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MASONIC CELESTIAL MYSTERIES.

By HENRY MELVILLE.

PAPER 7.—OMNIA VINCIT VERITAS.

(Continued from page 366).

"It is not every one that is barely initiated into Freemasonry that is entrusted with all its mysteries therewith belonging, *they are not obtainable as things of course nor by every capacity.*"—"The Use and Abuse of Masonry" by Captain George Smith, p. 28

It is now intended to give the Masonic Celestial reading of the Creation—it certainly will be found to differ from the universal exoteric interpretation.

There are two Creations recorded in Genesis, the writer who describes them both, being Moses, whose name means "*drawn up,*" or as commonly understood "*saved from the water.*" The celestial personation of Moses is Neptune, more generally known among operative Masons or astronomers as aquarius. Neptune has charge of the line or equator, and equinoxally the sun is "*drawn up*" northward from the line when he rises with Friga or Easter. The *Sun of Righteousness* is unquestionably the saviour of the world, and Cruden and other orthodox authorities inform us that Moses is one of the names of the Saviour. In Hebrew Moses is משה, and these letters are a triad of celestial points applying to Friga or Easter. Some may be surprised at the Saviour being symbolised as Neptune* but they called Barnabas Jupiter and Paul Mercurius. Neptune, Jupiter, and Mercurius, all belong to the Greek Pan and are regular members of the Pantheon. The planets are all Gods and Goddesses and the learned, Dr. Parkhurst has translated and shewn that the word אלהים Elohim or the Gods means the seven planetary bodies as known to the ancients. This word אלהים in the first chapter and the three first verses of the second chapter of Genesis is translated God, and being misunderstood, a host of "Ignorant Learned" have attempted to correct Moses in his Hebrew, and some have endeavoured to shew that the Gods mean, or ought to mean, a triad or Trinity. In the beginning

In the beginning the Gods created &c. &c. The God created the heaven and the earth. beginning as already explained Gen. i. is with Pan or Capricornus, and

the Gods commenced their work from the Pantheon—it was in simple words the astral commencement of the solar year* The word "*created*" is in the Hebrew text ברא *Bara* and correctly means *formed in order* or *brought into order.* *Bara* has another, an esoteric meaning denoting a triad of points, each letter expressing the commencement or the first degree of the year of 360 days or degrees. It must be remembered that the tropics extend, say 23°30' on each side of the equator, that each tropic occupies six signs commencing and terminating at the line—the tropic of Capricornus ending where the tropic of Cancer commences, and consequently Capricornus commencing where Cancer endeth. From the vernal equinox Aries in Cancer begins the astronomical year with Friga or Easter—six signs or days are passed and then is the autumnal equinox beginning with Tisri Libra in the tropic of Capricornus and there is the Idol of Saxons "*Seaten,*" Saturn, giving Saturn's day or Saturday the Jews passover sabbath—that is the sabbath of the sacred year commencing in Nisan or Aries. The Jews had another sabbath at the termination of their lunar year beginning in Libra and ending in Nisan or Aries. Now when the sun is in Aries, the world is in Libra when one half of the earth's surface is in light, the other half in darkness, so that at the same moments when at the equinox the sun rises at six o'clock in the morning for sun worshippers, it sets at six o'clock in the evening for those who adore the heavenly host. The polyglot Bible says at the introduction of Genesis, that creation dates from Tisri which is Libra, and from thence is the lunar time reckoned by the Jews and that would begin at equinox (equal night all over the world) at six in the evening. Thus the sun's solar circle from Aries, and the earth's astral or say lunar cycle from Tisri actually are at one and the same point of time in the heavens. The Jews astral account of the Creation is about to be given—it should be observed that the heaven is specified as being with the Gods in the beginning, and not the *heavens.* The sun then in Aries the earth in Libra, and sun having set as aforesaid at six o'clock to one half the world, that half would be in twilight and before the stars appeared it would be without form, and void, and darkness

2 And the earth would be upon the surface of was without form,

* Cruden catalogues about 200 names, as given to the Saviour, and tells among the number are: Brazen Serpent, Apple Tree, Adam, Fatted Calf, Ladder, &c.

* "Pantheon dedicated to all the heathen Gods, and by Pope Boniface the 4th to the Virgin Mary." Bonny Face, and Friga, *verb. sap.*

and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

brilliant forms forming the constellations, moved or arose on, or upon or above the surface of the waters at the line in the northern hemisphere. And

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

evening would be sunset and the morning sunrise, and the day of the constellations or Gods was reckoned from the evening and the morning.

6¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

heaven, it was their dwelling place, and the evening and morning were their second day.

9¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

The tau then

the deep because there would be the sun shining on the southern hemisphere. And the spirit of the Gods the

the Gods said let there be light, and the heavenly host gave light, and it was good. The Gods divided their starlight from sunshine their darkness, and they called starlight their day* and their darkness or sunshine they called night. Day generally comprehends the

twenty-four hours, so that the

And the Gods said let there be a firmament or space arched over on the equator or line to divide the waters under from the waters above, and the upper firmament or that above the

the line they called

The gods gathered together the waters under the heaven unto one place, and this could not be effected without using the triple tau and double triangle of the Royal Arch, or else the Papal triple

tau, which combines the celestial movements of both the Masonic implements.†

moves Eridanus, the

river, and the double triangle moves that great river the Euphrates, and these are gathered together at what are called seas, waters whereon the ark of Noah was lifted up, and where the wreck remains that is now called Argo. The great river Euphrates has been likened unto a sea (Acts. xxvii., 41). When the Euphrates was moved, then opposite appeared the land now known as Mænalus. It is coloured

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the night: he made the stars also.

These stars were set or fixed in the heaven, and laws made from them never alter.

17 And God set them in the firmament of the heaven to give the light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

full, and instead of being set or fixed, she is always roaming about and actually spends half her time with his solar majesty when he is ruling the day. From the 20th to the 25th verse inclusive, are various living creatures brought forth by the gods, to enumerate them would be to give too much insight into the working of the Masonic implements. The Gods said let us make

26¶ And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the and female created they

* Some writers have endeavoured to prove that the Hebrew word means period and not day, but the word day in its double meaning was no doubt intended by the writer.

† There will be an interesting enquiry to decide which is the best instrument, the Papal triple cross or the triple tau of the Masons. The Hebrew tau, the last letter of the alphabet, means cross or terminus. The triple tau is more easily worked on account of it being confined within the circle, but the Papal cross more fully conceal the purpose for which they are intended. The same remarks apply to the Papal instrument and the Masonic double triangle.

sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

are the gods Hercules (or Hiram), and Apollo, and just as these Royal Arch brothers, known by some as Castor and Pollux, are setting and closing the Lodge of the Gods in the west, they cause, by their retiring below the horizon, the rising of young Antinous opposite, and he is the very picture of his parents, the Gemini. Bayer and others, give Antinous as Hebe. The constellation is hermaphrodite or Elam, meaning "a young man or virgin," so the gods brought forth man in their own image, in the image of the gods created they him, male and female. Thus heaven and the earth of the Gods were finished, and all the host of them, and sun rising in Aries or Nisan, the celestial lodge closed with brotherly love on the Jews' sacred sabbath.

The second Creation is altogether different from that by the gods, and is effected by יהוה אלחיים

4¶ These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

required six signs or days for the gods to arrive at the sabbatical period or termination, but with Jove, or the Lord God, there was no sabbath appointed, he brought forth the heavens and the earth in one day, that is, he ruled the whole circle, the whole heavens. With him there was no chaos, no firmament, no day or night, and no greater or lesser lights. Psm. cxxxix, 12. Jehovah, Lord of Gods, Cepheus, is supreme, ruling above and over all. It is he that has heaven for his throne, and the Polar star of the earth for his footstool.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.

8¶ And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

ground Mænalus, the Lord God made to grow

them. This was the sixth day's labour of the members of the Pantheon, and the sixth sign from Capricornus is the Gemini, and there

or Jove or Jehovah gods, the having nothing to do with this creation, nor do they again appear until after the production of man and woman. It

The Lord God formed man from the dust of the ground, and the dust is symbolised by a nebula in Mænalus, and he Hiram is placed in the garden eastward—the south or winter solstice passed, and eastward commences. Out of the

made to grow

every tree pleasant to the sight and good for food, also the tree of life in the midst and the tree of knowledge of good and evil. By using the Masonic implements, at one point are produced, the palm, the cassia, the cedar, with lilies and rose bushes, all pleasant to the sight, the vine and the pincapple good for food; the tree in the midst, and the tree of knowledge. The latter is Pomifer the only tree mentioned by the Gods. The tree of knowledge is the oak, and pomifer or the oak-apple is a bitter fruit. It will be noticed that no mention is made of apple in the account of creation. Apple literally means all sorts of round fruit both of trees and herbs. A very common symbol designating the celestial point is the Popiz Sax Poppy, emblem of sleep.

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that eatest thereof thou shalt surely die.

tree in the garden of course intending to include the partaking of the tree in the midst, for there is only one reservation which is that of the tree of knowledge. Pomifer he is not to eat of, for the day he does so, he is *surely to die*, and as the tree pomifer or rather the last apple applies to the 31st Dec. the year is ended and Hiram dies. The

18¶ And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

the flesh is closed up. Compasses will place a lovely brilliant of a woman in that marked space.

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

were not ashamed.

And the Lord God took Hiram and put him in the garden, this time to

dress it, and he does so, manuring it in a manner

somewhat indecent according to some charts.

The man is commanded to eat freely of every

tree in the garden of course intending to include the partaking of the tree in the midst, for there is only one reservation which is that of the tree of knowledge. Pomifer he is not to eat of, for the day he does so, he is *surely to die*, and as the tree pomifer or rather the last apple applies to the 31st Dec. the year is ended and Hiram dies. The

deep sleep is with "Salem" at the winter

solstice or midnight, and in Hiram's right side is

the mark from whence his lowest rib was taken,

and then he brought Friga to the man Hiram, when they become so

completely conjoined that Adam may well say she is *bone of my bones*

and flesh of my flesh, and shall be called

womb-man, and they were both naked and

In a fresh chapter the serpent is introduced.

The serpent is more subtle or cunning than any

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

the garden the Gods have said ye shall not eat of it, neither shall ye touch it, lest ye die." Now what mother Eve said was perfectly untrue, for the Gods never mentioned a single word respecting the tree in the midst. Jove, when he spoke to the man, only reserved one tree, and, as stated, that was pomifer, and when that reservation was made, the woman was but a sleeping partner, or rib in Adam's side. Then the serpent said "Ye shall not surely die for the Gods know that in the

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

tions visible after sundown. A very Jesuitical verse is the sixth. The woman fancied the tree

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

monstrate. And their eyes were opened, they had become gods, they then knew they were naked as generally pictured, and they obtained a sharp pointed instrument, a needle, and sewed fig leaves together, and made aprons. The fig leaf apron can be seen on the man even now. The

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of

beast of the field. The celestial

serpent can put his tail in his

own mouth and form a circle,

and no other beast can do that;

he can also change his skin once

a year. The serpents mouth,

with compasses, will reach the

ear of the woman when he jeer-

ingly says "Ye shall not eat of

every tree of the garden," to

which the woman replied, "We

may eat of the fruit of the trees

of the garden: but the fruit of

the tree which is in the midst of

day ye eat thereof (that

is, of the tree in the

midst) your eyes shall

be opened, and ye shall

be as gods, or constella-

tions visible after sundown. A very Jesuitical

verse is the sixth. The woman fancied the tree

in the midst, and she

gave her husband the last

apple in pomifer. Com-

passes will place it in

his mouth at the same

moment of time that she

partakes of the tree in

the midst, which com-

passes will likewise de-

monstrate. And their eyes were opened, they

had become gods, they then knew they were

naked as generally pictured, and they obtained a

sharp pointed instrument, a needle, and sewed fig

leaves together, and made aprons. The fig leaf

apron can be seen on the man even now. The

cool of the day is the

evening after sundown.

They heard the voice of

the Lord God amongst the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

crushing Draco's head.

14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

garden to keep the way of

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

of the tree of life in the midst, Gen. 4, 1. So after all, though Adam was told he would surely die if he eat of pomifer, and he did eat of it, yet no such death occurred, for at 130 years old his wife had by him a son named Seth, the very image of Adam, and after that day Adam lived 800 years, during which time he begat sons and daughters, and all the days that Adam lived were 930 years, and then he died. As to the inconstant Eve, she, in her virgin state,

the Lord God; the voice

of *is memra*, "the word,"

"in the beginning was

the word." Bully Adam

throws all the blame upon

his unoffending wife, and

she says the *serpent* be-

guiled her. The double

triangle will place a con-

siderable portion of dust

in the serpent's mouth,

and see Hiram's right

heel and the serpent

rising to bite it, and

then Hiram's left heel

crushing Draco's head.

So the man Hiram was

driven out of the garden

but what became of Eve

is not stated. It is a

celestial fact, however,

that immediately after

Adam had the apple in

his mouth Eve left him

—she had eloped. The

sword placed in the

garden to keep the way of

the tree of life, may be

seen in every atlas. At

the expiration of twelve

months Eve returned to

Adam, and again tasted

of the tree of life in the

midst, Gen. 4, 1. So

after all, though Adam was told he would surely

die if he eat of pomifer, and he did eat of it, yet

no such death occurred, for at 130 years old his

wife had by him a son named Seth, the very

image of Adam, and after that day Adam lived

800 years, during which time he begat sons and

daughters, and all the days that Adam lived were

930 years, and then he died. As to the inconstant

Eve, she, in her virgin state,

"——passes on

In maiden meditation, fancy free."

(To be continued.)

[ERRATA.—In my last Paper, at p. 362, col. 2, it says that Free of Freemason is from two words. These words were written in Saxon, and it appears the type-founder did not supply the office with the required letter in time, so at the last moment the printer Englishified the goddess *Friga* into *Frize* and *Frig* into *Friz*. At p. 263, col. 2, it says Friga Masons worked with their hands. The copy was "Friga Masons worked with their heads and not with their hands."]

FREEMASONRY IN PORTUGAL.

By DNALXO.

2.—THE LODGES.

Having reviewed the present position of the Grand Orient of Lusitana, we will now briefly consider the organisation of the subordinate lodges under its jurisdiction, first remarking in proof of its great energy that the Grand Orient is in active correspondence with the Grand Lodges and Orients of Ireland, Prussia, France, Italy, Egypt, the Argentine Republic, Uruguay, Venezuela, Saxony, Luxembourg, New Grenada, Brazil, Charleston, Hamburgh, Netherlands, Belgium, Cuba, Massachusetts, Boston, Virginia, Nova Scotia, Canada, Mexico, North Carolina, New York, Louisiana, Chili, Peru, and California.

The officers of the Portuguese lodges are named as follows:—

- Venerable—Master.
- Primero Vigilante—Senior Warden.
- Segundo Vigilante—Junior Warden.
- Orador—Orator.
- Secretario—Secretary.
- Theseureiro—Treasurer.
- Archivisto Chancelleiro — Registrar and Chancellor.
- Mestre de Cerimonias—Master of Ceremonies.
- Primero Experto—Senior Deacon.
- Segundo Experto—Junior Deacon.
- Architecto decoratore—Superintendent of Works.
- Guarda interior—Inner Guard.
- Guarda externo—Tyler.

To these officers may be added, if requisite, an Assistant Orator, Secretary, and Master of Ceremonies, also a

- Mestre de Banquete—Master of the Banquet,
- Hospitaleiro—Almoner,
- Portador d'Estandart—Banner Bearer,

but no lodge is justified in making these appointments, unless it has a large number of members.

The duties of the officers of the lodge are fully explained by their titles; the remarks we made in reference to the Grand Orator equally applying to the Orators of the subordinate lodges.

Every office of the lodge is elective, being held for one year, the elections taking place on the first day of the month of Adar (21st February).

With the exception of the Venerable and Delegates to the Grand Orient—who must possess at least one year's seniority as Master Masons—all brethren are eligible for election to office.

The lodges are represented in the Grand Orient by their Venerable and Delegates, each lodge being entitled to send one delegate for every twenty members. In case of the sickness or unavoidable absence of the Venerable, his place in the Grand Orient may be filled by one of the Wardens, provided he has attained the grade of Cavaleiro Rosa Cruz.

If the Venerable and Delegates have not attained the degree of Rose Croix prior to their election, they must be exalted to that grade previous to taking their seats in the Grand Orient, as all the Grand Lodge business is conducted in that degree.

The affairs of each lodge are administered by two Boards or Committees, the members of which are elected annually. The Committee of Finance consists of four members, their duties being to supervise the income and expenditure of the lodge, to countersign all bills paid by the Treasurer, to audit his accounts, to submit a balance sheet to the lodge at certain periods. The Venerable is *ex-officio* president of this committee. The Board of Justice is composed of six members, who are charged with the administration of all matters in connection with the discipline of the lodge. They also perform the functions of a grand jury; all breaches of Masonic discipline are investigated by them, and they submit an opinion of the case, together with minutes of their proceedings, to the lodge for its final decision, in the event of the offence being of such a grave nature as to require such a mode of procedure. Should the affair be only of a trivial nature, they award the offender the penalty laid down by the by-laws, without referring the matter to the lodge.

The Venerable and Orator are *ex-officio* members of this Board, the former being its president.

Immediately before a lodge is closed the Master of Ceremonies makes a tour to collect the propositions &c. of the brethren, these he delivers to the Orator whose duty it is to open and inspect them, before they are submitted to the Venerable.

All propositions &c. must be made in writing; those of candidates for initiation containing the name, age, profession, place of birth, and residence of the candidate, signed by the proposer.

Upon the receipt of a proposition for initiation the Venerable privately requests three brethren, to make enquiries as to the morality &c. of the candidate. At the next meeting they each report

in writing the result of their investigations; should two of these reports be favourable to the candidate the ballot is proceeded with in the same manner as in the English rite; but if two of the reports are unfavourable, the candidate is rejected, without recourse to the ballot, and his name and description are immediately sent to the Grand Orient, for circulation, to prevent his gaining admission into any other lodge under its banners.

Propositions of joining members pass through the same course as those of candidates for initiation.

In all cases the names of the proposer of a candidate, and of the brethren who enquired into his character, remain a secret between the Venerable and Orator, until *after his reception*.

On the day appointed for the initiation of a candidate he is brought to the vicinity of the lodge, by his sponsor, who then bandages his eyes and leads him to the door of the lodge, where he is taken charge of by the Frere Terrible and led to the chamber of reflection, where the bandage is removed.

If a candidate refuses to submit to the prescribed formalities, the Venerable directs three brethren to expel him from the lodge; they remove their Masonic decorations, and mask and arm themselves, and after compelling the candidate to swear never to reveal anything he may have heard or seen, they re-bandage his eyes, and lead him to the door of the house where they set him free, with the warning, "Tremble si tu es parjure!"

The time required to qualify brethren for advancement, is six months between the first, second, and third degrees, and one year between the third, and each of the sublime degrees; but exceptions are made in favour of brethren who, distinguish themselves by zeal and ability, and also in cases of emergency where the candidate may be about to quit the country.

The following is a scale of the fees of each degree:

Apprentice.....	10,000 reïs.
Fellow Craft	1,500 "
Master	3,200 "
Elect	4,000 "
Scotch Master	5,000 "
Knight of the East ...	6,000 "
Rose Croix.....	7,000 "

(NOTE.—1,000 reïs equals 4s. 6d. English money).

The monthly dues to the lodges are 300 reïs, which are found ample for all requirements, no

money being ever squandered in the feasting &c., which disgraces many of our English lodges.

We must now conclude, reserving for a future paper, the description of the working of the lodges.

THE PRAYERS OF THE CRAFT.

By Bro. WILLIAM JAMES HUGHAN, P.M. 131, &c.

The oldest prayer said "to be used of Christian Masons at the empointing of a Brother; used in the reign of Edward IV." (Scott's Companion 1754, p. 309, and in many other works) is the following:—"The mighty God and Father of Heaven, with the wisdom of His glorious Son, through the goodness of the Holy Ghost, that hath been three Persons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may come to His bliss that shall never have an end." These words generally commence the "Ancient Constitutions," and are the simplest form of prayer we know of in Masonry. The following from the same work is equally Christian in character, and certainly well adapted to inspire the candidate for the mysteries of Freemasonry with pure and unsullied thoughts on entering the vestibule of our ancient Order:—"Most Holy and glorious Lord God, thou Architect of Heaven and earth, who art the Giver of all gifts and graces, and hath promised that where two or three are gathered together in Thy name, Thou wilt be in the midst of them. In Thy name we assemble and meet together, most humbly beseeching Thee to bless us in all our undertakings, to give us Thy holy Spirit to enlighten our minds with wisdom and understanding, that we may know and serve Thee aright, that all our doings may tend to Thy glory, and the salvation of our souls. And we beseech Thee, O Lord God, to bless this our present undertaking, and to grant that this our brother may be a true and faithful brother among us; endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour.—Amen."

This prayer appears to be the original from which the present one in use among English brethren was derived. Some parts are identical, and the general character is the same, excepting the Christian element. The prayer as just quoted

is in vogue now in Ireland, and is given verbatim in the last edition of the "Constitutions"* of that well-conducted Grand Lodge, under the heading of "A Prayer *which* is most general at the Initiation of a Candidate." We may say that this Grand Lodge permits, and, in fact, arranges for the prayers being presented "through our Lord and Saviour Jesus Christ" or not, according to the desire of the Worshipful Master, two forms of prayer being given for each degree—the one Christian, the other Jewish. In Scotland, even down to the present time, many still preserve the reference to "Our Saviour" in all their approaches, "To the Throne of Grace," and would as soon renounce Masonry as change their system of worship.

Another prayer of about the same date as the foregoing, used "at the admission of a brother."—"O most glorious and eternal God, who art the chief Architect of the created Universe, grant unto us, Thy servants, who have already entered ourselves into this most noble, ancient, and honourable Fraternity, that we may be solid and thoughtful, and always have a remembrance of those sacred and holy things we have taken on us, and endeavour to instruct and inform each other in secrecy, that nothing may be unlawfully or illegally obtained, and that these persons who are now to be made Masons may be worthy members, and may they, and all of us, live as men, considering the great end for which Thy goodness has created us; and do Thou, O God, give us wisdom to contrive in all our doings, strength to support in all difficulties, and beauty to adorn those heavenly mansions where Thy honour dwells. And grant, O Lord, that we may agree together in brotherly love and charity one towards another, and in all our dealings in the world, do justice to all men, love mercy, and walk humbly with Thee, our God; and at last may an abundant entrance be administered unto us into Thy kingdom, O great Jehovah. Now unto the King Eternal, immortal, *invisible, the only wise God, be Kingdom, Power, and Glory, for ever and ever.—Amen.*

It is only when we become familiar with the prayers of the Craft in the eighteenth century, and drink in the spirit of the Ritual then in operation that we can fully appreciate the follow-

* We are indebted to Bro. J. L. Woods, D. Prov. G.M. for Sligo, for a copy of these Constitutions, and have enjoyed their perusal exceedingly.

ing opinion of Freemasonry, expressed by a writer in the FREEMASONS' MAGAZINE, October, 1793, p. 384:—"The truly *enlightened*, the highly *exalted* brethren, must perceive and will cheerfully allow that the further we proceed in the Masonic course, the deeper must be our veneration for the Sacred Scriptures; and in proportion as we study the mysteries which it contains shall we be convinced of the importance and beauty of the grand doctrines of the Christian system. With these doctrines the most sublime of our symbols hold a perfect unison, and I may add that the latter elucidate the former with a strong and pleasing lustre." That this was the real tendency of the ceremonies of our society before the union cannot be doubted, although even when such was a palpable fact the Order was not without persecutors, who sought to dethrone it from its true pinnacle of greatness. Few societies have achieved anything approaching the amount of good that Freemasonry has, and yet been as much persecuted by so-called Christians. We think that the opposition has generally an *animus* little known beyond a small circle. Two of the bitterest enemies of Masonry, Stevens and Ladd, of New York, were blackballed upon their application to join a Masonic lodge. This may explain the opposition of more than those.

(To be Continued.)

MASONIC NOTES AND QUERIES.

LODGE MINUTES, ETC. NO. 4. (p. 330).

"The following is the Charter of Confirmation (referred to at page 289) in favour of the Lodge of Glasgow St. Mungos from the Grand Lodge, St. Mary's Chappell at Edinburgh, vizt. ———."

"To all and sundry to whose knowledge these presents shall come Greeting in God Everlasting. Whereas upon application to the Grand Lodge of Free and Accepted Massons in Scotland. In name of David Marshall, Right Worshipful Master, John Gillies and Peter Wilson, Wardens, Alexander Clark, Treasurer, and Alexander Johnstoun, Secretary, for themselves, and in name of, and as representing the other Worshipfull Brethren, Belonging to the Lodge of Saint Mungos, Glasgow, Setting forth, That the said Lodge having been duely constitute as a Pendicle of the ancient Mother Lodge of Kilwinning about the year one thousand seven hundred and twenty-nine. Since which time they have been in use to admitt and receive Apprentices, Pass Fellow Crafts, and Raise Master Massons, and to keep regular records of their meetings, minutes, and proceedings, are now desirous to come under the authority and protection of the Grand Lodge, Promising to comply with, and obey

the Laws and Statutes thereof, as becomes the Honour and Harmony of Massonry. And therefore craving to the effect after-mentioned which being considered by the Grand Lodge. And having seen an extract of their constitution and regulations and being then well satisfied. Have ratified, approved, and confirmed, and by the tenor hereof Ratified approve and confirm the aforesaid Erection and Constitution in favours of the Worshipfull Brethren of the Lodge aforesaid and their successors . . . of new hereby Erect, Constitute, and app . . . them a True and Regular Lodge of . . . Massons By the name and title of the Lodge of Glasgow Saint Mungo's, and appoint and ordain all regular Lodges in Scotland, to hold, own, and respect them as such in all time coming. Hereby Giving Granting and committing to them full power and authority to meet, assemble, and convene as a regular Lodge, and to admitt and receive Apprentices, Pass Fellow Crafts, and raise Master Massons, upon payment of such composition for support of their Lodge as they shall see convenient and to elect and chuse Masters, Wardens, and other officers annually or otherways as they shall have occasion—Recommending to the Brethren aforesaid to reverence and obey their Superiours in all things lawfull and honest, as becomes the Honour and Harmony of Massonry, and becoming faithfully bound and engaged not to desert their said Lodge so constitute, nor upon any pretext whatever make any separate or Schismatical meetings without the consent of their Master, and Wardens for the time, nor collect money or other funds separate from the common stock of their Lodge to the prejudice of the Poor thereof. They and their successors in all time coming being also obliged to obey, and pay all due regard to the Acts, Statutes, and regulations of the Grand Lodge, already made or hereafter to be made for the utility, welfare, and prosperity of Massonry in general, and to pay and perform whatever is stipulated or demanded of them for the support of the dignity of the Grand Lodge, and to record in their books this present patent of Confirmation, with their own regulations, Bye Laws, and whole procedure from time to time as they shall occur, to the effect the same may be the more readily seen and observed by their brethren, subject allways to the review of the Grand Lodge and also the brethren aforesaid, and their successors are hereby required punctually to attend the whole generall meetings and quarterly communications of the Grand Lodge by their representatives Being their Master and Wardens for the time or by lawfull Proxies in their name, Such Proxies being Master Massons or Fellow Crafts of some established Lodge, holding of the Grand Lodge. To the end they may act and vote therein. And be duely certiorate of the Proceedings thereof. Declaring hereby and Preserveing to the Brethren aforesaid their Precedencie in the Grand Lodge as they formerly stood on the Rolls thereof. And to the effect these presents may be the more effectually kept and preserved the same are hereby ordained to be recorded in the books of the Grand Lodge. Given at the Grand Lodge held at St. Mary's Chappel in the City of Edinburgh the second day of August in the year of our Lord one thousand seven hundred and sixty-two. By the most Worshipfull and right Honourable Charles Earl of Elgin and Kincardin, Grand Master Masson of Scot-

land, James Stewart, Esquire, Deputy Grand Master, Richard Tod, Esquire, Substitute Grand Master, Captain John Weemyss, Deputy Governor of the Castle of Edinburgh, and the Honourable Alexander Gordon, Esquires, Grand Wardens, and the seal of the Grand Lodge appended hereinto. Witnessing to these presents James Hunter, Esquire, Grand Treasurer, Alexander McDougall, Esqr., Grand Secretary, and George Bean, Grand Clerk. Apud Edinburgum, Secundo die Augusti, 1762. (Sic subscribitur) James Stuart, D.G.M. Richard Tod, Sub. G.M. Jo. Wemyss, S.G.W. Alexr. Gordon, J.G.W. Half a guinea composition to the Grand Lodge for this Charter of Confirmation paid into (signed) James Hunter G. Tr. Recorded in the books of Grand Lodge pr. (signed) Alexr. Dougall, G. Secretary.—W. P. BUCHAN.

LODGE OF ANTIQUITY AND THE "WORCESTER P.M."

Relative to the discovery made by a "Worcester P.M.," and which is likely to be a valuable relic of some old lodge, I should like to be informed as to whether any *number* is engraved on the copper-plate. I cannot see why our brother at Worcester takes it as certain that the plate must have belonged to the lodge held at Chatham, warrant dated A.D. 1723. In Batick's Constitutions of A.D. 1756, the one to which he refers, the Lodge of Antiquity comes first, and is described thus—"Queen's Arms, St. Paul's Churchyard. 2nd Tuesday, Constitution Immemorial."

There have been, and are, several lodges called "Antiquity," but there is but one by that honourable title that is allowed to meet *without a Warrant*, and that is the Lodge of Antiquity, No. 2, Freemasons' Tavern, London.

Would our brother kindly favour me with a photograph of the plate, and I will look up the point?—W. J. HUGHAN, Truro, Cornwall.

CHIPS OF FOREIGN ASHLAR.

Allow me to state that I am not responsible for the apparently "strange grammar" in my article published on the 1st inst., not having had the proofs thereof for correction. The whole article is full of errors, which have probably arisen from my necessarily hurried habit of writing. I leave your readers to form their own opinion as to the aptness of my quotation from Shakspeare. With regard, however, to "Danum's" sensitive dislike to the remark of Herr Hardenberg, I will simply say that a better hotel or a better host is not to be found in all Holland, and, if "Danum" visits the Dutch, I hope he will go there himself. I am sorry to say that my observation (confirmed, I believe, by that of Bro. William Smith, C.E., and other brethren) has led me to believe that nowhere in Europe, with possibly the exception of Russia, is there so much drunkenness as in Great Britain. Nevertheless, things are much better than they were; and, if "Danum" will send me his private address, I shall be happy to furnish him with the result of some investigations I have made on this subject.—J. A. H.

"OF THE DIFFERENT ASPECTS OF TEMPLES."

The following is what Vitruvius says on the above subject:—

"If there be nothing to prevent it, and the use of the edifice allow it, the temples of the immortal gods

should have such an aspect that the statue in the cell may have its face towards the west, so that those who enter to sacrifice, or to make offerings, may have their faces to the east as well as to the statue in the temple. Thus suppliants, and those performing their vows, seem to have the temple, the east, and the deity, as it were, looking on them at the same moment. Hence all altars of the gods should be placed towards the east. But if the nature of the place do not permit this, the temple is to be turned as much as possible, so that the greater part of the city may be seen from it. Moreover, if temples be built on the banks of a river, as those of Egypt on the Nile, they should face the river. So, also, if temples of the gods be erected on the roadside, they should be placed in such a manner that those passing by may look towards them and make their obeisance."

Marcus Vitruvius Pollio lived in the first century B.C. He then dedicated his work to Augustus; he was of small stature and lived to a good age. He treats of the *three* orders of architecture, there being then no such division, or idea, as the *five* orders.* His work has been alluded to by many writers upon architecture.

In the 17th century, A.D., there was a great revival of Pagan, or classic, architecture, and a consequent large perusal of all the then extant books or treatises thereon, consequently some of the ideas found in said works were (owing to the sort of connexion between Masonry and Freemasonry) afterwards incorporated into "Freemasonry" when it was established.—W. P. BUCHAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

MASONIC ARCHÆOLOGY.

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

Dear Sir and Brother,—There are two papers in your Magazine of the 27th ult. which present a curious contrast. The one is a paper read by Bro. Besant, M.A., on "The recent discoveries in connexion with Palestine explorations," conducted by Bro. Lieut. Charles Warren, R.E.; the other is a paper by Bro. Melville on "Masonic Celestial Mysteries."

Both papers relate to the same intensely interesting subject—the sacred mysteries. Bro. Warren went, some two years ago, under the auspices—administrative and financial—of the Palestine Committee, composed of eminent members, to seek, with the co-operation of Serjeant Birtles and four non-commissioned officers of Royal Engineers, for subterranean reliques in the Holy Land. Bro. Melville went, more than 30 years ago, alone, his courage buoyant, his funds circumscribed, to seek in the field of science, strewn with tomes, coins, medals, symbols, superscriptions, and the fertile materials of his own brain, for some clue to, or indications of, the mysteries.

Bro. Warren may ere long return laden with exhumed spoils from Palestine that will be hailed

* The "Five Orders of Architecture" is a new idea of, I think, either of the 15th or 16th century A.D. There not being before then, so far as I know, any such recognised Orders of Architecture as the Tuscan or Roman Doric.—W.P.B.

with rapture by the committee, who will invite the attention of the learned far and near to join in the examination of them, preparatory to their transference to the British Museum. The learned will be struck with the beauty of the antiques, the contours of the sculptures, and marvel at the uses to which they were applied, or the positions they occupied in past ages. The learned examiners may here and there decipher hieroglyphics, but let their minds range over any one of the many galleries of Eastern reliques, in the British Museum, brought thither regardless of cost by the nation, and let the learned examiners endeavour to construct, if they can, from the entire collection any consecutive series of reliable ancient history, and they will be utterly powerless to do so; and, when they retire from the gallery, their curiosity will be unsated, and they will be neither wiser nor better than when they entered there.

In the interim Bro. Melville returns to his native city—London—toilworn, friendless, unknown, save by two who had the will, but lacked the adequate power to guide, to sustain his steps in the metropolitan wilderness, where even the steps he took were stayed by sickness which brought him to the verge of the grave, but his hour had not yet come! his mission was still unfulfilled, the knowledge of the re-discovered mysteries lay treasured in his MSS. not far off the door of the Masonic Temple, awaiting entrance like the patient of old at the Fountain.

But what is or can be the nature of that knowledge which is to purify the mind as the waters of the Fountain purified the body? Do the MSS. propound any new theories or speculations, or merely deduce modern instances from wise saws? No! Do they inculcate any schismatic doctrines to distract the mind like unto those of Bishop Colenso or M. Renan and others? No! On the contrary, they demonstrate the omnipotence of the Creator, the homogeneity of His creatures, as well as Biblical indivisibility; they show that the knowledge of the mysteries embraces a positive science, resuscitated from the tomb of past ages; a science which is of the very highest order of intellectual study, which unfolds luminous historic views, sacred and profane; which is pre-eminently synthetic, not only exhibiting the cause and effect, but the uniformity as well as the universality of the laws of creation—which above all things begets the love of God, the love of one's neighbour, be he in the east, or the west, the north, or the south, and which is alone fitted to turn benighted and deluded peoples from idolatry and superstition, to the worship, in spirit and in truth, of the Great Architect of the Universe.

Yours fraternally,
W. N. CRAWFORD.

BRO. MELVILLE'S ARTICLES.

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

Dear Sir and Brother,—That part of the letter of "Senex" (at page 354 of your last number) which alludes to the ancient practice of reading appropriate portions of the Bible at suitable periods during our ceremonies, is most interesting to me, and I doubt not to many of our brethren who are anxious that Freemasonry should be felt by all to be something more than a mere form.

May I ask "Senex" to give us a little further information on this head?

The reference to Ruth, chap. 19, is, of course, an error.

As to Bro. Melville's wonderful discovery, I can only say the sooner the new light is shown us the better, *if* there is really any light to show.

Yours fraternally,

EXCELSIOR.

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

Dear Sir and Brother,—I have just read rather a bold assertion in the Magazine of the 17th ultimo, page 305, in the foot-note to Bro. H. Melville's "Masonic Celestial Mysteries," viz.: 1. "That no living English brother ever heard read a single verse in open lodge." Of what? The Bible! Nonsense; I know better than that! Not long since, when I was W.M. of the Gosport Lodge, I had the pleasure of initiating a clergyman of the Church of England. The S.V. was opened on that occasion at the 133 Psalm. At an opportune moment, immediately after having directed the initiate's attention to the Great Light itself, I requested him to read aloud those beautiful Masonic *verses*, when the brethren present reverently rose with one accord to their feet. And he did read them—most impressively—to the evident satisfaction of himself and his hearers.

I may add, that it was rather the exception than the rule not to read, or, at least, to draw the attention of the initiates to the passages of Scripture upon which The Book was opened, bearing on the working of each degree, as recommended in Dr. Oliver's "Book of the Lodge," chapter 5.

If you deem this worthy of notice—well; if not, commit it to the waste basket. In either case, I remain, dear Sir and Brother,—

Yours fraternally,

W. J., P.M. 257.

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

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

Dear Sir and Brother,—On reading the letter of "H. H." in the Magazine of the 24th ult., I could not refrain from smiling (albeit, perhaps, rather un-Masonic) at the way in which he would put me down for the simple reason that, instead of occupying two lines with a signature and a whole host of letters and figures, my communication was signed "O.P." But, Sir, I have yet to learn, that such letters are *positive proof* of anything more than social rank, for I know a P.P.S.G.W., and several P.M.'s who are totally unable either to initiate a candidate, open a lodge, or do any Masonic work beyond presiding at a banquet; and possibly many others know the same. I mention this, not to say that I disapprove of brethren of eminence and social rank being elevated to high position, but to maintain that the "written opinions of some 20 or 30 P.M.'s" may be of very small value, as H.H. "affords us no means of judging" of their experience. Mark the partiality of H.H. with respect to the letters of $\times B \times$ and O.P. The former agrees with him, consequently must be patted on the back, although he gives *no proof* of his experience, except, perhaps, in his signature; the latter takes the other

side, and, of course, must be put down. This of itself is sufficient to prove what I say—that a P.M.'s opinion is not always of value. Mark, also, his silence with respect to the *main point* in my former letter, viz,—“the *right* of a W.M. to nominate a brother to preside in his absence.” Let him obtain the “opinions of some 20 or 30 P.M.'s” on that point, and see who they agree with in that respect. But, Sir, you are aware of my being entitled to wear the much-coveted “purple and gold,” of my being a P.Z. of one Chapter and Z. elect of another, and other circumstances numerous enough to imply that I *ought* to be experienced, without it being necessary for me to blazon it forth to the world, as it by no means follows that the drum, although a large instrument, discourses the sweetest music.

I, like H.H., desire to see the matter discussed in a calm spirit, and agree with him that some of our laws and customs require amendment, or rather alteration, but differ from him in the mode of carrying these into effect. I contend that our laws, while they are in force, should be regarded, and our superiors in office respected, and not indirectly set at defiance because we *think* them wrong, and want to carry out a crotchet of our own—as, for instance, the baby work of placing a second pedestal in front of the W.M. Such is not a good way of obtaining reform in our laws. Agitate for and advocate alteration, if required, say I; but *obey* while not repealed.

Yours fraternally,

O. P.

P.S.—In my former letter the following sentence got rather misplaced:—But I have seen it often occur, in the attempt to put a “liberal and intelligent construction” [other words, for “make them read to suit your purpose”] upon certain laws, that the said laws have been so distorted and strained as to put, in my opinion, almost the reverse of their meaning.

MASONIC IMPOSTORS.

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

Dear Sir and Brother,—I cry—Oh! ye Masons, beware of a Masonic impostor that is travelling about seeking whoever he may rob! On Tuesday, the 27th ult., a man presented himself at our Union Lodge, No. 310, Carlisle, as a visitor; he signed his name, John Dee, Lord Leigh Rifle Volunteer Lodge, No. 887, Birmingham. As he had no certificate he was severely tested by a worthy P.M., and Bro. Dee was then passed into the lodge, where he stated that he resided at No. 125, Stafford-street, Birmingham, where he was keeping a hairdresser's shop, and that he had received intimation of his daughter running away from her employment at Liverpool, where she was serving her time as a milliner, and, of course, made all haste to Liverpool to find that his daughter had flown; he therefore proceeded to Whitehaven, and thence to Carlisle, where he had only just arrived, and, being short of money, he now applied to this lodge. Well, Sir, I proposed that we should give him 5s.—perhaps a small sum—but I find it was enough for an impostor. The members thought it would not last long, and Bro. Dee said that if the lodge would give him 5s. and lend him 15s., he, upon his arrival home, would remit the same. Consequently he received £1, promising to pay back, and also signed a paper to that effect. The best description I can give

of him is, that he is about 5ft. Sin., not over stout, leans a little forward; dressed in shabby genteel clothes; very little hair on his head, rather grey; his face has an oily appearance, and, when standing, keeps one hand (I think it is his right one) behind him, under his surtout coat; he also appears to be about 45 to 50 years of age.

Sir, I wrote to the W.M. of No. 887 Lodge the same night, and on Saturday last I received the following letter:—

“Clarendon Chambers.
“2, Upper Temple-street, Birmingham.
“April 30th, 1869.

“Dear Sir and Brother,—In reply to your letter of the 27th inst., to the W.M. of the Leigh Lodge, Rifle Volunteers, making inquiries as to a Mr. John Dee, I beg to inform you that the person you name has never been a member of our lodge, and is unknown to us. He is also wrong in the amount of our subscriptions. I don't find any such person as 'John Dee, hairdresser, Stafford-street,' mentioned in our local directory.

“I am dear Sir,
“Yours fraternally,
“W. H. POWELL,
“Hon. Sec. L.L. R.V., 887.”

“To A. Woodhouse, Esq., Union Lodge, 310,
“Carlisle.”

Now, Sir, it is a pity we cannot—as Masons—punish him for obtaining money under false pretences. I hope you will insert this in your next issue. I may as well say that, should Bro. Dee ever come within range of my legs, I will kick him (if possible) into the middle of next week.

Yours fraternally,
ARTHUR WOODHOUSE,
Sec. 310 & 1,220.

THE MASONIC PHILOSOPHER'S STONE.

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

Dear Sir and Brother,—Bro. Melville has taught us the true value of the short cut to knowledge, promoted by Freemasonry. It will teach a Mason astronomy, Hebrew, hieroglyphics, but it will not teach him English grammar. It is strange that Masonry should be in the same boat with spiritualism and the unknown tongues, and that each can communicate to its mediums the knowledge of the spheres but not the art of spelling. This is in some way to be regretted, but there is a philosophical reason for it. If becoming a Freemason would enable a man by his smell or taste to spell decently, we should have all the illiterate in the land who can muster a few pounds become members of our lodges. It is, however, considered to be a general law of Masonry that men who cannot read and write ought not to be made Masons.

Considering the vast stores of knowledge stowed away in our lodges, it is likewise strange that Masons have made so few discoveries, and that such a large proportion even of hieroglyphic and cuneiform discoveries have been made by non-Masons. There is further this curious circumstance, that men of learning who have been initiated have generally had enough of us after a little time, and forego our society as unprofitable.

The pretensions of Bro. Melville may gratify some,

who believe that his wonderful lucubrations are the liberal fruit of Masonry, but they are calculated to make most of us blush for indulging in the pretensions of charlatans.

Yours fraternally,
M.M.

MASONIC CELESTIAL MYSTERIES.

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

Dear Sir and Brother,—Whilst I am willing to pay every attention to such Freemasons as may attack my writings, I will not notice the splenetic effusions of men who either dare not acknowledge themselves, or else are ashamed of their own ignorance. I do not consider it Masonic for one man to fire his venomous shots—however futile they may be—from behind a wall as thick as his own head, such cowardly aggression being, in my opinion, of assassin-like character. I will sincerely thank any intellectual brother who will candidly and openly point out to me such portions of my writings as appear inconsistent or incomprehensible, and I will, if in my power, render them more lucid. With respect to the dates of Charles, I fancied I had in my 4th Paper sufficiently shown that the meaning of ancient dates was unknown at the present time, and at p. 306 I wrote, with trifling variation, as follows:—“With all the self-conceit of this age, it is impossible to believe that documents purporting to be printed by Kings, Bishops, and Chiefs of Enlightened Men, were those of men who did not know what they themselves meant, and that it is left to such men as Timb's, or to a writer in the *Times* of 1861, to discover what they did intend to mean. *The solution of the dates respecting Charles was given in the last paragraph of Paper 5*, perfectly clear to those who understand true Masonry. Capt. George Smith, elsewhere quoted, says the mysteries of Masonry are not adapted to every capacity, and the present Deputy Grand Master considers that, however interesting, they are beyond the scope of ordinary Masonry. I am decidedly of a different opinion, and I will guarantee that, with trifling instruction, the Masonic mysteries may be rendered comprehensible to the meanest capacity. A child must learn to walk before he can run; he must learn the alphabet before he can read. It is otherwise with Masonry; instruction in picture-reading requiring less time and less mind than is necessary for the learning of the commonest alphabet.

Yours fraternally,
H. MELVILLE.

MASONIC IMPOSTORS AND AN OFFICIAL GAZETTE.

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

Dear Sir and Brother,—There is a simple but effectual way of putting a stop to the career of these worthies. Immediately on the detection of an attempted swindle, let the case with full particulars be reported to the Grand Secretary. He should be empowered to insert a notice in the *Freemasons' Magazine*, giving the personal description, &c., of the detected impostor; while a statement of all such cases should be attached to the Quarterly Commu-

nication, and thus circulated through the whole Craft.

It is discreditable that the Freemasons of England should be without a *recognised organ* for the dissemination of the official notices, &c., of their Grand Lodge.

A column of the *Freemasons' Magazine* might be appropriated to an Official Gazette, in which all notices of meetings, motions, &c., should appear, and the fact of their thus appearing should be deemed equivalent to the serving of these notices on the lodges individually.

If mine is not an erroneous impression, the labours of the Grand Secretary would thus be considerably lightened and the Craft materially benefitted by the universal diffusion of the information contained in this Gazette.

Yours fraternally,
DNALXO.

UNIFORMITY OF RITUAL.

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

Dear Sir and Brother,—Bro. Canada's letter on this subject is very acceptable. I entirely agree with him as to the title of the Order and its establishments and officers; but I cannot quite go with him as to costume, because it appears to me difficult to reconcile fragments of ancient dress with the swallow-tail of our modern period. I have the honour to be one of the commissioners under the treaties of uniformity, and I confess that I view the difficulties of the subject with some anxiety. If Bro. Canada will refer again to my letter, I think he will find that I did not allege the cross now used by Priors of the Masonic Order of Malta to be inappropriate. I simply pointed out that it had been originally pirated from the *Ordre du Temple* of France, and after its disuse by the English Templars for some time it had been revived, not for the Templars, but for the Order of Malta. I think it a very beautiful cross; I have in my possession an original French specimen, of the largest description, than which no decoration can be more beautiful. The star certainly was not known originally. I shall be glad if Bro. Canada will kindly give the authority which he quotes as "The old authors," and if he will also give the quotation from "Flavine" as to the black cross of eight points, indicating in each instance the probable date to which the quotation refers.

The Knights of Christ, of Portugal, must be considered as a good example of the early Templars, they having survived as an Order to this day. They were re-constituted, as "Knights of Christ," in 1317. In this Order we ought to find some remains of the original Templars; but the earliest information I have met with is contained in "Guillim's Display of Heraldry" (ed. of 1769). He says,—"Their habit was black, with cross *patée gules* charged with another *argent*."

It is, perhaps, hardly correct to express a belief in that of which you have no proof; but I am quite prepared to adopt the theory that the combined Orders of St. John and the Temple were planted in this country from Scotland. I have observed the note at page 10 of the Scottish Statutes of 1843.

Yours fraternally,
LUPUS.

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 20 per cent.

GRAND LODGE OF MARK MASTERS OF ENGLAND AND WALES, AND THE COLONIES AND DEPENDENCIES OF THE BRITISH CROWN.—The half-yearly communication of this Grand Lodge will be held at Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, on Tuesday, June 1st.

THE consecration of the Kennard Lodge (No. 1,258), will take place at the Clarendon Hotel, Pontypool, on Thursday, the 3rd June; Bro. Bartholomew Thomas is the W.M. designate.

PROVINCIAL GRAND LODGE OF BERKS AND BUCKS.—A meeting will be held at the Town Hall, Windsor, on the 21st inst., for the transaction of business. The R.W. Bro. Sir Daniel Gooch, *Bart., M.P.*, will be installed as Prov. G.M. It is expected that a numerous and influential body of brethren will be present on the occasion.

BRO. DAWSON (of Westminster Abbey), announces a concert at St. James's Hall, to take place on the 21st inst. The programme contains the names of several eminent members of the musical profession.

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

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

ROYAL MASONIC INSTITUTION FOR GIRLS.

The eighty-first anniversary festival of the Royal Masonic Institution for Girls, was celebrated on Wednesday evening, at Freemasons' Hall, and as usual drew together a numerous and brilliant company, Lord Leigh, Prov. Grand Master for Warwickshire presided, and he was supported by representatives of every lodge in the province, with two exceptions, besides many others, both metropolitan and provincial. There was an unusually numerous attendance of ladies, and their splendid costumes added greatly to the interest and beauty of the scene. An address was circulated in the hall, and as it so fully describes what the institution is, and what it has done, that we here present it to our readers.

"The Royal Masonic Institution for Girls, supported entirely by voluntary contributions, was instituted on the 25th of March, 1788, at the suggestion of the late Chevalier Bartholomew Ruspini, Surgeon-dentist to His Royal Highness The Prince of Wales, for the purpose of educating, clothing, and maintaining a limited number of girls, whether orphans or otherwise, the children of brethren whose reduced means prevented them affording their female offspring a suitable education. His late Royal Highness The Prince of Wales, with other members of the Royal Family, the Nobility, Clergy, and Gentry, and many of the most influential members of the Craft, gave the project their warmest support, and by their united efforts established this institution, which has preserved numbers of children from the dangers and misfortunes to which females are peculiarly exposed, trained them up in the knowledge and love of virtue and habits of industry, and cultivated the practice of such social, moral, and religious duties as might best conduce to their welfare and eternal happiness.

"Since its establishment, eight hundred and ninety-three children have been educated, clothed, and maintained within its walls; most of whom, at the expiration of their term of residence, have returned to their parents or friends; those who had no home have been provided with suitable situations, in which they have invariably so conducted themselves as to deserve and receive the commendation of their employers.

"A school-house was erected in 1793, near the Obelisk, St. George's Fields, on leasehold ground belonging to the Corporation of the City of London, the lease of which expired in 1851. At the expiration of the term, it was found that the lease could only be renewed at a greatly increased rent, and that a large expense would be incurred to adapt the building to the modern exigencies of such an establishment. The house could scarcely accommodate the number of children already admitted, and had become hemmed in by other buildings; and, as must necessarily happen in a crowded neighbourhood, the air had become more or less vitiated, that it was determined to remove to a locality more open and less liable to future obstruction. Accordingly, about three acres of freehold land were purchased on the high ground of Battersea Rise, adjoining Waudsworth Common, possessing all the desired recommendations; open country—pure air—gravelly soil—sufficient room for play-grounds—a plentiful supply of water—near proximity to Church accommodation—easy access by rail or road—pleasant and healthful walks—and ample garden ground for supplying the institution with vegetables and fruit. Upon this land a building was erected, embodying all the appliances required for the health and comfort of its inmates, and the Committee have the satisfaction of knowing that it is considered an ornament to the neighbourhood in which it stands.

"An enlarged system of education has for some time past been in operation, and the benefits resulting from this extension can be referred to with the most lively feelings of satisfaction. In connection with this important subject, the committee take the opportunity of stating that they have never been anxious to make a display of exceptional talent shown by individual children, being convinced that the real interests of the school are better served by the careful, solid teaching throughout, than by any effort to develop the ability of a few to the injury of the less talented. Nevertheless, for the purpose of obtaining an additional test of the standard of instruction, it was resolved that six of the elder girls should go up to the Cambridge Local Examination in January last. This step has been attended with the most gratifying result, all of them having passed to the satisfaction of the examiners—three of the number taking high honours; and the perfect success of this experimental test will justify its adoption in future.

"The children remain in the school till sixteen years of age, and are employed by turns in all the domestic duties of the house, and great care is taken to make them expert in needlework, so that, whilst cultivating the more purely educational branches, they shall not lose sight of the humbler, but equally useful qualifications, so necessary to fit them for their several stations in life.

"The establishment consists of a matron; a governess, and four assistants; a gardener, and three female servants. The number of children domiciled in the school has within the last few years been increased to one hundred, and an additional wing was erected for that purpose. This, together with the maintenance of the number thus brought together, involved at the same time a serious outlay. Nevertheless, in order that the institution should be as perfect in every respect as possible, new dormitories, affording increased space for sleeping room; an infirmary, isolated from the general building and approached by a separate staircase; a convalescent room; additional baths and lavatories, etc., have been constructed; and the covered play ground, formerly a mere wooden structure, has been permanently walled in, and forms the basement of the new apartments. The cost of this work amounted to upwards of £3,000, and however large the sum may appear, the committee, impressed with the full importance of the subject, declined the fearful responsibility of neglecting those precautionary measures of a sanitary nature so well calculated to ensure the health and safety of the children; and they confidently appeal to the Craft to assist them with the requisite funds to meet this expenditure."

At half-past six o'clock a procession of Stewards was formed, who escorted the noble Chairman to his seat at the principal table, and, on passing up the hall, he was received with loud cheering. Amongst the numerous brethren present we ob-

served:—Bros. the Rev. J. Huyshe, Prov. G.M. for Devonshire; Stephen Blair, Prov. G.M. for East Lancashire; Samuel Tomkins, G. Treas.; Fenn, P.G. Assist. Dir. of Cers.; Spiers, P.G.S.B. and D.P.G.M. for Oxfordshire; John Hervey, G. Sec.; the Rev. C. Woodward, Chaplain to the Institution; G. Cox, P.G.D.; W. Farnfield, P.G. Assist. Sec.; the Rev. R. J. Simpson, P.G. Chap.; John Udall, P.G.D.; Major General Mumbee, P.M. & S.W. 1222; J. W. K. Potter, P.G.D.; John Emmens, P.G. Purst.; Robert J. Chappell, J.D. 7; Peter Matthews, Hon. Dentist to the Institution and P.M. & Treas. of the Fitzroy Lodge; Wingfield, P.M. 1155; Patte, P.M. 147; J. Bolton, P.M. 169, 147, &c.; J. D. Jackson, S.D. 569; Dr. Barringer, P.M. 154 and Surgeon to the School; S. C. Hall (the celebrated author), No. 10; Dr. F. E. Wilkinson, P.M. 181; H. Moore, P.M. 1155; Stevens, P.M. 9; Hersch, 861; Benjamin Head, P.G.D.; H. Thompson, P.M. 177 & 1158; F. Binckes, P.M. 11 and Secretary to the Boys' School; Pierce Egan, P.M. 231 & Z. of Enoch Chapter, No. 11; Charles Coote, P.M. of the Lodge of Israel, P.M. 23; Jaques, 1158; Buss, P.M. 27; R. W. Little, Rose of Denmark, 975; Pendlebury, P.M. 1056; Hunt, W.M. 813; Mann, P.M. 813; Crabb, 813; Capt. Field, P.M. 569; Meggy, P.M. 569; William Penrose, P.S.G.W., Munster, Ireland; Massey, W.M. Beadon; Charles E. Thompson, 1158.

On the withdrawal of the cloth, grace was sung by the professional singers.

The Chairman gave the health of "the Queen," and said that she was deservedly beloved by all her subjects, but by none more than by the Freemasons of England. The Queen was a warm supporter of education, and although she was not a subscriber to the Girls' School, yet she was a liberal supporter of the Boys' School. He gave the health of "the Queen, and long life to her" (drank with loud cheers), followed by the National Anthem, the solo parts by Mdlle. Liebhart.

The Chairman next gave "the Prince and Princess of Wales, and the other members of the Royal Family," and in doing so, alluded to the fact that he was a great traveller, and amongst other observations, said he trusted that his Royal Highness would imitate his illustrious predecessor, the Duke of Kent, in the support of our Masonic Institutions.

Duet: "I know a bank (Horn), Miss Fanny Holland and Miss Fairbairn.

The Chairman gave "the Most Worshipful the Grand Master, the Right Hon. the Earl of Zetland, Patron and President of the Institution." He had great pleasure in proposing this toast as the first Masonic toast on the list, as it was the health of the ruler of the Craft, the Earl of Zetland, under whose reign, for more than a quarter of a century, the Masonic Charities had flourished in a remarkable degree. He (the noble chairman) was happy to hear that subscriptions were being raised to commemorate his twenty-five years reign over the Craft, and when he was consulted, in a true Masonic spirit, he expressed his intention not to take any of the subscriptions that might be raised, but it was his wish that they should be applied to a charitable purpose. He hoped that the money would amount to a large sum, and that it would be properly applied. He had great pleasure yesterday in visiting the Girls' School, and in speaking to a lady who had for many years been connected with that institution, he mentioned the name of the Earl of Zetland, and in what he believed in a truly honest manner, she said she trusted that he was truly a good man, and that for many years he would continue to be Grand Master. That was a wish that he believed would be expressed by all Masons, and he cordially reiterated her wish, that the Earl of Zetland might long be spared to be Grand Master of English Freemasonry.

The toast was most enthusiastically responded to, followed by the song of "Little bird so sweetly singing," by Mdlle. Liebhart, which was encored.

The Chairman gave "The Right Worshipful the Deputy Grand Master, the Rt. Hon. the Earl de Grey and Ripon, and the rest of the Grand Officers, past and present."

Bro. R. J. Simpson returned thanks, and alluded to the noble support the Masonic Charities had received. He was glad to find that the Stewards had come to a determination that a portion of the money should be so applied that, instead of members having to invest their contributions to the Board of Benevolence on all occasions, that a fund should be raised to be applied to deserving brethren in a similar manner to the Literary Fund. He thanked the brethren and their fair sisters for the kind manner in which they had received the toast of the Grand Officers, and on their part he acknowledged the honour conferred upon them.

Song—"Thou art so near and yet so far." Bro. Reichardt.

Bro. Huyshe, Prov. G. Master for Devonshire, proposed "The Right Hon. the Lord Leigh, the Chairman of the day, with thanks for his attendance." He said that they would be nothing without good Officers, and he should like to know what would be their Charities unless they had noble and distinguished brethren to preside at their Charities. They had, however, never failed to obtain the attendance of distinguished brethren to preside over them. Their present chairman had come forward to perform that duty, for he was a good man and a good Mason, and he had brought with him a large body of the representatives of the province of Warwickshire, over which he worthily presided. The toast was received with great cordiality.

Lord Leigh, the noble chairman, returned thanks for the too flattering manner in which his R.W. Bro. Huyshe had proposed his health, and he also thanked the brethren for the very cordial manner in which they had received it. He could assure them that nothing gave him greater pleasure than to promote Freemasonry to its fullest extent, and therefore it was that he had undertaken, in conjunction with the brethren of the province of Warwickshire, to preside at the anniversary festival of this institution for the second time. Having said thus much of himself, he would now proceed with the toast of the evening, which was "Success to the Royal Masonic Institution for Girls." They were justly proud of their Masonic Institutions; and the Girls' School, whose anniversary they were met that day to celebrate, was most deserving of the support of every member of the Craft. About nine years ago, at the request of their able, courteous, and energetic Secretary, Bro. Patten, he had presided at the anniversary festival, and therefore he felt some reluctance again to take the chair this year, as he was afraid that the brethren would consider he was coming before them too often; and in asking also the brethren of his province to respond to his call. He had taken the chair successively at the festivals for three Institutions of Freemasonry, and he thought to come again would be taxing the pockets of the brethren too severely, but when he remembered that they had several Warwickshire children in the school which cost the charity £200 annually, and the province itself did not contribute one-fourth of that sum, he felt on that ground that he could not refuse again to take the chair on this occasion, if by so doing he could in any way promote the interest of that institution, and when he saw before him such a large body of the leading Warwickshire brethren, it bore testimony to him as the Prov. G. Master, that he had not taken a false step. He did not deem it necessary to enter into details as to the history of this school, but for the information of the brethren who might not be aware of the fact, he might state that the school was established eighty-one years ago, and that it was kept up by voluntary subscriptions, with the exception of £156 subscribed by Grand Lodge, and during the time it had been established, one hundred and ninety-three children had been clothed and educated, and where they had no friends they also provided situations for them. When the school was first established it was situate in St. George's-fields, but it has since then been removed to a more airy and healthy situation, and yesterday he availed himself of the advantage of visiting them, and when he saw the children's happy and rosy faces there gathered together, it gave him peculiar satisfaction. He visited the school in company with his esteemed friends, Bros. Patten and Paas, and he must say that he never visited any public institution with more sincere pleasure, for he heard the girls sing, play on the piano, and recite pieces; and beyond that, he saw them perform, under the direction of their skilled mistress, Mrs. Davis, evolutions which would not disgrace the far-famed City of London Volunteers, several members of which he saw before him (alluding to members of the Hon. Artillery Company, who were immediately before him) in uniform. There were in the school one hundred and six children, of whom one hundred were placed there by election, and six by purchase, and they were all clothed, educated, and trained in the performance of useful and domestic duties, and he could bear his testimony to the admirable manner in which the school was conducted by Mrs. Jarwood, and the excellent mistress, Mrs. Davis, and long might their services be continued for the benefit of the institution. He coupled with the toast the names of Bros. Tomkins and Bond Cabbell.

Bro. Tomkins very briefly returned thanks for the toast.

Bro. Patten, the Secretary, then read a list of subscriptions, amongst which were the following:

	£	s.	d.
Lord Leigh and the province of Warwickshire.....	117	2	0
Bro. Cook, S.G.W. for Warwickshire	24	2	0
Province of Oxford.....	113	19	0
Lodge King's Arms	16	16	0
Egyptian Lodge.....	71	2	6
Bedford	47	5	0
Perseverance	47	5	0
Leigh	15	15	0
Gibson.....	75	12	0
New Concord	30	9	0
Robert Burns.....	40	0	0
Globe	37	16	0
Old Dundee	33	12	0
St. John's (90)	26	5	0
Canonbury (657)	76	0	0
Regularity	42	0	0
Albion (9)	22	1	0
Neptune (22)	53	0	0
No. 1231.....	12	12	0
No. 715.....	74	0	0
No. 21.....	30	9	0
No. 190	26	5	0
No. 46.....	29	8	0
No. 176	61	19	0
No. 822	19	19	0
No. 463	40	15	0
Dorsetshire	100	16	0
No. 6	30	9	0
No. 569	60	0	0
No. 29	29	13	0
No. 101	38	17	0
Hampshire	185	10	0
No. 861	52	10	0
No. 433	10	10	0
No. 227	28	7	0
No. 205	37	16	0
No. 1051.....	26	5	0
No. 8	23	2	0
No. 281	60	0	0
Shakespeare	109	4	0
No. 43	28	17	6
No. 81	30	19	6
No. 38.....	21	0	0
No. 425	10	10	0
No. 83.....	51	11	6
Mount Lebanon and Wellington Lodges	57	15	0
No. 95.....	33	12	0
No. 1216.....	10	10	0
No. 1	72	0	0
No. 502	11	11	0
No. 889	7	7	6
No. 162	26	5	0
No. 55.....	106	4	0
Canonbury Chapter	36	15	0
No. 2	32	11	0
No. 1155.....	40	19	0
No. 905	38	17	0
No. 10.....	79	16	0
No. 185	18	0	0
Rev. W. Smith (Warwickshire)	169	18	0
No. 194	68	4	0
No. 933	105	0	0
No. 861	25	4	0
No. 74	13	7	6
No. 315	66	3	0
Maybury Lodge.....	50	2	6
Fortitude and Old Cumberland	30	10	0

The total of the lists put in amounted to £4,053, with 26 lists to come in.

The Chairman proposed "The Provincial Grand Master and Grand Officers," and coupled with the toast the name of Bro. Stephen Blair, P.G. Master for East Lancashire.

Bro. Stephen Blair returned thanks, and said it was their duty to do all that lay in their power for the support of their poorer brethren.

Bro. Udall, P.G.D., proposed "The other Masonic Charities, and success to them. The Royal Masonic Institution for Boys and the Royal Masonic Benevolent Institution for Aged Free-

masons," and coupled with the toast the name of Bros. Binckes and Farnfield.

Bro. Binckes, Secretary to the Boys' School, said he always found at their festivals that the best wishes were expressed for the prosperity of the sister institutions, and he had no hesitation in saying that there was no man associated with those institutions who had more tried the patience of the brethren than himself in extracting as much as he possibly could from their pockets in support of the Boys' School. He had done so recently, but he should shortly again have to appeal to them to relieve the Boys' School from the incumbrance of the debt that was upon it. He would not then go into details, but he was sincerely grateful to them for what they had done in the past; but there was still a heavy debt on the school which must be redeemed in the next year, and he said it should be redeemed if the brethren were animated by the same feelings as he was animated by himself. He had in the course of his time been called by strange names, and there was no doubt that he was a beggar—a beggar he had lived, and there was no doubt a beggar he should die. He cared not, however, how long he remained a beggar, so that it was directed into a good channel, and begged for those who were not able to beg for themselves. When he again appealed to them, he hoped they would subscribe nobly and generously, and enable him to redeem all the pledges he had made.

Bro. Farnfield, Secretary to the Royal Masonic Benevolent Institution, also briefly returned thanks.

The Chairman then gave "The Stewards of the Day," thanking them for their attendance.

Bro. Head, P.G.D., returned thanks, and said that, although it was not possible to keep some little tongues quiet during the evening, he thought the best test of what the Stewards had done were the large subscriptions announced that evening, when a sum of upwards of £4,000 had been announced.

"The Ladies who had honoured them with their presence," was the last toast, and a truly interesting meeting was brought to a close.

The musical arrangements were under the direction of Bro. Wilhelm Ganz, P.M. 435, performed by Mdle. Liebhart, Miss Fanny Holland, Miss Alice Fairman, Bros. Reichardt, Deck, and Ciabatta, W.M. 11.

Bro. Edward De Jong particularly distinguished himself by his performance on the flute, and he was enthusiastically applauded.

Bro. Spencer conducted the duties of toastmaster with his usual ability.

METROPOLITAN.

ROYAL JUBILEE LODGE (No. 72).—This lodge met on the 3rd inst., at Anderton's Hotel, Fleet-street. Bro. G. Oxford, W.M., in the chair, supported by his officers. The business included an initiation and two raisings. The usual banquet followed after the closing of the lodge.

JOPPA (No. 188).—A meeting of this lodge took place on the 3rd inst. Bro. Van Diepenheim, I.P.M., took the chair in the absence of the W.M. After the reading and confirmation of the minutes, the business, which consisted of an initiation, three raisings, and a ballot for a joining member, was proceeded with and satisfactorily performed. The lodge was then closed.

SOUTHERN STAR (No. 1,158).—A meeting of this lodge was held on the 3rd inst., at the Montpelier Tavern, Walworth. The W.M. was in the chair, supported by his officers. After the confirmation of the minutes, work was performed in each degree, and, the lodge being closed, refreshment followed.

PERFECT ASHLAR LODGE (No. 1178).—This young and flourishing lodge held its regular meeting on Thursday, the 6th inst., at the Gregorian Arms, 96, Jamaica-road, Bermondsey. Punctually, at 5 o'clock p.m., the lodge was opened by Bro. Frederick Walters, P.M. 73, W.M. 871, and the Secretary of the lodge, in the unavoidable absence of Bro. F. H. Ebsworth, W.M., who was unable to attend at this meeting. The minutes of the last regular lodge meeting, together with those of two emergency meetings, were read and unanimously confirmed. Bro. Charles Deakin being a candidate for raising, was duly examined, and, having proved his proficiency, was raised to the degree of a Master Mason, the entire ceremony being given, also the lecture on the tracing-board. The Secretary being anxious to do other work in the lodge, called upon Bro. J. W. Avery, P.M.

619, and the S.W. of the lodge, to fill the Solomonic Chair. This he did, and in his usual able, impressive, painstaking, and careful manner, duly initiated Mr. Frederick Ware into ancient Freemasonry. Both this and the other ceremony was well and ably rendered. One gentleman was proposed for initiation at the next lodge meeting. Then came the all important business of this meeting, which was that of paying a just tribute to sterling Masonic worth and merit. It was arranged at the last meeting of the lodge that, although five guineas were voted from the lodge funds towards paying for a P.M.'s jewel, that such a sum spent upon a jewel would not convey to Bro. John Donkin all the good wishes felt by the members towards him. Consequently, the sum voted by the lodge was augmented by the subscriptions of the members, and the result was that a splendid massive jewel was obtained, consisting in its entirety of 18 carat gold, hall-marked, about the size of a crown piece, and bears in front the motto, in raised burnished polished gold letter—"Merit alone commands esteem." On a frosted ground, enclosed within a twisted cord, surmounted by the five points of fellowship in the centre, is the euclid and square on an enamelled ground. The inscription, unlike those of the majority of presentation jewels, is brought in this instance in the front, so as to be seen and read easily, and is introduced on the two hangers or suspenders in raised letters as follows:—"Presented by the Perfect Ashlar Lodge to Bro. John Donkin, the first W.M., 1868." And in order to make the jewel more effective, and to render it emblematical, the Perfect Ashlar, well mounted and finished, is attached to the ribbon between the suspenders, and is an exact representation in every respect of a perfect ashlar; and, to complete it, on the front of the ashlar is the square and compasses enclosing the number of the lodge—No. 1178. The jewel cost twelve guineas, and was made by Bro. A. D. Lowenstark & Sons, of Devereux-court, Strand. It reflected the greatest credit on the makers, and such a superior jewel is but seldom made. Bro. James W. Avery, the presiding W.M., in a fluent speech presented Bro. John Donkin with this jewel, who duly acknowledged it. Then he gave him a splendid P.M.'s collar and silver jewel, which on its back has this inscription, viz.,—"Presented by the brethren of the Perfect Ashlar Lodge, No. 1178, to their first W.M., Bro. John Donkin, as a token of esteem and respect, together with a gold jewel. Bro. John Donkin, P.M., again thanked the brethren for this renewed mark of their favour. Bro. J. W. Dudley, Dir. of Cers., having withdrawn his name as the Steward to represent the lodge at the Girl's Festival, on the 12th inst., Bro. E. Walters, P.M., Sec., proposed that Bro. John Donkin be accepted and elected as the Steward to represent this lodge at the Anniversary Festival, which, being seconded, was carried unanimously. Business being ended the lodge was duly closed. There were present—Bros. G. J. Grace, I.G.; J. W. Dudley, Dir. of Cers.; J. H. Harmsworth, W.S.; L. Ashton, G. Dapper, J. Joseph, T. W. Cox, P. Pry, Y. A. Axtell, and others. Visitors—C. Sloman, 25; M. A. Lowenstark, J.W. 78; G. J. Sayer, 1050, and some others. Refreshment followed labour. Bro. C. Sloman gave one of his excellent compositions, which included the names of all present. After a few hours enjoyment, the members separated.

URBAN LODGE (No. 1196).—The meeting of this lodge, which was held on the 27th inst., was rendered interesting by the initiation of two gentlemen well known in the literary and dramatic world, viz., Messrs. John Crawford Wilson, and W. Creswick, of the Surrey Theatre. The W.M., Bro. Richard Henry Marsh, performed the ceremony in his usual faultless manner. After the banquet, the W.M., in proposing the health of the "Initiates," spoke in eloquent terms of the pleasure he experienced in initiating two such worthy gentlemen, who both replied in very neat speeches.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—Pleiades Lodge (No. 710).—Summonses had been issued calling the brethren together on the 22nd ult., but the meeting was necessarily postponed, owing to a sudden bereavement which would have prevented the attendance of several of the most important officers, and, moreover, it was considered a proper mark of respect and brotherly feeling towards them. The meeting was therefore held on Thursday, May 6th, at six p.m. The lodge was opened by Bro. Geo. Heath, W.M., assisted

by Bros. John Heath, I.P.M.; Pridham, S.W.; Cuming, J.W.; Niner, S.D.; Adams, Sec.; Watson, P.M., Treas.; Oldrey, acting as I.G.; and Taylor, Org. There were also present Bros. Rev. J. Powning, P.M. and Chap.; Owen, P.M.; Dr. Hopkins, P.M., and others. There were no ceremonies fixed for the evening, but a lively discussion took place on several matters of business connected with the lodge. Bro. Niner brought forward a proposition, seconded by Bro. Dr. Hopkins, for an important change in one of the bye-laws, which was met by an amendment, proposed by Bro. Watson, P.M., that it is undesirable to make any alteration in them. After much discussion the amendment was carried. In very feeling terms, and with much emotion, Bro. the Rev. J. Powning, P.M. and Chap., proposed, and Bro. Dr. Hopkins, P.M., seconded, a vote of condolence with the P.M., the I.P.M., and their families, on the sudden death of Mrs. Heath, sen., which was put to the brethren by Bro. Watson, P.M., and carried. The two chief officers then left the room, and the chair of W.M. was taken by Bro. Owen, and that of I.P.M. by Bro. Dr. Hopkins. The duties of the evening were brought to a close at about eight o'clock.

TEIGNMOUTH.—*Benevolent Lodge* (No. 303).—The monthly meeting was held at the Masonic Hall, on Monday, the 3rd inst., under the presidency of Bro. H. M. Bartlett, W.M. The officers present were Bros. Capt. Walrod, I.P.M.; Burdon, S.W.; Hallett, J.W.; Cole, S.D.; Toms, I.G.; Berton, acting as Sec.; and Haggerty, Tyler. Bro. Dr. Hopkins, P. Prov. G.S.W., P.M., &c., and Bro. Merier, of the Thistle Lodge, No. 62, Dumfries, attended as visitors. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. The lodge having been opened in the second degree, a second chair and pedestal placed in front of that of the W.M., was occupied by Bro. Dr. Hopkins, who had been requested to work the ceremony. Bros. Morris and Cary were presented as candidates, examined as to their proficiency, entrusted, and dismissed for preparation. The lodge was opened in the third degree, and the candidates were re-admitted, and duly raised to the sublime degree of M.M., being taken separately in a portion of the ceremony. The traditional history and charge was also given to them. The lodge was resumed in the second and afterwards in the first degree. Several matters of private business were discussed, and the proceedings were brought to a close about nine o'clock.

DURHAM.

MONKWEARMOUTH.—*Williamson Lodge* (No. 949).—The ceremony of installing the W.M. and officers for the ensuing twelve months, took place on Monday, 3rd inst., Bro. W. Adamson, P.M., officiating as Installing Master. Bro. John Tillman, P.P.G.S. of W., was installed W.M., and he appointed and invested the following brethren, viz., John Trewitt, P.G.R., I.P.M.; Robert Hudson, S.W.; W. Liddell, P.G.S., J.W.; R. W. Halfnight, P.M., and P. Prov. G.P., Treas.; Charles Bell, Sec.; William Bryans, P. Prov. G.S., S.D.; J. H. Smith, J.D.; Walter Scott, I.G.; W. M. Laws, P.M. and P.G., Tyler; J. H. Harrison, Dir. of Cers.; J. H. Coates and J. H. Sanderson, Stewards; T. Atkinson and C. F. Austin, Auditors; and J. H. Sanderson, Org. Among the other brethren present were Bros. Cook, P.M.; Maddison, P.M.; Wade, P.G.D.C., W.M., St. John's, No. 80; Sangster, P.M., and P. Prov. G.P.; John Potts, P.G.J.D., and P.M., and T. Halliday, P.M., Phoenix, No. 94; Lord, W.M., Palatine, No. 97; Levy, P.M., and P. Prov. G.J.W.; Reed, W.M.; and R. Candlish, P.M., of the Fawcett Lodge, Seaham. At the annual festival, which was held in the evening, the W.M., Bro. Tillman, occupied the chair, supported by Bros. Trewitt, I.P.M., P.G.R.; Cook, P.M.; John Potts, P.G.J.D.; W. H. Crookes, P.M., P.G.S.; B. Levy, P. Prov. G.J.W.; Wade, W.M., St. John's, No. 80; T. Whinham, P.M., Phoenix, No. 94; Lord, W.M.; J. Stainsby, P.M., P.G.S.B., Palatine, No. 97; and brethren from the St. John's, No. 80; Phoenix, 94; Palatine, 97; and St. John's, 919 (Alexandria, Egypt). Above sixty sat down, and did ample justice to Bro. Richardson's excellent dinner, and the evening was spent in the usual harmonious and convivial manner. The proceedings were enlivened by the very excellent glee singing of Bros. Whinham, Giesicke, and Sanderson, and by songs from these and other brothers.

ESSEX.

COLCHESTER.—*United Lodge* (No. 637).—An adjourned meeting of this lodge took place at the George Hotel, on Monday, the 26th ult., for the purpose of installing the W.M. elect. Present: Bros. Newman, W.M.; Rix, S.W.; Bigley, J.W.; Calthorpe, S.D.; Eustace, J.D.; J. S. Smith, P.M. 325;

Woodland O'Malley. Visitors: The Provincial G. Master; Bros. R. J. Bagshaw, Prov. G. Sec.; J. Carr, Rev. F. B. Shepperd, W.M. 276; W. Spalding, Sec. 114; P. Matthews, P.M., Prov. G.I.G. The lodge was opened in due form in the first degree, and the summons convening the meeting was read, when Bro. P. Mathews introduced the Prov. G. Master to the brethren, who received him with the usual honours. The minutes of the last two meetings were then read and confirmed; those below the degree of M.M. then retired, and Bro. P. Mathews, Installing Master, proceeded to the installation of the W.M., and called upon Bro. J. G. Newman to fulfil the office for the second year, and briefly addressed him in his usual eloquent style, highly complimenting Bro. Newman for his having been chosen to preside over the brethren of this lodge for the second time. He was then saluted by the W.M. with usual honours. The lodge was then closed to the second degree, and the brethren again saluted, and was closed afterwards to the first degree, when the E.A. were admitted and the brethren again saluted. The W.M. next appointed his officers, and they were severally invested by Bro. Mathews with the badge of office, and each received from him a most appropriate and interesting address. The officers invested were: Bros. Geo. H. Ray, S.W.; J. S. Smith, P.M. 325 (I.C.), J.W.; W. Calthorpe S.D.; T. Eustace, J.D.; W. Gill, I.G.; Wilten, Tyler; J. Rix, Treas.; G. H. Ray, Sec. *pro tem*. Proposed by Bro. Ray, and seconded by Bro. Newman, that a vote of thanks be given to Bro. P. Mathews for his having attended as Installing Master, and the able manner in which he performed his office. The brethren trusted he might be long spared to attend the United Lodge on such occasions. Bro. P. Mathews briefly responded, and thanked the brethren of the United Lodge for their kindness, not only to him but to the Prov. G. Master, Secretary, and the visiting brethren, in having so heartily welcomed them. The Prov. G. Master and the Secretary briefly addressed the lodge. Proposed by Bro. Gill, and seconded by Bro. Ray, that Sergt. Fenn, 41st Reg., be allowed to enter his name as a candidate for initiation. The lodge was then closed, and several visiting brethren who were unable to attend the installation on account of business, amongst whom were; Bros. Cobb, P.M. 51; and Cole 51, sat down to an excellent banquet, served by Bro. Guiver, of the George Hotel, in his usual first-class style. The brethren departed early, much pleased with their entertainment.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—This lodge held its monthly meeting on Wednesday, the 5th inst., at the Freemasons' Hall. The chair was taken at 6.30 p.m. by the W.M., Bro. Kelly, D.G.M., and, with the exception of the I.G., every officer was in his place, there being twenty-five brethren present. Among the visitors were the Rev. N. Haycroft, D.D., of the Universal Lodge, No. 181, London, and Bros. Duff, W.M.; Toller, S.W.; Buzzard, J.W., and other members of the John o' Gaunt Lodge, No. 523. The lodge having been opened in the first degree, and the minutes read and confirmed, the lodge was opened in the second degree, when five brethren—viz., J. Wright Smith, Pegg, Widdowson, Astell, and Skerington—were examined as to their proficiency as F.C.'s and the result being satisfactory, a M.M.'s lodge was opened, and they were severally raised to that sublime degree. During the ceremony the musical service, as arranged by Bros. Johnson and Dr. Hopkins, was performed, ably conducted by Bro. Crow, and added greatly to its impressive effect. There were six candidates due for the second degree, but it was found desirable to postpone them to an emergency meeting, the lodge having been at work in the third degree for nearly three hours. The lodge having been closed, the brethren adjourned to refreshment.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The usual monthly meeting of the members of this lodge took place on Friday, the 7th inst., and was well attended. The W.M., Bro. Parnall, was in the chair, and after the minutes of the last meeting had been read and confirmed, the ballot took place, when Mr. John Roberts was unanimously accepted. Mr. Roberts being an attendance was duly initiated, the ceremony being most ably performed by the W.M. The question as to the alteration in the bye-laws was adjourned to the next meeting, through the absence of the proposer, and after some business of a formal character had been disposed of the lodge was closed in harmony at nine p.m. The usual summer vacation commences in this lodge next month.

SCOTLAND.

GLASGOW.

GLASGOW.—*St. Mungo Lodge* (No. 27).—A meeting of this old lodge was held in the Hall, 213, Buchanan-street, on the 7th inst., the R.W.M., Bro. A. McTaggart, A.M., in the chair. The lodge having been duly opened, the minutes were read and approved of. A suit of beautiful new clothing which had been got was then shown for inspection. One gentleman was thereafter initiated in a most able and impressive manner by the R.W.M. At a certain portion of the ceremony the charity box was sent round the lodge, when almost all the members put something in it, and it was then presented to the new brother. Another brother was afterwards raised to the sublime degree of M.M., Bro. T. Halket, Dep. M. of No. 102, officiating. During the evening permission was given, in a formal manner, to Bro. W. P. Buchan, P.S.W., No. 3 (*bis.*), to publish such extracts from their old minute books as would be useful and interesting to the Craft. The lodge was thereafter closed in due and ancient form.

INDIA.

CALCUTTA.

BENGAL MASONIC ASSOCIATION FOR EDUCATING CHILDREN OF INDIGENT FREEMASONS.

This association has been formed this year and is supported by voluntary contributions. The president is Bro. Hugh David Sandeman, D.G.M. From the circular we have received we gather the following particulars, and we trust it will go on and prosper.—“A donation of Rs. 500, made in one or more payments of not less than Rs. 50 each, constitutes the donor a Vice-President, with the privilege of five votes. A donation of Rs. 100 constitutes the donor a governor for life, with the privilege of one vote, and one vote for each additional donation of Rs. 100. A subscription of Rs. 16 per annum entitles the subscriber to one vote, and an extra vote for every additional Rs. 16. The conditions of the above are the same, whether the donor or subscriber be an individual, or a lodge, chapter, or other society. A general meeting of subscribers is held twice in the year, viz., on the 1st Wednesday in the months of June and December, at four o'clock in the afternoon. The general conduct of the affairs of the association is entrusted to a committee composed of the president, vice-president, and life governors, which meets on the 1st Wednesday in every month at half-past three o'clock in the afternoon. The funds of the association are devoted solely to the board and education of children. Children are admitted into the association at the age of six years, and continue therein till they have attained the age of sixteen years. This rule applies equally to children of both sexes, without any distinction of religious denomination. Elections take place at each general meeting of subscribers, according to the number of vacancies and capabilities of the fund. No child is eligible to be placed on the list of candidates, unless his (or her) father has been a registered Mason for five years, and a subscribing member of some lodge for at least three years of that period.”

Subscriptions are received by the President (Treasury Buildings), the District Grand Secretary (H. H. Locke, Esq., Bengal Club), and by the Secretary to the Association (Fort William). Bro. Frank Powell is the Hon. Sec.

The amount of donations already received amount to Rs. 350, and the subscriptions to Rs. 352.

ROYAL ARCH.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—The quarterly meeting was held on Thursday, the 6th inst., though summonses had been issued for April 22nd, which were countermanded in consequence of a sudden bereavement affecting several of the members. The companions assembled at noon, when the chapter was opened: A Board of Installed 2nd Principals was formed, and Comp. John Heath, J., was placed in the chair of H., with the usual ceremonial, by Comp. Dr. Hopkins, M.E.Z. The

companions were then admitted. In addition to those named, the officers present were, Comps. Marks, J.; Pridham, E.; Bodley, acting as N.; the Rev. R. Bowdon, P.Z. and Chap.; Niner, P.S.; Oldrey, Assist. S.; G. Heath, Treas. The minutes having been read and confirmed; Bros. Downing and Taylor were presented as candidates properly qualified for the ceremony, and were duly exalted by the M.E.Z., assisted by his officers, who performed their duties for the first time after their appointment in a highly creditable manner. Several matters of business were arranged, and the chapter was closed soon after two o'clock.

LAYING OF THE MEMORIAL STONE OF THE PAISLEY FREE PUBLIC LIBRARY AND MUSEUM WITH GRAND MASONIC HONOURS.

The memorial stone of the Paisley Free Library and Museum was laid by the W.M. the G.M.M. of Scotland, on Tuesday, the 27th ult. The building, which is being constructed at the expense of Mr. Peter Coats, of Woodside, is highly creditable to the taste of the architect, Mr. J. Honeyman. The proportions are bold and massive, yet elegant and attractive, and leave the impression of great chasteness and simplicity.

Grand Lodge was opened in the County Hall, at one o'clock, the M.W. the G.M.M. of Scotland occupied the throne, supported by Bros. Colonel Campbell, of Blythswood, Acting Deputy G.M.; Sir M. R. S. Stewart, Bart., Acting Substitute G.M.; Wm. Mann, S.G.W.; William Officer, J.G.W.; Rev. V. G. Faithful, G. Chap.; Daniel Robertson, G.B.B.; Alex. Hay, G.J.; Owen Gough, President of Grand Stewards; J. W. McCulloch, V.P. of Grand Stewards; W. L. Laurie, G. Sec.; A. J. Stewart, G. Cl.; John Coghill, Chief Grand Mareschal; and John Laurie, Grand Mareschal.

The various trades having mustered the procession started at 2 o'clock. After these came the borough and county officials, the Incorporated Societies, the University Students, the Philosophical Society, the Curators of the Paisley Library, the Architect, Mr. J. Honeyman, Jun., bringing up the rear.

They followed the Masonic Lodges:—Chief Grand Mareschal, Bro. John Coghill, of the Grand Lodge, on Horseback, Broughty Castle, 486, Broughty Ferry; St. Andrew, 465, Glasgow; St. John, 458, Busby; Neptune Kilwinning, 442, Ardrossan; Glasgow, 441, Glasgow; Govandale, 437, Govan; St. Clair, 427, Cambusnethan; Prince of Wales, 426, Renfrew; Neptune, 419, Glasgow; Athole, 413, Glasgow; Clyde, 408, Glasgow; Rifle, 405, Edinburgh; Royal Blue, 399, Kilbirnie; Caledonian, 392, Edinburgh; Athole, 384, Kirkintilloch.

Renfrew County Kilwinning, Paisley, 270, preceded by the Renfrew volunteer band.

Standard Bearer; Bros. Matthew Swan, R.W.M.; E. Anderson, S.W.; P. K. Miller, J.W.; Jas. Anderson, Treas.; Councillor Fisher, Sec. (who walked with the Town Council); George Peacock, Depute Master; Dundas Porteous, Substitute Master; Muir, Tyler; with upwards of 60 brethren of the lodge.

St. Clair, Glasgow, 362; Commercial, Glasgow, 360; Caledonian Railway, Glasgow, 354; St. John Operative, Rutherglen, 347; Argyle, Dumoon, 335; St. George, Port-Dundas and Cowcaddens, Glasgow, 333; Union, Glasgow, 332; St. Andrew Royal Arch, Bonhill and Alexandria, 321; St. John Royal Arch, Saltcoats and Ardrossan, 320; Caledonian, Dunlop, 311; Union and Crown, Barrhead, 307; St. Thomas, Larkhall, 306; St. John, Rothesay, 292; Celtic, Edinburgh and Leith, 291; Blair, Dalby, 290; Shamrock and Thistle, Glasgow, 275; St. John, Mid-Calder, 272; St. John, Thornhill, 252; Union, Dunfermline, 250; Union, Stonehouse, 244; Houstoun, St. Johnstone, 242; Hamilton, 233; St. Barnabas, Old Cumnock, 230; Star, Glasgow, 212; St. Andrew, Strathaven, 215; Garthland St. Winnock, 205; St. Paul, Ayr, 204; St. Clement, Riccarton, 202; St. Thomas, Muirkirk, 201; St. John, Carlisle, 187; Commercial, Oban, 180; St. Mungo, Mauchline, 179; Scotia, Glasgow, 178; St. James, Old Monkland, 177; St. John, Greenock, 175; St. John, Largs, 173; St. James, Doune, 171; St. John, Leven, Dumbarton, 170; Thistle and Rose, Stevenston, 169; Roman Eagle, Edinburgh, 160; St. John, Beith, 157; St. Barchan, Kilbarchan, 156; Royal Arch, Pollokshaws, 153; St. Andrew, Irvine, 149; Cadden, Argyle, 147; St. John, Campbellton, 141.

St. James, 135, Tarbolton.—Wearing the jewel presented to Robert Burns, when Master of the Lodge, St. Mirin, 129,

Paisley—preceded by the 25th Lanarkshire Volunteer Band; Standard Bearers, with the two Flags of the Lodge. Bros. Alex. McLeod, R.W.M.; Colin McArthur, S.W.; A. Wallace, Junr., J.W.; Alex. Morrison, Treasurer; William Robin, Secretary; (who took his place in the Prov. Grand Lodge as Grand Sword-Bearer.) Hugh Craig, S.D.; George F. Paton, J.D.; John Wallace, Deputa Master; John Carswell, Substitute Master; John Park, Inner Guard; D. McLean, Tyler; with upwards of 150 brethren of the lodge.

St. John, Shettleston, 128, Glasgow; Thistle, 127, Stewarton; St. Andrew, 126, Kilmarnock, Royal Arch, 122, Perth; St. Mary, Partick, 117, Glasgow; Royal Arch, 116, Rutherglen; Royal Arch, 114, Cambuslang: St. Marnock, 109, Kilmarnock; Union and Crown, 103, Glasgow; Montrrose, New Monkland, 88, Airdrie; Thistle, 87, Glasgow; Navigation, 86, Troon; Thistle and Rose, 73, Glasgow; St. John, 69, Alloa; Doric Kilwinning, 68, Port-Glasgow; St. John, Kilwinning, 57, Haddington; Loudon Newmilns Kilwinning 51; Operative, 47, Dundee; St. John, 46, Auchterarder; St. John, 39, Kilsyth; St. Mary, 31, Coltness; St. John Kilwinning, 28, Kirkintilloch; St. Mungo, 27, Glasgow; St. John Kilwinning, 22, Kilmarnock; Old St. John, 21, Lanark; St. John, 20, Lesmahagow; St. John Kilwinning, 18, Dumbarton; Greenock Kilwinning, 12; St. St. John, 9, Dunblane; Journeymen, 8, Edinburgh; Hamilton Kilwinning 7; Glasgow Kilwinning 4; Lodge of Glasgow St. John, 3; Edinburgh Mary's Chapel, 1.

Provincial Grand Lodge of Glasgow.—Bros. W. Smith, P.G. Sec.; James Wallace, S.D.; James Anderson, J.D.; James Leith, D.C.; Robert Robb, Marshal; James Balfour, Sword-Bearer; Wm. Strang, Acting-Tyler.

Mother Kilwinning, headed by Bro. Robert Wylie, P. Prov. G.M. for Ayrshire, and a deputation of twenty-four.

Provincial Grand Lodge, Renfrewshire East.—G.M. Bro. Col. A. C. Campbell, who took his place in the Grand Lodge as Dep. G.M.; Bros. Jas. M'L. Henderson, Dep. G.M.; Robertson, Sub. G.M.; James Donald, S.G.W.; William Guy, S.D.; Rev. John McLean, G. Chap.; James J. Lamb, G. Architect; William Robin, G. Sword-Bearer; William Sim, G.I.G.; John Jack, G. Sec.

The Grand Lodge.

Adams's (of Glasgow) Instrumental Band.	
Bros. John Laurie, G. Mareschal; W. M. Bryce, G. Tyler.	
Grand Steward.	Grand Steward.
The Level.	The Plumb.
Grand Steward.	Grand Steward.
The Compass.	The Square.
Grand Steward.	Grand Steward.
The Mallet.	
Grand Steward.	Grand Steward.
Vase with wine.	Vase with Oil.
Cornucopia with corn.	
Bros. Daniel Robertson, G. Bible Bearer; Rev. V. G. Faithful, M.A., V.W.G. Chap.	
Grand Steward.	Grand Steward.
Bros. W. A. Laurie, G. Sec.; A. J. Stewart, G. Clerk; W. Officer, Acting Jun. G.W.; W. Mann, Acting Sen. G.W.; C. Gough, President of G. Stewards.	
Grand Steward.	Grand Steward.
Bros. Colonel A. C. Campbell, of Blythswood, Acting R.W. D.G.M.; Sir Michael Shaw Stewart, <i>Bart.</i> , of Ardgowan and Blackhall, Acting R.W. Sub. G.M.; and A. Houston, Acting Grand Sword Bearer.	
The Right Hon. the Earl of Dalhousie, <i>K.T.</i> , <i>G.C.B.</i> &c., &c., Grand Master.	

Volunteer Guard of Honour.

On arriving at the building, the G. Master and office-bearers of the Grand Lodge proceeded to the platform, in accordance with the strict rules of Masonry. All parties having been properly placed, and the grand jewels, &c., laid on the G. Master's table, the band played the Queen's Anthem, after which the G. Chaplain, at the request of the G. Master, offered up the following prayer:—

"May the Grand Architect of the Universe grant a blessing upon this foundation-stone now about to be laid, and, by His Providence, enable us to finish this and every other work which may be undertaken for the embellishment and advancement of this town. O Lord! prosper Thou our work, and teach us at all times and in all places to build upon the beauty of holiness that temple of our souls which Thou hast given us to adorn with

all good works, till we arrive at that glorious mansion in the skies, where all these are perfect, and there is no more labour, but peace and happiness for ever and ever.—Amen."

Mr. Coats, addressing the Earl of Dalhousie, then said,—Most Worshipful Grand Master, I have the honour of presenting to you this trowel, to be used by you at the interesting and solemn ceremony of laying the memorial stone of our Free Public Library and Museum. You have been invited by our worthy Provost and Magistrates to come and do this work, and in the most kindly and courteous manner you have responded to their call, by appearing amongst us, to honour us with your presence and services—noble services on your part—which I know will be duly and gratefully acknowledged. On my own account I venture to ask your acceptance of the trowel, as a small token of my regard and gratitude. May I hope it will occasionally turn up to view amongst your other cabinet stores, to remind you of a happy day spent in the good town of Paisley.

Earl of Dalhousie.—Mr. Coats, on various occasions I have had the honour of laying foundation stones of public buildings both in England and Scotland. On the present occasion I feel most gratified that I have been invited here as Grand Master Mason of Scotland to lay the memorial stone of an institution which will convey to this town so many great benefits in time to come, and which, I am proud to say, has been presented to its inhabitants by one whose generosity is respected wherever it is known. I am proud to think, sir, that I have received this trowel at your hands. Be assured it will be held amongst my best guarded treasures. So long as I am spared I shall remember with pleasure the honour which has been conferred upon me this day by this presentation at your hands.

The Grand Master then called upon the Grand Treasurer, Secretary, and Clerk, to place in the cavities of the stone the jars containing the coins and documents.

The coins and documents having been duly placed "Great Light to Shine" was played by the band.

The usual ceremony having been gone through,

The Grand Master then said—"Having, my Right Worshipful Brethren, full confidence in your skill in our Royal Art, it remains with me now to finish this work."

He then gave the stone three knocks, saying—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice of which we have now laid the foundation with every success."

Three cheers were then given by the brethren, which were taken up and cordially joined in by the entire assembly, the band playing, "On, on, my dear brethren."

The cornucopia was then delivered to the Substitute Master; the vase with the wine, to the S.G.W.; and the vase with the oil, to the J.G.W. The music having ceased, the wine and oil were poured and the corn laid upon the stone, the band playing the "Mason's Anthem," and the Grand Officers returning to their former places on the platform.

The Grand Master then said,—Provost Macfarlane, Mr. Coats, ladies and gentlemen, and brethren all,—I have now to make to you the formal announcement that, in compliance with the wish of the Provost of this Burgh, I have laid the memorial stone of this building, which I trust, under the providence of the Almighty, may speedily be finished without accident to limb or life, to be an ornament to your town. But, Mr. Provost, the mere outward aspect of this building is trifling in comparison with that which will, I trust, be seen within. In the first place it is the gift—the munificent gift—of a townsman to the town in which he was born. In the next place it is dedicated to the noblest of all purposes—not for the original and primary education of the people, but being educated, to carry them on in the march of intellect. It is a roof under which they will find the means of cultivating that knowledge which is to raise them from the class in which they commenced life, it may be, to the highest class in this country. Mr. Provost, it is unnecessary for me to dilate upon the benefits which an institution like this has the power of conferring upon such a community. Here the industrious will find leisure to cultivate their understandings, and here, I trust, the idle may be induced to come first, perhaps from curiosity, and secondly, from having seen the benefits which may be derived from the use of that Free Library which is to be established under this roof. But there is not only to be a Free Library in which you may read the glories of the past, not simply and only of the glories of war, but the far higher glories of peace, industry, and

intelligence, and of the secrets and of the growth of the religion which has made this country what it is. Here, too, you may find that which is not the least of all useful knowledge—a constant supply of the literature of the day. It will keep you informed of what is going on, of the laws which are made, of the encouragement which is given to those who obey the laws, and it will keep you also informed of the course pursued by those by whom we are governed, and of that Parliament whose directions it is our duty to follow. You will also find under this roof a public museum. I have no doubt that here will be accumulated treasures of every description from all parts of the world. Here you will have the opportunity of studying the animal, the vegetable, and mineral kingdoms of the whole world. You will also have it in your power to trace that in which many have wasted their days and have not succeeded in tracing—namely, the combination of those arts and sciences which have placed this country in the high position in which it stands. Mr. Provost, Ladies, and Gentlemen, I shall now conclude this short address to you; but I cannot bring it to a close without expressing to the brethren who have attended here to-day my thanks for the honour which they have done the Grand Lodge in turning out in such efficient numbers. Brethren, you have witnessed a great and glorious sight, and it has been our privilege to assist in putting the memorial stone upon a great and glorious work. Evidence such as this of the generosity of those who rise to wealth and affluence are rarely to be seen, but I am proud to say they have been frequently witnessed in our own country. I am sure I cannot conclude this day's work more to your satisfaction, and certainly not more to my own, than by proposing that we give three cheers for the generous man to whose heart we are indebted for the work which we have just accomplished.

The three cheers were then given for Mr. Peter Coats and Mrs. Coats, Mr. Coats bowing his acknowledgments.

Provost Macfarlane,—Most Worshipful Grand Master and Right Honourable Sir, on behalf of the inhabitants of Paisley I have to tender you our most heartfelt thanks for your kindness in having come here to-day for the very important work which you have performed. We also tender our thanks to the brethren of the Grand Lodge, and of the other lodges throughout Scotland represented, for having turned out in such large numbers. We wish also to congratulate you upon the success which has attended the carrying out of this important ceremony. I will not detain your lordship further than to say that, in the name of the whole community, I bid your lordship welcome to Paisley, and thank you most heartily.

Three hearty cheers were then given for the Queen, and for Lord Dalhousie. Upon the motion of his lordship, three cheers were given for the ladies. The band then played "Rule Britannia," and the proceedings connected with the laying of the foundation stone terminated. The Grand Lodge then proceeded to the hall of the County Buildings, where, after Lord Dalhousie had congratulated the brethren for the excellent order which had been observed, and the large number which had attended the recent ceremony, the Grand Lodge was closed in the usual manner. The procession was then re-formed in inverse order from that in which it started, and returned to County-square, there dispersing.

Shortly after the conclusion of the ceremonies narrated above, a grand banquet in honour of the occasion, took place in the Volunteer Drill Hall, where covers were laid for about five hundred gentlemen.

THE RECENT BALL IN DUBLIN.

A CASE OF CONSCIENCE.

A young lady, daughter of a distinguished Roman Catholic house, and piously submissive to the rules and discipline of her Church, received an invitation to meet the Viceregal party and Prince Arthur Patrick at the Masonic Ball on the 9th ult. Her heart bounded with innocent delight at the first view of the card, and she at once called a council of her *Abigail* and her *modiste*, to advise her on sundry matters of high importance, which our readers may imagine much more easily than we can describe them. But, in the midst of these deliberations, who should step in but her 'director,' very atrabilious after a Lenten retreat, which neither his stomach nor his temper had yet learned to digest. 'Hoity toity, my dear!' cries the spiritual man, 'what Vanity Fair is this—and what does it all mean?' 'It

means a ball, Father; at which the Grand Lodge of Freemasons will receive their Excellencies and the Prince on Friday week, at the Crystal Palace.' 'The Crystal Palace exclaimed his horrified reverence; 'the Crystal Pandemonium! Do you not know that Freemasons are accursed, that their touch is pollution, their meats poison, their wine liquid fire, their dances a steep-down descent to the nether-most deep?'

No; the fair damsel knew nothing of the sort. But she did know that the Grand Master is a dear, kind old gentleman, who never poisoned any one, and whom the whole church-body of priests, bishops, and professors, at Maynooth and elsewhere, never cease to laud and glorify, as often—and it is very often—as anything can be gained, for themselves or their community, from his benevolence. And she knew also that she loved and revered him now more than ever, for giving this Ball.

"Have you not read," continued the irate theologian, "how his Eminence the Cardinal, not a month ago, joined the Freemasons and Ribbonmen together, by a damnable conjunction copulative, in a solemn Pastoral addressed from the Chair to the Faithful—to yourself among the rest? Would you then dance with a Ribbonman?"

"Well Father," said the saucy young impenitent, "that depends; I fancy the Ribbonmen have not come quite up to our social standard yet. But I believe I have danced with more than one or two Fenians before now as you may be aware of, and—"

"Tush, tush! child, like all women when they have set their hearts upon anything, you are running on to confound the eternal distinctions of things. If you will go to the Ball, you will, but mind—you must make the *amende* afterwards."

The damsel sighed, blessed herself, then smiled and resumed the consultation with her *Abigail* and *modiste*. The director like a wise man, who knows when he has got the worst of it, moved off meditating future onslaught to be directed against Freemasons when they are not giving a ball. The Cardinal has not yet shown himself quite so prudent as the private director, but it may damage even his prestige if his voice of authority be publicly contemned, and his thunder silenced, by the tabor and the pipe. He ought to remember that all *noblesse* and *deminoblesse* of his flock sought eagerly invitations to the Masonic ball; and the rumour must have reached him that even the Lord Chancellor led a measure in the 'Pandemonium'—*Dublin Evening Mail*.

NEWSPAPER STATISTICS.—From the *Newspaper Press Directory* for 1869 we extract the following on the present position of the Newspaper Press:—"There are now published in the United Kingdom 1,372 Newspapers, distributed as follows:—England: London, 260; Provinces, 779—1039. Wales, 51; Scotland, 136; Ireland, 131; British Isles, 15. Of these there are—

63	Daily Papers published in England
1	Ditto Wales
11	Ditto Scotland
13	Ditto Ireland
1	Ditto British Isles.

On reference to the edition of this useful directory for 1859 we find the following interesting facts—viz., that in that year there were published in the United Kingdom nine hundred and sixty-six journals; of these forty-three papers were issued daily—viz., thirty in England, six in Scotland, and seven in Ireland; but in 1869 there are now established and circulated 1,372 papers, of which no less than 89 are issued daily, showing that the Press of the country has very greatly extended during the last ten years, and more especially so in daily papers; the daily issues standing 89 against 43 in 1859. The Magazines now in course of publication, including the Quarterly Reviews, number 655, of which 248 are of a decidedly religious character, representing the Church of England, Wesleyans, Methodists, Baptists, Independents, and other Christian communities.

LIST OF LODGE, &c., MEETINGS FOR WEEK
ENDING 22ND MAY, 1869.

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

METROPOLITAN.

Sunday, May 16th.

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

Monday, May 17th.

LODGES.—Grand Master's, F.M.H.; British, F.M.H.; Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tav., Bishopsgate-st.; Panmure, Balham Ho., Balham; Eclectic, F.M.H.—LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlet Engineers, Duke of Clarence, Commercial-road, East.—CHAPTER.—Prudence, Ship and Turtle, Leadenhall-st.—MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

Tuesday, May 18th.

Board of Gen. Purposes at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle Tav., Leadenhall-st.; Honour and Generosity, London Tav., Bishopsgate-st.; St. Paul's, City Terminus Ho., Cannon-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Ho., Metropolitan Cattle Market; St. Mark's, Horns' Tav., Kennington.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; New Wandsworth, F.M. Ho., New Wandsworth; Royal Union, Hotel de Cologne, Haymarket.—CHAPTER.—Mount Sinai, Andertons' Ho., Fleet-st.—CHAPTERS OF INSTRUCTION.—Metropolitan, George Ho., Aldermanbury.

Wednesday, May 19th.

Gen. Com. of G.L. and Lodge of Benevolence.—LODGES.—Sincerity, Cheshire Cheese Tav., Crutched Friars; Beadon, Greyhound Tav., Dulwich; Nelson, Ma. Ha., William-st., Woolwich; Marbury, F.M.H.; Buckingham and Chandos, F.M.H.; Marquis of Dalhousie, F.H.H.—LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limchouse; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.

Thursday, May 20th.

House Com. Fem. School.—LODGES.—Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan Tav., High-street, Deptford.—LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's (for M.M.), Globe Tav., Royal-hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; 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 Whitley Tav., 57, Wapping-wall.—KNIGHTS TEMPLAR.—Encampment: Observance, Ma. Hall, Bedford-row.

Friday, May 21st.

An. Gen. Meeting of the R.M.B. Inst., F.M.H.; House Com. Boys' School.—LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Middlesex, Albion Tav., Aldersgate-st.; New Concord, Rosemary Branch Tav., Hoxton.—LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-street, Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Ranelagh, Windsor Castle, King-st., Hammersmith; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

PROVINCIAL.

DORSET.

LYME REGIS.—*Mon.*, Lodge: Montague, Lion Ho.—WAREHAM.—*Thurs.*, Lodge: Unity, To. Ha.—WEYMOUTH.—*Thurs.*, Knights Templar: All Souls, Ma. Ha.—SWANAGE.—*Sat.*, Lodge: De Moulham, Mowlem Inst.

EAST LANCASHIRE.

MANCHESTER.—*Wed.*, Lodges: Yarborough, F.M.H.; *Fri.*, Virtue, F.M.H.—OLDHAM.—*Wed.*, Lodge: Friendship, Angel Ho.—ROCHDALE.—*Wed.*, Lodge: Hope, Spread Eagle Inn, Cheetham-st.; St. Chad, Roebuck Ho.—SALFORD.—*Wed.*, Lodge: St. John, F.M.H.; Richmond, Spread Eagle Ho.

WEST LANCASHIRE.

LIVERPOOL.—*Wed.*, Lodge: Everton, Ma. Temple; Lodges of Instruction: *Tues.*, Merchant's, Ma. Temple; Downshire, 90, Duke-st.

OXFORDSHIRE.

OXFORD.—*Tues.*, Annual Prov. G. Lodge; Lodge: Alfred, Ma. Hall; *Wed.*, Knights Templar Encampment: Cœur de Lion, Ma. Hall.

WARWICKSHIRE.

BIRMINGHAM.—*Mon.*, Lodge: Bedford, Ma. Ro.—WARWICK.—*Tues.*, Lodge: Unity, Warwick Arms Ho.; *Wed.*, Chapter of Rose Croix: Shakespeare, Ma. Ro.

SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Luke's, F.M.H. *Tues.*, Lodges: St. David, Café Royle; Rifle, F.M.H. *Wed.*, Lodge: Roman Eagle, 98, South Bridge. *Thurs.*, Lodge: St. Andrew's, F.M.H.; Portobello, F.M.H.—GLASGOW.—*Mon.*, Lodges: St. Mark, 123, Buchanan-st.; Star, 19, Croy-pl. *Tues.*, Lodges: St. John, 213, Buchanan-st.; Thistle and Rose, 170, Buchanan-st.; Govandale, 207, Govan-rd. *Wed.*, Lodges: Kilwinning, 170, Buchanan-st.; Caledonian Railway, 213, Buchanan-st. *Fri.*, Lodges: St. Mungo, 213, Buchanan-st.; Clyde, 170, Buchanan-st. *Wed.*, Chapter: Commercial, 19, Croy-pl. *Fri.*, Chapter: Cathedral, 213, Buchanan-st.

IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 126, F.M.H.; No. 494, F.M.H. *Tues.*, No. 141, F.M.H.; No. 666, F.M.H. *Wed.*, R.A. Grand Chapter, F.M.H. *Thurs.*, Lodges: No. 12, F.M.H.; No. 93, F.M.H. *Fri.*, Nos. 53, 728, and 171, F.M.H.—BELFAST.—*Mon.*, Lodges: Belfast, Ma. Ro. *Wed.*, St. John's, Ma. Ro. *Thurs.*, Acacia, Ulster Ha.; St. Patricks, Ma. Ro.; True Blue, Ma. Ro.—BUNDORAN (DONEGAL)—*Thurs.*, Lodge: Industry.—RAPHOE (DONEGAL)—*Thurs.*, Lodge: Northern Star.

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

TO CORRESPONDENTS.

SEVERAL communications have been received which are unavoidably postponed until our next.