

LONDON, SATURDAY, APRIL 10, 1869.

WORKING MASONS.

By CRUX.

It cannot fail to have occurred to many reflecting brethren, that there are no Masonic honours or rewards, attached to really Working Masons. Under this term, we include those who have worked "sections" at various re-unions of the members of the fraternity, sometimes for several years in succession in the presence of a large assemblage of the brethren. We exclude under the phrase of Masonic honour or rewards, the P.M.'s jewel, for two distinct reasons. In the first place a capability of merely performing the routine duties of a lodge constitute, but a very insignificant portion of the real secrets and mysteries of our Art. Secondly the presentation of this jewel is, in the majority of instances, a pure farce, a complete mockery of real merit. It is in fact impossible to bestow it according with the principles of the Craft, without giving rise to invidious comparisons. It is given indiscriminately to the good and the bad, and it is no wonder that it is an honour which has ceased to impart any distinction. If a master performs his duties in such a manner as to signally deserve the admiration of the members of his lodge, it is very easy for them to mark their sense of his valuable services, but to make a practice of voting a P.M. jewel to every master who fills the chair, is a custom that we should be glad to see abolished. There is scarcely any society or community of men, upon a scale of magnitude not to be compared with that of our Order, who has not rewards for any of its members, who choose to obtain them by actual down right working, for which purpose alone they are intended, and by which means alone they can be gained. The nature of the honour is of little consequence. In some societies they take the form of books, in others of medals, in others again of the current coin of the realm, but in whatever shape it may be presented to the deserving member, it is the honour that is prized, the distinction conferred by its bestowal, that is esteemed, and not the intrinsic value it may possess. It may be as costly as the celebrated Earl of Moira's jewel; it may be as intrinsically valueless as Horace's "Doctarum ederæ præmia frontium" but in either case, it is equally dear to those who "prize honour and virtue above the

external advantages of rank and fortune." Is it true then that Masonry has no rewards to bestow upon her faithful sons? no honour to confer upon those who exercise their talents and abilities in her behalf, and who bring to her service and assistance what no money can purchase? Can it be said of Masonic jewels of honour as Juvenal said of Ancient Rome, "*omnia venalia sunt?*" Are all, all, her rewards, only attainable through the aureum medium? If so, then is she far behind the age, and of all Institutions the only one that can offer no inducement to her poorer children to distinguish themselves in her cause. It must not be understood, that we are advocating the claim of sheer ability and intellectual advantages, which are as unequally conferred by the Great Architect of the Universe as wealth and poverty, to the exclusion of the just claims of money and interest. On the contrary we maintain that in every instance, money and interest should always possess their legitimate influence, but we also maintain that they should not be the only avenues available for distinction or preferment. There should be one Order of merit, one distinction to which every brother might look forward to possessing, and which would require nothing more from him than the devotion of a certain amount of his time, and the "exercise of those talents wherewith God has blessed him." We have no hesitation in asserting that it is owing to this total absence of all recognition of Masonic working, that so few are to be found who take any active share in it. A brother who has worked publicly every section in the three degrees or a portion of them, is surely deserving of as much distinction as one who acts as a simple steward upon any occasion, and who pays indirectly for the decoration he receives.

No one in the world works in any cause without some motive for his exertions, and what nobler or purer stimulus, what more honourable spur can a Mason wish for, than that of having the recognised approbation of the whole Craft at large. This however cannot be meted out satisfactorily to him by a mere proposal of his health, by the passing of an eulogy upon his services, or by the cordial applause of an attentive audience. Such ephemeral approval is but a poor reward for the undertaking and execution of a task, that not one brother in a thousand ever contemplates. It is rarely borne in mind what the meaning of a "section" is. The majority of the brethren know little

er nothing about them. The "sections" are the key to the whole of the lodge working, and if a Mason were to be properly educated, he ought to be thoroughly acquainted with all the 'sections' before he was installed in the chair. To know the ritual, without knowing anything about the "sections" is like repeating by rote a problem of Euclid without comprehending a single word of the demonstration. Viewed in this light, what a piece of irony the device in a P.M.'s jewel must prove in many instances! What a bitter satire upon the Masonic career of its possessors! We have known cases in which we were literally astonished, that the recipient could have had the conscience to accept the gift, or upon reflection to arrive at any other conclusion, than that the lodge was laughing at him, when the presenter of it commented upon "his admirable working." Highly as we prize all Masonic honours and rewards, we confess that we should prize "the Working Jewel" above them all, and it is our firm belief that the creation of such an "order of merit" would do more to advance the educational standard of the members, and promote a knowledge of the real principles of our Institution among the fraternity, and in which it must be admitted, they are lamentably deficient, than the striking of a whole host of jewels for special occasions. The devoting of a person's time, and the exercise of his talents is equally valuable as the expenditure of so much money. Masonry requires the aid of both money and, brains and its rewards should not be restricted solely to the donors of the former. This is a subject which we are certain must have frequently suggested itself to the minds of those, who have the rule and maintenance of our Order in their hands. Were a "Working jewel" once created, Masons would possess at least one honour, one distinction of which it might be truly affirmed. "It cannot be bought with gold, neither can much silver purchase it."

THE ABBOT'S WAY.—Whether the so-called "Abbot's Way," in the turbaries of Somersetshire, belongs to Ancient British times, as some suppose, or was constructed, as its name implies, by some abbot of the neighbouring monastery of Glastonbury, I am in no position to determine. It is now buried about two yards beneath the Turf Moor, and is composed of birchen poles, each a yard long, split, and pegged close together. Pity but some antiquarian society would undertake to once more lay it open to daylight, and use every exertion to ascertain whether it belongs to Celtic or to mediæval times.—*Bro. George Markham Tweddell, F.R.S.N.A.*

MASONIC CELESTIAL MYSTERIES.

By HENRY MELVILLE.

PAPER 3.—OMNIA VINCIT VERITAS.

To interpret astronomical picture writing is one thing, but for brethren totally ignorant of astronomy to understand the interpretation is quite another affair. (Isaiah, lv., 8 and 9.) Masons of this generation believe themselves equally intelligent as were the builders of Solomon's temple, and yet it would puzzle *modern* Masons to work even with "hewn stones" in erecting a house, where "neither hammer nor axe nor any tool of iron could be heard whilst it was building."—I Chron. xxii., 2, and I Kings, vi., 7. The Masonic tools are, however—



and these certainly can be used without causing the slightest sound. Two of these implements are claimed by the Royal Arch companions; one bears a motto which informs the scholar that "nothing is known without the key," and the other says, "when you can put these things together you know enough." But Masons cannot put these things together, and yet the officers of the Grand Lodge knowing nothing themselves of the celestial mysteries, think the vulgar herd of brethren know quite enough without even being told the meaning of the baubles they are allowed to wear when in conclave assembled.

The Royal Arch companions till lately used transparencies or tracings in their chapters, and the blue lodges to this day have tracing boards. Let the double triangle be scratched or stained upon any transparent medium,* and then unite any two points, and the five remaining will give Solomon's seal, destroying 60 degrees of the circle, or two months, rendering the circle 300 cubits, and corresponding with the Roman year of ten months. The double triangle will presently be required to confirm a very important celestial epoch. In the Assyrian gallery of the British Museum is a compound



* These Masonic instruments were formerly scratched on horn leaves, and were then known as horn books of the learned.

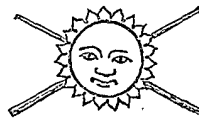
astronomical figure, the interpretation of which cannot be misunderstood. It is that of a sedate



looking man, with wings on his shoulders, in like manner as Virgo is pictured, he has an ear of corn in his hand, and Isis, Virgo, is never pictured without an ear of corn in her hand. Ptolemy, whose picture constellations are said to be of Anno Domini 138, has Auriga with a "scourge of small cords," in his right hand; and on his left arm he has a goat—so has the Assyrian figure. A strange fancy carrying a goat on the arm, and still more strange that no celestial figure of Auriga was ever represented without a goat on the arm. In Ptolemy, and in all modern atlases, there are two kids or lambs on the arm or bosom with the goat. Isaiah xl., 11. Moses was learned in all the wisdom of the Egyptians, but the wisdom of the Egyptians could not always arrange to have brilliants to govern their astronomical points, therefore, of necessity, they had to select small stars by which they could regulate their observations. Capella means "a little goat." Capella of the goat is a brilliant of the first magnitude, and in the year 1820 was at AR $75^{\circ} 51'$, then one of the lambs, the little star λ lambda was at AR $76^{\circ} 36'$. At some time or other this little lamb must have been extinguished or allegorically burnt, by the sun rising at the vernal equinox in astronomical "aries," but the Jews were commanded by Moses to reckon their festivals from Tishree, "Libra," and that would be evening with them. There is a very beautiful celestial interpretation of Abraham offering up his son Isaac.—Gen. xxii., 6 and 13. Isaac said to his father, "Behold the fire and the wood, but where is the lamb for the holocaust?" and his father replied the Gods will provide the lamb; and compasses will show the ram Aries caught in the thicket by its horns, when it was sacrificed on Ara, or the Masonic pedestal. It was early in the morning, very early—six o'clock exactly—sun-rise. Opposite Aries would be Tishree, Libra, and the Hebrew evening of the paschal offering of the lamb. "Your lamb ye shall keep until the 14th day of the month: and the whole assembly of the congregation shall kill it in the evening." The 14th day (evening) of the lunar month is the

full moon, and Spica, the ear of corn of Virgo, is called Azamech, meaning "the station of the moon." The Jews are one day or one degree on the circle in arrear of Christians, thus their moon day is our sabbath or sun day. The lamb, therefore, instead of being at $76^{\circ} 36'$, as with us, was with them at $77^{\circ} 36'$ in the year 1820. The precessional cycle of the Egyptians is 25,920 years, or 72 years for each day or degree of the solar circle. $77^{\circ} 36'$ years multiplied by 72 years gives 5580 or Anno Mundi of the Jews for the Christian Anno Domini 1820. "The Lamb slain from the foundation of the world."—Rev. xiii., 8. The Jews, therefore, commenced, their civil or lunar year at sun-set in Libra, whereas Christians formerly began their solar, or the Hebraic sacred year, at Easter, in Aries—and, as already asserted, so do all astronomers to this day. The zodiac has been symbolised by all manner of things, among

others to sheaves of corn, (Gen. xxxvii., 7), loaves of bread and cakes, &c. A celebrated orthodox eastern offering of bread is that of the leavened hot cross bun. This bun does not bear the impress of the upright solstitial cross alluded to in the last paper, for whoever saw the Roman cross on the bun? The bun cross is that of St. Andrew; it is formed by the sun passing the junction of the ecliptic and the equator at the easter equinox. Andrew means "a stout and strong man," and the sun-man rises in his strength when passing St. Andrew's cross. The Egyptians give the cross-bun and call it "sacred bread." (Champollion's

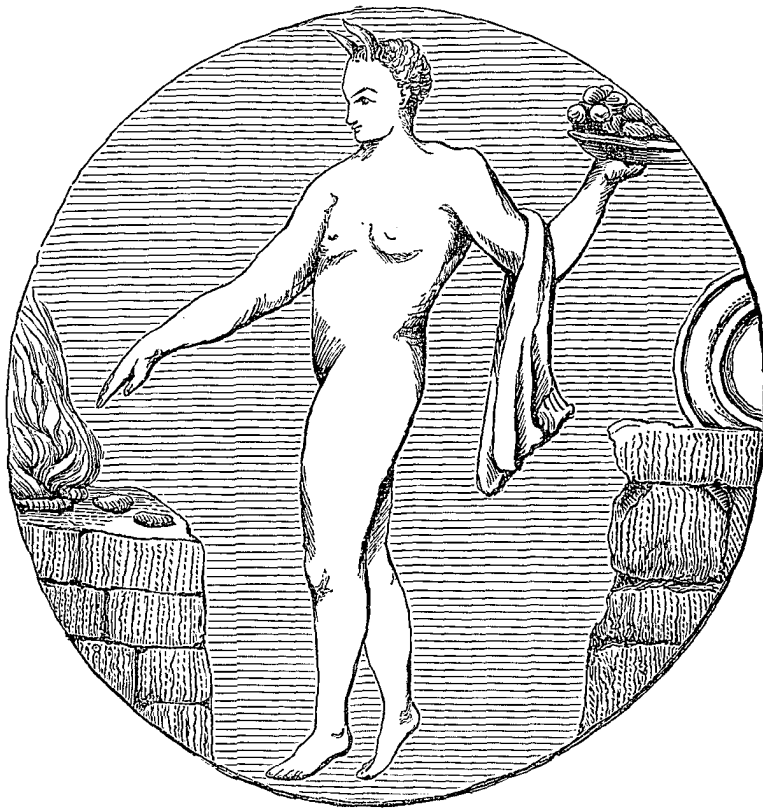


Egyptian Dic.) In Leviticus xxiv., 5 and 6, twelve cakes are to be baked on the Lord's table, which is Ara, the altar or pedestal—one cake for each sign—the last, the twelfth, for twelfth-cake day, the Saviour's birthday, old style. There is always a fire on Ara. (Liv. vi., 13). The altar, or pedestal, it has been seen, applies to Capricornus or Pan, and the Abbe Montfaucon (168 plate, vol. 1), gives us Pan, with his upright goat's horns, baking cakes on the altar.

The twelfth-cake is unleavened; it is covered with snow, denoting winter; it is eaten cold. Not many years back Pan supplied for its surface various representations of different illustrious members of the Pantheon. Although the bun is still a sacred symbol among the vulgar, Easter

is no longer the commencement of the Christian year. The birthday of the Saviour, twelfth-cake day, or Epiphany—meaning “an appearing of light”—is the most celebrated church festival, and is mid solar winter, old style, or midnight, and the authority for the alteration is I Cor. v., 7 and 8. From the opening of the year at the solstice then are the fixed festivals reckoned, and the moveable feasts are yet dependent on the full moon at the equinox, or when the sun passes over the line. The twelfth-cake is, therefore, a determined point,

According to modern reckoning, that little star was at AR $76^{\circ} 36'$ in the year Anno Domini 1820. Then, according to law, it was sun-set, so that half the circle added, or $256^{\circ} 36'$, would be sun rise. “The common Christian era, as settled by Dionysius, began on the 1st January, Christ being four years old.” There is a constellation answering to Dionysius or Bacchus, and in Anno Domini 1820 that constellation terminated at a point between the 31st December and the 1st of January, when the sun, as young Bacchus, was born anew.



and so, in fact, ought to be the Easter sun's semi-circular passover bun, but, as stated, the cross of the bun is made to depend upon the full moon. In like manner so are the passover cakes of the Jews and the pancakes of the primitive Christians.

The Anno Domini dates from 4000 of Anno Mundi. The sun symbolically represents the Saviour, and Masons must at all times remember that “Masonry is a beautiful system of morality veiled in allegory, and illustrated by symbols.” In old plates the Saviour is generally represented with the sun behind his head. Every successional year of the Jews is registered by λ of Auriga, receding from the first degree of variable Aries.

The precise point is regulated by the double triangles and the Roman year. Now old Dionysius died in Anno Domini 1820, at precisely $25^{\circ} 16'$ from $256^{\circ} 36'$, and $25^{\circ} 16'$ years multiplied by the precessional quantity 72, only gives 1816, so according to the heavens the Saviour in 1820 was four years older than the sun.* To be more explicit. In Gen. i., the word day is by some translated as period. (Job. x., 5). In the beginning “God said let there be light, and there was light,” but it could not be solar because the

* The reason for naming the year 1820 is in consequence of that date being the last in which the tables of the stars were computed by the Masonic brethren.

greater light, believed to be the sun, was not created until four periods or years after the beginning. Masons reckon from the beginning, thus, 4000 plus 1820, was their A.L. 5820. The Saviour was with the father in the beginning, but the greater light, the sun, dates four years afterwards, as proved by the heavens. This is the best explanation that may be given publicly.

The Buddhist cycle is of astronomical origin, and corresponds with the epoch of the conjunction of the planets. The Mahomedan cycle is unmeaning, though Mahomed's coffin can be seen suspended between heaven and earth. Mahomet was considered as an impostor, and so he is celestially. Zoroaster is also Masonically recorded, but enough has been shown, indeed, perhaps, too much has been shown to those who do not intend to become duly initiated into the Masonic celestial mysteries (Matt. vii., 6).

THE UNIVERSALITY OF MASONRY.

By DNALXO.

The erroneous supposition that Freemasonry is not intended for all nations, creeds, and sects, arises principally from the idea, that brethren of every faith must perforce look upon the types and symbols of the Order, in the same light as those who profess Christianity, while in reality every sect applies the teachings of Masonry to its own particular belief.

Take for example a ceremonial of the Royal Arch Degree. The Christian will affirm that the voice which addressed Moses from the Burning Bush, is the same that said to the Pharises, "Before Abraham was, I am" but the Jew will contend that it was Jehovah, and not Christ, who said, "I am, hath sent me unto you."

Numerous instances of this nature could be adduced, to prove that the types and symbols of Freemasonry, are common to all creeds, notwithstanding the difference of their individual interpretations.

Masonry neither arrogates perfection to herself, nor does she presume to place herself on a level with revealed religion; thus she has wisely determined that it shall not be an indispensable condition of meeting under her banners, that one sect shall insist on particular interpretation of the signs and symbols, and that the others shall accept them.

The object of Freemasonry is not the propagation of religious truths, while equally revering the Great Spirit of the Indians, the Allah of the Moslems, the Jehovah of the Jews, and the Christ of the Christians, she connects herself with neither, but exercises the utmost toleration, towards all other creeds and sects.

It has been asserted that Freemasonry is a Christian Institution, into which other creeds are only admitted *on sufferance*; if this be true—and my opinion is entirely to the contrary—the sooner Masonry is stripped of her boasted pretence to universality, the better. Those who love the Order for its professed cosmopolitan principles, will then be able to band together under a new name, and with a perfect understanding, as to the universal application of their tenets, while Masonry denuded of her chief attractions, will be left to the sectaries, and may haply succeed as a human institution in imbuing them with the true spirit of Brotherly Love, thing, Christianity despite its divine origin, has hitherto failed to accomplish.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 224.)

BOOK IV.—CHAPTER XV.

We must now for a little, glance at the doings of the Provincial Councils of Sens and Rheims. The Council of Sens held its sitting at Paris, and the Council of Rheims at Senlis, in order that their proceedings against the Order might be facilitated by their proximity, and might enable the fathers of the two Councils to concert together upon the depositions obtained, and the sentence which they should pass. 405 witnesses had been examined, besides the 72 by the Pope at Poitiers in 1308, and the depositions were all before the Councils. The Papal Commissioners had remitted the three manifestoes prepared by the defenders of the Order to the Council of Sens, with the Act of Appeal to the Pope, which Boulogne had notified. The manifestoes were considered, but the Council resolved to pay no attention to them. This decision was communicated to the Pope, who approved of it, and it was resolved at once to pass sentence without noticing the appeal to the Pontiff—an appeal carefully concealed from his Holiness.

It seemed almost essential that the Council should, before passing sentence, confront the

witnesses with each other, strangers as well as Templars, because several did not testify against themselves, but against other persons. The Archbishop of Sens, who was paying the price of his elevation to a hard creditor, and pressed by the King to despatch the business, resolved to dispense with this, as the accused would challenge the depositions against them—in all probability prove their utter falseness; while the length of the proceedings, and the great number of the witnesses, made the other members of the Council side with him in rejecting this course. They declared the crimes proved, and held that there was no necessity for confronting the witnesses. They were tired of being employed eighteen months on the process. On the 26th of May, the Archbishops of Sens and Rheims pronounced their definite and sovereign sentence against the Order. They discharged all the Grand Officers, Preceptors, and brethren of the Temple, from their engagements to the Order; a kind of preparation for its abolition. They discharged and absolved those against whom there was no charge, and gave them their liberty, but the number was very small. They divided the guilty into four classes, of whom three had avowed their crimes, asked pardon, and been reconciled to the church. In the first of these three classes were those against whom the charges were light. Upon these they imposed a penance, after fulfilling which, the Templars were to be set at liberty. In the second were those Knights convicted of grave crimes, but nevertheless pardonable: they ordered that these should be shut up in prison, all the time it should be judged proper to expiate their crimes. In the third, were those convicted of the most criminal offences, such as idolatry; they were condemned “to be shut up within four walls” for the rest of their lives. The fourth class consisted of fifty-nine Templars who had revoked their first deposition, declaring it to be false, and persisted in this revocation, maintaining the innocence of the Order, and of those who had undertaken its defence. The Archbishop of Sens had a number of this class brought before him, and he interrogated them once more himself.

“You have,” he said, “avowed that at your receptions of Knights, you renounce Christ, defile the Cross, and permit those you receive to commit the most abominable crimes. You have also acknowledged that you have fallen into heresy. By your confession and your repentance, you

have merited absolution and reconciliation with the Church. If you revoke your confessions, the Church will cease to regard you as reconciled, but as having returned to your former errors. You are therefore relapsed, and the relapsed are condemned to the flames.”

The Templars, in reply, pointed out that their religion, and the principles of their theology, were the same as those of the inquisition, and as over a tribunal of inquisitors the Archbishop of Sens at that moment presided, they could say if this was not the truth. “The public acts upon which you have power to judge our Order and ourselves, are in all times and in all laws, conformable to the dogmas, the morals, and the discipline of the Catholic Church. You pretend that in secret we have sacrilegious customs, and entertain heretical opinions. But how do you prove these pretended crimes? By material proof? No! By proper declarations freely and voluntarily given? No! Your only proofs have been declarations torn from us by violence and torture. We have revoked these declarations, which are null according to reason and law. We therefore hold the same position as we did before being tortured; we are not heretics, and we cannot be considered as such. Why, to-day, do you call us heretics; why do you treat us as guilty of heresy; if, at the same time, you hold by the maxim, that a free retraction, voluntary and evidently dictated by a sentiment of truth and honour, does not destroy the proof, which you suppose is the result of our forced and involuntary declarations; why do you confine the application of that strange maxim to us? When we desire to withdraw these confessions of guilt, you declare us relapsed! The relapsed are those who, having once committed an error which they have avowed and been absolved from, fall again into the same error. This is not our case. We confessed to crimes we never committed. That confession we now retract. Since we have been in prison, have we of new committed these pretended impieties of which you accuse us? Can you prove such? Without doubt, no! nor have you dared to charge us with them. And it is for us to judge the relapsed, and to condemn them in our own chapters; we being their natural judges. What right have you to violate the order of jurisdiction. Far from you, we have left our dungeons, in expectation of finding here the tardy day of justice. We consented to come to Paris to defend the Order, as the Papal Bull gave us permission and

the right, and here we have made our solemn declarations of Catholicity. Instead of being permitted to defend the Order, what happens? We are offered grace and liberty if, to save our lives, we are capable of the culpable baseness of repeating our lying declarations. We are menaced with death, if we persist in declaring our innocence, and supporting the cause of virtue, honour, truth, and, above all, in meriting the salute of our friends, now in bliss. We have declared before the Papal Commissioners, we have declared before your assembly, all illegal as it is, that we are, one and all of us, and have ever been, heart and soul, believers in the Catholic faith and the dogmas of the Church."

The Archbishop was furious at this courageous behaviour. He at once proceeded to violent measures. Those who had confessed, but afterwards retracted their confessions, and now persisted in doing so, were declared to be *relapsed* heretics, and in consequence, after having been degraded from holy orders, were to be delivered over to the secular arm, to be punished with the utmost rigour, if they did not repent and confirm their first deposition. Those who had withdrawn their recantation, were set at liberty, and called *reconciled* Templars; while those who had not confessed, and would not, were sentenced to perpetual imprisonment as *unreconciled* Templars.

No time was lost with the execution of the sentence. The same day it was passed, the execution was begun. No difficulty was encountered with the first three classes. The third class heard their fate with the liveliest grief, for whether their depositions were true or false, a heavier punishment, even death, could not have been inflicted, than to pass the remainder of their lives in solitary confinement, badly fed, ill clothed, without hope, and without consolation, and they envied the doom of the relapsed. The relapsed, after degradation, were condemned to be burned alive.

(To be continued.)

A LARGE number of gold English coins of the reigns of Edward III. and Henry VI., and French coins of the reigns of one of the Charles's and Louis of France, have been picked up at Blackpool sands, nearly all in a good state of preservation. It is supposed that the coins formed part of a box of specie on board a vessel which had become a wreck in this locality, and that they became embedded in the sand.

KNIGHTS TEMPLARY IN DEVONSHIRE.

By BRO. VINCENT BIRD, 30^o, E.C. Royal Veteran.

The following minutes extracted from the records of the oldest Encampment in Devon, will be doubtless considered of sufficient interest to the readers of the MAGAZINE. The present may be regarded as an instalment, and further extracts will be given from time to time.

1804—30 March,
Good Friday,

An Encampment was opened of the most magnanimous and illustrious Order of Sir Knights Templar.

When the E.G.M. Sir John Young, presided. Proceeded to business, when the following officers were chosen:—

Sir John Young, Lt. Gen.
 „ Wm. Henbury, E.G. Mr.
 „ O. M'Donald, D.E.G. Mr.
 „ Dan. Ross, G. Mr.
 „ William Cluff, D.G. Mr.
 „ William Lilly, G.S.B.

The Encampment brooke up at half past nine o'clock, and off in good order.

From a subsequent entry I find

Sir John Young, described as a soldier.

„ Wm. Hanbury, „ „
 „ O. M'Donald, „ „
 „ Dan. Ross, „ „
 „ William Lilly, „ „

1805—12 April,
Good Friday,

An Encampment was opened of the most magnanimous and illustrious Order of Knights Templar, &c. When the following officers were installed:—

Sir Richd. Allen, Cap. Gen.
 „ Wm. Lilly, S. Grand Gov.
 „ Wm. Henbury, J.G. Gov.
 „ Thos. Reeves, G. Marshall.
 „ Wm. Cluff, G.S.B.

The Encampment adjourned for a time, Sunday, one o'clock. The Encampment assembled, at three o'clock cauled to refreshment, and closed till it pleased God to enable the Sir Knights to assemble again.

1805—7 August,
Transactions,

The General Grand Encampment was cauled to labour, when Bros. Henry May, Geo. Glanvill and George Tannton were dubd Sir Nights Templers and Knights Malta.

Here follows list of persons present, and the seal legend *Memento Mori*, the other pari obliterated.

The next entry in the book is dated 1805—10 October.

A chapter of the H.R.A. was convened Rt. W. Mr. Anthony Cooper in the chair, when the following officers were chosen, viz:—

Anthony Cooper, R.W.M.)	*E..S..E.. & H..R..A..
Jno. Young, S.W.	
Jno. Hardman, J.W.	
David Sinclair, } Levites.	
Wm. Henbury, }	
Anthony Cooper, Z.	Royal Arch.
David Sinclair, H.	
Benj. Ely, J.	
John Young, Ezra,	
John Hardman, N.	
Willm. Henbury, P.S.	
Jno. Trickett, Tyler.	

Bros. Robt. Brooks, Jno. Hole, and Francis Jose De Cruz, Geometric Master Masons, who had just and lawfully passed the chair, being recommended by the Master and Wardens was installed into the sublime degree of *E..S..E.. and H..R..A.., after part of a lecture went round, the chapter was adjourned in due form, and good harmony at 10 o'clock.

The Encampment met on Good Friday, April 4th, 1866, also on Sunday April 6, 1866. Business being over, Encampment closed till it shall please God it call them together again.

The next meeting was under warrant from the Duke of York.

MASONIC NOTES AND QUERIES.

QUERY.

Will you kindly allow the following query to appear in your *Magazine*: When a member of a lodge makes a protest as well as a complaint against the ruling of a W.M., and makes an entry in the Secretary's books to refer the same to the Grand Lodge, the said member demands copies of said minute; *is it in the power* of the said W.M. to refuse to give the copies, although frequently written to do so by the aggrieved brother? If this is law, how can a brother refer his case home so as to get justice in England. Books and documents can be sent to Grand Lodge, but in the Colonies we cannot send home our books.—A P.M. OF THREE LODGES.

FREEMASONRY ABOUT TWO HUNDRED YEARS OLD.

"A Masonic Student" cannot have read my remarks at page 228 very carefully, or he would not have so much misunderstood what I said, or misquoted me as he does at page 267. *E.g.* He does not even give the title correctly; then he alters my meaning and words altogether when he states, "Pictus alludes to the lodge dinners of these early fraternities." Now I deny making any such allusion; what I said was—that after the establishment "of the corporation"—"the lodge meeting would be often in a great measure another name for the annual dinner." Again, I distinctly place the "building

fraternities" in the "13th and 14th centuries," while I as distinctly implied the "corporations" were after them, viz.,—in the 16th and 17th centuries (some Masonic corporations may, perhaps, be somewhat earlier), and onwards till now, though they have now lost their trade privileges.

He then says—Pictus is quite incorrect in asserting "that the Master Mason's degree is a new creation about the beginning of last century;" and he adds, "there is plenty of incontestable evidence, as it appears to me, to prove that its landmarks were known long before the revival* in 1715."

Well, Pictus admits that "the landmarks were known long before the revival," said "landmarks" being the Bible, the histories of different countries in Europe and of Egypt, with the customs, &c., of the peoples, out of which "landmarks" certain individuals fabricated our Master Mason's degree about A.D. 1700. "The Master Mason's degree" being quite a different thing from a "Master Mason," or a "Maister of Work," who employed or overlooked his workmen. But if "A Masonic Student" asserts that said "Master Mason's degree" was in existence before Ashmole's time, about 200 years ago, let him prove it. If Pictus can be shown to be wrong, let there be led—proof—proof—proof! Name the individual raised to the M.M. degree and the lodge which gave it. I promise most readily to admit my error if it can be proved that I really have erred.

I am afraid "A Masonic Student" makes a mistake about the education required or possessed by operative Masons; the best educated men are not necessarily the best Craftsmen. Tradesmen get into a sort of knack at working, and with a little writing and figuring (or some other plan) so that they may mark off their work, they can do anything almost in the building way. When once one structure has been executed, they can easily build a thousand like it, and they can add improvements as they go on. The history of Gothic architecture gives one a sort of idea of "follow the leader." However, the question is not what they could do, but what did they do? †

In order that there may be no unnecessary misunderstanding of ideas betwixt us, I would respectfully ask of "A Masonic Student," if he be content with placing the antiquity of Freemasonry at the utmost in the middle ages, or does he go as far back as Solomon?—PICTUS.

* Reconstruction might be a better term, just as when an old wooden barn has been pulled down and a splendid stone palace built on the same site. Of course both structures might be classed as buildings, but I would hardly call the new palace a "revival" of the old barn. Or an old cell is discovered dedicated to St. Masicas, which is sacred from its reputed sanctity and antiquity; its site, however, is found to be very suitable for the erection of a far nobler edifice; it is not necessary, however, to remove the old cell, it is, therefore, arched over or built in, from which a sort of odour of antiquity and sanctity exudes, or is thrown over the entire new erection. Pictus presents his compliments to the "revivalists" of last century, and considers the last illustration may give some faint idea of their work.

† I adhere to my remark about the old operative Masons neither working nor keeping alive any elaborate Masonic ritual; the extant lodge records of the 17th century prove that, and I could state a case in point where a lodge which has been composed principally of operative Masons, and whose W.M.'s have been almost all practised Masons cannot mention the name of even one of its past office-bearers or members—practical Masons—who ever worked the ceremonies.

* What degree is here referred to?

MASONIC PERSECUTION.

If Bro. W. N. Crawford is not joking in his letter at page 269, will he be so kind as to mention the date he refers to when he speaks of "that period of ecclesiastical history when the Romish Church sprang or branched off from Freemasonry, and thenceforth so perverted the secret mysteries of Freemasonry as to exalt the Church, &c." I humbly confess I was unaware of that circumstance before, but I shall gladly receive "more light."—FREEMASON.

LODGE MINUTES, ETC. NO. 2.

The following is from the oldest extant minute-book of the Glasgow St. Mungo Lodge, No. 27. It begins at page 12, consequently there are 11 pages, or six leaves wanting; but, whether these have been torn out carelessly or wilfully I cannot say. It begins with No. 11 of the acts of the lodge.

C. 11thly.

"That each member of this lodge shall pay three-pence sterling quarterly into the Treasurer in name of quarter accmpts; or one shilling sterling money annually before the election at St. John's Day; otherways such as do not pay shall have no liberty to vote at the election of the Master or other office-bearers."

C. 12thly.

"That all persons who are already advertised of this lodge and unentered shall be bound and obliged before admission to pay the respective sums above written as their entry money and passing* besides a moderate treat, Secretary and Tyler's dues, as in the second and tenth regulations of this lodge."

C. 13thly.

"That any of the members of the lodge may enter and pass persons † in the lodge without acquainting the Master, at two miles distant from Glasgow, or any part further than two miles, providing the member that so enters bring in the money to the Treasurer, or give it to such as are present for that purpose."

C. 14thly.

"That every Master at his first election is to pay into the box five shillings sterling money, and each one of the office-bearers two shillings sterling at their first elections. And those who so pays are hereby excerned from again paying, although they should afterwards be made choice of to serve the lodge in any of the above stations."

C. 15thly.

"That no member of this lodge shall bear any manner of office, or have vote for any office-bearer, until the said persons be first regularly and duly passed Fellow of Craft."

C. 16thly.

"That no part of the public fund belonging to the lodge shall be given out in loan. But . . . heritable security, or bond, bill and . . . att the pleasure and approbation . . . Master, office-bearers, and Treasurer . . . for the time being."

C. 17thly.

"That if any of the lodge transgress the foregoing by-laws, by opposing the same, or shall refuse to

meet with the lodge when lawfully warned thereto by the Officer or Tyler, without giving a lawful excuse therefore, each person so refusing and not attending shall pay into the Treasurer one shilling sterling money for the use of the poor, or else he is to be extruded out of the lodge, and loss all the privileges he or they could have reaped thereby."

18. Publick Act.

"That the whole foregoing articles shall be annually read before the election of the Master, Wardens, Stewards, Secretary, and Treasurer. In presence of the lodge and such other regulations or by-laws added thereto, as shall by the occurrence of time be found proper for the better government of this lodge."

"Att our Lodge of Saint John, Saint Mungo's Kirk of Glasgow, Kilwinning,* the sixth day of February, one thousand seven hundred and twenty-nine years. To which day the hail members of the friendly society of the foresaid lodge of Freemasons in and about Glasgow having seen and considered the overtures or by-laws written upon the above and five † preceding pages of this book, they judge the same to be highly reasonable, and do hereby bind and oblige them to stand to and abide by the hail tenor and contents of the said overtures and to underly and fulfill the same to the utmost of their powers and abilities. In witness whereof these presents (written by Alexander Colquhoun, servitor to James Wilson writer in Glasgow). And are subscribed by the members of the said lodge Att place day moneth and year of God Rexive before written Before these witnesses Adam Warden, maltman in Glasgow, and the said James Wilson insertors of the date. Witnesses names and designations (signed) William Dun Mr. Alex. Anderson Warden, hou Patron Warden, John Park, William Imbry, Stewarts, Matthew Mc Ledde, James Anderson, John Selkrig, John Wilson, Abxr. Henderson, John Muir, Alex. Rankine, William Park, Wm. Young, and others clk. and witness Adam Warden Witnes."

On next page is given "the charter of confirmation" from the Grand Lodge in 1762; then first minute which is the election on St. John's Day, 27th Dec., 1762, which elections are the only things recorded for several years. Their annual festivals are also often alluded to; but more anon.—W. P. BUCHAN.

THE DEDICATION OF LODGES ATD CHRISTIANITY.

The mere fact of dedicating lodges to the two St. Johns, not as Christians, but as men whose moral and upright lives are worthy of imitation, will no more disturb the consciences of our Jewish or Turkish brethren, than their dedication to Moses or King Solomon, will disturb the religious quiet of the most devout Christians. The same may be said of all other creeds and nations, for, although the Masonic parallels of every people should be selected from eminent men of their peculiar religion, from the fact that their lives and deeds would be better and more generally known than those of strangers; yet the

* That is a curious amalgamation of names. Although receiving this charter from Kilwinning at this date, 1729, the St. Mungo claims to have been formerly chartered from the Lodge of Glasgow St. John.

† As this page is marked 13, what would be on the seven pages preceding that again?

* No mention of raising.

† Rather a primitive mode of "making Masons."

Particular faith of these parallels would not for a moment be considered as relating to their Masonic position, they would be held forth as examples worthy of imitation, simply on account of their characters and virtues. Those brethren who claim Freemasonry as a Christian institution, on account of its dedication in some localities to patrons of that particular faith, will do well to remember that it is to the *men*, and not their *religion*, that the Order is thus dedicated.—*DNALXO.*

FREEMASONRY ABOUT TWO HUNDRED YEARS AGO.

"Pictus" asks about the Masonic MSS. They are all easily found in the British Museum. In addition to the MS. poem edited by Mr. Halliwell and the MSS. Constitutions edited by Bro. Matthew Cooke, there are others in the British Museum, of which I have transcripts. Harleian, 2054; Harleian, 1942; Lansdowne, 98; Sloane, 3329; Sloane, 3,023. There are others also extant in the possession of private lodges and individuals. One copy was printed in the "Gentleman's Magazine" for 1815. The Lansdowne was printed in the "Masonic Magazine" for 1754, and Bro. Matthew Cooke called attention to a third a few years back in the columns of this *Magazine*. There is no mystery about any of them; they are there for all students, and "Pictus" should banish at once any idea which he may have that there is any desire on the part of Masonic or other writers to make them older than they really are.

The MS. Poem edited by Mr. Halliwell is, according to the opinion of the most competent authorities, "not later than the end of the 14th century;" and, until "Pictus" can show me that he is qualified to express an opinion upon such a difficult subject, I shall prefer to abide by the recorded opinions of those who are able scientifically to decide upon the antiquity of such MSS. There is really no question as to the true antiquity of the MS. Poem. I will send another note on the antiquity of the Lansdowne MS. next week.—A MASONIC STUDENT.

CORRESPONDENCE.

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

HERALDIC BADGES.

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

Dear Sir and Brother,—Although in your editorial remark to an article in No. 503 of the *Magazine* by your subscriber, Bro. A. Oneal Haye, relative to my query as to the heraldic badges connected with the Order of the Temple, in which you wish to decline further communications on the subject, I trust you will kindly make exception in the present instance, and insert these remarks.

The *ipse dixit* of your able correspondent is such reliable authority on all Templar matters, that I am reluctantly compelled to notice a seeming error he has fallen into as to the correct bearing of the Hospitaliers, in which he describes it as a *cross argent* on a field *sable*, and states that "the Grand Masters of Malta carried the shield of the Order thus, — in the 1st and 4th quarters with their family arms in the 2nd and 3rd, as seen on their tombs in Malta."

Now I was some years in that island, and, being much interested in the antiquities of Malta—particularly what appertained to the Knights—I paid some little attention to them, and can therefore safely say that the shield of the Order was *gules*—not *sable*—with the plain cross *argent*; and this can be plainly seen in the paintings of the exploits of the Knights on the cornices of the reception-rooms in the Palace at Malta and in other buildings.

It is quite correct, as stated, that the family arms of the Grand Masters were quartered with that of the Order, but I do not recollect seeing at any time the white plain cross of St. John on a black field. Several paintings depict the Knights in *black mantles* with the white eight-pointed cross of Malta on the left shoulder, one of which, of the last century, is in my possession, and in paintings of sea fights with the galleys no other flag appears but the white cross of St. John on a red ground. The war surcoats or tunics of the Knights were red with the white plain cross on the breast and back, as also on the top of the shoulders; and, in the latter days of the Order, the uniform was scarlet. The present flag of the Island of Malta is partly upon pale *argent* and *gules*.

I do not clearly understand your correspondent's explanation of the correct bearing for a Templar's shield of the English branch, where he says:—"In chief the Temple and Hospital shields, and between them the English langue shield"—something of a herald.

I am very anxious to obtain the correct badge to incorporate with family arms. Probably he would kindly communicate with me on the subject, and oblige

Yours fraternally,

CANADIAN TEMPLAR.

London, 17th March, 1869.

BRO. MELVILLE'S DISCOVERIES.

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

Dear Sir and Brother,—In reply to Bro. W. N. Crawford's correspondence in the *Freemasons' Magazine* of March 13, page 207, relating to the science re-discovered by Bro. H. Melville, his astro-Masonic paper, his explanation of the Assyrian astrolabe in the British Museum, and his reference to what Bro. Layard has written thereon, I beg to say that Bro. Melville's attempt to open the way, through the Masonic authorities, for communicating his knowledge to the higher Orders of the Craft, merited in my humble estimation, some better reception on their part than that he should simply be told "however interesting those questions may be, they lie beyond the scope of ordinary Masonry, to which alone there was leisure to attend." Bro. Melville's scientific discoveries of the ancient and the present *soul* of Masonry is the result of 30 years of hard labour and persevering toil, which he himself well knows to be a positive science, and no mistake or question at all; and he has consequently arranged the same in scientific forms and series. He could not, therefore, feel much gratified by having his positive knowledge simply ranked amongst *questions* which, perhaps, in the next generation *might* be somewhat interesting. He himself, in meantime, being quietly laid by on the shelf as the befitting recompense of his life's arduous labour.

Bro. Melville considers his knowledge the rightful inheritance—the scientific domain—the real and valuable secrets of the ancient Order of free and accepted Masons, and has decided that his brethren of the Order—and they alone—shall possess that knowledge.

This determination on the part of Bro. Melville merits of itself alone, without anything further, the kind consideration and gratitude of the whole universal brotherhood; and they, perhaps, would do well to express to him, in some positive manner, their fraternal appreciation of his high principle. Bro. Melville asserts boldly that he has found the long-lost precious jewel, the life and soul which the lodges have for ages totally ignored, and he desires to see it restored to its proper place. Surely this is a highly praiseworthy desire, not to be laid by on the shelf.

To return, however, to the communication received by Bro. Melville; let us inquire what is probably meant by ordinary Masonry. In what does it consist?

1. A dress which anybody could wear.
2. A learning and a repeating of something by heart which any commonplace man could do.
3. In knowing a compass, a triangle, and a square, and repeating what he is verbally taught of their uses, without having the most remote idea of their real Masonic and scientific application.
4. In seeing what is wrongly called a tracing-board (which is no tracing-board at all); in listening to what is said about it, and learning, if he can, to say the same himself—without having the slightest idea of what a real Masonic scientific tracing-board is, to what purpose it is applied, and how to use the same.
5. In talking about a triple * * *, but having no more idea of the Masonic law for constructing one, or how to use it when constructed for him and put into his hand, than he would of constructing a bean-stalk which should reach to the moon for Jack to climb up by, in order that he might better observe the stars, and understand the positions and significations of the different constellations, which would be as much as could be expected of him if he were H. M. Astronomer Royal, with the Greenwich Observatory at his disposition.
6. In the practice of a few signs, gesticulations, and modes of recognition, and other such like things, which any common-sense stone-cutter or bricklayer might learn in a few minutes.

These merely exterior matters, however, we are taught by the authorities are the ordinary Masonry to which alone there is leisure to attend. But the soul and life of the lodges—the real use of our Masonic instruments and symbols—the real scientific knowledge of the Craft, the unchanging laws by which their science is worked, “like the law of the Medes and Persians, which altereth not;” the knowledge of the cycles of ages from which we obtain that important Masonic number expressed by three figures in an arithmetical proportion whose sum is 9, and without the correspondents to which a really scientific Mason can work nothing at all. These serious matters, dear brother, and hundreds more, are set down as probably interesting questions which there is not leisure to attend to.

As well might we be taught to amuse ourselves

with the dry shells of Barcelona nuts without discussing the kernels. As well might we be satisfied with the green sepals of a rose or a lily, and leave out of consideration the beautiful petals, the lovely odour, the functions of the stamens, the pistils and the pollen, and also the very essence of the flower, as probable questions for which we have no leisure. And just as well, with good appetites for a little social intercourse, might we set down to a table to satisfy ourselves by chewing the corks, swallowing the bottles, and throwing away the wine, as another probable question not worth discussing.

We really do require the shells, the sepals, and the corks respectively for the sake of the kernels, the flowers, and the wine; but we certainly do not require to be instructed to devote ourselves to the former and leave the latter out of the question.

It could certainly never have been intended to give us such advice, and the error must have arisen out of the total ignorance of the real Masonic science of which Bro. Melville at present is the only demonstrator and the sole possessor. We shall be indebted to the long and arduous studies and discoveries of Bro. Melville for the right explanation and uses of our instruments, symbols, and customs; for our knowledge of Masonic astronomy, and all the ancient monuments and sculptured figures of 3,000 years ago, worked out with such consummate art, with such a combination of simplicity and science, and with such admirable marvellous exactitude.

None—not one of our Craft—from the lowest degree to the highest, and from the M. W. G. M. himself to the uninitiated without—can give us the key to these secrets. They might even carry a metallic key about in a ceremonious manner, or place it upon an altar; but we must look in another direction for the real key of which the metallic is the emblem. The writer of the paper on the Assyrian astrolabe is willing to hand us the real scientific, astronomic, Masonic key; but he will do it only Masonically, as any good brother should do.

It is not unworthy of notice, but, perhaps, even well worthy of remark that, between the hour of Bro. Melville being virtually told that his 30 years of accumulated scientific knowledge and discoveries might with himself be laid by on the shelf as unworthy of the attention and intelligence of our ancient and noble Order; between that hour, I say, and the present moment, a common-place accident, a simple, every day casualty, might have robbed us all of the golden key which he alone possesses. The falling of a chimney-pot on a windy day; an ordinary bad cold; the plunging of a spirity phaeton horse; a railway smash, or any other of the numerous evils that flesh is heir to, might have swept the whole of this knowledge clean away, and hurled it out of our reach beyond all possibility of recovery. And the prize, dear brother, may even yet suddenly elude our grasp, unless we hasten to obtain possession of it in the rightful manner. It is valuable. Let us no longer hesitatingly lose further time about the matter.

Bro. Melville has now for twelve whole months been modestly inviting the most intelligent of the brotherhood to look a little into the nature of his discoveries—for such they must be most certainly considered. Yet we do not seem hitherto to have

attached so much importance to his having brought us this knowledge from one end of the earth to the other, as, perhaps, the poor simpleton suggests who in his love for poetry wrote,—

"We all are mortals, grass and hay,
Here to-morrow and gone to-day."

I beg, therefore, to suggest that twelve or more gentlemen of intelligence, and of sufficiently high standing in the Order, be elected from the 12 principal lodges of London, or of London and adjacent places easily accessible—perhaps it might be preferable to take two from each lodge—to form themselves into a committee for the purpose of inviting Bro. Melville to communicate his valuable knowledge, as the first recipients of the same, with the view of making the lodges themselves generally the sole depository of his science; and that Bro. Melville be duly and handsomely remunerated by the principal London and neighbouring lodges in the first instance, and by the whole universal brotherhood subsequently, for communicating to them, for whom he has been so long labouring, the valuable results of the study of his whole life. This knowledge to be communicated to the above committee by Bro. Melville in a regular systematic series of instructions. Having terminated such course of instruction with the first committee elected as above, Bro. Melville should be engaged to repeat his course of instruction to a second committee similarly elected; then to a third committee, &c., &c., till the whole body of duly elected brethren consider themselves in complete possession of the whole newly-discovered science. Afterwards, the P.M.'s, and all higher grades, take charge of Bro. Melville's complete works as the rightful property of the Order, which those who are worthy, and those only, should ever be permitted to understand.

By such a step as this now proposed, the children of the widow may recall to life her long-lost murdered husband; the key of the temple may be restored; and the key-stone of the edifice be laid in its proper place.

The temple, however, will require purifying from many of its drossy elements. Everything will wear a new, intellectual aspect. The atmosphere of the Order will be pervaded by new light and genial warmth, which, while they suffocate some, may communicate fresh life to others.

Yours fraternally,
D. J. GODFREY.

MASONIC IMPOSTORS.

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

Dear Sir and Brother,—I have read from time to time, with considerable interest and benefit, the numerous letters addressed through you to the Craft generally respecting begging Masons, or, as one of your correspondents forcibly puts it, "Masonic cadgers." As the Almoner for the Hull Lodges, Nos. 57, 250, and 1,010, I venture to forward you a short statement of two cases that have come under my immediate notice lately.

The first is that of a person calling himself Edward Edward, by trade or profession a watchmaker and jeweller. He applied to me for assistance, stating that he was a member of the Isaac Newton Lodge,

Cambridge. He had no certificate with him, but he showed me two of the lodge summonses, and a list of the members, and copy of the rules and by-laws of that lodge. Pointing to the name of Edward Edward, he said, "That is my name." He further stated he had been in business as a watchmaker at Cambridge, but failed by having been security for his wife's brother; he was then in search of employment. He was sent to me by one of the brethren of the Humber Lodge, 57, a watchmaker and jeweller, who had given him some assistance himself. I also gave him a small sum, but I had my doubts upon him, especially as he had no certificate. I at once wrote to the W.M. or Secretary of that lodge, and received the following reply:—"We have no subscribing member of the name of Edward Edward; moreover, the lodge is confined to members of the University. I have lived in Cambridge 20 years, and never heard of a watchmaker here of the name mentioned."

The next case is that of a person calling himself Henry Thompson, and representing himself to be a clerk in the timber trade, a native of Bristol, and having a wife and three children at that place. He said he had been in Hull two months in search of employment, but had not been successful. He said he was in great distress, and was desirous of getting back to Bristol as soon as possible, having received a telegraphic message from his wife to return home immediately. He represented himself to be a subscribing member of the Royal Clarence Lodge, No. 68. He had no certificate, and could give me no reference in Hull, not even his lodgings, although he said he had been here two months. He was respectably dressed, about 35 years old, light complexion and hair, and marked with the smallpox. I had very strong suspicion that all was not right, and declined to help him. He left me threatening the vengeance of his lodge, No. 68. I heard no more of him until a week or ten days after. I was at Malton, and visited the Camalodunum Lodge, No. 660, of that place. I learnt from the Almoner that Henry Thompson had called upon him that very morning soliciting aid. He hailed from the Whittington Lodge, London, No. 862. He had no certificate, but he showed a copy of the by-laws and members of that Lodge. He was then a "commercial traveller;" he had been to Scarborough to seek for a situation, and was going to Leeds; he had a wife and three children at Scarborough. The Almoner gave him 2s. 6d. He then called upon the W.M., Captain Copperthwaite, and said he had seen the Almoner, but the small sum he had received would be of very little service to him to get to Leeds with. He urged his great distress, and with such success that the W.M. generously gave him 10s. more. I have written to the Royal Clarence Lodge, Bristol, No. 68, and received the following reply:—"That Henry Thompson has never been initiated in our lodge, and that he is not a member. It is much to be regretted that such impostors are allowed to derive benefit from the credulous good nature of some of our brethren, when due inquiry would effectually prevent it." I also wrote to the Whittington Lodge, London, No. 862, twice, but have received no reply.

I trust that the publication of such cases as these will be of service in arresting the progress of men who systematically travel the country living upon

Freemasonry. It is quite time that some organization should take place between provincial lodges, with a view to put a stop to such shameful practices. If the individual brethren of every lodge would cease to give aid to such men, and on all occasions refer them to the appointed Almoner, the evil would materially abate, and the money now wasted upon impostors or undeserving brethren would do much to enrich our valuable Masonic charities.

Yours fraternally,
WILLIAM DAY KEYWORTH, P.M. 57,
P.P.G. Supt. of Works, N. & E.
Yorkshire, and Almoner for 57,
257, & 1,010.

54, Saville-street, Hull. 31st March, 1869.

P.M.'S AND THE WORKING BRETHREN OF LODGES.

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

Dear Sir and Brother,—My worthy friend and brother, Dr. Hopkins, in his communication to you (p. 270 *ante*), has brought under the notice of the Craft a moot point of Masonic law, which, I agree with him in hoping "will be well ventilated, and that a correct, or at least a definite, decision may be the result."

The learned Doctor having done me the honour of asking my opinion on the point in question, has, in his communication to you, referred to that opinion, in conjunction with that of others, in a way which, so far as I am concerned, is calculated, as it appears to me, to lead (I am sure quite unintentionally on his part) to an erroneous impression as regards the main question in dispute.

Any opinion of mine, of course, goes for very little as compared with that of brethren of far greater eminence and ability in the Craft who have been consulted. Still, as I have been referred to as holding certain views on the matter, I should like, with your permission, to explain, as briefly as I can, what the view which I took really was; the more so as it is only by bringing forward the various readings of the law that the hoped for "correct, or at least definite decision" can be arrived at. I may say, *in limine*, that I dissented *in toto* from Bro. Hopkins's view that he was *legally justified* in taking the chair of the lodge, under the circumstances. Permit me to quote the part of my letter to him relating to this point. I wrote,—“Your question whether ‘a member of a lodge, who is a P.M., although not of that lodge, is eligible to fill the chair in the absence of the W.M., if especially requested by him to do so,’ is capable, as it appears to me, of receiving two answers diametrically opposed to each other, according to the stand-point from which it is viewed—whether as a matter of brotherly courtesy, or as one of abstract Masonic right.

“In the first case, one would conclude that should the W.M. especially request any member of the lodge, being a P.M., to take the chair, in his absence, all the brethren would bow to the W.M.'s nomination of a *locum tenens*, even should the brother have no legal right to supersede other P.M.'s who might be present.

“Secondly, as to the question of abstract right. On this point, with all submission, I feel bound to say that I cannot concur in your opinion, even though fortified, as it is, by that of the three eminent brethren to whom you refer. I think, with all humility, that your P.G.M. is right in his interpretation of the law, and for this reason—that in becoming a member of a lodge over which you have not regularly presided as W.M., you only hold, as it were, the *courtesy-title* of P.M. in that lodge.

You are a P.M. *in the lodge, but not of it*; which, to my mind, makes all the difference. Rule 6, p. 68 (vol. 1867) of the Book of Constitutions, seems to me quite

explicit on this point:—“In the Master's absence, the immediate Past Master, or, if he be absent, the Senior Past Master *of the lodge* present shall take the chair. And if no Past Master *of the lodge* [mark the words, not ‘Past Master’ simply] be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the lodge.” It is true that the learned Dr. Oliver, in his *Masonic Jurisprudence* (p. 180) says of a P.M.'s rank (*inter alia*):—“He becomes a permanent member of Grand Lodge so long as he subscribes to any private lodge under the jurisdiction; for, though he be only a Past Master *of the lodge* where he has held office, he ranks as Past Master *in every lodge* to which he may be affiliated as a subscriber, and he possesses the unquestioned power of initiating candidates into Masonry” [*i.e.*, as contradistinguished from the doubtful power possessed by a Warden]. This power, however, I conceive, can only be exercised in the absence or with the acquiescence of all the actual P.M.'s of a lodge of which he may become a member.”

As regards the matter in dispute, we have, of course, to take the law as it stands, not as we might individually wish it to be; and it will be seen that the view I took was substantially the same as is laid down as the law by the Grand Registrar. As to the relative position a P.M. joining another lodge should properly hold therein, there are two sides to this, like most other questions; for whilst on the one hand it seems only equitable that a P.M.'s rank should be duly recognised, on the other hand it would be manifestly unfair that a P.M., thus affiliated, should supersede or take precedence of any P.M. who has served the office of Master in the lodge.

Yours fraternally,
WILLIAM KELLY, D.P.G.M., Leicestershire.
Leicester, April 6, 1869.

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

Dear Sir and Brother,—As one taking Bro. Dr. Hopkins' view of the question raised in his letter which appeared in your column last week, I am quite prepared and willing to admit that, at first sight, Art. 6 at page 78 of the Book of Constitutions (1867 edition), appears to enact that the *strict* right of presiding in a particular lodge is limited to the W.M. and the P.M.'s who have served in the office of W.M. of the lodge. But I ask the R.W. Prov. G.M. for Devon, and all your readers who may coincide in his opinion, to bear in mind that this clause is not a *penal* one, like a section in a penal Act of Parliament, which must be construed strictly; but, on the contrary, should be regarded as a remedial statute, interpreted liberally, and according to its plain and obvious meaning. If we can find expressions in our Statutes capable of an intelligible and reasonable explanation, it is our duty to give effect to them. We are not to place a critical and literal interpretation on the word *shall*, unless it appears from the whole section that the Grand Lodge intended it to have such effect. In the case of a lodge in the first year of its existence where, of course, there is no I.P.M. nor any P.M.'s, and assuming the W.M. to be unavoidably absent, and a formidable array of P.M.'s of other lodges present, does the R.W. Prov. G.M. for Devon mean to say that one of them “could not properly preside?” I pause for a reply, and must conclude by expressing my regret that time will not allow me to enter more fully on this important subject at present.

Yours fraternally,
✠ B. ✠
6, April, 1869.

A PROJECT for the formation of a society for the exploration of China is being actively promoted in Belgium, with a view to the introduction in the Celestial Empire of railroads, telegraphs, and the development of its mineral wealth.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—A second edition of this useful and comprehensive publication has been just issued. It can be obtained at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow, in addition to the regular agents.

MASONIC LIFE BOAT FUND.—We are requested to mention that a committee is about to be formed for carrying out the purposes of the fund, and the Secretary will be glad to receive the names of brethren willing to serve upon it. When the committee is formed, a list of subscriptions received will be published.

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

GRAND LODGE OF IRELAND ORGAN FUND.—A subscription list for this fund is opened at Freemasons' Hall, Dublin. Bros. Francis Quin, Davenport, Crosthwaite, and Humphrey Minchin will be happy to receive subscriptions. His Grace the Duke of Leinster, G.M., has headed the list with the magnificent donation of £100. £400 is the amount required.

THE "Freemasons' Calendar for the Province of Durham" is now published, and may be obtained on application to Bro. William Brignall, jun., or Bro. R. Cooke, 8, Silver-street, Durham.

THE Most Worshipful Grand Master has fixed the 14th inst., for the inauguration of the new buildings, in Great Queen-street, and has sanctioned the striking of a jewel to commemorate the occasion, which will be worn by the Stewards only. The probable cost to each Steward is estimated at about £6 6s.

PROVINCIAL GRAND LODGE OF BERKS AND BUCKS.—The next meeting of this Provincial Grand Lodge will, it is understood, be held at Windsor, on Friday, the 21st of May next, when the R.W. Bro. Sir Daniel Gooch, Bart., M.P., will be invested and installed as the new Prov. G. Master. We need scarcely add that there is now hope for this province, so long in the Slough of Despond.

MASONIC IMPOSTORS.—We have been requested to caution the Masters, Treasurers, Almoners, and other officers of lodges, and members of our Order, against a person travelling under the name of Dr. J. B. Smith, claiming to be a member of the Howard Lodge, No. 35, Washington D.C., in the United States of America, and representing himself as the assistant director of the United States Mint at Washington, at present in this country on the business of the Government of the U.S. The individual in question has recently visited Crewe, and has levied contributions. Now as we are not aware that there is a Mint in Washington, and moreover as there are several circumstances connected with Dr. J. B. Smith's statements that are suspicious, we feel it to be our duty to comply with our correspondent's request to at once insert this caution; and we hope to be in a position by next week to complete our inquiries, and to publish the results—if they be such as our correspondent states that he has reason to believe will be sure to crop up; mean time, "forewarned, forearmed."

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

WHITTINGTON LODGE OF INSTRUCTION.—We are requested to state that this lodge of instruction has removed from the Thatched House Tavern, Red Lion-street, to the Crown Hotel, 41, Holborn. It meets at 8 p.m., instead of, as formerly, 7.30.

GIRLS' SCHOOL.—The following case has been recommended to us as deserving the support of those brethren not pledged to any particular candidate, for the next October election. The candidate, Martha Stone, aged nine years, is a daughter of our late Bro. John Cranch Stone, master mariner, of Brixham. He died at sea on the 27th day of January, 1868, off Cardiff, while on a voyage from St. Michael's, suddenly, leaving a widow and five little children, the eldest being only eleven years old, and quite unprovided for. Bro. Stone was initiated in Lodge True Love and Unity (No. 248), Brixham, on the 20th August, 1862, of which lodge he continued a subscribing member until the time of his death. His widow is left entirely destitute, without any means of support; for, although our late brother was a very steady, industrious man, great losses through sickness and want of employment, prevented him from making that provision for his family which he was anxious to do. The ages of the children are:—three girls, eleven, nine, and eight years; two boys, six and two years. Proxies will be received by Bros. Henry Browse, 32, Craven-street, Strand, London; Rev. R. Bowden, Stoke Gabriel, Totnes; Rev. J. R. Greer, Churston, Brixham; and T. S. Stevens, Sec. Lodge 248, Brixham.

BOYS' SCHOOL.—APRIL ELECTION.—Votes are respectfully solicited on behalf of John Lane, aged eight years. The candidate's father was until recently in a large way of business as a lithographer, but from sudden extensive losses in trade and great affliction, he, with the mother and seven children, of whom the candidate is the eldest, became reduced to a state of entire dependence upon relatives and friends for the means of subsistence: subsequently he was placed in Colney Hatch Lunatic Asylum, and died there on the 14th February, 1868. The father was initiated in the St. Luke's Lodge (No. 144), in December, 1856; joined the Lodge of Industry (No. 186), in November, 1857, and continued a subscribing member to December, 1867. The case is strongly recommended by several influential and well-known brethren.

ROYAL MASONIC INSTITUTION FOR BOYS.—The April election takes place on Monday, at Freemason's Hall. Fifteen boys will be elected.

MASONIC QUIDNUNCES.—The next meeting of this society will take place on Monday, May 3rd, when a proposition for altering the day of meeting, and other important matters, will be considered.

SUPREME GRAND COUNCIL.—The meeting of the Supreme Grand Council will not take place in April, as hitherto, but a meeting of the 30th will be held on Tuesday, May 12th.

MASONIC ARCHEOLOGICAL INSTITUTE.—The fourth meeting of this Institute will be held at Freemason's Hall, on Friday, the 30th inst., when a paper will be read by Bro. Gospietus, and subjects connected with Mason's Marks will be brought before the meeting.

UNIVERSAL CALENDAR FOR 1870.—Brethren, both at home and abroad, are fraternally requested to forward to our care any change of places of meeting of lodges, chapters, &c., and also to notify to us of any new ones that may be consecrated.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

At a Quarterly General Court, held on Thursday last, the following children were elected:—

No. on list.	Name.	Votes polled.
14	Aggleton, Sophia	995
33	Clemence, Lucy Kate	984
5	Upton, Jane Robson	746
1	Barrett, Kate Isabella	698
4	Bindon, Clari Rosina A.	690
3	Storry Elizabeth	593
20	Thorp, Maria Louisa	588
7	Molineux, Alice Ritson	566
25	Earle, Mary Eliza	564
6	Wicks, Clara Mercedes	559
29	Barnes, Mary Emma	559
13	Baker, Edith Sarah	551
9	Holland, Eliza Allen	516
28	Clark, Frances Clara	509
2	Robert, Frances Jane	504
21	Sherry, Matilda Maria	480
15	Claisen, Mary Theresa	437

The following is the list of the unsuccessful candidates, with the number of votes polled, which will be carried forward to the next election:—

No. on list.	Name.	Votes polled.
27	Harvey, Emma Louisa	418
17	Lawrence, Fanny Jane	402
23	Gilchrist, Kate	250
8	Palmer, Mary Cornwall	196
24	Bush, Florence Jane	192
11	Stone, Martha	176
12	Kelly, Ada Kate	102
16	Becher, Florence Kate	94
10	Chapman, Ada Gertrude	77
31	Williams, Mary Elizabeth	73
26	Davidson, Janet Sarah	27
30	Tyler, Maria	13
32	Jelley, Mary Jane	6
19	Dawson, Ann Sarah	3
18	Titus, Amelia Charlotte	—
22	Martin, Henrietta Allithea	—

METROPOLITAN.

EGYPTIAN LODGE (No. 27).—This well-known and prosperous lodge met at Auderton's Hotel, Fleet-street, on Thursday, the 1st inst. Bro. W. H. Libbis, W.M., having taken the chair at five o'clock precisely, the minutes of the previous lodge were read and confirmed. The W.M. then raised Bros. Knight and Sutherland to the sublime degree of M.M., in a manner creditable to the lodge. No other business being before the lodge it was duly closed, and the brethren then sat down to an excellent banquet provided by Bros. Clemow, and superintended by Bro. Smith, their excellent manager. The usual loyal and Masonic toasts were given. "The Health of the W.M." was responded to by that brother in a very appropriate manner. Bro. John Coutts returned thanks for the Past Masters, in a very eloquent manner. The visiting brethren severally returned thanks, these were Bros. Fox, P.M. 19; M. Coulthman, 123; J. Jarwood, 206; J. Linsdell, I.G. 211; J. Terry, P.M. 228. The W.M. then proposed "Success to the Masonic Charities," and called the attention of the brethren to the Royal Masonic Institution for Girls, coupling with it the name of Bro. D. H. Jacobs, P.M., who had consented to become a Steward, who in returning thanks, stated the pleasure he had in supporting so noble an institution, and thanked the brethren for the liberal support they had accorded him for the forthcoming festival. A very delightful evening was spent, and enhanced by some excellent singing by Bros. G. Tedder, Newton, Coulthman, Hepburn, Skidmore, T. Fox, &c. The brethren then separated at an early hour.

ROYAL JUBILEE LODGE (No. 72).—This celebrated lodge, so well known for its excellent working, met on Monday, the 5th inst. The W.M., Bro. Geo. Oxford, in the chair. The minutes of the former meeting having been read and confirmed,

Bros. Manning and Foster having answered the necessary questions retired, and on their admission into the lodge, were duly passed to the degree of F.C. by the W.M. in a very excellent manner. Bro. James Constable, P.M., 1st. John's Lodge (Ireland), having been proposed by Bro. Durkin as a joining member, he was unanimously elected. Several notices of motion were given by the W.M., and carried, in matters relative to the well working of the lodge, one more particularly that five per cent. on the amount of subscriptions should be given for the purpose of subscribing to the Masonic charities, Bro. Webb, P.M. and Treas., speaking very much to the purpose on so excellent a subject. The brethren then separated at a very early hour.

LODGE OF JOPPA (No. 188).—The above lodge met on Monday, the 5th inst. Bro. Chas. Relph having taken the chair, passed Bros. C. Nathan and Dioré in a very excellent manner. Bro. Lewis Heinemann having satisfactorily answered the usual questions, was raised (by special desire) by Bro. M. Van Diepenheim in his usual perfect manner. An election for Trustee of the Benevolent Fund attached to this lodge then took place, when Bro. H. F. Isaacs was unanimously elected. The brethren then adjourned to a slight repast, when the usual toasts were given. The toast of the visitors was very ably responded to by Bro. Grieve. Some very excellent singing emanated from Bros. Newmark, C. Nathan, and Aaronson, and a very pleasant evening was spent. The visitors were, Blum, No. 1,067; Grieve, Lodge of Gibraltar; and Dioré.

INSTRUCTION.

THE UNITED PILGRIM'S LODGE OF INSTRUCTION.

Anniversary Festival.

Under very favourable auspices the Anniversary Festival of this numerous attended lodge of instruction, was on Friday the 2nd inst., held in the lodge of the Horns Hotel, Kennington Park. There were nearly 100 brethren present, amongst whom were Bro. John Thomas, Preceptor P.G. officer,—and we might say a Prince in Masonry,—P.M.'s Worthington, J. Stevens, Harvey Bowles, White, Alexander, 167, Ring, and Bros. Welsford, 518, Pain, Newney, Malley, Wolpert, Bonts, 177, Dawson, Jaeger, S.W., 548, Niblett, Duckett, 587, Driver, 905, Salmon, Smith, D. Alkatt, H. J. Wright, (of the Royal Jubilee,) J. Melless, Dawna, C.E., Skinner, 699, Poore, 720, Large, 838, Way, 1044, Howick, 1044, Sounding, 852, Wilson, 144, J. P. Poncione, 72, G. Smith, 548, Farthing, 1216, T. H. Lavers, 211, Boddy, 1044, Salmon, Gibbs, W.M., 15, F. H. Siree, 245, Huddleston, 975, Cooper, 742, Chudleigh, 177, Turner, 902, Ball, Harris, Chas. E. Thompson, S.D. and Sec., of the Southern Star Lodge, and of 177, Domestic &c.

Shortly after six o'clock the lodge was opened in due form and with solemn prayer, the brethren appearing in full masonic costume. After the routine business had been disposed of, Bro. P. M. Worthington, in an excellent manner installed Bro. J. Thomas, in the chair of K.S., and the usual addresses and inducting of officers took place.

All the brethren were highly pleased at the masonic treat afforded them. Business being concluded, the lodge was closed, and the company sat down to an excellent dinner at which Bro. Thomas presided, after which the toasts of "The Earl of Zetland, W.M.G.M.," "The Earl de Gray and Ripon, and the rest of the G. officers," were given with full masonic honours.

The W.M. said, he did not that evening intend to detain them with long speeches, and would shortly propose the health of the visitors. He was sure the United Pilgrims Lodge of Instruction, must be very pleased to receive so many visitors as were present that evening, visitors who held such high positions in the Craft, he had therefore very much pleasure in asking them to join with him in drinking to their good health, and he hoped to see them often amongst them. Whenever they came, they might be sure they would meet with a welcome. The toast was drunk and a very good fire given. Bro. P. M. Worthington sang "The Village Blacksmith" in very good style. Bro. Gibbs, W.M., 15, returned thanks for the visitors, and said, he felt that the duty devolved upon him as master of one of the oldest lodges in London, and on their behalf he felt bound to say they had been much gratified at the way in which the work had been done. Every one he thought must admire the way in which Bro. Worthington had worked the ceremony that evening. He trusted the visitors might be spared to visit the lodge at its next anniversary. Bro. Thomas had great pleasure in proposing the health of those brethren who had

joined the lodge that evening. Song "Long may the oak and ivy." Bro. White responded, and said, for over five years he had been a hard-working Mason, and he was very proud that his name had been enrolled under the wide spreading banner of the Craft. He was glad he had joined that Lodge of Instruction, because he was assured he should much profit by what he should learn, and he only regretted that more brethren did not join Instruction Lodges than already belonged to them. Bro. Worthington who occupied the position of I.P.M., said, the duty fell to him, and a very pleasing duty it was, to propose the health of their W.M., Bro. John Thomas, who had a great many initials after his name. That he was one of the dearest members of Order everyone knew. He was their Preceptor and a better or more kind hearted man, than Bro. J. Thomas, did not exist. For between 20 and 30 years, Bro. Thomas had belonged to the Craft,—he was initiated on a Wednesday, and on the Friday following, he became a member of a lodge of Instruction and since that time he had scarcely missed one attendance. He had attended lodges and lodges of Instruction over 5000 times. Although he required no thanks for what instruction he could give, yet he (Bro. Worthington,) thought it was their duty to thank him. Look he would say at what he had done for the charities,—look how he had supported the asylum for aged Freemasons and their widows. The way in which their W.M. had supported the charities, generally reflected the greatest lustre and credit upon him. He concluded by asking them to drink the toast in bumpers, (much enthusiasm ensued.) Bro. Lawler, who accompanied himself sang, "My boyhood's native home." Bro. Thomas who was loudly cheered, said for their great kindness he thanked them. He could assure them he felt great pleasure in presiding over them that night—it would have been an honour to any man to preside over such an assembly. It was true that for many years he had been a Freemason—it was one of his "hobbies" and if he did not pass four or five evenings a week amongst Freemasons—although his time might more lucratively be spent elsewhere, he did not feel satisfied with himself. He trusted the Great Architect of the Universe, might spare him for many years to meet so brilliant an assembly as was present at that moment. He thanked them very kindly for the great honour they had done him.

Bro. Driver sang with excellent taste "The stirrup cup." Bro. Thomas proposed the health of Bro. Worthington, P.M., to which he suitably replied.

Bro. Thomas proposed the health of the stewards, and particularly alluded to the indefatigable exertions of Bro. Horatio Wright, of the Royal Jubilee Lodge; and said, without such men as he, they would not have had anything like so successful a meeting. To the stewards was all the praise due for their arrangements had given perfect satisfaction. The toast it need scarcely be said was well received. Bro. Wright responded, and said he was glad their labours had been crowned with success, and that their efforts had been so thoroughly appreciated. "Success to our charities" and the "tyler's" toast brought a most agreeable evening to a close.

METROPOLITAN LODGE OF INSTRUCTION.—A numerous meeting of this lodge was held at the George Hotel, Aldermanbury, on Friday, the 2nd inst. There were present, Bros. Taylor, W.M.; R. Tanner, S.W.; Casey, J.W.; Washby, S.D.; Mayo, J.D.; Stevens, I.G. The initiation was worked by the W.M. and brethren, also the first five sections, the whole of which reflected the greatest credit on these young Masons, who under their able preceptor, Bro. J. Brett, can, in a very creditable manner, give the questions and answers to all the sections; while some who have received but a period of a few months instruction from that chief, are enabled to deliver the lectures on the first, second and third tracing boards, demonstrating also to those who hear them, their oratorical tuition has not been neglected. We may here observe those services are rendered by Bro. J. Brett gratuitously, and the greatest reward that can be returned for the same to this worthy Chief in Craft and Royal Arch Masonry, is for the brethren to give proofs of the proficiency in the correct rendering of all the ceremonies. The lodge meetings are held at the George Hotel, Aldermanbury, every Friday evening, at seven p.m.

PROVINCIAL.

DURHAM.

GATESHEAD-ON-TYNE.—*Lodge of Industry* (No. 48).—The brethren of this ancient and flourishing lodge held their annual

festival on Monday, the 22nd ult., to celebrate the installation of their popular W.M., Bro. John Stokoe, and also the inauguration of their new hall—a handsome and commodious building situate in one of the principal streets of the borough. The Lodge of Industry justly ranks as one of the oldest lodges in the kingdom (older by many years than other lodges which stand higher in precedence in consequence of possessing lower numbers). From a minute book in the possession of the lodge, we gather that it existed in 1725 as a purely operative lodge, although not enrolled upon the books of Grand Lodge until 1735. Nearly fifty brethren assembled in the hall at the appointed time, including amongst their numbers many of the most eminent Masons of this and the neighbouring province—Bros. W. H. Crookes, Prov. G. Sec. Durham, P.M. 80; A. Clapham, P. Prov. J.G.W. Northumberland, P.M. 24 and 48; H. Hotham, P. Prov. S.G.W. Northumberland, P.M. 24; T. Y. Strachan, P.M. 406, P. Prov. S.G.D. Northumberland; R. J. Banning, P.M. 48, P. Prov. J.G.W. Durham; W. Foulsham, P.M. 24 and 406; J. H. Thomson, P.M. 48 and 481; W. G. Laws, W.M. 541; W. Brignall, jun., S.D. 124, &c. The lodge was duly opened by Bro. Jensen, the W.M., who, after the usual routine, resigned the chair in favour of Bro. R. J. Banning, Installing Master, by whom the installation ceremony was performed in an able and impressive manner, and Bro. Stokoe duly placed in the chair as the first installed W.M. in the new Hall. The lodge room is about 42 feet long by 25 feet wide, and when all completed—which we understand will be done before the next meetings—will form one of the finest Halls for Masonic purposes in the north of England, indeed its appearance on this occasion spoke volumes in favour of the industry and energy displayed by the brethren to whose hands the preparation had been intrusted. The W.M. then proceeded to the investiture of officers as follows:—Bros. Jensen, I.P.M.; R. B. Reed, S.W.; R. F. Cook, M.D., J.W.; G. L. Dunn, Treas.; W. Garbutt, Sec.; J. Potts, S.D.; Chas. Bass, J.D.; J. H. Kendal, I.G.; W. Cook, and A. Donnison, Stewards; Curry, Tyler. The report of the finance committee, and the election of Organist, were deferred until the next regular meeting. Bro. Ernest Burnup of lodge No. 685, Newcastle, was proposed as a subscribing member and the lodge duly closed. The brethren then adjourned to Mrs. Nielson's Grey Horse Inn, to hold the festival, and above forty brethren sat down to a sumptuous repast under the presidency of the new W.M. The usual Masonic toasts were given and responded to, and the pleasures and enjoyments of the evening were greatly enhanced by the vocal displays of several of the brethren. Toast and glee followed each other in quick succession, until the Tyler's toast brought another of the pleasant festivals of "old forty eight" to a successful close.

YORKSHIRE (NORTH AND EAST.)

STOKESLEY.—*Cleveland Lodge* (No. 213).—The monthly meeting of this lodge was held in the lodge-room, at the Golden Lion Hotel, on Monday evening, the 28th ult., Bro. J. H. Handyside, P.M., in the absence from home of Bros. Stephen Hunter, as W.M.; Henry Fawcett, B.A., S.W.; George Tweddell, jun., J.W.; George Hodgson, S.D.; John Rontree, as J.D.; and William Weatherill, as I.G. The lodge being duly opened, and the minutes of the preceding lodge having been confirmed, three candidates who had been proposed the former lodge-night were balloted for and unanimously approved. Bro. the Rev. Spenser Cubitt, was then called to the master's pedestal, and passed his examination for the second degree, and retired; when the lodge having been opened in the F.C. degree, he was again admitted, and duly passed to the degree of a F.C.—the wardens going very creditably through their duties on their first night of office. The lodge was then closed in the second degree, when the sum of £5 was unanimously voted on the motion of Bro. George Markman Tweddell, F.S.A. Scot., to the Zetland Testimonial Fund; after which the meeting was adjourned to the Monday nearest the next full moon.

IRELAND.

LONDONDERRY AND DONEGAL.

LONDONDERRY.—*Provincial Grand Master's Lodge* (No. 52).—The monthly meeting of this lodge was held in the Temporary Rooms, Strand Road, on Wednesday the 24th ult., at four

o'clock, when there were present, Bros. James Skipton, W.M.; John J. Haslett, Treas., Act. S.W.; Charles A. Smyth, J.W.; Conolly Skipton, P.M., Sec.; Rev. Percy Robinson, Chap. and S.D.; Acheson W. Smyth, Act. J.D.; Paul Jacobson, Act. I.G.; visitor, James Cairns, P.M., 16th. The report of the audit committee was read, and after some conversation as to a change of the hour of meeting, which was postponed until next month, the lodge was then closed.

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 169).—The installation meeting was held on Tuesday, April 6th, at the White Swan Tavern, 217, High-street Deptford. Comp. W. Watson, P.Z., installed Comp. J. Searle, as Z.; Comp. F. Walters, P.Z., installed Comps. H. Moore, as H., and N. Wingfield, J. Bros. J. Percival, S.W., No. 147, and J. Roper, 147, were exalted. Present:—G. Bolton, P.Z., Treas.; J. Tibbals, P.Z., S.E.; F. Walters, P.Z., S.N.; J. Lightfoot, P.S.; J. Woodland, 1st Assist. S.; J. Payne, 2nd Assist. S.; G. Brown, P.Z.; Pulley, Bartlett, Rosenstock, Smith, Dussek, and many others. Visitors:—W. Ough, P.Z.; J. Terry, P.Z., and Bellerby.

INSTRUCTION.

MOUNT SINAI CHAPTER OF INSTRUCTION.—A meeting of this chapter was held on the 3rd inst., at Mrs. Adams', Ayr-street, Regent-street, Comps. J. Mersic, Z.; S. Foxhall, H.; R. Tanner, J.; Cottebrune, E.; Cox, N., with the rest of the officers, opened the chapter in due form, and the ceremony of exaltation was then worked by the principals and comps. Comp. J. Brett then worked the R.A. jewel, and explained the twelve banners borne by the comps. on their staves, in a manner which called forth the encomiums from the comps., especially that veteran in R.A. Masonry, W. Watson, who stated the working of the R.A. jewel and explanation of the banners was the acmé of perfection. The chapter was then adjourned until this day (Saturday), when the R.A. sections will be worked by Comp. Brett, assisted by the rest of the comps. To those R.A. Masons who have never heard the working of the R.A. sections, we can assure them if they will attend the Chapter of Instruction, they will have a great Masonic intellectual treat. The Chapter of Instruction opens at eight p.m. every Saturday evening.

METROPOLITAN CHAPTER OF INSTRUCTION.—A convocation of this chapter was held at the George Hotel, Aldermanbury, on the 6th inst. Among the comps. present we noticed Comps. Buss, Brett, Little, Hosgood, Pendlebury, Tanner, Cubitt, Dr. Woodman, Still, Clarke, Hockley, Lowenstark, Barlow, Levine, Aldbrook, Tattershall, and numerous others. Comps. Barlow, as Z.; Hosgood, H.; Aldbrook, J., assisted by the comps., opened the chapter, and the ceremony of exaltation was then proceeded with. After the elucidation of the historical, symbolical, and mystical parts of this degree had been delivered by the principals, the first, second, and third degrees of the fourth section were worked by Comp. Brett, assisted by the rest of the comps. It being the wish of the comps. present that Comp. Brett should give the description of Aaron's rod, he consented, and gave the historical description of the same in a manner as we believe this worthy comp. alone can give. A ballot was then taken for Comp. S. S. Tattershall, who was elected unanimously. The appointment of officers then took place, and were as follows:—Comps. C. Hosgood, M.E.Z.; Aldbrook, H.; E. Clarke, J.; Tattershall, N.; T. Cubitt, P.S.; Smith, 1st Assist. S.; S. Foulger, 2nd Assist. S.

LANCASHIRE (WEST.)

LANCASTER.—*Rowley Chapter* (No. 1051).—A meeting of this chapter was held on Wednesday evening last, at the Masonic Rooms Athenæum, Lancaster. There were present Ex. Companion Moore, M.E.Z.; Bagnall, H.; and Mason, J.; companions—W. Hall, Scribe, E.; Mercer, P.S.; Whimpray, J. Bell, and Watson. The ballot was taken for the following, and in each instance resulted in unanimous election as Hon. members. Ex. companions—W. B. Smith, P.Z. 7th, Birmingham; E. Busher, P.Z., 129, Kendal; A. C. Mott, P.Z., 241, Liverpool; and John Bowles, P.Z., 129; Kendal, as joining companions Comps Whimpray and Bell, as candidates for exaltation; Bros. J. W. Moore, F. Deau, W. Storey, J. Fenton and E. Storey;

and by dispensation from the Ex. Z. Superintendent of the Province, Bro. R. Taylor as serving companion. Bro. J. W. Moore and J. Fenton, and afterwards Bros. E. Storey and R. Taylor, being in attendance were duly exalted to the degree of the Royal Arch by the M.E.Z., the lectures being delivered by the principals, and the duties of P.S., being ably rendered by G. Comp. Mercer. Several candidates were proposed for the next meeting, and the business of the evening being ended the chapter was closed in due form.

MARK MASONRY.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*The Northumberland and Berwick-upon-Tweed Lodge of Mark Masters.*—At the usual monthly meeting of this ancient lodge held at the Freemasons' Hall, Newgate-street, on Wednesday evening the 24th ult., there was a fair attendance of officers and brethren. The names of four brethren appeared upon the circular convening the meeting, all of whom were from the neighbouring borough of Sunderland, viz., Bros. Halfnight of Williamson Lodge, No. 949; John James Clay and Alfred Clay, of Palatine Lodge, No. 97; Hvistendahl, of St. John's Lodge, No. 80. They were all elected for advancement, and Bros. Alfred Clay, and J. J. Clay, together with Bro. J. H. Ingledew, balloted at a previous meeting were admitted in succession, and advanced to the degree of Mark Masters by the W.M., Bro. John Stokoe, in an effective and intelligible manner, ably assisted by the officers filling the respective offices of the degree. During the four months of Bro. Stokoe's occupation of the chair of the lodge, he has had the gratification of advancing many brethren to this degree, maintaining the lodge in an efficient state of working, and establishing its financial success upon a firm basis.

MASONIC FUNERAL AT LONGTOWN.

The members of the Holy Temple Lodge, No. 412, met at the Wheatsheaf Hotel, Longtown, on Tuesday afternoon, 23rd March, at three o'clock, for the purpose of attending the funeral of the late Bro. William Murray, sen., who was upwards of 87 years of age, and 32 years a member of the above lodge. Bro. A. Woodhouse, I.P.M. 412, Sec. 310 and 1,220, officiated as the W.M., at the request of Bro. R. M. Hill the W.M., assisted by Bros. G. G. Hayward, P.M. 310 P. Prov. G.S.B., J. Slack, P.M. 310 Prov. G.S.D. as S. and J.W.s, also several brethren from Carlisle. The brethren (after the lodge was opened) walked in procession to the house of the deceased brother, when Masonic prayers were read by Bro. F. W. Hayward, P.M., P.Z. 310, P. Prov. S.G.W., after which the funeral cortege proceeded to the Kirkandrews Church, near Netherby, a distance of three miles from Longtown. After the usual solemnities of the church were completed, Bro. F. W. Hayward, by special permission of the minister, read the burial service of the Masonic Order, the brethren repeating the responses. At the close of the service, the Masonic chaunt, "In the Grand Lodge above," was sung in a solemn strain, the members then retired to the Wheatsheaf, and closed the lodge according to ancient custom. The brethren and friends were then served with tea by Bro. William Murray, P.M. of 310, who is the oldest son living of the deceased brother.

MASONRY IN SOUTH AFRICA.

We have received the following letter from a correspondent, dated, Cape of Good Hope, (Eastern Province) Feb. 23rd, 1869.

"Your valuable MAGAZINE has afforded as much instruction, pleasure, and at times amusement, ever since we became subscribers, and we trust that you are every day adding new ones to your list, for there is so much valuable information to be obtained from every number

that has come to hand, that we consider no brother ought to allow it to be out of his reach.

"You must be aware that there are many lodges established in this part of South Africa—many are under the English Constitution, some Scotch, and a few Dutch; in our insignificant little village, Masonry, where once it was thought by a magnificent sister, the very attempt to establish a lodge would prove abortive, has flourished, slowly, but firmly, and I have the honour this day to be a member of a lodge that I am proud of; it is well attended, and strictly and well worked. All this of course sharpens our views, and we are consequently apt to watch our sister lodges, and therefore occasionally hear of, and see things which are not according to our idea the "Spirit of Masonry" (we may be wrong). For instance, not long ago, the following advertisement appeared in one of the local papers inserted by Scribe E., of a certain R.A. Chapter mentioning the names of sundry brethren:

ADVERTISEMENT.

"The power granted to the Members of the Saint Paul's Lodge, Adelaide, to form and work a Branch Lodge of Mark Masters in connection with this Chapter, has this day been cancelled by resolution,

"Now all matters connected with Craft Masonry are, or ought, to be kept from the uninitiated or popular world—does not R.A. Masonry come under the same category? then again we often see in local papers that Lodge No.-- or Chapter No.—has installed its officers, A.B. as W.M., C.D. as S.W., &c., and E.F. as Z., and G. as J., &c., now what possible good is to be gained by getting it into non-Masonic newspapers, the *badinage* I have been obliged sometimes to hear, as a friend meets you in company, after the usual "well how are you," by-the-bye so you are W.M., or S.W., as the case may be; another of the company, simply begins to catechise as, "what is the meaning of B.B.?" "oh! says another? dont you know? it means bright boys," &c., &c., (a laugh), and "what is the meaning of W.M.?" "that is, eh, working man," and "S.W.?" "oh, eh, scak well; and so on *ad nauseam*. Sister lodges or chapters might certainly like to know who the officers are, and what they are, and what has been done on St. John's or any other day, and this might easily be attained by each lodge or chapter sending circulars or notices to others. This would create a *much desired* feeling with us, and quite do away with the public quizzing that always follows, and always will follow, paragraphs relating to Freemasonry when they appear in public newspapers. For our own part, we purpose taking advantage of your publication, and although it will not be seen in this country until three or four months after, yet we will feel proud when we see the name of our little lodge figuring with those of other and older ones. Some time since we subscribed to the Oliver Memorial Fund; the sum, when compared with that of other subscriptions, is perhaps trifling, but it was all we could afford. It was given willingly, and with true feelings of respect and admiration for the object in view, for, as far as I know, the majority of our members revere the very name of our late lamented reverend brother. The majority! why not all? That will be explained by-and-bye—well, not even the slightest acknowledgment, whether the money has been received—and consequently the brother who was then our Secretary feels uncomfortable about the matter. Quite natural. Now this could easily be obviated, if I might be allowed to suggest that a list of names of the subscribers, from time to time, say once a month, be inserted in the *Mirror*, this would at once be an acknowledgment for the cash, draft, or order, and save the Hon. Secretary to the Committee much time and trouble.* Why I said majority, was because the rest of our mem-

* Our correspondent will see in our issue of the 27th of Feb., on the third advertisement page, a list of subscribers to the memorial in question.

bers are Dutch, and cannot read English, consequently they cannot appreciate the talents of our departed B.B. This lodge is established in the centre of a community chiefly Dutch; many of its members are men of intelligence and respectability, most of them are farmers; some have been received into the ancient order by our giving them the degrees in their native tongue, more we are unable to perform. The consequence is, they are far behind our English members in Masonic knowledge, though they show as much, and in some cases more fervency and zeal. For the advancement we have made, we are indebted principally to the works of the author before mentioned, and the requirements of the foreigners might be relieved, I think, to a great extent, and eventually add a good round sum to the funds for the Oliver Memorial, if such works as "The Book of the Lodge," "Jurisprudence," "Revelations of a Square," &c., were translated into other languages and published.

"We purpose erecting a small building which may be in every way adequate to the requirements of the lodge, to be dedicated to Freemasonry. This object is being attained by a Company (limited) of B.B., consisting of holders of 150 shares at £5 each. Remember labour and material are much higher here than in England. Economy is the order of the shareholders; they want a building from 60 to 70 feet in length, and from 25 to 30 feet in breadth, double-storied, so as to have the lodge in the upper. Now they require instruction about a suitable and convenient plan, also a front and side elevation of a building that would be neat, commanding, and ornamental. Now, would not some B.B. Architect, who has a few spare hours, kindly devote them to supplying our need; for, in regard to means, we are not far from the N.E. (as we calculate to lay out from six to seven hundred pounds on the building), and in knowledge of architecture, and planning, and designing, about the same longitude; and hence, being dependent upon such very slender means, our productions might be wanting in both character and taste, which evil we have observed in such buildings as were designed and planned by architects who were not, or are not, of the Craft, and may, perhaps, therefore be excused—but certainly the buildings are very much wanting in character, if nothing else. Perhaps our esteemed brother, William Smith, C.E., will allow himself to be named as our intermediary in the matter.

PUBLIC AMUSEMENTS.

CRYSTAL PALACE.

The Easter novelties have been prolonged to this week, and have succeeded in attracting a goodly number of visitors. On Monday last there was a velocipede race, which, from its novelty, drew a great many to witness it. The race may have been considered exciting, but from the puffing and panting condition of the riders when they came in, it is evident velocipede riding is not such an easy matter as some people imagine.

GAIETY THEATRE.

Mr. T. W. Robertson's new drama, *Dreams* (originally produced at Liverpool under the title of *Lady Clara Vere de Vere*, and recently brought out at this theatre), cannot be pronounced an entire success. The story of "Dreams" is avowedly suggested by the Poet Laureate's "Lady Clara Vere de Vere;" but it has no resemblance to the poem beyond the fact that its hero is made the victim of the passion for flirting in a young lady very much above him in a social station. The hero of *Dreams* has not a "country heart," nor does he defy the lady's wiles, or declare that "of him" she shall not "win renown." On the contrary, he takes her rebuke for his presumption and her rejection of his suit very much to heart, and is only finally cured of his folly by

the awakening of a love for a more worthy object. Miss Madge Robertson played the heroine of the piece, Lady Clara, with grace and a total absence of staginess.

THEATRE ROYAL HOLBORN.

This theatre will open on the 1st of May, under the management of Bro. Barry Sullivan, the eminent tragedian, who has achieved so great a success in the colonies, as well as in England, for the purpose of producing the revival of legitimate tragedy and comedy.

ROYAL ALHAMBRA PALACE.

Bro. Blondin is drawing crowded audiences at this establishment to witness his extraordinary performances on the high rope. In addition to the numerous attractions provided by Bro. F. Strange, there is a splendid new ballet, in which Mme. Pitteri, the celebrated danseuse appears, produced under the superintendence of Mr. Milano.

A numerous assemblage met in the new saloon, a short time since, for the purpose of presenting Bro. F. Strange the worthy managing director, with a very elegant present. Bro. A. Glover stated he had the pleasure of presenting that brother, in the name of everyone employed on the establishment and a few private friends, with a set of magnificent brilliant studs, a brilliant ring and locket also set with brilliants, for the high estimation he is held in by everyone connected with the establishment. Bro. Strange, in a very excellent speech, fully appreciated the valuable presentation, but stated the expression of those present, with whom he had been associated for the last 14 years, showed a proof of the interest they took in his welfare. The value of the presentation was £400.

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

INTERESTING DISCOVERY OF ROMAN REMAINS.—The site of the old White Hart, at Bath, which was thought to be exhausted of its Roman antiquities, has yielded the most interesting "find" that has been made during the late alterations. The workmen were digging down beneath one of the walls of the new hotel on the Bath-street side, when they unearthed a large block of carved stone. On examination it proved to be part of the cornice of the great temple, fragments of which have at different intervals been found in the neighbourhood. The head of a lion with flowing mane is finely carved thereon with an egg-and-tongue ornament ingeniously formed of fleur-de-lis. The carving is in a good state of preservation, and it appears to retain a portion of the red paint with which it was originally decorated. The block, which is about four feet high and three feet wide, will be removed to the Literary and Scientific Institution.

The Queen has, at the instance of the Premier granted a pension of £100 to the widow of the late William Carleton, the Irish novelist.

The blessed golden rose which the Pope sends every year to some favoured and virtuous Sovereign, and which has been bestowed upon Queen Isabella, received the benediction as usual in the present season of Lent; but it appears there is now no sovereign child of the Church in sufficient favour to merit this sacred gift.

The last time Mdlle. Patti sung at St. Petersburg she was called before the curtain 18 times; and a perfect avalanche of flowers was thrown on the stage, though St. Petersburg itself was enveloped in snow. The Emperor himself threw a bouquet, and several contained precious stones—one a diamond necklet, valued at 30,000fr.

EARL COWPER, K.G., has been appointed a trustee of the National Portrait Gallery.

Mr. G. E. STREET, A.R.A., and Mr. Firth, R.A., have been elected honorary members of the Imperial and Royal Academy of the Fine Arts at Vienna.

Mr. BUCKSTONE has made an engagement with Miss Bateman to appear for 12 nights at the Haymarket before her departure for America.

CARDINAL CULLEN, in a postscript to a pastoral published recently, reminds his flock that all Catholics sworn into Freemasons' lodges are *ipso facto* excommunicated; and adds, of course, that those Catholics who take part in balls or any other public display of Freemasonry incur that penalty.

MADAME ALBONI has consented to sing in London in Rossini's Mass, at the terms of £120 a night.

MASONIC LIFEBOAT FUND.

The following brethren have intimated their intention of acting on the committee in course of formation:—Bros. Bridges, D. Prov. G.M. Somerset; Sir J. Haye, D. Prov. G.M. Berks and Bucks; Spiers, D. Prov. G.M. Oxford; Wittey, D. Prov. G.M. Wilts; and Hyde Pallen, P.D. Prov. G.M. Isle of Wight.

Contributions received per Bro. Jesse Banning, J.W. 43:—

Joseph Banning, Esq.	0	10	6
A few Friends of the Order.....	0	7	6
Bro. Jesse Banning, J.W. 313.....	0	10	6
Bros. T. E., H. T. M., and J. J. 823	0	3	0
Bro. Captain Braithwaite, P.M. 1,074	0	5	0
Bro. John J. Myres, P.M. 313	0	2	6
Bro. John Dewhurst, 343	0	5	0
Bro. Richard Robinson, P.M. 343	0	2	6
Bro. C. Munro, 823	0	1	0
Bro. Fred. J. Banning, 823.....	0	2	6
Bro. R. Garnett, 322	0	10	0
Bro. Peel, 281	0	2	6
Bro. Robt. Wyllie, 292	0	2	6
Temple Lodge, 1094.....	1	1	0
Bro. B. Tattersall, 462.....	0	3	0
Downshire Lodge, 594	1	1	0
Brethren of Downshire, 594	2	0	0
	£7	10	0

In addition to the above:—Subscriptions in Lodge Hope and Charity (No. 377), Kidderminster, £13 10.

MEETINGS OF THE LEARNED SOCIETIES.

MONDAY, April 12th.—Royal Geographical Society, at 8.30. Papers to be read:—1, "A Pandit's Journey to the Gold Fields of Thibet," by Capt. T. G. Montgomerie, R.E.; 2, "On the transit of Tea from N.W. India to Eastern Turkestan," by T. Douglas Forsyth, Esq., C.B.
TUESDAY, 13th April.—Institution of Civil Engineers, at 8.
WEDNESDAY, 7th April.—Society of Arts at 8.—Geological Society of London, at 8.

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

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

METROPOLITAN.

Sunday, April 11th.

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

Monday, April 12th.

Quarterly General Meeting, Boys' School.—LODGES.—St. George's and Corner Stone, F.M.H.; Fortitude and Old Cum-

berland, Ship and Turtle Tav., Leadenhall-st.; St. Alban's, Albion Tav., Aldersgate-st.; Confidence, Anderton's Ho., Fleet-st.; St. Andrew's, London Tav., Bishopsgate-st.; Peckham, Edinborough Castle, Peckham Rye; Leigh, F.M.H. — **LODGES OF INSTRUCTION.**—Union Waterloo (for M.M.), King's Arms, Woolwich; Prosperity, White Hart, Bishopsgate-st.; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlet Engineers, Duke of Clarence, Commercial-road, East. — **CHAPTER.**—Mount Sion, Radley's Ho., Bridge-st., Blackfriars. — **MARK MASTERS.**—Lodge of Instruction: Kent, Lyceum Tav., Strand. — **MARK MASONRY.**—Mallet and Chisel, The Horns Tav., Kennington. — **KNIGHTS TEMPLAR.**—Encampment: Frederick of Unity, London Tav., Bishopsgate-st.

Tuesday, April 13th.

LODGES.—Burlington, Albion Tav., Aldersgate-st.; Percy, Ship and Turtle Tav., Leadenhall-st.; St. Michael's, Albion Tav., Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's Gate, Clerkenwell; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan Tav., Deptford; Ranelagh, Windsor Castle Ho., Hammersmith; Doric, Anderton's Ho., Fleet-st. — **LODGES OF INSTRUCTION.**—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Albert Arms, Victoria-st., Westminster; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Euphrates, White Hart Tav., Bishopsgate-st.; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie; Royal Edward, Triangle, Hackney; City of London, Shepherd and Flock Tav., Bell Alley, Moorgate-st.; Royal Albert, White Hart Tav., Abchurch-lane; New Wandsworth, F.M. Ho., New Wandsworth. — **ROYAL UNION, Hotel de Cologne, Haymarket.** — **CHAPTERS OF INSTRUCTION.**—Robert Burns, Sussex Stores, Upper St. Martin's-lane; Mount Sion, White Hart Tav., Bishopsgate-st.; Metropolitan, George Ho., Aldermanbury.

Wednesday, April 14th.

Com. R.M. B. Inst., at 3. — **LODGES.**—Fidelity, F.M.H.; Royal York L. of Perseverance, F.M.H.; Enoch, F.M.H.; Union Waterloo, Ma. H., William-st., Woolwich; Kent, Three Tuns Tav., Southwark; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-st., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tav., Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Lily Lodge of Richmond, Greyhound Ho., Richmond, Surrey; Montefiore, F.M.H.; Beacontree, Private rooms, Leytonstone. — **LODGES OF INSTRUCTION.**—Eastern Star, Royal Ho., Burdett-street, Mile End-rd.; Confidence, Sugar Loaf, Great St. Helens; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar. — **CHAPTER OF INSTRUCTION.**—St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.

Thursday, April 15th.

LODGES.—Globe, F.M.H.; Gihon, Guildhall Coffee House, Gresham-st.; Constitutional, City Terminus Ho.; Temperance, White Swan, High-st., Deptford; Manchester, Anderton's Ho., Fleet-st.; Westbourne, New Inn, Edgware-rd. — **LODGES OF INSTRUCTION.**—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-street, W.; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's (for M.M.), Globe Tav., Royal-hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St.

Helen's, St. Mary Axe; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. — **CHAPTER OF INSTRUCTION.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall. — **KNIGHTS TEMPLAR.**—Encampment Observance, M.H., Bedford-row.

Friday, April 16th.

LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton; Rose of Denmark, White Hart, Barnes. — **LODGES OF INSTRUCTION.**—Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Raquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Ranelagh, Windsor Castle, King-st., Hammersmith; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury. — **CHAPTER.**—Moira, London Tav., Bishopsgate-st.

Saturday, April 17th.

Audit Com. Boys' School. — **LODGES.**—Panmure, George Ho., Aldermanbury. — **LODGE OF INSTRUCTION.**—Percy, Thatched Ho., Red Lion-st., Holborn. — **CHAPTER OF INSTRUCTION.**—Mount Sinai, Union Tav., Air-st., Regent-st.

PROVINCIAL.

DORSET.

LYME REGIS.—*Mon.*, Lodge: Montague, Lion Inn. — **Chapter:** WIMBORNE, St. Cuthberga, Crown Ho. — *Tues.*, Knights Templar. — **BRIDPORT.**—Hyde Encampment, Bull Inn.

EAST LANCASHIRE.

SALFORD.—*Mon.*, Lodges: Zetland, Royal Veteran, Stanley-st. — **MANCHESTER.**—*Wed.*, Caledonian, F.M.H.; *Fri.*, Virtue, F.M.H. — **MANCHESTER.**—**Chapter:** Affability, F.M.H.

WEST LANCASHIRE.

LANCASTER.—*Mon.*, Lodges: Fortitude, Music Hall, Leonard-gate — **LIVERPOOL.**—*Mon.*, Sincerity, M.T.; *Tues.*, Merchants, M.T.; Alliance, M.T.; *Wed.*, Temple, M.T.

SCOTLAND.

EDINBURGH AND DISTRICT.—*Mon.*, Lodges: St. Stephen, University Ho.; *Tues.*, St. Mary's Chapel, Ship Ho.; *Wed.*, Canongate Kilwinning, St. John's Chapel; *Thurs.*, St. Andrew, F.M.H.; Portobello, Town Ha. — **GLASGOW.**—*Mon.*, Lodges: St. Clair, Croy-pl.; *Tues.*, Neptune, 46, Clyde-pl.; *Wed.*, Scotia, 170, Buchanan-st.; St. George, 213, Buchanan-st.; *Fri.*, St. Mungo, 213, Buchanan-st.; Clyde, 170, Buchanan-st.

IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 100, F.M.H.; *Tues.*, No. 245, F.M.H.; *Wed.*, Nos. 143, 120, F.M.H.; *Thurs.*, Nos. 12, 93, F.M.H.; *Fri.*, G.C. Bd. of G.P., Nos. 53, 728, F.M.H.; *Sat.*, No. 25.

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

TO CORRESPONDENTS.

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

GRAND SEC. G. L. (Illinois).—Letter and parcel received with thanks. That intended for G.S. of England has been forwarded to him.

DNALXO.—Communications received: thanks. The impression of seal has not yet arrived.

IRISH P.M.—Your letter expresses the wishes of many of our correspondents. Shall be glad to hear from you further.

G. B. (Mauritius).—Communications received. They will appear in our next.

Several reports of metropolitan and provincial meetings must unavoidably stand over until next week.