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LONDON, SATURDAY, SEPTEMBER 18, 1869.

SETTLEMENT OF THE RITUAL.

The question of a standard or settled ritual was brought before Grand Lodge in a twofold shape at the last quarterly communication. First of all, the Board of General Purposes had been frightened out of its propriety by a W.M. who had announced in his circular, that a distinguished brother intended to favour a lodge at its next meeting with the new working as settled or approved by the Board of General Purposes; when this came to the ears of the Board, the Board summoned the W.M., and although the W.M. affirmed he had so understood it from the brother in question, the W.M. was reprimanded and reported to Grand Lodge for believing or misunderstanding the worthy brother. This was a queer affair altogether—a W.M. might well believe that the matter was under the consideration of the Board of General Purposes, and he had really no means of knowing that some system of ritual had not been approved by the Board, for though the Board had not so reported publicly, it must be taken into account that the Board does not conduct its affairs like other such bodies. Report, it certainly does; a kind of fragmentary report, chiefly consisting of complaints against lodges and members, but the misfortune is, there is no regular and systematic report of the administration of Masonry from this or any other administrative body. We have no blue-book, we have no visitor's report, and this is a great want. Once a year we ought to have a report on the whole state of our Masonic relations. The deficiency of this is a considerable impediment to the effective action of Grand Lodge, which requires amendment in this and many other respects.

From want of it the W.M. in question was misled, and the Board horrified at being suspected of interfering with the Masonic instructors and lodges of instruction. Hence the absolute duty of vindicating the Board by reprimanding the W.M. Unluckily many members of Grand Lodge could not understand why the W.M. should be reprimanded for having placed too much faith in the Board and in his informant. This question, however, was not assisted by a speech from the President of the Board of General Purposes, and a most ingenious legal argument from the Grand Registrar Bro. McIntyre. The latter distinctly told Grand Lodge that it did not matter whether the W.M. was, or was not, in the right. That might or might not be found out; but what Grand Lodge had then to do, was to consider him on such evidence as the Board had up to that time chosen to receive.

Whether this matter will ever work straight we do not know, meanwhile it is hung up in the limbo of metaphysics; what immediately concerns us is the declaration of the President and the Grand Registrar, that the Board has never had in hand the unification of the rituals, and whilst paying great personal compliment to the supporters of the two systems of working the Board had given no superiority or sanction to either, and does not undertake to decide on the few points of difference.

An attempt was made, while the topic was under discussion, to elicit by questions from the President whether the Board *will* undertake the unification, but the question being objected to as irregular this remained undecided.

There is great anxiety on the part of some to obtain an authoritative and *uniform* ritual, but up to this time, perhaps for the good of Masonry, it has not been accomplished.

There is one question yet to be decided as a preliminary, and that is, whether there can be any authorised or absolute English verbal ritual. Whether, in fact, a celebrant may not use his own words, so long as the essentials of the ceremony are complied with. This appears to be the case for two or three reasons. One is, that the language has varied at times, as all inquirers know. Another reason is, that the English language is used for Masonry by several national Grand Lodges claiming the same antiquity and legitimacy of ritual as the Grand Lodges of England, Scotland, Ireland, the United States, Canada, Nova Scotia, &c. Another ground is, that English is

not the sole language of Freemasonry, and that the ceremony may be just as effective in English, French, Swedish, Portuguese, or Polish, when the same words cannot be used.

One great difficulty is to obtain a competent tribunal. The Board of General Purposes, chosen as an administrative body, is not chosen as a literary academy, and any meddling on its part with the ritual would be ill-advised. A reference to the Masonic instructors and other proficient in reciting the ritual is equally unsatisfactory, for they are not necessarily judges of what they recite. A revision of the ritual, much desired, might be the means of exposing Freemasonry to ridicule at a time when it behoves us all to show the greatest care and prudence.

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

If Speculative Masonry was *nowhere* till Grand Lodges, Grand Officers, &c., were instituted, then I certainly am as one with Bros. Buchan, Hughan, and others who hold that it had no existence prior to A.D. 1717, and at most the "bone of contention" is only a matter of a few years less or more—but this is simply the point I would like to see clearly defined.

No doubt the absence of ritual (at least the present ritual) office-bearers, &c., brings the old lodge at Haughfoot within the range of an Operative lodge as classified by Bro. Hughan in your MAGAZINE, page 190, while at the same time I conceive the *marked absence* of any reference to Operative or Craft pursuits, brings it to the same extent, at least within the Speculative range. I believe both Bro. Buchan and Bro. Hughan's ideas go as far as this. I regret that in the meantime, it is beyond my power to give Bro. Buchan a look at the old minute-book, but to meet the wishes of Bro. Hughan, and, perhaps, Bro. Buchan's to some extent, I subjoin some extracts from the old records, so that our talented brethren may judge for themselves on the point at issue.

That the lodge was not altogether without a *ritual*, I gather from a fragment of minute on page 11—the first in the book, the preceding pages having been removed evidently because they had contained a fuller reference to their mode of working, and which, of course, to prevent being seen by any uninitiated, had been torn out. The fragment also answers Bro. Hughan's query relating to the date of "word and grip."

Extract.

"Dec. 22, 1702. "of entrie as the apprentices did, leaving out [the common judge].

"They then whisper the word as before, and the Master Mason grips his hand in the ordinary way."

What the words in brackets mean I cannot say. Then follows the minutes of proceedings given at page 109 of the MAGAZINE. The next sedurant dates—

"Haughfoot, 14th Jan., 1704 years.

"Mett John Hoppringle of yt ilk, James Pringle, his brother, Andrew Thomson, in Galashiels, David Murray in Philiphaugh, John Pringle Wright, Robert Lowrie in Stow, and James Pringle in Haughfoot conform to the appointment made by the said John Hoppringle for yt end.

"William Cairncross, Mason, in Stockbridge gave in his petition desiring liberty to associate himself with this lodge, which being considered, and he being examined before the meeting, they were fully satisfied of his being a true entered apprentice and fellow craft, and therefore admitted him into their society as a member thereof in all tyme coming, upon his solemn promise in the terms of the society, anent which he accordingly gave.

"The meeting also continued John Hoppringle of yt ilk Master Mason, till St. John's day next, and elected Andrew Thomson, box master, till that tyme.

"They also gave power to any five of their numbers to admit and enter such qualified persons as should apply to them, into the society of this lodge, either as apprentice or fellowcraft, and this commission to continue till St. John's day. George Cairncross, son to the said William, and James Frier, in Galashiel, having given in their petition to be admitted into the society both as apprentice and fellowcraft. Their petition being considered and agreed to, they were formally admitted, George Cairncross (because of his father being formerly a Mason, and now a member of this lodge) gratis, and James Frier was ordered to pay into the box master one pund Scotts.

"They gave commission to the said John Hoppringle to appoint a general meeting of the lodge any tyme he thinks necessary or convenient for the affairs of the society, and cause the youngest Mason give intimation yr of to all con-

cerned, and this commission to continue till St. John's day next.

"The box master ordered to get in all the money due to the lodge, with all convenient diligence, accordingly the persons following paid in the particular summes due by them, viz. :—

"John Pringle, wright, one pund.

"David Murray, in Philiphaugh, one pund.

"James Pringle, in Haughfoot, one pund.

"Robert Lowrie, in Stow, one pund.

"James Frier, in Galashiels.

"In all fyve punds Scotts.

"There was also given to the Box Master a note of what was furdur resting [further due] to the lodge, viz.—

"By Sir James Scott, of Gala, seven punds, two shillings, Scotts.

"Thomas Scott, his brother, three punds.

"In all ten punds, two shillings, Scotts, which the Box Master was appointed to get in with all diligence and report to next meeting.

"Sir James Scott and Thomas Scott, his brother, being absent from the meeting, notwithstanding their being duly warned yrto. The meeting have thought fit to fine Sir James in one pund ten shillings, and Thomas Scott in one pund Scotts, unless they give such ane solvent excuse to the next meeting as shall be sustained by them.

"They also ordain every absent in tyme coming from the generall meeting in this place upon St. John's day yearly, to pay one pund Scotts of fine for each absence to his quoties, unless they send a solvent excuse to the said meeting, without being allowed to make their excuse afterwards.

"Andrew Thomson having paid out fourteen shillings, Scotts, for the Register Book, he is allowed the same out of the first money due to the society.

"Haughfoot, 27 December, 1704.

"The which day being St. John's day mett here John Hoppringle,* of yt Ilk, James Pringle, his brother, William Cairncross in Stockbrig, David Murray in Philiphaugh, Andrew Thomson in Galashiels, John Pringle in Haughfoot, James Pringle there, Robert Lowrie in Stow, George

* I may state here, to give an idea of the warm, fraternal spirit that prevailed among the brethren, that the various places mentioned were at considerable distances from the lodge, and that, too, at a period when there were scarcely any roads, Hoppringle is seven miles, Stockbrig about twenty-six miles, Philiphaugh and Selkirk about twelve miles, and Galashiels seven miles.

Cairncross, son to said William Cairncross, and James Frier in Galashiels.

"Sir James Scott, of Gala, and Thomas Scott, his broyr., being absent, and having no excuse to the meeting, are each of them fined in the soume of one pund Scotts, conform to the act yr anent the last sedurant.

"They also continue John Hoppringle of yt ilk Master Mason, and presses till St. John's day next, 1705, with the same privileges and commission as had for the last year.

They also continue till St. John's day next, 1705, the same commission to any fyve of their number to admit any qualified persons to the society of apprentice or fellowcraft.

"Andrew Thomson, Box Master, being accompted with there in his hands of the publick money belonging to the Society (the 14sh., marked at the last sedurent being allowed to him), the soume of fourteen pounds eight sh., Scotts.

"They continue the said Andrew Thomson, Box Master, till St. John's day next, 1705, and recommend to him to call in Sir James Scott and his brother Thomas, their fines for absence, both at the last meeting and this, which extend to 2 pund 10 sh., due by Sir James, and 2 pund by his brother Thomas.

"William Borthwick yr of Falahill,* and Walter Scott, servant to the Laird of Torsonce,† having petitioned to be admitted into the society, both as apprentice and fellowcraft, their petition being considered and agreed to, they were formally admitted.

"Falahill payed in to the Box Master three punds fourteen sh., Scotts. Walter Scott payed in to the Box Master one pund nine sh., Scotts..

(To be continued.)

MASONIC GOVERNMENT.

By CRESCENT.

AS TO PAST MASTERS.

We now propose to consider the proper duties and position in lodge, of brethren of the rank of P.M., and the manner in which they can be made most useful to the Craft in general, and the lodges to which they belong in particular.

* Falahill about seven miles from Stow.

† Torsonce is now the property of Bro. Henry Inglis, Provincial Grand Master of Peebles and Selkirk—on which estate he has a beautiful residence, from which Haughfoot, or the spot on which it was built, can be seen.

We previously pointed out how useful they may be, in instructing the younger brethren, and fitting them for the posts of the subordinate offices of the lodge, and eventually for the chair. Happy is the lodge that possesses a large staff of such experienced workmen; its Master will be well supported; its ceremonies well worked; it has a powerful representation in the Grand Lodge; and, should any doubt arise as to the interpretation of our laws and regulations, the W.M. does not find himself called upon arbitrarily to decide it, but before giving his "ruling," can consult those experienced advisers. We know nothing more to be regretted than the manner in which many most zealous Masons cool down after they are entitled to wear the 47th proposition, and—though, no doubt, frequently the brother himself is to blame for being thus satisfied with attaining his own rank, instead of still working for the benefit of the Craft—still oftener the lodge is in fault for so completely putting on the shelf active and experienced brethren, from whom no end of good work might still be obtained. To none better can be entrusted the duties of instruction, auditing accounts, dispensing the charity funds of the lodge, the care, repairs, etc., of the building, and its contents; and, when much work has to be performed, the Master may appropriately call upon them to assist him by giving portions of the ceremony, which is more imposing when different voices take part in it; their working is thus not forgotten.

It is with great pain that we have read the correspondence in the MAGAZINE on "P.M.'s. and the Working Brethren." To us it savours of a most pitiful jealousy, and would tend to prevent many a most distinguished brother from being so useful as he might be. It is not every brother who is permanently resident in one place; consequently, when a brother changes his residence and joins a new lodge, he is, not unfrequently, already of the rank of P.M. It is optional with the brethren of that lodge to accept him, or not, as a member, but, if a worthy brother, he would be a great acquisition to a lodge: yet we are told that he is not to be accepted with the full advantage of his rank—he is to be "a P.M. *in* the lodge, but not a P.M. *of* the lodge." If a M.M. joins, is he to be a member *of* the lodge, or a member *in* the lodge only, because he was not initiated in that lodge? The words "P.M. of the lodge" in the Book of Constitutions were doubt-

less meant to imply "P.M. member of the lodge" as distinguished from a visitor; had they been intended to exclude a brother who had gained his rank elsewhere, it would have been so stated. Surely it is the chair of K.S., not the four-legged wooden article made use of by some particular lodge that is meant, and the chair of any lodge is that of K.S. Every P.M. must have taken the O.B. of an installed Master, and it is this which qualifies him to take the seat, which none, but those who have taken that O.B. are entitled to do. As an old P.M. is not likely in a flourishing lodge to be offered a Warden's chair, such a regulation would pretty well exclude him from ever attaining an equal position with the other P.M.'s. Then, see what an absurdity might arise, if we are thus to quibble about the little word "of"; the Book of Constitutions, "Masters and Wardens" paragraph 6, says, that "in the absence of W.M., both Wardens, and I.P.M." the Senior P.M. shall act as Master in summoning the lodge." Mark, nothing about "of the lodge"; therefore, if the Senior P.M. attained his rank in another lodge, *he* is to summons the lodge, but another P.M. is to take the chair. Let us quote the words of Bro. Farnell as Prov. G.M. Limerick:—"I study to established, as much as possible, the principle that the ancient Order of Freemasonry is not a society limited to the precincts of any lodge room, but a family whose privileges extend over that vast expanse governed by the G.M. of all." This is true Masonic language; do not let us deprive any member of our family of his privileges; whatever a brother's rank may be, as acknowledged by the G.L. of England, let us who hold under that G.L. give him the full benefit of it in our individual lodges. A brother is none the worse Craftsman because he may have to travel as our ancient brethren did, and when elected a member of a lodge, he should become fully so, on a perfect equality with others of the same rank. For ourselves, we have always been so treated; a dozen different times have we been moved, and joined fresh lodges, the chairs of which we have frequently occupied (thrice as W.M.), and it has been hard enough to have so many joining fees to pay, without being reduced to the ranks on each occasion; but, should this peculiar rule be established we shall, on the next occasion, carefully conceal our P.M.'s jewel, and take our seat in the north, so that we may have an opportunity of advancing and again doing some useful work

once more! We think it highly desirable that it should be more clearly defined who rules, summons, takes the chair, gives degrees, etc., in the absence of the W.M., as the present regulations are not so distinct as to prevent a discussion arising almost on any such occasion. We do not consider that the W.M. has any right to nominate a particular P.M. to take the chair in his absence, as the Book of Constitutions directs that the I.P.M. or in his absence the Senior P.M. shall do so; as, however, the Senior P.M. may not be desirous of exercising his right, it is usual for the P.M.'s to settle among themselves who shall preside, and, where true fraternal feeling is prevalent, no inconvenience will arise.

CHIPS OF FOREIGN ASHLAR.

By J. A. H.

FREEMASONRY IN "THE MODERN ATHENS."

It is not without reason that Scotland is proud of Edinburgh. Loudly as the praises of "Auld Reikie" have been sung, few will question that her peculiar and never-to-be-forgotten beauty far exceeds what the imagination can describe. The "Modern Athens" must be seen to be appreciated.

From Glasgow we carried with us fraternal messages to brethren in Edinburgh, and among the first *frères* we met was the good old veteran Bro. Bryce the curator of the Freemason's Hall. Bro. Bryce is another joke-loving Scotchman, from whose sharp and piercing eye, the twinkle of humour is rarely absent. Under his guidance we inspected the buildings of the Grand Lodge, which are well-adapted for the purposes of the Craft. As we have previously remarked the Grand Lodge is entirely distant from the Grand Chapter, but all the great Masonic bodies meet under one roof. Bro. Bryce is thoroughly posted up on all points connected with the history and working of the Craft, and we find him possessed of a store of invaluable information which we were only too glad to avail ourselves of.

At the kind invitation of Bro. Bryce, we attended a meeting of the Rifle Lodge, of which he was one of the founders. This lodge like the famous "Defence Band" was originally intended for Volunteer Riflemen—hence its name—but it has gradually become less exclusive. One of its most active members is Bro. T. H. Douglass, *F.S.A.* a man whom to know is to esteem. This lodge

conferred upon us the unexpected honour of electing us an honorary member, a distinction which we shall ever prize very highly.

On another evening we visited the St. Clair Lodge which at that time was presided over by a Roman Catholic brother, whose love for the Craft was stronger than his fear of the anathemas of the Church of St. Peter. We wish we could hope for a time when the great body of our Roman Catholic fellow-countrymen will be no longer excluded from our privileges. At the St. Clair Lodge we found another visiting brother who detailed some curious experiences, which unless he was in error, afford wide scope for inquiry. In the course of his travels he had been in the interior of China, and asserted that he there found Freemasonry in full operation among the natives who had received it from their forefathers. Here we also greeted Bro. Charles F. Matier. Bro. Matier has frequent opportunities of visiting lodges in Edinburgh, and his thorough knowledge of the ritual is often of essential service in emergency. Whenever called on Bro. Matier is ready to afford all the help in his power with hearty good will. Rightly or wrongly Bro. M. has supported the Grand Chapter of Scotland in chartering Mark Lodges in England, and he is the W.M. of the new Scottish Mark Lodge recently formed in Manchester. We hope ere long to see the difficulties connected with the working of the Mark Degree adjusted. The sooner the better!

Among those brethren who are most accomplished in the working of the degrees, are Bros. Alexander Hay and Francis L. Law, both of whom appear, especially in the higher grades, to have to undertake a great deal of labour. At a meeting of the Royal Order we were particularly struck with the remarkable good memories of these *frères*—the more noticeable because the Royal Order only meets occasionally, and consequently the memory has no assistance from repetition.

Bro. John Laurie one of the Grand Officers, and officially connected with the permanent staff of the Grand Lodge, to whom we carried a letter of introduction, kindly explained to us many things "hard to be understood" by English Masons. To him and to the other officials of the Grand Lodge with whom we came in contact, we return our sincere thanks.

The adornments of the principal hall of the Grand Lodge are very effective, and some of the pictures are the more interesting because they are

portraits, and will hand down to posterity the lineaments of those who have been the conservers of our land-marks.

His Royal Highness the Prince of Wales has recently been placed at the head of the Grand Lodge as Grand Patron. The Prince is also Past Grand Master of England, and will probably have similar rank conferred on him in Ireland.

The Earl of Dalhousie the Most Worshipful Grand Master Mason of Scotland, is better known in England as Lord Panmure—previously the Hon. Fox Maule—and, if we mistake not, the noble Lord is a member of the Free Church of Scotland, and consequently it is a remarkable fact that the Grand Masters of Scotland and England, Lords Dalhousie and Zetland, are both *Dissenters*. This induces us to ask, why dissenting ministers are never appointed chaplains of lodges. As far as we know, the Constitutions would sanction such appointments, and as the Order is entirely non-sectarian, we should rejoice to see lodges adopting the custom of many of the London Rifle Corps, in which *two* chaplains are appointed, one being a clergyman of the establishment, and the other a dissenting minister.

In the portraits of Lord Dalhousie we observe a curious likeness to our esteemed Bro. William Smith, *C.E.*, editor of the *MAGAZINE*, and in both brethren we find further points of resemblance in their devotion to the interests of the Craft.

We were informed in Edinburgh that Mr. Whyte Melville, the talented author of *Good for Nothing* and other popular novels, is a son of Bro. Whyte Melville, Past Grand Master of Scotland, but we were unable to ascertain whether the former belongs to the Order. Probably there are more literary men among us than we wot of; and while on this subject, we cannot but wish a pleasant journey to one of our greatest literary *frères*, Bro. Hepworth Dixon, whose *New America* and other works, lead us to hope for some interesting information on Russia, when he returns from that almost unknown empire.

At the date of our visit, there were eighteen lodges meeting in Edinburgh, irrespective of the Grand Lodge, many of which have private rooms of their own. The premier lodge is the St. Mary's Chapel Lodge, respecting which Bros. W. J. Hughan and D. Murray Lyon, have from time to time furnished much interesting information. The next in point of historical interest is the Canon-gato Kilwinning Lodge, of which Burns was Poet

Laureate and Lord Brougham at one time a member. The "Defence Band" Lodge and the Rifle Lodge were both appropriately presided over by Bro. T. H. Douglass, *F.S.A.*, who we sincerely hope, may never be called upon to lead out his gallant brethren except for Masonic purposes. In the list of Edinburgh lodges is one called the "Journeyman's" Lodge which would seem to point more especially to the operative character of Masonry.

It is almost superfluous to remark that the Grand Secretary of Scotland is Bro. Laurie, whose *History of Freemasonry* is a standard work wherever the brotherhood is known. The Grand Scribe E. of the Grand Chapter is Bro. L. Mackersey, *W.S.*, whose Masonic achievements have also gained him a wide spread and deservedly popular reputation. It is open to doubt whether the English plan which practically unites Craft and Royal Arch Masonry is not preferable to the Scottish system, but while there are so many brethren North of the Tweed who affect to despise the Royal Arch and all high degrees, it would probably be difficult to bring about fusion. To an English Mason it is sufficient to know that whatever his rank in the Order, he will meet with worthy friends and brethren "Across the Border."

MASONIC NOTES AND QUERIES.

THE CONFLICT OF JURISDICTION (pp. 189 and 211).

I consider myself justified in my remarks, as Bro. J.A.H.—whom I highly respect—is rather loose in his style when treating of Masonic history and dates. I have observed several mistakes in the latter.

In my judgment the Royal Order was not in existence before the beginning of last century, it having been altogether manufactured since then; however, if Bro. J.A.H. can *prove* me to be wrong, let him do it. Foundationless notions and dreams are not *evidence*.

I append the G.L. of Scotland Regulations anent the Mark.—*PICTUS*.

"GRAND LODGE OF SCOTLAND.

"Freemasons' Hall.

"Grand Secretary's Office.

"98, George-street, Edinburgh.

"R.W. Sir and Brother,—I have to direct your attention to the Resolutions of the Committees appointed by Grand Lodge and Supreme Grand Royal Arch Chapter of Scotland on Mark Masonry, which have been finally adopted by these two Bodies, and declared to be held for the future as the Laws and Statutes of this Grand Lodge, viz. :—

"1. That all lodges holding of the Grand Lodge of Scotland shall be allowed to work the Mark Degree in virtue of the Charters which they already possess.

"2. That, to prevent confusion with brethren belonging to lodges out of this Kingdom, or with Sister Grand Lodges, this Degree, although held by the Grand Lodge to be a second part of the Fellow Craft Degree, shall only be conferred on Master Masons, and the secrets shall only be communicated in presence of those who have taken it either from a lodge or chapter entitled to grant it.

"3. That the Grand Lodge of Scotland and Supreme Grand Royal Arch Chapter of Scotland shall adopt the same Ritual in conferring the Degree, being that now adjusted by their respective Committees.

"4. That any candidate applying to be admitted to the Royal Arch Degree—if he has received this Degree in a regular lodge of St. John's Masonry—shall not be required to take it a second time from the Chapter into which he seeks admission; but, in the event of his not having received it, he shall be obliged to take it from that Chapter.

"5. That, as regards the Royal Arch Degrees, this Degree shall be reckoned the Fourth Degree in Masonry.

"6. That nothing contained in these Regulations shall interfere with the superintendence which the Supreme Grand Royal Arch Chapter claims over Mark Masonry out of Scotland—or with the lodges holding of it in England or abroad.

"You will observe that the Mark Degree here mentioned, although held to be a part of the Fellow Craft Degree, is only to be conferred on Master Masons, and only to be communicated in presence of those who have already lawfully attained it.

"The Ritual, prepared in terms of the above Resolutions, lies here for reference, where all interested are invited to consult it.

"The Grand Committee have not yet been able to report on the Degree of Chair Master.

"I am, R. W. Sir and Brother,

"Yours fraternally,

"WM. A. LAURIE, G. SEC."

MASONIC PROBLEM (pp. 189 and 212).

I am certainly indebted to Bro. "H.C." for his remarks at page 212. We must see what the *other* Crafts' minutes, &c., say and what their customs were. He and I really seem to agree, as I meant and said that the admission of a Mason "was similar" to the admission of a tailor, &c.; i.e., both ceremonies were similar in kind, although each had some particular distinction in their minutæ; just as while both the Masons and the Cordwainers had Patron Saints, the one choose St. John and the other St. Crispin, and so on.

As to the *third degree*, I consider it to be a new creation since about A.D. 1717, since when it has no doubt been touched up a little; when the idea was once started it was just about as easy to fabricate the third degree as any other.—W. P. BUCHAN.

FINDEL'S HISTORY OF FREEMASONRY.

We understand that Bro. J. G. Findel has nearly finished the second edition of his very valuable "History of Freemasonry;" the first edition—taking everything into consideration—was good, the second will undoubtedly be better—as it ought to be, seeing that Masonic research has not been idle since 1866.

The translation has been revised by Bro. D. Murray Lyon, and when we add that he has also written a new "Preface," we may be pretty certain that, come when it may, this second edition of "Findel's History of Freemasonry" will be one of the most valuable contributions to Masonic literature yet issued from the press. The author has a fine opportunity now of making it a standard Masonic work, and we heartily wish him good speed.—W.P.B.

THE ANTIQUITY OF FREEMASONRY (p. 212.)

If Bro. J.A.H. will have it that a gentleman joining the Mason's Society in the 17th century thereby became a *speculative* Mason, he must also admit that another gentleman joining the Tailor's Society thereby became a *speculative* Tailor.* If so, where then was their "system of morality veiled in allegory and illustrated by symbols?" And where then was their doctrine of the universal brotherhood of man carried into effect?

The now *three degrees* have been elaborated since 1717. What my esteemed friend and Bro. J.A.H. merely thinks is worth little, but what he can prove will be worth much.

As hitherto so long given out and understood, the pretended Masonic "divorce," about A.D. 1717, of speculative from operative Masonry is simply another Masonic imposition.—W. P. BUCHAN.

BRO. J.A.H. AND BRO. HUGHAN.

Will Bro. J.A.H. kindly refer me to a single sentence, or even a distant allusion of any kind, that would tend to prove the correctness of his reference to me and my writings in the *Freemasons' Magazine* for the 11th of September?

I have never denied the fact of gentlemen and noblemen being admitted members of the Masonic Society anterior to the existence of Grand Masters and Grand Lodge; but, on the contrary, I have expressly stated as much often in the *Freemasons' Magazine*, and especially in my analysis of "Ancient and Modern Freemasonry," and also in several letters or short sketches in "Notes and Queries."

I have no "pet date," and never have had to my knowledge, in Masonry. I pretend, however, to have some little regard for facts, and much prefer accepting what has evidence to support it to what has not; and so, if that is my friend J.A.H.'s notion of a "pet date," I am after all content to abide by the principle, although ignore the title.—W. J. HUGHAN.

P.S.—I mean by *speculative* Masonry, the substitution of the present system in lieu of the operative society of the past.

BRO. LYON AND ST. MARY'S CHAPEL LODGE, EDINBURGH.

I am much indebted to Bro. Lyon respecting his correction of the *Thomas Boswell, Esquire, Wardenship*.

In the History of Freemasonry, by Bros. Laurie (father, A.D. 1804; son, 1859), the statement is made, and hence my being misled. Now this fact shows the importance attached to the history of the "St.

* E.g., King Edward III. in 14th century joined the Tailors' (Linen Armourer's) Company; *ergo*, according to "J.A.H.," he, being neither an operative nor a shopkeeper, must have been made a speculative Tailor; consequently, the 14th century Tailors practised speculative-tailory!

Mary's Chapel" Lodge, Edinburgh, now being prepared by my friend, Bro. Lyon, and, what is more, it is also confirmatory of my position, insisted on whenever possible, that lodges in possession of old records should place them in the hands of qualified brethren, so that character may be made known for the benefit and information of the Craft universal.—W. J. HUGHAN.

THE FORMATION OF LODGES.

Bro. W. P. Buchan thinks that because the Grand Lodge of England has added 450 lodges to her roll during the past ten years, it is reasonable to suppose that as many as 350 lodges may have been formed between 1717 and 1765. If, however, Bro. B. will remember the immense increase in our population at home and in the colonies since 1717, as well as the development of railways, telegraphs, newspapers, &c., he must see that the formation of 340 lodges in the half century between 1717 and 1765 would be a greater achievement than the establishment of 450 new lodges in one year now.—J.A.H.

MASONRY IN THE DESERT.

The following is from the Orange River Territory at the Cape of Good Hope:—

"The great event of the past week undoubtedly was the laying of the corner-stone of the Masonic Temple, with the usual formalities. The Masons attended Divine Service in the morning at St. Mary's, the Rev. Mr. Richardson delivering an appropriate and eloquent discourse; after which, the Masons repaired to the lodge, from which they marched in procession to the site of the new temple, where Bro. Dr. Rutherford (the Master of the lodge here) delivered an admirable address. I am sure it must have been particularly gratifying to the Masons to see so many of the fair sex present, though the early part of the day was none of the pleasantest. The structure, when completed, will present a very creditable appearance, judging from the plan in conformity with which it is to be built.—(For further particulars see *Advocate*.)"

MASONIC DISCIPLINE.

The remarks of Crux on those of H.C. really come to this, that Crux advocates new Masonry and H.C. ancient Masonry. If we are to give up ancient Masonry and accept intellectuality, there is no end to it. Crux makes his reform according to his fancy, but Bro. Findel goes much further. Crux is content to get rid of a few errors, but Findel gets rid of a great many. Some think that Findel's Masonry ceases to be Masonry, although it is very rational.—R.B.E.

NOTES ON FRENCH NAMES.

I send some notes on lodge names in the French Departments, omitting such as Perfect Friendship, &c.:—

- Work and Perfection (Angers).
- School of Progress (Antibes, 1861).
- The Straight Line or Plumb Line (Auch).
- Free Thought (Aurillac, 1865).
- Unity of Arts and Trades (Blois).
- English Lodge, No. 204. (Founded in 1732 at Bordeaux. It has no distinctive name).
- Free Knights of St. Andrew of Scotland (Bordeaux).
- Union of the Disciples of Minerva.

- Valley of Love (Dole).
- Amenity (Havre).
- Three Hiram (ditto).
- Brothers of Mount Lebanon (Laon).
- School of Virtue (Lezignau).
- School of Morals (Libourne).
- Knights of the Temple (Lyon).
- The Good Right (Marseilles).
- St. John of Jerusalem (1771, Nancy).
- Friends of the People (Pontoise, 1848).
- School of Both Worlds (St. Nazaire, the seaport for the American steamers).
- Encyclopedic Lodge (Toulouse, 1787. This date speaks for the title).
- Demophiles, Loved of the People (Tours).
- St. Vincent de Paul (Constantine in Algeria).

CORRESPONDENCE.

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

BRO. FINCH AND THE PROV. G. LODGE OF CORNWALL.

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

Dear Sir and Brother,—Enclosed is a letter from the notorious Bro. Finch, who was expelled by the Grand Lodge of England, but who previously obtained a wide circle of Masonic correspondents in consequence of certain works which he printed, engravings from which appeared in the *Freemasons' Magazine* some little time since, to illustrate some views on the Craft from the valuable pen of Bro. White. I daresay that he, as well as others, will not be sorry to have a copy of this letter, which was, as will be seen, addressed to the Prov. G.M. of Kent originally, and was sent also to the Prov. G. Master of Cornwall in 1801.

Yours fraternally,

WILLIAM JAMES HUGHAN.

Prov. G. Sec. Cornwall.

Truro, Cornwall. 25th August, 1869.

"R.W. Sir and Brother,—The kind reception which my manuscript and application has met with from you, calls forth my warmest thanks of gratitude.

"Words, Sir, are inadequate to express what my heart feels on the occasion, being fully conscious that this little production falls infinitely short of meriting that kind patronage and support which your goodness has condescended to bestow on it. But when I view the high pinnacle of Kentish Masonic Science built on the groundwork of its truly illustrious Provincial Grand, I certainly must attribute this polite condescension more to the love of the Royal Order in general, than anything you can possibly find worthy of merit in those feeble efforts. Having, Sir, obtained your protection and sanction, what more can I possibly hope? What greater acquisition could a work far superior to this require, than being placed under, and illuminated by one of the most brilliant gems in our Ancient and Royal Order?

"To render this small treatise subservient to the cause of Masonry is the summit of my most sanguine wishes. What theme can be more delightful than that of Masonry? Can we contemplate a science more extensive, or principles more pure? Even

Christianity itself stands but in competition with it. How great! how glorious! is the reflection to all the advocates of Masonry, that, amidst all the revolutions of times and places—the various vicissitudes which the most noble institutions have undergone—amidst all the misfortunes and persecutions which have befel the human race, *Masonry* has fought its way triumphantly; and rearing its venerable and majestic head, bids defiance to Envy, Malice, and Contempt. It ever has, and still continues to merit the patronage and support of the good and great. In all ages and countries it is cherished and protected. Whoever supports Masonry, supports the character of the Supreme Grand and *Universal Architect* whose laws we reverence, whose precepts we adore. As *Masons* and *Christians* we fight under the banners of our *Grand Master* and *Saviour*, the *Captain of our Salvation*, against all false *Ham's* and *Judas's*. May every Mason be animated with that pious zeal and nobleness of soul which shines so conspicuous in the character of our *Provincial Grand*. May we all be conducted from this *Terrestrial Masonic Port*, through the *Stormy Ocean of Human Frailty*, to that grand summit of *Jacob's Ladder* (our wish'd for Haven) where our *Supreme Grand* and *Omniscient Master* and *Tyler*, will open the doors of his *Celestial Lodge*, in the eternal *Degree of Bliss* to all true *Masons*.

"I find, Sir, I am now wading far beyond my depth, and incapable to lengthen a theme so amiable, so Godlike, for a subject so sublime calls on far superior talents to delineate its beauties, whose aspiring Height, Circumference, and Diameter, are *Wisdom, Strength, and Beauty*.

"May you, Sir, in return for having fill'd your present post of trust and honor, with such unparalleled integrity here below, wing (in due time) your flight to that *Grand and Celestial Royal Arch Lodge* above, where true Masonic Philanthropy and every other virtue will be amply rewarded, will ever be the fervent wish of—

"R. W. P. G. Sir,

"Your obliged humble servant,

"And affectionate Brother,

"W. FINCH."

"High-street, Canterbury. April 15, 1801.

"To Wm. Perfect, Esq., P.G.M. for the County of Kent."

MASONIC MAGNA CHARTA, ALIAS "ARBITRARY CONDUCT OF THE GRAND MASTER." (pp. 192 and 213).

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

Dear Sir and Brother,—If the foregoing remarks upon the above subject be true, the title *freemason* is an anomaly, and our brethren of the Isle of Wight have been treated more as slaves than as freemen, while the liberty of the subject has been invaded in a manner altogether at variance with the spirit of our Order. It therefore behoves every subject of the Grand Lodge of England to sympathise with his oppressed brethren, for what has been done in the Isle of Wight now may be done elsewhere again.

An autocratic government is not in consonance with the genius of the English people, whose honour and privilege it is to possess a limited Monarchy, there-

fore the sooner Englishmen can point to their *Masonic "Bill of Rights"* the better.

Yours fraternally,

PICTUS.

MOTHER KILWINNING AND MARY'S CHAPEL.

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

Dear Sir and Brother,—At page 250 of the Magazine for March 27th, I made a few remarks upon the relative position of the two old lodges—the lodge of Edinburgh (*Mary's Chapel*) and the Lodge of Kilwinning (*Mother Kilwinning*). These remarks having been perused by a well-known member of the Grand Lodge of Scotland elicited some very interesting information, from which I shall give a few extracts as I go on.

He says I was quite right in my "query," at p. 251, first column, "Political feeling in those days (1807) ran high, Mary's Chapel leaned towards the Conservative side—and Bro. Inglis (who was then Sub. G. Master and had great influence) was a Liberal." He and Bro. Laurie "in those days led the G.L., and without rhyme or reason for what you term very justly a doubtful expediency, placed Kilwinning at the top of the Roll. The minutes of the G.L. do not contain a faithful record of these events. In place of one member of No. 1 protesting the whole lodge did so and carried their opposition to such an extent as actual secession from G.L. In this they were countenanced by Nos. 2, 36, and one or two other lodges, who formed the 'The associated Grand Lodge' of Scotland. This secession was healed in 1813. But the injustice done to old Mother Mary was too great and keenly felt that she was never after until 1836 a warm supporter of G.L. (&c.) The G.L. thought to prevent the secession by a process of law, but lost the case."

My correspondent considers that "Had Kilwinning been allowed to remain for a few years she would have joined G.L. herself on G.L.'s own terms;" she being, he considers, about that time in rather a backward position, and "neither she nor her daughters were recognised in public processions."

"The Bro. who protested in G.L. against Kilwinning being placed at the top of the Roll was Bro. Cunningham—Senr. Warden of No. 1. He being delegated by the lodge (the Master being absent) in Lodge assembled to do so." "On this reunion with G.L. in 1814, Mary's Chapel immediately took steps to secure its rights and very nearly succeeded."

In answer to some enquiries I was informed that "Sir P. Hume was never Master of Mary's Chapel—and none but operative Brethren held that office until Dec. 1753, when, for the first time, a non-operative, and a Solicitor at Law, filled it. In January, 1754, the Grand Master and Grand Officers visited the Lodge, and gave the Brethren a lecture for electing a non-operative, and better things were promised for the future. Until the formation of the Lodge Journeymen, and until 1711 the Deacon of the incorporation of Mary's Chapel filled the office of Master or Preses, as he was called, of the lodge. He did so *ex officio* of his office, and without election formally, and held the place two years. When the Journeymen Lodge was formed (date in Calendar 1707), Deacon Watson, the Preses of St. Mary's

Chapel Lodge for the time, visited that lodge, and was ejected from the Post of Preses in consequence. Ever after the office was filled by election, and for some years Craftsmen other than the Deacons of Mary's Chapel filled the office. By-and-bye the Deacons of the Incorporation were invariably *elected* for many years." I should have liked to have had all the exact dates of these transactions, but our esteemed Bro. D. Murray Lyon, who is at present examining the valuable old records of No. 1, will see if the above dates are correct, and by-and-bye we shall have his report, &c., upon Mary's Chapel minutes, which will be another to the many laurels he has already deservedly won.

I shall say nothing more at present, reserving further remarks to a future occasion when I have more time.

Yours fraternally,
W. P. BUCHAN.

APATHY IN OUR ORDER.

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

Dear Sir and Brother,—In your issue of the 28th ult., at p. 170, "P.M." gives an opinion as to what causes so much apathy and indifference to Masonry amongst many brethren, and appears to arrive at the conclusion that many secede from lodges by reason of W.M.'s not fulfilling the appointments with due regard to merit and ability, and also suggests that some W.M.'s are mean enough to attempt corruption of members by promising them office if they vote right. He also criticises the disposition of the purple, and seems to think that it would be the best policy to make it, if possible, a more superhuman effort to obtain an appointment in the Prov. G. Lodge than it is at present.

Now, I do not claim to be a very learned or very old Mason, and perhaps may not have had much experience of the doings of W.M.'s in office; but, taking it for granted that it is possible to meet with W.M.'s who degrade their office in the manner a "P.M." mentions. My advice to a conscientious and earnest working Mason would be exactly the opposite of that recommended by your correspondent. I would advise such brethren by all means to continue subscribers, attend regularly all communications, and steadily persevere in making themselves felt as a power in the lodge, and the W.M.'s being guilty of such conduct would soon find that they could not afford to pass over such zealous and attentive brethren. As regards the disposition of the purple, I half conjecture your correspondent has been honoured by a share of the purple, and finds some difficulty in obtaining advancement to the higher office of the Prov. G. Lodge to which he belongs.

My idea of the way to make more enthusiastic Masons is by holding out the hope of the purple to every deserving brother, and in order to promote this object I would have every officer changed each year except the Prov. G. Master, the Secretary, and Treasurer, and by this means the chances of advancement would be greatly increased and Masonry strengthened. In large provinces, such as the one I belong to, if you happen to be hardworking and zealous Masons for a lifetime, it is barely possible you will ever be promoted to a share of the purple.

Yours fraternally,
A J. W.

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 appear 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.

YOUR votes and interest are earnestly solicited on behalf of Henry Charles Bush, an orphan, aged eleven years. The candidate is the son of our late Bro. Henry Stibbs Bush, C.E., who held the appointment of chief engineer to the Cornwall and West Cornwall Railway Companies up to the 24th January, 1869; when he was cut off in the prime of life, after a very painful illness of six days duration; leaving to fight the battles of this world five little orphans, the eldest of whom is only fourteen years. The children, three girls, aged fourteen, thirteen, and seven; and two boys, eleven and nine years respectively, are left without adequate means of support or education, and without relatives capable of rendering assistance. The case is strongly recommended by Bro. the Right Hon. Lord Eliot, M.P. P.S.G.W. of E., and P.M. of Eliot Lodge (No. 1,163); Bro. Sir Daniel Gooch, Bart., M.P., P.S.G.B., and D. Prov. G.M. Wilts, Warwick-road, Maida-hill West; and several other influential brethren. Proxies will be thankfully received by Bros. H. Bridges, Bridgewater; G. O. Budd, Great Winchester-buildings; R. Sharpe, 17B, Great George-street, Westminster; and W. Wright, Lostwithiel, Cornwall.

ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION, 1869.—Your votes and interest are solicited on behalf of Amelia Charlotte Titus, aged 9½ years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge, No. 503, late 741, on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. This case is strongly recommended by the W.M., officers, and brethren of the Belvidere Lodge. Proxies will be thankfully received by Bro. Kite, W.M., or Bro. Pearson, Sec. 503, Maidstone. This is the second application.

In the list of names of Grand Officers present at last Grand Lodge meeting, we accidentally omitted the name of the Grand Chaplain, Bro. the Rev. Charles J. Martyn, who was in his usual place and offered the prayers both at the opening and closing of Grand Lodge.

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.

THE consecration of the Burdett Coutts Lodge (No. 1,258), will take place on Thursday, the 23rd inst., at four o'clock, p.m., at the Approach Tavern, Approach-road, Victoria Park. The ceremonies by the Grand Secretary; Bro. James Terry, *W.M.* designate.

CONFIDENCE LODGE OF INSTRUCTION.—Bro. James Foster, of the Railway Tavern, Fenchurch-street, has been waited on by several influential brethren, for the purpose of holding the above lodge at his well-known tavern, and it is with much pleasure we inform the brethren the consecration ceremony will take place on Wednesday evening, October 6th, at seven o'clock. The consecration ceremony will be worked by Bro. J. Brett, Assist. G. Purst. The importance of meetings under this title is sufficiently apparent by the provisions made for their government and regulation in the "Book of Constitution." Indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, inasmuch as it frequently happens that business of a general nature which engages the attention of a lodge prevents a regular practice in the ceremonies of the Order and the members would require a longer time to become proficient, but for the lodges of instruction, whose business being confined to the discipline required in the ceremonials, lectures, &c., affords more ample opportunity to those who seek information as well as to those who are emulous of improvement. We therefore congratulate the brethren on selecting Bro. James Foster's hotel. He has been for many years, and still is, an indefatigable member of the Bedford Lodge (No. 157), and likewise a staunch supporter of all the Charities, and the aim now is to further the interests of our noble Order, and to the brethren who are resident in the eastern district; to them more especially, it cannot fail to be advantageous. We shall give a full report of the proceedings of the consecration of this lodge in due course.

METROPOLITAN.

SOUTHERN STAR LODGE (No. 1,158).

An emergency meeting of this lodge was held on Friday evening, the 10th inst., at the Montpelier Tavern, Walworth-road. Bro. R. E. Clarke, *W.M.*, presided, supported by his officers and Bros. H. Thompson, *P.M.* and *Treas.*; Pulsford, *P.M.* and *Sec.*; Potter, *P.M.*, and several visitors, amongst whom were Bros. H. Massey, *P.M.* Beadon Lodge; Walters, Mount Lebanon; Bainbridge, Domatic; Martin, Enoch, &c.

In consequence of the death of Bro. F. Horne, the lodge was put into mourning.

The lodge was opened in due form and with solemn prayer, when the following gentlemen, who were candidates, were duly initiated into the mysteries of Freemasonry:—Messrs. Charles Beck, Walter Joyce (of the Strand Theatre), John Richard Walter, and Joseph Wright. The ceremony was very ably performed by the *W.M.*

The lodge was then opened in the second degree, and Bros. Davis, Mansell, and Monckton were respectively passed to the degree of *F.C.* Bros. Gibbs, Warne, and Alderson were then questioned as to their progress in the science, and their answers being considered satisfactory, the lodge was opened in the third degree, and they were respectively raised to the degree of *M.M.*

At the conclusion of this ceremony Bro. Thompson, *P.M.* and *Treas.*, then delivered the following address on the recent event which had caused the lodge to be placed in mourning. He said—
"Brethren,—The performance of the ceremony of the third degree is at all times calculated to make a deep impression upon the mind, not only as the highest and culminating point in the

science of Freemasonry, but on account of the great morals, solemn warnings, and instructive lessons it unfolds to us as travellers towards that goal which leads us to the final stage of our existence, 'where the wicked cease from troubling and the weary are at rest,' bringing us at the end of our pilgrimage upon earth to the very presence of the Great Author of our being, to receive at His hands either our reward or to be sent to punishment, 'according as we have obeyed or disregarded his Divine commands.' The degree, if properly understood, is one that cannot fail to make a deep impression upon the mind, leading our thoughts to the contemplation of that awful change which sooner or later inevitably awaits all the children of men, and therefore it imperatively becomes our duty to 'number our days so that we may apply our hearts unto wisdom.' The tracing board which is displayed before us, with the significant emblems of mortality, but too truly depict the awful position in which we stand, whilst the material light that is withdrawn from us is truly emblematical of that 'dark valley' that must be traversed before we can arrive in the broad sunlight of mercy reflected from the everlasting crown of our Redeemer, whose bright beams will light our steps into the presence of the Great I AM, who was, who is, and will be for ever more. Brethren, this degree is most especially calculated to inspire our hearts with awe, and hold out to us solemn warnings for the future, and if it is so in its figurative sense, what are we to say to its reality, when the King of Terrors appears unbidden, and often unexpectedly, before us, summoning us to quit the scenes familiar to us, and the fond love of all we hold dear—to quit them all for ever—to leave a blank in the domestic household that can never be filled up, and part in bitterness and sorrowing the hearts which in pure affection have long been united. Brethren, this is no highly-wrought picture—this is no dark and gloomy figure of 'a distempered and heat-oppressed brain'—it is no wild chimera of the fancy or exaggeration—but, unfortunately, it presents itself in all its rugged naked reality, in all the awful surroundings and solemnity of truth—with all the inevitable results of human misery and woe. Within a few days a brother rejoicing in the full possession of health and strength, with youth, comfort, and happiness in his home, has been suddenly taken from us, and is now after a very transitory life, an inmate of the tomb that has 'received him into its cold bosom,' only to be again raised we hope by the Great Master of the World in the Grand Lodge of Immortality. Brethren, our Bro. Horne is the one here referred to—he was but very recently initiated in our lodge, but by his death the first link has been broken of that fraternal chain which has bound us together in the Southern Star Lodge. His end was sudden, but the remembrance of him will be long, for he died in the discharge of those duties of affection which cannot fail to endear and embalm his name in the hearts of all true Christians. In the midst of health he quitted the scene of his earthly joys to spend for a brief period a few days in relaxation from ordinary toil, leaving the partner of his fortunes and his dear children, happy, healthy, and joyous, but on his return what a different scene awaited him! His domestic hearth had in his temporary absence been invaded—malignant disease had usurped the place of health—his children had been struck down as if by a pestilence, and the merry laugh and cheerful smile that used to greet his coming, had disappeared, and he was destined to see them no more. The chain of affection is strong, and with willing hands and anxious care he tended those whom nature had committed to his charge, watching them by day and night with that solicitude that only a parent can know, and administering with diligence those antidotes which science could yield, until at last his strength gave way, disease claimed him as her own, and he died in discharge of his duty to those who were the especial objects of his care. Such, brethren, was the fate of Bro. Horne yesterday—such may be yours to-morrow. Let us ponder over this sad lesson—let it be deeply engraven on our hearts as a warning for the future. I cannot, in concluding this brief notice of the death of our Bro. Horne, do better than quote the words of one of our great writers on Freemasonry, in speaking of another who had gone before, when he said—'While we drop the sympathetic tear over the grave of our deceased brother, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise which his virtues may have claimed. Suffer the apologies of human nature to plead on his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weaknesses let us derive instruction. Let the present example excite our most anxious thoughts and strengthen our resolution of amendment. Life

being uncertain, and all earthly pursuits vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment while time and opportunity offer, to provide against change, when all the pleasures of the world shall cease to delight and the reflections of a virtuous conduct yield the only comfort and consolation. Our expectations will not then have been frustrated, nor shall we be hurried unprepared into the presence of an All-wise and Powerful Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape. Let us while in this stage of existence support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order, so that when the awful moment arrives that we are about to take our departure, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension to that far distant country from which no traveller returns. By the light of the Divine countenance we may pass without trembling through the gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine justice, we may hope that judgment will be pronounced in our favour and that we shall receive our reward in the possession of an inheritance where joy flows in one continual stream, and with no mound to check its course. May God in his infinite goodness extend his mercy towards us, and crown our hope with everlasting bliss in those expanded realms where the Great Architect of the Universe lives and reigns for ever."

The address of Bro. Thompson was listened to with the deepest attention, and some of the brethren were deeply affected by it.

The rest of the business was disposed of, and the lodge was closed in solemn prayer.

The brethren then adjourned for refreshment, after which the usual toasts were given. In the course of the evening, Bro. F. Walters, in returning thanks for the "Masonic Charities," with which his name had been associated, threw out some excellent practical hints how they might be more extensively supported, and which there is good reason to believe will be acted upon.

A very harmonious and happy meeting was spent, and the brethren adjourned before eleven o'clock.

PROVINCIAL.

CHESHIRE.

BIRKENHEAD.

Provincial Grand Lodge.

The annual meeting of this Prov. G.L. was held on Thursday, 7th inst., at the Music Hall. In pursuance of the directions of the R.W.P.G.M. (the Right Hon. the Lord de Tabley), the annual meeting of the Provincial Grand Lodge of Cheshire was then held, and the summons was cordially responded to, not only by the Provincial Grand Officers, W.M.'s, P.M.'s, and Wardens in the province, but also by the members of the sister lodges in other parts of the country, who numbered in greater numbers than are usually to be met with at these interesting periodical gatherings. There were about 300 of the brethren present, which shows a great increase upon the gathering which took place at Macclesfield last year. The Provincial Grand Lodge was announced to open at noon, but it was some time after that hour before the members were found in their places and the business of the meeting was proceeded with.

Amongst the most prominent of the brethren present were: Bros. Thomas Wilcock, W.M. 245; Daniel Wooley, W.M. 287; Peter Wills, W.M. 1,088; E. G. Reass, W.M. 430; J. E. Shanks, P. Prov. G.S.B. Devonshire; William Rigby, P. Prov. G. Purst. 758; H. S. Aspinwall, W.M. 267; E. Dakin Garvin, P.G. Chap.; T. Armstrong, P.G.J.D. West Lancashire; William Fair, P. Prov. G.S.W.; John Twiss, P.G. Org.; Robert Wylie, P. Assist. G.; Dir. of Cers. West Lancashire; J. Healing, W.M. 1,264; W. H. Perrin, W.M. 336; J. Hoeken, W.M. 673; J. Beresford, W.M. 104; R. W. Worrall, 721; Peter Wadsworth, W.M. 295; H. Isherwood, W.M. 322; Robert Sykes, W.M. 324; G. White, W.M. 979; J. Martin, W.M. 293; T. Stafford, P. Prov. Dir. of Cers. 1,085; C. Atkinson, W.M. 323; J. Swindells, P.G. Tyler; W. Hague, W.M. 830; J. P. Platt, P.G.J.W.; J. Barclay, P.G. Sec. 539; F. Jackson, jun., P.G. Dir. of Cers. Cheshire;—McIntyre, G. Reg.; Thomas Platt, P. Prov. J.G.D.; F. Binckes,

P. G. Steward; W. Evans, W.M. 220; Horatio Lloyd, P. Prov. G.S.D. Cheshire, 425; E. Newbold, P.G.S.D. 247; J. A. Sharpe, P.M. 292; H. S. Alpess, P.G. Sec. West Div. of Lancashire; R. Gracie, W.M. 477; G. H. Hobson, P.M. 477; E. G. Willoughby, P. Prov. J.W. P.M. 477; R. Meacock, P.M. 477; E. Harbord, S.W. 477; S. Jones, S.D. 477; C. Sayer, J.D. 477; J. H. Johnston, Sec. 477; J. Griffith, J.G. 477; W. R. Bainbridge, P.M. 721; Tysilio Johnson, P.M. 1,013; Edward Friend, P.M. 1,013; Simon Lewis, Treas. 1,013; C. Leedman, P.M. 220; C. J. Butterfield, Sec. 220; John Lunt, P.M. 1,086; W. Archer, P.M. 1,086; R. Humphreys, Sec. 606, J.W. 384 and 1,113; C. Wigam, P.G. Sec. North Wales and Shropshire, &c. The brethren were requested to appear in full Craft Masonic clothing and jewels, with white cravats and gloves, and this order from headquarters was almost unexceptionally attended to.

After some delay, the Provincial Grand Lodge was opened in proper form, Lord de Tabley taking his seat upon the throne by virtue of his office as R.W.P.G.M.

The P.G. Sec. (Bro. E. H. Griffiths), after calling the roll, read the minutes of the previous Prov. G.L. meeting at Macclesfield, and also the minutes of the Committee of the Fund of Benevolence, which were found to be correctly recorded, and passed unanimously.

The G. Treas. (Bro. T. Bland, Macclesfield) read his financial statement, and reported that the expenditure last year was very large, in consequence of the disbursements for the Zetland Testimonial, the Palestine Exploration Fund, the Cheshire Educational Institution, &c. Notwithstanding these extra demands, however, he reported that there was a balance in hand of £1,371 5s. 1d. He proposed that, in addition to the money already invested with the Birkenhead commissioners, a further sum of £200 should be disposed of. The accounts, with the proposed disposal of the sum of £200, were unanimously adopted.

The P.G.M. then nominated Bro. T. Bland, as the P.G. Treas.

Bro. Bland's election was confirmed by acclamation.

The R.W.P.G.M. then proceeded to nominate his Grand Officers for the ensuing year, and the following brethren were unanimously elected:—Bros. G. Cornwall Legh, M.P., R.W.D.P.G.M.; Capt. Cope, P.G.S.W.; Henry Bulley, P.G.J.W.; Rev. G. H. Hobson and Rev. F. Terry, P.G. Chaps.; John Wood, P.G. Reg.; E. H. Griffiths, P.G. Sec.; Charles Dutton, P.G.S.D.; James Hampson, P.G.J.D.; F. Jackson and W. J. Bates, P.G. Dir. of Cers.;—Brattan, P.G. Supt. of Works; J. C. Cheatham, P.G.S.B.; J. Harold, P.G. Purst.; J. Twiss, P.G. Org.; J. Swindells, P.G. Tyler; J. H. Johnston, T. K. Stevenson, T. Leighton, O. Jones, J. Sillitoe, H. M. Barclay, P. Prov. Stewards.

In accordance with former practice, the R.W.P.G.M. then addressed the Provincial Grand Lodge on the condition of Masonry in Cheshire, and he remarked that he was happy to be able to congratulate the Craft on its continued prosperity, thanks to the efforts of the masters and brethren of the different lodges within the province. He also congratulated the brethren upon the successful efforts they had made in securing the admission of Bro. Saxby to the benefits of the Masonic institution, and counselled the brethren to be unanimous in their votes as to any candidate who might be brought forward, as the only means of securing his admission. He concluded by thanking the Grand Officers and brethren for the sympathy they had shown to him during the past year, and for the cordial reception he had always met with when attending the Provincial Grand Lodge, and he assured them it would be always his endeavour to merit their support and confidence.

Bro. Capt. Cope was reappointed chairman of the Committee of the Fund of Benevolence.

After considerable discussion it was agreed, on the motion of Bro. Latham, seconded by Bro. Fair, that the consideration of the nomination of the most deserving candidate by the Provincial Grand Lodge of Cheshire for admission to the Boy's School should be referred to the Committee of the Fund of Benevolence, to meet in about ten days for that purpose.

The R.W.P.G.M. proposed a vote of thanks to the Rev. Mr. Sandberg, vicar of St. John's for the use of his church for the day's services; and this proposition was unanimously adopted.

Lord de Tabley announced that he would hold the next Provincial Grand meeting at Congleton, where it had not been held since 1852.

This was all the business set down on the paper for disposal.

The Provincial Grand Lodge then proceeded from the lodge room to St. John's Church. Full cathedral service was given, the choir consisting of Bros. Edmondson, Baker, Wilson, Parker, T. J. Hughes, and Armstrong, assisted by Miss Green and Miss Phillips, and the choir boys of St. Peter's parish church, Liverpool. Bro. Twiss, Prov. G. Org. of Cheshire, presided at the organ, and played an appropriate voluntary while the brethren were entering the church. The sermon was preached by the Prov. G. Chap., Bro. Hobson, who chose for his text the 12th verse of the 10th chapter of Romans, "For there is no difference between the Jew and the Greek; for the same Lord over all is rich to all who call upon him."

A collection was afterwards made in aid of the Birkenhead Borough Hospital and the Provincial Fund of Benevolence. The brethren observed the same order in returning from church to the Music Hall, where the Provincial Grand Lodge was duly closed.

Shortly after the return of the brethren from church a banquet was served in the Music Hall, to which about 200 sat down, Bro. Stokes, of Seacombe, being the purveyor. Lord de Tabley presided, and he was supported right and left by the officers of the Provincial Grand Lodge. The musical arrangements, which were admirably carried out, were under the direction of Bro. Twiss, Prov. G. Org. (who presided at the pianoforte) assisted by Bros. Edmondson, Baker, W. Parker, T. J. Hughes, and T. Armstrong.

After proposing the toast of "The Queen," which was most cordially received, the R.W. Prov. G.M. gave the toast of "The Prince of Wales and Earl of Chester, the Princess of Wales, and the rest of the Royal Family."

The toast was responded to with great enthusiasm.

"The Cambrian Plume," a new song by Brinley Richards, was then sung by Bro. Hughes with great spirit, and was loudly cheered.

The principal remaining toasts were—"The Earl of Zetland, M.W.G.M., and the Officers of the Grand Lodge" (responded to by Bro. McIntyre, G. Reg.); "Lord de Tabley" (proposed by Bro. Cope, Prov. G.S.W.); "The R.W. Prov. G. Masters of Neighbouring Provinces" (responded to by Bro. H. S. Alpass, Prov. G. Sec., W. Lancashire), &c.

The Grand Stewards deserve especial notice for the indefatigable zeal they displayed at the banquet and throughout the day's proceedings with the view of securing the comfort and satisfaction of all the brethren.

After the concluding toast, "All Poor and Distressed Masons," the brethren separated, all expressing their pleasure at the result of the day's doings.

CUMBERLAND AND WESTMORELAND.

COCKERMOUTH.—*Skiddaw Lodge* (No. 1002).—The regular meeting of this flourishing lodge was held at the Masonic Temple, on Tuesday, the 7th inst., the W.M. Bro. Richard Robinson was supported by Bros. T. F. Taylor, S.W., J. Mayson, J.W., W. Shilton, I.P.M., H. F. Faithfull, P.M. P. Prov. J.G.W., John Pearson, Prov. G.S.D. Treas., Rev W. Williams, Hon. Sec., Isaac Evening, as I.G., J. Thwaites, R. Brown, C. Mayson, J. Lewthwaite, J. Allinson, W. Potts, Tyler; visitor: Bro. John Bowes, P.M. P.Z., P. Prov. G. Reg. The lodge was opened in due form with solemn prayer according to ancient usage, when the minutes of the last regular meeting, and a lodge of emergency were read and declared to be correctly recorded. The W.M. now requested Bro. John Bowes to occupy the chair of K.S., when Bro. J. Allinson sought preferment, and proving his claim was entrusted, and retired. The lodge was opened in the second degree and Bro. Allinson was re-admitted and passed. Bro. J. Lewthwaite now claimed advancement, and on proving his proficiency was entrusted and retired. The lodge was opened in the third degree, Bro. Lewthwaite introduced and raised to the sublime degree of a M.M. Both ceremonies had the advantage of the able deaconate of the W.M., R. Robinson, which was marked by accuracy and precision, as was the working of all the officers. Indeed it would be difficult to find a provincial lodge where greater zeal is manifested. The lodge was lowered to the first degree, when a cordial vote of thanks was passed to Bro. Bowes, for his assistance during the evening's labour, which that brother suitably acknowledged. There being no further business the lodge was closed with the usual solemnities. We must not close our report without a word in reference to the lodge room. The painting, decorating and fittings are at once accurate and

chaste, and reflect the highest credit upon Bro. Faithfull, at whose cost and under whose superintendance the work was done, Bro. W. Taylor, a member of the lodge, did the painting and decorating.

DURHAM.

DURHAM.—*Marquis of Granby Lodge* (No. 124).—On Tuesday evening, the 7th inst., the usual monthly meeting of this lodge was held under the presidency of the W.M., Bro. C. Rowlandson. The lodge was opened shortly after the time stated on the summons, when, after the minutes of the previous lodge had been confirmed, Mr. James Clement Thomson, of Thornley, was duly initiated, the ceremony being followed by passing Bro. C. Millwood to the F.C. degree. Several propositions having been made and notices of motions given, the lodge was closed according to ancient and solemn form until the first Tuesday in the ensuing month.

CHESTER-LE-STREET.—*Lambton Lodge* (No. 375).—A regular meeting of this lodge was held at the Lambton Arms Hotel, on Friday afternoon, the 3rd inst., at 3 o'clock. Bro. Sir H. Williamson, Bart., M.P., R.W. D. Prov. G.M., presided, and amongst those present were—Bros. J. Fawcett, Prov. G.M.; Revs. J. P. De Pledge and J. W. Cartwright; H. J. Baker-Baker; V. A. Williamson; A. Story, &c. The election of W.M. for the ensuing year was proceeded with, when Bro. H. J. Baker-Baker, J.W., was elected. After transacting other business of importance, the lodge was regularly closed. The installation of the W.M. elect will take place on the 5th of November next.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The last regular meeting of this lodge took place at the George Hotel, on Friday, 13th ult. Present: Bros. Newman, W.M.; Ray, S.W.; J. S. Smith, J.W.; Rix, Treas.; Calthorne, S.D.; Eustace, J.D.; Gill, I.G.; Saunders, Bell, Piper, Woodland, Kinloch, Everett, Givin, Warren, J. Smith, O'Malley. The lodge was opened in due form in first degree, and the summons convening the meeting was read, and also the summons for the Board of General Purposes. The minutes of the last regular meeting were read and confirmed. A report from the Board of General Purposes was read, reporting that the character of Bro. G. Smith Angel, 51, was considered satisfactory, and that they had decided, with the approval of the members of the United Lodge, to reduce the fees to one uniform quarterly subscription of 5s., the quarterly charges having been hitherto for officers and civilians 7s. 6d. Ballot was then taken for Bro. G. Smith, 51, as a joining member, and which proved unanimous. A communication was read from the Grand Lodge. The lodge was then opened in the second degree, and Bro. Piper was called upon to answer the questions appertaining to it prior to being raised; he then retired, and the lodge being then opened in third degree, he again entered and was raised to the sublime degree of a M.M. Bro. Woodland signed and received his Grand Lodge certificate. The lodge was then closed by the power of the gavel to the first degree, and Bro. Warren was called upon to answer the questions in first degree, and having satisfactorily done so, retired. The lodge was then opened in second degree, and Bro. Warren was passed. The questions appertaining to second degree were then put round for the information of Bro. Warren. The lodge was then closed to first degree, and Bro. Newman proposed, and Bro. Eustace seconded, that Bro. Bolton be received as a joining member of United Lodge No. 697. Bro. Newman proposed and Bro. J. S. Smith seconded that Capt. George Blunt, 83rd Regt., be received as a joining member of United Lodge 697. The lodge was then closed in peace, harmony and brotherly love, and the brethren sat down together to banquet, spent a convivial evening, and retired at an early hour.

HEREFORDSHIRE.

LEOMINSTER.

Provincial Grand Lodge.

The Masonic body of this province celebrated their annual Grand Lodge gathering, or muster of brethren from the different lodges under Masonic rule, on Monday, the 6th inst., the holding of Grand Lodge being a moveable festival at which the past is reviewed, brotherly love stimulated, generous feelings exchanged, and the work of the future considered.



Grand Lodge having been opened in accordance with the Masonic rule, and the W. the Prov. G. Master, the Rev. J. Bowles, *D.D.*, having been received by the brethren, he, assisted by the D. Prov. G.M., Bro. R. H. Luckes, and the other Grand Officers, proceeded to the transaction of the business of the province, in the course of which the W.M. made the following official appointments for the ensuing year:—Bros. Alfred Osborne, of Ross, Prov. G.S.W.; Francis Nash, of Ross, Prov. G.J.W.; J. H. Skyrme, of Ross, Prov. G. Treas.; the Rev. H. Kaye Booker, of Eastnor, Prov. G. Chap.; the Rev. J. Buckle, of Ashperton, Assist. Prov. G. Chap.; John H. Wilding, Salop, Prov. G. Reg.; J. E. S. Hewitt, Ross, Prov. G. Sec.; Edward Gregg, of Leominster, Prov. G.J.D.; W. E. Hyde, of Leominster, Prov. G.J.D.; S. R. Davies, Prov. G. Dir. of Cers.; Alexander Gordon, of Ross, Prov. G. Assist. Dir. of Cers.; Dr. Tanner, of Ledbury, Prov. G. Supt. of Works; W. S. Boyce of Leominster, Prov. G. S.B.; T. Jowett, the Weir, Hereford, Prov. G. Purst.; Bradley, Leominster. Prov. G. Org.

The Grand Lodge having then been temporarily closed, at two o'clock the brethren walked to the fine old Priory Church at Leominster, in which a large congregation of worshippers had already assembled. Full choral service was performed in an excellent manner by the Leominster choir, assisted by some Masonic brethren, under the superintendence of Bro. Bradley, who presided at the organ. The service, which was specially adapted for a Masonic gathering, was very beautiful, and seemed to afford very great pleasure to the large and highly respectable congregation assembled.

The service was intoned by Bro. the Rev. H. Kaye Booker, one of the Prov. G. Chaps., the lessons being read by Bro. the Rev. John Buckle, the Assist. Prov. G. Chap. The sermon was preached by Bro. the Rev. J. Bowles, *D.D.*, R.W. Prov. G.M., in aid of the splendid schools recently opened in London for the children of deceased Masons, and for the homes erected for the reception of decayed Masons and the widows of Masons.

The venerable preacher took for his text the following words from Acts xx. 35:—"I have showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how He said it is more blessed to give than to receive." He said: By the kind permission of the Vicar of Leominster—for which in the name and on behalf of the Freemasons of Herefordshire I tender him my grateful acknowledgments—we have met in this time-hallowed minster, grey with its thousand years, to worship God. Here, were lordly priors and sandal-footed monks once offered up a gorgeous and ceremonial worship in a language not understood by the people—here, with the fragments and mouldering dust of by-gone generations beneath our feet, I am permitted to plead to you, my brethren, on behalf of those noble charities which are the life of our Masonic Order, and which so aptly illustrate the duties enforced by St. Paul, how that "ye ought to support the weak and to remember the words of our Lord Jesus Christ, how He said it was more blessed to give than to receive." The import of these words cannot be mistaken: to give is an universal description of communicating good; to receive an equally extended description of gaining it from others. The former of these two kinds of conduct is pronounced "more blessed" than the latter. To be blessed is to receive happiness from God, from our fellow-creatures, or from ourselves, and denotes therefore all the good which we do now or shall hereafter enjoy. The doctrine of the text is, therefore, that it is more desirable to communicate happiness than to receive it from others—in short it is a complete epitome of the principles of Freemasonry, which commences with love to God and terminates with love to man. The great practical inference from this doctrine is that doing good is the only proper employment of man. You, brother Freemasons—you, brethren, who do not belong to our ancient fraternity—were created for this great purpose. You were not created to gain reputation, learning, wealth, knowledge, power, honour, or pleasure, but to do good. Make, then, the end for which God designed your existence and your faculties the voluntary and proper end of all your wishes, designs, and labours. Direct your efforts to the well-being of those who are within your reach, and not to the inhabitants of a distant country. Let every day, when passing in review before the scrutinising eye of conscience present a regular series of good actions, which will soften the bed of repose, and rise as an evening sacrifice a sweet memorial before God. By patient continuance in well-doing seek for glory, honour, and immortality. If you act thus in the great trial-time of life you will be found and pronounced, when this

life ends, to have "well done," and to have been a good and faithful servant of your Divine master, and will be directed to enter into the glory of your Lord. The modes of doing good, to which from the fraternity to which we belong we more especially called are the moral and social training of the children of the poorer brethren, and the sustentation and shelter of aged and decayed Freemasons and their widows. With respect to the children for whom I have the honour to be an humble advocate on this occasion, few words are necessary to recommend them to your patronage. If the cultivator of the soil, the man who rescues from barrenness a neglected portion of the country, and spreads over its face fertility and beauty, deserves and obtains our pride, shall our schools solicit you support in vain, which under God, will rescue from the evils of ignorance children in the humbler Masonic walks of life, who might otherwise perish for lack of knowledge, and will open their understanding, at least in a degree to understand the scriptures of eternal life. It is impossible to doubt that such institutions as those for which I am now pleading are two of the great means which the divine Being employs for the accomplishment of His own great end. He does not Christianise the world by magic; we are not to expect religion to descend from heaven, or to rise from the earth like a beautiful vision! It will indeed descend from heaven and rise up on the earth, but this will be by a regular, appointed, adapted means—by means such as those which are now set at work in our Masonic Schools, means employed by God himself; means which this day require your cordial and liberal assistance; means which afford an omen of the desired success, since I cannot conceive why all this energy should have been impressed on the minds of men, if not for the providential accomplishment of one grand result—the transformation of the kingdoms of this great world into the kingdoms of the Lord and of His Christ. And then, the education of these children by your liberal contributions this day. Come up to the help of the Lord; become labourers together with God, and bear in mind the unquestionable certainty, that every brother shall receive his own reward, according to his own labour. Give liberally and wait patiently for the whole end of your recompense until the evening hour when the Master of the vineyard shall call the labourers and give them their hire, beginning at the first unto the last. Meditate the worth of these children's souls, meditate deeply the lessons the scriptures afford on their inconceivable value and eternal duration. While the philosopher wears himself with endless speculations on their physical properties and nature, while the politician only contemplates the social arrangements of mankind and the shifting forms of policy, fix your attention on the individual importance of these children as the creatures of God, as the candidates for immortality. Let it be your highest ambition to train them up for an unchangeable condition of being. Assist in implanting in their minds a love of that rectitude—the eternal rectitude which was with God before time began; was embodied in the person of his Son, and in its lower communications will survive every sublunary change, emerge in the dissolution of all things, and be impressed in refulgent characters on the new heavens and the new earth in which dwelleth righteousness. To do good, brethren, is the only proper employment of man—more especially of Freemasons—to do good is the character of angels, of Christ, and of God. It constitutes the beauty of Heaven, the glory of Jehovah, and is the source of all the happiness which is enjoyed in immensity and eternity. Surely then your benevolence towards the children of your poorer brethren will receive a rich reward in the great and final day—nay it will be received and rewarded by Christ, as done to Himself, if in these schools but one immortal spirit shall first be taught to read the lessons of celestial wisdom, or hear the accents of immortal hope. Blessed are you, brother Freemasons, if it be permitted you to be the means of leading only one of these young pilgrims to the stream amidst the desert, and teach him there to slake his thirst from the pure river of the water of life which proceeds for ever out of the throne of God and of the Lamb. He who rears up one child in Christian virtue, builds a temple more enduring than earth or heaven. The souls of the children whom you rescue from ignorance and vice, and bring up in the way they should go, will survive all outward change. When winds and mountains and seas shall have ceased to praise God, these rescued souls will praise Him. They will receive more and more divine inspirations of truth, will fill with their benevolent ministry wider and wider spheres, and will accomplish their destiny by a progress towards God, as unlimited, as mysterious, as enduring as eternity. It is not necessary, I should hope, to use many words in pressing upon

your attention the claims of aged and decayed Freemasons and the widows of Freemasons.

"Old Time, who changes all has altered them
In soul, in aspect, as in age."

And the Royal Masonic Institutions for their relief have strong and peculiar claims upon your compassionate benevolence. It is one of the forms in which the spirit of Freemasonry is embodied—a spirit of reverence and love for our aged brethren, of sympathy with their wants, and intense desire to relieve them. May that sympathy overshadow us and work within us, and open every soul to help "the charities that soothe and heal and bless." Be assured, brethren, that exactly in proportion as we become attached and devoted to Freemasonry, we shall exhibit the increase of real benevolence and self-denying exertions—that the nearer we approximate to universal love the higher we ascend in the scale of Masonic excellence, the grand characteristic of which is to view the world as one united whole, mankind as one family, all nations as one blood, springing from the Father of All, tending to one common destiny. The divisions and distractions of mankind vanish away before such a prospect, and give signs of the approach of that bright era, when the names of neither sect or party shall no more be heard, but all shall form "one fold under one shepherd." Finally, remember that you are expected to act as stewards of the manifold gifts of God; that neutrality in a cause like this is peculiarly detestable. Remember who has said, "He that gathereth not with me scattereth abroad;" while He has declared, as an immutable axiom, that "it is more blessed to give than to receive." Remember the apostle's solemn charge, that you "trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that you do good and be rich in good works, ready to distribute, willing to communicate; laying up in store for yourselves a good foundation against the time to come, that you may lay hold of eternal life." Give, then, my friends, in a confiding spirit. Give in the strength of faith, hope, and charity. Give to increase the holiness of earth and the happiness of heaven. Give that you may become fellow labourers with God for the benefit of man.

"For when the vanities of life's brief day
Oblivion's hurrying wing shall sweep away,
Each act of charity and mercy done
High o'er the wrecks of time shall live alone,
Immortal as the heavens—and beauteous bloom
In other worlds and realms beyond the tomb."

I add no more. The cause of those on whose behalf I have been pleading rests with yourselves. It is one requiring not arguments, but deeds; not eloquent appeals, but generous contributions. May the Great Architect of the Universe apply what has been said to your consciences, and cause it to bring forth fruit in your hearts.

A collection having been made, which produced a handsome sum, the brethren returned to their lodge, where the business programme of Grand Lodge was completed, and the same closed in strict Masonic form.

Rest having followed labour, the brethren, each wearing his insignia of office, proceeded to refreshment.

The grand banquet, which was a truly superb repast, was laid out with great taste in the very handsome assembly-room of the Royal Oak Hotel, and the catering of Bro. Bradford and his good lady was such as to call forth repeated and well-deserved encomiums. The apartment was decorated with great judgment, the panels of the walls being filled in with well-painted Grand Lodge emblems, the Prov. G. Lodge banner (hung over the R.W. Master's chair) being supported by a portrait of the Grand Master of England, the Earl of Zetland, and a drawing of the new Masonic Schools. The room was otherwise adorned with ferns and flowers, and the tables displayed handsome centre-pieces, over which fruits and flowers were grouped with great taste.

The Prov. G. Chaplains asked a blessing and offered thanks, and the musical portion of the entertainment was under the management of Bro. Bradley, who ably presided at the piano-forte, and was assisted by Bro. Robinson.

The Prov. G. Master was supported by the D. Prov. G.M. and the Prov. G. Chaplains (Bros. the Rev. H. Kaye Booker and the Rev. J. Buckle), and among those present were Bros. the Rev. J. H. Jukes; W. M. Palladin, 120; H. Gregg, P. Prov. G.D., and P.M. 751; John Thomas, United Pilgrims, Sec. 857, 860, P.M. 507, 720, Prov. G. Dir. of Cers., R.A.; S. Wallace, J.G.W.

338; A. Stringer, S.W. 751; W. Daggs, P.M. 892, and P. Prov. S.G.W.; S. Partridge, P.M.; E. Hyde, J.W.; W. J. Wormington, P. Prov. S.G.W., and S.W. 892; J. W. Butcher, S.D. 892; T. Griffiths, Salopian; A. Gordon, Vitruvian Lodge; C. Whitcomb, J. Bellow, and H. Robinson, 892; J. G. Hewett, Prov. G. Sec., 338; E. Gregg, W.M. 892; T. Jowett, Prov. G. Dir. of Cers., and 120; W. H. Kirby, 892; H. R. Luckes, D. Prov. G.M.; J. Bradford, 892; A. Osborne, 338; Richard Williams, Treas. 811; W. Prosser, 126; J. Turner, Thomas, 545; F. Nash, 337 and P.M. 1,067; J. H. Wilding, 120; M. Bradley, 892, &c.

On the removal of the cloth, the Prov. G. Master rose and said: Freemasonry and loyalty are twin brothers. We love her Majesty because she loves the law, respects its bounds, and reigns content within them. Brethren, I give you "The Health of her Most Gracious Majesty the Queen," under whose gentle sway we enjoy that constitutional freedom without which humanity withers.

The Prov. G. Master then said: You all know, brethren, that since our last Provincial Grand Lodge the Prince of Wales has followed the example of his royal grandfather, the Duke of Kent, his royal great uncle, the late Duke of Sussex, and other members of his illustrious house, by becoming a member of our ancient fraternity. His Royal Highness now holds the rank of Past Grand Master, and consequently we have the honour and satisfaction of drinking "The Health of our future King as a Masonic brother."

The Prov. G. Master then gave "The Health of the Grand Master, the Earl of Zetland," who, like his royal predecessor, the Duke of Sussex, had filled that office for more than a quarter of a century. The noble earl had now "some smack of age in him, some relish of the saltness of time," but his intellect was as vigorous as ever, his Masonic experience unsurpassed, and he was deservedly rich in the unfeigned esteem, affection, and confidence of the great and influential fraternity over whom he has so long, so ably, and so kindly ruled.

The Prov. G. Master then, in a speech characterised by quiet-humour, gave the toast of "The R.W. D.G. Master of England, the Earl de Grey and Ripon," which was received with Masonic honours.

The D. Prov. G. Master said: Brethren, I rise to give "The Health of our Masonic chief, Dr. Bowles," and although I desire personally to make it a special toast at this gathering, I am sure that the province over which he so wisely and so kindly rules, equally desires with myself to pay him a compliment for the warm interest he continues to take in the Craft. I assure you that is the constant desire and study of the Prov. G. Master to carry out the duties of his office with true Masonic zeal, in all kindness, and under the auspices of true Masonic brotherhood. It is a difficult task to propose the health of the Provincial Grand Master, for all I could say of him would but very inadequately express the high esteem in which we hold him, and therefore I will content myself with asking you to join me cordially and heartily in drinking his health.

The Provincial Grand Master in reply said: I thank you with all my heart and mind for the more than brotherly kindness with which you have received the toast proposed by my hon. friend and brother the Deputy Provincial Grand Master. I am far too sensible of my own deficiency to accept as my due the eulogistic speech of my too partial friend, but as your exceeding kindness permitted the encomium to pass unchallenged, he will consider it a description of what I ought to be and not what I am. "On their own merits modest men are dumb"—consequently my deputy has not said a word to you about the able and continuous help he gives me, but I should be most ungrateful if I did not embrace this opportunity of publicly tendering to Bro. Luckes my hearty acknowledgement, and permit me to observe, brethren, that you ought to share in the expression of my satisfaction, inasmuch as the Deputy Provincial Grand Master covers my short-comings, and is consistently and judiciously zealous in the fulfilment of his duties. Brethren, I have now presided over this province for nearly a quarter of a century, and permit me out of the fulness of my heart to say that each returning anniversary of the few that remain to me recalls more vividly to my mind the recollection of my dear and valued friend and deputy, the late Archdeacon Lane-Preer, who for so many years sat on my right hand in our lodges, charming us with his large hearted benevolence which recognises in every man a human brother, and exhorting us with his fervid eloquence to let our light so shine before men that they may see our good work, and glorify our Father which is in heaven. The memory

of the late Archdeacon Freer is revered and cherished by the Freemasons of Herefordshire—nay, in the noblest sense it may be said that he yet lives, for

“To live in hearts we leave behind is not to die.”

Brethren, I will not weary you by attempting in an after-dinner speech to brush away any of the dust which has from time to time been scattered over Freemasonry. It is sufficient for us to know that, however darkly its antiquity and its origin may be obscured by the dust of past ages, the fraternal principles on which it is founded remain in all their pristine brilliancy and vigour, and will continue to flourish till time shall be no more. But I cannot enter on this fruitful subject. Let me say that I see everywhere in Freemasonry the great design of liberating and raising the human mind. I see in Freemasonry nothing narrowing or depressing—nothing of the bitterness of the systems which human fear, craft, and ambition have engendered—everything breathes freedom, liberality enlargement—everything is pregnant with those all-comprehending truths which are given to the soul to be developed and applied by itself; given to it as seed to the sower, to be cherished and expanded by its own thought into more and more glorious fruits of wisdom and virtue. Brethren, permit me in conclusion to propose a toast which I am sure you will receive with all honour—the “Health of the Deputy Provincial Grand Master of Herefordshire, Bro. Henry Richards Luckes.”

The D. Prov. G. Master said: After the very eloquent speech we have just had addressed to us, brethren, I cannot but feel very humble in knowing that I am so feeble a successor of that great and good man, the late Archdeacon Lane Freer, who occupied so exalted a position both as a Freemason as well as in the social and religious world. I can only say that I regard my appointment to the chair of the D. Prov. G. Master of Herefordshire as a great honour, that I feel an earnest love for Masonry, that I take the liveliest interest in the well-being of the province, and that so far as in me lies, its advancement shall never be forgotten. I am happy to inform the brethren that the contributions from the province to the Masonic charities last year amounted to £38 10s., and, brethren, if we take up the subject in the spirit in which it has been set before us to-day, I am sure that we shall find our hands strengthened and Masonry flourish. I am most desirous of carrying out Masonry in its high and noble spirit of charity, and by using our joint energies I hope to be able to remit double that amount at the close of the current year.

The Prov. G. Master then proposed “The health of the Prov. G. Secretaries, Bros. John H. Wilding and John E. S. Hewett.” Bros. Wilding and Hewett responded.

The D. Prov. G. Master, in a complimentary speech, gave the toast of “The past and present Provincial Grand Officers.”

Bro. Alfred Osborne returned thanks.

The D. Prov. G. Master recalled the pleasure he felt in making his first visit to the Royal Edward Lodge, when he attended to instal a brother in the chair, and he therefore proposed “The health of Bro. Gregg, W.M., Bro. Partridge, P.M., and the other officers of the lodge,” with thanks for the arrangements made.

Bros. Gregg, W.M., and Partridge, P.M. replied in acknowledgment of the compliment.

The Prov. G. Master then gave “The health of the visitors.”

Bro. John Thomas, of London, replied in a speech of considerable length.

Bro. J. Turner Thomas also returned thanks as a visitor.

Bro. Thomas Griffiths responded as a member of the Salopian Lodge at Shrewsbury.

The brethren shortly afterwards separated.

We are pleased to add that the collection after the sermon and the banquet produced upwards of twenty-six guineas.

SOUTH WALES

CARDIFF.—*Bute Lodge* (No. 960).—At the regular meeting of this lodge, at the Consulate Chambers, Bute Docks, on Tuesday, the 7th inst., an official visit was paid by the Provincial Grand Master, Bro. Theodore Mansel Talbot, who was accompanied by Bros. E. J. Morris, D. Prov. G.M.; R. F. Langley, P. Prov. S.G.W.; T. Hodge, P. Prov. S.G.W.; D. Roberts, P. Prov. G. Reg.; E. J. Thomas, P. Prov. G. Dir. of Cers.; and numerous other officers of Grand Lodge past and present. The W.M., Bro. W. Willans, was supported by his Past Masters, Bros. W. H. Martin, P. Prov. S.G.D.; John Willans, P. Prov. S.G.D.; T. B. Bell, Prov. S.G.W.; and P. Bird, P. Prov. G. Reg.; F. Ware, S.W.; and J. Hurman, J.W., in addition to about forty

other members of the lodge, which, although the youngest, is about the most numerous as well as the best worked in the province. Mr. H. L. Ward was initiated into the Order, and Bros. J. L. C. Ward and T. Beddoes were passed to the second degree, both ceremonies being performed in a manner which elicited the warm eulogiums of the Prov. G. Master. The sum of five guineas was voted from the funds of the lodge, upon the motion of Bros. John Willans and W. H. Martin, to the relief of the widow of a late member of the lodge, and after the proposition of two gentlemen for ballot at the next meeting, and other routine business, the lodge was closed, and the brethren, to the number of about fifty, adjourned to the Windsor Hotel, where supper was provided by Host Samuel Marks.

SCOTLAND.

GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John* (No. 3 bis).—The first meeting of the winter session of this lodge was held upon the 7th inst., Bro. John Baird, R.W.M., in the chair; Bros. McMillan, S.W., and Kyle, acting J.W. There were also present, Bros. Park, P.M.; A. McTaggart, R.W.M.; J. Wallace, Prov. S.G.D.; C. F. Martier, from England, and a large number of brethren. The lodge having been duly opened, the minutes were read and passed. Two gentlemen were afterwards initiated into the Order, Bro. McMillan, S.W., impressively performing the ceremony. Bro. Matier being duly proposed by the R.W.M., seconded by Bro. Buchan, and unanimously approved of, was constituted an affiliated member of this ancient lodge, the O.B. being administered by the latter. After business the lodge being called to refreshment, a happy evening was passed, during which the worthy Tyler, Bro. J. Pollock, who is sometimes familiarly styled in a homely way, “Old Waterloo,” was presented by the R.W.M. in the name of Bro. Lieut. Hunter, with a walking stick cut from the plains where, fifty-four years ago, Bro. Pollock had manfully acted his part in upholding the honour of his country. Bro. Pollock—long life to him—having duly acknowledged the gift, made his salute *pro forma*, and retired to his post. The usual loyal and Masonic toasts were given, Bro. Matier responding for the Grand Lodge of England. One remark of Bro. McTaggart’s is especially worthy of notice, viz., “As Freemasons, you have an organisation whose ramifications extend throughout the whole world—what are you going to do with it?” Bro. Wallace and other visiting brethren having replied on behalf of their lodges, “Happy to meet, sorry to part, and happy to meet again,” was given, after which the lodge was closed in due and ancient form.

IRELAND.

OPENING AND DEDICATION OF CARGYCREEVY MASONIC HALL.

The Masonic Hall of Cargyreevy, in the townland of that name, about five miles from Lisburn, and half-way between Lisburn and Ballmahinch, was consecrated and dedicated to the purposes of Masonry on Saturday, the 4th inst., by the office-bearers of the Provincial Grand Lodge of Antrim. The foundation-stone of the hall was laid about eighteen months since. It has been erected from plans prepared by Bro. Wm. Redfern Kelly, of Belfast, and it is remarkably appropriate for the purposes for which it has been built. The hall stands on an elevated position, and is erected on ground—the free gift to the lodge of Cargyreevy from D. S. Ker, Esq., D.L., and has cost about £800. This is the first Masonic Hall we understand opened in Ireland as the result of voluntary contribution, and it is highly creditable to the Masons of the district.

The following lodges were represented:—

Provincial Grand Lodge of North Antrim—Sir Chas. Lanyon, D. Prov. G.M.; James Girdwood, Grand Dir. of Cers.; H. J. Hill, G.J.W.; S. G. Crymble, G.S.D.; Thomas Dunlop, M.D., P.I.G.; J. McCracken, G.S.W.; Joseph Finlay, Standard Bearer; No. 7, Alex. Tait, H. M. Girdwood; 22, 35, 59, 54, 40, 77, 86, 66, 97, 51, 46, 109, 111, 113, 133, 136, 186, 272, 375, 609, 556, 606, 602, 615, 624 and 659.

At “High Twelve” the brethren who purposed taking part in the ceremony of consecration and dedication assembled together in the Cargyreevy Presbyterian Church, wearing the clothing,

jewels, and insignia of their respective orders, or the offices they represented, when the Worshipful Master of 606 (Bro. Freckleton) proceeded to address the brethren, stating the purpose which brought them together, and telling them off to the various duties which they would be required to perform in the ceremony of dedication, and they were shortly afterwards met by the P.D.G.M. (Bro. Sir Charles Lanyon), who was appointed to perform the ceremony, assisted by the officers of the Provincial Grand Lodge of Antrim, and a Prov. Grand Lodge was then opened by the Prov. D.G.M. and his officers in "ancient form." The lodge being opened, the Prov. D.G.M. announced the purpose of the meeting, after which the brethren were marshalled, and a procession having been formed, they proceeded to the new hall, a short distance off. The procession, under Bro. James Girdwood, Prov. G. Dir. of Cers., and Bro. H. J. Hill, Assist. Dir. of Cers., were marshalled, and the lodge having arrived at the hall, the brethren uncovered to the right and left, facing inwards, to let the procession pass. They then entered and marched three times around the altar, when the lodge was placed on the centre, and front of the altar, and facing towards the East, the gold and silver vessels, containing corn, wine, and oil, and the lesser lights in triangular form were placed around the altar; also, the charter, Ahiman Rezon, and by-laws of the lodge, which being done, the public grand honours were given, and the officers took their respective places in the lodge. The Chaplain Bro. the Rev. S. S. Freckleton then offered up prayer, and a Masonic hymn was sung to the air of the "Old Hundred," after which

Bro. the Rev. S. S. Freckleton (the W.M. of the lodge for which the hall is intended), addressing the D. Prov. G.M. Bro. Sir Charles Lanyon, said:—R.W. Sir,—The brethren of this lodge, being animated with a desire of promoting the honour and interests of the Freemason Craft in this place, have, at considerable labour and expense, erected a Masonic Hall for their convenience and accommodation. They are most desirous that the same should be examined by this Provincial Grand Lodge; and should it meet their approval, that it be solemnly dedicated to the purposes of Freemasonry, in accordance with the ancient forms and usages of the Craft.

The Worshipful Master then handed to the Provincial Deputy Grand Master the warrant of dedication, which was read by him to the brethren.

Bro. Kelly, the architect, then addressed the D.P.G.M. as follows:—Right W. Sir—Having, as architect, been entrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned to me, I now return my thanks for the honour of this appointment and beg to surrender up the implements which were committed to my care when the foundation of this structure was laid, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of this Grand Lodge.

The Architect here presented the square, level, and plumb.

The Prov. D.G.M. replied as follows:—Bro. Architect,—The skill, zeal, and fidelity displayed by you in the execution of the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation, of this Grand Lodge; and they sincerely pray that this edifice may long continue a lasting monument of the taste, spirit, and liberality of its founders.

D.G.M.—R.W. Sir,—This hall in which we are at present convened, and the plan upon which it has been constructed, having met with your approbation, it is now the desire of the members of Lodge No. 615 that it should be dedicated by this Grand Lodge, according to the ancient rites and usages of Freemasonry.

The Masonic ceremonial usual on such occasions having been gone through, the benediction was pronounced in the usual manner.

Bro. Sir Chas. Lanyon said—I congratulate you, brethren of Lodge 606, on the dedication to the purposes of Freemasonry of this building, which, although not of very large dimensions, is sufficiently spacious for the celebration of the ceremonies both of your Lodge and the higher Order of Masonry with which some of us are connected, and appears to be commodiously situated and well arranged. I am happy to have been able to take part in so interesting a ceremonial; and I heartily wish that this lodge may long continue to flourish and increase in numbers and respectability; may long enjoy the use of this hall in peace, love, and harmony; and may set an example and model to the Masonic fraternities of the North by the correctness of their

working, the regularity of their discipline, and their adherence to the true grand principles of brotherly love, mutual relief, and pursuit of truth.

The Masonic version of the National Anthem was then sung, and the proceedings terminated.

The business of the day having concluded, the company proceeded to the large room of the building, where luncheon was prepared. Bro. Sir Charles Lanyon occupied the chair.

The Chairman gave "The Queen and the Craft," which was received with all the honours; and next, "His Royal Highness the Prince of Wales," which was received with due honours; after which, "The Health of the three Grand Masters of England, Ireland, and Scotland," was proposed and received with the usual salutes.

Bro. Wm. Johnston, M.P., then rose and said he had a toast to propose, which he was sure, would be acceptable to all the brethren present. He was glad to have the opportunity of meeting in this completed hall so many brethren assembled under the presidency of the R.W. the D.P.G.M. of Antrim, who sat in the chair, and begged to propose in the strongest and warmest terms the health of the chairman—their esteemed friend and Bro. who presided over the ceremonies of that day—the Deputy Provincial Grand Master of Antrim, Bro. Sir Charles Lanyon. (The toast was received with loud applause accompanied by full Masonic honours).

Bro. Sir Charles Lanyon, on rising to respond, was received with loud applause. He said he might be fairly proud of the reception which they had given him. It had been so hearty and so sincere that really he felt deeply indebted to Bro. Johnston and all the brethren present for the manner in which it had been proposed and received. Bro. Johnston in the very kind words in which he had proposed the toast, said they had not always been so close together as at that time. He wished to avoid as carefully as Bro. Johnston had done anything political on that occasion, but this much they would allow him to say, that in the circumstances of the last election he had never been in the position of being distant from his friend; that he had never been in hostility to him; and he trusted he would accept from him this observation, that in no matter what circumstances they might be placed, he would always esteem him as a friend and a brother, and, now, would they allow him to congratulate them on the events of that day. They had assembled there to dedicate that building to the purposes of Masonry, and he must say that he thought the members of Lodge 606 ought to be congratulated on the very successful results of their labour in connexion with this building. It was not more than eighteen months since he had had the honour to lay the foundation stone, and to see present a large assemblage of Masons to give éclat to that proceeding; but he thought they had great reason to be proud that day when they assembled to celebrate its completion inside eighteen months. He trusted that this lodge might be the means of promoting peace, love, and harmony in this neighbourhood, and that the proceedings of the lodge would be such as would do honour to the profession of Masonry in every way, and that many other parts of the country would follow their example. He concluded by proposing "the health of the Master of the Lodge 606 (Cargyreevy), the Rev. Samuel Scott Frackleton."

Bro. the Rev. S. S. Frackleton responded, and, in doing so, gave all the credit of originating the building to Bro. Hugh Gill Paterson, P.M., to whose untiring exertions on behalf of Masonry the neighbourhood was so much indebted. He concluded by proposing, "the health of the G. Dir. of Cers. Bro. James Girdwood."

Bro. Girdwood responded in a few words.

The Chairman proposed "The health of Bros. Patterson and Ireland, the trustees of the Lodge."

Bro. H. G. Patterson, responded.

Bro. Ireland also responded.

"The health of D. S. Ker, Esq., the lord of the soil," was next proposed, and was warmly received.

Rev. R. S. Irvin, responded.

The Chairman proposed "The health of the architect, Bro. Wm. Redfern Kelly," and regretted that sickness prevented him from being present at the dedication of the hall.

The toast was received with due Masonic honours.

Bro. Hill, responded.

The toast of "The Ladies" was next given, and "The Press," coupled with the name of Bro. Wm. Kirkpatrick, which, having been responded to, the proceedings of a very pleasant day, and an important one in the history of Masonry in the North of Ireland, terminated.—Northern Whig.

ROYAL ARCH.

METROPOLITAN.

BEADON CHAPTER (No. 619).—*Installation Meeting*.—The first anniversary of this young and most prosperous chapter was held at the Greyhound Hotel, Dulwich, on Thursday, the 9th inst. The chapter was duly opened by Comps. A. Avery, M.E.Z.; A. P. Leonard, H.; J. W. Avery, J., and many other installed Principals being present. The minutes of the previous meeting were read and confirmed. Ballots were unanimous in favour of all the candidates for exaltation. Bros. Rev. J. R. MacNob, Ayr 165, S.C.; S. Wells, S.W. 619; W. Tervener, 619, and R. Dean, 1,076, being in attendance, were regularly exalted into Royal Arch Freemasonry. Comp. A. Avery, M.E.Z., with his usual skill, doing his part exceedingly well. The ballots were taken for officers with these results:—Companions A. P. Leonard, Z.; J. W. Avery, H.; and H. Massey, J., a member of this chapter, then, in his usual superior manner, did the installations. The officers elected for the year and duly appointed are—Comps. A. Avery, P.Z., Treas.; F. Walters, P.Z., S.E. (re-elected); C. A. Potter, P.M. 619, S.N.; G. A. Smith, Prin. Soj.; W. H. Green, 1st Assist. Soj.; Saul Wells, 2nd Assist. Soj.; F. Decring, Reg.; E. Kimber, Org.; J. M. Kiernan, S.B.; R. H. Williams, Dir. of Cers.; W. Y. Laing, Jan. The chapter was closed. At the banquet which followed, Comp. A. Avery had a five guinea P.Z. jewel given to him. He had a similar gift from his mother chapter, No. 73, Mount Lebanon, which proves how highly he is esteemed by those who know him. There were present besides those named Comps. J. W. Halsey, P.Z.; R. Watts, P.Z., and others. Amongst the visitors were Comps. W. Ough, G. Purst, P.Z. 749; Hyde Pullen, D.G.M. Isle of Wight; James Stevens, P.Z. 720, and many others.

INSTRUCTION.

METROPOLITAN CHAPTER.—It is with much pleasure we inform the companions that this chapter continues to meet every Thursday evening, at 7 o'clock, at the George Hotel, Aldermanbury, and we have also great pleasure in stating the chapter is presided over on every occasion by companions of high Masonic attainments, and therefore presents a great scope to those who are desirous of preferment. On Tuesday last the ceremony of exaltation was worked by the following companions:—Comps. C. Hosgood, M.E.Z.; Gothiel, H.; Barlow, J.; J. D. Taylor, N.; Cooke, Prin. Soj.; G. A. Taylor, Assist. Soj.; and Hamshire, Candidate. It is with regret we announce the absence on this occasion through ill health of Comp. J. Brett, but are glad to hear he will be in his usual place on Tuesday next.

ROYAL ORDER OF SCOTLAND.

LANARK, RENFREW, AND DUMBARTON.

PROVINCIAL GRAND LODGE FOR WESTERN DISTRICTS.

On Thursday, the 9th inst., the postponed quarterly communication of the Provincial Grand Chapter and Lodge of the Royal Order of Scotland for the counties of Lanark, Renfrew, and Dumbarton, was held at the Masonic Hall, 213, Buchanan-street, Glasgow, at 4:30 p.m. Among those present were Knights Companions F. A. Barrow, R.W.P.G.M.; D. Sutherland, R.W.P.G.S.W.; G. L. Brodie, R.W.P.G.J.W.; J. D. Porteous, R.W.P.G. Sec.; W. Alexander, Acting R.W. P.G. Sword Bearer; A. B. Dick, Acting R.W. P.G. Banner Bearer; J. M. Allan, Acting R.W. P.G. Examiner and Instructor.

An application for advancement and promotion from Bro. J. H. Lloyd, of Dublin, M.M. of Lodge, and Companion of R.A. Chapter Royal Albert, No. 100, Ireland, K. of R.A. Chapter, No. 666, Ireland, Chev. Rose Croix, Paris, and Chev. K.D.S., 30, of France, &c., was read and balloted for. The ballot being clear, Bro. Lloyd was duly advanced to the degree of H.R.M., and subsequently promoted to the high honour of Knighthood of the R.S.Y.C.S. After some routine business being transacted, the P.G. Lodge was closed in simple form and the Knights companions retired to the ante-room, where, upon the invitation of the R.W.P.G.M. Knight Companion Barrow, they sat down to a very *recherché* little entertainment, consisting of cake, wine, and fruit; and the usual toasts—among others that of "Our Hereditary Grand Master H.R.H. the Prince of Wales"—being duly honoured, the proceedings were brought to a close at 8 p.m.

REVIEWS.

"*Constitutions of the Freemasons.*" By WILLIAM JAMES HUGHAN, Prov. G. Sec., Cornwall, &c. London: R. Spencer, Great Queen-street. Truro: William Lake. 1869.

ALL Masonic students are greatly indebted to the author of this interesting work, not only for his labours in connection therewith, but generally as a writer on Masonic subjects during several years past in our pages.

No one who feels an interest in becoming acquainted with the true history of Freemasonry and with the rapid strides of progress it has made in Great Britain during the past 150 years can fail to appreciate the labours of the author, and we congratulate him most sincerely in the success which has attended this last literary effort. The book is full of interest to the Masonic student.

Amongst the curious and interesting documents collected and reproduced by the author is the following:—

"Itte es ordayned by ye Chapitre of ye Kirk of Saint Petyr of York yat all ye masouns yt sall wyrke till ye werkes of ye same Kyrk of Saynte Petyr, sall fra Mighelmesse day untill ye firste Sonday of Lentyn, be ilka day atte morne atte yare werke, in ye loge, yat es ordayned to the masounes at wyrk in with ye close bysyde ye forsayde kirk, als erly als yai may see skilfully by day lyghte for till wyrke, yf yt be alle werk day: outhur, elles, till itte be hegh none smytyn by ye clocke, when halyday falles atte none, sauf yt in with yt forsayde tyme bytwyx Mighelmes and Lentyne; and in all other tyme of ye yer yai may dyne byfore none, yf yai wille, and als wa, ette atte none whar yaim likes, swa yt yai sall noghte dwell fra yair werkes in ye forsayde loge natyme of ye yer in dyner tyme, bote swa schort tyme yat na skilful man sall tynde defaute in yaire dwellyne; and in tyme of mete, atte none, yai sall, na tyme of ye yer, dwell fra the loges, ne fra yaire werke forsayde, ovry ye space of ye tyme of an heure, and afyur none yai may drynk in ye lodge, ande for yaire drynkyng tyme betwyx Mighelmes and Lentyn yai sall noghte cese no lefe, yare werk passand ye tyme of half a mileway; ande fra ye firste Sonday of Lentyn until Mighelmesse yai sall be in ye forsayde loge atte yaire werke atte ye son risyng, and stande yare trewely ande bysily wyrkande upon ye forsayde werke of ye kyrk all ye day, untill itte be namare space yan tyme of a mileway byfore ye sone sette, yt itte be werkday; outhur elles untill tyme of none, als itte es sayde byfore, saf yt yai sall, bytwix ye firste Sonday of Lentyne ande Mighelmes, dyne and ette, als es byfore sayde, ande slepe ande drynke aftyr none in ye forsayde loge; and yai sall noghte cese no lefe yair werke in slepyng tyme, passande ye tyme of a mileway, no in drynkyng tyme after none, passande ye tyme of a mileway. And yai sall noghte slepe eftyre none na tyme botte bytwene Saynte Elemes and Lammes; and yf any mane dwell fra ye loge and fra ye werk forsayde, outhur make defaute any tyme of ye yer agayn yis forsaide ordinance, he sall be chastyde with abatyng of his payment, atte ye lokyng and devys of ye maistryr masoun; and all yer tymes and houres sall by reweled bi a bell ordayned yare fore, Ande, als wa, it es ordayned ye na masoun sall be receavyde atte wyrke, to ye werk of ye forsayde kyrke, bot he be firste provede a weke or mare upon his well wyrkyng; and, aftyr yt he es foundyn souffisant of his werke, be receavyde of ye commune assente of ye mayster and ye keepers of ye werk, and of ye maystyr masoun, and swere upon ye boke yt he sall trewely ande bysyli at his power, for oute any maner gylyry, fayntys, outhur desayte, hald and kepe haly all ye poyntes of yis forsayde ordinance, in all thynges yt hym touches, or may touches, fra tyme yt he be receavyde till ye forsayde werke als lang als he sall dwell masoun hyryd atte wyrk till yt forsayde werke of ye kyrk of Sanct Petyr, ande noght ga away fra yt forsayde werke bote ye maystysr gyf hym lefe atte parte fra yt forsayde

werk; and wha sum ovyr cum agayne yis ordinance and brekes itte agayn ye wyl o ye forsayde Chapitre have he Goddy's malyson and Saynt Petirs."

We must reserve for our next issue further extracts from Bro. Hughan's very interesting work.

Obituary.

THE LATE BRO. E. LOEWENSTARK.

Bro. E. Loewenstark, Mount Lebanon Lodge (No. 73), died on the 13th inst. He was the second eldest son of Bro. A. D. Loewenstark, P.M. 548 & 733, the eminent medallist of Devereux-court, Strand. He was only initiated into Freemasonry at No. 73 a few months ago, and he took his two degrees in that lodge. Being an enthusiast, he, when at Torquay for the benefit of his health, took the third degree at No. 328. He is deservedly regretted by all who knew him.

Poetry.

KOTIAAH.

By Mrs. L. A. CZARNECKI.

In the solemn hour of night,
Not a breeze to stir the tree,
Only the glowing moon's pale light
And the murmur of the sea.
The soul enters the silent land
Of deep and troubled thought,
By the touch of the Master's hand
Is into the temple brought.
In that vast temple's court it hears
A grand and mighty voice,
Crying "O soul, strip off thy fears
And in the truth rejoice.
Doubt not! seek for thyself, believe;
Survey the wonders of the earth,
At every step thou shalt receive
Proofs of thy immortal birth.
Every vain illusion of the mind
That bowed to the false ideal;
Flies for aye, and leaves behind
The true glories of the real.
Rejoice, be worthy and be pure,
It is the great Jehovah speaks;
O weary soul, the land is sure,
The sun of glory on thee breaks.
Come with every doubt cast from thee,
Every earthly burden washed away;
Come to the celestial home that waits thee,
To the light of everlasting day.

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

III. Bro. Oppert, the distinguished Orientalist, visited this country for the British Association meeting, where he read a paper on the "Kara Kitai," with his views on the curious subject of Prester John. This eminent dignitary in French Masonry and French scholarship, seems to have been unknown to the Masons of Exeter.

Bro. Hepworth Dixon is announced to have arrived at Archangel, in Russia, and to have been in time to join a famous pilgrimage to a Holy Island, which will give him good scope for his pen.

Mr. Dennis, the explorers of the sepulchres of Etruria, Sicily, the Pontapolis of Tunis and Sardis, is now on his way to his new Consulate of Crete, which is likely to afford a new field for his labours.

The author of the remarkable article on Eastern Christians in the *Quarterly*, is said to be Bro. W. G. Palgrave, H.M. Consul at Trebizend.

Bro. John Yarker has published in a separate form his articles on the Templars.

The editorship of the *London Gazette*, with a salary, of £1,200 a year, has just been vacated by the death of Mr. Tom Behan.

Mr. E. Dallas is no longer editor of *Once a Week*. The *Broadway* and the *North British Review* have also changed their editors.

According to *Le Gazette des Théâtres*, M^{me}. Pauline Lucca has assumed a new character—that of plaintiff in an action for divorce.

Mr. Jefferson's "Rip Van Winkle" has so delighted his countrymen that he is asked to build a theatre of his own and go on acting *Rip* for 30 years.

The third volume of Mr. E. A. Freeman's "History of the Norman Conquest" is just published. It treats of the reign of Harold and the Interregnum.

Mr. Norman Lockyer is to edit Macmillan's new journal of science, *Nature*, and will be assisted by Professors Huxley, Kingsley, Darwin, and other eminent scientists.

A new comic paper will shortly be published, conducted by Mr. Robert Abraham, late editor of *Judy*, who will be assisted by some of the principal members of the last named journal.

At the International Horticultural Exhibition at Hamburg, the Victoria Cup has been awarded to Mr. Joseph Meredith, of Garston, near Liverpool. Prizes have also been obtained by Mr. Thomson, of Dalkeith.

Madame Olympe Audauard, a literary lady, feeling herself aggrieved by an article in the *Paris Figaro*, has called out M. de Villemessant. This fiery authoress informs the editor of the *Figaro* that he need have no scruples as to accepting her challenge, seeing that she is a widow, and has neither father nor brother. She is moreover, a capital shot, and informs her adversary that a ball fired by a feminine hand is quite as murderous in its results as any other.

Sir Roderick Murchison is not at all despondent at the long absence of Dr. Livingstone. His opinion was recently asked as to the fate of the great traveller, and especially with reference to Mrs. Burton's suggestion, in which her husband concurs, that the Doctor is probably held in captivity by the negro King of Cazembe. Sir Roderick adheres to the theory he laid down at the anniversary of the Geographical Society, that the outlets from Lake Tanganyika flow westward to the Atlantic, and that Livingstone is following their course.

Professor Faber's speaking machine is to be exhibited at Hamburg during the continuance of the International Horticultural Exhibition. It is said to articulate various words, and even to answer questions by simple sentences with wonderful distinctness. This is by no means the first invention of the kind that has been exhibited. Wolfgang von Kempelen, the inventor of a chess automaton, who was born at Presburg in 1734, and died at Vienna 1804, both constructed a machine of the kind and wrote on the subject. The machine about to be exhibited at Hamburg is, however, more perfect than any previous invention of the kind.

Mr. Charles Reade, the author of "Hard Cash," will, it is understood, write his impressions of the International University boat race for the *New York Tribune*.

M^{lle}. Rose Hersee, accompanied by her mother, left Liverpool in the *Virginia* for New York last week, to fulfil her engagement as *prima donna* in the Parepa Rosa Opera Company.

An entirely new translation of "The Swiss Family Robinson" is announced by Messrs. Cassell, Petter and Galpin, with one hundred illustrations, to be issued in weekly numbers and monthly parts, commencing this month.

Joseph Hatton, editor of the *Gentleman Magazine*, Blanchard Jerrold, Walter Maynard, and Wm. Sawyer, will, it is stated, are on the writing staff of the *Illustrated Midland News*. John Leighton is amongst the artists specially retained.

Mr. Peabody has given 60,000 dollars to the trustees of Washington College, Virginia, for establishing an additional professorship, as recently proposed by General Lee, the president of the college. The health of Mr. Peabody is much improved.

It is stated that the honour of knighthood is about to be conferred on Dr. J. Alderson, President of the Royal College of Physicians; also on Mr. Cooke, in recognition of his services in the introduction of the practical working of the electric telegraph.

The writer of the tale "Veronica," in *All the Year Round*, is not (writes a correspondent) Mr. Dickens's daughter, who has not, any more than her brother, taken to literature, but the wife of Thomas Adolphus Trollope, the novelist, brother of the better known Anthony Trollope.

The *Athenaeum* says that the first "regatta" in England took place on the Thames in 1775, the boats starting from Ranelagh, and the Royal Dukos of Gloucester and Cumberland being conspicuous spectators. The well-known Doggett's coat and badge was first rowed for in 1716.

LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 25TH 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. 20th.

LODGES.—Panmure, Balham Ho., Balham; City of London, Guildhall Coffee House, Gresham-st.; Royal Union, Uxbridge.

Tuesday, Sept. 21st.

Board of Gen. Purposes, at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Hotel, Metropolitan Cattle Market; St. Mark's, Horns Tav., Kennington, Surrey.—CHAPTERS.—Mount Sinai, Anderton's Ho., Fleet-st.; Industry, Freemason's Hall.

Wednesday, Sept. 22nd.

Lodge of Benevolence, at 7 precisely.—LODGES.—United Pilgrims, Horns Tav., Kennington Park; Prince Frederick William, Knights of St. John's Ho., St. John's-wood; High Cross, White Hart Ho., Tottenham Station.—CHAPTER.—Lily Chapter of Richmond, Greyhound, Richmond, Surrey.

Thursday, Sept. 23rd.

House Com. {Female School, at 4.—LODGES.—Prosperity, Guildhall Coffee-house, Gresham-st.; William Preston, Star and Garter, Putney; Victoria, George Ho., Aldermanbury; Buckingham and Chandos, Freemasons' Hall.

Friday, Sept. 24th.

LODGE.—Royal Alfred, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Sunday, Sept. 19th.

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

Monday, Sept. 20th.

Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcomb-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. 21st.

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. 22nd.

Eastern Star, Royal Ho., Bardett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Bardett-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, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Sept. 23rd.

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. Helens, 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. 24th.

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. 25th.

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.,

THE report of the consecration of the Earl of Durham Lodge, No. 1,274, and installation of Bro. William Bignall, jun., will appear in next issue.

C. F. M. (Manchester).—Your letter stands over for the present. It is rather too hard upon Bro. M.

R. E. B. (Hoxton).—Communication received.

R. S. (Stow).—Copy arrived safe; will carry out your instructions. We go to press on the Thursday in each week, and shall be obliged by your returning proofs to us by the Wednesday's post.

Z. O. A. (Brighton).—The Sermon, "Am I my Brother's Keeper," can be obtained at Bro. R. Spencer's depot, Great Queen-street. It has been revised, and is now published in a very neat form; price sixpence.

J. B., J.W., (Liverpool).—Yes. In addition to the regular meetings, the W.M. may at any time summons a Lodge of Emergency or extra meeting. The by-laws must be strictly adhered to, but they may be altered from time to time by a vote of the lodge.