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LONDON, SATURDAY, SEPTEMBER 11, 1869.

RECOGNITION OF NOVA SCOTIA.

One of the chief features, among several points of interest, at the last week's quarterly communication of Grand Lodge was the debate on the recognition of the independence of the Grand Lodge of Nova Scotia. The debate did not attract the attention it deserved for various reasons; one was, that two or four score members were anxious to obtain the Zetland medals and depart forthwith, another was ignorance of Nova Scotia and the Colonies generally, and the third was special and happy ignorance of the real circumstances under which the independence of Nova Scotia had to be recognized. The Grand Registrar with great judgment abstained from explaining this, and we can assure the brethren in Nova Scotia that their independence was as freely and heartily acknowledged by a full Grand Lodge, without reserve, as any well-wisher of Nova Scotia could desire. There was a genuine expression of brotherly sentiment, and their independence was acknowledged with a cordial God speed!

Bro. Brackstone Baker, G.D., did refer to the Canadian affair, but, as we have said, there was a happy ignorance, and he was not understood. The brethren did not comprehend that matters have gone so far in Nova Scotia that, whether the Grand Lodge of England recognized the new Grand Lodge or not, the result would not have been altered.

Still there were not wanting those who thought that a subject of such importance to Masonic policy should not have been disposed of with little consideration. The P.G. Chaplain, Bro. Simpson, officiating as S.G.W., and Bro. Mason, speaking

from the dais, well expressed this thought. The one who pointed out the bearings of this step on the future career of Grand Lodge was Bro. Hyde Clarke, D.D.G.M. for Turkey, but he did not express himself fully, or was not well understood, for the nature of his warning made small impression. This was the case even with Bro. Havers, P.G.W., who thought that the example of Nova Scotia was exceptional, and that we shall never lose Australia or any other colonies, as he considered that in Canada and Nova Scotia Englishmen go to settle for life, but that to Australia they go to make a fortune and return.

This was combated by Bro. Francis Bennoch, V.P. of the Colonial Board, and confirmed that the main body of emigrants become permanent settlers in Australia, and that, even of those who come home, the majority go back after three or four years, finding the social atmosphere too cold for their pretensions. Bro. Bennoch, however, took the ground that it is most desirable to encourage the Masonic independence of our Colonies.

Admitting that, whenever the time has come for recognition it should be heartily conceded, there are yet some considerations, based on the suggestions of Bro. Hyde Clarke, which are well worthy of attention. Indeed they were received in very complimentary terms by Bro. Havers, and it is to be hoped that they may by him be turned to practical account. Independence means, in one point of view, diminution of the revenues of Grand Lodge, and that to a very serious extent. Of course, when this is unavoidable, well and good, and we must submit; but there are many cases where, by judicious administration, the Colonies might be satisfied, causes of disturbance removed, and the connexion be long maintained for the benefit of Colonial members. All the Colonies are not alike, and this was well explained by the P.G.M. for China, acting as D.G.M. It requires management and arrangements suitable to each, but unfortunately the Colonial Board is not suited for any such administration. Most of the members have no real knowledge of the Colonies and foreign districts under their supervision, and a material alteration is required in this respect.

One great cause of disturbance at present appears to be the three G.M.'s and three Grand Lodges competing in each of our colonies, and, unless some arrangement be come to by joint agreement to regulate this, not only will the

Grand Lodge of England be a large pecuniary loser—which it can afford to be—but the Grand Lodges of Scotland and Ireland will be subjected to a material diminution of revenue, which they cannot afford.

It is on these grounds we bring the subject forward, and earnestly invite the attention of the authorities of Grand Lodge. Of course the pressure is not yet, but when it does come there will be no time for a remedy. The time is now, and indeed there is little time to be lost. Had the Canadian affair been attended to in time, it would have proceeded much more satisfactorily, and the example of premature and violent separation under irritated feeling would have been avoided.

CHIPS OF FOREIGN ASHLAR.

By J. A. H.

THE DIOCESE OF ST. MUNGO.

“Stands Scotland where it did?” We believe it does. Certainly we saw it in its old place a few months ago, and we have not heard of its removal since.

“Scotland,” said Alexander Smith, in that gem of books of travel, *A Summer in Skye*, “is Scotland;” and, truth to say, our departed Bro. Sir Walter Scott may without much hyperbole be called the real author of modern Scotland. The genius of Scott has invested every romantic dell and castled crag with interest, and the crowds of tourists who seek recreation north of the Tweed read history as illuminated by Sir Walter rather than as depicted by sober reality. But for the Laird of Abbotford, Scottish scenery would have lacked its greatest charm in the associations with which he hallowed it. Those who love the North cannot fail to reverence the footsteps of the great master who trod its paths. While the Anglo-Saxon-Celtic race and language last, so long will Scott live in the memories of the people.

“To the North,”—where is it?—

“Ask where’s the North? At York ’tis on the Tweed;
In Scotland at the Orcades:—And there?

At Greenland, Zembla, or the Lord knows where.”

The North *par excellence* to Englishmen is North Britain, “the Land of Cakes,” the scene of Wallace and Bruce’s chivalry, of John Knox’s thunder, and hapless Queen Mary’s downfall, of “Bonnie Prince Charlie’s” exploits and Flora Macdonald’s heroism, the home of Burns and Walter Scott, the country which has inspired countless bards and men of

genius in all ages and in all ranks of life. The man whose dull soul could visit the North without feeling some kindlings of eager recollections of past days and former heroes is one whom “the North” would not care to own, and who would be unworthy of her hospitality.

Scotland is no *terra incognita* to us. Years ago we explored her beauties, and we would that we could oftener renew our acquaintance with them. But now we have to treat of men rather than of nature, except that, as Sam Slick says, there is “a good deal of nature in human nature.” In a recent article we explained the various Masonic organisations existing in Scotland, and now we have to relate a little of our experience of our Scottish brethren.

The Diocese of St. Mungo, or, in other words, the Masonic Province of Glasgow, is well worth visiting by the Craft. It contains many large-hearted and accomplished brethren, and possesses numerous reminiscences of departed Masonic worthies. Here flourished Bro. Sir Archibald Alison, whose “History of Europe” will go down to posterity as a monument of letter-press, and of whom many bright witticisms are remembered.

The head-quarters of the Grand Lodge of Scotland are in Edinburgh, but the Glasgow brethren have no small influence in the Councils of the Order. “Sir,” said a Glasgow brother to us, with all the sententiousness of Dr. Johnson, “when we are determined to carry anything—we carry it.” In nine cases out of ten we believe the good sense of the Craft supports Glasgow in her path of progress.

We last landed in the Clyde just as Bro. W. P. Buchan was tearing the famous Malcolm Canmore Charter into shreds, and we confess to having felt curious as to what manner of man this great Iconoclast of Freemasonry was? We met a quiet, unassuming, gentlemanly, and withal strongly-determined brother, and were soon at home with Bro. B. In his conversation we learnt much respecting the Order in Scotland, and found him a complete *repertoire* of the annals of the Craft. Bro. Buchan is a man who inexorably demands *proofs* for every alleged Masonic fact, and whose intense desire to avoid credulity and question every dubious statement sometimes, in our opinion, leads (which we give with all respect to Bro. B.) him to the opposite extreme of exaggerated doubt. But of the real value of the services he has rendered to the Order there can, at all events, be no

doubt, and we wish him long life and prosperity in his labours of love for the Craft.

Bro. W. P. Buchan was kind enough to shew us the beautiful hall of the St. John's Lodge where we were much pleased at obtaining a view of the ancient muniment chest of the lodge pronounced by Professor Cosmo Innes to be "a very fine specimen of carved oak work of the period," (A.D. 1600). Its lid is covered with Masonic emblems, and it contains an inscription of "God Save the King and Masons Craft." We were also shewn a curious old Masonic sash of the last century, and other relics of the past, which were deeply interesting.

In Bro. J. D. Porteous editor of the *Universal Masonic Calendar*, we found a delightful companion during our stay in Glasgow. From Bro. Porteous we were gratified to learn that a relative of his lately returned from Sweden, had testified to the truthfulness of the articles we published on Scandinavian-Freemasonry.

Among the veteran Craftsmen of Glasgow a distinguished place is due to Bro James Wallace whose influence throughout the Order is sufficiently attested by the fact that he is an honorary member of no less than thirty-nine lodges. A more ardent and experienced brother we never met, while for wit, humour and anecdotes we have never come across his equal. Sydney Smith had not met Bro. Wallace or he would never have been guilty of so gross a libel as to say that "it required a surgical operation to get a joke into a Scotchman." But associated with this love of the humorous we found in Bro. Wallace an earnestness of purpose and determination of will which would incline those who love to be on the winning side to follow his leadership.

The worthy treasurer of the Benevolent Fund of the Prov. G.L. of Glasgow, Bro. James Thompson received us kindly, and enlightened us on many matters upon which we desired information. Bro. Thompson has sought out first principles; not content with cursory information he has gone beneath the surface, and has accumulated an experience invaluable to all students of Masonry. In the exercise of his duties as Grand Treasurer, Bro. Thompson has had many curious customers to deal with, and rich in the extreme are some of his reminiscences of "Masonic cadgers." One of his stories related with a grim and caustic humour, which adds to the point of the joke, is of a necessitous brother, who having successfully sought relief

addressed his benefactor in something like the following style, "well, now brother, as you seem a decent sort of man, will you step down and *have a drink?*"

Bro. Archibald McTaggart, M.A., and the R.W.M. of the St. Mungo Lodge, gave us a truly fraternal reception, and was at great pains to satisfy our inquiries respecting the state of the Order in Scotland. We should like to see this accomplished brother enrolled among the contributors to the MAGAZINE. The Craft can ill spare the services of a man of high literary culture and well-informed mind, and we hope Bro. McTaggart will ere long be induced to publish some of the MSS. in his possession.

Bro. T.B. Campbell of Glasgow is probably almost the last of the few brethren who formerly worked the *Rite of Mizraim*. Bro. Campbell has devoted great time and attention to studying the side degrees, and we were much indebted to him for information in respect thereof. As a Craft Mason Bro. Campbell is considered one of the most perfect working brethren in Glasgow, and on several occasions we witnessed his conduct of the ceremonies with great satisfaction.

In company with Bro. Porteous we attended a Masonic ball at Hamilton and also the centenary of the lodge at Partick, near Glasgow. On the latter occasion we were called upon to respond to the toast of the *Grand Orient de France* of which we are a member, and were vastly amused at an error of the Right Worshipful Master, who, mistaking us for a Frenchman, said he had peculiar pleasure in proposing our health "because although they had often visits from English and Irish brethren, it was not often they saw a Frenchman among them!" What will our friend Bro. Auguste Beaumont of Paris say to this? However, we felt honoured in being thus associated with our French brethren, of whom we can never speak too highly for their intelligent and increasing efforts on behalf of the Craft. Nor did we fail to render justice to the persevering energy which in France has overcome obstacles of which Freemasons in Great Britain and Ireland can only form a faint idea—"Three cheers for the Red, White and Blue!"

With some of the peculiarities of Scottish Freemasonry we shall hereafter deal. Meanwhile we cordially thank our Glasgow friends for all their warm-hearted kindness.

MASONIC GOVERNMENT.

By CRESCENT.

II.

In our last we promised to send some remarks on what we think would be the best way of improving the working and instruction of brethren holding the subordinate offices in lodges, or qualifying to hold them; but we will first quote two paragraphs from the pages of the MAGAZINE. The writer in the *Daily News* on "The Prince of Wales a Freemason" says—

"The man who hits upon a method of keeping alive in the great body of Masonic P.M.'s, the zeal which has given them their rank, will deserve better of the Order than any dignitary since King Solomon." Again, Bro. Hopkins P.M. writes—"I have devoted one evening in each week to this object" (Masonic instruction) "offering to receive any, who would favour me with their company, at my residence."

Now, this is the real way of giving, and receiving rudimental instruction; a Lodge of Instruction is excellent for those, who have learned their work, to practice it, but actors do not attend rehearsals without previously learning their parts, nor should brethren waste their own time, and that of others, at Lodges of Instruction, by stammering, and bungling through a ceremony. Each P.M. should take apprentices, and pride himself on the progress of his pupils; if we are told that this is not in conformity with the rules of the Order, let us refer to the Antient Charges, VI. 3.

"Of behaviour when brethren meet without strangers, but not in a lodge formed." Where we are told "freely to give mutual instruction as shall be thought expedient, without being overseen, or overheard." Whenever, as W.M. elect, we have had to appoint our officers, we have always offered a brother an office on the express understanding that he pledged us his Masonic honour to make himself perfect in those parts of the ritual, to which it would be his duty to attend. Without holding any "private assemblies," we have got brethren, one or two at a time, to visit us at our house, or to go for walks with us, and thus, in retired spots, where we could not be "overseen or overheard" question and answer would pass, whilst we smoked our cigars, and enjoyed the cool breeze, and beautiful scenery. The result was, that, in that lodge, we soon had about thirty brethren ready, at a moments notice, to

take any office. We do not depreciate the use of Lodges of Instruction, which would have higher aims. As brethren would know each his work before assembling, they would perform rapidly any ceremony selected to be rehearsed, and the instructor would only have to correct any slight inaccuracy, and, as it were, put on the final polish; this would leave time for the delivery of an original lecture on some Masonic subject, for practising lodge music, etc., before the brethren separated, and would render the meeting interesting alike to old, and young Masons. We tried this with great success, and had crowded meetings, at which many very able papers were read by different brethren.

Next, as to uniformity of working, we think something should be done by G.L.; there should be some standard to which we could refer for correction, or decision of a disputed point; a perfect ashlar on which to try, and adjust our tools. At present we know of no such standard. The Book of Constitutions holds Lodges of Instruction "responsible that the mode of working has received the sanction of G.L.," but how are we to know whether our working has, or has not received such sanction? We have always understood that the Grand Stewards Lodge was supposed to be the model; if so, why not make this law? and, if an authorised ritual cannot be deposited where all duly qualified brethren consult it, let there be a secretary who will answer any question as to a disputed point. A similar model working body might be established in each province or district when found practicable, and a Prov. G. Stewardship would be eagerly coveted by P.M.'s, if it made them members of the Prov. Model Lodge of Instruction, (which might be held under the sanction of the Prov. G.L.) and, thereby, rendered them authorities as to correct working.

We throw out these suggestions for the consideration of the Craft, as we think, all will agree with Bro. "Crux" and ourselves, that something should be done to ensure greater uniformity; for, if such differences in working have arisen in the few years that have passed since the meeting of the Lodge of Reconciliation, what can we expect after the lapse of many centuries? and surely we ought to look forward, as well as backwards, and strive to preserve in all its purity for future generations, that light, which we have inherited from our forefathers, the Crafts of olden time.

In our next, we propose to touch upon the position and duties of Past Masters.

MELROSE ABBEY AND LODGE.

By Bro. W. P. BUCHAN.

"Many of the monasteries which are said to owe their foundation to David, were restorations of decayed houses of the Culdees. Such was Melrose, which still preserved much of its old sanctity in the estimation of the people, though ruined and impoverished. Upon these the king bestowed partly the old possessions of the house, partly the estates forfeited by rebels, and in some few instances, portions of the demesne lands and property of the crown. Even if he had given more of such property, I do not know that he would have deserved the character which his successor gave him of 'Ane soir sanct for the Crown.' However it may have become the fashion in later times to censure or ridicule this sudden and magnificent endowment of a church, the poor natives of Scotland of the twelfth century had no cause to regret it. Before they had nothing of the freedom of savage life, none of the picturesqueness of feudal society. For ages they had enjoyed no settled government. Crushed by oppression, without security of life or property, knowing nothing of the law but its heavy gripe, alternately plundering and plundered; neglecting agriculture, and suffering the penalty of famine and disease; the churches venerated by their forefathers had gone to ruin, and religion was for the most part degraded and despised. At such a time, it was undoubtedly one great step in improvement to throw a vast mass of property into the hands of that class whose duty and interest alike inculcated peace, and who had influence and power to command it. Repose was the one thing most wanted, and the people found it under the protection of the crozier."

"The donations of crown lands to monasteries were not altogether uncompensated; the greater abbeys were for many ages the dwellings of the court, in its frequent progresses; and in this way they paid a return for the royal munificence. But if a sovereign is to look to something more than mere revenue from royal lands, it may be doubted whether they could be turned at that time, more to the benefit of the country than in the administration of the religious houses."

David "was the founder of the law, still more than of the church in Scotland. We cannot get beyond him. We owe to him all the civil institutions and structure of our present society."

"The oblations and offerings to the altar and the priest were as old as the introduction of Christianity; but the first enforcement of tithes—the first division of parishes, or the appropriation of definite districts to a baptismal church—cannot be placed higher in Scotland than the age of David I. (1124—1153). To him we are indebted for the foundation and framework of our national establishment and parochial divisions.*

The "restoration" of Melrose by David took place A.D. 1136, when a new abbey was founded.

"Anno milleno, centeno, ter quoque deno
Et sexto Christi, Melross fundata fuisti."

This abbey took ten years to build, and in 1146 was dedicated to the Virgin Mary. The structure would likely be principally, or altogether, of wood, for they would hardly yet have the funds, &c., to do much in the stone way, and wood was plenty. The monks who settled in the new abbey came from Rievaux, or Rievaille, in Yorkshire. They were of the Cistercian order; being fond of agricultural pursuits, they could hardly have fixed on a better spot than the lovely banks of the Tweed, where they could daily see the trout or salmon disporting themselves, and no doubt many a good fish found its way into the stomachs of the brethren, who, of course, knew what was good for them.

I do not suppose that a single fragment of the old abbey founded by David is now extant. The monastery was ransacked by Edward II. in 1322, but was afterwards restored with the help of £2,000, granted by Robert the Bruce, whose heart is said to be buried near the altar.

The abbey again suffered at the hands of Richard II., in 1385, who gave it to the flames as payment for his previous night's lodging; cooling down a little, however, after the fire, the king seems to have taken pity on the roofless monks, for he granted them several privileges which they had, no doubt, requested of him.

The hero of Otterburn—Douglas—was buried in the old abbey. We call up the proud, yet sorrowful, march homewards from the chivalrous battlefield of the victorious army, with the dead body of their gallant chief; we can see the monks, headed by the abbot, receiving the sad cortege when all joined in "the last honours."

The structure of Melrose Abbey, of which we now see the ruins, cannot be older than about the

* From "Scotland in the Middle Ages," by Cosmo Innes.

end of the fourteenth, or the beginning of the fifteenth century;* we know this, not only from the above notices of the ravages of preceding structures, but also from the style of the architecture, which is late—not early—Gothic. The tracery of the east window has something of the English Perpendicular in it; but treated in a beautiful and rather novel manner. It is of this window Sir Walter Scott says—

“The moon on the east oriel† shone
Through slender shafts of stately stone,
By foliated tracery combined;
Thou would'st have thought some fairy's hand
Twixt poplars straight the osier wand,
In many a freakish knot had twined,
Then framed a spell when the work was done,
And changed the willow wreathes to stone.”

The windows of the nave, again, are rather of the French “flamboyant” style. In the south transept there is a fine doorway, with a really beautiful window above it, filled with chaste yet rich flowing tracery, and surrounded by niches, which are now empty.‡ There is also another doorway whose arch being circular, leads many to suppose it Norman, whereas the style of the mouldings, &c., at once shows it to be merely one of the many examples of the retainment of the circular arch in Scotland all through the Pointed or Gothic period.

The sculptures which formerly stood on the brackets are almost all gone; many of the brackets are sculptured as figures of men supporting burdens, &c. Some wag has taken an old displaced bracket, and placing it upside down on the top of another *in situ*, the pair pass as “the blind carrying the lame.” The fair Hebe—a fitting conductor for so fair a ruin—who was explaining the curiosities, was not quite certain what to make of our difficult-to-be-concealed want of faith about this and some other matters. One of the first questions a stranger naturally asks of the guide is—“When was it built?” *Ans.* “It was founded by David the First in 1136, and finished in ten years.” “And has the present building stood all that time since then?” “O! yes, it is now above 700 years old!” So said our fair conductor, with a look that defied contradiction, we had, therefore, to surrender at discretion, only as we got off with-

* Although there may be some detached stones of older date, or old tombstones lying about.

† It is not, properly speaking, an “oriel.”

‡ Some statues above the doorway and east window are still extant.

out sealing our obligation by “kissing the book,” we consider ourselves at liberty to speak our mind.

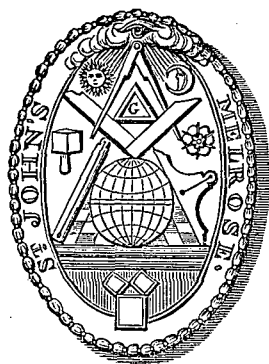
Afterwards we had the pleasure of meeting, “the oldest inhabitant,” who was a member of the venerable Lodge “St. John's, Melrose;” this old worthy brother then informed us that “that old building which you have just seen, sir, was built in the reign of David the First, A.D. 1136, by the Masons of the Melrose St. John's Lodge, the oldest lodge in Scotland! and that structure, sir, has stood the ‘battle and the breeze’ for more than 700 years.” We tried to slip in a word about Robert the Bruce leaving money in the fourteenth century to build a new edifice, but it was no use, being completely non-plussed by the statement “it is 700 years old, and was built by the Melrose St. John's Lodge, the oldest lodge in Scotland. John Murdo being our first Grand Master then!” From the following inscription upon a tablet inserted in the wall of the south transept, it would seem that John was living about the fifteenth century, so he must have been very early at his trade to have been Grand Master in the first half of the twelfth, not to mention the difference between Grand Master and “maister of werk.”

John : Morow : sum : tym : callit
was : I : and : born : in : parysse :
certainly : and : had : in : kepyng :
al : masom : Werk : of : Santan
droyd : ye : hyc : kyrk : of : glas
gw : melros : and : paslay : of :
nyddysdayll : and : of : galway :
+ pray : to : god : and : mari : bath :
And : sweet : Sanct : john : to : keep
this : haly : kyrk : fra : skaith :

The abbey was dedicated to “Mari,” or St. Mary, and “sweet Sanct John” seems to have been the patron saint of the Masons*. John Murdo seems to have had the “kepyng” or superintendence of whatever repairs or alterations were going on in St. Andrew's, Glasgow, Melrose, Paisley, Nyddysdale, and Galway. He was probably not born before the fourteenth century, whatever later. The Melrose St. John Lodge is certainly one of the last of the old independent lodges still extant, that has not as yet given in its

* E.G. The 16th century charter of the coopers, wrichts and masons of Aberdeen, says, “St. John the Evangelist's altar within the parish kirk of Aberdeen, their especial patron.” Said St. John's Day is Dec. 27th, hence the name as applied to the Masons of the “St. John's Fraternity,” just as the shoemakers might be called “St. Crispin's Fraternity.”

adhesion to the Grand Lodge of Scotland. It has records so far back as 1674. The brethren have a very fine hall of their own, and also a benefit fund; a fear that they would somehow lose these, tends to keep them from joining the Grand Lodge. The following is a copy of their lodge seal:—



which as it contains the *mell* and the *rose* (which however is merely a pun upon the name) seems to be their definition of "Melrose." Authorities, however, give the origin from the words *Muli* and *Rhoss*, signifying a bare promontory, which is said to have been the characteristic feature of the site of old Melrose. The Melrose brethren have been wont to turn out in great force upon the eve of St. John, 27th December, when, with lighted torches, they march through the town, and arriving at the abbey, all gather round the spot where the heart of Bruce was deposited, there the band strike up "Scots wha hae."

I have a copy of their income and expenditure from September, 1866, to September, 1867, in which I observe £3 13s. 3d. for "Torches and carriage of do.;" £5 for Music from Jedburgh; Tyler's salary for one year, £1 6s.; Treasurer's do., £1; and Secretary's do., £3. Their funeral money, £7 10s.; Sick and superannuation money, £60 3s.; altogether the expenditure is £90 14s., while the income is £106 6s. 8d., of which £50 11d. 3d. is quarter dues and fines; £6 for eight entries; and £3 6s. for six passings. Their total funds, as at September, 1867, £364 11s. 10d. Signed by "James Fairbairn, Secretary, and Wm. Scott, Treasurer." The above is very creditable to the Melrose Masons, and from what I have seen—although I have not examined their documents—I should say they will probably deserve a high place upon the roll of the Grand Lodge of Scotland, whenever they see fit to offer to come

under her banner. I enclose the "New Regulations of the Brotherly Society of Masons of Melrose Lodge, Roxburghshire, upon the 28th day of December, 1796," reprinted 1861. I hoped to have been able to give some further data, but I see I must wait till another time.

The following is the copy of Regulations referred to:—

At a general meeting, held in Melrose, of the Ancient Brotherly Society of Masons, of Melrose Lodge, the following new regulations were agreed upon for the right government of said society, for securing the funds, admitting of members, and for relieving such, as in course of providence, may be visited with want, either by affliction or other lawful causes.

Art. 1.—That none shall be admitted into this society, but those who are of unblameable characters, free of bodily distempers, and approved of by the managers; and not above thirty-five years of age.

2.—Every person proposing to join this society, must bring with him to the managers, a satisfactory certificate of his character, age, and health, attested by two of the members, before he be admitted.

3.—The name, age, and date of admission of every member shall be entered in the register, but if it afterwards be found that any person, or persons, shall have imposed upon the society, by not agreeing with Article first, such person shall be expelled: but no member once admitted shall be expelled but by the majority of the annual general meeting, and every member justly excluded shall have no return of money.

4.—That each member shall first enter as Apprentice and pay as entry money 15s.

5.—That each Apprentice shall, within three years, pass and be raised to Fellow Craft, upon paying 10s., and 1s. to the Clerk. (Members not complying with Article fifth, are not to be entitled to aliment until two years after they are passed and raised to Fellow Craft.)

6.—That each member shall pay to the Treasurer 1s. 6d. per quarter of a year, making these quarterly payments at four meetings; the first three to be held on the last Saturdays of March, June, and September, and the fourth upon the twenty-seventh day of December yearly, which is to be the annual general meeting of the society to celebrate the anniversary of St. John; electing managers for the ensuing year, and examining the state of the funds, and Clerk's account.

7.—Any member failing in these quarterly payments, shall for the first quarter be fined 3d.; the second, 6d.; the third, 9d.; the fourth, 1s.; and for the fifth, be excluded.

8.—That all the money arising from entries, quarter's payments and fines, shall be appropriated to the funds.

9.—That the managers shall have full power to lend out the society's money, on bond or other good security, and the security of the money thus lent shall be vested in the hands of the Clerk for the time being; and from and after the death, or removal of any Clerk, the said security shall be vested in the hands of the succeeding

Clerk, in the same manner as it was in his predecessor, without assignment or transfer whatever, with full power to such Clerk for the time being to prosecute and recover the money so lent in his proper name for the benefit of said society.

10.—By a majority in the annual general meeting, a master for the year ensuing shall be chosen to preside in all meetings, and to have full power to keep good order, and who shall make choice of a Depute and two Wardens. At same time, by a majority, shall be chosen a Treasurer, two Deacons, two Stewards, a Standard-bearer, a Clerk, and Officer.

11.—The members chosen as mentioned in Article 10., together with other assistant Stewards, to be nominated at the general meeting, is to compose a standing committee for the year, who shall meet once a quarter to receive the quarterly payments, and transact all other business belonging to the society, the Clerk to keep an exact account and Register of all the affairs thereof, for which he shall receive a Salary to be paid at the general meeting out of the funds; the two Stewards to provide the entertainment at the anniversary meeting, collect payments thereof from the members, and, along with assistants, visit the distressed members, carry them the Box allowance, and make due report of their case to the managers, that the sick may not be neglected, nor the society imposed upon.

12.—The Master to have the casting vote, and to sign every sederunt along with the Clerk.

13.—The Master, or in his absence, his Depute, shall have power to call a meeting of the committee, when necessary, and any three of the committee, with the Master and Clerk, or their deputies, shall have full power to transact such business, conform to the Rules of the society, as may come before them. Every meeting so called must be intimated to the members of the committee by the officer.

14.—All the books and accounts to be kept in the box; this to be lodged with the Clerk.

15.—The capital stock shall never be reduced below £60 sterling, but if by much sickness, or death of members, the principal stock should fall below that sum, the managers shall lay on such additional quarter dues as may be necessary to raise the stock to £60 sterling.

16.—That every member who does not attend the annual general meeting, on the 27th of December (if living within the distance of ten miles from Melrose), at half-past two o'clock, when the roll is called, be fined 1s.; and that the roll be called again at dinner, and those absent fined 2s. 6d., with this explanation, that members absent at half-past two and fined 1s., if absent also at dinner, are only to be fined the 2s. 6d., but those present at the at the calling of the last roll, if absent at the previous calling, are only liable for the 1s. fine; and that no business be brought before the lodge after dinner. Members of committee fined 6d. if not present at quarterly meetings by eight o'clock, and to stay at least one hour.

17.—When any member who has duly paid into the fund for the space of five years, after the date of his entry, is prevented by accident, or sickness, from work-

ing as usual, he shall, within one week of his illness, apply to the nearest Steward, or assistant Steward, who shall visit him and report his case to the managers; after that, if the distressed member be sick, and confined to his bed he shall receive from the funds 5s. per week for the first thirteen weeks, but if he be not confined to his bed he shall receive 4s. per week, if his trouble continue so long, and after the end of the thirteen, he shall receive 3s. per week during all the time of his remaining illness.

18.—Every distressed member living without the visitation of the Stewards, must send a line to the Clerk of the society, signed by a Surgeon of character, certifying the time and manner of his illness, and the weekly ailment according to Art. 17 will be allowed, but if it be found out, that any member imposes upon the society by continuing to receive the allowance after his recovery he shall pay what he has unjustly received, with such fine as the society shall impose upon him: if he refuse he shall be excluded.

19.—If any member shall by intemperance, lewdness, or quarrelling, bring any trouble upon himself, he shall receive no allowance during that distress.

20.—When any member grows superannuated, and thereby unable to work for his daily bread, he shall receive 3s. per week. Threepence to be paid by each member for every death that may take place in the society.

21.—As much shall be retained by the managers of every distressed member's allowance, as is necessary to keep their quarter dues, and other public expenses, clear in the Clerk's book.

22.—When any member dies after he has paid five years into this society, upon due application being made to the managers by his heirs, the sum of £3 sterling shall be allowed: also the use of the society's mortcloth.

23.—When the wife of any member dies, if he has paid five years into the society, he shall, by applying to the managers, receive the sum of £1, 10s. sterling, and the use of the society's mortcloth, for any of his family under his charge. Widows entitled to the mortcloth if not married again.

24.—That the officer must go along with the mortcloth, and take charge thereof, for which he shall receive from the person employing him 1s., if within six miles of Melrose, but if above six miles, and not exceeding twenty miles, 2s.

25.—That each member shall have a right to a seat in the society's gallery in Melrose Church.

26.—If any member shall think himself aggrieved by any deed of the committee, he may appeal to the annual meeting of the society, but if sentence be affirmed by a majority at the general meeting, there shall be no further appeal against it (as it is expressly agreed, that the affairs of the society shall be decided by the society itself), and the same shall be binding to all intents and purposes.

27.—In every meeting the master shall be addressed by the speaker, and to prevent confusion, only one shall speak at a time: whoever refuses to keep good order ac-

ording to this Article, when desired by the master, shall be fined.

28.—In case any member comes into the meeting intoxicated with liquor, proposes gaming, quarrels, swears by the name of God, or does anything of the like nature such offending member shall be fined 3d. for the first offence; 6d. for the second; 9d. for the third; 1s. for the fourth; and if he offend a fifth time he shall be excluded.

29.—No member shall carry anything out of the society to the prejudice of any member, neither shall any member upbraid another for receiving out of the funds. Whosoever shall be convicted of breaking this article, shall be fined.

30.—The society shall never be broken up, while there are five members willing to continue it,—whoever shall promote the breaking up of the society, or obstinately break any of the articles, shall be excluded.

31.—No member of the society shall be admitted as cautioner for any member who may borrow money out of the fund.

32.—Every new member at his admission shall receive a printed copy of these regulations, for which he shall pay 6d.

MASONIC CELESTIAL MYSTERIES.

By Bro. HENRY MELVILLE.

PAPER I.—SECOND SERIES.—LABOR OMNIA VINCIT.

George the Third King of Great Britain, informs us on his coins, that he was King of France. George was much more entitled to the dominions of the Sun-King, than he was to that portion of the earth possessed by Napoleon the Great. The said George sacrificed hundreds of thousands of human beings, and expended hundreds of millions of pounds in order to remove Napoleon from the French throne; and perhaps reasonably so if France belonged to England, and he George represented the English. But what an unjust and silly mortal must that King have been, when he wasted so many lives and so much money belonging to his subjects merely to reinstate on his own throne of France an individual whose race had been condemned by the French people. What mattered it to Englishmen whether Louis the obnoxious, or Napoleon the adored, reigned as King of France? it mattered thus much eventually, that the foolery of George entailed a grevous debt for the English people, which debt never can be liquidated, but by some state convulsion* If

* National debt in 1783 before the war of the French revolution was 272 millions, which were it to be laid down in guineas in a line would extend above 4,300 miles in length; if laid down in shillings would extend three and half times round the globe; if in solid silver

George the Third was King of France, he had no right nor could he relinquish the national property to any one, more especially not to a frenchman—to a ruler distasteful to the french nation. Supposing England had the right to possess France, that right has never been ceded, although George the Third about the year 1800 thought it prudent not to urge any longer his claim on his coins—the demand being considered a mere joke by his majesty's loyal subjects, and an insult to the french nation. The *salique* law bars Victori's claim to France, but surely Albert Edward, as presumptive heir of his great grandpapa George, has a better hereditary title than the mere possessional title of Napoleon the third! Albert then ought to push forth his claim which in equity Napoleon will of course at once admit, so that when in possession of France our Prince of *Whales* (with more reason than his great grandpapa did) may have superscribed on his coins "Albertus Edwardus Dei gratia Brit Franc and Hib Rex F.D." which "F.D." was formerly understood by learned Masons to mean Fiddle-de-d. Seriously! if people must believe the records of an astrological age as facts, and that Charles the 1st did have his head cut off in 1649, surely they cannot possibly disbelieve all the public records, Acts of Parliament and so forth, besides the numerous gold, silver and copper coins which make George the Third the King of France! and yet there are many English and french men now alive who actually assert that these documents and these metallic witnesses give evidence of gross falsehood, for that King George the Third never was King of France, nor was George's great grandpapa more than a trumpery Elector of Hanover, &c.

And now it may be as well to observe that there are not any coins bearing the date of Anno Mundi, and that the *oldest genuine English coin with the date of Anno Domini is one of 1552!* All coins prior thereto if dated at all, carry the year they were minted, according to years reckoned from the accession of the reigning monarch. *All the symbolical effigies on ancient coins are of celestial derivation, and can be "accurately pointed out by the system of laws" alluded to by the Grand Treasurer—but on refering to celestial matters it becomes questionable whether some Masons are*

would require 60,400 horses to draw it at 15 cwt. for each horse, (Tab. of memory 1790). Since then the National debt has increased with an average of six millions annually.

aware there are such things as stars ; and certain is it that some writers in this MAGAZINE, are as ignorant of astronomy as they are of common courtesy. Matt. 5, 22. The print and printing on Masonic certificates* are readable in three languages, the picture is allegorical and symbolical, then there is the latin for the learned, and the English for the vulgar. Centering the picture is a Corinthian pillar, before which are, a mother (Virgo) two children (the Gemini) and little Horus. Corinth means "beauty" and the pillar commemorates the beautiful celestial phenomenon of the conjunction of the planets in the Gemini. See CL PTOLOMAEI Anno 1537. This has nothing to do with the two pillars of Hiram cast in the celestial furnace (formax). Hiram's pillars are also on the certificate, one on either side the Corinthian, that on the left hand having on its summit symbols pointing it out to apply to the first degree of Aries. The type however of Samsons or Hiram's pillars were taken up to the Gemini as heretofore described. The two pillars are seen frequently on coins, and only 50 years back the pillars dollars were the most current medium of the civilised world† Here is a coin of Corinth, of its antiquity



and genuineness no scholar will doubt, when he is informed it is from the Abbe Calmet (Taylor's edition). Does it portray anything by which terrestrial Corinth can be exemplified. Did the little boys of Corinth ride Dolphins with palm trees growing out of their backs? Our entered apprentice whose celestial claims are admitted by the Grand Treasurer Bro. McIntyre, can at celestial Corinth straddle across a Dolphin and look like a young Corinthian, and what is more

* Mine is decidedly Irish, christened before it was born, it is dated the 31 March 5835, and registered the 15 Feb., or six weeks before its existence, H.M.

† "In 1803 Spanish dollars were stamped for British circulation with a mark like that used at Goldsmiths Hall for stamping silver, the following year it was changed for a small octagon containing the Kings head."—Humphrey on coins.

from the back of Antinous above can rise Tamar "the palm tree" *vel el cedar*. (Use compasses and the truth will become manifest). Modern English coins when embellished with symbols also obtain those symbols from the heavens. There is a female called Britannia, a modern "made up beauty," who with the unicorns and the lions shall receive due attention ; besides these are the Irish harp *Psaltarium*, and the golden crown *Corona Borialis*. The coat of arms of royalty does not include the sceptre, but there is *Brandenburgium sceptrum* in heaven ready whenever it is required. The rose and thistle seen on the coins is still "veiled in allegory and illustrated by symbols," the nearer approach to matter of fact being the "rose et croix" or circle and cross, (see page 266 No. 509).

After all, coins were but Masonic tokens carrying pass signs for the learned throughout the world; the imprints were all classical celestial symbols for the learned to make use of, whilst the swinish multitude valued the coin according to their weight and the value of their metal. These tokens afforded a speedy means of discovering those belonging to the Order. For instance take that of Corinth—a scholar on giving or receiving the coin might remark "Cetus vel delphinus," and if the party to whom he was giving or from whom he was receiving made no response it would be evident he was uninitiated, or if a scholar was not desirous of being known as such. If on the contrary he was initiated and willing to prove himself so, he would offer "Tamar" as a rejoinder; little more would be required, a shake of the hands completed the introduction, but the greatest care was necessary to prevent imposition, and to this day do Masons say at my initiation I was taught to be cautious but with you &c., &c. Ta—mar!

To the vulgar people of Corinth the little boy with the palm tree was no doubt considered a "very funny fellow," and the cockney perhaps thinks the unicorn is a "rum customer, and such a beast as he never set eyes on." Classic knowledge is at an awful discount, its rule no longer triumphant. Formerly every thing was more or less under classic guidance, a culprit could not have his head cut off unless accurately pointed out by the system of celestial laws, and a man if hanged, was conveyed to that bourne the *styx* from whence there was no return (*viz., tie-bourne*). The Masonic cable tau was the prototype of the rope,

(Prov. 31 6 7)* Dionysius or Bacchus still retains the cup, the branch of the tree from whence suspended is *Ramus*, and the time of execution, the termination of the year when the sun-king has run his course, and is always hanged drawn and quartered on the 30 Dec., *pendentisqui dei!* The gold and silver age of intellect is indeed passed, and there remains little but spurious brass as the current coin of classic literature. Symbolism is ended—mental poetry no longer understood, and brotherly love has become a by-word and reproach—silver sixpences instead of bearing little naked boys and palm trees which afforded food for the mind, now have “sixpence” stamped upon them, denoting their value in exchange of food for the body. The beautiful copper coins of old, impressed with mysterious symbols speaking to the mind of the learned, have been superceded by pence and half-pence with “one penny” stamped on the one, and “half-penny” on the other, lest the reading educated multitude should mistake the pence for the half-pence. The school master is indeed *abroad* and the consequence is, that *at home* the mind is not taught and intellect has become no longer requisite. Intellect says Bailey, is “the faculty of the soul.” It may have been so before the 18th century commenced—before ignorance usurped the domain of intelligence. Since then, what is called education, has gradually equalised all men, so that now the charity boy oftentimes is better educated than the Lordly Collegian, no wonder therefore that mechanism with matter of facts, have conquered the classics. Modern intellect and knowledge are scrambling after sixpences for the *soul* of the Licenciate Pedro Garcias has been transmuted into copper.

THE ANCIENT RECORDS OF “THE LODGE OF EDINBURGH (*MARY'S CHAPEL*),” No. 1.

By BRO. D. MURRAY LYON.

Having observed in the *MAGAZINE* the favourable association of our name with the minutes of *Mary's Chapel*, we wish it to be understood that it is to the kindness of the R.W. Bro. Wm. Officer, S.S.C., and his colleagues, that the Fraternity are indebted for the opportunity that is at present being given for a thorough examination of the most ancient lodge records extant, and that in doing so these gentlemen have been actuated solely by a desire to advance the cause of Masonic Literature.

* Mark 14 36, Rev. 17 4. On the certificate the woman has the cup in her right hand, and a very remarkable cross in her left hand—*cruse et croix*.

NON-OPERATIVE OFFICE-BEARERS OF SCOTCH LODGES IN THE 17TH CENTURY.

In tracing the early connection of non-operatives with Masonic Lodges, currency has been given to assertions that are inconsistent with fact—the result, in the first instance, perhaps, of carelessness on the part of those examining the MS. from which the alleged information is said to have been drawn.

One of several errors into which the historian of the Grand Lodge of Scotland has fallen is the statement, that “it appears from the minutes of the Lodge of Edinburgh (*Mary's Chapel*), that Thomas Boswell, Esq., of Auchinleck, was made a Warden of the Lodge in the year 1660.”

We shall not further anticipate the History of “The Lodge of Edinburgh (*Mary's Chapel*),” now in course of preparation, than to say that the minutes of this famous lodge do not afford ground for the assertion to which we have taken exception. Boswell's name appears only in one sederunt of the lodge's meetings; and the minute of that particular meeting shows that he was *not* the Warden of the lodge. In the course of his remarks anent the minutes of the old Houghfoot Lodge, to which the respected P.G. Sec. of Peebleshire has very properly directed attention, our friend Bro. Hughan quotes the version of Boswell's connexion with the Lodge of Edinburgh as given by Lawrie; but it is no fault of his that the statement is incorrect. Like Bro. Findel and others, he has in this instance been misled by a mis-quotation. The election in 1672 of John Earl of Cassillus as Deacon of the Lodge of Kilwinning, is the earliest instance that we have as yet found of a non-professional architect or builder holding office in a Scotch Masonic lodge. In 1674 Lord Eglinton was Deacon, and one of the Stewarts of Blackhill Warden, of Mother Kilwinning.

MASONIC NOTES AND QUERIES.

THE CONFLICT OF JURISDICTION.

Is not Bro. Pictus hypercritical when he takes me to task for writing of the “Grand Chapter and Grand Lodge” of Scotland instead of the “Grand Lodge and Grand Chapter?” For the argument I had in view it mattered not how the names were arranged, and I scarcely expected to offend anyone's susceptibilities. Bro. Pictus reminds me of a vegetarian friend, who boasted of his change of diet because he had “eggs and potatoes” one day and “potatoes and eggs” the next.

If the Grand Lodge of Scotland *does* “authorise *all* its daughter lodges to practice” the Mark Degree, I was nevertheless quite correct in saying that the degree is “sometimes given in lodges,” for Bro. Pictus knows as well as I do that the Grand Chapter are doing all they can to prevent lodges conferring the degree. I also referred to the distinct “autonomy” of the Grand Lodge and Grand Chapter in Scotland.

Will Bro. Pictus inform me when, in his judgment, the Royal Order was instituted and by whom its Ritual was fabricated. Popular ideas may be “imaginary” and “rubbish,” but where is the proof as to this particular Order?—J.A.H.

THE ANTIQUITY OF FREEMASONRY.

In replying to Bro. Sanderson, our valued friend, Bro. Hughan, says that in 1641 the "Hon." Robert Moray joined St. Mary's Chapel, Lodge, Edinburgh. This being so, I cannot make out why the existence of "speculative" Masonry at the date in question should be denied. The "Hon." gentleman could scarcely have been an "operative" brother.

I hold that "speculative" and "operative" Masonry were man and wife long before their divorce, and with all respect to Bro. Hughan, I think it very probable that "speculative" Masonry existed long before Grand Lodges and Grand Officers. Further, if the three degrees existed in 1717 as they exist now, I maintain that they bear internal evidence of having been *gradually* elaborated, and that from the nature of things they could not have been wholly concocted in 1717.

It is quite possible to reiterate a statement until it becomes generally accepted; and I fear we are now in danger of making our Order too "modern"—while formerly it was considered to be more ancient than it deserved—simply because Bros. Hughan and Buchan keep insisting on their pet date.—J.A.H.

QUALIFICATIONS (p. 189).

It is *proper* to impose *fitting* restrictions on candidates, but said restrictions should be in accordance with common sense and the principles, objects, and spirit of the *Institution which the candidate desires to join*.—PLUMB-ER.

REFORMATION THEORY OF THE ORIGIN OF FREEMASONRY.

When penning my late remarks upon this point (p. 165 et ante), I was unaware of direct mention having been made of "the Reformation in Britain" in the old 1723 Constitutions or Charges; however, having just received Bro. Hughan's valuable reprint—with its scarcely less valuable preface—I am glad to see my ideas, derived from other sources, so far borne out, as shown by the following quotation from Head VI., clause 2:—"This *Charge* has been always strictly enjoined and observed; but especially ever since the *Reformation in Britain*, or the Dissent and Secession of these Nations from the *Communion of Rome*."

Therefore, since honour should be given to whom it is due, I am inclined to consider that the Reformation had something to do with the spirit and doctrines of speculative Freemasonry, just as operative Masonry had to do with its nomenclature.—W. P. BUCHAN.

FREEMASONRY ABOUT 152 YEARS OLD.

In July 17th, *et ante*, is given a list of 340 English lodges in existence up to 1765. Some assert that so many could not have arisen between 1717 and 1765. I consider this idea a mistake, for within even the last ten years alone the Grand Lodge of England has added about 450 to her roll.—W.P.B.

ONE-ARMED HEROES.

One-armed Tomo, the swarthy vagabond of the western forests, is only remembered as a hearty fellow—prince of hunters and doctor of all woodcraft—whose single arm was worth more than most men's two, and without whose help the map of Vancouver

would have been but a sorry blank yet, and the first exploring expedition a forgotten affair.—*Cassell's "Illustrated Travels."*

FREEMASONRY (pp. 173, 189).

Bro. Buchan's suggestion is probably right. Many of the guilds and fraternities of the middle ages were simply benefit societies, of which we have some very old rules, and the practice is kept up in the Roman Catholic Church. It is easy to conceive that in a South American town now, the number of Masons increasing, would, on the celebration of John the Baptist, meet in the Church, form themselves into a confraternity of St. John the Baptist, raising subscriptions to have a yearly mass on that saint's day, to provide for the funerals of members, and for the performance of masses for their souls. Some of the trade guilds of England were such fraternities, chartered or unchartered, and there are companies now existing which date from such ancient origin.—H.C.

MASONIC PROBLEM.

Bro. W.P.B.—usually so correct in his views—can hardly be so in his assumption that the admission of a Free Mason, a Free Tailor, or a Free Carpenter was just the same. The evidence as to Masons is clear that the Masons in various parts of Europe did have a ceremony of their own and a system of signs. The independent evidence of Germany is very valuable on this head.

There is every reason for supposing that other crafts and guilds had systems and ceremonies not so tenaciously adhered to, and the evidence on this head should be collected. At all events, so far as the city companies or guilds of London are concerned, many relics remain of old ceremonies. These are particularly well known in the ceremonies of the investiture and installation of the Worshipful Master and Wardens. In some cases this is by drinking with the loving-cup (as the Cloth-Workers), in one case by investiture with a Cap of Maintenance (the Skinners' Company). A few notes on these matters may draw forth many illustrations.—H.C.

THE THIRD DEGREE (p. 190).

It is of course very difficult to obtain absolute evidence as to the real antiquity of the third degree. Internal evidence goes for very little, but it is deserving of investigation. The legend of this degree is peculiar, and it is distinctive as compared with the first and second. It also differs in its treatment from the other legendary degrees, except so far as other legendary degrees are developments of the third.

The question is, what is the origin of the legend of the third degree. Was it a pure invention of the last century, or is it the working up of an old legend. It has not the look of the invented degrees, and it is desirable to know whether any germs of this legend are to be found before the eighteenth century in books or MSS. The likely place for search is in apocryphal and spurious scriptures of the eastern churches and in rabbinical legends.—H.C.

BRO. ELIAS ASHMOLE.

It appears that Elias Ashmole was a contributor to the Middle Temple Library. It will be worth while to enquire there for MSS. Of course we know the bulk of his MSS. are in his own collections at Oxford.—READER.

BIGOTRY IN INDIA.

Dr. Fenelley, the R.C. Bishop of Madras, has warned his flock that Freemasons are liable to excommunication.—READER.

NEW MEDAL.

I should like much to see the new medals given to the brethren who served as Stewards at the Grand Master's dinner. If it is a gridiron, it will be suitable to the memorable occasion as culinary, and will be Masonic at the same time. The W.M. of the Beefsteak Club wore a silver gridiron appended to his collar as the badge of his office.—A.L.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ARBITRARY CONDUCT OF THE GRAND MASTER.

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

Dear Sir and Brother,—“Justitia” has directed attention to a great evil. It ought to rest with Grand Lodge alone to rectify provincial boundaries.

The hasty and indecent suppression of the province of the Isle of Wight is paralleled by the equally tyrannical extinction of the Province of Guernsey. In the latter case a memorial, signed by every respectable Mason in the island, praying for the appointment of Bro. Gallienne—one of the most accomplished brethren in Europe—to the Provincial Grand Mastership was entirely disregarded.

Yours fraternally,
A STONE OF THE TEMPLE.

September 4th, 1869.

“CHIPS OF FOREIGN ASHLAR;” OR,
BURNS IMPROVED (pp. 184—186).

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

Dear Sir and Brother,—In this era of spiritualistic cantrips you need not be surprised at receiving a visit from an old friend and brother; perchance I might not have troubled you just at present, only perceiving the following lines attributed to me, at p. 186, I drop you a few words to put things right. J.A.H., whose better acquaintance I hope to make by-and-bye, says:—

“A Prince can make a titled Knight,
A Lord and Duke and a' that;
But an honest man's aboon his might
For a' that and a' that.”

And—

“The rank is but the guinea stamp,
The man's the grand for a' that.”

It is easily seen that the above wants the “ring” o' my metal. I wrote it:—

“A King can mak' a belted Knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid fuith he maunna fa' that!”

And—

“The rank is but the guinea's stamp,
The man's the gold for a' that.”

I have italicised some of the words for easier reference. I must now say adieu! a heart-warm, fond adieu! and tho' far awa, I'll mind you still. Farewell! *A Dieu, le bon Dieu, je vous commende!*
Yours fraternally,

R.B.

MASONIC DISCIPLINE.

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

Dear Sir and Brother,—I find that my literary exertions in behalf of the interests of the Fraternity have entailed no small amount of correspondence upon me. Like the knights of old, I have to stand against all comers, and like them I am ready to do battle, à l'outrance, in a Masonic spirit. Your contributor, “Crescent,” has altogether overlooked the fact that by the “Constitutions” a brother cannot be a Master until he has served one year as Warden. Consequently, either the S.W. or J.W. in a properly regulated lodge *must* become the W.M. He has also altogether, either through carelessness or wilfulness, overlooked that portion of the article to which he refers, in which it is distinctly stated that seniority must always be accompanied by efficiency. It is in the combination of the two that the much desired result will be accomplished. I wish especially to draw attention to this self-asserted paragraph of “Crescent.” “We are convinced that Crux's plan of a sort of college, where you were to go and pass for your certificate is not practicable; we do not believe that the brethren would do it, and the anomaly would constantly arise that the brother as W.M. was not certified, whilst the brother certificated was not desired.” There are so many statements here that, even if true, would redound so much to the discredit of the Craft, that I am persuaded none will endorse them.

In the first place, I never advocated any college whatever, for, had I done so, being a graduate myself, I should most certainly have described it in very different terms. My suggestion was, briefly, that the Grand Lodge should hold, at Freemasons' Hall, a lodge of instruction, to be called the Grand Lodge of Instruction, where the ritual of the three degrees, or as many more as might seem good to the authorities, should be regularly worked, and that the brethren who *chose* to present themselves for office should receive a certificate of proficiency “if they desired and if they deserved it.”

Your correspondent is at liberty to speak for himself, and for those of his own “kidney,” respecting the probability of their availing themselves of an advantage that the veriest outsider could appreciate at a glance. I affirm for myself, and for men of my “kidney,” that the advantage of a recognized means of Masonic instruction would be esteemed as it ought to be, and that it is the want of it which is one of the crying evils of our ancient and honourable Institution.

Let me now take the latter portion of the paragraph alluded to, which is an assertion which I cannot accept, and for which, and for any others that “Crescent” may make in future, he should bear in mind he must give reasons. He says that “the anomaly would constantly arise that the brother desired as W.M. was not certified, whilst the brother certificated was not desired.” On what ground does

he base so preposterous an assumption? Does he mean to say that the fact of a brother having publicly shown himself thoroughly qualified for the office of W.M. would render him undesirable? Supposing both the S.W. and J.W. equally eligible on other considerations for the chair, does he mean to assert that the fact of the S.W. having received a certificate of proficiency from the Grand Lodge of Instruction would render him obnoxious to the lodge? If so, oh! shame for Masonry, for it would be the only institution in the world who failed to recognize the motto, "*palmas qui meruit, ferat.*" While I beg on the one hand to thank "Crescent" sincerely for his well-intentioned efforts, I must remind him that, instead of "pushing behind," there is such a thing as "dragging behind." I would also inform him, as probably you will do, Sir and Brother, in your next, that he cannot according to the etiquette of the press, preface his articles by the title of "Masonic Discipline." He may do so of course in a letter, or as a correspondent, but not in any other capacity. It is evident that my friend and brother, "Crescent," is not accustomed to literary labours, or I am much mistaken.

I now come to the letter of "H.C.," and I confess that, were I at the present moment engaged in investigating and writing upon the *theory*, and not the *practice*, of Freemasonry, I should have much pleasure in going deeper than I can now do into the *origin* of our ceremonies and ritual. At the same time, I must state that I do not consider it is quite fair for him to state that "there are four and not three" assistant officers. I beg to submit that the answer, "Three besides the O.G. or T.," is precisely equivalent to the answer, "Three, and the O.G. or T." According to Cocker, three and one make four, and it is absurd to blink the truth of a statement simply because, so well as we know, our ancestors bungled the rendering of it. When we find anyone who openly maintains that "he likes errors" for the sake of errors, it is best to leave him alone. He has not even the excuse of the classic who exclaimed, "*Videō meliora proboque, deteriora sequor.*"

To the last paragraph of Bro. H.C., I reply that, although we may view the origin of our ceremonies, like the Fisherman of Loch Leven, by "the light of other days," it must be remembered that, at the present day, that light is to us darkness, and, what is more, "darkness visible." It is one thing to study a science and another to apply. Supposing gunpowder to have been invented by the Chinese, it is one thing to investigate its origin and history, and quite another to apply the deadly powder. According to the opinion of H.C., we ought to apply our gunpowder by using a primitive China gun, instead of an Armstrong, a Fraser, or a Blakely.

The first and fourth paragraphs of the excellent letter of H.H. prove how necessary it is that some regulation should be promulgated in order to ensure uniformity in merely the "drill of Freemasonry." It is really not a matter of very much consequence which way it is settled, although I admit there is a good deal of force in the argument put forward by Bro. H.H. when he states that as the brethren who have been in the lodge from the first have gone through the signs, so should those who subsequently

enter, do the same. The case of Bro. Morris and his 142 degrees is simply absurd, for it applies, as stated by H.H., that the signs of a lodge are given in a chapter, those of a chapter in an encampment, and so on throughout the different departments of Masonry. Your correspondent should be a little more careful, or he will render his effusions ridiculous.

I have to thank my "friend" and brother the "Quaker" for his excellent opinion of me, and trust that I shall ever deserve it. From what he has stated, and I perfectly agree with him in the soundness and fitness of his views, I surmise that if neither the proposer or seconder "turned up" on the evening of the initiation of that friend, he could not pass through the ceremony. I think it would be a very desirable rule to make it so in the next revision of our "Constitutions." I contend that the "Quaker" and his lodge have no authority for insisting upon a candidate for the second and third degrees, being "proposed and seconded in open lodge as at his initiation." All that is required by the "Constitutions" is the conditions relating to "time," and that the candidate should have "passed an examination in open lodge." Every week brings some fresh evidence to prove what a perfect dead letter the "Constitutions," and the manner in which they are enforced, have become.

A word to H.M.G., and then, dear Sir and Brother, accept my apology for trespassing so much upon your space. Will H.M.G. allow me to suggest that he has made a grammatical mistake. He does not understand the etymology of the word "Immediately." It does not refer to *place*, but to *time*. However well meant his answer, I must inform him that it is not English. In his anxiety to preserve something of the old form of the answer, he has committed a grammatical blunder, which a little reflection will convince him of. To use the words of the poet, "*Incidit in Scyllam, cupiens vitare Charibdim.*"

Yours fraternally,

CRUX.

BROADFOOT, THOMPSON, AND MUGGERIDGE'S RITUAL.

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

Dear Sir and Brother,—I beg to tender my apology and express my sincere regret to Bro. P.M. Hosgood that I should have entertained for one moment that he was the P.M. meant as having altered the ritual as it at present stands. The manner in which the party who has been the instigator of bringing this sensational writing to light must have received Bro. Hosgood's statement in Grand Lodge as though one of Jove's thunderbolts had fallen upon him; but, had I have known that it was intended for Bro. Hosgood, depend upon it they would not have imposed upon one who has known Bro. Hosgood for upwards of 30 years. Expressing my regret for what has occurred, permit me, dear Sir and Brother, to remain,

Yours fraternally,

J.H.D.

P.S.—I have written privately to Bro. Hosgood on the subject.

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

Dear Sir and Brother,—The manly and straightforward manner in which Bro. C. Hosgood, P.M., stated in Grand Lodge there had been no alteration in the ritual worked by him on the 12th May last in the Union Waterloo Lodge, has won for him not only mine but numerous other brethren's respect. I think, Sir, "Little" Britain has found a mare's nest, and I do think must also feel rather small, for, after treating their customers weekly to a great sensation as to a new ritual, it now turns out to be Bro. Broadfoot's working, subsequently handed to Bro. P. Thompson, and now worked in numerous London lodges. Therefore the deception practiced by these "Little" Britain tradesmen is highly censurous and un-Masonic.

Yours fraternally,

A PAST GRAND OFFICER.

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

Dear Sir and Brother,—Had I have known all this fuss which has appeared in a certain weekly circular emanating from Little Britain was meant for the Union Waterloo Lodge, I could have flatly contradicted the whole of the statements made, as I have heard from several members of that lodge that it was Bro. Muggeridge's working; and, more than that, I have heard it from the worthy P.M. who gave the above working, and who is so able an expounder of the same, that it was likewise well known to those parties who have been the instruments in getting up the sensation—and, must I say, it has been done for the gain of filthy lucre. I feel certain that truth and justice will prevail.

Yours fraternally,

P.M. & P.Z.

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

Dear Sir and Brother,—Having read in your Magazine on more than one occasion that there had been no alteration in the ritual, as stated elsewhere and contradicted, I must admit I was taken greatly by surprise at the last meeting of Grand Lodge, when it was there flatly contradicted that there had been any alteration whatever in the ritual directly or indirectly; but it is quite clear the motive these persons have in view in getting up this excitement amongst their followers. The working of Bros. Peter Thompson and H. Muggeridge is well known to all Masons of any standing. So there is evidently the green-eyed monster at work, but I do think that they have caught a Tartar, and am sorry that I should have been led into the snare.

Yours fraternally,

LEO.

THE "In Memoriam" of the late Bishop of Salisbury, by "H. P. L.," which appeared in the three last numbers of the *Guardian*, is advertised by Messrs. Rivington as about to be reprinted, with additions.

In October a new drama will be produced at the Gaiety with Mr. Alfred Wigan and Miss Neilson in two important characters, and about the same period a musical extravaganza, from the pen of a well-known author.

THE MASONIC MIRROR.

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

MASONIC MEMS

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 Arch, 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.

WE are requested to state that Bro. W. Hughan's work on the "Constitutions" is now ready, and can be obtained only of Bro. W. Lake, Boscawen-street, Truro, or of Bro. R. Spencer, Great Queen-street.

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.

A MEETING of the Royal Union Lodge (No. 382), Uxbridge, will be held on Monday, the 20th inst.

WE have been favoured with a view of the jewel presented at the last meeting of the Beacontree Lodge (No. 1,228), and can only add that it is another gem from the establishment of Bro. H. T. Lamb, of 5, St. John-square, Clerkenwell. A report of the meeting appears in our present issue.

THE R.W. Bro. the Earl of Carnarvon, P.G.M. for Somerset, will hold his Prov. G.L. at the Royal Assembly Rooms, Weston-super-Mare, on Thursday, 16th inst.

UNITED GRAND LODGE.

We were unable consequent upon want of space, to give the names of the principal Grand Lodge officers and others present last Wednesday, and herewith append them.

Bro. R. J. Bagshawe, P.G.M. for Essex, occupied the throne, in place of the Right Hon. the Earl of Zetland. The hall was unusually well attended, there being present some 400 brethren. Among whom we noticed, Bros. the Rev. R. J. Simpson, P.G. Chap.; John Havers, P.G.W.; John Udall, P.G.D.; John M. Clabon; A. W. Woods, G. Dir. of Cers.; Conrad C. Dumas, A.G.D.; C. H. Murray, D.G.M., China; W. Young; H. Browse, P.G.J.D.; John B. Monckton; J. C. Foster, J.G.D.; Brackstone Baker, J.G.D.; Samuel May; F. Walters; Dr. Hogg; C. Bennett, P.M. (No. 25); H. Thompson, P.M. (No. 177); J. G. Thompson, P.M. (No. 862); John Hervey, G. Sec.; Rev. — Symons, G. Chap.; Raynham W. Stewart; H. D

Grissell, P.G.S.D.; F. Binckes; W. Farnfield; Joshua Nunn G.S.B.; T. Fenn, P.G. Dir. of Cers.; T. J. Sabine, Hyde Pullen, Hyde Clarke, D.D.G.M. Turkey, R. Spencer, R. J. Spiers, Benj. Head, John Symonds, A. H. Tattershall and Chas. Hosgood, and many other well-known brethren.

The inauguration festival jewels were presented to such of the Stewards as were present. (For a complete list of the Stewards see page 219.)

METROPOLITAN.

UNION WATERLOO LODGE (No. 13).

A meeting of this lodge was held on the 8th inst., at the Masonic Hall, Woolwich. Bros. J. Graydon, W.M.; W. Applebee, S.W. G. Davis, J.W.; G. Cook, P.M. J.D.; Thomas Hosgood, I.G.; C. Norman, P.M. and Sec.; J. Hadley, P.M.; Tattershall, P.M.; Pickering, P.M., Rickers, Russell, jun., and the Tyler of Lodge 706, also several others, whose names we were not able to ascertain. The lodge being opened in due form, the minutes of last meeting were read and confirmed. Mr. William Lock and Mr. John Noble having been regularly proposed and approved, were then initiated into Freemasonry. The W.M. then rose and said, that since our last meeting, and through the instrumentality of a member and P.M. of this lodge, he had been called before the Board of General Purposes for the mistake he the W.M. had made on the last summons, and he admitted it was purely his own error, at the same time stating that he thought it was un-Masonic on the part of that brother who had been the cause of disturbing the harmony of this lodge. Bro. Tattershall then rose and said, that if that brother was present, he hoped he would have the manliness to come forward.

Bro. Henderson, the Tyler of Lodge 706, in rising, said "that he only went to the Clerk's office to inquire if there was any *new* working, when he was induced to show the lodge summonses, and hence the question had been brought before the Board of General Purposes." Bro. Tattershall then stated that Bro. Hosgood, P.M., when he came here on the last occasion, stated distinctly that there was a mistake on the summons, and he regretted that Bro. Henderson should have been the cause of the harmony of this lodge being disturbed. Bro. J. Hadley then followed in a very eloquent speech, followed by several other brethren, who spoke in condemnatory terms of the conduct of the Tyler of No. 706.

We trust the poet will excuse our slight alteration of the undermentioned lines in reference to the above question:—

"Superior talent is a mark
For Calumny to aim her dart.
Should genius wear a vestal veil—
Live pure as ice—the guard would fail;
Envy would still some crime invent,
Distort his fairest, best intent.
Malice would prompt some dastard slave
To whisper slander o'er his grave;
Or those he found, so lost to shame,
To breathe some hint to blast his name."

The lodge having been closed in due form, numerous brethren expressed a wish to see Bro. C. Hosgood at their next meeting.

The banquet took place at Bro. De Grey's Freemasons' Hotel, and the harmony of the evening was promoted by our able Bros. Hadley, Applebee, and Noble. We regret to learn that Bro. C. Hosgood, P.M. 192, has been compelled to commence proceedings against the parties who have circulated the libel complained of by Bro. Hosgood in connection with this subject.

PERFECT ASHLAR LODGE (No. 1,178).—A meeting of this lodge took place on Thursday night, the 2nd inst., at the Grogan Arms, Jamaica-road, Bermondsey. The minutes of the previous meeting were read and confirmed. Bro. J. W. Avery, S.W., was unanimously elected W.M.; Dr. J. Dixon re-elected Treas.; and W. Y. Laing, Tyler. A five-guinea P.M. jewel was voted to Bro. F. H. Ebsworth, W.M., and a candidate for initiation having been proposed for next meeting, the lodge was closed. Refreshment was then partaken of, and the usual toasts were drunk and responded to. Bros. F. H. Ebsworth, W.M.; J. W. Avery, S.W.; F. Walters, P.M., Sec.; H. Bartlett, S.D.; G. Grace, I.G.; J. H. Harmsworth, J. H. Fudge, W. Saville. H. Keeble, J. A. Axtell, G. Free, D. Kose, G. Drapper, J. W. Dudley, and Dr. Dixon were among the brethren were present.

STAR LODGE (No. 1,275).—The consecration of this new lodge was performed on Friday, the 3rd inst., at the Marquis of

Granby, New Cross-road. Bro. John Hervey, G. Sec., officiated as installing officer, appointed by the Grand Master, having Bro. R. W. Little as Chap.; W. Ough as S.W.; J. Brett, as J.W.; and H. G. Buss as I.G. With such officers it is almost needless to say that the ceremony was faultlessly given, and on the conclusion of it Bro. Joseph Smith, P.G. Purst., was installed first Master of the lodge. The installation, also, was admirably given. Bro. Smith then appointed the following brethren as his officers:—Bros. C. R. Palmer, S.W.; C. J. Hogg, J.W.; F. Walters, P.M., Sec.; and H. Keeble, S.D. The officers of Treasurer, J.D., I.G., Dir. of Cers., and Tyler remain vacant. The W.M.'s first act thereafter was to propose a vote of thanks to the Grand Secretary for consecrating the lodge, and to move that he be elected an honorary member. This was seconded by Bro. Walters, and carried unanimously. Bro. Hervey, G. Sec., returned thanks, and said he always felt great pleasure in being of use to Masonry, and whether it was the humblest office in a lodge, or the most exalted, he was ever ready to fill it. The lodge was then closed, and the brethren sat down to an elegant banquet. Among the brethren present were Bros. J. Hervey, G. Sec.; J. Smith, P.G. Purst.; J. Brett, Assist. G. Purst.; R. Wentworth Little, P.M. 975; W. Farnfield, P. Assist. G.S.; R. B. Newsome, P.G.S.B.; W. Ough, G. Purst.; J. Terry, P.M., Prov. G.S.B. Herts; Dr. J. Dixon, P.M. 731; W. Watson, G.S. Lodge, H. Whittle, S.W. 871; H. Potter, P.M. 11; G. Bolton, P.M. 147; Hyde Clarke, D.D.G.M. Turkey; D. Rose, W.M. 73; C. T. Speight, P.M. 27; Ducombe Lines, 619; and H. Bartlett, S.D. 1,178.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—This lodge held its usual monthly meeting on Tuesday, the 31st ult., under the presidency of Bro. John Slack, I.P.M., Prov. J.G.D., in the absence of Bro. W. Johnston, the W.M. The following brethren were also present:—Bros. F. W. Hayward, P.M., P. Prov. S.G.W., as S.W.; G. Murchin, J.W.; A. Woodhouse, Sec., P.M. 412; A. Taylor, S.D.; Lance-Sergt. G. J. Weatherall, of the 40th Reg., as I.G.; J. Barnes, Tyler; Sergt.-Major G. Murray, Color-Sergt. T. E. Haddon; Mess.-Sergt. E. Elson, all the 40th Reg.; W. Murray, P.M., P. Prov. G. Assist. Sec.; G. G. Hayward, P.M., P. Prov. G.S.B.; P. Milbourn, A. Metcalf, J. Atkinson, W. Robson; and visiting Bro. W. Dare, Past Sec. of the Sun and Sector, Workington. The lodge was opened, and the minutes read and confirmed. The ballot was then taken for Messrs. Thomas Corbett and Joseph Graham, Carlisle; also Bro. Dr. W. Reeves as a rejoining member, which was found to be unanimous in each case. The lodge was then advanced a step, and Bros. Robson, Haddon, and Elson, candidates for exaltation, were tested as to their proficiency as Craftsmen, and being found worthy, were entrusted and retired. After the lodge was opened in the third degree, Bros. Haddon, Elson, and Robson were severally admitted and raised to the sublime degree of Master Mason by Bros. J. Slack and F. W. Hayward, who also gave the historical portion of the ceremony. The lodge was then closed down to the E.A. degree, when referring to Father Time, it was too late for initiating the candidates. The W.M. then announced that a lodge of emergency would be held on Tuesday, the 7th inst., for initiating Messrs. Corbett and Graham. The lodge was then closed, and the brethren parted in harmony.

ESSEX.

LEYTONSTONE.—*Beacontree Lodge* (No. 1,228).—The installation of W.M. of this lodge was performed on Wednesday, at the Lodge Rooms, by Bro. T. Barford, the first Master of the lodge, in the presence of Bros. Hervey, G. Sec., James Brett, Assist. G. Parst., and numerous other distinguished visitors and a large muster of the brethren. Bro. Barford first passed Bros. Wragg and Hoar, as F.C.s, and then fulfilled the duties of Installing Master. When installed, Bro. W. Wrenne, the new Master, appointed and invested Bros. Tharp, P.M. S.W., Chillingworth, J.W., Vile, Treas., G. Snow, P.M. Prov. S.G.W. for Kent, Sec., Alcock, S.D., Ulysses Latreille, J.D., Robert J. Chappel, I.G., W. Morris, Dir. of Cers., Hoare, P.G. Sec. Treas. One guinea was voted to the Benevolent Institution, and one guinea to the Girl's School, and then the lodge was closed. A grand banquet followed, and on the removal of the cloth, the toasts, which were interspersed with some claiming vocalism, were given, and a

superb P.M.'s jewel of the value of twenty guineas, made by Bro. H. T. Lamb of No. 5, St. John's-square, Clerkenwell, according to a design by Bro. Robert J. Chappell, was presented to by Bro. Barford, in appreciation of his valuable services "as Master of the lodge, and as a slight token of recognition of his great generosity to it." The gift was accompanied by a graceful speech from Bro. Wilson, which was followed by a feeling reply from the I.P.M. Bro. John Hervey, G. Sec., responded for the Grand Officers, and Bros. H. Muggeridge and Jenkin Thomas for the visitors. Bro. H. Parker, (1,250), conducted the musical arrangements, which were perfect.

LANCASHIRE (WEST).

WAVERTREE NEAR LIVERPOOL.—*Duke of Edinburgh Lodge* (No. 1,182).—*Installation*.—The second anniversary of this flourishing lodge was held in the lodge room Coffee House Hotel, Waverton, on Wednesday, the 18th ult. The lodge was opened in due form and solemn prayer, the minutes of the previous lodge were read and passed. Bro. Mott, Prov. S.G.D. was the Installing Officer. There were also present Bros. James Hamer P.G. Treas., Lunt, P.M. 823, and Bro. Hiram Thornton, W.M. elect, who was presented to Bro. W. Woods, W.M., for installation by Bros. Mott and J. Thornton, I.P.M. The installation was then proceeded with, and upon re-admission of the brethren under the very able direction of Bro. Mott the full ceremony of installation was gone through in its most perfect and impressive manner. The W.M. then proceeded to invest his officers for the ensuing year, when the following brethren were invested: Bro. W. Woods, I.P.M.; Samuel Cookson, S.W.; Philip R. Thorn, J.W.; W. Brown, Treas.; John G. Bales, Sec.; R. G. Lupton, S.D.; W. Pugh, J.D.; James W. Williams, I.G.; John Taylor and B. B. Marson, Stewards, Crawford, W.M. The W.M. then proceeded to initiate Capt. Fisher into the mysteries and privileges of ancient Freemasonry which was done in a very effective manner. The lodge was opened in the second degree, when Bros. Robinson and Humphreys were examined. The lodge was then opened in the third degree when Bros. Robinson and Humphreys were raised to the sublime degree of Master Masons. The brethren were then called from labour to refreshment, when fifty of the brethren sat down to a most sumptuous banquet prepared on the most liberal scale, and splendid style of the worthy hostess Mrs. Thomas Wright. The usual loyal and Masonic toasts were given. Bros. Lupton, Parker and Mowbray, added greatly to the enjoyment of the evening, by singing several solos, glees and duets. The last toast of the evening having been given, the lodge was closed in due form and solemn prayer.

PRESTON.—*Concord Lodge* (No. 343).—The regular meeting of this lodge took place at the King's Arms Hotel, on Thursday, the 19th ult., and in the absence of the W.M. and P.M.'s, the lodge was opened by Bro. Potter, S.W., and after the minutes of the last lodge were read and confirmed, and the ballots taken, Bro. Banning, J.W., was called upon to give the lecture on the tracing board in the first degree; the brethren expressing a hope soon to hear it again. The lodge was then closed in peace and harmony, and with prayer, at an early hour.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—This lodge resumed its regular meeting after the summer recess at the Freemasons' Hall, on Wednesday week, when there were present Bros. Kelly, W.M. and D. Prov. G.M., Clarke, Pettifor and Weare, P.M.'s, Stanley, S.W., Crow, Sec. and Org., Hart, I.G., Atwood, Palmer, Widdowson, Tarratt and Roper; visitors: E. Garner, J.W. 890, Lindon and Toller, W.M.'s, Brewin and W. B. Smith, P.M.'s, Buzzard, S.W., Scalthorpe, J.D., Rev. J. Spittal, P. Prov. S.G.W. Chap., Partridge, J.D., Hunt and Miller, of No. 523. The minutes of the last regular lodge and of three subsequent lodges of emergency having been read and confirmed, a ballot was taken for Mr. Richard Augustus Barber as a candidate for Freemasonry, who was unanimously elected, but was prevented attending for initiation on this occasion. Bro. Roper was called to the pedestal and examined in the first degree, after which he retired, and the lodge having been opened in the second degree he was passed thereto, after which the W.M. delivered the lecture on the tracing board. Bro. Tarratt was then examined as to his proficiency in the second degree, and, having answered the several questions, retired. A M.M.'s lodge was then opened, and he was duly raised to that sublime degree. During the ceremonies the musical chants were led by Bro. Crow,

Sec. and Org., who presided at the instrument, assisted by Bro. Palmer and others. Two other candidates (Bros. Dr. Finch and L. B. Atwood) were due for the third and second degrees, but were not present. The lodge having been closed in the three degrees, the brethren adjourned to refreshment, and spent an hour or two very pleasantly. Some excellent songs were sung by several brethren, and Bro. Crow (who is a fellow of the College of Organists) gave a masterly performance on the piano.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Friday, the 3rd inst., the members of this lodge resumed business after their usual three month's holiday. Bro. Parnall, W.M., was in the chair, and was supported by several P.M.'s Prov. G. officers. The minutes of the last lodge and lodge of emergency having been read and confirmed, the ballot took place, when Bro. A. Pugsley, of 333, Glasgow, was unanimously admitted as a subscribing member. The brethren then proceeded to discuss three proposed amendments in the by-laws. This necessarily occupied a long time, and eventually two were carried, and one withdrawn. The Secretary brought up a petition to the Board of Benevolence, for relief to Mrs. Moreton, the widow of a brother who had served the office of W.M. in this lodge from December, 1845, to 1846, and the Secretary considering all correct, it was backed in the usual manner. The Secretary also produced two invites—one to the Prov. G. Lodge meeting for Herefordshire, at Leominster, on the 6th inst.; and the other for Prov. G. Lodge meeting for Somerset, at Weston-super-Mare, on the 16th inst.,—which were read and ordered to be entered on the minutes. Bro. Grathe, J.W., then besought the charity of the brethren on behalf of a foreign brother, now in Newport, named Despuzols, who was said to be in great distress and very ill. It was resolved that not only should two guineas be given to that brother out of the funds, but that a collection should be made there and then in the room, and we are happy to say £2 3s. more was immediately collected. One gentleman, a resident in the town, was then proposed for initiation at the next meeting, and the lodge was closed in harmony at a quarter to ten o'clock.

NORTH WALES AND SHROPSHIRE.

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge of the province of North Wales and Shropshire was held at Carnarvon on Wednesday, the 25th ult. There was a large muster of brethren present. A sermon was preached in the parish church by the Rev. J. Hughes, Chaplain of the Segontium Lodge (No. 606), Carnarvon, after which the sum of £18 was collected for local charities. The proceedings of the Provincial Grand Lodge were chiefly of a routine character, varied by a pleasing and well-deserved tribute of respect to a couple of old and honoured officers of the province, Bros. White, Treas.; and Wigan, Sec. The banquet took place at the Sportsman Hotel, Bro. Sir Watkin W. Wynn, the Prov. G.M., presiding. The Prov. G.M. was supported by the following among other brethren:—Rev. E. H. Dymock, D. Prov. G.M.; W. Bulkeley Hughes, M.P., P. Prov. S.G.W.; Goldsbro', P. Prov. J.G.W.; Rev. R. Benson, Prov. G. Chap.; Roden, the Rev. G. Sall, &c. The usual loyal and Masonic toasts were given and responded to.

SUSSEX.

BRIGHTON.

Provincial Grand Lodge.

In our report of this Grand Lodge which appeared in last issue, we were unable, consequent upon being pressed for space, to insert the proceedings at the banquet and the speeches which followed, and we have now only space for the following extracts.

After the R.W. Prov. G.M., Bro. Lord Pelham, M.P., had given the usual loyal and the first Masonic toasts,

Bro. J. G. Dodson, M.P., rose and responded for the Deputy Grand Master of England and Officers of Grand Lodge, past and present. On behalf of the D.G. Master, the Earl de Grey and Ripon, he felt it unnecessary for him to say anything; those who knew him knew how for years he had persevered, assiduously devoting himself to the duties of his office, and to the promotion of Masonry. Every one must acknowledge the high honour he conferred upon the Craft by the manner in which he performed the task assigned to him. On behalf of the other officers of Grand Lodge, it would ill become him as one of

them, to say more than this—that he was sure the example of the Past Grand Officers would be followed by the present. He concluded by proposing “The Health of the R.W. Prov. G. Master for Sussex.”

Bro. Lord Pelham responded. He expressed his especial gratification at the manner in which the late Masonic ceremony at Lewes—the laying the foundation stone—had been performed, and congratulated the brethren on the progress of Masonry in the county, and on its non-sectarian or political characteristics. They might rest assured that nothing of this kind would ever be introduced by him—nothing whereby in Masonry there should be the cause for political differences. In conclusion, he proposed “The Health of Bro. Furner, the V.W. D. Prov. G.M.”

Bro. Furner, V.W. D. Prov. G.M., responded. He assured the brethren he was deeply sensible of the honour they had conferred on him, by the manner in which his health had been proposed and responded to. He felt that the office of Deputy Provincial Grand Master was here a sinecure—they would agree with him, if they had such a Provincial Grand Master as Bro. Lord Pelham, one who fulfilled the duties so well it must necessarily be a sinecure. Masonry, in this province, had exceeded far beyond his most sanguine expectations, and knowing what had been done in the past his hopes were most sanguine for the future. Before resuming his seat he must call on them to assist him in proposing “The Health of the Provincial Grand Officers, Past and Present,” all of them were most efficient, and all performed their duties most ably—he could not especially single out any one, but he was sure he should not be out of place in especially mentioning Bro. Corder, who had been so able and so proficient in his duties.

Bro. Corder responded

Bro. J. H. Scott proposed “The Masters of the various Lodges in the province.” He said—Right Worshipful Provincial Grand Master and Brethren: This is the third time that at our annual banquets I have been entrusted with the same toast, and were it not that the subject, to speak artistically, is a good one, and admits of different treatment and handling, I should find it difficult before the same audience to propose it to you again in such a manner as to make what I have to say interesting to you. The first time that I proposed the health of the W.M.’s of the Sussex lodges, I ventured to state what were the duties of a W.M., and how essential it is to the interests of Freemasonry that none but those who are efficient should be elected to that important office. Last year at Hastings I congratulated the province on the high attainments of its W.M.’s, and I remember saying that there never was a time when the chairs of our lodges were more ably filled. But whilst paying this tribute to the merits and abilities of the many eminent brethren who chanced last year to be our W.M.’s, I also said there never was a time when it was more needful that we should have good Masters, or more needful that one and all of us should be true to the principles of the Order, and that for two reasons. In the first place, because of the temper of the age in which we live; and, secondly—but I will not again dwell on that other reason. The occasion for doing so has passed away. Besides which I was almost treading on forbidden ground, and although my ears were not assailed by what a clever and witty prelate has jocosely termed “sibilant noises,” I distinctly heard cries of “No politics.” I will not therefore to-day awaken the apprehension of any one present by speaking unadvisedly with my lips on that tabooed subject. The first reason that I urged upon you to be true to the Craft, still, however, holds good, for the temper of the times has not materially changed since we met together twelve months ago. It is a temper peculiarly critical, peculiarly reforming, and, whilst ready enough to take up with what many would call “new tangled notions,” whilst ready enough to adopt new superstitions, and to believe almost any monstrous folly that is novel and attractive, it is nevertheless peculiarly impatient and intolerant of old prejudices, and will do away even with time-honoured institutions if they are found wanting, if they no longer serve the purposes for which they were established, if, instead of being the living exponent of great principles, they have become the dead embodiment of uselessness and sham. I suppose this temper more or less always exists. As the world jogs on, or, rather, as we grow older, year after year, we are compelled to relinquish as obsolete and out of date, many cherished notions which once appeared to us to be all important. But it undoubtedly exists at the present time, for startling events, great discoveries, wondrous achievements, follow each other in such rapid succession as to cause a total

revolution of public feeling and opinion, and many an old man, whose thoughts and associations are with the past, must feel an aching void in his heart as he sees, one after another, the revered and beloved standards of his long life ruthlessly, if not contemptuously put aside. Old institutions are on their trial and amongst them our own ancient and most honourable fraternity, and if, to use grandiloquent language, Freemasonry is to survive “the shock of empires, the fall of dynasties, and the disruption of churches,” it can only be by holding fast to the great principles it teaches. You see then how important it is that not only we individually should be “good men and true,” but that we should have good Masters to preside over us—W.M.’s whose square conduct should be an example to all men and Masous; should cause all difficulties and animosities, if any unfortunately arise amongst the brethren, to subside; and ensure that the business of Masonry should be conducted with harmony and decorum. I have said that last year we were singularly fortunate in this respect, and I spoke confidently, for I was acquainted with every W.M. in the province. This year I have not that personal knowledge, but if I can judge of those I do not know, by those I know right well, we have every reason to feel sure that the interests of Freemasonry will not suffer in their hands. I, therefore, tell you to drink their healths, and I couple with the toast the name of Bro. Griffith, our worthy Chaplain, who is this year W.M. of the Yarborough Lodge. Bro. Scott then passed a warm eulogium on the exertions of Bro. Griffith in the cause of Masonry, and the toast was enthusiastically received by the brethren.

Bro. the Rev. Dr. J. Griffith, Prov. G. Chap., W.M. of the Yarborough Lodge, responded. The task he had to perform in responding on behalf of all the Masters of the Sussex Lodges was one he could scarcely hope to do justice to. But he entirely agreed with what had fallen from Bro. Scott as to the Institutions being on their trial. He was glad that this Institution, which had existed for centuries, should be so upon its trial; he believed it would pass out of it triumphantly, inasmuch as it was standing up for those principles which were a blessing to all mankind—truth, mercy, justice, and charity. It was, perhaps, necessary, that the old red tape of Masonry should be preserved in its integrity; they must not carelessly break in on the ritual of Masonry—he would venture to advise those who had not yet passed the chair, to become as perfect as they could in it before doing so. It was of great necessity—this uniformity in their working—but this was not real Masonry. These were but the outward attributes. He would illustrate this. They had many of them met with an old pump. Well, the pump was right, the leverage was right, the piston was right, but still no water came. So it might be that their Masonry was right, should be ritual right, but that there were no practical effects. They prayed that the Divine blessing might rest on their labours. He believed the Great Architect of the Universe had caused a stream of goodwill to flow within each one, which each must use. Let them seek and they would find, let them knock and it would be opened; yes, heaven would be opened, the heavenly stream would come down, and they would be no longer dry founts, but real, living wells of water, springing up to everlasting life. Referring in beautiful language to their Tyler (Bro. Aucock) languishing away on what could not be doubted was his death-bed, he said—What can I do unless I can, after all, point him to heaven, point to him our Father and our Friend, point to that hope which sheds comfort and refreshment to the soul, so that when taken from us we may part in the sure and certain hope of being reunited in a joyous resurrection.

Bro. W. Verrall proposed “The Visitors,” to which Bro. Hyde Pullen and Bro. Binckes responded, the latter making a powerful appeal on behalf of the Masonic Boys’ School.

The proceedings then terminated.

MARK MASONRY.

METROPOLITAN.

MARK’S LODGE OF MARK MASTERS (No. 1).—*Installation Meeting.*—On Monday, the 9th inst., this old Mark lodge held its regular meeting. Bro. Levander presided as W.M., and in able manner advanced three brethren to the ancient and honourable degree of Mark Masters. He then installed his successor, Bro. Wescombe, W.M., who appointed Bros. F. G. Marsh, S.W.; Read Church, J.W.; T. Cubitt, M.O.; R. Little, P.M. Sec.; F.

Walters, P.M., R. of M.; J. Gilbert, Tyler; Parker, Org. Bro. F. Binckes, G.S., gave the addresses in his usual able and talented manner. All the work was well and ably done. A P.M.'s jewel was unanimously voted to Bro. H. C. Levander, A.M., P.M. The lodge was closed; an excellent banquet followed. Visitors: Bros. Stevens and C. Worthington.

LIST OF STEWARDS AT THE INAUGURATION
FESTIVAL, 14TH APRIL, 1869.

Lodge.	STEWARDS.	Lodge.	STEWARDS.
G.S. Lo.	Hockley, F.	190	Hemsworth, H. W.
1	{ Bennoch, F.	197	Monckton, J. B.
	{ Saunders, J. E.	198	Lambert, Geo.
2	Stuart, Wm.	216	Laidlaw, Wm.
3	Cordwell, G.	222	Grey, Robt.
4	McIntyre, Æ. J.	228	Terry, Jas.
5	Hale, Charles G.	237	Brock, G. B.
6	Burke, E. H.	253	Eastwood, R.
7	{ Hervey, J. (G. Sec.)	256	Farnfield, J. A.
	{ Adlard, F.	259	Kaltenthaler, J.
8	Francis, S.	271	Pelham, The Lord
9	Burton, Jas.	280	Woof, Richard
10	Beach, W. W.	321	Cope, R.
12	Stewart, R. W.	340	Hurford, A. S.
14	Richardson, F.	357	Iamert, Geo. F.
21	{ Baker, B.	382	Glaisher, J.
	{ Vian, W. J.	428	Stanhope, C. W.
22	Salter, Geo.	463	Roebuck, Wm.
23	Stedwell, J. M.	478	Spiers, Richard J.
25	Dicketts, H.	504	Adams, W. J.
27	Bass, H. G.	534	Gilbart, F. H.
29	Allender, W. H.	554	Roberts, George
33	Glegg, James	569	Adams, H. J.
38	Percival, J. M.	586	Wyndham, C. W.
39	Huyshe, Rev. J.	591	Golto, F.
42	Wike, J. M.	632	Lawson, R. de M.
41	Mitchell, S. G.	657	Cox, E.
46	{ Kingsford, W. H.	731	Holbrook, W. S.
	{ Woods, A. W.	749	Ough, Wm.
55	Hadley, S. C.	780	May, Samuel
58	Franklin, W. J.	809	Aveling, Thos.
59	Hughes, W.	811	Molineaux, J.
60	{ Young, Wm.	820	Carlless, T. T.
	{ Young, Hy.	829	Atkins, R. P.
63	Burton, W. S.	857	Harrison, C. H. R.
69	Forster, J. C.	858	Godwin, A.
72	Oxford, Geo.	859	Frazer, A. E.
73	Rose, David	861	Day, A.
74	Bragg, Thomas	862	Brett, J.
79	Boncy, R.	871	Walters, F.
81	Whitbread, J. W. C.	889	Clayton, A.
83	Fenn, Thos.	907	Chard, C.
86	Fowler, J. W. J.	936	Banning, J. S.
90	Eglese, Joseph	945	Jenkins, J. C.
91	Swainston, J. T.	948	Shugar, J. M.
92	Bigg, H.	995	Pearson, R.
99	Powell, Fred.	1004	Lofthouse, G. M.
101	Tanner, Joseph	1044	Ord, Robert
108	Mallam, Benjn.	1051	Moore, J. Daniel
111	Morrell, Joseph	1056	Snow, G. M. E.
124	Brignall (jun.) W.	1098	Homfray, S. G.
130	Parmenter, J. O.	1118	Latham, P. A.
134	Nunn, Joshua	1143	Sisson, R. J.
140	Tattershall, A. H.	1150	Smith, H. F.
143	Lloyd, Horace	1163	Pursall, J.
144	Mason, Jas.	1178	Ebsworth, F. H.
145	Boyd, J.	1194	Little, R. W.
147	Bolton, G.	1197	Knott, J.
157	Millis, Samuel	1201	Collett, R.
162	Capper, G. C.	1209	Neall, Geo.
172	King, George	1222	Inskip, E. T.
174	Lacey, Chas.	1223	Dixon, J.
177	Smith, Joseph	1231	Crossley, F.
186	Mortlock, Thos. S.	1238	Smith, Wm.
187	Gruing, H.	1242	Harwood, J. J.

A JOURNAL has been started in the interest of the velocipedists. It is called *The Veloceman*.

Poetry.

THE POLISH PATRIOT IN SIBERIA.

By Mrs. L. A. CZARNECKI.

Torn from friends who loved him
In a desert sad and lone:
No one to soothe or cheer him,
The joy of life all gone.

Hope, even it hath left him
Nought now but fear and pain
He knows his own loved country,
He will never see again.

For his noble deeds from freedom,
A dreary mine his doom;
Condemned for life to linger
In that cold and living tomb.

He thinks on scenes of childhood
Where happy he did roam,
Of love that crowned his manhood
In his sweet and peaceful home.

Now his proud and martial form
Is bent with grief and care;
While on his thin, pale features
Are lines of deep despair.

His heart is seared with anguish,
No hope nor help is nigh;
And in his bitter agony
He wildly prays to die.

Thou great and omnipresent God,
Thy sure mercy's everywhere,
Oh may that sinking spirit
Feel thy presence even there.

An earthly monarch's vengeance
Kills not the immortal soul;
His fierce and fiery wrath
O'er it has no control.

Then give to that poor captive
What only thou can'st give,
The faith that will sustain him
To bear his cross and live.

The peace which passeth knowledge,
That worlds cannot take away,
Shall light that heart so lonely,
With a beam of heavenly ray.

'Twill guide him onward, upward
To that crown of priceless cost,
Where in those glorious mansions
He'll regain what he has lost.

MASONIC SONG.

Written as a farewell to Inhabitants Lodge (No. 153), Gibraltar
by Bro. C. A. GORHAM, P.M., in 1860, of that, his mother lodge

I shall no'er forget the night
When I first was shown the light,
And with joy became a brother of the mystic tie;
That night when first I quaffed
To the Queen and to the Craft,
No, I never shall forget it till I die.

When elected to the chair,
And invested with the square,
For twelve months I among you had the honour
to preside;

When I first might seize the gavel,
And our mysteries unravel,
To some neophyte I felt an honest pride.

"I felt," I feel it yet,
For I never can forget,
Though tossed about in many distant climes,
You kind Masonic greetings
At the ever pleasant meetings
Which I shared in those merry, happy times.

Though we now are forced to part,
I shall bear you in my heart,
And to me at least the parting will be fraught with
pain;

We so happily have met,
We can't part without regret,
Let us hope that we ere long may meet again.

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

The examinations of the Society of Arts this year have been much modified, and the Journal (p. 797) contains a valuable memorandum from the Treasurer, Bro. Hyde Clarke, laying down a new system for examination in the speaking modern languages. This paper, by one of our most distinguished philologists and orientalists, embraces much practical and interesting matter on the learning of languages.

Miss Braddon, the authoress, is seriously ill.

Auber's new opera "Rêve d'Amour" is to be produced in October.

Miss Cushman, the tragedienne, is lying dangerously ill in Edinburgh.

Mr. William Howitt is busy on a work treating on the history of the Society of Friends.

Le Figaro announces the marriage at Wiesbaden of Mlle. Stella Colas to a M. Proukovskoi.

The Bisteddfof of 1869, at Holywell, was lately opened, under the presidency of the Mayor of Chester.

The Princess de Solms (Countess Ratazzi) is writing both words and music of a new opera, entitled "Byron."

Dr. Newman, it is reported, is busy on a new work upon Rationalism, and the first part may be expected shortly.

The *Musical Standard* states that the French normal diapason has been adopted at the important opera house of Prague.

The next burlesque to be produced at the Gaiety Theatre will be on the subject of Donizetti's "Linda of Chamouni."

Mr. W. W. Hunter, the author of the *Annals of Rural Bengal*, has been appointed to compile a *Gazetteer of Lower Bengal*.

A Mr. Ossian Dodge has invented an "acoustic register," by means of which he tunes concert halls to the size of the audience.

A new opera, entitled "Mootle," by the city editor and musical critic of the *New York Tribune*, is about to be brought out in that city.

LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 18TH 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, Sept. 13th.

LODGES.—Peckham, Edinbro' Castle, Peckham-rye.

Tuesday, Sept. 14th.

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

Wednesday, Sept. 15th.

LODGES.—Nelson, Ma. Ha., William-st., Woolwich; Buckingham and Chandos, Freemasons' Hall.—CHAPTERS.—Westminster and Keystone, Freemasons' Hall; Beadon, Greyhound Ho., Dulwich.

Thursday, Sept. 16th.

LODGES.—Cosmopolitan, City Terminus Ho., Cannon-st.

Friday, Sept. 17th.

House Com. Boys' School.—LODGES.—New Concord, Rosemary Branch Tav., Hoxton.—CHAPTER.—Caveac, Radley's Ho., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Sunday, Sept. 12th.

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

Monday, Sept. 13th.

Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-

st., Belgrave-sq.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Sincerity, Cheshire Cheese, Crutched Friars; 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; Tower Hamlet's Engineers, Duke of Clarence, Commercial-rd. East.

Tuesday, Sept. 14th.

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; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane.—CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

Wednesday, Sept. 15th.

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

Thursday, Sept. 16th.

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.; Vitruvian, White Hart, College-street, Lambeth; 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.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, Sept. 17th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

Saturday, Sept. 18th.

Mount Sinai, Union Tav., Air-st., Regent-st.

[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.,

SEVERAL letters written respecting the matter connected with the Union Waterloo Lodge, stand over until next issue.

CAPT. G. (Malta).—Shall be very glad to receive your continued support, and also to have a glance at the work you mention.

W. R. (Woolwich).—We did not give insertion to the letter you mention—it found its place in the waste paper basket—and we have no cause to regret its having gone there. We ourselves, were aware of the respected P.M.'s movements, and knew he was about to perform the ceremony in the manner laid down by some of our best expounders.

R. S. (Stow).—Copy arrived too late for insertion in present issue.

A. J. W.—Your letter was unfortunately crowded out—will appear next week.