crowns at Guernsey.  
 257 Globe, Hatton-garden, first and third Friday, Nov. 27, 1760.  
 258 Talbot, Leeds, Yorkshire, second and fourth Wednesday, a Master's Lodge, Jan. 8, 1761.  
 259 Punch Bowl, Stonegate, York, first and third Monday, Jan. 12, 1761.  
 260 Feathers, Cheapside, London, first and third Thursday, March 9, 1761.  
 261 Square and Compass, Whitehaven, Cumberland, second Monday, May 4, 1761.  
 262 Lord Granby's Head, Dover, first and third Friday, May 8, 1761.  
 263 Sun, at Darlington, Yorkshire.  
 264 Spread Eagle, Wisbeach, in the Isle of Ely, first and third Tuesday, Aug. 20, 1761.  
 265 Three Coughs, Portsmouth Common, first and third Wednesday, Aug. 20, 1761.  
 266 Union Lodge, Crow-lane, Barbadoes, first Wednesday, Sept. 17, 1761.  
 267 A Lodge at Kingston-upon-Hull, second and fourth Thursday, Oct. 27, 1761.  
 268 All Saints Lodge, at Wooler, Northumberland, Jan. 1, 1762.  
 269 St. George's Lodge, at the Half Moon, Exeter, first and third Tuesday, Jan. 20, 1762.  
 270 Green Man, Ipswich, Suffolk, Jan. 21, 1762.  
 271 Royal Frederick, at Rotterdam, Jan. 25, 1762.

(To be Continued.)

## MASONIC NOTES AND QUERIES.

### MASONIC MSS. IN THE BRITISH MUSEUM.

In reference to the subject of the age of the Masonic MSS. in the British Museum, I asked Professor Innes if he could give me the name of any acquaintance in London, upon whom he could rely, who would be likely to give a trustworthy opinion thereupon, when he said, yes, and very kindly gave me a letter of introduction to Mr. Bond, the keeper of the MSS. in the British Museum; and I am very happy to be able to state that Mr. Bond in the most courteous manner responded to my inquiries, and I believe that I cannot do better than give his answer exactly as I received it:—

“British Museum, 8th June, 1869.

“Dear Sir,—I am happy to be able to assist you in your doubts as to the antiquity of some of the MSS. on the Society of the Masons—as far as those are concerned of which you have given me the numbers in our collection, I can speak without any hesitation as to the general period of their date:—

“Bibl. Reg. 17 a. I. is of the middle of the 15th century.

“Harl. 2,054, is probably of the middle of the 17th century.

“Harl. 1942, is of the beginning of the 17th century.

“Sloane 3,848, f. 213 (179 present pagination) is dated 1646.

“Sloane 3,323, f. 195, is of the latter part of the 17th century.

“Sloane 3329, f. 102, is probably of the beginning the 18th century.

“Lansdown 98, art. 48, is of about the year 1600.

“Sloane 3023 is not a Masonic MS.

“I have confined myself simply to the consideration of the dates of the MSS., and trust the object of your inquiry will be served by the answers I have been able to give you.

“Believe me,

“Very faithfully yours,

“W. P. Buchan, Esq.” “EDWD. A. BOND.”

There is also another MS., published recently by Matthew Cooke, entitled—“Add MS., No. 23, 198,” whose age Mr. Bond kindly informs me is “of the middle or latter part of the 15th century.”

The Bibl. Reg. 17 A. I. ff 32; which is published by Mr. Halliwell in “History of Freemasonry in England,” seems, therefore, not to be so old as the 14th century, upon reading it over carefully, before I wrote Mr. Bond, I judged from certain passages in it that it seemed to me “written not later than the latter part of the 14th century,” was surely a mistake, and I said so.

In reference to Harl 1942, or Lansdown 98, Art. 48, I consider we are fairly entitled to ask the gentleman who was Editor of the Magazine in July 16th, 1859, for an explanation of the assertions which he then made at page 28 of that date, when he affirmed that,—“the MS. in question, so far from being of the year 1600, is not more than 130 years old?”

Regarding Sloane 3,329, f. 102, which Bro. Findel places in the 17th century, it seems to belong to the 18th.

Sloane 3,848 and 3,323, also Harl 2,054, Bro.

Hughan informs me have never yet been published. I trust that that Masonic reproach will soon be wiped off, and, *verbatim et literatim*, copies set before us in the pages of the *Freemasons' Magazine*. The past state of our Masonic literature is a disgrace to Freemasonry, and it is Freemasons themselves who are to blame on account of their hitherto in general almost total indifference to the real diffusion or reception of that "light" about which they *talk* so much. I trust that now, however, when the Magazine is reduced to half its former price, it will be encouraged and its readers instructed.

Sloane 3023 is one of those alluded to by "A Masonic Student," at page 290, April 10th. At same place he also states that the Masonic MSS. "are all easily found in the British Museum." True, perhaps, for those brethren who live in London; but what about the readers of this Magazine who live hundreds, yea thousands of miles therefrom? and who, many of them at least, may perhaps never even expect to see London! for them, they might about as well almost be *non est*, until at least some kind friend or brother presents us with *verbatim et literatim* copies of them. I trust that some of our London brethren will see after this, and, whatever they give us, let it be an *exact copy—verbatim et literatim—*of the original.

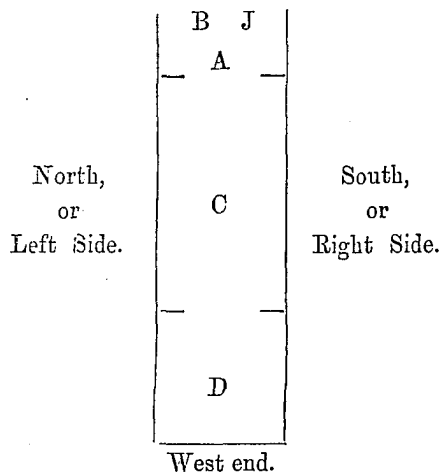
I put so much stress upon this *verbatim et literatim* "point," because *e.g.* I received a "copy" of "the New Articles," in Harl 1942, from Bro. Hughan, but upon reading them over I judged that, had they been written in the beginning of the 17th century, they would not have been written *exactly* as I received them; so, to settle the point, I forwarded the copy to Mr. Bond, when he very courteously wrote me back, it agrees with the original "only partially—the copyist having overlooked peculiarities in many instances." I therefore suppose that Bro. Hughan had not taken his copy personally, but got it from some other copy. However, I expect that Bro. Hughan's new work, referred to at page 471, June 12th, will contain some very interesting and important information regarding our Masonic MSS. as well as upon Freemasonry in general.

Regarding Sloane 3,329 f. 102—a copy of which is given at Appendix "C," page 691, of Findel's history—I would like to know if, as Findel gives it, it be an *exact copy*? If not, I would hope to see some contributor to the Magazine favouring us with a *verbatim et literatim* copy soon; more especially as it is short. Further, if there be, as I hope there will, a great influx of new readers soon, they will naturally say—what's the use of speaking about Harl No. this or Sloane No. that? Tell us what these Harl and Sloane documents, to which you refer, *say*, and then we will be able to take an interest in the matter, and, knowing exactly what you are writing about, we will be able to judge of it.

I consider the subject of Masonic MSS. and old lodge minutes written before A.D. 1720, to be one of the most interesting and valuable in connexion with the rise of Freemasonry in England at the beginning of last century. And, if they wish to play a due part in the elucidation of these, our London brethren will have to pull up or they will be overtopped by the provincials; further, said provincials, too, in great measure hailing from "over the border;" for, to my astonishment, when telling Bro. Hughan that, being

an Englishman, he ought to keep up the Mediæval *English Architecture*, he writes me back—"I am a Scot and a Briton."—W. P. BUCHAN.

POSITION OF THE TWO PILLARS—BOAZ AND JACHIN.



Solomon's Temple, about 105 feet long (including the porch) and 30 feet broad.

A, the Porch; C, the Holy Place; D, the Holy of Holies, or Oracle.

Josephus, Book 8, chap. 3, says:—"Its front was to the East. . . . And he set five of the layers on the left side of the temple, which was that side towards the north wind, and as many on the right side towards the south." Then, 1st Kings, chap. 7, verse 21:—"And he set up the right pillar and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz."

The Book of Kings, or the records from which the Book of Kings was compiled, were probably written by some official of the Temple; hence, speaking of the right and left of the Temple, he speaks of it as one would who, standing within it, looks out *from* it; not as a spectator would speak, who was looking *at* it; hence he says, Jachin is on the right (*i.e.*, on the south) and Boaz on the left (*i.e.*, on the north).

According to Josephus, therefore, the front of Solomon's Temple looked to the east, whereas the front of our cathedrals look towards the *west*, and *their* principal entrance is in the west end.

As to the area and exact position of the site of Solomon's Temple, it will be most interesting to see the plans and explanations of Lieutenant Warren, R.E., by-and-bye; but we are sorry to find that he receives so little encouragement in his researches either from Christian churches or Masonic lodges; it is a shame for any of said churches or lodges to know that as yet they have given *nothing!* The faith and doctrines of the one and the rituals, &c., of the other are so intimately associated with Jerusalem that they ought to feel proud to have an opportunity of assisting such an interesting and important object. Some lodges have done their duty in this respect—the more reason, therefore, for the general body to follow their example.—W. P. BUCHAN.

ROSE CROIX DEGREE.

After your valuable dissertation on this degree, it will be useful to ask for information as to the first inventor of the Christian character of the Rose Croix degree, and whether the ritual is the same in all countries.—J.W.M.

WHEN WAS BRO. THE PRINCE OF WALES G.M.?

A learned brother, J.A.H., at page 7 of this volume, says, "Long live our Royal Past Grand Master."

When was H.R.H. the Prince of Wales M.W.G.M.—in 1867, 1868, 1869, or 1870? and where can he become a P.G.M. until he has been installed as G.M.? Was he M.W.G.M. before he was initiated, or after?—A NEW MEMBER.

#### LODGE LIST, 1765.

In 1765 there were still 113 English lodges surviving older than 1740, including many provincial lodges now extinct, but it is quite possible there were provincial lodges of old constitution not registered with the Grand Lodge of England. If it were not so, the spread of Masonry in the provinces in the first 20 years after the foundation of Grand Lodge would have borne a small proportion to metropolitan extension.—B.B.

This list of yours is apparently not very ancient, but it is a list on which the old lodges were only 40 years old, and the main portion of the old lodges not more than a quarter of a century.

At that time, in 1765, very few lodges had distinctive names, but they were named after the public-houses where they met, if they could be said to have names at all, for it will be seen that several lodges have numbers only.

On No. 1 there is the curious entry:—"Every fourth Wednesday there is a Master's Lodge." This looks as if No. 1 had a specialty for the Master's degree. Here is a chance for our learned brother Hughan. Further,—“It is also the West India and American Lodge.” No doubt it had much to do in spreading Masonry in America and the West Indies.—ANNOTATOR.

#### THE CONGRESS ON CELESTIAL MYSTERIES.

Devonport is a School of Masonry, including some learned and zealous Masons, but unless they have provided a few men of science to satisfy the outside world, their decision will be considered of little value. They want—among others—astronomers, astrologers, Hebraists, Egyptologists, men familiar with the three kinds of cuneiform inscriptions (the language of one, which is termed Akkad, is not known as yet, unless to Bro. Melville), proficients in symbology, chronologists, &c.—OBSERVER.

As the astrolabe (?) was exposed at Nineveh, and is exposed at the British Museum, what ground can there be for supposing that the scientific explanation of it ought to be kept from the public, merely because the alleged interpreter is a Freemason? This I ask, because as yet all discoveries in the branches of Syro-Egyptian science have been freely made known by the Government, the Societies, and by men of science.—W.M.

#### THE MARK DEGREE.—MASONIC JURISPRUDENCE.

The Mark degree exists and has existed in several countries.

It is not under the ban of constituted authority as un-Masonic.

It is permissible to practise it in England, although Grand Lodge and Grand Chapter do not at this moment, but may again, recognise it as a part of the English Craft system.

It consequently becomes a question whether Mark lodges must remain isolated as single lodges, without co-operation and without any provision for uniformity of system, or whether they can join together, as Templars and others have done, to obtain a common administration, as a Grand Chapter, Grand Lodge, Directory, or Grand Conclave.

If this can be in any degree permitted, the organization would be called Grand Lodge, because the units are Lodges, and not Grand Conclave or Grand Chapter.

There is no harm in calling such a body Grand Lodge. It does not invade any jurisdiction or privilege of the Grand Lodge of England by such name, any more than the Grand Lodge of England, by calling itself a Grand Lodge, invades any jurisdiction or privilege of the Grand Lodge of Scotland.

If a Grand Lodge of Mark Masters elects a G.M., he no more affects the M.W.G.M. of England than does the G.M. of the Templars or the G.M. of anything or anyone else.

The spirit of modern Masonic jurisprudence is to comply with the requirements of the time according to the dictates of common sense.—MARK.

#### ROSE CROIX (p. 3).

Some brother will oblige by giving the Latin of the Latin, or the Latin of the English translations of the interesting article on the Rose Croix, by Dnalxo. *Natura renovantur integra and Igne Nitrum Roris Novenitur* are rather puzzling to one not accustomed to Masonic Latin.—A CONSTANT READER.

#### YEAR OF LIGHT.

A correspondent in your last number wishes to know why the Year of Light of Masons should differ with the clerical Anno Mundi: and also he desires to be informed when stars were first adopted in Masonry. Without reference to the conflicting opinions of various nations as to the date of Creation, let it suffice that our own clericals do not agree as to whether it took place 4,000 or 4,004 before the birth of the Saviour. The days set forth in Creation are by some interpreted to mean years. The first verse of Genesis records the beginning by the creation of heaven and earth. Light, or the sun, was not brought forth until the fourth day or year, hence the 4,000 and the 4,004. Masons date from the sun; therefore they add 4,000 to Anno Domini, and this year is with them the year of light 5869. The same correspondent wishes Bro. Buchan to tell him when stars were first used in Masonry? By doing so through your Magazine, Bro. Buchan will not only oblige Bro. Nekum but likewise—HENRY MELVILLE.

#### BRO. MELVILLE AND HIS ASTROLABE.

Bro. Melville is quite welcome to believe his Assyrian monument an astrolabe, a warming-pan, or a chamber-jug, but he must allow others to believe their own eyes. No mysterious intimations will enable anyone to restore sciences which never existed and never were lost.—J.W.M.

THE Historical Commissioners have got so far into their work as to have appointed four travelling deputies—one each for England, Ireland, Scotland, and Wales—who will have to visit country houses, and report on the literary treasures which may be found in them.

## CORRESPONDENCE.

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

## FREEMASONRY AND CHRISTIANITY.

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

Dear Sir and Brother,—Being desirous of becoming acquainted with the relation of Freemasonry to man as man, in the universal and individual sense of the term; and as the quotation in Bro. Dnalxo's letter does not in the smallest degree appear to me to uphold his views with regard to the necessity of having a creed in connexion with Masonry consisting of a belief in the immortality of the soul, and especially the eternal reward or punishment of the same in a future state, I shall be exceedingly obliged to Bro. Dnalxo, or any other brother who will inform me, whether this is all the authority which may be brought forward to support his views? Being a lover of Masonry as a "pure Theism" or "system of morality," I beg to remain,

Yours fraternally,  
W. Y. P.

## BRO. MELVILLE'S DISCOVERIES.

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

Dear Sir and Brother,—It has been kindly suggested by some writer in your Magazine that my discoveries should be examined by Masonic archaeologists. I am perfectly willing, indeed most desirous, that the discoveries should be examined by any respectable intelligent Masons; and, consequently, would be glad to have such jurists as the eminent brethren who organized the Archæological Institute; but, constituted as that society now is, it would be impossible for me to expound the mysteries before the members. In my first paper, I stated that, of course no member of the Archæological Society will presume to give publicity to the "part or parts, point or points, mystery or mysteries of the Order." I cannot reveal the knowledge without divulging the parts and points, and therefore the object of the Institute could not be effected—inasmuch as the purport of the society is to hear, read, and discuss papers and communications, and to *publish* the acquired information in your Magazine and afterwards in "The Transactions of the Masonic Archæological Institute."

Had my object been to publish the Masonic knowledge, I could have done so in Australia; then my visit to England would not have been required, and I should not have encountered the opposition of the grandees of the Order in London.

In Australia I was taught that there formerly were mysteries connected with Masonry which were not to be divulged under no less a penalty than death. In England these mysteries are lost. I believe—nay, I am certain—that I have discovered them; and, as a Mason, I am decidedly of opinion that I should be doing wrong were I to publish them before they have been thoroughly examined and *rejected* by the Order. The late Dr. Oliver was a good man and a learned Mason, and 20 years back he declared my discoveries to be *wonderful*. There are men who think highly of Dr. Oliver's Masonic knowledge' and yet these very men, without knowing what my discoveries are, de-

nounce me for seeking to bring them under the consideration of the brethren.

According to your last publication, Bros. Bird and Dnalxo had an interview with me; it was satisfactory to them. As Masons, however, they wisely abstain giving a public judgment on the important subject; they, therefore, judiciously desire the confirmation of others, and, with true Masonic brotherly feeling, are organizing a class in Devonport for the express purpose of fully testing the wonderful knowledge. The decision of the class will benefit mankind.

Yours fraternally,  
HENRY MELVILLE.

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

Dear Sir and Brother,—It is with much satisfaction that I see by a letter from "Dnalxo," in your impression of the 26th ult., page 507, that he considers the alleged discoveries of Bro. Melville are worthy of a careful analysis.

It has struck me as very remarkable, that amongst those who have taken a prominent part in this Masonic correspondence, not one appeared anxiously to inquire and impartially to judge whether these said discoveries had any foundation, but were content to fire off shots from a distance, and, when challenged to come near and look and learn, some remained silent, and one who had spoken loudest, declined, sheltering himself behind a few miles of railway travelling, showing pretty clearly that a slight personal inconvenience was more important to him than any extra light in Freemasonry could be. This drives me to think that some of these enthusiastic brethren are afraid they might find the truth to be a trifle above the standard they work by.

I am not personally acquainted either with Bro. Melville or any of those who have ridiculed his discoveries, but I read his letters in the Magazine, and learn he has devoted a great many years to the matter, and I cannot but arrive at the conclusion that there is an earnestness about Bro. Melville and a desire to benefit Freemasonry; then, I say, by all means let the subject be calmly looked into with an honest desire to arrive at the truth, and not with a preconceived intention to condemn as ridiculous; and after this is done let us all know the result.

If the so-called discoveries are but the imagination of a disordered brain, let them be consigned to the contempt and oblivion they are worthy of; but, if there really is truth in them, let those who have certainly judged and condemned them without trial, learn to be "cautious."

I shall anxiously look for some report of this very interesting test in due course; and, as the meetings are to be held in Devonshire, I hope our illustrious Bro. Huyshe, the G.M. of this province, may be one of those who will attend.

Yours fraternally,  
EXCELSIOR.

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

Dear Sir and Brother,—I have just returned from an Australian voyage, and so been out of the active influence of Freemasonry many months. I have only just now read the Magazines which have accumulated during my absence. Judge of my surprise at finding

"an old friend" without even a *new face*, disporting himself in your pages at no small length; I mean Bro. Henry Melville, with his "LOST MYSTERIES IN FREEMASONRY EXPLAINED," all as fresh and blooming as they were—well, I won't say *how many* year ago, in the Colony.

I would now ask Bro. Melville whether he has ever before printed and published his *explanation* of the Lost Mysteries of Freemasonry—or, rather, of *Masonry*? If he has published and *explained* all this so long ago, will he state with what *results* as to satisfying men of sound intelligence, of whom the Colony had an abundance in his time?

Whilst giving Bro. Melville the full credit of sincerely believing in something he has fancied for so many years past that he has *really* discovered, I must confess to the feeling—after carefully reading and re-reading all his communications—that Bro. Melville has failed to *explain*—as he professes to have done—"the Lost Mysteries."

Your contributor, ANON.

### THE EARLSWOOD IDIOT ASYLUM.

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

Dear Sir and Brother,—In perusing the *Standard* newspaper of Tuesday, the 29th June last, my attention was attracted to an account of the proceedings which had taken place the previous day at the Earlswood Idiot Asylum, near Reigate, H.R.H. the Prince of Wales and H.R.H. the Princess of Wales were present on the occasion of laying the first stone for the extension of the Asylum, of which the foundation stone had been laid by His Royal Highness's father in the year 1853. The Governors and Board of Management of this Institution had prepared a well-written address, which was read to the Prince of Wales, and to which H.R.H. made the following reply:—

"My Lords and Gentlemen,—I thank you for the kind expressions contained in your address. I cannot but rejoice that my presence should be considered an encouragement and conducive to the prosperity of an institution that lays claim to our warmest support apart from all other considerations. The fact of my lamented father having taken so active a part in the early formation of the society, known as the Idiot Asylum, would in itself be sufficient to enlist my sympathy and interest in its welfare. The necessity of affording more extensive accommodation, in consequence of the increased number of applicants, is a proof of the success which has followed your first efforts. We must all appreciate the comprehensive principle which regulates, without regard to social or religious distinctions, the admission of all classes of our fellow-creatures suffering under an affliction which reduces them to one common level. Finally, I have to assure you, gentlemen, how sincerely I feel your expressions of devotion and attachment towards the Queen, the Princess of Wales, and the Royal Family. I am persuaded that they, equally with myself, will watch with increasing interest the success of an institution this day enlarged under such hopeful circumstances."

The answer was received with loud cheers. I can imagine nothing more praiseworthy than the observations contained in H.R. Highness's reply; for, of all the noble institutions which this country

can boast, there are none that can or ought to awaken our sympathies more than the Earlswood Idiot Asylum. My object in addressing you is that I thought this might meet the eyes of many who have not read it in the daily papers, especially the *Craft*. I, as an old and experienced Freemason, am well aware that generally the characteristic of a Freemason's heart is "Charity;" and, as there are thousands who range under our banner opulent, and have wealth at our command, and who, when their attention is called to it, will, it is to be hoped, gladly give to help an institution that has already accomplished so much good. The present number of the inmates are nearly 500, and when the new buildings are completed, they will furnish means of receiving about 300 more, making a total of 800. Funds are greatly needed, as the proposed alterations will cost £12,000, and it is to be hoped that those whose attention have been called to the subject, if they have not already contributed, will do so by sending to the Secretary, Mr. William Nicholas, Office, 20, Poultry, London, E.C., who I am sure will gladly give any information required, and who will, I hope, pardon me for thus making use of his name without his knowledge.

Yours fraternally,

A. P. PROV. S.G.W.

### GRAND LODGE CALENDAR.

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

Dear Sir and Brother,—Having lately arrived in the metropolis and wishing to attend a lodge meeting, I obtained a Grand Lodge Calendar, and found that the Joppa, No. 188, was marked to meet on Monday last. On applying at the Albion Tavern I was surprised to find that no lodge met that evening nor would the Joppa Lodge meet for some time to come. This, however, is not all; for, on asking a companion, he informed me that the Britannic Chapter, No. 33, would meet on Friday, the 9th inst.; that is not noticed at all in the Calendar. If, then, a stranger can pick out two errors in one week, how many must there be in the entire book? I smart under these blunderings, as being, whilst in this great metropolis, like "an alien and a stranger in a foreign land."

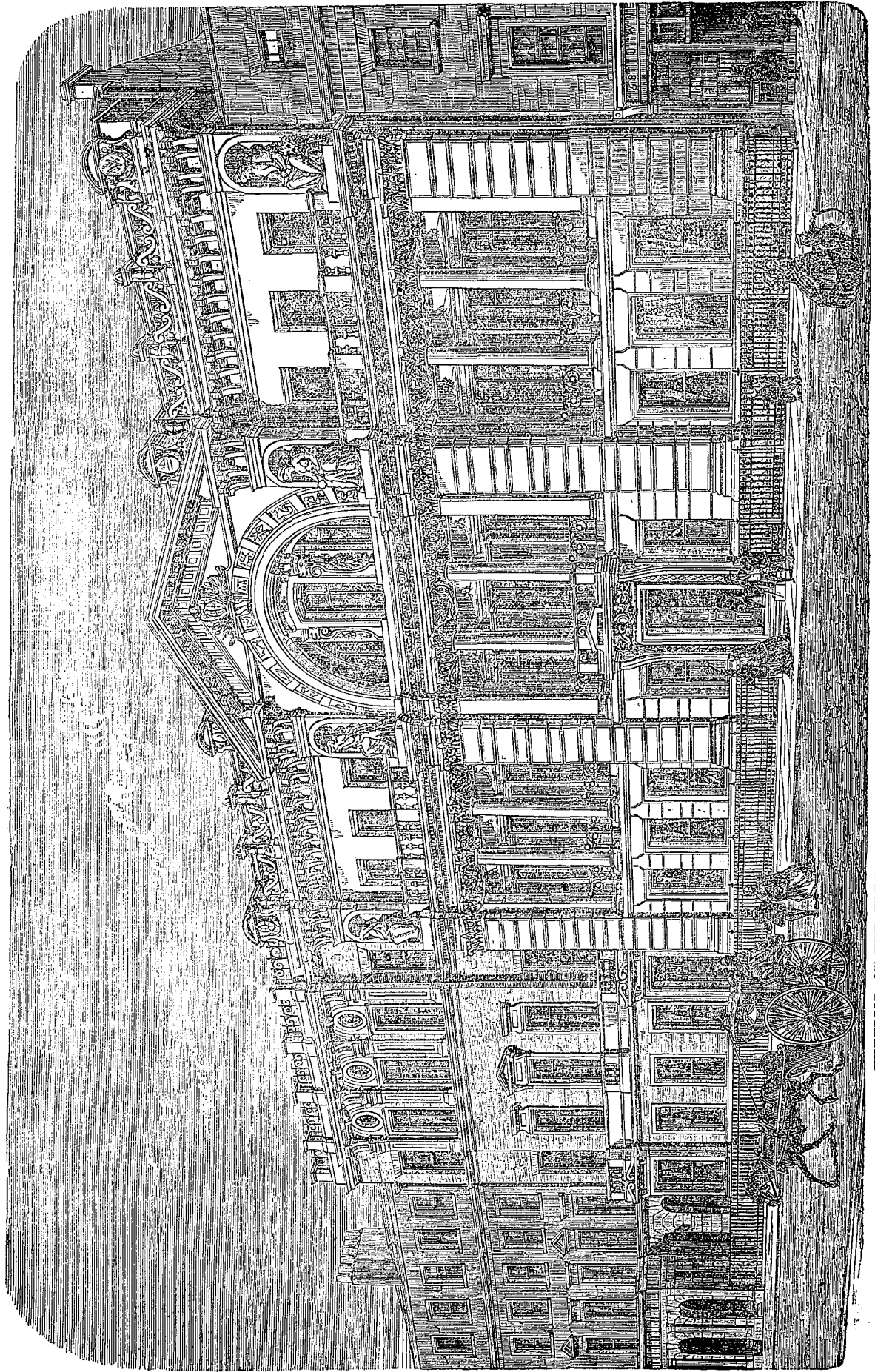
Yours fraternally, C. S.

### A COMPARISON.

How justly is man compared with the fair flower of the field, pushing its tender form over the rude surface, and then suddenly crushed, and reduced to nothing! Short is his duration; but how awfully varied are the busy scenes of his life.

The gardener oft with joy beholds the rosebud just bursting into life on its parent stem, with all the gay promise of luxuriant beauty, but when he comes to crop the much-expected flower, to honour some particular and favourite occasion, he finds its leaves strewed on the earth, its freshness and its beauty withered. He wonders at the cause, yet cannot discover it; but still he feels there was a cause, a powerful cause, to bring about an effect so unforeseen, so contrary to his expectations. Is it not precisely the same with man? The canker-worm of care and blighted hope [too often fatally, though unperceived, gnaws around the heart, destroying the peace within, and gradually preying on the entire frame, till, at last, he falls an easy victim to the chill hand of the universal destroyer. Our passions are like lions, as yet slumbering in their grated prisons, and require our every caution. Yet they will sometimes steal out unperceived; or, from their seeming gentleness, they are allowed a little more liberty. We know not their fatal strength, till, alas! too late; and, perhaps, we have then to lament that the object which has fallen a prey to their fury is that alone which we held most dear on earth.—*Exchange*.





EXTERIOR OF THE FREEMASONS' HALL, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, W.C.

## THE MASONIC MIRROR.

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

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

The price of the MAGAZINE is now reduced to THREE-PENCE.

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 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 25 per cent.

THE opening of the meeting of the British Association this year at Exeter, is fixed for the 18th of August. Professor Stokes, of Cambridge, will occupy the chair.

It has been proposed by some of the Dutch lodges to hold an International meeting of Freemasons during the period of the Netherlands Exhibition. The meeting to take place either at Amsterdam, Rotterdam, or Utrecht, in the month of September next. Further particulars are promised, which we shall publish.

PROVINCE OF KENT.—The Provincial Grand Lodge will be held at the Head Quarters of the Volunteer Artillery, at Brompton, on Wednesday, the 14th inst., at twelve o'clock precisely. We understand that the following propositions will be brought forward:—That a grant from the Prov. G. Lodge fund of 20 guineas be made to the Zetland Commemoration, 50 guineas to the Old Men's Asylum, 40 guineas to the Girls' School, and 60 guineas to the Boys' School; the two latter amounts to be taken from the Provincial Charity Fund.

BRO. R. HUBBARD is the provendor of the General Steam Navigation Company's paddle steamer *Hilda*, which commenced her Sunday excursion to Margate and back, on the 4th inst. His kind, courteous, and gentlemanly attention is so well known as to become proverbial. The *Hilda* leaves London Bridge at 8:30 a.m., and after three hours stay at Margate, returns to the Bridge about eight o'clock in the evening. We can, with confidence, recommend this excursion to our readers as the place to spend a happy day.

THE Star Lodge (No. 1,257), will be consecrated early next month at the Marquis of Granby, New Cross-road, New Cross, Bros. J. Smith, P.G. Purst., W.M. designate; E. Palmer, 33, S.W.; C. J. Hogg, W.M. 58, J.W.; F. Walters, W.M. 871, Sec.

### ROYAL MASONIC INSTITUTION FOR BOYS.

The annual summer *fête* and distribution of prizes took place on Thursday, the 8th inst., under the presidency of the V.W. Bro. the Rev. J. E. D. Cox, P. Grand Chap., in the absence of the W. Bro. W. Romaine Callender, jun., the D. Prov. G.M. for East Lancashire, who was to have presided, but by reason of an unforeseen and unavoidable legal engagement, was prevented from performing the duties of the president on this occasion.

A large number of ladies and gentlemen were present, and everything was done to render the occasion pleasurable, and the day's entertainment attractive.

From the lateness of the proceedings, however, we are unable to do more on this occasion than give a very brief summary of the day's business, reserving until our next issue the more detailed account of this very interesting gathering.

After the pupils had been engaged in athletic sports, the prizes were distributed as follows:—

#### CLASSICAL DEPARTMENT.

Upper Form.—Classics, mathematics, modern languages, and English, Edward Price Jones.

First Class.—Classics, William B. Redgrave; mathematics, modern languages, and English, Alfred F. Wallbridge.

Second Class.—Classics, mathematics, and modern languages, Oliver Smith; English, William J. Hollis.

#### COMMERCIAL DEPARTMENT.

First Class.—Arithmetic, Henry Bick; history and geography, Henry Johnson; writing, Alfred Edward Ladd; English, Henry Johnson.

Second Class.—Arithmetic, Arthur Wm. Bowcock; history and geography, Henry S. Wheeler; writing, Alfred Mould; English, Wm. Richard Treatt.

Preparatory Class.—General Proficiency, Frank H. S. Moxon.



Good Conduct Silver Medal (presented at the Festival, March, 1869).—Adam A. James.

Efficiency as Monitor.—Henry James Ashton.

SPECIAL PRIZES (presented by private donors).

By Bro. Edward Cox, *V.P.*, Canonbury Gold Medal, £4 4s. (presented at Festival, March, 1869).—Walter Rumblow. The recipient elected by the unbiassed votes of his schoolfellows.

By Bro. Dr. Moore, £2 2s.; a second prize, a silver watch (the recipient elected in a similar manner to that of the Canonbury Medal).—Alfred Berkeley.

By Beaufort Lodge, No. 104, Bristol, Cambridge Local Examination, December, 1868, £5 5s.—Harry William Wildman.

By Bro. William Winn, *V.P.*, Oxford Local Examination, 1869, £5 5s.—Not yet ascertained.

By Bro. Rev. Dr. Goodwin.—English composition and English grammar, Edwin Price Jones.

By Mr. H. C. Sylvester.—Painting, Harry Fradelic Pratt; Shading, R. Tippetts Richardson; Architecture, Frederick M. Harrison.

By Bro. Capt. J. Wordsworth, *V.P.* (special prize, value £2 2s).—Elocution, W. A. Glass.

By the Franklin Lodge, No. 838, Boston (value £2).—A silver watch, to the writer of the best letter, being one of the five boys leaving the Institution, Midsummer, 1869, Henry Bick.

By the Matron.—General usefulness, Henry Bick.

By the Secretary.—Personal cleanliness, Henry Johnson and Henry James Ashton.

PRESENTED BY THE HOUSE COMMITTEE.

First Prize.—Writing, A. E. Ladd; Dictation, E. C. Isborn; History, F. Treleaven; Geography and Mapping, E. P. Jones; General attention to Studies, W. A. Glass; General Proficiency, E. P. Jones; Mental Arithmetic, H. J. Denton; Proficiency in Drill, H. J. Ashton.

Second Prize (value 10s. 6d. each)—W. R. Goudie, G. W. Martin (two), Claudius J. Jones, James H. Powell, E. P. Jones, Francis Treleaven.

### METROPOLITAN.

PROSPERITY (No. 65).—A meeting of this lodge took place at the Guildhall Tavern, on the 24th ult., under the presidency of the W.M. Bro. J. L. Mather, who was supported by his officers and several P.M.'s. Lodge being opened and minutes read, a ballot was taken for the admission of Mr. T. J. Daniels, which proving unanimous he was initiated in a very perfect manner by the W.M. Bros. Bowen and Hunter were passed to the degree of F.C., and Bros. Beale, Little, Walker, Williams and Hyslop were raised to the degree of M.M. The lodge was closed, and the brethren retired to refreshment.

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this prosperous lodge was held on Tuesday the 30th ult., at the Montpelier Tavern. The summons contained a large amount of business, but from several causes, but little was done. Bros. Alderson and Fowler were passed, Mr. W. Hunt, Solicitor, Gray's Inn, was initiated by the W.M. in a very impressive manner. Bro. Pulsford worked one of the lectures in a very creditable manner. Arrangements for the summer festival were then made, the last Wednesday in the present month being fixed, and the place of meeting the Greyhound Hotel, Richmond. The lodge was then closed.

### MIDDLESEX.

VILLIERS LODGE (No. 1,194).—On Saturday 3rd ult., at the Northumberland Arms Hotel, Isleworth, this young and most prosperous lodge met. The lodge was opened by Bro. Clarke, P.M., who initiated one and passed two. Bro. F. Walters, P.M., initiated one. All the work was well done. Bro. J. Trickett, S.W., was unanimously elected W.M., Gilbert re-elected Tyler. One joining member having been proposed, the lodge was duly closed in the usual manner. Banquet and dessert followed. Present besides those named: Bros. R. W. Little, P.M. Sec.; A. Avery, P.M.; T. Cubitt, P.M.; J. G. Marsh, P.M.; Allman, Smale, Lancaster, Dalby, Palmer, and others. Visitors: Bros. H. G. Buss, P.M. 27; W. Mann, P.M. 186; J. T. Trickett, 954, and others.

### PROVINCIAL.

#### ESSEX.

COLCHESTER.—*United Lodge*, (No. 697).—The regular meeting of this lodge took place at the George Hotel, on Wednesday the 9th ult. Present: Bros. Newman, W.M.; Ray, S.W. Sec. *pro tem.*; J. S. Smith, J.W.; Calthorpe, S.D.; Eustace, J.D.; Rix, Treas.; Fenn, Middleton, Saunders, Woodland, O. Malley. The lodge was opened in due form in first degree, and the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. A report was read from the Board of General Purposes, stating that they had considered the necessity of changing the day of regular meeting to Friday, in accordance with the express wishes of the members of the United Lodge, and beg to recommend that the change be at once effected (unanimously adopted). The board also reported the characters of Bro. Givin, 825 I.C., and Stephen Piper, Sergeant 76th Regiment, a candidate for initiation, satisfactory. The questions appertaining to first degree, were put to Bros. Fenn and Woodland prior to being passed to the F.C. degree, which being satisfactorily answered, he retired, and the lodge was then opened in the second degree, and the questions appertaining to it, were put to Bro. O. Malley, prior to his being raised to the sublime degree. He then retired, and the lodge was opened in third degree, when Bro. O. Malley was raised. The lodge was then closed to second degree, and Bros. Fenn and Woodland were passed, and the lodge was then closed to first degree, and Sergeant Stephen Piper was initiated, and signed and received a copy of the by-laws of the lodge; also Bro. Givin. Proposed by Bro. Ray, seconded by Bro. Captain Smith, that — Gray, Adjutant of 3rd Dragoon Guards, be received as a candidate for initiation; proposed by Bro. Ray, seconded by Bro. Newman, W.M., that James Warren, Sergeant 49th Regiment be received as a candidate for initiation. Nothing further having been offered for the lodge in particular or Freemasonry in general, it was closed in peace, harmony and brotherly love. The brethren afterwards retired for refreshments, and left at an early hour.

#### CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge*, (No. 129).—Tuesday the 29th ult. being the day on which the Union Lodge held its monthly meeting, several of the members put in their appearance. The lodge was opened under the presidency of Bro. J. Slack, P.M. Prov. G.J.D., assisted by Bros. G. G. Hayward, P.M. as S.W.; G. Murchin, J.W.; A. Taylor, as S.D.; Corporal G. J. Wetherall, as J.D.; A. Woodhouse Sec. 310 and 1220; W. Court, I.G. and Treas.; J. Barnes, Tyler, and other members of 310, in addition to visiting brethren, Bros. G. Dove, 200 Old Globe Lodge and J. Anderson, 720, Bro. B. Slee being a candidate to be passed to the second degree, was examined as an E.A. and found worthy, entrusted and retired, and after the lodge was opened a step higher, Bro. Slee was admitted and passed to the degree of a F.C. The business was again resumed in the first degree, when Bro. Jesse Banning was admitted as a joining member, the ballot being in his favour. The ballot was then taken for Sergeants Thos. Elles Haddon and Edward Elson, and found to be unanimous, they were then prepared, admitted, and initiated into the mysteries and privileges of Freemasonry. No other business being on hand, than proposing Bro. Dr. Revers as a re-joining member, the lodge was closed, and all parted in harmony.

#### LANCASHIRE (WEST.)

LIVERPOOL.—*Duke of Edinburgh Lodge* (No. 1,182).—At the last regular meeting of this new and flourishing lodge, which was attended by an unusually large muster of brethren, a very pleasing incident occurred. After the ordinary lodge business had been transacted, Bro. W. Woods, the W.M., presented Bro. John Thornton, the I.P.M., with a very handsome timepiece in bronze and marble, bearing the following inscription:—"Presented to Bro. John Thornton, P.M., as a mark of esteem, from the brethren of the Duke of Edinburgh Lodge, 1,182, also to commemorate his being one of the founders and the first W.M. A.L. 5,869, A.D., June 16th, 1869;" together with a beautiful pair of bronze vases. This present had been unanimously voted by the brethren as a token of their esteem and a recognition of the valuable services rendered to this lodge by Bro. J. Thornton. The W.M. addressing Bro. Thornton said: I rise to perform what is to me a very pleasing duty, and one which I am sure

will be very gratifying to every brother of this lodge, and that duty is to present you Bro. P.M. Thornton with this beautiful timepiece and the two accompanying vases as a recognition of your past services. A short time ago a committee was appointed to take into consideration what would be the most suitable form of presentation, and that committee had some difficulty in deciding; for you worthy P.M. Thornton have already filled the office of W.M. on six different occasions in various lodges, and your breast is already adorned with a very magnificent P.M. jewel, which was I believe presented to you by the brethren of St. John's Lodge, 673 (late 971) in the year 1858, and of which lodge I understand you were also one of the principal founders, at last they decided upon presenting you with this beautiful timepiece. You, worthy P.M. Thornton, were one of the founders and the first W.M. of this lodge; the success, reputation, and honour it has attained are mainly to be attributed to your exertion. And, now Bro. Thornton it only remains for me to present to you, in the name of the officers and brethren of this lodge, this timepiece and the accompanying vases in acknowledgement of your many kind and valuable services, and to show the kind feeling every member of this lodge entertains towards you; I have also to express their fervent hopes that the Great Architect of the Universe will in His all-wise providence spare you to live many long years of usefulness and prosperity to be a blessing to your family and an ornament to the lodge, and when at a distant day the hands of the timepiece shall be no more visible to you and the sound of the bells cannot reach your ears, and in the ruling of the Great Architect of the Universe you shall be summoned to quit this mortal life, and to leave all that endears you to this world, you will leave behind you a name intimately associated with each of us and an example worthy of our imitation, and may you receive above a noble and a lasting reward. Bro. John Thornton, I.P.M., replied as follows:—Worshipful sir and brethren, I cannot find words to express to you my present feelings, this present is an honour I never dreamt of or expected; whatever services I have rendered to this lodge I have given freely and heartily, for my heart was wrapt up in its success, and I flatter myself that the Duke of Edinburgh lodge has been a grand success; although it is scarcely two years since its consecration I find that 57 brethren have been initiated, 21 have joined, and at the present time there are 77 names on the books, this is indeed very gratifying to me and was recompense enough for any services I rendered, I only tried to do my duty and to please you all, and that I consider is the duty of every Freemason. And now permit to offer you my best thanks for this valuable present, doubly valuable to myself, as it is evidently the unanimous desire of all the brethren to offer me this token of their esteem, I shall ever look on it with pride and gratitude; brethren, my feeling will not allow me to proceed, once more accept my warmest thanks. The lodge was then closed in due form and solemn prayer. The brethren afterwards sat down to an excellent banquet prepared in the usual splendid style of the worthy hostess Mrs. Thos. Wright, and spent a pleasant and harmonious evening.

#### LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 297).—The brethren of this lodge were summoned to a second emergency meeting since the last regular lodge on Friday, the 2nd inst., at the Freemasons' Hall, Halford-street. The W.M. Bro. Kelly, D. Prov. G.M., presided, and twenty-six brethren were present, the visitors being Bros. Toller, W.M.; Baines, S.W.; Partridge, J.D.; Morr and Hack, of No. 523; and Laughton No. 422, Gainsboro'. The lodge was summoned for the initiation of two candidates and the raising of five brethren to the third degree. The lodge having been opened in the first degree, a ballot was taken for Mr. Byron Levi Atwood, a Lewis, son of Bro. L. L. Atwood, of this lodge, who was unanimously elected. The lodge was then opened in the second degree, and four out of five of the candidates being present, they passed a satisfactory examination as F.C.'s. After which a Master Mason's lodge was opened, and these brethren, viz., W. Taylor, George Pearce, M.D., Porter, and Stannard, were severally raised to that sublime degree, Bro. Crow presiding at the instrument during the ceremony. The lodge was then lowered to the first degree, and Mr. Byron Levi Atwood and Mr. Joseph Roper (who was elected at the previous lodge of emergency) were respectively instituted into our mysteries. After the proposal of the nephew of one of the members as a candidate for Freemasonry, and the discussion of a matter of private business, the lodge was closed, and the brethren adjourned to refreshment, and spent an hour or two in social intercourse and harmony.

#### SURREY.

CROYDON (EAST).—*Frederick Lodge of Unity* (No. 452).—A regular meeting of the members of this lodge was held at Bro. G. Clemishaw's, Railway Hotel, on Tuesday, the 6th inst. The members present were:—Bros. M. Ohren, W.M. *pro tem.*; J. Robins, Treas.; W. L. Webb, Dr. H. J. Strong, E. A. Baber, N. E. Jennings, C. W. Dommett, W. Sugg, and W. P. Poole. The lodge was opened in due form, and the minutes of the last meeting were read and confirmed. A ballot was then taken for H. Child and A. J. Dickinson, as joining members, of Lodge No. 192. Such ballot was in their favour, and those members took their seats as members of this lodge. There being no other business before the lodge, the same was closed in due form with solemn prayer, and a convocation of the chapter connected with this lodge was held in one of the rooms at the above hotel, under the able presidency of W. L. Webb, as Z. There being no business before the chapter, after the usual formalities, the chapter was closed in ancient form, and the companions adjourned with the brethren of the above lodge to the *salle a manger*, where an excellent repast was served, to which was added some of Bro. G. Clemishaw's port and claret. Grace having been said, the usual loyal and Masonic toasts were prefaced and replied to in addresses expressive of the more honourable sentiments of the human mind, and quaffed in "cups that cheer but do not inebriate." At an early hour the brethren, after an evening of unusual gratification, separated, having made such customary collection for charitable purposes as is commensurate with the array of intelligence and respectability enrolled in 452. *Esto perpetua.*

#### WARWICKSHIRE.

ASTON.—*Holte Lodge* (No. 1,246).—An emergency meeting of this lodge was held at the Holte Hotel, Aston Lower Grounds, on Thursday, the 1st inst., for the purpose of raising Bro. Chapman, who is to be the future Tyler of the lodge. The lodge was opened in the first and second degree, and the candidate having proved his proficiency in the F.C. degree, he was entrusted, and retired. The lodge was then opened in the third degree, and Bro. Chapman having been admitted properly prepared, he was raised to the sublime degree of a M.M. At this point the ceremony was taken up by the S.W., Bro. J. Grinsell, who delivered the exhortation and charge. The W.M., Bro. Thomas Partridge, on the re-admission of the candidate, ordered him to be invested with the distinguishing badge of a M.M., and afterwards gave the traditional history and explanation of the T.B. The W.M. then retired, and the chair, at his request, was then taken by the J.W., a P.M. of 1,016. Two candidates were proposed for initiation, a committee appointed to arrange for a picnic, and a vote of condolence to the W.M. on his recent bereavement in the loss of his wife was passed. No further business was proceeded with, and the brethren adjourned until the last Wednesday in September, when they will again wield the mallet and chisel, and hope to smooth and further prepare some fresh corner-stones for the building.

#### IRELAND.

#### BELFAST.

IRELAND.—*Hiram's Lodge*, 97.—The brethren of this Masonic lodge met on the even. of the 1st inst., in the lodge rooms, Donegal Place-buildings, in order to celebrate the festival of St. John. There was a good attendance of brethren, and also a number of visitors present. The banquet which was worthy the establishment of Bro. Fisher, who supplied it, having been partaken of, the usual after toasts were proposed and responded to with a felicity of expression rarely to be equalled. Bro. T. O. Simpson, W.M., occupied the chair, supported by Bros. Wm. Harper, P.M., Wm. White, J.W., and H. Shaw; Bro. Kerr, the vice-chair, supported by Bros. J. M'Kenna, P.M., and H. M'Cartney. Although this was the first time of the W.M.'s presiding since his installation, the several duties devolving on him were performed in a manner which elicited the encomiums of all the brethren present, and it convinced them that Bro. Simpson must have spared no pains to so thoroughly qualify himself for the distinguished position he had attained to. The list of toasts was given and responded to as follows:—"The Queen and the Craft," "The Three Grand Masters," "The Health of our Royal Bro. the Prince of Wales." responded to by Bro. Nesbitt; "The

Lord Lieutenant and Prosperity to Ireland," responded to by Bro. William Harper; "Success to Masonry all over the world," responded to by Bro. Thomas Smyth (Waterford); "Prosperity to Lodge 97," proposed by Bro. Hunter Shaw, responded to by Bro. Freeman, P.M.; "The Press," proposed by Bro. Rainey; "The Health of the W.M., Bro. Simpson," given in complimentary terms by the S.W., and received by the brethren with every manifestation of enthusiasm. Bro. Simpson, in responding, said he could not sufficiently thank them for the many marks of kindness received from the lodge with which he was so long connected, and of which he now occupied the proud position of Worshipful Master. He had now been a Mason for upwards of twenty years and he had never been able to look upon Masonry in the light of a mere frivolous or convivial institution. Besides being a benefit society of the highest order, it was an institution inculcating precepts, the practice of which would make good citizen and good men. For himself, although he could not presume to be a good Mason, for that was equivalent to saying a good man, he would at least promise to endeavour to perform the duties of the office with which they had honoured him to the best of his humble abilities, and to emulate the brilliant examples he had set before him by those who preceded him in the honourable position of Worshipful Master of Lodge 97. "The health of the Senior P.M. present," was proposed by Bro. McKenna, and responded to by Bro. Freeman; "The Dinner Committee, Messrs. Nesbitt, Shaw, Ferguson, and Murphy," was acknowledged by Bro. Nesbitt. "All poor and distressed Masons," was liberally responded to, and the Tyler's toast, given shortly after twelve o'clock, brought a most agreeable evening's enjoyment to a close.

#### CARLOW, WICKLOW AND WEXFORD.

WEXFORD.—Lodge (935).—The members of this lodge assembled at high noon on the 24th ult., in their new Lodge Rooms, Anne-street, necessitated by their rapidly increasing numbers, for the purpose of installing the office-bearers for the ensuing six months. The lodge was opened in ancient form by the W.M., Bro. J. J. Perceval, when the W.M. Elect, Bro. W. R. Hickey, an enlightened and experienced craftsman, having received the congratulations of his brethren on his installation, proceeded to invest his officers. The brethren afterwards adjourned to celebrate, at 6 o'clock p.m., the anniversary of St. John. The usual loyal and charter toasts were ably proposed by the W.M., and received with the accustomed honours. Reference was made during the evening to the past history and future prospects of Masonry in all lands, and the conviction was unanimously that, founded as the institution is upon the unchangeable principles of truth, it needed no seer to foretell its perpetuity. Having survived many a fiery trial in the past, it was felt that if any petty persecution were attempted now, like the oak, rudely shaken by the storm, the deeper would its roots descend and the wider its branches reach forth. Passing allusion, too, was made to the numerous educational establishments and charitable institutions of the Order, as well as private contributions towards the relief of distress, which ought to convince the most sceptical that there was something more in Freemasonry than mere outward ceremony or glitter and splendour of dress. But although often cruelly slandered, Masons would still pursue their mission of love, through good report and evil report, humbly reverencing the Great Architect of the Universe, loyal to their Sovereign and to each other, and in all things governed by universal charity. Perhaps the most interesting feature of the evening's proceedings was the presentation of a silver tea and coffee service to Bro. George Carroll, the worthy Secretary of 935, in grateful recognition of his valuable labours in connection with the oldest and most honourable of Orders. The presentation was made, on the part of the lodge, by the W.M. in an able and complimentary speech, and Bro. Carroll responded in feeling and appropriate terms. This is the second testimonial Bro. Carroll has received from the brethren during the year, a conclusive proof of the esteem and regard in which he is held. There was an unusually large attendance of the members on the occasion, many of whom reside at a considerable distance, among whom were: Bros. W. Boxwell, J.W.; Lemuel Furney; George C. Roberts, J.P.; Wm. M. Gibbon, Thomas and Launcelot Rudd, Ambrose Boxwell, M.D., and F. C. Armstrong. The highly respected treasurer of the lodge, Bro. M. E. Murphy, was also present, and discharged his duties with his usual tact and judgment. Several visiting brethren, too,—as Bros. Lorenzo Dundas, J.P., John Barrington, Nicholas Goodall, and J. Sweetman—attended, and warmly congratulated

the members of 935 on their great and growing prosperity. The enjoyment of the evening was greatly enhanced by the effective rendering of various Masonic songs at appropriate intervals, the Enniscorthy brethren admirably contributing to the general harmony. The lodge having been closed in due form, the brethren separated at an early hour, after spending a happy and fraternal evening.

#### ROYAL ARCH.

##### METROPOLITAN.

TEMPERANCE CHAPTER (No. 161).—The regular convocation of this chapter was held on Tuesday, the 6th inst., at the White Swan Tavern, 217, High-street, Deptford. The chapter was opened by Comps. G. Brown, P.Z., as M.E.Z.; F. Walters, P.Z., S.N., as H.; and H. G. Buss, P.Z., as J. The minutes were confirmed. Apologies were received from the principals and candidates, excusing and regretting their absence. The chapter was closed. Besides those named, there were present:—Comps. J. T. Tibbals, P.Z., S.E.; J. Lightfoot, P.S.; J. Woodland, 1st Assist. Soj.; J. Payne, 2nd Assist. Soj.; Pulley, Truslow, Bartlett, Record, and others. Visitors,—H. G. Buss, P.Z., No. 177; J. Griffin, 206; and R. Williams, P. S., 1,031. Comp. F. Walters, P.Z., presided at the banquet. The usual loyal toasts were given and received, and a very pleasant evening was agreeably spent.

#### LANCASHIRE (WEST).

LANCASTER.—Rowley Chapter (No. 1,051).—An emergency meeting of this chapter was held on Wednesday the 30th ult., at the Masonic Rooms, Athenaeum, there were present: Ex. Comps. Dr. Moore, M.E.Z.; W. H. Bagnall, H.; T. Mason, J.; Hall, Scribe E.; Heald, as Scribe N., Barker, Treas., Whimpray, J. Barrow, Taylor, and Watson. The chapter was opened in due form, and companions admitted, the Scribe E. read the circular convening the meeting, and the ballot was taken for Bro. Rev. T. B. Hinde, M.A., as a candidate for exaltation, who was unanimously elected; Bro. Rev. C. S. Hope, M.A., who had been previously elected was exalted to the degree of R.A. by the M.E.Z., the historical, symbolical, and mystical lectures being delivered by the Principal. Comp. J. Barrow of Lancaster was proposed as a joining member, and Bro. W. Prosser, F.G.S. of Rowley Lodge, Lancaster, as a candidate for exaltation. The labours of the evening being ended, the chapter was closed in due form.

#### Obituary.

##### BRO. SAMUEL GEORGE COOK.

The late Bro. Samuel George Cook, J.D. 871 Royal Oak Lodge, died at his residence 8, Old Woolwich-road, East Greenwich, on Monday, June 28th. He was initiated in the Royal Oak Lodge 871, in January 1866. He served all the offices up to J.D., and no doubt had he been spared, he would have filled the office of W.M. He was a subscriber to the Male and Female Annuity Funds. He was universally beloved by all who knew him. His end was peace.

##### THE LATE BRO. RICHARD JENNINGS, P.G.W. OF ENGLAND.

In the death of this much-esteemed brother the Craft has received a great loss. It is the more melancholy from the fact of Bro. Jennings having met his death by so deplorable an accident.

Bro. Jennings was initiated in the Lodge of Antiquity, on the 26th June, 1833. He subsequently joined the Old Union Lodge, and, later, the Alpha Lodge. He was also, in 1866, one of the founders of the University Lodge. He was appointed Assist. G. Dir. of Cers. on the 27th April, 1836, and in the April of 1841, he was promoted to the office of G. Dir. of Cers., which he retained until April, 1860.

The deceased brother had passed through all the

grades in Royal Arch, and had held office in Grand Chapter.

Bro. Jennings was much and deservedly respected both in his public and private life, and he goes down to the grave with the sincere regret of all who had the pleasure of knowing him.

## Poetry.

### THE TESTIMONY.

"This was a testimony in Israel."

[Upon the return of Bro. ROB. MORRIS to the United States, he prepared and sent to his 4,000 "co-labourers" in Holy Land exploration, the following lines as a summary of his observations—a kind of poetical report, in fact, of his mission.]

There is no guiding hand so sure as His  
Who brings me now, a weary pilgrim, home;  
There is no utterance so true as this—  
"Go trust in God, and you shall surely come,  
"Though far your pilgrimage beyond the ocean-foam!"

In all my wanderings I've walked secure,  
I could not go, where God, the Lord, was not;  
Though weak, I leaned on His Almighty Power;  
Though ignorant, I had the infinite thought  
Which both on Nature's page and in His Word is taught.

You sent me, brothers, to the Holy Land,  
That dream of youth, that goal of manly age,  
Birthplace and cradle of our mystic band,  
Whose charities adorn earth's brightest page—  
Refuge of loving hearts, the Mason's heritago.

Hear now, from that mysterious land, the tale  
Gathered alike from Lebanon's snow hills,  
From Tyre's granite heaps, from sad Gebal,  
From Joppa's crowned height, from Zarthan's rills,  
And from Jerusalem, the world's great heart that fills.

I stood in silent awe beside the tomb  
Where Hiram, King of Masons, had his rest;  
Its covering is the cerulean dome  
Most fitting one with honoured memories blest;  
His sepulchre o'erlooks old Tyre on the west.

I walked and wept in desolate Gebal;  
Of all its glories not a trace is found  
Save here and there a relic, left to tell  
The school of mystic lore, the holy ground  
Where Hiram's youthful brows with laurel wreaths were  
crowned.

I knelt beside the cedars old and hoar,  
That streak with verdure snowy Lebanon,  
The mountain eagles o'er them soar,  
The thunder-clouds of summer grimly frown,  
But sturdily they stand, those giants of renown.

I mused along the bay from whence the floats  
Went Joppa-ward in old Masonic days;  
Its waters sing as when the Craftsmen's notes  
Made the shores vocal with their hymn of praise,  
And fervent notes and true my grateful heart did raise.

I clumb the slopes of Joppa, at whose foot  
The uneasy tide of stormy waters beats,  
Though Craftsmen's calls and gavel-sounds are mute,  
The generous Ruler of the Port repeats  
Our sacred words in love, and every Craftsman greets.

From Ebal's hill I overlooked the site  
Of Hiram's foundries, Zerodatha's plain;  
Beyond, on Gilead's ranges, swelled the fight,  
When Jephtha drove the invading force amain,  
And Jordan's waves were tinged with unfraternal stain.

On Mount Moriah's memorable hill—  
And in the quarry, 'neath the city's hum—  
And midst the murmurs of Siloam's rill—  
And in Aeldama's retired tomb,  
My Mason-song I sung, though fraught with grief and gloom.

For all in sadness lies Jerusalem;  
Queen of the earth, in widow's weeds she lies—  
Shade of historic glory, low and dim,  
Her day-star gleams upon our eager eyes—  
Oh, that from her decay loved Salem may arise!

The spirit of our Craft is reigning yet  
Through all the hills and dales of Palestino;  
Strong hands, kind hearts, warm sympathies I met,  
And interchanged around our ancient shrine,  
And bore my wages thence of corn, and oil, and wine.

Now homeward come, my "talent" I return  
To you, warm brotherhood, and true Sons of Light;  
My testimony stands—my work is done—  
Yours be the honour as is just and right;  
Be all your jewels bright, your aprons ever white.

Honour to those who bore this generous part,  
And wrote their names upon the Holy Land;  
Honour to every true and loving heart  
That makes Freemasonry a matchless band:  
And may the great I AM among you ever stand.

### THE "MORNING ADVERTISER" AND FREEMASONRY.

The *Morning Advertiser* having recently published two letters reflecting on the Order, we were glad to find that some brother had the courage to enter the list, and we commend Bro. Hosgood for the sensible reply he has made to the detractors of the Craft at large. We give it in *extenso* :—

TO THE EDITOR OF THE MORNING ADVERTISER.

SIR,—Mr. W. M'Donnell's letter, inserted in your valuable journal of the 23rd inst., must be a sufficient excuse for my trespassing on your space.

It appears, Sir, that Mr. M'Donnell's friend has been playing a practical joke, and he thus became a victim to misplaced confidence. I do think your correspondent must have been troubled with *caecothes scribendi* against an Order he knows nothing of, he not having entered its sacred precincts. He says, in speaking of the laws on Freemasonry, "I know not, and care not, if this be true or otherwise." Now, Sir, giving your correspondent credit for truthfulness, he is evidently writing about that which he does not comprehend. Pope says—

"And first, of God above, or man below,  
What can we reason but from what we know?"

So, according to Pope, your correspondent has undertaken an arduous task—that is, to write of what he clearly does not understand. I regret that he should have lost so valuable a review, but if he will not take the trouble necessary for its restoration we cannot wonder at his "being laughed at as a simpleton." I beg to tender, Sir, to your correspondent the gratitude of one Mason for his kind offer and advice as regards the management of this truly philanthropic Order, of which he has never seen the light; but hope ere long he may be provided with some truthful member of the society who will be in a position to reveal to him that light of which he now stands so much in need.

A man whose imagination has been worked up by superstitious notions into a state of fear will have that fear which he thinks essential to his nature; nothing, in fact, does he fear so much as the idea of having nothing to fear.

But Freemasonry, far from encouraging prejudices, perpetuating ignorance, or tolerating injustice, teaches virtue and science, courage and hope, and, spreading its beneficent light throughout the globe, unites all men of all creeds, of all opinions, and of every persuasion. Truth is its centre, the eternal point whence its radii diverge, pointing out to its disciples not only a knowledge of the Eternal Ruler of the universe and the moral laws which He has ordained for their guidance, but of those useful arts and sciences which alone distinguish civilized men from his uninformed savage brother.

Now, let your correspondent turn his looks on the amphitheatre of life. He sees the passions preside over everything; they rear all and overthrow all. He sees insolence overwhelming modesty; he sees merit and talent despised, innocence often punished; while hypocrisy, perfidy, ingratitude, and crime are not only tolerated, but oftentimes rewarded. He sees, in short, that everybody is dissatisfied with his own condition, which he struggles to ameliorate to the flagrant injury of his fellow, for "Lucrum

sine damno alterius non potest." Does Freemasonry represent any such picture, any such wretchedness? No; even your correspondent admits "there are excellent points in Freemasonry." In Masonry there is neither "first nor last;" there is neither strongest nor weakest, "highest nor lowest." There are only brethren—all equal, all wishing the welfare of one another, all united to enjoy the pleasure and happiness of rectifying each other's hearts, of edifying each other's minds, and of promoting, as much as possible, the social virtues of charity, goodwill, and harmony among themselves and in the world at large.

In conclusion, Sir, let me beg of your correspondent to remember that no human being is or can be perfect now while tabernacled in this "vale of tears"—*Vitium sequimur virtutem fugimus*. Such is the moral blindness of man; but we may learn to discriminate between what is lawful and what is expedient, striving to better our species by each avoiding that which is evil and doing that which is well.

Permit me, Sir, to apologise for thus troubling you, and allow me to remain,

Yours, &c.,

Walbrook, June 25, 1869.

C. HOSGOOD.

#### LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 17TH JULY, 1869.

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

##### METROPOLITAN.

*Sunday, July 11th.*

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

*Monday, July 12th.*

Quarterly General Meeting Boys' School, at 12.—LODGES.—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.; High Cross, White Hart Ho., Tottenham.—CHAPTER.—Old Kings Arms, F.M.H.—MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

*Tuesday, July 13th.*

LODGES.—Wellington, White Swan, Deptford; Doric, Anderton's Ho., Fleet-st.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. 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; Royal Union, Hotel de Cologne, Haymarket.—CHAPTER.—Temperance, White Swan Tav., Deptford.—CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel Aldermanbury.

*Wednesday, July 14th.*

Com. R.M.B. Inst., at 3.—LODGES.—Lily Lodge of Richmond, Greyhound Ho., Richmond; Montefiore, F.M.H.; Beacourt, Private Rooms, Leytonstone.—LODGES OF INSTRUCTION.—Eastern Star, Royal Hotel, Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great. St. Helens; Merchant Navy, Silver Tavern, Burdett-road, Limehouse; United Strength, Bull and Gate, Kentish Town; 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-street, Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, July 15th.*

LODGES.—Cosmopolitan, City Terminus Ho., Cannon-street.—LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-road; Globe, No. 10, Old Bond-street; United Mariners,

Three Cranes, Mile-end-rd.; St. John's, Hollybush Tavern, Hampstead; Manchester, Berkeley Arms, John-street, Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, July 16th.*

LODGES.—New Concord, Rosemary Branch Tav., Hoxton.—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;

*Saturday, July 17th.*

Audit Com. Boys' School.—LODGE.—Lewis, Nightingale Tav., Wood-green.

#### PROVINCIAL.

##### DORSET.

LYME REGIS.—*Mon.*, Lodge: Montague, Lion Ho.—WIMBORNE MINSTER.—*Mon.*, Chapter: St. Cuthberga, Crown Inn.

##### EAST LANCASHIRE.

ASHTON-UNDER-LYNE.—*Tues.*, Lodge: Perseverance, Pitt and Nelson Ho.—BOLTON.—*Wed.*, Lodge: Antiquity, Bull's Head Inn.—BURY.—*Wed.*, Lodges: St. John, Queen's Ho.; *Thurs.*, Relief, Hare and Hounds Inn.—MANCHESTER.—*Wed.*, Lodges: Caledonian, F.M.H.; *Fri.*, Virtue, F.M.H.—SALFORD.—*Mon.*, Lodges: Zetland, Royal Veteran Inn; *Thurs.*, Richmond, Spread Eagle Ho.

##### WEST LANCASHIRE.

BARROW-IN-FURNESS.—*Tues.*, Lodge: Hartington, Royal Ho.—FLEETWOOD.—*Thurs.*, Lodge: Starkie, Royal Ho.—FULWOOD (near Preston).—*Tues.*, Lodge: Royal Preston, Garrison Ho.—LANCASTER.—*Wed.*, Lodge: Fortitude, Music Ha. LIVERPOOL.—*Mon.*, Lodges: Sincerity, M.T.; *Tues.*, Merchant's, M.T.; Alliance, M.T.; *Wed.*, Temple, M.T.—PRESTON.—*Thurs.*, Lodge: Shelley Arms Inn.

#### SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Stephen's, University Ho.; St. Clair, F.M.H. *Wed.*, Canongate Kilwinning, St. John's Chapel. *Thurs.*, St. Andrew, F.M.H.; Portobello, To. Ha. Chapters, *Tues.*: Naval and Military, F.M.H. *Wed.*, Edinburgh, F.M.H. *Fri.*, St. Andrew's, F.M.H.

#### IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 100, F.M.H. *Tues.*, No. 245, F.M.H. *Wed.*, Nos. 120, 143, F.M.H. *Thurs.*, Nos. 12, 93, F.M.H. *Fri.*, Nos. 53, 728, F.M.H. *Sat.*, No. 25, F.M.H. Chapter: No. 93, F.M.H.—BELFAST.—*Thurs.*, Acacia, Ulster Hall; St. Patrick's, Ma. Ro. *Fri.*, True Blue, Ma. Ro.

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

#### TO CORRESPONDENTS.

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

BRO. I. (Plymouth).—Your copy did not reach us until six o'clock on Thursday evening, too late to be inserted this week. We are much obliged, however, for the report, and hope we shall hear more frequently from you.

H. G. (Neath).—The report of the Cambrian Lodge meeting did not arrive until 8 p.m. It was consequently too late for insertion this week. We saved the space up to time promised.