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LONDON, SATURDAY, AUGUST 28, 1869.

## ORGANISATION IN FREEMASONRY.

Now that Freemasonry is coming more under the eyes of the public, and that the association of its royal patron is a recognized fact, there will also come under notice the position of Freemasonry and Freemasons with regard to the public. From within many lodges this will be found very satisfactory and for very good reasons. The invaluable character of Freemasonry as a learned and moral institution, the depository of ancient and recondite mysteries, it possesses the keys of all sciences. Its ceremonies are the most sublime in the world, and their performance constitutes an intellectual exercise of the highest character. Freemasonry has charities, “the charities,” these charities are the most important in the country, and such as no body of men can rival, except the Licensed Victuallers, the Commercial Travellers and some others. The Order of Freemasons is very much respected, particularly at balls, and great eagerness is exhibited by young men of all classes to belong to it. Several peers and members of parliament and eminent Masonic instructors belong to it.

These and many other considerations have given satisfaction to a great part, we may say the majority of our members. but there is a doubt whether the general and educated public will accede to them. We may now have to meet in stronger force, men of intelligence, who have hitherto questioned the utility of Freemasonry, have held themselves aloof from it, or having joined it have retired from all active communion or sympathy with it. There is not one man of

standing among us, who has not had to contend with such doubters, and we know the real issues with them are not to be satisfied by proficiency in the ceremonies, or even by the charities. They look upon the charities as no sufficient ground, for men to spend time and money in eating, drinking and smoking, and it is affirmed that so far from charity and relief being carried out in a satisfactory way towards poor Masons it is administered in a very unsatisfactory manner, and that the examples are rare indeed of a deserving or distressed Mason or his family being adequately provided for. It is alleged that cases of distress are met with a most insufficient dole. In fact the whole of the alleged merits are doubted, and not without reason for there are many lodges which have never done anything for the public good in a century of existence.

It must be allowed that the condition of Freemasonry does not correspond with the expectations of its members or the public, it may be in some instances, because expectations or pretensions are exaggerated; but certainly because Freemasonry in this country, prosperous as it is, does not come up to the recognised standard. It is consequently a matter well deserving of the consideration of the rulers of the Craft, and many of them are quite alive to it, and their efforts have been directed for many years to its remedy. Still we need not expect too much from the rulers of the Craft. Our Most Worshipful G.M. has long shown an earnest desire to promote the wishes and welfare of the members, and to carry out any settled policy, but its origination cannot rest with him. The G. Sec. has quite enough to do in the details of administration, which are sufficient to overcome exuberant zeal. The G. Reg. has his own lawyer like department. The President and Vice President of the Board of General Purposes do not perhaps feel justified in originating any measures, which they might not have strength to carry out. There are several leading members in G. Lodge, whose names will occur to our readers, and who have evinced a great desire to promote progress, and whose co-operation may be relied upon. Our Bro. John Havers has in his time done very much in this respect, and the measures he has carried out with regard to the hall, ought to produce the greatest moral fruits for the welfare of the Order, but to this he has devoted many years, and he can hardly be called upon to apply another

portion of his life to measures involving arduous labour.

Nevertheless, something will have to be done by organization within Grand Lodge and organizations without, so as to give more vigour and vitality to Freemasonry as an institution. Grand Lodge itself may prove to need reorganization, so as to obtain a more efficient administration, and the lodges in our provinces must be assisted by an energetic organization, so as to be able to accomplish their mission. A young member enters the Order active and zealous, but he soon finds he has no means of accomplishing any useful mission, because, from want of organization, he is unsupported. If the effort be for any Masonic purpose—a Masonic Hall, for instance—although temporary aid alone is wanted, to accomplish a large object, not even a thousand pounds can be obtained from the funds of Grand Lodge or by any systematic exertion of Grand Lodge. If it is a charitable object he will find no help from the general administration, but he may possibly encounter resistance. What we want therefore throughout is such organization as shall give the effect for each member, and for the Craft at large, of a true co-operation. We invite the consideration of our correspondents and readers to suggest the requisite measures for accomplishing this.

#### CHIPS OF FOREIGN ASHLAR.

By J. A. H.

##### THE CONFLICT OF JURISDICTION.

A glance at European Freemasonry shows that the Craft has numerous varieties of organisation and ritual. In England we have:—

- 1st. The Grand Chapter and Grand Lodge.
- 2nd. The Grand Lodge of Mark Masters.
- 3rd. The Ancient and Accepted Rite.
- 4th. The Knights Templar and Malta.
- 5th. The Knights of the Red Cross of Rome and Constantine.

A foreigner is often puzzled to know what all these various bodies mean, and without disparaging the higher orders, it is nevertheless a fact that the Grand Lodge is *par excellence* accepted as the representative of English Masonry in the minds of Craftsmen abroad. The degrees of the Ancient and Accepted Rite are known in France, Belgium, Italy and America, but a German despises their honours and refuses to acknowledge their validity albeit they date from Frederick the Great and

flourish under the Royal Arms of Russia. The Knights of the Temple and the Red Cross are principally confined to the United Kingdom and America, and are practically unknown on the Continent though a French catholic priest once told us that in France the phrase to “swear like a trooper,” is translated into to “swear like a *Templar*.” There is however considerable resemblance between the temple degree and that of the 30th or K.H. in the Ancient and Accepted Rite, and consequently it has been a subject of debate as to whether an English Templar was not rightfully entitled to attend meetings of the 30th degree in France. We have not found any traces of the Mark degree on the Continent, though we are told that it does exist somewhere. There is a growing feeling that this degree ought to be included in those which are given under the sanction of the Grand Lodge. Meanwhile matters are in a very unsatisfactory state. The Grand Chapter of Scotland is issuing charters for Mark lodges in England, while in addition to the Grand Lodge of Mark Masters there is a numerous and influential United Mark Lodge, the head-quarters of which are at Ashton-under-Lyne in Lancashire, and which has recently chartered a new Mark Lodge in Liverpool. The members of these several Mark Lodges are agreed in considering each other *spurious*; but we are at a loss to understand what the word can express beyond unmeaning reproach for they are nearly alike as to working. In Scotland there exists the following Masonic bodies:—

- 1st. The Royal Order of Scotland.
- 2nd. The Ancient and Accepted Rite.
- 3rd. The Order of the Temple.
- 4th. The Grand Chapter and Grand Lodge.

The Grand Lodge and the Grand Chapter are rather more distinct in their “autonary” than in England. The Mark Degree is sometimes given in Lodges as well as in chapters in Scotland.

The Royal Order is in the opinion of Bro. W. J. Hughan and other well-informed brethren, undoubtedly the most ancient Order of Masonic knighthood in existence. Its peculiarity of uniting the sword and the trowel goes far—if its antiquity is admitted—to prove that the legendary connection of knightly orders with Freemasonry is no mere *myth*.

The Irish system is unique—else would it be *Irish*?—for there the one Great Masonic organization professed to give the 33 degrees of the

Ancient and Accepted Rite which interpellating by its own sovereign pleasure the knighthood of the Temple as preliminary to the grade of Prince Rose Croix.

In France there are unfortunately two Grand bodies each assuming the title of supreme, and both conferring the whole 33 degrees—the *Grand Orient de France* and the *Suprême Conseil Rite Ecossais Ancien et Accepté*. We are hopeful that the day is approaching when these twain will be one and past rivalry forgotten.

Germany exhibits a diversity of six or seven Grand Lodges all of which are very much alike as to the three first degrees of Apprentice Fellow-Craft and Master, but which vary considerably as to the higher orders. In Prussia they have the "Swedish" system, but know not the degrees ascribed to their own Frederick. In Frankfort-on-the-Maine they boast a system of their own which they have "dubbed" *eclectre*, but which is so only in name. In other parts of Germany the degree of "Inner Orient" an approximation to the Royal Arch is conferred.

Belgium maintains the separation of Craft Masonry from the high Grades and Holland loves not the latter, and will scarcely tolerate the Rose Croix which is as high as Dutchmen go.

In Italy the whole of the Freemasons are united under Bro. Garibaldi, and another writer in the FREEMASONS' MAGAZINE has recently explained in a very interesting manner the state of our Order in Portugal. There are separate Grand Lodges in Denmark and Sweden but they both carry out the "Swedish" system.

We have thus summarised the principal Masonic bodies in Europe because we have thought a good deal lately of the view enunciated by our esteemed Bro. J. G. Findel, of Leipzig, who advocates what may be termed free trade in charters, and would allow Grand Lodges to issue charters wherever their discretion may direct, irrespective of national Jurisdiction limits. There is certainly this to be said in support of Bro. Findel's ideas, that they are in the abstract logical and sound. Suppose there are a dozen English brethren in Hamburg who would prefer a lodge conducted in the English method, why should they not have it? Suppose there are a dozen Germans in London who would also prefer to meet in a Germanly-managed lodge, why should they not also have it? If there are differences in the rituals of Freemasonry there must be degrees of merit. Then why bolster up

any particular system by national landmarks? Why not let the best system work its own way with "a far field and no favour?" It may do good to discuss these questions, but practically it has been found that "the balance of power has hitherto answered very well, and though time may bring changes they must be gradual and not forced. It is, however worth remembering that there at present exist two violations of the established order in Frankfort-on-the-Maine, where there is a lodge chartered for the first lodge of England, and in Jersey where there is a lodge under charter for the *Suprême Consul rite ecossais Ancien et Accepté*. Our object is, however, to point out the absurdity of any Masonic body arrogating to itself the power to decide what degrees Freemasons shall and shall not receive. First as to the Mark Degree it would certainly be well if existing differences could be settled; but we do not see any valid reason why a Scotch Mark Mason should despise an English one or *vice versa*. The degrees are to all intents and purposes the same, and those who have got them ought to shake hands and say, "let brotherly love continue." Then it appears to us that the Supreme Council of the Ancient and Accepted Rite in England has got into a decidedly false position. This body which is composed of men of high respectability, although of no great note in Craft Masonry, has one of the most accomplished Masons in England, Bro. Hyde Pullen, as its executive officer, and it is quite strong enough to stand on its own merits without attempting to "burke" any other Masonic organisation. For some reason or other, however, of which no intelligible explanation has ever been vouchsafed, the Supreme Council has endeavoured in every possible way to oppose the Red Cross Order. As might have been expected such a course of conduct has only increased the popularity of the Red Cross Degrees, while it has created a painful impression as to the motives of certain parties behind the scenes of the Ancient and Accepted Rite. Readers who will refer to back numbers of Masonic periodicals will find that when the Ancient and Accepted Rite was introduced into England only so recently as 1845 it was called all manner of bad names, spurious and the like. And yet the martyr of yesterday is the accuser of to-day! Why should this be? "Live and let live is a wise maxim in Masonry as well as in business, and let us hope we have heard the last of a strife which is simply disgraceful to all concerned. The Red Cross Order

must stand or fall by its own inherent qualities, but certainly such men as Bros. Hugban, Little, and other of like *calibre* will never be extinguished by the "thunder and small" beer of any *clique*, however influential they may consider themselves.

The sum total of our reflections on the conflict of jurisdictions amount to this—that the Masonic feeling will conquer all difficulties and that without endorsing any particular rule "Peace love and harmony" will always avoid giving needless offence or withholding help rightfully demanded. Wherever difficulties arise they may generally be traced to some one or two wrong-headed people who have no proper appreciation of their Masonic views and the good sense and fraternal sympathy of the great body of Freemasons is at any time quite equal to overcoming the assumptuous and airs of merely ornamental Masons. We have therefore no doubt that as time rolls on there will be fewer causes for any conflict between one jurisdiction and another.

#### MASONIC DISCIPLINE.—XIX.

BY CRUX.

At the commencement of our articles, we intimated that it was our intention to take Masonry as it is, not as it has been asserted to be, or as it may have been in far gone times. With this object in view, any arguments, we may allege, against the actual present practice of Masonry cannot be refuted by the mere assertion that it is correct because it is ancient; neither can the opinion of any brother be regarded as possessing any validity, unless he brings or endeavours to bring some stronger proof than his own statement or belief of our conclusions being erroneous, and his right. We have carefully avoided throughout, advancing anything without giving, or attempting to give such proofs of our statements, as have evinced our earnest wish to effect that conscientious discharge of our self-imposed task with all the fairness, candour, and integrity which the important nature of the subject demands. Our answer to the letter of "H.C." will be found in the columns reserved for correspondents.

Proceeding onwards, the duty of the O.G. claims a brief notice, not for the nature of the reply, as it is as clear and explanatory as could be expressed in the necessarily limited length of the response, but for its connection or rather implied connection with the preparation of the candidates.

The words are "to see that candidates come properly prepared," but this by no means implies that the O.G. is to personally direct and superintend the preparation in the ante-room. It clearly signifies that he is bound, and bound only, to allow no candidates to pass him unless they are properly prepared. Who, then, is the proper person to direct and superintend the preparation of the candidates? Is it the O.G.? Is it the Steward, or is it any brother who chooses to do it, provided he is able? Whoever else it may be, it cannot be the Steward, for several reasons. In the first place, very few lodges, comparatively speaking, elect Stewards. In the second, the election of that officer or officers, for there are usually two of them, is entirely optional. A lodge need not elect them unless it pleases. The words of the "Constitutions" are express on the point, and run thus,—“A Chaplain, Master of the Ceremonies, and Stewards *may* be appointed.” This "*may*" is in distinct contrast to the word "must," which occurs in the same paragraph. Unquestionably, any member of the lodge into which the candidate seeks admittance, may attend to his "preparation," but, unless some officer is especially deputed to do so, it generally falls to the T. to look after it. It is, in fact, a case of "nobody's business," although every member of the lodge is in reality interested in the matter.

Our readers will admit that there are many valid reasons why the T. should not superintend the preparation of a candidate. He cannot do so without neglecting his own immediate and urgent duty. He cannot be in the ante-room and "At the door of the lodge, on the outside," at the same time. If he attend to the one duty he must neglect the other. The Master of the Ceremonies or the Stewards certainly appear to be the fittest persons from which to select the one deputed to superintend the preparation of the candidate, but as none of these officers are absolutely necessary to the forming of a lodge, and do not exist in a great many, the consideration of them falls to the ground. Whom, therefore, have we to fall back upon? 'The P.M.'s, some will say. But suppose there are no P.M.'s, as must be the case with a newly-constituted lodge during the year of its first W.M. ! The only officer who is able to quit the lodge, or at any rate to quit it with the least amount of inconvenience, is the Treasurer, who, by the "Constitutions," is a compulsory officer. But, apart from the somewhat anomalous circumstance,

of charging the Treasurer with the duty of superintending the preparation of candidates, there is nothing to prevent the same person filling both offices of Secretary and Treasurer. According to the "Constitutions," it is impossible to fix the limit of the incorporation of the various offices in the same person. Rule No. 3, relating to private lodges, is the only one which distinctly prohibits the Master of a lodge, from filling any one particular office besides that of W.M. of the lodge to which he belongs.

There is great want of revision in the "Constitutions" upon the subject we have briefly alluded to. In addition to informing an officer of what he may do, he should also be told what he may not do, and the permissions and prohibitions should be so worded, as to leave no reasonable doubt of his proper duties and range of administration, either in his own mind or that of anyone else. We have no hesitation in saying that the preparation of a candidate for any of the three degrees, is too important a part of our ceremonies to be left to be done at haphazard, as it commonly is, or only accomplished by the aid of an officer, who ought to be at his own post.

In this, as in other similar matters to which we have drawn attention, we make no assertion that it ought to be this or that person. We simply maintain, and we defy anyone to gainsay it, that there ought to be some officer or member of the lodge appointed by the "Constitutions" to see to so important and serious a part of our ceremonial routine as the preparation of candidates. Let the power of directing a brother to superintend it be entrusted to the W.M. if the Supreme Authority finds the problem too hard for it to solve. Let a new officer be appointed, if necessary, and told off for that especial duty. Any regulation is better than none.

The duty of the I.G. is neatly and well expressed by the ordinary answer, "To admit Masons upon proof, to receive candidates in due form, and to obey the commands of the J.W." It is almost incredible how brethren will absolutely go through these duties themselves, see them perpetually performed, and yet, when in the chair of the J.W., be utterly unable to so frame the answer, as to prove that they have the faintest perception of the connexion between the words and the actual duties themselves. This may partially arise because in numerous instances the J.W. never has performed the duties of I.G. We do not go so far as to assert that it is an absolute *sine qua non* that he should serve his time as an I.G. before

he proceeds to the superior offices, but we do assert that no officer should be promoted to any office until he "gives proof of his proficiency" in those beneath, and through which he is by courtesy supposed to have passed.

Until some stringent rule is rendered imperative respecting the promotion of incompetent officers, the practice of Freemasonry will never emerge from the depths to which it has sunk. One does not expect to find the reins of discipline drawn very tight in the army, so far as the officers are concerned, but the first thing an officer has to do when he "joins" is to learn his drill, and he is not dismissed from the hands of the drill sergeant, until at any rate he is safe from making a fool of himself on parade. What a mercy it would be if we had a few Masonic drill sergeants armed with the same authority as their military *confrères*! We fancy some of the brethren would remain a pretty long while under their hands. At the present day very few people work for the sole sake of work, and if a brother can become a W., or even a W.M. without, in a word, caring to give himself a moment's trouble about the ceremonies, offices, or ritual, why should he not? If he can reconcile the matter to his conscience, the affair is ended, so far he is concerned, but that such should be the case, that it should be permitted to be so, is a scandal and disgrace to any society or community of men who pretend to have laws and "Constitutions," and to base "all preferment upon real worth and personal merit," and not "merely on account of seniority of rank."

#### REFORMATION THEORY OF THE ORIGIN OF FREEMASONRY.

By W. P. BUCHAN.

We have had the Adamite, Mosaic, Solomonite, Roman, and Guild theories of the origin of speculative Freemasonry, but as yet we have derived nothing substantial from either of them. We have laughed at the Adamite theory, flirted with the Mosaic, fondled the Solomonite, looked askance at the Roman, and had serious thoughts regarding the Guild, but after all here we are, still keeping Bachelor's Hall and wedded to neither.

Another idea now comes tripping along and we call her the Reformation Theory, she asserts (*vide N.B. Daily Mail July 30th and FREEMASONS' MAGAZINE July 31st, page 88*), that speculative Masonry is altogether a post reformation institution, further, says she, I feel inclined to assert I assisted to open the door and clear the way for the due setting forth, and establishment of your grandest ideas and doctrines. In the 16th cen-

ture when I was fighting the battle of freedom, there were no "brethren of the mystic tie" in existence. No! Speculative Freemasonry was then still in the womb of futurity. In the 16th century I fought the battle against priestly domination. In the 17th century was fought the battle against kingly domination; then when both had been shaken to their foundations there sprang up a new *vox populi* or the strong feeling as Burns expresses it, that

A man's a man for a' that.

And upon the site of the old operative Masonic lodge there began to arise a new, glorious and noble structure, beatiful in its ideas, and humanizing in its influences, and that structure was Speculative Freemasonry, whose end is—

That man to man, the world o'er,  
Shall brothers be for a' that!

Many have asserted that previous to the 17th and 18th centuries the old operative Masonic lodges practised speculative Masonry, but that is a mistake, and no real evidence has as yet been brought forward to prove the assertion. So far as being made speculative Freemasons was concerned and thereby receiving the "secrets," rituals, doctrines, ideas, ceremonies, or degrees of speculative Freemasonry, men might about as well have joined the then tailors, shoemakers or weavers societies.

In the 1738 Bull of Pope Clement XII. He says that a "society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted" as brethren. Such being the case Rome soon felt that a new power was rising up against it, and accordingly the young idea soon felt the weight of Papal anathemas. Had Freemasonry existed in the 16th century as an exponent of our ideas, &c., it was bound to clash with some of the then powers that were, and we would have heard of it.

In 1425 A.D. we find certain meetings of the Masons "in their general chapters and assemblies" classed as an infringement of the "Statutes of Labourers" (*vide* page 145) consequently said meetings were mere "Labourers," or workmen's meetings, and we have not the least substantial reason for considering them to have been anything else.

So much for the reformation being the fore-runner of Freemasonry; however much or however little the reformation may be proved to have had to do, directly or indirectly, with the rise of specu-

lative Freemasonry and its ideas, &c., one thing I consider is pretty certain viz.—that as to time Speculative Freemasonry is a post-reformation institution and if it can be proved to be a little older than A.D. 1717, I shall be glad to add a few years to 152.

#### MASONIC ARCHÆOLOGICAL INSTITUTE.

In the "Gentleman's Magazine" for May a very sensible and apposite letter has been inserted referring to the Masonic Archæological Institute, and we are quite sure that the claims which such an institution has upon the thinking portion of the Craft, will be a sufficient excuse for our inserting it in *extenso* :—

"CORRESPONDENCE OF SYLVANUS URBAN.

"Masonic Archæological Institute.

"Mr. Urban,—It has been the privilege of your ancient and valuable Magazine to record many words and deeds of past generations, and to tell the sayings and doings of many societies and associations of men, the Masonic fraternity occasionally not even excepted. It is now 116 years since you published (Vol. 23, p. 417) "Certayne questions with answeres," pretended to have been "wryttene by the hande of Kinge Henrye the sixthe of the name;" yet long as has been the time since then, our advance, until a very few years ago, in the true knowledge of our Masonic history has been almost *nil*. Since about the beginning of last century, one would imagine there had been a regular manufactory somewhere of pretended Masonic charters, writs, and ancient documents of all sorts, legends, traditions, &c., &c., included. Then if any writer dared to call in question the Adamite foundation of Freemasonry, he was immediately denounced by some spokesman on behalf of the craft, either as a pretentious know-nothing, or as a perjured villain. Anyway, therefore, his assertions were totally unworthy of a moment's regard. The plan taken to prop up the system of faith in the immense antiquity of our Order, and to knock down any opponent, was certainly clever so far. If the unbeliever were a Cowan—that is, not a member of the fraternity—then, of course, he was simply a know-nothing; for not being a member, how could he tell anything about it! Then if he were a member, it was—"How can anybody believe what he says, when he must perjure himself before he can explain anything?" The consequence

was that, generally speaking, people did not know what to make of Freemasonry, with its secrecy and its awfully venerable antiquity. Although quite harmless, many desired to treat it as a rabid dog. In fact, some would seem to have been endowed with an anti-Masonic bump, which caused Freemasonry to act upon them something in the same way as the sight of a small piece of red cloth acts upon a bull. Freemasonry has had the benefit of being cursed by Rome, patronized by England, and passed through the fire by America; but with it all, here it is firmly fixed on its foundations fairer than ever.

"The true history of Freemasonry, which seemed to be about as difficult as Eureka as the source of the Nile, is now about to be systematically eliminated. Your MAGAZINE has recorded the foundation of many an archæological society, and I do not think it can go far wrong in adding the name of the one I now mention—viz., the Masonic Archæological Institute, whose inaugural meeting was held in London on the 29th of January, A.D. 1869. Short as has been its life as yet, it has done well; its beginning has been good, and if it honestly carries out its intentions, gives great promise of future good. One thing is certain, it has plenty of work before it. It comes at a good time too, just what was needed to assist in building up a true historical Masonic temple, and, if it does its duty, to authoritatively set aside the mass of rubbish contained in our pretended ancient charters, legends, and *histories*, so many of which have been from various motives—some, no doubt, in good faith, compiled since the beginning of last century. Some of our ancient writs, after being safely stored, by nobody knows who, in their secret repositories, were in process of time, after a lapse of perhaps five hundred minutes, duly brought to light, just when their presence was necessary to settle some knotty point of precedence or pretension. The capacity for swallowing any amount of Masonic Arabian Night's tales has been truly wonderful. Credulity has ridden triumphantly through the length and breadth of the land, its votaries, with the most profound veneration, humbly bowing down to it, thankful if they may get near enough to disport themselves in the dust raised by the passing wheels, or like the poor Hindoo, fairly prostrating themselves before it, so that they may be duly marked and known as true believers. This credulity seems to have been taken advantage of by certain speculating

bookmakers or booksellers, who caring little for the evil it might do, so being it paid them, sowed broadcast throughout the land pretended Masonic histories, &c., &c., which have been quickly bought up by thousands, who seem to have gladly parted with their money for what had such a presumed flavour of united secrecy and antiquity.

Attempts, however, at inquiry have been made by brethren who were not inclined to believe or take for granted as true all they heard; but until quite recently little came of it, as somehow they either fell through, took the wrong road, or wanted courage to persevere, or something of that sort; *e.g.*, should a disbeliever manage to show some reason for not hailing Adam as a brother Freemason, and then keep a safe distance from the swing of Tubal Cain's hammer, he had thereafter to pass the Tower of Babel, and having managed that, and also escaped being knocked down with a Pyramid, he was pretty certain to be set dead level by the Temple of Solomon. Few would-be sceptics, after passing the former perils, retained sufficient breadth to carry them past Solomon.

People forget that although the words "Masonry" and "Freemasonry" are so similar, the things themselves are quite different. "Masonry," that is, operative Masonry or the art of building, has existed for ages; but the Institution of "Freemasonry" or speculative Masonry, is quite modern. Masonry deals with stone and lime, "Freemasonry" with men and their actions; a similarity in the nomenclature, which was adopted by the founders of our system of Freemasonry, and which assisted in giving it a better start, has tended to the current confusion of ideas.

In conclusion let me wish the Masonic Archæological Institute long life and prosperity. And as for our Freemasonry, which may now be fairly called ancient, even although it should date no further back than the foundation of the Grand Lodge of England, about A.D. 1717, it is high time its history was got out of the nursery, and away from such companions as Jack the Giant Killer, or Sinbad the Sailor; these wonderful stories please children, but Freemasonry is now old enough to walk alone, and to be trusted with the real truth face to face. If the Freemasons of to-day must make themselves as ancient as a shadow of possibility will allow them, let them trace up and prove, if possible, some sort of connection—though it may be but a faint one—with the building fraternities who erected our noble cathedrals and mon-

asteries about six or seven hundred years ago. If they can in some way manage that, their pedigree will be old and grand enough, even although there be not a single drop of Solomonic blood in it. But be that as it may, the antiquity of Freemasonry, though interesting, is only a circumstance, of no more real value than the colour of the paper on which a man may write his will; its great beauty and recommendation are its noble deeds; being founded on brotherly love, relief, and truth, it desires to see all men peaceable and happy, and tries in its own way to further that object, and its grand aim is to assist in bringing on that happy time when all nations of the earth shall be as one, when it may be truly said there is "peace on earth and good-will to men."—I am, yours respectfully.

M. Q. F

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#### FRATERNITY.

(From the *National Reformer*.)

The duties of fraternity are suggested by the social necessities of others, and regulated by their social merits. We should specially cultivate sympathy with our fellows, because we see that the accidents and vicissitudes of life are continually occasioning a powerful need of it; but we cannot be expected to sympathise so cordially with persons who themselves display little sympathy towards others, as with those who conscientiously endeavour to perform their duties, as affectionate members of society.

The practice of fraternity should extend much further than rendering assistance in cases of pecuniary need, and we should be permeated by a spirit of sympathy towards every one, in such of his feelings as are inseparable from our race, remember that each individual has that hatred of harshness and love of kindness, and that ambition to have his feelings and affections respected, which is so strong and so sensitive within ourselves. We all know how much pleasure we feel at being gratified in our wishes, and how indignant we feel towards those who either wilfully annoy us, or neglect to grant us any little pleasure or privilege, which they can easily and harmlessly bestow; consequently we ought not to limit our fraternity either to extorted acts of charity, or to that interchange of bowing and hat-lifting formalities, which people who pay equal rents and incur equal milliners' or tailors' bills lavish upon each other, and upon no one else, but should feel a positive

pleasure in procuring the gratification, and ministering to the enjoyment of all around us. A courtesy which is put on like a garment, because it is fashionable, is merely a mannerism and therefore incomplete; but one which is practised on the ground of its being a reasonable obligation, is shown to all men and graces every action. Civility is one of the most powerful promoters of contentment, and, as it implies a superiority over the crude propensities of selfishness, constitutes a fundamental element of intrinsic social rank. Violence may be in itself a grosser aggression than simple rudeness, but it must be remembered that the law protects us from and renders us defiant of the former, while we are often totally defenceless against the latter. Incivility is a cause of suffering that we may be subjected to from day to day, from year to year; while physical violence is an evil of but exceptional occurrence.

The feelings with which fraternity bids us sympathise, are those which are common to every member of our race, and we should respect them even in people whose habits are repulsive to us, and who are generally uncongenial to our tastes. Our tastes and habits, however, are peculiar to individuals, and not like feelings which are universal to mankind; therefore although under an obligation to sympathise with the latter, we are only bound to tolerate the former, and need not fraternise in habitudes with any man, unless his tastes happen to be congenial to our own. The learned are not called upon to associate with the ignorant, nor the thoughtful to join in the pastimes of the frivolous. Irrespective of natural inequalities of intellect, there is often a difference of tastes and choice between individuals, which would render personal intimacy irksome; therefore, although the obligation to sympathise with inherent feelings is binding, the right to form tastes and choose companionships is free.

In the choice of pleasures and pursuits, as well as companions, people are under no direct responsibility on each other, and, within reason, may consult their personal predilections, but with regard to conferring pleasure, or inflicting unmerited pain upon their fellow-creatures—whether by look or action, word or deed—no arbitrary election is justifiable; the pleasure, when practicable, must be granted, and the pain conscientiously withheld. Nor, although people are free as to the act of according their companionship, can they be said to be equally free to withdraw



it, when it has become a kind of necessity to a comrade's heart. To impart life is not an obligation, but having imparted it, with the various affection which it embodies, it would be cruel and wicked to take it away. To grant our intimacy is not necessarily an obligation, but having granted it, and allowed the affections of another to entwine themselves, from many causes, around us, we have given them a claim to be treated with tenderness and respect. When we cease to take pleasure in companionship with a friend, it becomes a hardship to give much time to his society, yet it is callous to deprive him otherwise than very gently of it, when he continues to take pleasure in companionship with us. A living being is not a chattel to be taken up or thrown aside at will, but an organism comprising desires and aspirations, which we have no right to encourage without endeavouring to fulfil.

#### MASONIC NOTES AND QUERIES.

##### INITIATIONS AT CONSECRATIONS.

One question is this: Is the W.M. Designate sufficiently of a W.M. under the G.M. warrant to authorize the calling of an emergency meeting, according to the Book of Constitutions, to ballot for, and, if approved, to initiate, Mr. A. B.?

I am one of those who opine that he is.

Undoubtedly a joining member cannot be elected, nor a candidate initiated in the ordinary course.—O.O.

##### PALESTINE EXPLORATION.

It is perhaps not known that M. de Sauley, mentioned at p. 142, as the predecessor of Bro. Lieut. Warren in discoveries in the Haram, is not only a member of the French Institute but a distinguished Mason, being one of the grand dignitaries of the Grand Orient of France.—H.C.

##### THE RED CROSS OF ROME AND CONSTANTINE.

A recent correspondent, "R.," inquires what is the authority of the Grand Council of the Masonic degree which claims to represent in this country the original Order of similar name; and he states that H.I.H. the Prince Rhodocanakis, who is at present residing at Higher Broughton, near Manchester, is the Hereditary Grand Master of the venerable public Order of Constantine (Constantinian Order of St. George).

I am not about to revive the recent discussion on this subject, in which I took part, but will refer your correspondent to the articles, pro and con, which commenced in your issue of the 16th January last, and concluded in that of the 27th February. From these he will gather the little which is to be said for the claims of the new Masonic degree.

As regards the grand mastery of the ancient and distinguished Order which has been thus imitated, probably your correspondent will be glad to have accurate information; and this I cannot better give than by the following note, which I extract from Bro. Yarker's interesting book on the Jerusalem Encampment, Lancashire, deservedly published a few weeks since by the Grand Conclave of that province:—

"The Hereditary Grand Master of the original Order of Constantine the Great is His Imperial Highness Prince Joannes Rhodocanakis (B. 1812, M. 1840), of the Castle of that name, in the Island of Chio, head of the Royal and Imperial House of Rhodocanaki, and Titular Emperor (Joannes X.) of the Byzantine Empire. His paternal great-great-grandfather, the Emperor Panteleon I. (B. 1633, D. 1689, also Hereditary Grand Master of the Order), had an only younger brother—Constantine (B. 1635, D. 1689), a distinguished alchemist, at the Court of His Majesty King Charles II., of England, to whom he was honorary physician until the King's death in 1685—leaving London for Paris in 1688, and thence for Amsterdam, where he died on the 13th of August the following year. We may remark that H.I.H. Prince Constantine Rhodocanakis was, by right of descent and by creation, a Grand Cross of the before-named Supreme Constantinian Order of the Knights of St. George. The Ex-Duke of Parma and the Ex-King of Naples are the Grand Masters of the revival of Charles V., Emperor of Germany; and His Majesty the late King Ferdinand II., of Naples, opened negotiations just before his death to amalgamate his Order with of H.I.H. Prince Joannes Rhodocanakis, which proposal was at once declined."

The Prince Demetrius Rhodocanakis, Knight Grand Cross of the Constantinian Order of Knights of St. George, who, as before stated, is at present residing at Higher Broughton, is the *son* of the Prince Joannes, the Grand Master of the Order, and I have the personal authority of the Prince Demetrius for saying that the note which I have quoted from Bro. Yarker's book is perfectly correct.—LUPUS.

##### PAST MASTERS.

Bro. E.A. "does not want to do the work of a W.M.," he "only wants the rank of a P.M." I dare say he does! Let me, as an old P.M., inform him that wages are only given in reward for labour, that the rank and privileges of a P.M. are a reward for the services he has rendered the Craft. Certain secrets are communicated to a brother when installed in the chair as regular W.M. of a lodge. These secrets should never be communicated to any one not so elected and installed, nor, under the English Constitution, are they allowed to be given otherwise. Other Constitutions have been in the habit of giving them, but it was doubtless an abuse, and is, I believe, now forbidden. In my opinion, any brother thus attempting to obtain the secrets of the chair, violates the injunction to fidelity as explained in the charge of the 1st degree, "Never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree." Further, if he thus gets made a sham P.M. he will gain nothing, as he may not wear the P.M.'s jewel, nor may he be present at the installation of a W.M. in an English lodge, nor would he obtain admission to the Grand Lodge of England. Let him work his way up like a man from E.A. to P.M.—*Labor omnia vincit.*—C.A.G.

## CORRESPONDENCE.

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

## APATHY IN OUR ORDER.

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

Dear Sir and Brother,—My attention has been called to the fact that in some places there is a considerable number of brethren of high character and social position who have ceased to be connected with the Craft by subscription to any lodge, and who take no interest in our proceedings. I can quite understand this with men of some dispositions, believing, however, that a sense of duty ought to induce them to remain, in full assurance that in course of time matters will be regarded in their true light, and inducements to secession cease; nor should it be forgotten that apathy and distrust must weaken our Order in the eyes of those not yet admitted to it, and destroy its title to respect. On this principle I have endeavoured to act, though, had I followed my own inclination and the example of others, I have felt that I had more than reasonable ground for doing so.

On inquiring into the causes of such departures from our ranks, I come to the conclusion that there is none more fertile than the appointments to office, which are in the hands of the W.M. Of course, it is expected that in such appointments he will exercise the power as a sacred trust for the benefit of the lodge, taking merit and conduct as the test, and not be actuated by his own caprice or predilections. On the contrary, I have heard brethren argue that it is the privilege of the W.M. to select for office any whom he may think proper to elevate irrespective of such qualifications, without having his course called in question. Thus I have known brethren of little merit or capacity placed over the head of others who have well deserved advancement, and who have thus felt that by losing ground once they have been put out of the course, and have little chance of again getting into it. This has led to their retirement from the lodge. It is quite true that theoretically we all ought to take any position that may be assigned to us, and earnestly to do our duty in it, but it is not in human nature quietly to bear acts of apparent or real injustice, and, where there is no redress, disgust and anger bear temporary sway. It cannot be denied that it is better for a brother under such circumstances to leave than to remain and be a source of disputation. I cannot but think that the power in this respect in the hands of the W.M. is too great for some men to be trusted with, especially where the election is carried by a small majority on the ballot, and that at least he ought to consult in a body all the P.M.'s and existing officers before making the arrangements for his year of Mastership. Thus only can the officers have the confidence of the members, discontent be avoided, and the lodge be in fact what it is in theory, the abode of peace, union, and harmony, cultivating the virtues of "Brotherly love, relief, and truth." It is very possible to conceive of cases where intimations may be given to brethren who have thoroughly performed their duty, that progress in the next year would be made to depend on the manner in which they voted, or the opinions they expressed, on particular questions, thus doing away with all freedom

of thought and liberty of action, and giving the W.M. and undue influence in the management of the lodge, already, as some think, more than sufficiently great. It would be a libel on the Craft, however, to imagine that such instances can be otherwise than very rare indeed.

Another point which has struck me as a great source of discontent has been the principle on which the distinction of the purple apron is conferred. In a small province men obtain it whose merits are very mediocre, and who have never filled the chair of a lodge, while in others, more numerous, hard-working W.M.'s have passed many years before their services have been recognised. I cannot but deem it unwise largely to extend the number of purple aprons, which ought to mark high merit, and hence arises a question as to the propriety of the rule which obtains in many districts to change all the provincial officers each year, thus preventing such as have deserved the highest ranks from obtaining them, for, where this plan is followed, a young Mason who has been so fortunate as to gain the purple early in a subordinate position, loses a chance of future higher distinction, whatever may have been his subsequent services in the cause. I am aware that this plan is pursued in Grand Lodge, but the cases are different, because even under it comparatively few out of the large number of Masons in the country can hope ever to obtain the distinction.

Again, one province with which I am acquainted compares unfavourably with other provinces, for there the rule was, and I presume still is, to raise every officer who is present each year, and thus, should all attend, there can be but one vacancy to fill, that of Pursuivant, caused by the retirement of the S.W. and the elevation of those below him. This limitation of the purple renders it more highly prized, and insures that its possessors must not only have done their duty, but have made extra efforts in its performance. Moreover, being a large province, none who have not filled the chair of a lodge stand any chance of such honours. It may be urged that many worthy men are thus passed over, but I believe that occasionally a year is set aside when the ordinary routine is abandoned, in order to give an opportunity of repairing any manifest omissions. I cannot but consider this plan as infinitely superior to the too great multiplicity of Past Prov. Grand Officers found elsewhere.

Yours fraternally,

P.M.

## INELIGIBILITY OF CANDIDATES FOR FREEMASONRY.

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

Dear Sir and Brother,—Bro. W. P. Buchan's letter of the 14th inst., is before me, and I think you right in asserting at the top of it that you are not responsible for the expressed opinions of correspondents, as you would have much to answer for were you sponsor for the progeny of Bro. B.'s brain at all times.

I always suspected there was as much pent up asafœtida about him as would fumigate a whole mirror of Masonic reflections, and apparently I have lighted the fuse, which has sprung the mine of his fiery serpents, hissing and squirming through nitro-glycerine and genuine orthodox "brumstane." This sceptical

brother presumes that I took from the 17th July to the 2nd inst. to fulminate my epistle anent his. In this he errs, for my attention had accidentally been drawn to the matter a day or so before I wrote. But this is of little consequence, as a great deal more of his superabundance is inelegant to the subject, and, not having read his article of the 6th Feb., I must have lost a treat, and confess myself so much the more ignorant of it. In my letter of the 7th inst., I said that "good moral character according to his creed was the only requisite."

Now, I do not mean to pretend to so much profundity of knowledge in speculative Masonry as Bro. B. does, but I hold that a man may be a good moral man, an excellent citizen, and have done good service to mankind, yet withal be disqualified by the prescriptive conditions of the Order from entering therein. To employ a man's mind for the most universal benefit, it is not necessary to envelope, or develope it in the lodge room, and, in fact, our brother's mind seems so capacious and expansive that even the St. Mark's Hall cannot contain it. While, however, sanity and moral character are insisted on, the physical condition of the individual must to all appearance be sound and perfect, otherwise, what need is there of preparation? Is that not as near as can be *passing the doctor*? What availeth the five points of fellowship often so eloquently delivered on; why waste wind, gas, light, and precious time on the whole altar ordeal if they be mere shams, and not indispensable essentials in Masonic teaching? What are grips and signs to a person minus digits and dexters; what are lights or signs to a blind man, or words to a deaf man or a mute, and when heels, hollows, and knees are gone, I guess and *speculate* it were nothing short of insult to hobble a man up to the altar to lecture him on the importance and use of them in the Craft.

The reference of your correspondent to the Hon. Mr. Kavanah has no point with it in my eyes, there being nothing in the constitution of Parliament to debar him from sitting there; it is otherwise, however, in the unalterable landmarks of Freemasonry and the O.B.'s which bind us to them. Quacks and empirics have existed during all ages, and in all professions of the world, and even Freemasonry at the present hour is not able to irradicate it, but seems susceptible of being tainted by it; and I presume we must be content with that phenomena amongst us still, though it should appear in "Buchan or ither chaps."

By-the-bye, I was present last week where a brother of a local historic name officiated and passed and raised two E.A.'s; he was exceedingly earnest and particular in impressing them with the indispensable value and uses of their limbs in a Masonic sense, from the tips of their fingers to the soles of their feet; but it certainly was astonishing to hear the same individual assert in the adjacent a few minutes after, that he was going to initiate the candidate wanting the left hand, and I am certain he is neither a Milton nor a Nelson, although, for aught I know, he is a decent man. This official likewise referred to the benefits derivable from Masonry on the field of battle, but this only corroborates my statement in my last letter that warriors and sailors should become accepted before campaigning or going to sea, and not defer (as the intention of the society repudiates) till the season

of its charitable and humane operation has passed away.

Bro. Buchan asserts that he acted in receiving the candidate short of his right arm on the authority of the Grand Lodge of Scotland. Let me remind him that I am only bound to abide by her so long as she abides by the ancient landmarks, and I simply copy such authority as the G.S. gave my mother lodge without comment upon its vagueness:—

"In reply to yours of yesterday, I beg to inform you, that in many instances, persons afflicted with lameness such as you describe, have been admitted into the Order; but as there is no definite law on the subject, but merely an understanding, I would advise you to lay the matter before a full meeting of the lodge, and take the opinion of the brethren as to whether the candidate is a fit and proper person for admission. Any mental defect should certainly be held as a valid objection to his initiation."

Bro. B. seems to eschew the binding nature of my O.B. altogether, and treats it very lightly indeed; in so much so that seeing I and others cannot be present at these lame initiations, I would suggest that he or the brother formerly referred to invite us to a lecture on the subject of their new light and means of absolution.

Yours fraternally,

17th August, 1869.

W. L.

#### JOINING BRETHREN AND INITIATIONS.

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

Dear Sir and Brother,—The question opened by ✕ B ✕ in your number of August 7th, and my few remarks in regard to it on the 14th, have elicited satisfactory replies from Bros. Hughan, Crux, and ✕ B ✕. The latter is rather hard upon me in supposing that my case in 1863 was one of the irregularities which led to an alteration, for I do not hesitate to say that every precaution was taken in that instance. If I remember rightly, the brethren named in the warrant, granted in March, had the authority of the Prov. G.M., for meeting at once to transact business but not to perform ceremonies before the day of constitution and consecration, which was May 6th. Part of that business was the formation of the by-laws, which, having been adopted at a previous meeting, were confirmed previous to the ceremonies on the day of "constitution," to use the correct term suggested by Crux. I ascertain that point from the dates given in the printed by-laws. This shows that, according to Bro. Hughan, at that time no irregularity was committed by admitting new members, whether by joining or initiation. Crux says that on the day of "constitution" "the ceremonies of passing and raising, for which no previous notice is required, may be performed," and consequently there can be no impropriety in proposing new members at the same period. This answers the original question of ✕ B ✕.

As it is very possible that the precautions I took in the formation of the lodge may not have been adopted in all cases, I quite concur in the propriety of the new arrangement named by Bro. Hughan. My object was not to argue the question, into which Crux has entered so fully, but to ascertain the authority, which is not in the Book of Constitutions, for the first statement of ✕ B ✕.—H. H.

### THE MASONIC WINDOWS IN WORCESTER CATHEDRAL.

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

Dear Sir and Brother,—In sending you my report of the recent ceremony for inaugurating one of these windows, I regret to find that I omitted a portion of the report which has particular reference to the window under consideration; so that the report appears (p. 156, 2nd col.) to refer to the one erected by the two Worcester lodges, in 1862, to the memory of the late Bro. J. Bennett. This is not the case; the work recently inaugurated is a more important specimen of art, and fills the great window of the north transept of our venerable Cathedral. The following is the missing sheet of my report, for which I hope you may be able to find place:—

"The Provincial Grand Lodge of Worcestershire, at its annual assembly last year, whilst testifying its admiration of the important restorations which are so honourable to the Dean and Chapter, resolved to contribute to this excellent work by presenting the glass for the north transept window. The aid of Messrs. Lavers, Barraud, and Westlake, of Endell-street, Bloomsbury, was again invoked, and the afternoon of Tuesday, the 10th of August, A.D. 1869, saw the successful completion of a very noble specimen of art. For the adornment of an edifice consecrated for the use of Christian worship no subject could be more appropriate for the window than the representation of personages of the Jewish and Christian faiths. At the base of the window we have those Jewish Masons who were remarkable above all for their connexion with the building of the first and second Temples—Solomon, Hiram King of Tyre, Hiram Abiff, Zerubbabel, Ezra, and Nehemiah. In the upper and main portion are represented the twelve Apostles who were chosen by our Lord to construct that temple built without hands, the Christian Church. In the tracery of the window are the symbols of Craft Masonry, the armorials of the Order, and those of the Right Worshipful Bro. Royds, Provincial Grand Master. The work is executed in the Early Decorated style; it is rich in effect, the drawing is sufficiently archaic to harmonise with the other details of the venerable fabric, and we have no doubt that this fine production will take rank with the best windows of our modern period. A brass slab placed below the window bears the following inscription:—

"To the glory of God, and for the adornment of this Cathedral the north transept window is erected by the Freemasons of Worcester.—Albert Hudson Royds (High Sheriff of the County), Provincial Grand Master, 1866."

Yours fraternally,

LUPUS.

### MASONIC DISCIPLINE.

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

Dear Sir and Brother,—I claim a small space in your columns allotted to correspondents to reply to the letter of H.C., who complains that I disregard "the history and practices of the Craft at home and abroad."

So far as the history of the Craft is concerned, I care nothing about it in connexion with my present articles, which relate solely to the actual existing

state of the practice of "Masonry" in our English lodges. Respecting the "practices of the Craft" abroad, they do not agree with those observed by ourselves, and any consideration of them is beside the question.

Your correspondent is not happy in the selection of his phrases when he observes "he evolves his conclusions from his own imagination." I do not think that there is much "imagination" in my articles. On the contrary; they are probably displeasing to some, on account of their being so matter of fact and so truthful. I advance nothing, I suppose nothing, I simply take the ritual as it stands and judge of it by the light of a fair, honest, and earnest criticism. Nay, more, I assert nothing, or, if I do, it is founded upon a basis so palpable and incontrovertible that the assertion cannot be considered as mine, but merely a conclusion deduced, not from "imagination," but from premises that are undeniable.

I will tell H.C. where he will find an "assertion." It is to be found in his letter, when he says, "The answer as to assistant officers, which he impugnes, is ancient and correct." That is to say, H.C. asserts it is ancient and correct. I am quite certain he believes it to be both, but his belief will not establish the statement. As to it being ancient, I reply to him, in the words of our incomparable "charge,"—"Ancient, no doubt it is, having existed from time immemorial." But I dissent from the other dictum of his, which evidently proves that he considers it correct, *because* it is ancient. Here we altogether disagree. In my former articles on "Masonic Discipline" I have given numerous instances where the defence set up for grammatical blunders, manifest absurdities, and obvious inconsistencies has been,—"It is so; it has always been so."

It is not necessary for me to recapitulate that, while there are certain portions of our ritual and our rites, which admit of no other reason for their being as they are, and which require no further explanation, there are also others, for which the same answer is simply an admission of ignorance and weakness on the part of those employing it.

When writing the last article I anticipated, although I did not refer to it, that the objection might be raised that the position and duties of the assistant officers were investigated before those of the principal ones. As H.C. justly observes, there is a "scale." Now, a little reflection will show that, but for the unfortunate interpolation of the O.G. in the ordinary answer, there would also be a "scale" in the answers respecting the number of the principal and assistant officers. But the introduction of the "besides the O.G. or T.," completely spoils the scale or order. There is, moreover, a manifest Masonic correctness and fitness in the alteration of the answer, which did not strike me until now. It is this. By placing the O.G. or T. in his proper order, the "scale" is regularly descending in the answers relating to the number of officers, and regularly ascending in those where their position and duties are rehearsed. H.C. will have no difficulty in calling to remembrance other parts of the ritual where the order or "scale" in which any particular circumstances are alluded to, is also inverted in a similar manner.

For Bro. H.C. to simply assert that such and such

an answer is "correct" is nothing. I consider I should make out a very poor case if I did not prove, or at any rate endeavour to prove, the truth of whatever statements I might put forward. The general tenor of the letter of H.C. induces the reader to conclude that the writer believes our theory and practice of Masonry to be perfectly correct, because he never knew it to be otherwise. My opinion is that this belief is rapidly dying out, and that educated Masons are awakening to the fact that there is an urgent need of systematic instruction, promotion, and supervision throughout the whole Craft, which would include our "Constitutions," rites, ceremonies, and ritual.

Yours fraternally,

London, 24th August, 1869.

CRUX.

### FREEMASONRY ABOUT ONE HUNDRED AND FIFTY-TWO YEARS OLD.

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

Dear Sir and Brother,—Bro. W. P. Buchan thinks, in page 146, that Bro. R. Sanderson and Saxelby will find their notes answered on the relative antiquity of Freemasonry by your giving his letter on that subject as sent to the *North British Daily Mail*. I should have liked if such had been the case, as I have little relish to enter the lists against such "veterans of famous service" in Masonry as Bros. Buchan, Hughan, and Lyon. Yet I cannot help submitting to our worthy brother first named, that his letter does not touch my position at all. What is the point at issue? In page 88, Bro. Buchan says, "If there be any *reliable* documentary evidence of the existence of Freemasonry previous to what is designated the revival of A.D. 1717, I should much like to know it," &c. Now, in page 109, I give "documentary evidence," which I consider "*reliable*," of the existence of a lodge of speculative Masons existing in this province (Peebles and Selkirk) as early as 1702. This evidence Bro. Buchan does not attempt to call in question, far less to overturn. I do not for a moment affirm that the Masons of 1702 were up to the working of the "elaborate ritual" of the present day. Nay, I have shown in a former letter that they did not at that date seem to know anything of the third degree, yet I think their records clearly show that they met as speculative Masons. Their roll of membership showed no distinction as to rank, class, or trade; the short list I quoted in page 109 as applicants for initiation gives a baronet, a landed proprietor, a country wright, and others admission into the lodge. This was done by obligations given and taken, and by "word" and "grip" in the usual manner. They also examined and affiliated brethren into the lodge upon them showing themselves "true Entered Apprentices and Fellow Crafts," of which we have a minute dated 14th January, 1704. The funds of the lodge were devoted to the relief of distressed brethren and their widows, and in no part of the minute-book do I find a single reference made either directly or indirectly to Craft protection extended in any shape or form to operative Masonry.

On these grounds I consider the "documentary evidence" I have furnished worthy of a little more consideration than Bro. Buchan seems inclined to give it. How the lodge sprang up—where it got its charter (if it had one)—I cannot say. But that it did exist is a fact which cannot be disputed; and Haughfoot, the place where most of the lodge meetings were held, is not above a mile and a half distant from my present residence.

Yours fraternally,

R. SANDERSON.

### EARLY BIBLES AND THEIR TITLES.

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

Dear Sir and Brother,—In the *Masonic Mirror* of the 7th inst. (p. 106) appears an article by Bro. W. P. Buchan, in which he mentions two or three Bibles with fac-simile titles—one by Miles Coverdale, printed at Zurich, 1535; one printed by Grafton at Whitchurch, in 1539; and the other Cranmer's Bible, printed in London 1540—the fac-similes to which were executed by me, that for the Coverdale nearly 40 years ago, and for Grafton's and Cranmer's about 30 years ago. At the former period there were only two known original titles to the Coverdale's one in the old library of the British Museum, date 1535, partly made up from another edition; the other, in the possession of Earl Jersey, perfect and unique (date 1536), the Cranmer, 1539, the only title of that date with which I am acquainted, and from which I made my fac-simile for a copy in the possession of the late Right Hon. Thomas Grenville. This title has furnished all the imperfect copies of the three editions of Cranmer's Bible, viz., of 1539, 1540, and 1541. The typographical center being supplied according to the date of the Bible for which it was required. About 20 years ago a copy of Coverdale's was discovered (date 1535) with a perfect title, also a leaf of the address to the reader, on the back of which is a list of the contents of the Book of Genesis, in the Gothic type, corresponding with the other leaves of contents of the several books; this leaf is unique.

Yours fraternally,

J. HARRIS.

Royal Masonic Institution, Croydon.

### MASONIC DISCIPLINE.—SALUTING.

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

Dear Sir and Brother,—I have read with considerable interest the excellent article by Crux in your number for 12th June, 1869. There is one point, however, in which I do not agree with him, and on which I should be glad to know which of us is right. Being a soldier as well as a Mason, I have visited lodges, English, Scotch, and Irish, in all parts of the world, as well as in the United Kingdom, and I have never seen the practice of saluting "right up" on entering, that is, saluting in the lower degrees, as well as that in which the lodge is at work, nor do I think it desirable. It is only proper and respectful to advance in front of the pedestal and, *taking the proper step*, give the salute of that degree; but no more can be necessary. It is fortunate that in our lodges we acknowledge three degrees and no more, as otherwise a 33rd degree man might be rather embarrassed; whilst Bro. Morris (who says he has taken 142 degrees), when attending the highest one, would not be able to take his seat at all, but would remain in the centre gesticulating the whole evening! I fear about that centre he would be very liable to err. Again, Crux says, a brother leaving the lodge, and returning, only salutes in that degree in which the lodge is open on his return. So that two brethren entering together—say one having been out to prove the other—salute differently. I think the etiquette is this: Ascertain from the Tyler in what degree the lodge is open; on entering, advance in front of the pedestal, take the step and give the sign of that degree; if more than one enter, advance and salute together, taking the time from the brother on the right.

I am sure Bro. Crux will not think that I am carping at his remarks. Like him, I set great store by smartness and uniformity, but I think the latter is often injured by individual lodges introducing some new mode unknown to and unpractised by the Craft at large.

Yours fraternally,

CHARLES A. GORHAM, P.M.,  
Past Dist. G.J.D. Andalusia.

Malta.

## THE MASONIC MIRROR.

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

### MASONIC MEMS

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

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

Votes are earnestly solicited on behalf of George Albion Coombs, son of the late Bro. George Albion Coombs, who was a member of No. 700, and a licensed victualler, at Shooter's Hill, Woolwich: died 18th May, 1866, leaving two orphan children depending upon their friends for support. Proxies thankfully received by Bro. J. Ewart, Royal Carriage Office, Royal Arsenal, Woolwich.

The death of Bro. Wm. J. Newman, long connected with, and of late years Superintendent of the Exhibition Department, Crystal Palace, and member of the Crystal Palace Lodge (No. 742), whose talents and amiability endeared him to all who enjoyed the pleasure of his acquaintance, has deprived his family of their means of support, as well as of their best and dearest friend. His brethren in Freemasonry are desirous of testifying their respect for the memory of their late brother by presenting one of his sons, who is of suitable age, for education in the Royal Masonic Institution for Boys. In furtherance of this object votes are earnestly solicited in favour of his son Herbert Horace Newman, for the election in October next. The case is strongly recommended by several influential brethren as a most deserving one. Proxies for Girls' School, or the Benevolent Institution, thankfully received for the purpose of exchange. Communications and votes may be forwarded to Bro. W. H. Harper, Crystal Palace, S.E.

GRAND LODGE meets on Wednesday, 1st September, at 7 o'clock; the business on the agenda paper is not of very great importance.

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

REMOVAL OF LODGE.—The Gosport Lodge (No. 903), formerly held at the Star Hotel, is now removed to the India Arms Hotel, High-street, Gosport. The lodge meets on the second Tuesday in every month.

The Star Lodge (No. 1,275), will be consecrated on Friday next, September 3rd, at four o'clock p.m., at the Marquis of Granby, New Cross-road, by Bro. J. Hervey, G.S. Bro. J. Smith, P.G.P., W.M. designate.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants. Mark M., Royal, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appeal to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

### METROPOLITAN.

#### INSTRUCTION.

METROPOLITAN LODGE OF INSTRUCTION.—A meeting of this lodge was held on the 20th instant, at the George Hotel, Aldermanbury. Among the members present we noticed—Bros. W. Ashby, J. R. Foulger, Gotthiel, Mackowery, D'Arcy, Worrell, and several others. The lodge having been opened with the usual formalities, was opened up to the third degree, and the said degree very creditably rendered by the W.M., who, assisted by his officers and the rest of the brethren, worked the sections of this degree in an able manner.

#### MIDDLESEX.

WOOD GREEN.—*Lewis Lodge* (No. 1,185).—In no locality in England is it possible that the practical good effected through the Masonic organization can be more patent than at Wood Green. The unanimous recognition of its benefits so publicly manifested, naturally led to a desire on the part of many residents in the neighbourhood for a knowledge of the secrets and mysteries of an Order so favourably brought prominently to their notice, and it was felt desirable to attempt the formation of a lodge by means of which the oft-experienced wishes should be gratified. The attempt was made in 1867—was justified by most satisfactory progress in 1868—and is an accomplished fact in 1869. On Saturday last (21st inst.) the second anniversary was celebrated, under circumstances most encouraging and auspicious. Hitherto the lack of proper accommodation at the Nightingale Tavern has necessitated the inconvenience of providing for labour and refreshment in the same room. On this occasion, however, was inaugurated the spacious new room built by the worthy host and proprietor, Bro. W. Jones, capable of accommodating more numerous gatherings than have ever yet been there attempted, the dimensions being 54ft. long by 28ft. wide and 18ft. high. Herein assembled, on the 21st inst., 50 brethren to do honour to the elevation to the chair of K.S. of Bro. Arthur C. Fowler, who, during the stated hours of labour—after Bro. Gibbon had been passed to the second degree by the retiring Master, Bro. Coves—was installed as W.M. for the year ensuing by the Senior P.M., Bro. Frederick Binckes. The whole of the proceedings were admirably conducted, and great praise is due to the host, Bro. Jones, for the skill with which he catered for his numerous friends, the exception being that so universally complained of—defective attendance. Nor must Bro. Jones' liberality be lost sight of, for in the enthusiasm of delight at having his work brought practically to a conclusion, he requested permission from the W.M. to pledge him and all his brethren in a bumper of the sparkling product of Epernay (veritable), which he most hospitably supplied. Courtesy demanded compliance with the request, which was cheerfully accorded, and "Happiness and prosperity" was the wish cordially expressed to Bro. Jones "and his." The lodge now numbers forty-seven members, and must be considered as in a flourishing condition, inasmuch as a deficit of £14 at the end of its first year of existence has been, at the

termination of its second, converted into a surplus of £6. This has been effected without any neglect of the virtue of hospitality, or—more important still—of the higher virtue of charity, for, be it known, that this lodge, so recently established, has devoted itself to the inculcation, by example, of a knowledge of the easiest and most practical means of relieving from debt the institution with which it is so intimately connected—the Boys' School—by annually giving up one banquet, and appropriating the amount thus saved to the aid of that School. Will other lodges do likewise? The officers for the year ensuing are—Bros. A. C. Fowler, W.M.; J. R. Coves, I.P.M. and Sec.; Basil Ringrose, S.W.; A. Leaud, J.W.; S. May, Treas.; F. Binckes, Dir. of Cers.; W. Edwards, S.D.; W. Hollingsworth, J.D.; J. Row, I.G.; —Badstow, Steward; and C. R. Speight, Tyler. Amongst the visitors we noticed—Bros. W. Ough, P.G. Purst.; H. Massey, W.M. 619; Bourne, P.M. 749; D. W. Pearce, P.M. 657; Coleman, P.M. 182; J. G. Baker, P.M. 241; Johnstone, J.W. 23; S. J. Furrian (late 91), Hd. Master R.M.I.B.; B. P. Todd, P.M. 27; H. G. Buss, P.M. and Sec. 27; and others whose names we regret our inability to record.

### PROVINCIAL.

#### DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting of this lodge was held at the Masonic Rooms, on Thursday, the 19th inst., but under the interdict before named, no report of the proceedings can be furnished.

### CAPE OF GOOD HOPE.

#### PORT ELIZABETH.

LODGE OF GOOD WILL (No. 711).—The installation of the W.M. and officers of this lodge took place at the Masonic Temple, on the Hill, on Thursday, the 24th June, being St. John's day, a day highly revered by the Craft. There was a very large gathering of the ancient brotherhood to assist at the interesting and imposing ceremony, including the W.M. (Bro. George Smyth) of the Lodge of Good Hope, No. 863, the P.Ms., officers, and members of the lodge, P.M. Bro. Captain Petherick, and several other visiting brethren. The retiring Master (Bro. J. C. Kemsley) took the chair at high twelve, and, after opening the lodge with the customary formalities, he, assisted by the P.Ms. present, proceeded with the installation of his successor (Bro. Samuel Bain) which he performed in a very satisfactory manner. The newly installed Master afterwards appointed and invested his officers, and subsequently entered upon the active discharge of his newly assumed functions by initiating two candidates, which ceremony he conducted with marked ability. The lodge was then adjourned from labour to prayer, when the brethren proceeded to Trinity Church, where evening service was conducted by the incumbent, the Rev. H. I. Johnson, M.A., and an impressive and appropriate sermon preached by Bro. the Rev. Samuel Brook, Rector of St. Paul's, North-end. Mrs. Barrick presided at the organ and accompanied the choir, who kindly lent their assistance for the occasion. A collection was made at the close of the occasion in aid of the Lodge's Benevolent Fund. The annual banquet took place in the banquetting hall of the lodge, which was also numerously attended. The newly installed Master presided, supported on his right by the W.M. of the sister lodge, the Rev. Samuel Brook (Chaplain), and several P.Ms., and on his left by Bro. John Campbell (C.C. and R.M.), John Miller (M.L.A.), &c. The Wardens acted as croupiers. Justice having been done to the creature comforts, the cloth was removed and the wine and dessert introduced. The usual loyal, Masonic, and complimentary toasts were given and responded to with much spirit and good feeling. Harmony was then had recourse to, the company breaking up at 11 o'clock, after having spent a most agreeable evening. The lodge is now composed as follows:—Bros. Samuel Bain, W.M.; John C. Kemsley, P.M.; Henry E. Tonks, S.W.; James E. Whaley, S.W.; Edward Dunsterville, S.D.; William A. Rennick, J.D.; Rev. Samuel Brook, Chap.; John E. Bruton, Treas.; John W. Riches, Sec.; W. Knight (P.M.), Director of Ceremonies; William Sutherland, Org.; George Dunsterville, I.G.; Clement W. Frames, Frank A. Peason, Stewards; James Morley, T.

### ROYAL ARCH.

#### DEVONSHIRE.

EXMOUTH.—*Sun Chapter* (No. 106).—A convocation of this chapter was held on Monday, the 16th inst., at the Masonic Rooms, Royal Beacon Hotel. It being the meeting for installation of Principals, they were duly inducted to their respective chairs by Comp. N. Bickford, P.Z., viz., Comps. W. Haymes, N.; G. Glanfield, H.; W. T. Maynard, J. On the admission of the companions the minutes were read and confirmed. Bros. Burnell, Madras Civil Service, and Sherwin, engineer, who had been duly balloted for and unanimously accepted, were then exalted to this supreme degree by Comp. Hodge, P.Z., acting as M.E.Z.; Comp. Haymes taking to duty of P.S. The business of the chapter being concluded, the companions adjourned to the usual banquet, which was served in Comp. Bastin's usual good style. On the removal of the cloth the usual loyal and Masonic toasts were given and responded to. Amongst the visitors present were—Comps. Glashier, 33; C. Deacon, P.Z. 444; W. Cann and H. Syms, P.Z.'s 112; Toley, 444; Way and Troyte, 112; Shaw, &c.

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

The *Athenæum* announces the discovery of letters from Newton to Martin Folkes, giving a new account of the origin of the theory of gravitation, and rejecting the traditional apple. Folkes was one of the early Grand Masters and President of the R. Society.

A penny edition of "Hymns Ancient and Modern" has just been published.

The Presidentship of the British Association for 1870 is to be offered to Professor Huxley.

One of the stories now going on in *All the Year Round* is by Mr. Dicken's daughter.

The Rev. G. L'Estrange and the Rev. W. Harness are jointly busy on a memoir of Miss Mary Russell Mitford.

Mr. T. W. Robertson's new comedy "Progress," originally intended for the Haymarket, is announced for production at the Globe Theatre.

The Roman Catholics of Quebec have been warned by their pastors against attending the performance of *La Grand Duchesse* and *La Belle Helene*.

A young lady of Lyons, Mdle. Sibert, has just presented herself for examination to take the degree of bachelor of letters, and passed with great *éclat*.

A project is entertained of establishing in Paris an "Opera for the People," to which the prices of admission should range from half a franc upwards.

The Egyptian Government Exploring Expedition to Lake Nyanza, under the direction of Sir Samuel Baker, will leave Alexandria on the 1st of September.

Mr. Gladstone is now considering with his publisher whether any part of his book (*Juventus Mundi*), can be thrown into a more popular form for wider circulation.

Gustave Doré and Blanchard Jerrold have been exploring London, from Wapping to Kensington, among high and low, with a view to a work on the great capital.

The Rev. J. Austen-Leigh, Vicar of Bray, is about to publish a life of his aunt, Mrs. Austen, the authoress of "Sense and Sensibility," and of so many other popular novels.

The Rev. Charles Kingsley has consented to preside over the Education department of the Social Science Association at the forthcoming Congress to be held at Bristol.

Mr. Charles Dickens will shortly appear in the new character of a biographical editor, the work being "The Religious Opinions of the late Rev. Chauncy Hare Townsend."

A new drama by Mr. Dion Boucicault, in which Mr. and Mrs. Charles Mathews and Mr. Vining will appear, is in preparation at the Princess's Theatre, and will be produced early next month.

The Pope has decided to hold at Rome, in April of next year, a universal Catholic Exhibition. The exhibition will comprise all the productions furnished by industry and the fine arts for the service of religion.

The statue of Marshal Keith, presented by the King of Prussia to the town of Peterhead, Aberdeenshire, was unveiled on Monday. The statue is a duplicate in bronze of a statue of the Marshal now standing in the Wilhelm Platz, Berlin.

Mr. Warsop, of Nottingham, has patented an improvement in steam engines by which it is said 40 per cent. of fuel can be saved. It consists in forcing heated air into the boiler—the air and steam passing together to work the engine.

Mr. Edmund Yates is engaged on a new novel; and Mr. Arthur A. Beckett, editor of the *Britannia* magazine, and Mr. Sydney Daryl, are about to follow the example of Mr. Charles Reade and Mr. Dion Boucicault, by producing a partnership novel.

The *Athenæum* says that Sir Henry James has received orders to copy the Black Letter Prayer Book, 1638, with marginal MS. notes, by his photo-zincographic process, and that a hundred copies of this Prayer Book will be printed for the Ritual Commissioners and sold by them.

"New Men and Old Acres: or, a Managing Mamma," a new comedy, by Tom Taylor and Augustus Dubourg, was produced at the Theatre Royal, Manchester, a few days ago, by Mr. Buckstone's Haymarket Company. The comedy has been written for next season at the Haymarket.

The Sixth Annual Conference of the British Pharmaceutical Society is being held this year at Exeter, under the presidency of Mr. D. Hanbury, F.R.S., of London. The strength of the society has increased from 562 to 680 members. An increased uniformity of charges among chemists was advocated.

Bro. Hotten has just published a "A Letter to Cardinal Cullen," which is a Freemason's answer to the Cardinal's attack upon the Masonic Order. It is said to be a racy piece of writing, and has for its motto the words from Shakespeare's "Henry VIII." "Now, if you can blush and cry guilty, Cardinal, you'll show a little honesty."

In the Church of San Dominico, at Cremona, now in course of demolition, there has been discovered a sepulchral stone covering the remains of Antonia Stradivarius, the celebrated violin maker. The bones are to be placed in the Pantheon, now in course of erection at Cremona, for receiving the remains of its most celebrated sons.

The proprietors of the *Athenæum* have entered into an arrangement with a well-known writer to edit the journal for a time; eventually Sir Charles Dilke will take the control of the editorial department. The new year will witness a permanent enlargement of the *Athenæum*, and the introduction of many new features into the paper.

A monster musical festival, the largest ever held in this country, is now in course of organisation by the Tonic Sol-fa Association, to take place at the Crystal Palace next month. The "Anvil Chorus" is to be performed on the same scale as at the recent American Peace Festival at Boston. Eight thousand performers will engage in the affair.

Mr. Dion Boucicault has addressed to a London contemporary a long defence of his new play, "Formosa, or the Railroad to Ruin." Mr. Boucicault states that he is anxious to save young men of rank and fortune from the ruinous blandishments of the modern Anonyma, and he considers that he best promotes this object by means of a highly sensational drama.

The editors of the *Gaulois* have adopted a novel expedient for exciting an interest in their journal. Every Sunday for the next three months a certain number of columns is to be appropriated to the publication of original articles sent in by the general public. At the end of that time a jury of experts will decide which is the best that has appeared, and the fortunate author will then receive a handsome prize.

Lord Lytton's "Horace," the appearance of which has been longed delayed, is now being prepared for publication. The work will consist of the original and the translation in opposite pages.

Miss Glyn (Mrs. Dallas) is about to undertake a lengthened professional tour. Having traversed the United States she will proceed to California and Australia, and will probably have to put a girdle round the earth before she returns to this country.

The *Musical World* says that at a concert lately given by the Auckland Choral Society to the officers of the fleet, his Royal Highness the Duke of Edinburgh took part as "first fiddle." In the opening piece he played with Colonel Balneavis and the other violinists. The Duke subsequently played in Mozart's "Jupiter" and other orchestral pieces. In all he is said to have acquitted himself most admirably.

Mr. Henry T. Riley, in fulfilment of his commission to search for and report upon ancient MSS. which are as Sir Giles Overreach says, "stilled cloistered up," has, we are told, sent in reports of the fruits of his visits to York, Cambridge, Coventry, Nottingham, and Bridgewater. Mr. Riley is now at Wells, whence he will proceed to Glastonbury, and subsequently to Axbridge, where a superb collection of old MSS. is said to exist.

#### KNOWLEDGE IS POWER; OR WHAT IS MASONRY?

To many who have not become connected with our ancient and universal brotherhood, the above is one that frequently comes before the mind to be resolved, and in vain do they ask, for it is confined to the seeker after light, who is willing to brave something in acquiring sufficient knowledge to be potential for the greatest good. Agreeable to a promise made in a former article under this caption, to write others from which to establish certain hypotheses, that must be done in order that my proposition may be firmly maintained. I will, with the courteous indulgence of the readers of the *VOICE*, proceed to the statement of the proposition, viz:—

1. That Masonry as it has been, is only the true and complete development or unfolding of the great and majestic truth, "that knowledge is power." To come to a proper conception of the proposition I offer to maintain, let us see what is embraced in the two arms of my proposition, *i.e.*, What is knowledge or the right arm? It is defined to be a clear and certain perception of that which exists, or of truth and fact; the perception of the connection and agreement; or disagreement and repugnancy of our ideas. 2. Learning or illumination of mind. 3. Skill. 4. Acquaintance with any fact or person.

Again, What is power? This is defined to be as pertaining to the mind or intellect, "influence, or that which may move the mind, command the right of governing, or actual government," &c., &c.

To maintain the proposition, that to understand Masonry properly and truly, is to have a just conception of the only complete manner of attaining a sure government of mind and matter.

On entering the Blue Lodge, the man is completely ignorant of the steps he must take in the attainment of this sublime and grand object.

There he is placed under proper tutelage, and as he advances his mind is becoming illuminated, and light is created, and now once in the line of progress, mind comes into its wonted position, and matter, which before, in his ignorance, he permitted to have a ruling power, now is perceived to have met with a resistance which is beyond the scope of its rebutting and repelling influence, and gradually but reluctantly yielding is seen to become less and less appreciated, and mind takes the position prepared for it when it first left (reverently I say it) the brain of the eternal and ever to be adored Jehovah.

Masonry, as it exists, and ever since it was instituted by our first Worshipful Grand Master, King Solomon, *is a fact*, and, to be a Mason in its more elevating and most expressive idea, we must and shall inevitably come to a clear and complete conception of *how* knowledge is *power triumphant*. The effect of the lessons we learn in the light of Masonry, brings us—yea necessitates the learning of that truth concealed in the word knowledge, *viz.*, power, for indeed power is but knowledge seen and



felt. Known by us, but realised by others. I think now I have brought the readers of the VOICE to conceive and gained their assent, that my proposition is satisfactorily maintained.

Now for the conditions, or hypotheses to be deduced.

The first condition is manifested by the fact that a Mason is never satisfied to live in the present; and why? because light gleaming upon the mind, shows a vast beyond that invites research, and the mind, that imperishable part of our being, created, and like its original, immortal and eternal, is started on a career, if followed out, will bring us to the original, the self-existent I am. So the Mason, the honest seeker after more light, greater truth, will be glad, and find himself impelled to ascend the ladder of knowledge, each step of which gives him more inherent power. Having satisfactorily proved one condition of the proposition, we are prepared for the second hypothesis, and which indeed is but an offshoot of the first.

Patience: In making the future his servant in attaining the object of his search. The Mason armed with this virtue will gain his end, for he starts steady and therefore starts right. The patient Mason will be in the end the one who governs, for this virtue compels submission.

From this second hypothesis, another, the chief, is deduced.

Perseverance: The Mason, convinced that he is in pursuit of the right ultimatum, by a patient investigation of what Masonry is, and the mission it is destined to fulfil in the world, where influences are ever at work to set us at variance with our fellow man, he comes to the conclusion, that he will continue on in the good way, and throw the light of a good living and a consistent character around him—and win others to follow him, and thus be saved a sad moral death. Not only does the desire of saving from moral degradation his fellow creature—but also the incessant thirst for more light, greater libations from the fountain of wisdom—urges him to journey on. So to him, what is a pleasure and almost a fascination, would be irksome and unpleasant to others not in search of as high an object. And now brothers let me sketch the creature I have set forth, and see if it is not the embodiment of a character worth the labour to obtain.

Behold the man erect, face towards the sun of knowledge just rising tingling the morning sky with its tender and mellow hue of pink, and reflected upon his conscience, which sparkles with a new-born intelligence, mouth partially open—eyes beaming with an earnestness never seen there before, one foot slightly raised, and the body inclining forward, as if he was about to start on a pathway that pleasantly was inviting. Back of him is darkness—thick and impenetrable, out of which our new friend has just come. This black and impenetrable darkness is ignorance of nature—and the eager and earnest face bespeaks the desire inherent in man, when brought into the light of knowledge, to start off at once in the attainment of greater light, more perfect knowledge. Again we see him, not in the first flush of pleasure at the influx of new ideas and strange emotions; but with a more steady purpose and unflinching resolve stamped on his face to continue on till his end is attained.

This brings us to the last and concluding hypothesis to be gathered. The end, or object of his aim fully gained. Power taking the place of Knowledge, and both so completely absorbed in each other as to baffle the most subtle ingenuity to analyse the compound. If the Mason starts with the honest desire for more light, is patient and persevering to the end, how can he help but be successful. The truth is so obvious it becomes a fact, incontrovertible, that the Mason who faithfully carries out, and by careful and honest study, makes Masonry a study, will find the key-note of universal harmony. Knowledge is power, triumphant. The Mason of all others should understand what is meant by "Man know thyself." When this is understood, then we have perfect knowledge, and therefore commanding power. Do our brothers think we cannot attain so exalted a position? We cannot, perhaps, here, but if we make no such aim, we certainly shall make no progress in that which should be the sole object, or aim, in living. But will the Mason be satisfied, with any degrees of knowledge to be attained. I say assuredly no! The soul endowed as it is with immortal endowments, to be limited in its expectations or desires only by eternity itself, will ever yearn after a glorious and more enlightened destiny beyond the confines of time, and when it is disenthralled from all material pull backs, like the lark, it will soar on gladsome wing and ever joyous song, to the sun that never sets, and come into the presence of its maker with a reverential worship, bow before Him, and cry "Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come," and more: "Thou art

worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created." Arrived here into the very presence of Divinity I will leave the true Mason in the possession of all influence, or command, that the soul, in its most exalted position, can attain unto, and will be found to be Knowledge and Power, for both have lost their identity, and never more to be recognised apart.—*Voice of Masonry*.

#### "CHRISTIAN," A TERM OF WIDE SIGNIFICANCE!

In "Chaucer's England," the following criticism on the present significance of the word "Christian" is interesting:—

Except Turkey, all Europe is nominally Christian, as it was in the fourteenth century; but not only are the believers in the explicit divinity of Christ divided upon other matters, and to split up into sects that it almost becomes difficult to put any clear meaning at all into the word Christian; for, besides, there are those who believe in various ways in the divinity of Christ's mission, and who, while they take with more or less reserve the name of Christians, do not acknowledge the authority of Christ himself as final, much less the infallible authenticity of the received records of what He said and did. To these must be added, in every country in Europe, millions of people upon whom the name of Christian sits like a loose garment—with no particular consciousness on the part of the wearer, who is perfectly ready to dispense with it for a *quid pro quo*.

But we must enlarge our boundary yet further still. There is America, the majority of which is nominally Christian; there is a large part of Australia, which is nominally Christian; and nearly the whole world is dotted with nominally Christian settlements. To these considerations must be added the fact that there are millions of highly-cultivated, well-conducted unbelievers, who live side by side with the believers, in Europe and America, and are almost wholly assimilated to them in their general conduct. Under the pressure of crowds shibboleths are forgotten, or they are no longer exacted, because in civilised society every man, Christian or not, finds it absolutely essential to his interest and the continuance of common intercourse to ask few questions, and to take nothing for granted in others but honesty and goodwill.—*Weekly Paper*.

#### HAVE OUR GRAND LODGES ALL BEEN LEGALLY ORGANISED?

(From the *American Freemason*.)

It has been customary in later years to attach greater importance to legal organisation of Grand Lodges of Freemasons; and the submission of the manner thereof to the Grand Lodges of the United States has been considered essential, to the end of the same may, by these arbiters, be decided as lawful or unlawful. This is done, however, with no consideration, but the taking it for granted that all the Grand Lodges in America at the present day are themselves entirely regular and lawfully constituted bodies. And yet than this, as we will proceed to show, nothing can be further from the truth. There is not one Grand Lodge in the United States this day which, prior to the year 1789, claimed to possess the powers and privileges of a Grand Lodge of Freemasons, can be said to be legally constituted, if the manner now practiced, or which has been practiced since that year, may be regarded as the only legitimate manner of constitution; and, further, not one of the bodies claiming to be Grand Lodges in America prior to 1789 could be admitted to be legally constituted, if that manner first established in 1717 may be regarded as the only legal manner of constituting a Grand Lodge of Freemasons.

To illustrate and support this statement we will

instance the Grand Lodges of New York, Massachusetts, Pennsylvania, Virginia, the Carolinas and Georgia; and first we will begin with New York.

As early as 1747, under the Grand Mastership of Lord Byron, Preston informs us, provincial patents were issued for Pennsylvania and New York, in America. Previous to this there was Masonic lodges extant in New York; but, in this year, the first provincial appointment was made, and it was renewed by Lord Carysfort in 1753, George Harrison being the brother in whose person, as Provincial Grand Master, the renewal had place. In 1781 a warrant was granted by what is known to-day as Lawrence Dermott's Grand Lodge, of which at that time John, third duke of Athol, was Grand Master, to open a Provincial Grand Lodge in the city of New York, apparently for the benefit at the solicitation of the British troops and residents then in that city; for, at the organisation of the body, which under this warrant took place on the 5th of December, 1782, the representatives of six regimental lodges, and three lodges of civilians, only were present.

On the 19th of September, 1783, the British troops evacuated New York; but, before they did so, or on the 3rd of September, it was decided that the warrant under authority of which this Provincial Grand Lodge had been organised, "should remain in the use of such brethren as "may hereafter be appointed to succeed the present grand officers, the most of whom, upon the removal of his Majesty's troops, being necessitated to leave New York." Of the original officers, that is those who were the officers on the 3rd of September, 1783, but one William Cock, remained, and from being secretary at that time, he was immediately elected Grand Master, and installed. On the 4th of February following, he also resigned, and Robert R. Livingston, who held the office subsequently for sixteen years, was then elected.

By a clause in the warrant it was provided that "the said R. W. William Walter, J. S. Browning, John Beardsley, and all their successors, grand officers of the said Prov. Grand Lodge, do continually pay due respect to the R.W. Grand Lodge by whom this warrant is granted, otherwise this warrant of Constitution shall be of no force nor virtue." And yet, it having seemed necessary that the form of the warrant by which in 1787 the Grand Lodge of New York was chartering lodges should be changed, a committee of nine brethren, who were appointed to consider that matter, did on the 6th of June of that year, report as follows:—

"That the Grand Lodge of this State is established according to the ancient and universal usages of Masonry, upon a constitution formed by the representatives of regular lodges, convened under a legal warrant from the Grand Lodge of England, dated the 5th day of September, 1781, the most noble Prince John the Third, Duke of Athol, being the then Grand Master. And your Committee further beg leave to report, that, in their opinion, nothing is necessary or essential in the future proceedings of this Grand Lodge, upon the subject matter referred to them, but that a committee be appointed to prepare a draft of the style of warrants to be hereafter granted by this Grand Lodge, conformable to the said constitution."

This report was adopted, and another form of warrant was prepared; although how it could conform to a constitution adopted in 1781, or at least under the warrant of that year, is beyond our comprehension.

Not until 1823, when the first division of the Grand Lodge of New York took place, and it was divided into a city Grand Lodge and a country Grand Lodge, and so remained divided until June, 1827, was there any other basis of constitution for the Grand Lodge of New York.

Without being tedious, we can say that no more legal measures were taken to organize the Grand Lodges of Virginia, Pennsylvania, the Carolinas, nor Georgia. All being possessed of Provincial Grand Lodges, these sim-

ply *slid*, like that of New York, independent Grand Lodge prerogatives and privileges. In Massachusetts, in 1792, the two bodies, claiming to be each independent Grand Lodges up to that year, the one from 1769 and the other from 1788, did in that year coalesce and organise the present Grand Lodge of Massachusetts, so that instead of "1733" as the date on the seal of that body, to be correct, the date should be 1792. The Grand Lodge of Pennsylvania announced itself independent in 1788. It was no more so legally, than at the same date was the Grand Lodge of New York, its authority or warrant being from the same English Grand Lodge and subject to like restrictions. The same may be said of the Carolinas; North Carolina having been favoured with a provincial patent in the Grand Mastership of Lord Aberdour, some time between 1757 and 1762, as we are informed by Preston, who uses only the word "Carolina," however, which leaves us to infer, inasmuch as he says South Carolina had received such a patent as early as 1736 from the Earl of London, that this latter must have been North Carolina. And Georgia Grand Lodge claims to have been instituted in precisely a similar manner, viz.: "According to the old institution"—this gave a lodge, as we shall see—"since 1733, and by warrant of Lord Weymouth, dated 1735"—this, Preston says, was but to open a new lodge—"and by renewal of the same "by Lord Aberdour in 1758"—this was really the first provincial patent, as Preston informs us—"and incorporated by the General Assembly of Georgia, by an Act passed for that purpose, dated February 6, 1796, and by due succession down to the present day." The Grand Lodge of Maryland was organised legitimately on the 28th of June, 1826, and that of Delaware in the same manner in 1828.

The truth is, that the oldest legitimately organised grand lodges in the United States of America, in the present mode, being the same as established in 1716, be the only legitimate mode, are the Grand Lodges of Connecticut and New Hampshire, both constituted regularly by the representatives of three or more operative Masonic lodges, in 1789. And yet, our Masonic lawyers will be continually parliamenting about the grand lodges we have previously named as possessing exclusive jurisdiction in their respective States, prior to the revolution, back to and before the middle of the eighteenth century, when the fact is, there was no such thing as a grand lodge with the present privileges and prerogatives of such a body, in the whole of North America, anterior to 1789—the Masonic fraternity being previously governed by English provincial grand masters, and, as our Bro. James Hughan of Truro, in Cornwall, England, informs us, none of the recognised calendars of the Grand Lodge of England show, up to and after the revolution, or indeed up to the union of the two grand lodges of England (1813), any other provincial grand masters for the United States or other North American territories than "the P.G.M. for North America, and the P.G.M. for Creek, Cherokee, Chickasaw, and Choctaw Nations in North America, and to which all the others were subject—*vide* Calendar, W. D., 1799." Who these powerful grand masters might have been, we have yet to learn.

We have received numerous letters respecting a supposed new working of the ritual, and take this opportunity of asserting that there is no foundation for the same. The facts are, a P.M. of a London lodge did visit a very old lodge at Woolwich, and gave, as we in our issue of 22nd May last inserted, the working known as Bros. Broadfoot and Peter Thompson's, and now so ably worked by Bro. Muggerridge, such ritual being also worked in numerous London lodges. Consequently there are no grounds for believing that there has been any innovation of the ritual. The W.M. of the lodge mentioned in the number stated above did mention in his summons that the work should be given as approved by the Board of General Purposes, hence the mistake. The Board of General Purposes cannot sanction any new working, such or any alteration must be given by Grand Lodge.

## INTELLECTUAL FREEDOM.

There is a conflict between opposing tendencies in our nature of which we become early conscious. On the one hand, we constantly tend towards bondage—bondage to our own lusts, to the social habits of our time, to its intellectual creeds, to its moral or immoral maxims; and, on the other hand, we are animated by an intense passion for freedom, to which every form of bondage is simply intolerable. No sooner do we discover that our liberty has been curtailed, that whether owing to our own base submission to the growing power of any personal craving or habit, or the usurpation of any alien authority, we can no longer choose our own course of action and abide by it, than we begin to fret against the yoke into which we have thrust our foolish necks, and struggle to be free. The upshot of our struggles is not, for the most part, encouraging. Too often, after a brief revolt, we sink back into our former captivity, and sink all the deeper for the effort we have made to rise and assert our freedom. Which of us cannot recall many such ineffectual conflicts, many such growing defeats? It may be that we have fallen into some base physical indulgence injurious to health; or we become conscious of some moral weakness which renders us unstable in purpose and action; or we are taught by some sudden shock and onset of truth that certain of our traditional beliefs are unsound; or we discover that our deference to the current maxims has grown excessive: we feel that it is high time we made a stand, that if we go on much longer as we are going now we shall be utterly enslaved. And we make our stand. For a time we present a bold front to the alien usurping force. But soon we grow weary, unweary, forgetful. A new temptation, the old foe with a new face or an added force assails us, and we succumb. Once more we are overcome: once more we are led away into captivity; and the conflict, now more arduous and hopeless than ever, has all to be begun again.—*The Quiver.*

## MASONIC SOLICITUDE.

By S. ASHTON.

Mothers do not feel or manifest a greater solicitude for the welfare and manhood of their children, than does Masonry for those of her fold. We here speak of true, model Masonry—Masonry as it should be, and as it will surely be as the result of the present laudable emulation among its true friends. She will take maternal care of all her sons, with a truer devotion and more ardent love than any other social organization, either of Church or sect. She watches over their doings and incomings with a vigilance more effective and more faithful than any other friend. She sees them when and where the mother cannot go—in the midnight revel and in the wild debauch—amid dangers unseen by day, and temptations that move the very soul.

And all this is Masonic duty. To watch and to warn. To snatch as a brand from the burning the brother on the road to death. She has often done this. She has reconciled enemies, and by the cement of a strong love she has affiliated those whom estrangement had embittered. She appoints committees to intercede and to plead with the erring, and to reconcile the estranged, that her children may tread the paths of prosperity, and live in peace and harmony.

And if this is Masonic, then it is the individual duty of every member to exercise his kind offices in every similar case that comes under his notice. He is not to hesitate for the appointment of the usual committee. He is not to "stand upon the order of his going but go at once," to duty as peacemaker, or as the "guardian angel," that would save a brother. Whatever is Masonic, is individual duty. Whatever may conduce to the honor or utility of the Craft, should be assiduously pursued as a means of doing good with an earnestness that would be creditable in any business calling—that would insure success. It is thus that Masonry is "a city upon a hill," and it is thus that her children should be shining lights in the world.—*Mystic Star.*

## Poetry.

## SCOTIA PATRIA.

O Scotia, my own native land, I adore thee,  
Thy streams and thy mountains, thy valleys and rills;  
And history belov'd, for it calls up before me  
Thy struggles that freedom might reign o'er thy hills,  
What blood of thy patriots thy mountains hath swallowed!  
Ere thou should'st be conquer'd by king or by priest;  
O where is the land by such mom'ries so hallowed?  
Dear Scotia, thy name is onshrined in my breast.

Thy streams had run with the blood of thy foemen,  
Both Roman and Dane, aye, and South Briton, too;  
But dearer than all, thy own heart was the fountain  
When thou to thyself o'en had need to be true.  
The song of the Lord from thy glens hath arisen,  
When tyranny strove to chain freedom of thought;  
Thy rivulets serv'd oft as fonts in that season,  
When men stirr'd by priestcraft so ruthlessly fought.

O duty, how hast thou for blood keenly panted!  
When doing to others as thou'dst be done by?  
O love wert not thou of the Lord sure implanted,  
Thy wounds would have kill'd thee, and dead would'st  
lie,  
But prais'd be the Lord for His goodness to Scotland,  
The land of true liberty, courage, and love;  
For Ho through the fire all the purer her brought, and  
Ho keeps her lamp burning with oil from above.

W. P. B.

## FEAR NOT.

By Mrs. L. A. CZARNECKI, authoress of "Hero of Italy," and other poems, &amp;c.

Fear not for men's opinion  
When conscience feels at rest;  
Walk boldly in the thickest  
Of the world's hot contest.

Fear not the laugh of vice,  
Nor yet the Atheist's sneer;  
Walk in the path of truth,  
And thou shalt know no fear.

Fear not, for God He reigneth,  
And virtue it is true,  
Be thy name for stainless honour  
Among the chosen few.

Rank with the pure and noble  
In that great devoted band,  
Who, linked by ties of love,  
Are found in every land.

Whose deeds of holy duty  
Shine radiant as the light,  
Whose Order is the highest  
For the sacred cause of right.

Enter that glorious temple  
Where mighty men have trod,  
Whose hearts ne'er know a fear,  
Only the fear of God.

## LATE AUTUMN.

The violet, white spring cloud, and summer rose,  
The slips of sunshine on the forest floor,  
The ocean's blue luxuriant repose,  
The long calm days and sunsets by its shore,  
Sweet air, that from the meadowy stretches flows,  
The lark, the dusky nightingale that sings  
To morn and twilight's star, when fields are green  
And golden—past and passing are I ween.  
And Autumn late from western evenings,  
Rison in the wild sad winds, that shawdowing blows  
Up the dim void, murmurs, "Winter is come!"—  
Pile up the logs and dust the books, for soon  
Will swell the broadening tempest's sullen hum,  
From the white surf-line underneath the moon.

## HER NAME.

There is no music heard in happy dream,  
No luring song of fame,  
That to my ear one half so sweet doth seem,  
As Her beloved name.

I hear it always like the murmur dear,  
Of soft wind o'er the sea;  
And my fond heart, with echo sweet and clear,  
Repeats the symphony.

When I awake and see the morning star,  
Shine on Aurora's breast;  
It seems to whisper from its heights afar,  
Her name of love and rest.

When mid the struggles of my daily life,  
My heart feels faint and sore;  
Her dear name strengthens to renew the strife,  
And I am sad no more.

When day is over, and the blessed night,  
Comes with its holy calm;  
Her sweet name soothes my senses with delight,  
And fills my heart with balm.

And always when I lift my heart in prayer,  
I breathe most tenderly  
Her name, and ask that all things good and fair,  
About her life may be.

I pray that neither her dear heart, nor mine,  
May keep one wish, or thought,  
On which the blessing of the Hand Divine,  
May not be truly sought.

Pray that though all my life, her love may warm  
My soul to noble deeds;  
While I, through every trial, grief, and storm,  
Protect her as she needs.

'Tis not mere letters, formed into a word,  
That name her blessed name;  
But the sweet tones, by love pronounced and heard,  
That kindle feelings flame.

Its charming mystery cannot be told,  
By pen, nor by the voice;  
My heart alone, the secret o'er will hold,  
And over it rejoice.

C. C. B.

—The Voice of Masonry.

LIST OF LODGE, &c., MEETINGS FOR WEEK  
ENDING 4TH SEPTEMBER, 1869.

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

## METROPOLITAN LODGES AND CHAPTERS.

Monday, Aug. 30th.

LODGES.—British Oak, Bank of Friendship Tav., Bancroft-pl. Mile-end.

Wednesday, Sept. 1st.

Grand Lodge, Quarterly Communication at 7 punctually.—LODGES.—Stability, George Ho., Aldermanbury; MacDonald, Head Quarters 1st Surrey Volunteer Corps, Brunswick Road, Camberwell.

Thursday, Sept. 2nd.

LODGES.—Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey-rd.—CHAPTER.—Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

Friday, Sept. 3rd.

CHAPTER.—High Cross, White Hart Ho., Tottenham.

Saturday, Sept. 4th.

Gen. Com. Boys' School, at F.M.H., at 4.—CHAPTER.—Rose of Denmark, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF  
INSTRUCTION.

Sunday, Aug. 29th.

Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

Monday, Aug. 30th.

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

Tuesday, Aug. 31st.

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domestic, 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, Prince Frederick William, Knights of St. John Tav., St. John's-wood.—CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

Wednesday, Sept. 1st.

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limchouse; United Strength, Bull and Gate, Kentish Town; 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, Sept. 2nd.

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., 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, Sept. 3rd.

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

[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.,

HEAVY pressure of business has prevented us from putting into order and inserting several lodge reports received during the last few days.

T. L.—The advertisement having been withdrawn, we cannot give any further information respecting the matter you speak of.