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LONDON, SATURDAY, JULY 31, 1869.

MASONIC DISCIPLINE.—XVII.

BY CRUX.

The remarks made by one of our correspondents respecting the self-election of what are known as "Masonic Instructors," and their *ipse dixit* style of teaching, amply corroborate the statement put forward in some of our previous articles. One can hardly imagine that although the officers of lodges, and the brethren at large, are left at perfect liberty to work as they like, that the professors of the art and science of Masonry should be equally free to advance any theories they choose, any dogmas they may believe or invent, any manner of working or any ritualistic phraseology they may either have learnt from their predecessors, or, as the Germans say, evolved from "their internal consciousness." But so it is. Supine, and inert, the supreme authority in the Craft takes no pains, makes not the slightest effort, to establish an uniformity of working, even among those who disseminate among the brethren, the theory and practice of Masonry. So monstrous an anomaly as uncertificated instructors, does not at the present time exist in any department of our civil or military government, and yet Freemasonry, which extends its branches over the whole habitable surface of the globe, possesses not a single institution, not a single constituted body, charged with the educational surveillance of its officers and members, and the selection of those who may be qualified to act as instructors, or, to use our own term, "Masonic Professors." Considering the disadvantage under which all self-constituted teachers labour, the highest credit is due to those

who have taken upon themselves a duty so arduous, and have displayed so much zeal in the interests of the fraternity. At the same time it is not the less a disgrace, not the less a reproach to the Craft, that its members are indebted for their knowledge of Masonry, to brethren who have derived their own instruction from sources unauthorised, uncared for, and in many instances unknown to those, whose first duty is to provide for the educational status of the members, whom it professes to rule, govern, and dictate to. The subject of "Masonic Instruction," which it is unnecessary to remark is at a wretchedly low pitch, although intimately connected with "Masonic Discipline," is one which we shall not particularly treat of at the present moment, but shall pass on to discuss the further discrepancies in the ritual relating to the opening of a lodge.

Having determined the proper manner in which the first and succeeding interrogatories of the W.M. should be addressed to his officers, we may now proceed to examine into the nature of the dialogue itself. In the answer to the first question, a confusion incessantly arises between it and a very similar one put at the closing of a lodge. This can be scarcely be included under the category of "discrepancies" nor can it be regarded as a serious mistake. It is simply an instance of stupid blundering, and proves how little earnest attention is paid to the intent and meaning of what is said in a lodge. It is somewhat humiliating to the zealous neophyte, to witness old Masons unable to distinguish between the "proper" and the "close" tying of a lodge, and to be compelled in silence to listen to the accurate question and the inaccurate answer, or to the incorrect interrogatory and the correct response. How often have we heard brethren, to whom, to judge from appearances young members would naturally look up with reverence and respect, confound the "first" with the "constant" care of a Mason! Is there any necessity to observe that there is nothing so prone, so admirably contrived to dissipate the ardour of an aspiring brother, to destroy his love, his zeal for the science, as the glaring incapacity of those, to whom he considers he is bound to apply to for information, and to regard as his superiors in the Craft? Alas! how many, whom at our initiation, we regarded with feelings of awe and esteem, have we weighed in the balance and found miserably wanting! A little reflection will readily point out that "to see

that the lodge is properly tyled" is "the first care of every Mason." When this question is demanded, the lodge is not formed, and has not been previously tyled, and it is in fact the preliminary stage of the whole future proceedings. This having been once accomplished, it is "the constant care of every Mason" to see that the command of the W.M. is always enforced while the lodge is opened. It is competent for the W.M. or any of the officers or even brethren of a lodge, to "prove the lodge close tyled" at any moment that they might have a suspicion that the contrary is the case. In a word, it is "the first care of every Mason" to see that the Tyler is at his post before the opening of the lodge, and his constant care during the time that the lodge is opened, and at its close, to prove that he has been, and is in his proper situation. The whole beauty of the working of a lodge is completely marred by blunders of this description, and in fact so long as they continue, it is idle to hope for anything like uniformity in the ritual. We do not assert, we do not expect, that one out of ten lodges will ever come up to the proper standard of working, not at least until more of Masonry is unlearned than learned, but what we, and every earnest brother complain of is, that there is no standard. Let us ask in all sincerity, where are Masons to go to learn "the thing that is right?" We are perfectly ready to receive instruction, but we warn the brethren that it must be instruction of the right kind. It must be instruction that will stand the test of reason, of fair argument, and of the rules of Lindley Murray, and it must obviously be something very different from what is taught at many so called "lodges of instruction." To our own knowledge there is only one "lodge of instruction" in which Masonry is well taught, although there is room for improvement in it. To a certain extent, precedent must be adhered to in Masonic matters, but to adhere to it, in defiance of common sense, and ordinary rules of grammar and diction is an absurdity, and only serves to lower the science in the opinion of intelligent and well educated men.

The second question of the W.M. at the opening of a lodge, which is addressed to the S.W., is precisely similar to that addressed by him to the same officer, at the closing of the lodge, but the answers are not identical. We consider it an open question for consideration, whether the answer given at the closing of the lodge might not be

equally well used at the opening, and *one* link in the chain of simplification and uniformity we advocate, introduced. It will be readily perceived that the test of there being "none but Masons present" is in their appearing "to order," or at least in their attempting to appear in that position. Heaven knows if the majority of the brethren were to be received or rejected in lodges, according to the manner in which they exhibited the "outward and visible signs," there would frequently be but a very scanty attendance! It is true that the precise object of the question we are considering, is different in the two instances. Nevertheless, the subsequent command of the W.M. is the same at both the opening and closing of the lodge. As the same test is applied, there is no absolute reason for making any difference in the respective answers returned by the S.W. on the two occasions. This, however, is one of those points which admits of fair discussion, and in whichever way it may be decided, it involves no inconsistency, or violation of common sense, diction or propriety. On the other hand it may be urged that as the persons present at the opening of the lodge when this question is asked, have not been tested or proved to be *brethren*, it is not correct to reply "to see the *brethren* etc." There is a good deal of force in this remark. As the answer stands, there is a distinction made between those who might be in the lodge at the commencement of the opening ceremony, and those who, it is supposed would have proved themselves to be brethren, and therefore be present at the closing. Bearing in mind that the two different answers to the same question gives rise to some more of the blundering already noticed, it is a fair case of simplification versus abstract, and somewhat hypercritical precision. While we are strong advocates for accuracy, we have no partiality for pedantry, or needless complexity. We wish to see Masonry practised not theorised; worked, not talked about. Were we compelled to choose, we would infinitely rather select a W.M., who could do his work thoroughly and efficiently, and yet was profoundly ignorant of the "Celestial Mysteries," than one who could "read the stars" and was nevertheless obliged to resign his chair when the ceremony of "raising" was to be performed.

A discovery was made on the 7th inst. at Herculaneum of two gold brooches of moderate size still fastened to two pieces of stuff. They probably served as the clasp for a pepum.

SERMON,

Preached by the V.W. Bro. the Rev. JOHN EDMUND COX M.A., P.G. Chap., on Sunday, the 25th inst., in the church of St. Helen's, Bishopsgate, in aid of the Funds of the Masonic Institution for Boys, Wood-green.

Am I my brother's keeper?—GEN. IV., 9.

Irrespectively of the time and the occasion when these words were first spoken—and to which there is no necessity that we more particularly now refer—they may be taken as the definition of that universal selfishness, which has prevailed amongst mankind from the very beginning of all things up to the present hour; again and again repeated in every epoch, and in every place of the whole earth. Amongst the societies of antiquity each race and people have been penned in within its own territory and its own limits. Its deities would neither free nor deliver them from such constraints. Every stranger was but a barbarian. The hopes of religious, or even social unity, the associations of heart, soul, and spirit, indeed, were so far from being believed in the nations of antiquity, that in only the second century of our era the philosopher Celius, the then infamous opponent of Christianity, declared that “it was nothing but insanity to suppose that Greeks and Barbarians, Europe, Asia, and Libya, or any other people could ever be united in the bonds of the same feeling,” and that which Celius then enumerated, everybody agreed with. Greeks and Romans, nay even the more enlightened Jews also themselves. None got beyond or above that selfishness which more or less bound the world in its narrow mindedness and illiberality. Every one, in fact, asked, “Am I my brother's keeper?” And Rome, enlightened as she was, the mistress of the then whole known globe could bring mankind only into unity of servitude and bondage.

And there has been since that era very little change in mankind, taking them in their natural condition, and uninfluenced by some other motive than their own natural disposition provides. Now, as then, except in rare instances here and there discovered the same indifference to the wants of others; the same insensibility to suffering and distress; the same disinclination to be at any pains or trouble, except for the personal convenience, comfort, and aggrandisement of self, obtain.

In the earlier ages of the world no one even troubled himself about the poor, the slave or the disinherited. It remained for later times to inculcate holier principles, and to put in motion more en-

lightened means for the amelioration of society. Of the condition of the poor, Plato, that bright and intelligent heathen genius, who has often been designated as the forerunner of “The Bright and Morning Star,”—who has “brought light and immortality” from heaven to earth—having enquired in his “Republic,” whether the sick and dying poor man should be succored, replied “no,” simply, “because, as he said, ‘it was not worth the trouble to do so.’” As to the slave, not even a philosopher ever gave him a thought.

The orphan and the fatherless were alike left to perish, or prosper as chance might decide; but there was neither orphanage nor hospital for their reception, no refuges for want or poverty. Man felt and acted upon the one principle, which was given utterance to by the first murderer, and to the lamentations of the slave, the grievances of the poor, he answered by the lips of philosophers, legislators, and priests:—“Am I my brother's keeper?”

And thus to the end of time would the same feeling and condition of the world have continued, absorbed in a degrading selfishness, if a better state of things had not been introduced. Amongst the first to attack this inordinate feeling of selfishness, and to put it in a lower place than that which it had hitherto occupied, the Jew took the initiative. Blessed with brighter light, influenced by holier motives, and taught directly from heaven, his polity exhibited many distinct and agreeable variations from the common course of nature. Yet even in that polity there was much more of bondage than of freedom; there was much more reference to self than to a universal benevolence; and towards every other race than his own there was nothing but a stern unbending and unrelenting disposition to exercise the utmost selfishness. If a better state of feeling; if a nobler principle; if a growing desire for progress towards liberality sprung up, it never got beyond the land of Judæa, crossed the mountains, or traversed the seas to take the Gentiles into consideration or conciliation. The Jews lived for faith in themselves. First the tabernacle—then the temple at Jerusalem—was the centre of their whole world. Beyond these there was to be, and there was not the slightest advance, which could make mankind more civilised by imitation, or would better one another by comparison. Even amongst themselves, sparing as they were of one another's faults, and willing to make allowance for any one of the house and kin-

dred of Israel—provided such a one did not interfere with their prerogative, or dispute the propriety of their thoughts and conduct, as in instance of the prophets, and afterwards of Christ and His apostles—there was jealousy and strife, struggle and contention. The “eye for an eye, the tooth for a tooth,” was their rule and pride, and so far from “returning good for evil,” or of benefitting an enemy they had no more notion or idea than had the most degraded Gentile, or unlettered heathen.

A bond of something like union, however, as by traditions has been handed down to us, existed here and there. For when the races of mankind were dispersed, and family after family broke off to go whether they knew not, but wherever the Great Architect of the universe might lead them, they took with them certain “substituted secrets,” and established forms of recognition, which were handed down from generation to generation, which although in the course of time defaced and changed in form and substance, yet so far retained their essence and intention, as to prevent the prevalent selfishness of nature from proceeding to the same extremity, or had elicited the fratricidal inquiry—“Am I my brother’s keeper?” As the races expanded; as commerce was enlarged; as the world became more wide and extended, these bonds of recognition and of aid grew weaker, and less useful, until at length it was only in rare instance that a hateful selfishness universally predominately would be held in check either by their use or reference.

The one great impulse, however, which struck the most decisive blow against the selfishness of man, was Christianity, the developement of which, in its principles and practice, was to be where it is sincere—as it ought always to be, and as it ever will be where it is sincere—the destruction of that universal selfishness. By the inculcations of its doctrines; by the free teaching of the example of its Divine Master; by His sacrifice in man’s room and stead; by His pity for his murderers; by His patience under provocation and suffering; by His death, and passion, human nature was, for the first time in the world’s history, showed as plainly as that “the sun rises in the east to open and enliven the day,” that not only is selfishness indefensible, but that it can, and eventually will be utterly prostrated. Unhappily the power of this holier principle is constantly checked and restrained by the innate propensity that still prevails, to act as

did the heathen, and to speak and teach as did the Pagan philosopher. But wherever it has had free course; wherever it touches the heart of man; wherever it directs his thoughts, controls his actions, softens his temper, and enlightens his soul, there the inquiry no longer is preferred “Am I my brother’s keeper?” but the action of the life, as well as the assertion of the life, is—“I am my brother’s keeper?” “I am the guardian of his interest and wants;” I greet him as a brother. I will support him in all his laudable undertakings; the posture of my daily supplication shall ever remind me of his wants; my breast shall be a safe and sacred repository of all his just and laudable secrets, whilst I will support his character equally when he is absent as when he is present.” And what indeed has been the result of this divine principle? It has always recognised the wants of the needy, the claims of the suffering. No sooner had this principle began to be enunciated at Jerusalem, when all social distinctions were effaced, than it was resolved that no member of the community should be left in destitution. When the great Apostle of the Gentiles set out upon his surprising voyages, what did he require of his brethren in the apostolate, but that “they” should remember the poor, which he himself was also prepared to do? What an antagonism to selfishness was here? Everywhere the name principle was proclaimed. It was at Ephesus, to the church of which grand city of antiquity, St. John had declared “God is love,” that the first hospital was founded, which but a short while afterwards was supplemented by the institution of an orphanage. Slaves there received the same of brethren for the first time, and in spite of the inordinate selfishness which continually did dispel this one renovating principle of the human race, and stifled its action and its voice, again and again did it rouse man to the consideration of the suffering amongst his brethren, insisting that no living being had the right to close his heart, or shut his hand against the poor and penniless, or so much as for an instant to ask “am I his keeper?”

If actuated, then, by this divine, holy, and ennobling principle—whose author and maker is God,—can any enclose their hearts within the narrow limits of that detestable selfishness, which antiquity so positively exhibited? If one witness any wrong done to anyone, is it the citizen rather than the man who is cared for and considered in our hearts core. Whence is it, if not from this

influence of sympathy, that nothing else will enlarge the impulse of benevolence? Why is it that amongst all nations, "scattered over the whole face of earth and water," where "brotherly love, relief, and truth," in any measure, prevail, there alone this burning and increasing interest in behalf of the needy and the suffering is again and again renewed? Why is it that this wider world of ours marches in a direction directly the opposite of that which the world of antiquity had taken? Why is it that the inquiry, "Am I my brother's keeper?" is now-a-days most energetically repulsed in all social as well as political questions? It is because the principle, which is strangling selfishness, is the salt of the earth.

But it may be said, that this state of things does not every where exist; many live and act just as if they had remained pagan; and that herein is no argument in favour either of the existence or of the prevalence of the principle which pervades the definition of "brotherly love, relief, and truth? If such be the case, it is not because of the existence of the principle in dispute, but in despite of it. That principle is wholly guiltless of such charges and recriminations as these. We might be indignant indeed were it so; but we are rather so because none really influenced by such a principle could thus conduct themselves. That principle is innocent of the faults which are committed under its shadow. It bears witness rather than it is still not merely the best, but the only refuge for the suffering. Whenever inconsistencies, misconduct, or opposition to this principle, are beheld, the sceptic may indeed revile and ask, "what such a principle is good for?" but take my word for it as Benjamin Franklin, one of the greatest and best of men that ever lived, once said, "If men are evil, they will be just the same with religion, as without it; what would they be, what would they become without this principle at which they carp? What was the world before that principle was developed? What would the world be without it? You may desire to obliterate "light" from the hearts of those who have been "brought to it," and if by an impossibility you could reduce them to that terrible darkness which once covered the whole nations of the earth, you would but ascertain yet all too late, that it was the splendour of the bright and morning star,—whose rising has brought peace and salvation to the faithful and obedient of the human race,—that you had extinguished!

"Am I my brother's keeper?" Not only do we not dare to ask this question, but not even so much would we presume to think it!

And it is upon this solemn obligation that I am now desirous of putting your acknowledgment of this principle to the test. Had the selfishness which is not only enunciated but manifested in this question, actuated a class of the community, "whose secret arts, and hidden mysteries," are an enigma to a large proportion of their fellow men, I should not have been in this place to-day to strive to enforce the great principle of "brotherly love, relief and truth," they have been present to give evidence and proof of the influence that principle has amongst them. No, indeed, not even the institution, whose claims I would prefer to their regard no less than to the consideration of those, who are not connected with the Ancient Rite of F.M. would so much as exist so as to make any appeal whatever possible. "The secret arts and hidden mysteries of Freemasonry," ought, however, to be no enigma to the outer world, when its members can shew, by the most positive and irrefragible proofs, that selfishness has no part, or connection whatever therewith. Selfishness would never have raised the large sum of £46,000 to build and secure the prosperity and perpetuity of an institution in which at the present moment there are no less than 110 boys, the sons of Freemasons, either deceased, or in reduced circumstances. The Lewises of the Order are clothed, boarded and educated, so as to fit them to become good and useful members of society in that future career which is before them. The question of inordinate selfishness "Am I my brother's keeper?" is not written over "the entrance, or porchway" of that noble institution; or, if it were so, it would be in no other sense than to obtain the recognition, and the assurance, that those who helped to rear it, would have it known that—they, from their hearts and souls believe, that they are their "brother's keeper," and it is their duty, no less than their pride, and their privilege to do everything within their power to prove, that the one motive principle which actuates them, is the dispensation to the utmost of their ability of the divine impulse of their Order set forth and exemplified in those truly comprehensive terms — "Brotherly love, relief and truth!"

In the ages of antiquity, when the same principle which now actuates the Order, existed in

antagonism—although with smaller powers of action and efficiency—to the selfishness of the whole world, there were neither the means, nor the opportunity to provide for the needy and the suffering, as now,—thanks be to the Great Architect of the Universe—prevail. But what was done 1800 years ago, at Ephesus, was, as it were, but laying the first stone of “Brotherly love, relief, and truth,” upon which a goodly temple ever since has been growing, “perfect in all its parts, and honourable to the builders.” That work is however by no means completed! Thanks to the indefatigable exertions of several brethren,—some of whom I am only too happy to welcome here to-day—who are at the utmost pains to promote the best interest of the institution, and to increase its usefulness and prosperity, no less than twelve thousand pounds were subscribed one night in March last to assist in paying off the outstanding debt for the building, to effect the completion of the institution so as to render it efficient to the utmost extent possible for the purposes of its erection. In order however to free it wholly from debt to extend its benefits, and to increase the number of boys to be educated, from 110 to 150 immediately, which can be done at a very small outlay, it will be necessary to raise between this time and next year, £9,000! For the want of this amount no less than 48 boys must be at the forthcoming election disappointed—the vacancies being only *six*, whilst the number of candidates is no less than 54!

I preach to-day in order to help towards the liquidation of these claims, and I ask those who hear me—whether they themselves, or their relations, now present or elsewhere, who are connected with the Order—to lend their aid to the utmost of their ability to assist in so excellent an object. I believe I may say, that if the sum of £9,000 can be within the next few months realised, not 110, but 200 boys will be by this time next year admitted into this institution. There is room enough for that number; and I hope, as I believe, by means of your aid, that I shall find in your contributions to day not the unworthy, hard, and selfish repetition of the inquiry—“Am I my brother’s keeper?” but the solemn heartfelt, sincere, and unselfish declaration,—“we now, and hereafter will both willingly testify and proclaim that in obedience to the principles of “Brotherly love, relief and truth,” we constitute ourselves, devoid of all selfishness, and actuated by the

highest and noblest principles of social, sincere, and holy worth—“our brother’s keeper.”

“So mote it be!”

[The collection after the sermon amounted to £22 3s. 4d., and no doubt many brethren who were unable to be present will forward their subscriptions.—Ed. *F.M.*]

THE MARK DEGREE.

By Bro. FREDERICK BINCKES, *Grand Secretary Grand Lodge of Mark Masters.*

I regret I have not had the opportunity of noticing earlier, the remarks of “Reitam,” in his previous article wherein he “takes exception” to my reply to his original statement. In answer thereto I repeat my assertion, that the Grand Lodge of Mark Masters holds a position with regard to the United Grand Lodge of England, precisely analogous to that of the Grand Conclave of K.T., and of the Supreme Grand Council 33°, *i.e.*, it is a legitimately organised governing body of a degree not recognised by the United Grand Lodge of England. The fact of the recognition of the two first-named bodies by bodies exercising jurisdiction over similar degrees in other countries in no way affects this status *quoad*, the United Grand Lodge. “Reitam” is also in error as regards the sanction to the wearing of jewels. I presume a *foreign* brother entering an English lodge would be permitted to wear, without challenge, the jewel of any degree worked under the jurisdiction to which he belongs, but a member of an English lodge going abroad and taking a degree not recognised by the United Grand Lodge, would not be permitted to wear the jewel of such degree on his re-entering his lodge here, even though he had obtained it in “a country with which she (U.G.L.) is in communion.”

Again, it is admitted that this Grand Lodge is not in communication with any Grand Lodge or Grand Chapter in the world, but this in no way affects the legitimacy of its organisation, for which we contend, whether recognised or unrecognised. Recognition would *not* have “the effect of creating a new organisation,” inasmuch as its organisation is now thirteen years old, and exists *de facto*. Why that organisation is to be considered “anomalous” because of the bare possibility of the United Grand Lodge “at some future time acknowledging the Mark degree,” I am at a loss to understand. If it be so, equally

"anomalous" are the Grand Conclave of K.T. and the Supreme Grand Council 33°, because who is to say that at some future date the United Grand Lodge of England may not, in its wisdom, think proper to acknowledge, recognise, and incorporate into its system, the whole of the degrees under their jurisdictions. In these days, be it remembered, articles of union are not held to be altogether sacred and inviolable. "But," says "Reitam," "I should like to hear Bro. Binckes' reply to this question—What is to become of the *soi-disant* Grand Lodge of Mark Masters, should the United Grand Lodge acknowledge the Mark degree?" To this I answer, I would rather patiently wait the eventuality before being called upon to state what course I think would be pursued under such circumstances, but I do not hesitate to state that the Grand Mark Lodge would be found very well able to take care of its interests and of those of its members. Further, that the same question may be asked of those supreme jurisdictions of whom mention has previously been made, with equal, and with no greater, force. Does "Reitam" forget, or does he wilfully ignore the fact, that the members of the Mark degree are all members of the United Grand Lodge of England, and that amongst those who have taken, and now take, the most active interest in its affairs, are many of the most influential members of that body.

To the reasons assigned by "Reitam" for the refusal of recognition by the Grand Lodges, or Chapters, of Scotland or Ireland, I attach no importance; nor to the opinions expressed as to the result thereof, nor to the conclusions drawn at the end of your correspondent's remarks. To treat of them properly would demand more space than I dare ask for, and more time than I can just now afford. "Reitam" and others may rest assured of this, that the Grand Mark Lodge (I speak collectively), has entire faith in its legitimacy and validity, confidence in its self-sustaining powers, and intense gratification at the success which has attended its efforts to uphold the genuine landmarks of our ancient Order.

The Empress Eugenie has founded an annual prize of £400 to be awarded by the Geographical Society of France to any Frenchman, for the discovery, work, or enterprise which shall be judged to be the most useful to progress, to the science of geography, or to the external commercial relations of France.

BURGH RECORDS.—No. 5.

BY W. P. BUCHAN.

(Continued from page 68.)

(From Extracts from the Council Register of the Burgh of Aberdeen.—Spalding Club. Instituted A.D. 1839.)

21st April, 1497.

"The said day, it was statut and ordanit be the alderman and consale for the eschevin of the infirmitey cumm out of Franche and strang partis, that all licht weman be chargit and ordanit to decist fra thar vicis and syne of venerie, and al thair buthis and houssis skalit, and thai to pas and wirk for thar sustentacioun, vnder the payne of ane key of het yrne oue thar chekis, and bany-sene of the toune."

I wonder how our present *anonymas* would feel at having such a statute passed and put in force against them! A key of het iron on the cheek would be quite a different affair from a dab of red paint or enamel; no doubt the precious darlings would be intensely horified at such an *impertinent* proceeding; yet possibly it might be considered a legitimate revival of "the mark," especially when imparted to procuresses or to procurers.

On the 14th August, 1581, "The said day, the hail craftismen free and unfree of this burght," &c.

A great many extracts are given ament "our ald inemeis of Ingland," in June and July, 1497. "Fossis and bastalze" are being put up, also a "blockhouse salbe bigyt of gret strinth at the hevin moutht;" and "it was statut and ordanit, gif the Inglismen propose to laude one the northt partis of the havyne, that al manere of men, with thar cartis of weir, with horsis, gunrye, artailzerie, and ail vther defensable wapinnis, be redy, and pass to resist thame for the saiftie of our cathedral kirk, my lord of Aberdenis palace, aur maisteris the chanonis, and ther familiaris and habitaciones." The townsmen had also to "wache the toune at nycht," &c.

In October and November, 1497, there seems to have been a great *blow out* on account of a visit from James IV. An "organman" (who would seem to have been more appreciated then than now) receives xls. Probably *music* was scarce.

6th Oct., 1525, the stepills of the tolbuith and Sanct Nicholace are to be occupied as watching stations, and the bell to be rung if any horsemen be seen approaching the town; twa or thre gunnars are feed for tua or thre monetht; and men to get culverings, cors bowis, and hand bowis, and practise shooting with them. "And atoure to hald wappinschawingis euerie ilk wolk or monetht tuyss," this seems to have been for self defence from their neighbours about.

In April, 1526, King James V. visiting the town, "ane honest propyne" is provided for him, in which we find "stark mychtly wynes and small wyynnis, sax stayne of wax, xxxiiii lib. of

scorcheatis, tna sed mettis, foure chaldyr of collis," &c. In January, 1527, preparations are again made for a visit from the King. The Provost, in 1527, was Gilbert Menzies, who is said to have made James V. a Mason; it is possible the King was then made a freeman perhaps, or received the freedom of the town.

In 6th Sept., 1530, we find "Gilbertus Menzes prepositus de Abirdene;" he is also Provost in 1532.

In Nov., 1530, Johne Andersoun is fined "because he was found in the vedding kirk dur with his bonat on his heid."

In 1530, it is statut that none of the inhabitants lodge any strangers in their houses without permission, either friend or foe, &c., and the hail toun makes oath "be thair hand wphaldin in jugement, the haly croce tuichit, enry man be himself to observe and keip all and sindrie the ponts and artikilles forsaid, baitht of this statut and of all the laif afore wrytin, without fraud or gile, and hereto bund and obleist thaim be the fathis in thair bodies; and quhasa happynis to failze in ony poynt forsaid. to underly the panis contenit in the said statut, but favour or request euer to be hard in the contrar."

"And, attour, the said toun, euerilk man be himself, fre and onfre, hes maid faytht, the gret aith suorne in iugement, neur to rewele to na maner of personis the secreits and counsel of this guyd toun, sa far as thair heir and is schawin to thaim, and in speciale, the artiklis and ponts [] presentlie, quhilks is bot for thair iust defence, to ewaid and vmchow trubill of thair innymeis, sua that thair may lef, as the Kingis trew burges and seruandis, at peis and rist, but inquisitison and trubill of thair ewill awisit nychtbours."

"And siclik, ilk ane of the said toun hes obleist thame be the tenor of thair aith, to be leill and trew to the prouest and guydtoun; and quhateuer thair heir, se, or can get witting of, quhilks may be ony skaitht to the toun, prouest, bailzeis, counsell, or till ony nychtbour of the samyn, that they cum in continent, and rewele the samyn quietlie to the prouest, and warne thair nychtbours of thair skaitht, lyiks as all trew kirsinmen suld do vnhe aliet, till vthirs, and speciale nychtbours and brithirs, within ane gude toune duelland."

(To be continued.)

MASONIC NOTES AND QUERIES

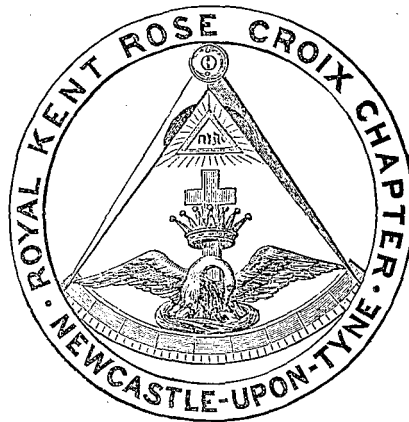
A HINT FOR THE BOARD OF BENEVOLENCE.

At p. 50 are some proceedings of the P.G.L. of Cornwall well worthy of consideration at the workhouse for Masonic paupers held in Great Queen-street. The case of a distressed brother having been brought before that Grand Lodge, although its funds are small, it made an advance "to enable the brother to start in a small way of business," that is, to give him effectual relief and make him independent.—J.H.

FREEMASONRY AND THE REFORMATION.*

Where was Freemasonry at the Reformation? It seems to me that we may consider the Reformation as a forerunner of Freemasonry. The Reformation gave us an open Bible, which Bible is one of the three great lights of Freemasonry. Truly the Bible is a Great Light; 'tis the Sun of Freedom, the glorious light of Liberty. But Popery, fearing and hating both light and liberty, links—as W.W., p. 46, says—Bible Societies and Freemasons in one common anathema.—W.P.B.

ANCIENT AND ACCEPTED RITE.



Above we give a copy of a seal which has recently been adopted by the Royal Kent Rose Croix Chapter, held at the Freemasons' Hall, Newgate-street, Newcastle-upon-Tyne. It is chaste and appropriate, neat and official.

A copy of the seal in question, we are informed, was laid a fortnight ago before two of the most active members of the Supreme Grand Council, 33°, viz. Ill. Bro. C. J. Vigne, M.P.S. Grand Commander, and Ill. Bro. N. G. Philips, Grand Secretary, who were pleased to express their approval of the same. The Chapter has been upwards of 11 years in existence, its warrant being dated, 12 January, 1858. The number of members is 35, amongst whom are two members of the 32°, one of the 31°, and five of the 30°. Three meetings of the Chapters are held in each year, viz., on the last Friday in the months of February, June, and October. The annual election of the M.W.S. takes place in October, and the installation at the succeeding chapter in February. The following is a list of the officers for the present year, viz. :—

Anthony Clapham, M.W.S.; W. Punshon, P.M. W.S., Prelate; W. Brignall, jun., 30°, 1st General; W. G. Laws, 2nd General; H. G. Ludwig, P.M.W.S., Treasurer; H. Hotham, P.M.W.S., Recorder; J. Emra Holmes, 31°, Grand Marshal; A. Winlaw, Raphael; R. F. Cooke, M.D., Captain of Guard, and J. S. Trotter, Equerry.—J.C.

THE KEYS IDENTIFIED (p 62).

Perhaps W. N. Crawford will state in what Psalm "the significant words of the Psalmist, 'as it was in the beginning, is now, and ever shall be, world without end, amen,'" occur.—WORCESTER P.M.

* In Scotland the Reformation began about A.D. 1525, and after many struggles was consummated in 1560.

TABLE OF OLD SCOTTISH MONEY.

2 pennies	... ..	= 1 bodle	= $\frac{1}{4}$ d. sterling.
4 do.	... ..	= 1 plack	= $\frac{1}{2}$ d. do.
6 do.	... ..	= 1 bawbee	= $\frac{1}{2}$ d. do.
12 do.	... ..	= 1 shilling	= 1d. do.
20 shillings	... ..	= 1 pound	= 20d. do.
13 shillings and 4 pennies	... ..	= 1 merk	= 13 $\frac{1}{4}$ d. do.

It therefore takes 12 pounds Scots to make one pound sterling.—W.P.B.

GOTHIC ARCHITECTURE.—FIRST POINTED STYLE.

When glancing over lately Mr. Charles Wickes' work on "Spires and Towers," 1853, the following remarks caught my eye, which I quote, viz.,—"To England belongs the honour of its (Early English, or First Pointed Style) first invention and full development, and to England must the foreign architect repair who would study to advantage the charming details of this earliest specimen of Gothic art. In Normandy, indeed, doubtless from the close political connection between the two countries, examples occur which do not differ materially from, and in many respects are perfectly identical with, the buildings of our own land. But in other countries the Geometrical Decorated, which is next to engage our attention, succeeded, without any intermediate link, to the Romanesque."—W. P. BUCHAN.

FREEMASONRY 152 YEARS OLD.

If there be any *reliable* documentary evidence of the existence of Freemasonry previous to what is designated, the *revival* of A.D. 1717, I should much like to know of it? If there be no such reliable evidence extant, I would be inclined to infer that Freemasonry is not more than 152 years old. Further, England is the Mother* of Freemasonry.—W. P. BUCHAN.

THE ROSE CROIX TRACING-BOARD, &c. (p. 4 ante).

The defect in this sketch, to which "Pictus" has kindly called attention at page 46, arises either from my having incorrectly copied my original draft, or from a misapprehension on the part of the engraver. The suggestion of "Pictus" in regard to the Doric Column is perfectly correct.

If the Rose Croix can be traced to its constitution as a *Christian Degree* a most important point will be gained; I am as anxious for information on the subject as J.W.M., to whose query (p. 30) I may reply that great similarity exists between the English and foreign modes of working this degree; the landmarks being, in nearly all cases identical.

The errors in the Latin sentences—to which attention has been called by a "Constant Reader" (p. 31)—have arisen from a misprint. It would necessarily be *Natura Renovatur*, &c. *Novenitur* has also usurped the place of *Invenitur*.—DNALXO.

J.A.H. AND OUR ROYAL PAST G.M.

J.A.H. has much relieved my mind, but I do not find in Grand Lodge meetings any evidence that H.R.H. the Prince of Wales has had the rank of a

* As to any perplexing queries regarding the father, I must refer the querist to Bros. Desaguliers, Anderson, or Payne, who, having a "hand in the pie," ought to know something about it. No use throwing the blame on poor Solomon or Moses; or rather giving them *credit* for what they neither had nor could have anything whatever to do with.

Past Grand Master conferred upon him as yet, nor do I feel certain that he "is to have" it. It is to be trusted that such a proposition of J.A.H., or any one else, will never be carried out by the members of Grand Lodge, but that H.R.H. will be brought into our ranks in a legitimate way as G.M. or as GRAND PATRON.—A NEW MEMBER.

"NOTA" AND "LIST OF LODGES, 1765."

It was not correct "that, up to 1765, all the English lodges have public-house designations, and the foreign lodges alone have symbolic titles," although "Nota" says so. In proof of which I would refer "Nota" to No. 55, held in a "private room at Bolton;" also No. 176, Redruth; No. 274, at Appledore; No. 289, at Worlington; No. 302, at Stubbington; No. 305, at Burnley; No. 306, at Spitafields; No. 321, at Snowsfields, and several other lodges held at "coffee-houses." A century ago the movement had commenced to leave the public-houses, and thanks be, at the present time, the majority of the chief lodges in England either meet in their own halls or in private rooms. In a list of lodges that I have (published A.D. 1767, by R. Trewman, Exeter), there are several more mentioned that do not accept public-house designations; and in lists of lodges in my possession some 30 years earlier, there are also several that meet in private rooms. I should have no objections to their being printed any time in the *Freemasons' Magazine*, as such rolls of lodges are of considerable interest. The list of lodges inserted in the *Magazine* lately agrees with a copy that I have in MS. of the same, which was kindly sent me by a zealous Mason in the north.—WILLIAM JAMES HUGHAN.

KNIGHTS HOSPITALLERS.

In answer to inquiries of several years past respecting the "British Order of Knights Hospitallers," Bro. Spencer has lately discovered in his warehouse a bundle, in sheets, of a small volume, entitled "Hospitallaria; or, a synopsis of the rise, exploits, privileges, insignia, &c., of the venerable and sovereign Order of Knights Hospitallers of St. John of Jerusalem; with a brief account of the Sixth or British Branch." They have been stowed away with other bundles of books in sheets for the last 20 years. He has had them done up in their original fancy ornamental covers, &c. This curious little work having lately been brought to light, please announce the fact in your notabilia to correspondents.—R.S.

CORRESPONDENCE.

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

DECAPITATION OF KING CHARLES I.

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

Dear Sir and Brother,—Your foreclosure of the correspondence as to Bro. Melville and his Masonic Discoveries can hardly apply to the last non-Masonic lucubration of Bro. Melville inserted in your pages.

This is a very lame attempt of the learned brother to make good his retreat after a most egregious chronological blunder; and, as happens with the lame, he again stumbles and trips himself up. Those who like can further occupy themselves with Bro.

Melville and his Masonic mysteries, but such literary bungling as "King Charles" must not pass without remonstrance.

After professing to explain what he has been taught by your correspondents, the technical difference between Jan. 30, 1648 and 1649, he launches out into misapprehensions and misrepresentations of the olden character.

It is first necessary to protest against his statement that he has seen a prayer-book of 1642, which contains a calendar of 1642, with the entry of K CHAR MARTYR on the 30th Jan. This is a most monstrous misrepresentation of a well known historical fact.

However new the history of the Parliamentary period is to Bro. Melville, it is well enough known to many Masons and non-Masons, for we have as copious materials for its history as for that of the last century in print and MSS.

"Jesuits," of whom there were not a dozen in England, and hunted too for their lives, could not control the presses of the country or suppress the mass of books. The suggestion of "Jesuits," and consequent mysteries, and the Assembly of Nice at the vernal equinox, is consequently trash and rigmarole.

Another specimen of this is, "Indeed Charles' life as recorded by historians, who were astrologers, is, I believe, a perfect astrological fiction." "I say I believe, because I am unacquainted with the occult science."

There is no astrological history of Charles I., but there were many dealings of astrologers with the political events of the day, and which have no bearing on the subject under discussion.

It is finally necessary to protest, for the benefit of readers, who are under no compulsion to make themselves acquainted with the minute facts of the time in question, against the parade of quotations and the pretension of learning, as it may impose on some one.

It is as certain that Charles I. was beheaded on the date usually assigned as that Louis XVI. was afterwards at the close of the next century—and Jesuits had nothing to do with either event.

The remarks about the mutilation of Bibles rest on similar assumptions of ignorance, and do not represent the true state of the facts. He is not obliged to be a bibliographer, but he need not meddle with such matters if he does not know, and does not choose to learn them. There are plenty of books without title-pages.

Yours fraternally,

M.M.

GRAND MARK LODGE.

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

Dear Sir and Brother,—I can quite feel for your correspondent, W.W., whose letter appeared on the 17th ult., and, while agreeing with him that there must be great negligence in the Mark Lodge office, I must acquit Bro. Binckes of any share in the charge of mismanagement. I have myself addressed no less than five letters—four to Featherstone Buildings and one to Red Lion-square—without ever receiving any reply. I wrote asking whether any letter with order enclosed had reached the office; no reply. I wrote a third time, saying I very much wanted some certificates paid for in January (I think,

as far as my memory goes) by a certain day; no reply. I call at the office, am told my letter had never come to hand; ask that enquiries might be instituted. On my return home I find date and number of the P.O. order, write up about it, forwarding a second return of the names for certificates; but no reply. Once again I write and receive no answer; and then I get a friend to call at the post-office at which the order was made payable, and find that it had never been cashed. I apply to the post-office authorities for a renewed order, which is sent me at once. And this time I send it to Bro. Binckes, at his office in Freemasons' Hall, and get a kind reply with receipt by return of post. It is clearly impossible that all those letters can have been lost.

I state all this not for the purpose of fault-finding, but because I feel that to many the fact of repeated letters being unanswered must act as dampers to zeal, and I would strongly advise any W.M. of a Mark Lodge, who wants to get an answer to his communications, to write as I did to Bro. Binckes at Freemasons' Hall.

Yours fraternally,

W.M.

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

Dear Sir and Brother,—I can add my testimony to that of Bro. W.W. in your number of two issues back, as to the waste of one's time in writing to the Secretary of Grand Mark Lodge. I have written two letters, and a brother with whom I am well acquainted wrote either two or three, and not one word of reply was vouchsafed to either, and I may add they were on Masonic matters; thus common courtesy would have necessitated a reply. I am a Mark Mason, and

Yours fraternally,

EXCELSIOR.

THE ALYLUM FOR IDIOTS AT EARLSWOOD.

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

Dear Sir and Brother,—I thank you for inserting, and Bro. "A.P." for writing, the kind notice of this national charity in your number of the 10th ult. Our Institution has peculiar claims on the Craft.

The aged brethren, and orphan boys and girls of Masons, are nobly provided for, but from both the boys' and girls' schools the mentally afflicted son and daughter is necessarily excluded.

We seldom have an election for the Earlswood Asylum without one or more Masons' children as candidates.

I am happy to say that several lodges and many brethren are annual contributors, and that when I go into the provinces to arrange for a public meeting on behalf of the Institution, I am always most cordially received and supported by the brethren; in addition to Masonic hospitality, I enjoy brotherly counsel, advice, and assistance.

I trust the kind appeal of my unknown brother, "A.P.," will be liberally responded to, and that I shall have the gratification of enrolling a large number of the Craft as annual supporters. Surely we could have a ward in the new building, the result of Masonic contributions, with a Masonic designation.

Yours fraternally,

W. NICHOLAS, SECRETARY.

14th July, 1869.

THE MASONIC MIRROR.

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

MASONIC MEMS

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

THE Right Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, &c., has consented to lay with Masonic honours, on Thursday, the 5th day of August next, the foundation stone of the new public hall at Forfar, presented to the town by Peter Reid, Esq.

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

THE STAR LODGE (No. 1,257), will be consecrated on Friday, September 3rd, at four o'clock p.m., at the Marquis of Granby, New Cross-road, New Cross.

PROVINCIAL GRAND LODGE OF SOUTH WALES (EASTERN DIVISION).—The meeting will be held at the Masonic Hall, Neath, on the 5th prox., under the presidency of the R.W. the Prov. G.M., Bro. T. M. Talbot.

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

THE EARL OF DURHAM LODGE (No. 1,274) will be consecrated on Wednesday, September 8th, at three o'clock p.m., at the Lambton Arms Hotel, Chester-le-street, by R.W. Bro. John Fawcett, Prov. G.M. for Durham. The officers named in the warrant are Bros. W. Brignall, jun., W.M.; R. Linton, S.W.; and T. Robson, J.W.

PROVINCIAL GRAND LODGE OF DEVONSHIRE.—A meeting of this Provincial Grand Lodge will be held in the early part of next month.

ROYAL MASONIC INSTITUTION FOR BOYS, WOOD GREEN.—Votes are earnestly solicited, for the election in October, on behalf of Herbert William White, only son of the late Bro. William White, who was initiated into Freemasonry in the Royal Union Lodge, No. 246, at Cheltenham, and who died rather suddenly, leaving his widow and the present applicant totally unprovided for. Deceased was a grocer, and much respected in Cheltenham, where he resided, and where shortly before his death he suffered heavy pecuniary losses. 282 votes were obtained at the April, 1869, election.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR WIDOWS OF FREEMASONS.—The votes and interest of the Governors and Subscribers are respectfully and earnestly solicited for the May election, 1870, on behalf of Sarah Holt, widow of Henry William Holt, who died at No. 5, Linsey-terrace, Bermondsey, of consumption, December 15th, 1868, leaving his widow without any means of support. W. H. Holt was initiated into Freemasonry, November 7th, 1832; was a member 19 years; served the different offices of the Lodge of Temperance, No. 169; that of W.M. in 1839. He was many years head waiter at the George and Vulture, Cornhill, but for some years had been Tyler of lodges and chapters.

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

UNITED GRAND LODGE.

In consequence of the pressure of business at the last quarterly communication, held on Wednesday, June 2nd, the whole of the business of the meeting was not concluded, and the M.W. Grand Master felt it would be undesirable that the appeals to the Grand Lodge against certain decisions should be delayed, and therefore ordered that a special Grand Lodge should be held on Wednesday, the 28th ult., the same to be called a Grand Lodge of Emergency, for the disposal of those appeals. Precisely at seven o'clock the Right Hon. the Earl de Grey and Ripon, M. W. D. G. M., in the absence of the M.W.G.M., took his seat on the throne as Grand Master *pro tem.*, Lord Limerick, Prov. G.M. for Bristol, acting as D.G.M.; Henry Murray, District G.M. for China, as S.G.W.; John G. Dodgson *M.P.*, as J.G.W.; the Rev. Charles J. Martyn and the Rev. Thomas F. T. Ravenshaw, G. Chaplains; John Hervey, G. Sec.; John Havers, P.G.W.; Samuel T. Tomkins, and J. Cooper-Forster, G. Deacons; John Savage, P.G.D.; J. M. Clabon, P.G.D., &c.; John Udall, P.G.D.; H. Browse, P.G.D.; George Cox, P.G.D.; Benjamin Head, P.G.D.; A. W. Woods, G. Dir. of Cers.; C. C. Dumas, Assist. G. Dir. of Cers.; Joshua Nunn, G.S.B.; James Mason, P.G.S.B.; W. Ough, G. Org.; James Brett, Assist. G. Purst.; W. Smith, *C.E.*, P.M., &c.; H. Buss G. Sec.'s office; R. Wentworth Little, P.M., &c.; Bennett, P.M.; C. E. Thompson, and about 50 other brethren.

Grand Lodge was opened with the usual formula observed on such occasions, and after several appeals had been heard was closed.

METROPOLITAN.

BEADON LODGE (No. 619).—A meeting was held at the Greyhound, Dulwich, on the 21st inst., for the transaction of business and election of the W.M. for the ensuing year, the W.M. was in his place, and passed Bros. Edmonds and Price to the degree of F.C., and raised Bro. Kirkaldie. Bros. A. Avery, P.M., was elected W.M. for the ensuing year, W. Avery, Treas., and J. Daly, Tyler. Bros. Garland, Smith, and W. Seaman, were chosen auditors, and the Audit Committee was appointed to meet on the 11th proximo., at Bro. James Avery's, at 7 p.m. A Five Guinea P.M. Jewel was voted to the retiring W.M., and the lodge was closed. Amongst the visitors were Bros. Henry, 19, Hill, 87, Minnis, 172, Smith, 172, Roberts, 181, Colville, and King.

PROVINCIAL.

DEVONSHIRE.

DEVONPORT.—*St. Aubyn Lodge* (No. 954).—A regular meeting of this lodge was held at the Masonic Hall on the evening of Tuesday, the 27th inst., for the purpose of receiving two brethren, one of whom was installed in the Lodge of Regeneration at Rio de Janeiro, acting under the authority of the Grand Orient of Brazil; the other brother was initiated under the authority of the Grand Lodge of Scotland at Halifax, Nova Scotia. Also to ballot for—and, if accepted, initiate—three candidates into the Order, they having been proposed at the last meeting. Precisely as the clock marked the hour summoning the meeting, the W.M., Bro. James Hawton, ascended the throne of K.S., and proceeded to open the lodge in ancient form, being well supported by his officers and P.M.'s. The ballot being clear for the whole of the candidates, the W.M. initiated Messrs. Somerville and Sturgeon into our ancient Order in a very clear and impressive manner. The newly-initiated brethren having signed the by-laws of the lodge in token of their adherence thereto, the charge was given by Bro. H. F. Smith, S.W., and the lecture on the tracing-board by Bro. Secretary. The lodge closed at 9.10 p.m.

ESSEX.

BROXBORNE.—*Westbourne Lodge* (No. 733).—This lodge held its annual summer gathering on the 23rd inst., at the Crown Hotel, under favourable auspices. The brethren, who were accompanied by their wives and sweethearts, started from Bro. Richards's, the Pine Apple Tavern, Portman Market, in four-horse coaches and waggonettes, and after a beautiful drive through the Green Lanes, the party halted at the Bell, at Edmontou, where they partook of luncheon. The journey was then pleasantly continued until the arrival at Broxbourne, where a splendid banquet was provided, presided over by Bro. Helsdon, as W.M., Cooper, S.W., and Richards, J.W., supported by Bros. Cottebrune, P.M.; Sinclair, P.M.; Elmes, Sec., Domestic, No. 177; Amos Treadwell, 177; Foulger, S.W., 177, and many others. The usual toasts, loyal and Masonic, were given with much spirit. Bro. Sinclair, P.M., greatly contributed to the pleasantness of the occasion by a humorous speech in replying to the toast of the ladies, previous to which Bro. Cottebrune proposed the health of the W.M., which was received with acclamation. Bro. Helsdon returned thanks in appropriate language. Dancing and musical entertainments followed, and a most agreeable day spent. Bro. Woodstock was most indefatigable as Secretary and Steward.

HANTS.

LYMINGTON.—*New Forest Lodge*, (No. 319).—The annual meeting of the members of this lodge was held on Tuesday the 13th inst. at their hall, in Quay-street, Lymington, the W.M., the Rev. Dr. Bradshaw, presiding. The usual routine business having been gone through, and Bro. Henry Thos. Bath having been presented, was duly installed into the chair as W.M. for the ensuing year. The ceremony was ably and impressively performed by the Rev. Doctor. After the installation the following resolution was proposed by Bro. Hayward, P.M. seconded by Bro. Waterman, P.M. and carried by acclamation:—"That the thanks of this lodge be given to Bro. the Rev. Dr. Bradshaw, D.D., L.L.D., D.C.L., who, on four occasions, has filled the office of W.M. of this lodge, and on seven occasions was invested with the collar of G. Chap. of this province, by our late R.W.G.M., Admiral Sir Lucius Curtis, Bart., K.C.B. "That a copy of this resolution be forwarded to the Most Worshipful the Grand Master of England, the Earl of Zetland, humbly praying that he may, when a vacancy should arise, appoint Bro. the Rev. Dr. Bradshaw, to one of the Grand Chaplaincies of England." "Also, that a copy of this resolution be forwarded to the R.W. Bro. W. B. Beach, the Prov. G. Master nominate of this province, begging him to support the prayer of this memorial." It was then moved by Bro. Fripp, seconded by Bro. Preston, S.D., "That a copy of the above resolution be engrossed on vellum, and presented to the Rev. Dr. Bradshaw."—This was also carried by acclamation, and Rev. Doctor made a suitable reply. The Rev. Dr. Bradshaw proposed, and Bro. Waterman, P.M. seconded, "That the thanks of the lodge be given to Bro. Hayward, P.M. for having so well carried out the duties of Treas. of the lodge." Bro. Hayward made a reply, and embraced the opportunity of setting the financial state of affairs before the lodge. The W.M. (Bro. Henry Thomas Bath) received the congratulations of his brethren, and proceeded to appoint his officers, viz.:—Rev. Bro. Dr. Bradshaw, P.M., Bros. S. Dore, S.W., J. L. Shrubbs, J.W., Hayward, Treas. J. T. Fripp, Sec.; Preston, S.D.; Waterman, J.D., Jackman, I.G. The brethren then sat down to a banquet, when various speeches were delivered, and the evening was spent in that happy and intellectual manner so thoroughly known and appreciated by masons.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—An emergency meeting of this lodge was held at the Freemasons' Hall, on the 15th ult., when there were present, in addition to the W.M., Bro. George Toller, jun., Bros. Kelly, P.M. & D. Prov. G.M.; Duff, I.P.M.; Buzzard, S.W.; Sculthorpe, J.W.; Baines, Sec.; C. Johnson, P.M., Org.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Atkins, Steward; Lavin, I.G.; Bambridge, Tyler; Mace, Rev. H. E. Von Stürmer, Miller, and Dunn. Visitors: Bros. J. H. Williams, 925; L. A. Clarke, P.M.; Crow, Sec. & Org.; Jacobs, Palmer, and Roper, of No. 279. The lodge having been opened in the first degree, Bro. the Rev. H. E. Von Stürmer

passed a satisfactory examination, and on the lodge being opened in the second degree, he was passed Fellow Craft, and the W.M. gave the lecture on the tracing-board. Bro. J. J. Miller was then duly examined in that degree, after which he was raised to the sublime degree of M.M. The lodge having been lowered to the first degree, a dispensation from the R.W. Prov. G.M., the Right Hon. Earl Howe, G.C.H., for the initiation of Mr. Thomas Dunn as a serving brother, was read and entered on the minutes. A ballot was then taken, which, being in his favour, Mr. Thomas Dunn was regularly initiated into Masonry. This was the first occasion on which the W.M., Bro. George Toller, had taken the chair since his initiation, and, with the exception of the explanation of the working-tools and secrets of the third degree, he performed all the ceremonies of the evening in a most efficient and perfect manner, and which could scarcely be surpassed. All the other officers, except the Treasurer, were in their places. The effect of the ceremonies was greatly increased by the musical chants which were given by Bros. Johnson (Org. 523), Crow (Org. 279), and others. The lodge having been closed in harmony, the brethren adjourned to refreshment and spent an hour or two very pleasantly under the presidency of the W.M.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The usual monthly meeting of the members of this lodge took place at the Clarence Hotel, on Monday, the 19th inst., Bro. Bartholomew Thomas, W.M., in the chair. There was a large attendance of members of the Craft from all parts, and several P.G. officers were also present. The minutes of the last meeting were read and confirmed. The ballot took place for Edward Kennard, Esq., of Blaenafon, Mr. W. H. Haskins, and Mr. Thomas Waite, of Pontypool, and all were unanimously admitted. The two latter gentlemen being in attendance were initiated into Masonry, the ceremony being most creditably performed by the W.M. Three joining members were also balloted for and accepted, and this makes the number of new members twenty-four. The following brethren were then examined in open lodge as to the progress each had made as an E.A. Freemason, and their answers proving satisfactory, the lodge was opened in the second degree, and the following Bros., viz.:—Lloyd, Jones, Bunning, Thomas, Greenway, Davey, Sandbrook, and Ellis, were passed to the degree of F.C. Freemasons. The W.M. then favoured the brethren with an eloquent and original lecture on the second tracing board. We regret want of space prevents our giving this week even extracts therefrom, but we will endeavour to give it in *extenso* in a future number. Sufficient to say, there were five or six P.M.'s present, and they one and all pronounced it to be first-class. The lodge was then closed down to the first degree, when the Secretary read a letter from the R.W. the Prov. G.M., returning his most sincere thanks for the very kind address agreed to on the consecration day. The following new appointments were then made, viz.:—Bros. Watkin, I.G.; W. H. Lloyd, Steward; and Haskins, Org. It was proposed by the S.W., seconded by the J.W., and carried unanimously, that the sum of £2 2s. be given from this lodge to the Zetland Testimonial Fund. The Secretary then brought up the bye-laws, but as there was no time this evening to discuss them, it was agreed to refer the same to the D. Prov. G.M., and if he approves thereof they were to be considered as carried. Four new candidates for initiation were then proposed, and the lodge was closed in harmony at eight p.m.

SURREY.

ANERLEY.—*Consecration of the Stanhope Lodge* (No. 1,269).—The consecration of this lodge and installation of the W.M. took place at the Thicket Hotel, Anerley, on Saturday, the 17th inst. in the presence of many distinguished brethren and under very auspicious circumstances. Bro. W. Watson, P.M. 23 and Prov. G.S., was specially nominated by the M.W.G.M. to perform the consecration ceremony, and he was ably assisted by Bros. John Thomas, P.M. 507; M. Cooke, P.M. 23; and W. Platt, P.M. 23. Among the members present were Bros. H. W. Lindas, W. P. Clifford, John Hart, James Kench, John W. Lassam and James C. Ring, who were six of the petitioners. The visitors included Bros. John Thomas, P.M. 507; M. Cooke, P.M. 23; W. Platt, P.M. 23; George Palmer, J.W. 11; Charles Pawley, 33; Magnus Ohren, 33; Edward Hunt, 42, and Alfred Kirkaldie, 619. In the course of the consecration ceremony,

which was most impressively rendered by Bro. W. Watson, an admirable ode, expressly composed for the occasion by Bro. M. Cooke, on the principles of Freemasonry, was delivered by him with great effect. The installation was worked by Bro. W. Watson and John Thomas in a manner that left nothing to be desired, in the course of which Bro. H. W. Lindus was duly installed in the chair of K.S., pursuant to the warrant of the M.W.G.M. Bro. Clifford was invested with the collar of S.W., and Bro. Kench with that of J.W. The W.M. then appointed Bro. Hart, Sec., and Bro. Jarvis and Ring, I.G. The other appointments were postponed to the next regular meeting of the lodge, and after several propositions for initiations and joining brethren, the lodge was closed at seven o'clock, according to ancient custom. The banquet took place at eight o'clock. When the cloth was removed, the W.M. proposed the usual toasts. "The Queen and the Craft;" "The Right Hon. the Earl of Zetland, the M.W.G.M.," with much earnestness, and the W.M. acknowledged with gratitude, the kindness of the M.W.G.M. in granting the prayer of their petition and enabling them to meet as a regular lodge; "The Right Hon. the Earl de Grey and Ripon, D.G.M., and the rest of the Grand Officers past and present." The W.M. then proposed the toast of "The Consecrating and Installing Officer, Bro. Watson, who had that day so admirably performed the ceremonies undertaken by him." Bro. Watson, in responding, bore testimony to the good qualities of the W.M., and observed that he had introduced and initiated him into Masonry, and it gave him peculiar pleasure to take part in the consecration of the lodge and in the installation of the W.M. He was quite sure the lodge had commenced well, and he hoped the W.M., whom he congratulated upon being in the chair, would live for a great many years to see the lodge of which he was the father grow and flourish. He therefore proposed the health of the W.M., to which Bro. H. W. Lindus replied in an effective and appropriate speech, in the course of which he said it gave him peculiar pleasure to find himself in the proud position which he had the honour to occupy. He confessed that he was much gratified to be placed by the favour of the M.W.G.M. in that chair, and he was much indebted to the other members of the lodge for their assistance which had contributed to that result. He could not accept the many flattering observations which had been made by Bro. W. Watson in reference to his proficiency as a working member of the Craft; he was yet untried, and it was at least premature to refer to its working, but he trusted that on some future occasion, and before he vacated the chair, the brethren would be disposed to acknowledge that he was not altogether unworthy to preside over them. To the toast of "The Visitors," Bro. John Thomas responded in an excellent speech, and expressed his gratification at having the privilege of assisting at the ceremonies that day. He did not consider that he was doing a favour to the lodge by attending and bearing a part in the proceedings as the W.M. had suggested, because he thought it was the duty of every Mason to render any assistance of the kind whenever he was called upon to do so. He felt highly pleased at the excellent manner in which the business of the lodge, so far as it had gone, had been conducted, and he was confident that, with such a W.M. and such officers as he saw gathered round him, the work would be conducted with the utmost skill and harmony, and he trusted that nothing would ever arise in the lodge to disturb the excellent feeling which he was quite sure existed now and would continue to endure for many years to come. Bros. Cooke, Platt, George Palmer, Magnus Ohren, and Kirkaldie also returned thanks on behalf of the visitors. The W.M. then proposed the toast of "The Officers" in complimentary terms, to which the S. and J. Wardens, I.G., and W.S. responded. The toast of "The Secretary" was responded to by Bro. John Hart in an able speech. The duties of Tyler were efficiently displayed by Bro. Woodstock, P.M. The banquet was served in excellent style by Bro. J. W. Lassam. From the very commendable way in which the W.M. and his several officers set about their work and conducted the business of the lodge, and the admirable arrangements made by them, as also by the worthy host, Bro. Lassam, to conduce to the comfort and convenience of their meetings, it leads one to hope that this was a very happy commencement of a long and prosperous future. There were 12 gentlemen of the highest respectability proposed and seconded for initiation, and four brethren for joining. After spending a most pleasant and harmonious evening, the brethren separated, with the most perfect feeling of brotherly love, to catch their trains and take their several conveyances to their respective homes.

WARWICKSHIRE.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—The regular meeting of this lodge was held at the Masonic Rooms, on Wednesday, July 14th. Present:—Bros. J. Dixon Miller, W.M.; B. Purnell, I.P.M.; Rev. W. B. Smith, Chap.; E. Kent, S.W.; W. W. Rose, J.W.; C. Cooper, J.D.; A. Rooke, Sec.; J. L. Kennedy, Dir. of Cers.; J. J. Fullan, Std.; and many others. The lodge was opened according to ancient form, and the minutes of the previous meeting confirmed. Bro. Charles Marris being a candidate for the third degree was examined as to his proficiency as a F.C., and having answered satisfactorily, was entrusted and retired. The lodge was then opened in the third degree. Bro. Marris being re-admitted, was duly raised to the sublime degree of a M.M. The lodge was resumed to the first degree, when Mr. Edward Matthews was presented as a candidate for initiation, and received the benefit of the light of Masonry, the ceremonies being worked with the care and proficiency proverbial to this lodge, now one of the most flourishing in the province. In conformity with a notice of motion made by Bro. E. Kent, S.W., a donation from the funds of the lodge was voted to constitute Bro. J. G. Bland, P.M., a life subscriber to the Institution for Aged Freemasons, and Bro. B. Purnell, I.P.M., a life subscriber to the Masonic Boys' School. The sympathy of the brethren for the much esteemed Bro. Dr. Thomas Partridge, senr., P.M. of the lodge, on his recent bereavement in the death of his wife, was expressed in a vote of condolence, proposed by Bro. Purnell, P.M., and seconded by the W.M. The S.W. made an application for relief on behalf of a poor and distressed brother, which was responded to by a vote from the Benevolent Fund. The lodge was then closed, and the brethren adjourned to refreshment.

YORKSHIRE (WEST).

DEWSBURY.—*Lodge of The Three Grand Principles 208 and St. John's Lodge 827*.—On Friday the 16th ult., the members of these lodges united together to celebrate the festival of St. John the Baptist, at Kirkby, Overblow, near Harrogate by the kind invitation of Bro. Mark Newsome, P.M. of the St. John's Lodge. The brethren accompanied by their lady friends left the Dewsbury Station of the L. and N.W. Railway at 10.9 a.m. in three first class saloon carriages, arriving at Pannal Station N.E. Railway Company at 12. The ladies were conveyed in waggonettes to the residence of Bro. Newsome, whilst the brethren walked over the hills to the same rendezvous. Having refreshed the inner man the brethren assembled in the Church of England School Room, put on their Masonic costume and marched in procession through the village to the rectory, and returned to the school room, where they put off their Masonic clothing, and went to enjoy the company of the ladies, in the grounds of the rectory—the Rector, the Rev. Mr. Toogood having generously thrown them open for this occasion. At 2.30 p.m. the brethren and ladies sat down to a sumptuous banquet, provided by the hospitality of Bro. Newsome in a spacious marquee erected in a field adjoining the rectory. About one hundred and fifteen were present, including the Rev. J. J. Toogood, Rev. Edmund Snowden, Rev. Mr. Coppleston, Mr. Haxworth, Mr. Brooke and Mr. Matthew Todd of Bradford. The presidential chair was occupied by Bro. Benjamin Blakeley, W.M. 827, who was supported by the following brethren, viz.: Bros. James France, W.M. 208; Thomas Schofield, W.M. 306; Rev. Mayes, Chap. 380; Samuel Vaughan, P. Prov. G. Chap. 208; W. Appleyard, P. Prov. G. Chap. 827; Charles Oldroyd, P.G. Treas. 208; John Booth, P. Prov. G. J.D. 258; John Kirk, P. Prov. G. Supt. of Works 827; Mark Ward, I.G. 827; Walter Walker, Purst. 827; A. Wilson, P.M. 827; Richard Hewitt, P.M. 827; John Lobleby, P.M. 827; R. J. Critchley J.P. S.W. 208; John Wilson, J.D. 208; R.R. Nelson, P.G. Sec. 208; Fawcett, 258; Benjamin Oates, P.M. Sec. 208; John Armitage, P.M. Sec. 827; Mark Newsome, P.M. 827; H. J. Fearnley, P.M. 208; Joe Fox, S.W. 827; Thomas Chadwick, S.W. 827; A. F. E. Steigerwald, Treas. 827; John Spiking, P.M. 208; Thomas Halliwell, P.M. 208; James Hunter, P.M. 208; W. Hemingway, P.M. 208; John Haigh, I.G. 208; Lee, 208; Sheard, 208; Senior, 208; Crawshaw, 208; Wilkinson, 208; Johnson, 208; Spedding, 208; Oates, 208; Talbot, 208; Robinson, 208; Watts, 208; Rider, 208; Ratcliffe, 208; Neville, 208; Alexander Miller, 208; W. Machell, 827; Dixon, 827; J. J. Brearey, 827; Thackrah, 827; James Caywell, 208; Jonathan Todd, 827; J. M. Fearnside, 827. After the cloth was drawn the following toasts were proposed "The Queen" by the W.M. 827, "H.R.H.

Bro. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family" by the W.M. 208, "Our National Defences" by Charles Aldroyd, P.G. Treas., responded to by Capt. Watts, and Lieut. Hewitt, "The Visitors" proposed by the president, and responded to by the Rev. Mr. Toogood, Bro. Schofield, W.M. of the Alfred Lodge Leeds and Bro. John Booth, P. Prov. G. J.D., "Our host Bro. Mark Newsome" was given by the W.M. 827 and heartily received by all present, Bro. Newsome in responding spoke of the pleasure it gave him to see so many of the brethren and ladies, and hoped all would enjoy themselves on this occasion, "The health of Mrs. Newsome and the ladies" was proposed by Bro. Capt. J. France, W.M. 208, and responded to by Bro. Joe Fox in a very humorous speech. After the toasts had come to an end the company retired from the table and wandered in groups about the grounds and viewed the beautiful scenery of the neighbourhood, until it was time to prepare for taking their departure, all assembled on the lawn in front of Bro. Newsome's residence when Bro. the Rev. W. Appleyard proposed, and Bro. the Rev. Samuel Vaughan seconded a vote of thanks to Bro. and Mrs. Newsome for the kindness and hospitality shown this day. Bro. Newsome replied and said that, he was extremely glad that all had enjoyed themselves, he was happy in having the pleasure of receiving such a goodly number, for if it gave as much pleasure to those assembled before him as it gave to him he was satisfied. A vote of thanks was also given to the Rev. Mr. Toogood for his kindness in allowing them the use of his grounds. Three hearty cheers, such as Englishmen and Masons can give, were given, and the company departed having enjoyed another red letter day, and wended their way to the station and arrived at Dewsbury at 10.15 p.m. Before closing this report reference must be made to Mrs. Newsome for her indefatigable exertions in attending to the comfort of the ladies. Tea was provided for them on the lawn, also to the kindness of Mrs. Toogood, Mrs. Schofield and Miss Walker for inviting the ladies to their respective residences to take tea with them.

ISLE OF MAN.

DOUGLAS.

ATHOLE LODGE (No. 1,004).—The last regular meeting of this lodge took place on Wednesday, the 21st inst., at the Douglas Hotel, the W.M., Bro. H. P. Mayle, presiding, assisted by his officers, as follows:—Bros. Richard Tatou, S.W.; S. Webb, J.W.; Geo. Lorimer, S.D.; B. Flynn, I.G.; A. M. Lewin, Dir. of Cers.; and Lofthouse, I.P.M., Treas., the other officers being unavoidably absent. Lodge duly formed, the usual preliminaries were gone through, upon which Bro. John Livingston was introduced, and having satisfied the brethren of his fitness for advancement, and being properly prepared, was favoured with an advanced step in the Order. The next business was the introduction of Bros. Double and Thornley as candidates for the third degree. The questions necessary were put, and well answered. The ceremony of raising was then proceeded with, the beautiful ritual in this degree finding in Bro. Mayle an exponent quite equal to the best workman in Masonic literature. It would be an act of injustice not to say that the explanation of the tracing board, and use of the working tools, was admirably rendered by Bro. Lofthouse, P.M., who, at the request of the W.M., undertook this pleasant duty. This ceremony ended, some reference was made to a brother (an old member of this lodge), who was in distressed circumstances, occasioned by long illness. It was unanimously agreed to that the W.M. should see and temporarily assist the brother referred to, pending further arrangements for his relief. Lodge was then closed, the brethren being invited to an excellent banquet, which was quite equal to the well-known reputation of the Douglas Hotel. Upon the removal of the cloth, the W.M. proposed "the Queen and Craft," "the Earl of Zetland, M.W.G.M.," and the other Masonic toasts, which were prefaced in eloquent terms, and received with the usual enthusiasm. The visitors present were, Bros. P. Brammill, No. 654; Gawith, J.W., 1,013; Thomas Cowley, Dir. of Cers., 1,242; Wm. Crane, 673; Geo. Taylor, 25; the Rev. E. E. Hadath, W.M., 1,232, and Prov. G. Chap. designate for Lancashire, who, *seriatim*, acknowledged the compliment paid them. The Rev. Bro. Hadath, in the course of his remarks, said that he had had for years some doubts as to any society being good which was a secret one. However, by some chance, a book was placed in his

hands, viz.,—Dr. Oliver's work upon Freemasonry, which he carefully perused. The result was, that he became one of the free and accepted, and the more he learnt of the Order the more was he impressed with its usefulness, and its boundless charities. He (Bro. Hadath) had been told it was a bad society, because bad men had been pointed out to him as members of the Order. The argument was a poor one, inasmuch as he had found that some members of the clergy did not carry out what they preached. Therefore it was no valid objection to an Order, because men who forget what is due to honour, were members of it. The three principals of Freemasonry were Faith, Hope and Charity, with such principals, no society could be wrong, it only rendered the renegades more contemptible. The learned brother, after a few more remarks, concluded his eloquent speech. Several other toasts followed, and a pleasant evening terminated at eleven o'clock. In conclusion, we must say a word in praise of the lodge music, which was beautifully given by Bro. Lofthouse, P.M., who also presided at the organ.

SOUTH AUSTRALIA.

ADELAIDE.

At a quarterly communication, holden at the Prince Alfred Hotel, Adelaide, on Wednesday, 7th April, 1869, there were present Bro. W. Horatio T. Whittell, M.D., J.P., D.D.G.M., in the chair; Bros. W. Henry E. Downer, D.G.S.W.; Frederick Wicksteed, P.D.G.S.W.; The Rev. Henry Howitt, D.G. Chap.; Charles R. Darton, P.D.G. Reg.; Henry L. Durieu, D.G.J.D.; Alfred Hardy, D.G. Supt. of Works; John R. Gurner, D.G. Asst. Dir. Cers.; Henry H. Haussen, D.G.S.B.; William Hill, D.G. Org.; John Hamlin, D.G. Purst; John T. Sagar, D.G.J.W.; George M. Galley, D.G. Steward; The Hon. Thomas English, D.G. Steward; William M. Letchford, J.W. 505; Henry Hughes, J.W. 583; William Wright, S.W. 677; Solomon H. Jaffa, J.W. 677; William J. Cox, S.W. 842; and visitors from several lodges.

The D.G.L. having been received by the Lodge of Concord, 677, was opened in due form, and with solemn prayer. The minutes of the last meeting were read and confirmed.

The officers' roll was called and apologies were received from the R.W. the D.G.M. and the D.G. Sec. on account of illness, and from the D.G. Treas., absent from the colony. The S.D. Dir. of Cers., and Bro. Fuller, D.G. Steward, were fined for non-attendance. The Supt. of Works, Bro. Alfred Hardy, explained that on the occasion of the last meeting he was confined to his bed through illness, and was unable to write an excuse. Upon motion duly made and seconded, it was resolved—"That the fine imposed on Bro. Hardy be remitted."

The following report, of the general committee, and balance sheet to the end of 1868, were read, and on the motion of Bro. Sagar, D.G.J.W., seconded by Bro. Downer, D.G.S.W., were received, adopted, and ordered to be entered on the minutes:—

REPORT OF THE GENERAL COMMITTEE.

"To the R.W. the D.G.M. and District Grand Lodge of South Australia.

"The general committee respectfully report:—1. That in compliance with the resolution of D.G.L. at its last quarterly communication a sub-committee was appointed to prepare an address of welcome to his Excellency Bro. Sir James Fergusson, Bart., upon his arrival at South Australia; and that at the levee held on the 22nd February a deputation waited on his excellency and presented the same on behalf of the members generally, when his excellency was pleased to acknowledge its receipt in a special reply, a copy of which is appended. 2. That vacancies have arisen in the general committee in consequence of the resignation of Bro. James C. Hawker, who is unable to attend to the duties and had not been consulted previous to appointment, and also of Bro. Macgraith on account of inability to attend. 3. That a warrant for the Lodge of St. John, Strathalbyn, has been received from the M.W. the G.M., and has been transmitted to the W.M. The number is 1,240. 4. A letter from the V.W. the G. Sec., in reply to an enquiry from your committee, explains with reference to fees of honour 'that no fee is required to be paid by an officer who continues to hold the same office, but if appointed to another office, whether higher or lower, he then has to pay the fee attached to the office.' 5. Lodge of Friendship.—The P.M. Bro. Sagar has explained, with respect to the matter

remitted to your committee for enquiry and report, that the returns had been prepared and cheque drawn for the dues in good time, but that delivery of the packet had been delayed through his absence in Melbourne, and the committee deeming this a satisfactory explanation recommends D.G. Lodge to remit the fine. 6. Zetland Commemoration.—Your committee has caused subscription lists to be printed and forwarded to the W.M.'s of Lodges, with a circular requesting their co-operation in furtherance of the object. Lists and remittances to be sent in not later than 1st June. The Gambier Lodge has voted the sum of £5 5s., and the same is in the custody of the treasurer. 7. Your committee is gratified in being able to report the receipt of a letter from the Lodge of Unity, in which the W.M. expresses his satisfaction at the success which has attended recent efforts to restore it to a state of usefulness. The Lodge of Fidelity is also progressing satisfactorily. 8. Your committee append a statement of accounts made up to end of December, and duly audited by W. Bros. Sagar and Botting, who were elected to discharge that duty. 9. The committee mention as a matter of interest to the Craft, that plans for the Freemasons' hall have been approved, and the tender of Messrs. Brown and Thompson accepted. It is believed that the foundation-stone will be laid in due form early in the ensuing month. The building is to cost £3,186, and to be completed by the 13th November. The Architect is Bro. the Hon. Thomas English, M.L.C., D.G. Steward, and the trustees, Bros. Letchford, Botting, Haussen, William Hill, and Darton.

"H. T. WHITTELL, D.D.G.M., chairman.
"FREDERICK WICKSTEED, P.D.G.S.W., sec."

The Treasurer's account showed a balance in hand of £1 12s. 1d.

The Acting Secretary (Bro. Wicksteed) read a copy of the address presented to his Excellency the governor-in-chief, and his reply thereto, as follows, same being ordered to be entered on the minutes:—

ADDRESS.

"To His Excellency the Right Honourable Sir James Ferguson, Bart., Member of Her Majesty's Most Honourable Privy Council, Governor of Her Majesty's province of South Australia, may it please your Excellency,—We, the brethren of the ancient and honourable society of Free and Accepted Masons, under the jurisdiction of the Most Worshipful the Grand Lodge of England, resident in South Australia, desire to offer our warmest congratulations upon your safe arrival in the province over which it has pleased our beloved Queen to appoint you as governor-in-chief. The fame of your many virtues, your talents, your high political attainments, and singular aptitude in the affairs of state has preceded you; and the colonists congratulate themselves on the accession to the vice-regal power of one to whom they may look for an example, both in private and public. Nor, sir, have the brethren of our ancient Order remained unadvised that in your person their Institution has received one who has manifested a deep solicitude for its welfare and best interests, and who is in every respect a worthy and distinguished adherent. We sincerely trust that when the affairs of your government will permit the enjoyment of a brief interval of leisure, you may be pleased to devote a portion to becoming acquainted with the position of Masonry in this province and advising upon matters of interest. We desire to add, in conclusion, that our prayers will be offered to the Great Architect of the Universe for the success of your administration and the health and happiness of yourself, Lady Edith, and family; and we subscribe ourselves,—Your excellency's most obedient servants and brethren, on behalf of the Order,

"Arthur Hardy, D.G.M.
"H. T. Whittle, D.D.G.M.
"Henry E. Downer, D.G.S.W.
"John T. Sagar, D.G.J.W.

"Given at Adelaide, this 22nd February, A.D. 1869, A.L. 5173.

"Charles R. Darton, D.G. Reg.

"Frederic Wicksteed, P.D.G.S.W.,

"pro D.G.S."

REPLY.

"Gentlemen,—I thank you for your address and for the high estimation of me which you are pleased to entertain. I am glad to know that the ancient and honourable society of Freemasons has established itself so widely in this province, being assured,

as a member of the Craft, that your principles and practices are calculated to diffuse both among yourselves and around you a healthy and beneficial influence. I trust that your constitution and operations may continue to flourish and develop themselves.

"Bro. Gurner gave the following notice of motion for the next communication:—That the District Grand Secretary be directed to prepare a book register or tabular form, containing the names of those brethren who for the last twenty years have subjected themselves to erasure of name or exclusion from lodge, with the nature of their offences, the names of their lodges, and the dates when judgment was recorded against them; and that secretaries of lodges shall henceforth be bound, under penalty of censure from District Grand Lodge, to forward to the District Grand Secretary the names of brother who have offended against the laws of the craft."

The D.D.G.M. expressed his thanks to the W.M. and brethren of the Lodge of Concord for the reception of District Grand Lodge.

All business being concluded, the District Grand Lodge was closed in due form and with solemn prayer, and adjourned.

TASMANIA.

HOBART TOWN.—*Tasmania Benevolent Fund.*—The report of the committee for 1869 has been received, which we have the pleasure of inserting. "In reviewing the progress of this valuable Masonic Institution for the past year, the committee congratulate the Craft on the still increasing success that has attended their endeavours to secure its establishment on a firm and permanent basis. The income from all sources, during 1868, was £57 15s. 11d., being an increase on the previous year of £7 13s. 11d. The calls for assistance from the fund during the same period having been trifling in amount, the balance in hand has increased from £153 4s. 3d. to £206 16s. 2d., the whole of which is placed at interest. The details of receipts, disbursements, and balance-sheet, are appended to this report. The committee, feeling confident that the Freemasons of Tasmania will continue their cordial support to this institution, and in order usefully to employ the amount subscribed in aid of the fund, have taken into consideration the practicability of expending a sum annually in educating a certain number of the children of deceased or distressed worthy Freemasons; and they have much pleasure in announcing that, as far as the limited amount at present voted will permit, they are ready to entertain applications from such parents or guardians as may wish to avail themselves of the assistance thus proffered, with a sincere hope of being instrumental in lightening the cares of some whom misfortune may have rendered powerless to provide the means for educating their offspring and fitting them for the active duties of life. Applications, accompanied by full particulars of the Masonic status of the brother on whose account the application is made, and stating the age and sex of the child on whose behalf assistance is solicited, must be sent to the Hon. Secretary; at present applications cannot be entertained for more than one child of the same family. The committee take this opportunity of reminding members of the Order, especially those who do not contribute to the lodges, that the above arrangement will involve a considerable annual outlay; and it is hoped that they will, by their subscriptions or donations, aid in maturing a scheme intended to give practical effect to one of the three grand Masonic principles, viz., relief. The amount of subscriptions for 1868 was £6 10s., and the contributions from lodges, &c., £23 15s., which, with balance in hand, and £100 invested in Government detention, make the total assets of the society, £206 16s. 2d." There does not appear to be many calls upon the fund, as there was only one recipient for 1868, who was relieved to the extent of £4 4s.

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—This Chapter met at the Bridge House Hotel, on the 22nd; Comps. A. D. Loewenstark, M.E.Z.; R. Watts, as H.; T. J. Sabine, as J.; F. Walters, P.Z.; M. A. Loewenstark, S.N. and Treas.; G. H. Wheeler, P.S.; J. H. Ebsworth, 2d A.S.; W. Roebuck, D.C.; A. P. Stedman, J. R.

Tustin, and H. Bartlett (of No. 169). There was no work before the chapter. A letter of condolence was ordered to be sent to the widow of the late Comp. H. N. Goultly, and a notice of motion was given to alter the day of meeting.

STRAWBERRY HILL CHAPTER (No. 946).—A convocation of this excellent working chapter was held at the Grotto Hotel, Cross Deep, Twickenham, on the 14th inst. This being the night for the election of M.E.Z. and officers for the ensuing year, the following comps. were elected:—W. Smeed, M.E.Z.; Stedwell, H., Mc J. Unham, J. The chapter was closed and the brethren adjourned to an excellent banquet.

LANCASHIRE (WEST).

WARRINGTON.—*Elias Ashmole Chapter* (No. 148).—A regular convocation of this chapter was held on Monday last, at three o'clock in the afternoon. Present:—Comps. J. Bowes, M.E.Z.; R. Stevenson, H.; D. W. Finney, J.; W. Mossop, E.; W. Richardson, P.S.; Horatio Syred, N.; W. Woods, Rev. J. N. Porter, Jas. Johnson, Janitor, &c. Visitors:—Comps. James Hamer and James Parry. The chapter having been opened the companions were admitted, and the minutes read and confirmed. Bro. P. G. Edlestein having been elected, presented himself for exaltation, which ceremony was conducted by the M.E.Z. The symbolic and historic lectures were given respectively by Comps. James Hamer and D. W. Finney. There being no further business the chapter was closed with the usual solemnities, and the companions separated in harmony.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Chapter* (No. 471).—On Friday the 16th inst., a chapter of emergency was held for the purpose of balloting for and exalting, if accepted, Bro. Henry Martyn Kennard, Esq., of Crumlen Hall, S.W. of the Kennard Lodge 1,258, at Pontypool, and a large number of companions were present. The M.E.Z. Comp. Thomas presided, supported by Comps. Laybourne as H., and Pickford as J., Coombs, P.Z., and Hellyer, P.Z., were also in attendance, and the chapter having been opened in due form, the ballot took place when Bro. Kennard was unanimously elected. That worthy brother being in attendance with Bro. W. Jones who had been accepted at a previous meeting, was this evening exalted to the sublime degree of a R.A. Mason, the ceremony being most ably performed by the M.E.Z. and the other principals. This over, Comp. Kennard very kindly invited the companions to sup with him at the Westgate Hotel, and the lodge was duly closed at 9 p.m. The supper at the "Westgate" was every thing that could be desired, and presented every delicacy of the season, Comp. Kennard presided. The V.W. chair being occupied by Comp. Gratte, P.S.; about 25 were present. After the usual loyal Masonic and several toasts had been given, Comp. Kennard in eloquent terms proposed the "Health of the M.E.Z.," and feelingly alluded to the kindness of that brother coming forward to take the chair for that year in the Kennard Lodge at Pontypool. He Comp. Kennard was much impressed with the exaltation ceremony, and would endeavour to attend as often as possible, being most anxious to cultivate the courtesy and kindness of the Masonic body in this district, and he concluded by wishing Comp. Thomas, and all others every prosperity. Comp. Thomas ably responded, and gave a *resumé* of his connection with the Kennard Lodge, which was received with loud cheers by the companions present. The M.E.Z. then rose and proposed the health of "The Founder of the feast Comp. Kennard" which was received in a truly Masonic manner, and very ably responded to by that worthy companion, other toasts followed, viz., "The Lodges in the Province," "The P.G. Sec.," "The P.G. Treas.," "The Scribe E.," "Coombs, P.Z.," "Hellyer, P.Z.," "Comp. Gratte, Prin. Sej.," "The members of the Silurian Chapter 471," "The Host and Hostess," "To all poor and distressed brothers, &c., &c., &c., and the companions separated at an early hour highly pleased and delighted with Comp. Kennard's genuine old English hospitality. We should have mentioned before, that after each toast a song was sung, and the guests were much indebted to Comps. Tapson, Wade, Hellyer, Priteford, Fothergill, Keates, Watkins, Gratte, D. L. James, W. Jones, and others for enlivening the evening with their musical talent. We may add that the Silurian Chapter is now in a very thriving state, and number some 58 or 59 members.

KNIGHTS TEMPLAR.

KENT.

PROVINCIAL GRAND ENCAMPMENT.

The Provincial Grand Encampment of Kent was held at the Masonic Hall, Woolwich, on Friday, the 16th inst., when the grand conclave was opened in ample form by the Very E.P.G. Cr. Sir Knt. Colonel Clerk, R.A., F.R.S., &c., a full muster of Sir Knts. being present. After the confirmation of previous minutes, the V.E.P.G. Cr. duly appointed and installed the following Sir Knts. as P.G. officers for the province of Kent for the ensuing year:—Sir Knts. W. Smith, C.L., re-appointed Dep. P.G. Cr.; Capt. Sandeman, P.G. Prelate; J. Taylor, 1st Capt.; G. Cocker, 2nd Capt.; J. W. Figg, Dir. of Cers.; Thomas Harrison, Hospitalier; Joseph J. Forrester, Almoner; James Forrester, Expert; J. W. Bood, Capt. of Lines; Geo. Kennedy, Standard Bearer; G. W. Tayler, Treas.; Peter Laird, Chancellor; and Frater J. Henderson, Equerry. After the officers were duly inducted to their seats, the V.E.P.G. Cr. submitted a code of rules and statutes for the P.G. conclave, which had been prepared by the Dep. P.G. Com. and the Committee. These were adopted, and the committee was appointed. The encampment closed in due form, and the Sir Knts. adjourned to the Freemasons' Hotel, near the Dockyard Station.

THE ROYAL ALBERT ORPHAN ASYLUM FOR THOROUGHLY DESTITUTE CHILDREN.

Amongst the many deserving institutions in or near London, the Royal Albert Orphan Asylum, at Collingwood Court, near Bagshot, Surrey, specially commends itself to the notice of the charitable. The objects of the institution cannot be better explained than by the circular issued, a copy of which we have received and insert with pleasure; and if by so doing it will have induced any of our readers (and it should do so) to contribute their mite, our object has been served:—

"This Institution was established in 1864, for the reception of *destitute orphan and fatherless children*—orphan, where having lost both parents, there are no friends capable of maintaining them; and fatherless, where the mother, sorrowing and careworn, is striving to earn a scanty pittance at the needle, or where she has to go out to daily labour for their subsistence, leaving them unprotected from the snares and temptations of the streets. Motherless girls under special circumstances are also received.

"The appalling number of children thus situated, and who, from the want of proper care and guidance, gradually sink into the waifs and strays from which the Refuges seek to rescue them, induced several gentlemen of this Committee to establish an Institution which would thus hold out a helping hand to these little ones, before they fall into that state of beggary and crime, the effects of which it is so difficult to eradicate.

"The Committee do not intend to raise these children above that sphere which the providence of God has marked them out to fill, but in giving them a simple education, consisting of reading, writing, and rudimentary arithmetic, and in teaching them the truth of the Bible, trust they may go forth as honest and industrious children, capable of earning their own livelihood and of proving themselves useful members of society.

"To this end the girls are trained to become industrious and useful servants. In addition to the usual household work, they are taught washing and ironing, and especial attention is paid to their being made efficient in plain and useful needlework.

"The boys are taught to make themselves useful in the house, the kitchen garden, and upon the farm, where they are gradually reclaiming a portion of the uncultivated land, but in order to meet the necessity which exists for the boys having a more extended sphere of employment, the Committee have erected workshops for teaching them an elementary knowledge of bootmaking and tailoring.

"The children are elected by the subscribers. About two weeks before each election a list of candidates, with a short narrative of each case, is forwarded to the subscribers for them to select the children to be admitted, and thus the most necessitous and deserving objects are certain of securing the benefits of the Asylum.

"To ensure this a new and important element is introduced into the constitution of this Institution, viz., *no canvassing for votes is allowed*; it being apparent that the destitute have neither friends to devote the time nor the money to spend, which the canvassing system necessitates, and, to prevent the possibility of canvassing, the reports are published without the addresses of the subscribers.

"The elections take place half-yearly, in May and November.

"Children are taken from all parts of the Kingdom, and are admitted between the age of 6 and 12, the boys remaining until 14 and the girls until 15.

"Subscriptions for the maintenance of the orphans are earnestly solicited, and will be thankfully received by the Secretary, at the office, 98, Cheapside, London, E.C.

"Life Presentation.—A donation of £250 in one sum, or subscribed in various sums during a period not exceeding three years, entitles the donor to have one child always in the Asylum, provided, of course, the case falls within the prescribed conditions.

"Admission by Purchase.—When the child is six and under nine years of age 125 guineas; and where the child is nine and under twelve years of age 100 guineas.

"Life Subscriptions.—One vote at each election, £5 5s.; two votes, £10 10s. (The votes increasing proportionately to the subscription.)

"Annual Subscription.—One vote at each election, 10s. 6d.; two votes, £1 1s.

"Two hundred and forty children have already been elected into the Asylum.

"The first hundred were received on the 29th December, 1864."

FREEMASONRY AMONG THE MORMONS.

We extract the following from the *Craftsman* :—

"To the Editor of the *Craftsman*.

"Salt Lake City, Utah Territory, June 30th, 1869.

"Dear Sir and Bro.—To-day I leave this beautiful city to return to Canada, but before doing so, must give you a brief sketch of Freemasonry among the Mormons, and I assure you it is a delicate and intricate subject to handle—Here are a body of people living in direct violation of the laws of the United States, yet as far as the casual observer can see, they are happy, industrious and (according to their creed) moral; they have transformed a desert into a series of gardens; they have erected a city that for elegance and symmetry is equalled by few in the world, yet they are openly violating the laws of their country—Victor Hugo, however, says in that charming work of his "Les Miserables," "I obey the edicts of my God before I bow down to the laws of my country," and perchance he is right, if so the Mormons in following that light which is given to them from above, are only pursuing the proper course; this however has been so often discussed, that I shall not attempt to explain it, but at once plunge "in medias res"—so far at least as Freemasonry is concerned.

"I arrived here the day before yesterday with my friend, Bro. L. W. Kimball of California, and in the evening visited Mount Moriah Lodge No. 70. I cannot say much regarding the reception given to visiting brethren there, though I must admit that after we were once introduced to the W.M., Bro. Jos. F. Nounnan, he took a good deal of trouble to explain to us the difficulties and drawbacks under which this lodge has for years laboured

—It appears that in 1865 several Masons in this place conceived the idea of organising a lodge, and accordingly put a notice to that effect in the papers; on the day appointed several attended, and amongst those, some Mormons—here the first difficulty commenced, the Gentile Masons refused, for reasons which I will subsequently give, to recognise their Mormon brethren, and proceeded to organise without them; a petition praying for a dispensation was forwarded to the Grand Lodge of Nevada, which body that year granted the same, prohibiting however by special edict all Masonic intercourse with members of the Mormon Church. J. M. Ellis was the first W.M. of a Masonic lodge in Utah Territory, W. G. Higley first S.W., and W. L. Hasley first J.W.

"The following year (1866), Mount Moriah Lodge, U.D., sent to the G.L. of Nevada a full statement of the work, together with books, papers, vouchers, and at the same time asking for a Charter. That Grand Body, however, declined to grant a Charter, though they returned the Dispensation, congratulating them at the same time upon their work, and the edict regarding Mormons also remained in full force.

"The brethren, however, appear to have been sanguine, and under the able management of W. Bro. Ellis, who continued to be Master, the lodge prospered, and at the end of the second year of probation (1867), again applied to the G.L. of Nevada for a Charter. The Grand Lodge a second time refused to grant it. This time the brethren of Mount Moriah Lodge surrendered their Dispensation, and at once applied to the Grand Lodge of Montana for a Charter; that Grand Body, after a careful consideration of the subject, declined to grant the same, fearing that it might be construed as a slight towards their Sister Grand Lodge of Nevada.

"This organization (the first Masonic society in Utah Territory) then dissolved. Shortly afterwards, the brothers again met, and petitioned the G.L. of Kansas for a Dispensation, which was immediately granted; and on the 27th of November, 1868, they obtained a Charter from that Grand Lodge, under the name and number of Mount Moriah Lodge, No. 70. From that time to the present this lodge has made creditable advancement, and now numbers between 30 and 40 members, a large number of whom belong to the Hebrew belief.

"The above is an accurate account of the difficulties under which our brethren of Utah organised; but during their trials some other Gentile members of the fraternity met and petitioned the Grand Lodge of Montana for a dispensation, which was granted (1866); and on the following year they obtained a charter, Oct. 7th, 1867, under the name and cognomen of Wahsatch Lodge, No. 8, called after that beautiful range of mountains, whose snow-clad peaks can be seen every day of the year from the windows of their lodge-room. Bro. R. H. Robertson is the first and only W.M. of this thriving lodge, which numbers now some fifty members.

"I would here remark that the day after I attended Mount Moriah Lodge (yesterday), I met Bro. Robertson, to whom I was introduced by Bro. Nounnan. He at once proposed to call a special meeting for that evening, so that I might see the work of Montana. I thanked him kindly, and last night visited his lodge. The ritual was exceedingly beautiful, and in many particulars I preferred it to any American work I had ever seen. Before closing, the W.M. kindly alluded to the many courtesies he had received, in the shape of reports of Grand Lodge proceedings, &c., from the genial Grand Secretary of the Grand Lodge of Canada, R. W. Bro. T. B. Harris, to which I simply responded by assuring them that we in Canada wished God-speed to the cause of Masonry throughout the world. Bro. H. B. Peine, P.M., from Illinois, also expressed the pleasure he felt in meeting his brothers of Salt Lake. The lodge was then closed.

"After the lodge adjourned, the S.W., Bro. O. F. Strickland, invited myself and several of the officers to

his house, where we spent a very pleasant hour, chatting over Mormonism and Freemasonry. Bro. I. Meeks then insisted upon myself and Bro. Robertson paying himself and Mrs. Meeks a nocturnal visit; which, although it was past "low twelve," we certainly did, and enjoyed a quiet little chat in his cosy parlour. When 'the wee sma' hours had arrived, I wished with sincere regret 'Good-bye' to the kind-hearted, hospitable brother of Wahsatch Lodge, No. 8.

"Before closing, I would mention that these are the only two lodges in this vast territory. They have a joint lodge room with the Odd-Fellows, which is elegantly furnished, though not sufficiently ventilated. They are charitable in the extreme, exhibiting a liberality which, considering the numerous calls made upon their purse-strings, is truly wonderful. Mount Moriah Lodge, for example, contributed five hundred dollars towards the starving sufferers of the South, after the war; and Wahsatch Lodge clothed, fed, and nursed a brother from Los Angeles, California, who had been drugged and robbed of his money at a neighbouring city. This case came under my immediate observation, and alone had cost Wahsatch over one hundred dollars. Our Utah brethren, therefore, are not regardless of the principles of the fraternity.

"I must now give the reasons assigned by W. Bro. Nounnan for the non-admittance of Mormons into the lodge room.

"1st. That the Mormons at Nauvoo, Ill., had a Lodge U.D., and that during that period it is said they initiated woman, and were guilty of other un-Masonic conduct.

"2nd. It is generally believed that the Mormons, in their endowment ceremonies, have pledged and bound themselves together by an unwritten ritual, with certain signs and words borrowed from Freemasonry.

"3rd. The Mormons are living in open violation of a law of the United States, passed by Congress in 1682.

"The above are the reasons generally assigned by our Gentile brethren for refusing admission to Mormon members of the Craft, or accepting petitions from Mormon Candidates. The subject is, as I remarked at the commencement of this letter, a delicate and intricate one for those at a distance to discuss. It will be noted however that the first two reasons assigned are merely based on rumour, and that the last is a question of faith, Polygamy to us is a Sin, to them it is the Inspiration of God. Bro. Mackay said to our brother, Judge Strickland, question the suspected brother regarding his belief: such a theory has no foundation. The Gentile Mason of Utah may refuse to wear the white apron in the same room with his Mormon brother, but as Freemasonry acknowledges no creed nor belief, except the one faith in T.G.A.O.T.U., it would be improper for any examining Committee to ask any visiting brother to what Church he may belong. The real fact is this; the Mormons were at first persecuted, driven from their homes, some of them, Masons, murdered, they sought refuge in a barren wilderness, determined to worship God according to their belief, a few Christians and Jews (Gentiles as they term them) settled amongst them, and at once they (the Mormons) changed from the persecuted to the persecutors. The result is evident, a bitter feeling of hatred has sprung up between the resident Gentile and the resident Mormon, and, until that feeling subsides, no fraternal love can exist between these two classes—hence for years to come we may expect to see Freemasonry in Utah more or less a *sectarian* institution. Of course, every one must regret that such is the case, but our brethren there deserve great praise for their energy, their cordiality, and their liberality. Let us remember under what difficulties they labour, only two lodges in that vast country, and each of those under a separate jurisdiction, hundreds of miles away from them. Rumour says they propose to organize a Grand Lodge. Bro. Mackay in his Jurisprudence says, three lodges are the requisite number for the formation of a Grand Lodge,

but, after all, upon what basis does he ground his theory? As far as I recollect, the Grand Lodge of Massachusetts was organized from two subordinate lodges, if so, and if it would forward the common cause of the Fraternity to have a Supreme Body in Utah, by all means let us recognise her as soon as our youthful sister modestly announces that she has come to womanhood.

"In conclusion I would say that I called with Bro. Kimball upon the President, Brigham Young. We found him cordial, but very busy, so that it was impossible for us to ask him regarding his views on Masonry. I believe both himself and several of his High Council are or were members of the fraternity.

"Yours fraternally,
"ROBERT RAMSAY."

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

Auber's new opera is to be called "Rêve d' Amour."

The Royal Archæological Institute has commenced its annual meeting at Bury St. Edmund's.

Miss Laura Harris has entered into an engagement to sing at Moscow for two years. Miss Minnie Hauck will also appear there.

The *Musical Standard* says that the new Prussian national hymn, by Sir Michael Costa, is to be performed in public in the autumn.

Mr. Henry Denison, a younger brother of the Speaker and the Archdeacon of Taunton, has put forth a Latin version of Shakespeare's "Julius Caesar."

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

The new theatre in the Strand, which will be under the management of Miss Litton, will, it is rumoured, be none other than the present abode of the Bentinck Club.

A writer in *Blackwood* maintains that earthquakes are caused by a zone of electric action, close to the surface, and wholly independent of the internal condition of our planet, whatever that may be.

Miss Roden, a principal vocalist at the Adelphi and other West End theatres, has taken the Olympic for a short term, for light operatic entertainments. The theatre will open early next month.

A person in Calcutta, named Cameron, writes to the press seriously proposing a scientific expedition to Borneo in search of tailed men and women, who, he is inclined to think, are to be found wandering in the forests there.

The Geographical Society of Italy have struck their prize gold medal in honour of Mrs. Somerville. On one side of it is the likeness of Victor Emmanuel, and on the other the name of the venerable lady to whom it is presented.

Mr. Charles Dickens has found the benefit of his rest. Constant travelling by express trains had so completely knocked him up that he was obliged to discontinue his farewell readings. He is now convalescent, and they will be resumed next season.

Sir Henry Bulwer, who is writing a life of Lord Palmerston, has just had valuable material placed in his hands by Lady Palmerston, in the shape of a diary kept by her husband from the year 1827. The MS. volumes are written with great precision and neatness.

Sir J. Pakington presented a petition to the House of Commons from the Society of Arts, praying for the establishment and support of a National School of Music. The petitioners stated that no such institution could be maintained by private enterprise, and must be supported by the State.

On dit that a new journal is to appear in Paris under the title *The Message*, and with the following epigram:—"Nothing is changed in France; there is only another Message."

The *Courrier d'Orient* states that, by the labour of Midhat Pacha, a palace has been discovered beneath the ruins of ancient Babylon filled with archæological treasures. Among the most curious objects is a library built of bricks of extraordinary composition. The characters with which these bricks, or rather pages, are covered, are in a perfect state of preservation.

A scheme for communicating with the inhabitants of the planets by means of light signals was laid before the Paris Academy of Science last week. A very intense light reflected from parabolic mirrors will, M. Crox believes, be seen in Venus or Mars as a luminous point; and by making the light intermittent, he thinks it possible to construct a code of signals which might be understood by planetary beings.

The London papers give long accounts of the opening of the Netherlands Exhibition at Amsterdam. There are fourteen countries represented industrially at it. Holland has 928 exhibitors of her skill and enterprise; Belgium, 338; France, 308; Great Britain, 201; Austria, 144; North Germany, 129; out of a sum total of 2,325; and the affair, though much inferior to the gigantic displays of England and France, is considered on all hands as very creditable.

The *Athenæum* states that the system of annual international exhibitions at Kensington, the details of which the Commissioners of the Exhibition of 1851 are engaged in maturing, will embrace several new principles. The exhibitions will be of objects selected beforehand for their merits, like the pictures, &c., at the Royal Academy. The exhibitions will be choice rather than great. The classes of industrial objects to be admitted each year will be different; only about three classes at each exhibition.

Mr. H. A. Churchill, C.B., her Majesty's consul at Zanzibar, who has just arrived in this country on medical certificate, speaks with confidence as to the safety of Dr. Livingstone, from whom he has had letters of a date more recent than that of his reported murder. It is Mr. Churchill's opinion that Dr. Livingstone, having heard of the discovery of the northern portion of Lake Albers Nyanza by Sir S. Baker, has directed his route in search of the southern boundary of that lake, and that in the course of a few months it is probable that further news will be heard from Dr. Livingstone himself.

Poetry.

THE CHAPTER AND ITS WORK.

"MOST EXCELLENT MASTER'S DEGREE."

To live and to labour, with hearty good will,
We present you a companion of Most Excellent skill,
With a view of their duty, to keep yet impart,
To Craftsmen around the light of our art.

This noble degree, of which now I write,
Is marked by its beauty, and increase of light;
It alludes to the Temple where Jehovah was praised,
By those "Excellent Masters" when the capstone was raised.

None but the worthy th degree can attain,
And solemn those pledges to keep and retain;
The secrets imparted by this ancient degree,
And are made by the candidate willing and free.

Should events ere rise his honour to test,
He would suffer the vitals torn out of his breast;
Before he, a Most Excellent Master would break,
Those pledges he counted on honour to make.

Being thus well secured on the candidates side,
He is fully informed and hears it with pride;
That his present attainments secures him a store,
Of knowledge exceeding what he ere knew before.

It is now he discovers what glory and grace,
Filled the temple when Deity honor'd the place;
When the Craftsman o'ercome by the wanderous sight,
Raised their hands to high heaved with perfect affright.

But now see that fire, how it comes from above,
Sure token to them of approval and love;
And true Craftsmen can sing both now and ever,
For Ho is good, and his mercy endureth for ever.

And thus satisfied that their work is well done,
That the honour is due to Jehovah alone:
With reverence and awe they bow to the ground,
And worship while incense is floating around.

Then hail! the glad morning that bids us rejoice,
The capstone well laid, high raise each voice;
The temple thus finished, our labour now o'er,
The sound of the gavel shall hail us no more.

LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 7TH AUGUST, 1869.

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

METROPOLITAN LODGES AND CHAPTERS.

Monday, Aug. 2nd.

LODGE.—Joppa, Albion Tav., Aldersgate-st.

Tuesday, Aug. 3rd.

Colonial Board at 3.—LODGES.—St. John, Hollybush Tav., Hampstead.—CHAPTERS.—Temperance, White Swan Tav., Deptford; United Pilgrims, Horns Tav., Kennington.

Wednesday, Aug. 4th.

LODGES.—Stability, George Ho., Aldermanbury; Mac Donald, Head Quarters 1st Surrey Volunteer Corps, Brunswick-rd., Camberwell.—GRAND CHAPTER, at 7.

Thursday, Aug. 5th.

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

Friday, Aug. 6th.

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

Saturday, Aug. 7th.

Gen. Com. Boys' School, at 4.

LODGES AND CHAPTERS OF INSTRUCTION.

Sunday, Aug. 1st.

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

Monday, Aug. 2nd.

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

Tuesday, Aug. 3rd.

LODGES OF INSTRUCTION—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket; Prince Frederick William, Knights of St. John Tav., St. John's-wood.—CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

Wednesday, Aug. 4th.

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

Thursday, Aug. 5th.

LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-road; Globe, No. 10, Old Bond-street; United Mariners, Three Cranes, Mile End-road; St. John's, Hollybush Tavern, Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, Aug. 6th.

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

PROVINCIAL.

BERKSHIRE.

NEWBURY.—*Fri.*, Lodge: Loyal Berkshire Lodge of Hope Three Tuns.

DORSET.

WIMBORNE.—*Mon.*, Lodge: St. Cuthberga, Crown Ho.—
PORTLAND.—*Mon.*, Lodge: Portland, Royal Breakwater Ho.
POOLE.—*Wed.*, Lodge: Amity, M. H., Thames-st.—
DORCHESTER.—*Wed.*, Lodge: Faith and Unanimity, M. H.

ESSEX.

SOUTHEND.—*Thurs.*, Lodge: Priory, Ship Ho.

HERTFORDSHIRE.

BERKHAMPSTEAD.—*Wed.*, Lodge: Berkhamstead, King's Head Tav.

LANCASHIRE (EAST).

ACCINGTON.—*Thurs.*, Lodge: Equality, Red Lion Ho., Abbey-st.—
ASHTON-UNDER-LYNE.—*Mon.*, Lodge: Minerva, Pitt and Nelson Ho.—
BLACKBURN.—*Mon.*, Lodge: Perseverance, Old Bull Ho.—
MANCHESTER.—*Wed.*, Lodges: Humphrey Cheetham, F.M.H. *Thurs.*, Affability, F.M.H. *Fri.*, Friendship, F.M.H.—
ROCHDALE.—*Wed.*, Lodge: Harmony, Ma. Ro.—
SALFORD.—*Tues.*, Lodge: Newall, F.M.H.

LANCASHIRE (WEST).

LIVERPOOL.—*Wed.*, Lodges: St. John, Royal Mersey Yacht Ho.; Royal Victoria, M.T. *Thurs.*, Mariners' M.T. *Fri.*, Sefton, Adelphi Ho. Chapters: *Mon.*, Liverpool, M.T.

Thurs., St. John of Jerusalem, M.T.—
WAVERTREE (near Liverpool).—*Wed.*, Lodge: Duke of Edinburgh, Wright's Coffee House.

MIDDLESEX.

ISLEWORTH.—*Sat.*, Lodge: Villiers, Northumberland Arms Ho.

OXFORDSHIRE.

OXFORD.—*Thurs.*, Lodge: Alfred Ho., Ma. Ha.

SURREY.

EAST CROYDON.—*Tues.*, Lodge: Frederick Lodge of Unity Railway Ho.—
CROYDON.—*Thurs.*, Lodge: East Surrey Lodge of Concord, Greyhound Ho.—
DORKING.—*Mon.*, Lodge: Dorking, Red Lion Ho.—
FARNHAM.—*Thurs.*, Lodge: St. Andrew's, Bush Ho.—
GUILDFORD.—*Tues.*, Lodge: Royal Alfred, Angel Ho.

WARWICKSHIRE.

BIRMINGHAM.—*Mon.*, Lodges: Forward, Ma. Ro. *Wed.*, Athol, M.H. *Thurs.*, Chapter: Howe, M.R.—
COVENTRY.—*Mon.*, Lodge: Trinity, Castle Inn.—
SUTTON COLDFIELD.—*Tues.*, Lodge: Warden, Moat Hall.

SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—Quarterly Communication of Grand Lodge.—*Mon.*, Lodges: St. Luke, F.M.H.; St. Kentigern, Pennicwick and Roslin, Pennicwick. *Tues.*, Canongate and Leith, Court-st., Leith; St. David, Café Royal; Rifle, F.M.H. *Thurs.*, St. Andrew, F.M.H.; St. James, Writer-court. *Fri.*, Celtic, Ship Ho. Chapters: *Fri.*, Canongate Kilwinning, St. John's Chapel, St. John-st.; St. Andrew's, F.M.H.—
GLASGOW.—*Mon.*, Lodges: St. Mark, 213, Buchanan-st.; Star, 19, Croy-pl.; Union, 170, Buchanan-st. *Tues.*, St. John, 213, Buchanan-st.; Thistle and Rose, 170, Buchanan-st.; Govandale, 207, Govan-rd. *Wed.*, Kilwinning, 170, Buchanan-st.; Thistle, 19, Croy-pl.; Caledonian Railway, 213, Buchanan-st. *Thurs.*, Commercial, 19, Croy-pl.; St. Andrew, J. Ray's, Castle-st. *Fri.*, St. Mungo, 213, Buchanan-st.; Shamrock and Thistle, 15, Main-st., Bridgeton; Clyde, 170, Buchanan-st.

IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 1, F.M.H. *Tues.*, Nos. 171, 158, 620, F.M.H. Chapters: *Wed.*, No. 124, 125, F.M.H.—
BELFAST.—*Mon.*, Lodges: No. 106, M.R. *Tues.*, Truth, M.R.; Alfred, M.R.; Prince of Wales, M.H. *Wed.*, Concord, M.H.; Temple, M.R. *Thurs.*, Harmony, M.R.—
LONDON-DERRY AND DONEGAL.—Donegal, *Mon.*, Lodge: Ancient Donegal, F.M.H.; Londonderry, *Tues.*, Lodge: Light of the North.—
CURRAN.—*Tues.*, Lodge: Curran.—
ADVERNESS.—*Tues.*, Adverness.—
NEWTOWNLIMAVADY.—*Tues.*, Lodge: St. Alban's, Railway-pl.—
INCH.—*Thurs.*, Lodge: Inch, Kernaghan.—
LONDON-DERRY.—*Thurs.*, Lodge: St. Columbs, M.R.—
KILREA.—*Fri.*, Lodge: Friendly Brothers; A. Fenton's, Diamond.—
LONDON-DERRY.—*Fri.*, Lodge: Commercial, M.R.

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

TO CORRESPONDENTS.

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

EXCELSIOR.—Please forward your address, letters are waiting for you here.

T. H., Z.—Much obliged for your third list of subscribers' names.

PICTUS.—Thanks for your suggestion, which is very good. The matter must not be allowed to sleep.

D. M. L.—The block is finished. We await the textual description.