

Contents.

	PAGE
FREEMASONS' MAGAZINE:—	
Antithesis	421
Mystic Beauties of Freemasonry	423
Masonic Jottings, No. 72	425
Masonic Science—Geometry	425
A Relic of Solomon's Temple	426
Masonic Notes and Queries	427
Correspondence	429
Masonic Sayings and Doings Abroad	429
MASONIC MIRROR:—	
Masonic Memos	431
United Grand Lodge	431
CRAFT LODGE MEETINGS:—	
Metropolitan	433
Provincial	434
Scotland	435
Notes on Music and the Drama	437
Poetry	439
List of Lodge, &c., Meetings for ensuing week	440

LONDON, SATURDAY, JUNE 3, 1871.

ANTITHESIS.

The nations are at strife. On all hands the clang of battle sounds vivid in our ears. Germany has called off the dogs of war from the throat of her adversary, only to hold them in leash to be slipped again at another foe. Unhappy France has but passed from a state of invasion to one of civil war. Her insurgents in Paris mock at all control, moral or political, and brand as with contempt their spiritual advisers as "servants of a person styled God." What peace can there be for the revolutionary rulers, Thiers and his Assembly, while the insurrection demands continued combat, deadliest carnage? Nor is the rest of Europe free from the restlessness which the Franco-Prussian conflict has roused. England and Russia, temporarily reconciled, yet wait but an opportunity to resume inamicable relations. The people of Great Britain cry for an abandonment of the policy which has refused to allow them to interfere with the quarrels of their neighbours, and which has prevented them from rushing into antagonism of their own. They almost seem to demand War in order to stave off Revolution. And, on the other hand, the Muscovite, having gained the first step towards his ultimate design, proceeds towards the second. Treacherous and stealthy, he moves, as he did in 1853, making a truculent intention under the cover of religious fervency. The wilfully created—for diplomatic purposes—dissensions between the Russo-Greek and the Roman Catholic churches, are merely the

little cloud in the East that herald the coming storm.

Not less farther afield is the presage of coming trouble. From China come incessantly reports, contradicted often only to be as often re-affirmed, that the massacres of Tien-tsin are upon the point of being repeated; that the progress of civilisation is retarded by the refusal of the inhabitants to accept its teachings, and that cruelty and bloodshed are still the delight of the stationary peoples. In India, also, spite of the efforts made of late to ameliorate the condition of the inhabitants, disaffection is rife. The inundations and famines of the last two years, much though their ill-effects have been reduced by the facilities for transport and drainage, afforded by the system pursued by the governing authorities, and by the true and generous kindness exhibited by those who have voluntarily gone out into the wilderness of the North-West provinces, to succour in their affliction their alien and semi-barbarous brethren, have induced a desire for change of rule. This has been subtly and insidiously fostered by Russia, and her close march upon Hindostan from without may at any moment be assisted from within.

And on the Western Continent who shall say that Peace reigns supreme? Is not Spain, though but half recovered from her own intestinal disturbances, worrying at the throat of the South American States? Is not Mexico still distracted by political confusion worse confounded? Has not the unstatesmanlike attempt of President Grant to force Santo Domingo into annexation with the United States placed that island in a condition of anarchy more defined than before? Not only now do Baez and Cabral contend for the pitiful mastery, but the eastern Haytians have taken the fever of revolution, and are initiating a movement which may turn their President from his precarious seat.

Amidst these various elements of discord shines clear and brightly one Star of the East. Let who will contend, at Washington, at length, after many years there is Peace, blessed, harmonious. For ten years the constant struggle has been waged between England and the United States on the subject of the Alabama claims. For six years the Fisheries and Reciprocity question have alienated American from Canadian—the people of one half of a great Northern Continent from their neighbours, whose interests are inseparably bound up

with their own. For nearly as long the subject of the fostering of invasion of our great country within the precincts of the other have caused heart burnings and jealousies which appeared irreparable. Kindred race has been set against kindred race, the children of common parents against their own. Months back, when the Joint High Commission met, what was the general prophecy concerning their deliberations? Why, that there would be much talk and little work done, a good deal of debate and no result attained. The American people and politicians, on the one hand, were believed to be too much bent upon demanding concessions which the pride of England would never allow her to grant: while on the other side, it was held that the United States would never be willing to allow that they had proceeded upon false premises with regard to the disputed points in the Ashburton treaty, or in any matter having to do with the Canadian fishing privileges, and would support their course in reference to the Fenian Raids through thick and thin. The bitterness upon all these subjects has been extreme, and the most sanguine amongst us have often despaired of any settlement being arrived at, without a war which should cut the Gordian knot, tied fast by diplomacy.

But now we hear, and can well believe, that an arrangement has been come to on all the points in serious dispute. We are given to understand that each side has consented to view the matter in contest fairly, and in the fraternal spirit in which nations owning the same origin should justly view their mutual grievances. Great Britain acknowledges plainly that she was to blame for allowing the "Alabama" to escape from Liverpool, and that she is, consequently, rightly indebted in a certain sum for the compensation of those who suffered by her depredations. And this very readiness to own wrong-doing has set the American Commissioners, who might otherwise have been sufficiently obdurate, to consider whether the United States can fairly asseverate that they have been in no fault. Can they conscientiously declare that they did all that a friendly power should have done to avert the afflictions of the Fenian raids? Laying the headland question on one side, can they heartily believe that their petty peevish conduct when the Reciprocity Treaty was abrogated, and refused to be reviewed, was justifiable? They cannot; and they are fairly and squarely inclined

to meet the British and Canadian Commissioners half-way. "You yield so much," they say, practically, "we will give up so much, and will call it square," what could be more satisfactory? Long-standing rancour is removed, and harmony restored.

Need we look for a cause for all this! Let us find the manifestation of it in the reception given, in all brotherly love and kindness, to Earl de Grey and Ripon, Most Worshipful Grand Master of Free and Accepted Masons of England, by the Grand Lodge of Masons of the District of Columbia, on the 10th inst., and the sentiments of accord there, almost officially, expressed. We may have had some slight occasion to differ with the Grand Lodge of Columbia on certain points, but we cannot too sincerely greet their successful endeavours in the cause of concord, nor too heartily congratulate the Masonic order upon the reconciliation which their organisation has been the means of effecting between the two greatest peoples of the world, whose estrangement at one time appeared to be irreconcilable. (In conclusion, we can hardly do better than reproduce the abstract of the speech of R.W. Bro. Sir John A. Macdonald,) who not unjustly styles himself our representative, upon the happy occasion.

R.W. Bro. Sir John A. Macdonald said he found his welcome as warm as the weather. He had the pleasure of attending the centenary of the Masonic lodge of one of the oldest and most renowned regiments of the British army, where it was stated that during the revolutionary war the Masonic chest containing evidences of their existence as a lodge, was captured by a vessel of the American navy, and, although they had given it up as lost, Bro. George Washington, commanding the armies of the United States, did not forget he was a Mason, and returned it in the most cordial and friendly way. I will bear back to Canada the grateful remembrance of this evening. In the backwoods of Canada the Masons of my country will read with pleasure and gratitude of the honour conferred upon him who may be said to be their representative here to-night.

No war, no disagreement, no political collision, can ever alienate the brothers who are bound together in Masonic Union.—*Craftsman, (Canada).*

The corner stone under the old Masonic Hall, of Indiana, has been dug up, and the contents disclosed. The stone was originally laid in 1821, and consequently has been buried for nearly fifty years. It is the intention of the Building Committee to place the same stone under the new hall, together with its contents. Two persons stood upon the ground to see it excavated that were present at the original laying of this corner stone.

THE MYSTIC BEAUTIES OF FREEMASONRY.

In our last issue we gave expression to a few desultory thoughts on "the seven liberal arts and sciences," as being well deserving the attention of those who would study the mystic beauties of Freemasonry. But, however important the consideration of the liberal arts and sciences may be,

by no means is our desire to have it understood that there are not other subjects which merit attention also; and we, therefore, ask the attention of our Masonic readers to the Jewels worn by the Craft.

The Square is worn by the person who governs the Lodge, intimating that he should found his government within the square of concord and universal love; for as nature's All-powerful Architect moves the system with His fingers, and touches the spheres with harmony, and the morning stars together sing the songs of gratitude, and the floods clap their hands amidst the invariable beauties of order, so should Masons, rejoicing under the mild directions of their governor, be of one mind and one law; in unanimity, in charity and in affection, moving by one unchanging system and actuated by one principle in rectitude of conduct.

In a moral sense, Masons are taught by their jewels to try their affections by justice and their actions by truth, as the square tries the workmanship of the mechanic, and to regard their moral state—whether it be opulent or indigent—as being of one nature in the beginning and of one rank in its close. In sensations, passions and pleasures—in infirmities, maladies and wants, all mankind are on a parallel; nature has given us no superiorities. It is wisdom and virtue that constitutes superiority. Yet merely to act with justice and truth is not all that we should attempt, for even that excellence would be selfishness; that duty is not relative, but merely proper; it is only touching our own characters and doing nothing for our neighbours, for justice is an indispensable duty in each individual. We were not born for ourselves alone, only to shape our course through life in the tracks of tranquility, and solely to study that which should afford peace to the conscience at home; but we were made as mutual aids to each other. No one amongst us, be he ever so opulent, can subsist without the assistance of his

fellow-creatures. Nature's wants are numerous, and our hands are filled with very little of the warfare of necessity. Our nakedness must be clothed, our hunger satisfied, our infirmities visited. When shall the proud man toil for sustenance if he stands unaided by his neighbour? When we look through the varied scenes of life, we see our fellow-creatures attacked with innumerable calamities; and we were without compassion, we should exist without one of the finest feelings of the human heart. To love and to approve are movements in the soul which yield us pleasure; but to pity gives heavenly sensations, and to relieve is divine. Charity thus has her existence; her rise is from the consciousness of our similarity in nature, the Level on which mortality was created in the beginning; its progress in sympathetic feelings from the affections of the heart breathing love towards our brother, coupled with the touch of original estimation in our minds, which proves all our species to be brethren of one existence. Its conclusion is from comparison producing judgment, we weigh the necessities of our suffering fellow-creatures by our natural equality, by compassion, our sympathy, and our abilities, and dispense our gifts from affection. To be an upright man—walking by the plumb—is our bounden duty; to do justice and to have charity are excellent steps in human life; but to act uprightly gives a superlative degree of influence; for in that station we shall become examples in religious, in civil, and in moral conduct. It is not enough that we are neither enthusiasts nor persecutors in religion, neither bending towards innovation nor infidelity, not to be in the passive only; but we should appear in the active character; we should be zealous practisers, observers of, and steadfast members in religious duties.

In civil matters we should not only submit to, but execute the just laws of our country; obey their ordinances and perform all their precepts; be faithful to our country, and true soldiers in the defence of liberty.

In morality, it requires of us not only that we should not err by injuring, betraying, or deceiving; but that we should do good in that station of life wherein the Almighty Providence has been pleased to place us.

Let us moralize the Jewels.

As the tracing-board is for the Master to lay down his lines, and draw his designs on, to

enable those under his direction to carry on the intended structure with symmetry and order, so may the Bible be justly deemed the tracing-board of the Great Architect of the Universe, wherein are laid down the most divine laws and moral plans for the regulation of our lives and conduct; in it we trace all truths necessary to be believed, and plain and easy directions for the practice of every duty. Therefore, we should make that blessed volume of instructive wisdom and never-erring square to regulate our conduct; the compass within whose circle we may watch with safety and peace—the infallible plumb-line and criterion of rectitude and truth. The rough ashlar, as taken from the quarry, is an emblem of infancy; for as that stone is wrought into due form by the hands of the skillful artist, so, by a liberal education, the faculties of youth are nurtured and cultivated, their judgments enlarged, and their genius, conducted by the rudiments of science, is led to the knowledge of the polite arts; by which they are taught that the will and understanding are the two ennobling faculties of the soul, and, therefore, they never consider themselves educated until their minds are beautified with the invaluable furniture of true knowledge, and enveiled with every enduring virtue, which cannot fail to render them worthy members of society. The perfect ashlar is formed, by the rules of geometry, into a true die or cube; and as it is wrought, so only can it be tried by the square and compass. This represents, or is emblematic of adults who, having regulated their lives by the square of rectitude, and circumscribed their actions within the compass of morality and justice, are to be tried only by the square of God's holy word and the compass of their own approving conscience. On the tracing-board is delineated, among other matter, the 47th proposition of the first book of Euclid, proving that the square subtending a right angle is equal to the squares on the sides that form the right angle.

From the construction of the figure it is evident that the triangles within the square are reciprocally equal, and also, that the squares on the sides forming the right angle are equal to the square subtending the right angle. Pythagoras, generally believed to be the inventor of this proposition, which is the formation of geometry, in graceful testimony for the happy discovery, sacrificed a hecatomb to the Muses.

But Freemasons consider geometry as a natural logic; for as truth is ever consistent, invariable, and uniform, all truths may and ought to be investigated in the same manner. Moral and religious definitions, axioms, and proportions have as regular and certain dependence upon each other as any in physics or the mathematics. As the figure thus delineated depends upon the connection of the several lines, angles, and triangles which form the whole, so Freemasonry depends upon the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established. The position is clear, and therefore, in a synthetical sense, we demonstrate that some of our Fraternity, from their exalted situation in life, rolling in their chariots at ease, and enjoying every luxury, pleasure, and comfort, may, with strict propriety, be considered as standing on the basis of earthly bliss—emblematic of the greater square which subtends the right angle. Others, whom Providence has blessed with means to tread on the flowery meads of affluence, are descriptive of the squares which stand on the sides which form the right angle. The several triangles inscribed within the square are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity. Those who, by application to peculiar arts, manufactures, and commerce, from their several productions, not only add to the wealth of their country, and to the happiness of the exalted, but have the heartfelt satisfaction of administering to the wants of the indigent and industrious, may with strict justice be compared to the angles which surround and support the figure; while the lines which form it remind us of those unfortunate brethren who, by a series of inevitable events, are incapable of providing the common necessities of life, until aided by our cheerful and ever-ready assistance.

Hence, from the corollary we draw an axiom in Masonry; for by connecting the several lines together, and bringing the unfortunate and industrious into contact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient brethren raised the superstructure of Freemasonry; a basis which no mortal power can shake—"The bosom of all gentle charity;" that heaven-born virtue is the attribute divine of God, omnipotent; a sublime

emotion that fully demonstrates the existence of our spiritual being, and animates us to the glorious certainty of immortality.—*Pomeroy's Democrat*.

MASONIC JOTTINGS, No. 72.

BY A PAST PROVINCIAL GRAND MASTER.

TOTAL NUMBERS.

The total number of Masons, members of English Lodges, would, it is believed, be very little diminished, were deductions made of all those brothers who have really been admitted as Jews, Mahommedans, Parsees, and Natural Theists.

THE THEORY OF UNIVERSALITY.

The rightly instructed Mason knows that it is not possible to set too high a value on the theory of universality.

OUR LECTURES—TRADITION.

See a communication, *ante* page 386. The Tradition of the Craft is that there were lectures before the revival, but that they were extempore. For obvious reasons this usage could not fail to be inconvenient and often hurtful. In consequence, about the year 1720, Desaguliers and Anderson framed our earliest written lectures. No attempt, so far as I know, has hitherto been made to show this tradition to be untrue.

MYSTIC PANTHEISM.

Brother, Mystic Pantheism promotes a certain kind of devotion. But you must not fail to bear in mind that, notwithstanding two great examples of brothers becoming Mystic Pantheists subsequently to their initiation (one in the last, the other in the present century), Mystic Pantheism is irreconcilable with true Masonry.

THE TERM "SPECULATYFE."

This term occurs in the old Masonic Manuscript published by Bro. Matthew Cooke.—See a communication, "Freemasons' Magazine," vol. xxi., page 251.

MASONRY.

The reader of these Jottings ought to know that there is a necessary part of Masonry, which is eternal, which is indestructible.

GENERAL REGULATIONS.

A brother will find that at the Revival, June 24th, 1717, the new Lodges were forbidden to establish laws amongst them, which might be contrary to, or subversive of, the general regulations by which the Fraternity had been long governed.

THE STOICS.

The religion and philosophy of the Stoics is incompatible with true Freemasonry.

LODGE AT CHICHESTER, A.D. 1697.

A brother will find the following passage in Preston's Illustrations page 154, Dr. Oliver's Edition :—"At a general assembly and feast of Masons in 1697, many noble and eminent brethren were present, and amongst the rest, Charles, Duke of Richmond and Lennox, who was at that time Master of the Lodge at Chichester."

EXPERIENCE—THEORY.

In our Masonry, as in our Legislation, experience is preferred to theory.

MASONIC SCIENCE—GEOMETRY.

Freemasonry has always patronized the liberal Arts and Sciences. This fact is impressed upon the initiate as soon as he has crossed our threshold ; but in the F. C. degree, he especially learns the noble purposes of the craft in this respect. We propose, from time to time, to explain the origin of these different sciences, to enumerate the valuable ends to which they contribute, and mention the connection which exists between them and Freemasonry. We naturally begin with the most ancient and valuable of all—Geometry.

Geometry is so intimately connected with the practice of operative Masonry, that our brethren of antiquity were as often called Geometricians as Masons ; the two names were considered synonymous. In Anderson's Book of Constitutions, Freemasonry is frequently called Geometry, "for," says he, "the whole being of the Order is comprehended in it." It possesses the peculiarity which is the distinguishing mark of everything Masonic—that while it demonstrates the wonderful properties of Nature, it at the same time enforces the more important truths of Morality. This double significance runs through all the teachings of the Lodge, and of itself proves that the Craft was originally an operative art, from which it has grown since into a speculative science.

Josephus tells us that the leading principles of Geometry were known to the inhabitants of the world before the flood. Indeed he says that the very reason why Providence endowed primitive man with centuries of life, so that the average age of the human race down to the time of Noah was

eight hundred and twenty-two years, was that he might have time to cultivate and develop this and kindred sciences. The conjecture is highly probable, and doubtless it is owing to the large share of attention thus given to the study of Geometry, that it was brought to such early perfection. All the hearts and lives of Cain's posterity were given to the progress of arts and manufactures, and of their own glory. Cain himself built the first fenced city, the Bible tells us, and he could have scarcely practised architecture with any degree of success without the aid of geometry; nor could he have divided the land of Nod among his children, without some acquaintance with this fundamental science. We find also in the book of Joshua a regular survey of the land of Canaan, which was described and drawn on maps, and the whole territory divided into provinces. Even the book of Genesis bears witness to the division of Egypt into provinces, when Joseph became Pharaoh's prime minister. While it is true, therefore, that this science must have been cultivated from the earliest times, we owe its comparative perfection to the Egyptians. Egypt was the nursing mother both of the ancient sciences and the ancient mysteries. The two grew up together, and were in fact one. They had a unity of growth and of purpose. Those who practiced the one, taught the other. There is a legend in the craft that the famous Euclid, the greatest geometrician of ancient or modern times, was a Mason. This you may call "a philosophical myth"; it is, at all events, an ingenious method of conveying the Masonic truth that there was in Egypt, as Dr. Mackey observes, "a close connection between geometry and the great moral and religious system which was among the Egyptians, what Freemasonry is in the present day—a secret institution for the inculcation of the same principles, and inculcating them in the same symbolic manner."

There is something curious about the original use of Geometry, which is explained by the very etymology of the word, signifying "the science that measures the earth." In other words, the ancient geometrician was a land-surveyor. In Egypt the annual overflow of the Nile always made business lively for him. It swept away all their landmarks, destroyed their boundaries, and laid the whole country into one field. We should like to have been a Freemason, in other words a Geometrician in those times. After the floods,

spring-trade was always brisk. Every land-owner had to have his ground re-surveyed, and the "measurer of the earth" was in much request. Dry times to him were emphatically dull times, for he knew, above all others, the full meaning of the poet's phrase, the "flood-tide of success." His bark sailed on its seas, and when it ebbed, so did his fortunes.

Geometry lies at the root of all mathematics, and hence the noble uses which it subserves, not only in the higher sciences of the present day, but in many of the calculations of every-day life. It makes a sort of royal road to arithmetical calculations, shortening and making certain many otherwise tedious and difficult problems. So important is it, that it is a part of a modern common-school education. Then consider how man, whose life is but a span, whose mind is finite, whose body is but a clod, is enabled by the mysterious powers of Geometry, wedded to Astronomy, to weigh in a balance the far-off worlds in space, to tell their geological characters, and their probable distances. Truly the geometrician is a nobleman, in whose brain there is spark of divinity allying him to the Supreme Grand Geometrician who planned the universe, and in obedience to whose wondrous laws all things terrestrial and celestial move.

We should not close, without a reference to the letter "G."—a compound symbol, and the noblest known to Freemasonry. This initial letter points to Geometry, and has also a sublime reference. The study of this science leads the mind "through nature up to nature's God"; it discovers the Great First Cause in his works. But while the letter "G." symbolises this science of sciences, it also points to God himself, being the initial letter of the ineffable name, Jehovah. Worthy symbolism, representing in one letter both the All-Father, the Great Geometrician of the universe, and and Geometry, the key to the arts and sciences. Brethren, does not the craft do well to patronize Geometry?—*The Keystone*.

A RELIC OF SOLOMON'S TEMPLE.

From a local paper we learn that at a recent meeting of Union Lodge, No. 60, of Ancient Free and Accepted Masons, Baltimore, there was presented to the Lodge, to be laid up in its archives, a portion of one of the stones of Solomon's Temple.

The foundation on one side of that world-renowned edifice were laid in a valley, and the wall of the temple on that side went down a distance of ninety feet. The stone presented to the Lodge was a part of this wall, and was obtained at a distance of seventy feet below the surface of the hill on which the temple stood.

What revolutions has that stone witnessed. As a part of the foundation of the temple, built by the Worshipful Grand Master of Israel, it supported the magnificent edifice at whose dedication the Grand King stretched forth his hand to heaven as he offered to the living God that wonderful sublime prayer for his people.

In the course of years that people fell away into idolatry; few were the worshippers of Jehovah left in Jerusalem; on the hills towering above the vale of Hinnon rose the splendid temples of the Zodiac and of Venus, and the Gehennuc was white with the bones of the victims of Moloch; in the temple itself prophets of the Most High were slaughtered before His very altars, and from the gorgeous perch gleamed the glittering horses of the Sun.

In spite of the partial return to the true religion, in the reign of Josiah, the people became rapidly worse and worse, till they were carried captive, and suffered the terrible penalties of their crime, as has been foretold by Moses and the Prophets. The first temple was destroyed; but its foundations were left untouched, and this stone helped to unfold the second temple, built after the return from their captivity, and adorned with the greatest magnificence of King Herod.

This was the temple destroyed by the Romans, and though they ran the plow over the upper portion of the foundations, the lower was still undisturbed when Julian the Apostle attempted to rebuild the edifice, and was driven off in terror by the flames bursting forth from the bowels of Mount Moriah.

When the Master Mason beholds this stone, his imagination carries him back to the time when the Great and Good Junior Warden placed it in position. He beholds him, square in one hand, and gavel in the other, setting it true by the plumb, in its bed of well-tempered mortar. He sees the foundation go up gradually, till it reaches the level of the top of the holy hill. He sees the temple walls arise without the sound of hammer or any tool of iron, and the majestic

pillars, Jachin and Boaz, planted in their places; he sees the beautiful structure roofed in, and the temple almost completed—when his soul is horrified at a deed of unequalled atrocity, the wail for which is yet heard among all true Master Masons, and which will be lamented as long as the Craft exists that knows no latitude or race, and confers its blessings upon all mankind from the rising to the setting of the sun.

Such are some of the reflections that arise in the breast of the Master Mason, as he gazes with reverence upon this relic of hoary antiquity. It must suggest much more to the brother that has received light by progressing to the Royal Arch, in which many more interesting facts are disclosed about that sacred edifice.

Union Lodge, No. 60, of Baltimore, should be proud of owning but a part of one of the stones of that glorious structure, more celebrated than the Pyramid of Cheops, the Pantheon, or the Parthenon. Would that every Lodge in the country were possessed of a fragment, however small, of the joint work of the genius of King Solomon, of Hiram of Tyre, and of Hiram Abif!

MASONIC NOTES AND QUERIES.

ACCEPTED MASONS.

"By degrees many persons of eminence, not of the Craft, chiefly Ecclesiastics, became associated with these societies of Freemasons, from the desire to obtain the secret knowledge they possessed, and participated in their privileges. This admixture of a superior class, as Accepted Masons, soon became potential; as the knowledge of the art of building spread beyond the limits of the society, the Speculative element gradually predominated. — From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

THE EDWIN LEGEND.

A Brother has sent me a paper, containing a statement of the words of Dr. Plot, who rejects the Legends, and of Krause, who upholds it. But he forgets that Kloss, like Dr. Plot, rejects the Legend. My Brother should add to the paper a statement of the words of Kloss, and then forward it to the "Freemasons' Magazine,"—CHARLES PURTON COOPER.

PARSEES.

Readers of the "Freemasons' Magazine" are aware that Parsees are received into our English Freemasonry. Parsee Theists, are accidentally omitted in the jotting, "Candidates admissable into true Masonry." *ante* page 188. — A PAST PROVINCIAL GRAND MASTER.

A PAST PROVINCIAL GRAND MASTER. — ARCHITECTURE.

The position of the matter is not such as a Correspondent supposes.—a contributor charged a Past Provincial Grand Master with "perpetually praising German architecture at the expense of English."*

The Right Worshipful Brother answered that he "not only had not *perpetually*, but that he had not even *once* praised German Architecture at the expense of English."†

The Contributor has never thought it fitting to reply.—CHARLES PURTON COOPER.

COMMUNIST SODALITIES.

"Attempts of this kind engender abuses so shocking that communist establishments are condemned to crumble away in a very short time—as in the case of the Essenians—or very soon to ignore the principle on which they are created—as with the Franciscans.—B.

SAINT PAUL.

"Paul had a sickly appearance, which did not, as it appears, correspond with the greatness of his soul. He was ugly, short, thick-set, and stooping, and his broad shoulders awkwardly sustained a little bald head. His sallow countenance was half hidden in a thick beard, his nose was aquiline, his eyes piercing, and his black and heavy eyebrows met across his forehead. Nor was there anything imposing in his speech; his timid and embarrassed air, and his incorrect language, gave at first but a poor idea of his eloquence. He shrewdly, however, gloried in his exterior defects, and even drew advantage therefrom. It appears that he was never married. 'The thorn in the flesh' which he hints at was apparently some bodily infirmity.—B.

JESUS CHRIST AND THE JEWS.

The Jews may yet gladly acknowledge Christ as the noblest teacher their race has ever produced. When the mists and misrepresentations which have been thrown around his sayings and actions are cleared away, they will then be able to see and understand him as he really was. Great as is the name of Phidias in sculpture, equally great, if not even more so, is that of Christ in theology. Moses although called "meek," was in reality *stern* in comparison with Christ. Christ had the larger and nobler, more humane and yet grander heart of the two. The "divinity," or, co-equality with God, which his disciples, or historians have attributed to him has had the effect of alienating from him the majority of his fellow-countrymen; let them know, however, that that is a mistake, arising out of a misunderstanding of some of Christ's ideas, and that Jesus was only and in all points one of themselves and then they may begin to take more interest in him. Christ's grand idea was that God was the Father of the whole human race, and that they were his children. Surely the Jew will yet have as much true manliness in him as to be able to throw aside all narrow and exclusive selfishness, and be ready to admit this *universal* Fatherhood of God. If the Jew desires honour, has

he not got it in the fact that he who is so highly respected by the foremost nations of the earth was one of themselves, and although these may respect him too much, that is no excuse for them esteeming him too little. Of course pride strives to keep them from acknowledging that their ancestors made any mistake in their estimate of Christ; but surely good sense and greater light should now enable them to get over that. The children of those who opposed Galileo, can now honour and revere the name of him whom their ancestors persecuted, so ought the Jews also to do in the case of Christ. We honour the man who invented the steam-engine, but surely no less honour is due to him who taught us to say—"Our Father who art in heaven." These two simple and homely, yet deeply mysterious words, "Our Father," as uttered by Christ, did indeed rend the veil which separated man from God. Symbolism was at an end, for now man could talk with his Maker, as it were "face to face." When the words "My Father" can be uttered out of a loving, faithful heart, no human priest, nor beastly sacrifice is needed, nor ought to be allowed to intervene between the soul and God. When the heart is pure, God Himself will dwell in it, and as the sweet singer of Israel ages ago did sing and feel that heart can also truly say "The Lord is my shepherd."—B.

"CHRISTIAN FREEMASONRY," PAGE 406.

When, some time ago, I stated that the expression "Christian Freemasonry was a contradiction in terms," I had in view Christianity as generally understood. To be an orthodox Christian one must not only believe in God but also in Christ as God the Son. Seeing therefore that Freemasonry only asks belief in the former, and dispenses with belief in the latter, it follows that Freemasonry is more universal, as things are, than Christianity; consequently, follow out the idea, and the contradiction in terms" will easily be understood.—W.P.B.

THE BANISHED.

The banished of a church are occasionally of its best blood.—PROGRESS.

THE ARAB'S PROOF.

Some years ago, a Frenchman, like many of his countrymen, had won a high rank among men of science, yet who denied the great God who is the author of all science, was crossing the great Sahara, in company with an Arab guide. He noticed, with a sneer, that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed till at last one evening the philosopher, when he arose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eyes on the scoffer for a moment in wonder, and then said, solemnly, "How do I know there is a God? How do I know that a man and not a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," he pointed to the sun, whose last rays were flashing over the lonely desert, "that footprint is not that of man."

* "Freemasons' Magazine," vol. 23, page 232.

† *Ibid*, page 407.

FIRST IMPRESSIONS OF JERUSALEM.

We pitched our tents in an olive ground outside the Jaffa gate, and took our first look at Jerusalem before sunset—an hour to be noted by all visitors to the holy city, for then the gates are shut, and no one can come out or in till morning; and unless you are provided with a consul's order, you may be separated from your bed and baggage. So much has been written about Jerusalem, that it is quite unnecessary to enter into details as to its wonders, but two features which we noticed may be worth recording. 1st. This city, for a city which has such a history, seems strangely destitute of antiquities. Saving the Temple area and the Holy Sepulchre, there is no relic of the past. As you lose yourself in the labyrinths of the city, you may now and then come across a pillar built into a wall, or a capital used as a stop gap; but as a rule, the only traces which successive conquerors have left behind them are the mounds of rubbish beneath which all traces of Jerusalem as it was in old times are buried. 2nd. The large amount of vacant space within the walls. There is a pleasant walk round the top of the walls of some part of the city. As you look down hence, you cannot see the narrow, deep-cut streets, but you come from time to time on fields of corn and open weed-grown spaces. And this same superfluity of ground is noticeable in the Temple area. In wandering about the city—and in a city so wanting in landmarks, wandering is an apt word, for you must lose your way—again and again you come suddenly upon an archway which gives a view of an open space beyond, on which you can see trees. But as you try to explore, a dark figure comes out from the shade of the archway and warns you back with the word 'Haram' (sacred enclosure). When, provided with the consul's order, you enter this Haram, you are surprised to find so little space covered with buildings—how much ground is left unoccupied. There are the two large mosques and some smaller buildings: the greater part of the area is entirely waste, or is only saved from desolation by a tree planted here and there. Jerusalem is too small for its clothes—a true sign that the glory is departed from it.—*People's Magazine.*

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondent

THE EARL OF DALHOUSIE AND THE
"BUBBLY-JOCK."

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

Dear Sir and Brother,—That our highly esteemed Past Grand Master can appreciate the humorous, as well as know how to turn it to good advantage the following—which it would be too bad to lose—will admirably testify:—

"We had all heard the old story of the character given to the farmer's bairn when a gentleman was admiring it—'It is a fine promising bairn,' said he, 'Oh!' said the mother, 'he would be a fine bairn but he is sair hauden doon by the bubbly-jock.' He

merely wanted to warn his Highland brethren to read well, think and listen well for themselves, but avoid by all means being 'hauden doon by any bubbly-jock,'"

I may explain to such of your readers as do not understand what a 'bubbly-jock' is, that it is that bully of the farm-yard called the turkey-cock.

I am,

Yours fraternally,

ANTI-HAIRSPLITTER.

Glasgow, May 24th.

MASONIC SAYINGS AND DOINGS ABROAD.

"The Masonic Trowel," the office of which, at Springfield, Illinois, was recently destroyed by fire, wherein the Editor, Bro. H. G. Reynolds, Past Grand Master, lost the whole of his Masonic Library, and other property, has been resuscitated. We have before us No. 1, New Series. Bro. Reynolds has the sympathy of the whole Masonic Press of the United States, who unite as with one voice, to wish him success in the renewal of his undertaking.

The Craft at Logansport, Indiana, are about to erect a spacious and elegant Masonic edifice.

R. W. Bro. Aug. C. L. Arnold, one of the most brilliant Masonic writers of the day, died February 1, at Malden, Massachusetts, United States.

Earl de Grey and Ripon, one of the English Commissioners at Washington, has the blood of Oliver Cromwell in his veins. The statement comes to us from a trustworthy informant—a staunch admirer of the Lord Protector, as "protection" was then understood—who, having occasion to call at the house of Earl De Grey, saw a handsome picture of Oliver Cromwell in a conspicuous position. The visitor having expressed his surprise at what he saw, his lordship explained the relationship.

The fact is suggestive. Little more than two centuries ago, at a distance of time less than the connected links of the lives of three successive octogenarians, the people of England, persecuted, fined, and trampled under foot by the authorities of those days, were leaving, first for Holland, and then for the land which is now our own, in such crowds and with so much wealth that the courts became alarmed, and on the first of May, 1637, passed an ordinance forbidding emigration. At that time eight ships, designed to sail with passengers who intended to cross the Atlantic, were lying in the Thames. It is said in the biographies of Oliver Cromwell that he and three others—Pym, Hampden, Hazlrig—who afterwards became his coadjutors and made their names memorable, were on one or more of these vessels. Some members of Cromwell's family did emigrate, and their descendants are to be found in various parts of the Union.

At the time of the prohibition, Cromwell was thirty-eight years old. Nine years before he had made his first speech in Parliament, but ever since, he had lived the life of a quiet and meditative but observant farmer, whose house was noted as a great resort for those who were persecuted by the unscrupulous tyranny of the King and his followers. Scorning to yield to the injustice of the times, he and his chosen friends had resolved to seek a refuge in a Western wilderness, where they "might at least worship their God in freedom," and aid in the establishment and promotion of a government founded on principles of liberty and justice.

The infatuated King and his court, in thus denying peaceful egress from their dominions, kept at home their own destroyers and practically insisted on the future revolution. Had they not passed the ordinance of May 1, 1637, Milton, who was afterwards Secretary to Cromwell, might have remained "inglorious;" and Earl de Grey, instead of being to-day one of the commissioners appointed by the government of Great Britain to arrange terms with that of the United States, would, if he had existed at all, have been an American citizen of ancient New England descent, as we measure such things in our new country, and might to-day have been employed on the same commission, but under the stars and stripes instead of the meteor flag of England.—*New York World*.

The magnificent Temple in Philadelphia is rapidly approaching completion, and will be, not only a pride to the city of "Brotherly Love," but of the whole nation. The Grand Hall being built in New York City, is announced as being half completed, and it too will be a model of architectural grandeur, and worthy of the Craft of that great city and State.

Wilmington, Delaware, is also erecting a fine hall, which it has needed for many years.

Atlanta, Ga., has just dedicated her grand Temple, and thus throughout the land, the links of Masonic architecture are being added, until from ocean to ocean, and from the lakes to the gulf, we will have a chain of Masonic temples worthy the grandeur and mission of our noble Institution.

We cannot agree with our good brother of the "Masonic Tidings," that fine halls should be discouraged, for fear of a "Masonic aristocracy." We might as well fear the aristocracy of human nature, because men would rather live in a comfortable home than in a cabin. It is a sure type of the advance of civilisation, when we see people endeavouring to improve their social and habitable condition, and as it is with individuals, so it is with societies. There are many young and feeble Lodges throughout the country who are financially unable to erect or obtain halls suitable, for the mysteries, owing to the few members interested, or the newness of the country, where the pure principles of the Institution are as much revered and practiced as anywhere, yet there is no argument or reason why, when they become stronger and better able, that they should not improve their lodge condition as fast as their means will allow, without a too heavy taxation upon individual members.

We hardly think, that even the poorest man will charge his neighbour with being an "aristocrat" simply because he washes his face or wears clean clothes; and so with lodges, we do not think any of them are unmasonic enough to begrudge seeing their sister lodges in good apparel and furniture. Bare floors, naked walls, and dry goods boxes can be used under emergencies, and we sympathise deeply with lodges who are compelled to thus work for a time, and we rejoice greatly when we hear of their being able to go into comfortable quarters. We think every lodge-room should be a comfortable place to meet in, and should be as well taken care of as is the best kind of a home. It is, in fact, the "Masonic Home," around whose altar gather the worshippers of God in the bonds of Brotherly Love.—*Freemason, St. Louis*.

The Grand Master of Pennsylvania decided that: It is a fundamental regulation that the rejection of any one member of a lodge, shall be sufficient to prevent the initiation of a candidate even after approval, "for he is not under the term of good Masonic Report." Upon such objection being made in open lodge, an effectual bar is interposed to the introduction into Masonry of the candidate. The fact of the objection must be entered upon the minutes, and report thereof be made forthwith to the Right Worshipful Grand Secretary. Questions have arisen as to where and how objection should be presented, and vague and loose ideas are entertained upon this subject. As the work of the lodge is done in the lodge, so the objection should be made therein by a member of the lodge. No reason need or ought to be given by the objector, for it is presumed that he who thus opposes the initiation, is moved thereto by good and sufficient cause, that he acts under a high sense of Masonic duty and obligation, that he is swayed by no "petty malice, private revenge, partisan rancour, business rivalry, sectarian prejudice, or other like unworthy influence." It is not sufficient that the objection be made privately to the Worshipful Master on the street. When objection is made elsewhere than in the lodge, the Worshipful Master is not bound to regard it, or to refrain from his work upon the applicant. In the exercise of due caution, and of that discretion he ought to possess, he should be careful lest he admit the unworthy. But if he fail to require the objection to be made in the Lodge, and refuse to enter the candidate, he adopts the objection as his own, and therefore becomes the objector.

When an objection has been made, and at a subsequent meeting is removed, the Worshipful Master should give oral notice in the lodge of the fact of the removal, and that at the next stated meeting he would proceed to enter the applicant unless other objection be made. This notice and delay are proper, lest trusting to the objection already made some other member has interposed none, or lest after the objection was made others have become members of the lodge, and have thereby acquired the right to a voice as to who shall be admitted to membership in the lodge.

THE MASONIC MIRROR.

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

MASONIC MEMS.

GRAND LODGE.—At the next quarterly communication, on Wednesday, the 7th of June, London and Provincial brethren are reminded that several subjects of considerable importance to the Craft will be brought forward.

LODGE MUSIC FOR THE MARK DEGREE.—We beg to call attention to the announcement in our Advertisement columns of the Music for the Mark Degree, just re-published in a convenient form, for use in lodges. It is dedicated by authority to the Grand Mark Master, who has given his express sanction for its use in lodges under the English Jurisdiction.

"BUST OF THE EARL OF ZETLAND."—We learn that it is intended to present a full-sized copy in marble of the bust of the M.W.P.G.M., the Earl of Zetland, K.T., by Bro. Morton Edwards, to the Grand Lodge, and also a copy to his lordship, as a memento of his twenty-six years rule over the Craft. The bust, which his lordship sat for before retiring from the Grand Mastership, is in the full regalia of Grand Master, and is said to be an excellent likeness. Several distinguished and influential brethren have already signified their intention to subscribe, and it is proposed to make the movement sufficiently wide-spread to allow of the whole of the Craft joining therein.

SCOTLAND.—Col. Mure, of Caldwell, P.G.M. for Ayrshire, accompanied by Captain Neil of Swinridgemuir, S.P.G.M., and other Provincial Grand Office-bearers, visited St. Mungo Lodge, Maunchline, and St. John's, Cattine, on Friday. There was a good attendance of members at both lodge meetings, and the deputation from the Provincial Grand Lodge received a most hearty reception. Col. Mure spoke at some length on the Masonic Bursary scheme proposed for Ayrshire. The scheme was approved of generally. We understand that the gallant Colonel has resolved on making personal visitations to the whole of the lodges in his province—which is the largest in Scotland.

PROVINCE OF DORSET.—The foundation stone of the Weymouth Royal Hospital and Dispensary, was laid with Masonic Honors, by the R.W. Bro. Joseph Gundry, Esq. The Prov. G.M., assisted by the W. Bro. Capt. J. M. P. Montagu, D. Prov. G.M., and the officers of the Provinces, on Whit-Monday, the 29th ult. [We hope to find space for a full report in our next].

UNITED GRAND LODGE.

The following is the agenda of the business to be transacted in Grand Lodge, on Wednesday, 7th June, 1871 :—

1. The minutes of the Quarterly Communication of the 1st March for confirmation.
2. The minutes of the Grand Festival of the 26th April for confirmation
3. Election of Members of the Board of General Purposes.
4. Election of Members of the Colonial Board.
5. Election of Members for the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons.

6. Report of the Board of Benevolence for the last quarter, in which are recommendations for the following Grants, viz. —

The Widow of a Brother, of the Royal Somerset House and Inverness Lodge, No. 4, London.....	£100
The Widow of a Brother of the St. Paul' Lodge, No. 194, London.....	£50
A Brother of the St. Matthew's Lodge, No. 539, Wallsall	£50
The Widow of a Brother of the Shakespeare Lodge, No. 284, Warwick.....	£50
The Widow of a Brother of the Restoration Lodge, No. 111, Darlington	£50

7. Report of the Board of General Purposes to the United Grand Lodge of Ancient Free and Accepted Masons of England :—

1. In the month of January last a complaint was preferred by the St. Andrews Lodge, No. 231, London, against Bro. Wm. Henry Warr, late Secretary of the Lodge, for having not accounted for and paid over moneys the property of the Lodge which had been received by him in his official capacity. Bro. Warr was summoned to attend the Board to answer that complaint. Medical Certificates were, however, sent in by Bro. Warr to the effect that he was unable to appear in consequence of an accident.

At the Meeting of the Board in the month of April last a letter was read from a friend of Bro. Warr, again excusing his absence. As it did not then appear that Bro. Warr was physically incapable of attending the Board, the Grand Secretary was ordered to again peremptorily summon him, as had been before done, to attend the Board at their Meeting in May, directin his attention to the Clause in the Book of Constitution bearing on the case. Bro. Warr again failed to attend, nor was any sufficient excuse given for his non-attendance. The Board therefore pronounced Bro. Warr contumacious, and it was resolved—"That Bro. William Henry Warr be suspended from his Masonic functions until such time as he shall make submission and grace be granted him."

2. A complaint was preferred by Bro. Emanuel Moses, of the Lodge of Israel, No. 205, London, against the Worshipful Master and Officers of that Lodge, for not initiating, at the Meeting of the Lodge on the 24th day of January last, a Candidate balloted for and duly elected at a previous Lodge, his name duly appearing in the summons, he being in attendance and having paid the initiation fee, and for initiating at the last-mentioned Meeting, to his exclusion and without any sufficient reason, five other candidates only elected at that Meeting; and further, for having taken three ballots for one of such Candidates, at the same meeting of the Lodge, he having been blackballed on the two first ballots.

The W.M. and Wardens were summoned to attend the Board, and to produce the Warrant and Books of the Lodge. The W.M., the Junior Warden, the Secretary, and others attended accordingly.

It appeared from the Minutes of the Lodge and from an examination of the Master of the said Lodge for the current year, and of the Secretary, that the proceedings of the Lodge at the above Meeting had been conducted with very great irregularity. The Board resolved that both of the above complaints were fully proved, and it further appearing that between the two first ballots, and the taking of the third ballot, a considerable interval of time had been suffered to elapse, and sundry business of the Lodge had been transacted, especially the installation of the present Master, and it further appearing

to the Board that, after a ballot had been taken on which the Candidate had been blackballed, members of the Lodge were openly questioned as to which way they had voted on such ballot, thus wholly nullifying the principle of the ballot; the Board resolved, that the Lodge of Israel, No. 205, London, be suspended until, and inclusive of, the 30th day of November, 1871, and that their Warrant and Books be in the meantime retained, and the said Lodge was and remains suspended accordingly.

3. From what transpired in the investigation of the complaints against the Lodge of Israel, the Board ordered the outgoing Master, Bro. Michael I. Emanuel, who had occupied the Chair when the two first ballots were taken, and who had remitted the third ballot for the Candidate who had been so twice blackballed, to be taken at a later period of the same evening, to be summoned to answer for his part in the transaction.

Bro. Emmanuel having attended the Board, gave a very full explanation of what had taken place, expressed his regret for having allowed such improprieties to take place under his ruling, and submitted himself to the mercy of the Board. Whereupon it was resolved, "That Bro. Michael I. Emmanuel be severely censured for having, whilst Master in the Chair of the Lodge of Israel, No. 205, at the Meeting of the said Lodge, on the 24th January, 1871, ordered a second ballot, to be taken for one and the same Candidate, there having been three blackballs on the first ballot, and for having ordered, after such second ballot had been taken, on which there were two blackballs, that the question of election should nevertheless stand over for a third ballot at a later period of the same evening, and for having as Immediate Past Master sanctioned such third ballot, thus wholly nullifying the principle of the Ballot, and that Bro. Michael I. Emanuel be cautioned as to his conduct in future," and Bro. Michael I. Emanuel was censured and cautioned accordingly.

4. The Board have taken into consideration the reference made to them at the Quarterly Communication held on the 1st day of June, 1870, on the subject of providing an Organ for the use of Grand Lodge, at an expense of not exceeding £600. The Board, with a view of economising as much as possible the funds of Grand Lodge, consulted Messrs. Gray and Davison, the eminent Organ Builders, as to the practicability of utilising one or other of the Organs already possessed by Grand Lodge. Having received a Report that the Organ which formerly stood in the late Temple might be so renovated and improved as to be made sufficient for the use of Grand Lodge, and that parts of the other Organ might advantageously be used for the purpose, thus utilising both Organs, which in their then condition the Board was advised were unsaleable, the Board arranged with Messrs. Gray and Davison for the providing an Organ accordingly; the total cost for such renovation and improvement, and for a partially new front, and to include the building and erection of such Organ to be £202.

Messrs. Gray and Davison have promised that the Organ shall be in place by the next Quarterly Communication, which the Board hope will be the case. The Board, after much consideration, and acting on the advice and opinion of the W. Bro. James Coward, P.G. Organist, and of Messrs. Gray and Davison, decided on erecting the Organ on the Dais, as being the situation considered to be the best calculated to develop the capabilities of the Instrument; and the Board trust that what they have done in this matter will meet with the approbation of Grand Lodge.

At the meeting of the Board held on Tuesday, the 16th inst., after the ordinary business had been disposed of, it was unanimously

Resolved—

"That the best thanks of the Board are eminently merited by and are hereby most cordially offered to the V.W. Bro. John Llewellyn Evans, the President; not only for the able manner in which he has presided over, and the unremitting attention he has devoted to the business of the Board, but also for his gentlemanly bearing and invariable courtesy to all its members."

To the Report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 12th May, 1871, showing a balance in the hands of the Grand Treasurer of £3,723 ls. 3d. and in the hands of the Grand Secretary for petty cash, £75.

8. Report of the Colonial Board to the United Grand Lodge of Ancient Free and Accepted Masons of England:—

"Early in April, 1870, a letter was received in the office of the Grand Secretary from Bro. William Edgar Coquillette, W.M. of the St. George's Lodge, No. 440, E.R., Montreal, stating that it was the intention of the lodge to secede from the jurisdiction of the Grand Lodge of England, and to join another Masonic body. By the same mail a letter was received, signed by twenty-nine members of the lodge, protesting against the secession, and claiming the warrant, books, and property of the lodge. About the same time a communication was addressed by Bro. the Honourable William Badgley, Dist. G.M. for Montreal, to the Most Worshipful Grand Master, soliciting the interference of the home authorities on the same subject, some doubt having been temporarily raised as to the position of Bro. Badgley as such District Grand Master.

The Colonial Board having had the papers before them, the the Grand Secretary, under their directions, on the 21st April wrote to Bro. Coquillette calling his attention to the book of Constitutions, page 71, art. 29, Edit. 1867, and requesting him to deliver up the warrant to the members adhering to their allegiance.

Brother Coquillette replied on the 9th of May, desiring, before complying with this request, to have a copy of the protest and the names of the Twenty-nine members who had signed it. As Bro. Coquillette himself admitted that some of the members of the St. George's Lodge adhered to their allegiance, and his proceeding being in violation of the law, the Colonial Board declined to afford this information, and the Grand Secretary was directed to write again on the 15th of June, repeating the request that the Warrant should be delivered to the remaining members, and pointing out that the Warrant, Books, Furniture and Funds belong to them. To which an answer was received on the 26th July, simply referring the Grand Secretary to a body with which the Grand Lodge of England is not at present in correspondence.

On the 31st August, 1870, the Grand Secretary, by direction of the Board, again wrote to Bro. Coquillette, reminding him that the question was one entirely between the Grand Lodge and himself, and that he was violating the Constitutions, which, as a ruler in the Craft, he had solemnly engaged himself to maintain, but stating, with a view to conciliation, that if he entertained an objection to surrender the Warrant to the brethren at Montreal, he might return it to the Grand Secretary's Office in London, at the same time calling his attention to the powers which the Board possessed. To this letter no answer has been returned.

The Colonial Board, therefore, after waiting for some time in the hope that Bro. Coquillette would at last see the impropriety of which he had been guilty, have been reluctantly compelled to pass the following resolutions, viz.:—

1st. That Bro. William Edgar Coquillette, who has seceded from the St. George's Lodge, No. 440, Montreal, not having, as directed by this Board, delivered up the Warrant to the Members of the Lodge who adhered to their allegiance, according to article 29, page 71, of the Book of Constitutions Edition 1867 has violated his obligation as the Master of that Lodge.

2nd. That Bro. William Edgar Coquillette, late of St. George's Lodge, No. 440, Montreal, be suspended from his Masonic functions, and that notice of such suspension be transmitted to the District Grand Master of Montreal, the various Lodges under the English Constitution in the Dominion of Canada, and to the Grand Lodges of Canada, Nova Scotia, and New Brunswick.

9. The Annual Report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated the 19th day of May, 1871, will be laid before the Grand Lodge.

10. PROPOSED MOTIONS.

By Bro. Sir Patrick Colquhoun, P.M. No. 447, to ask—

“Whether Grand Lodge countenance the Rite of Misraim of 90°, the Rite of Memphis, and the Order of Rome and Constantine? and if not, whether it be consistent with the position of a subaltern in the Grand Secretary's Office that he take a lead in these unrecognized degrees?”

By Bro. Raynham W. Stewart, P.M. No. 12—

“That in future the meetings of Grand Lodge shall take place at 5 o'clock in the afternoon, and the law No. 10, relating to the laws of Grand Lodge, be altered from ‘Ten,’ by inserting the word ‘Eight,’ instead of ‘Ten’ in the second line.”

By Bro. Benjamin Head, P.G.D.—

“That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Tuesday the 30th ult. There were present; Bros. W. Arnold, W.M.; T. Wingham, S.W.; E. Long, J.W.; Powell, S.D.; White, J.D.; P. Doody, I.G.; J. Lard, G.S.; J. Dyte, Sec.; W. Watson, P.M.; C. A. Long, P.M.; H. Dicketts, P.M.; E. Dunn, C. Webber, T. Wingham, J. N. Cox, W. A. Malony. The visitors present were: Bros. G. P. Holland and J. A. Syrett, of Lodge Courage and Humanity, Calcutta. Bros. Bower and Malony were passed to the second degree. Bro. J. A. Syrett of Lodge Courage and Humanity 392, Calcutta, was proposed by Bro. Dyte as a joining member.

PANMURE LODGE (No. 720).—The installation meeting of this lodge was held at the Balham Hotel, on the 15th ult. There were present: Bros. James M. Young, W.M.; Henry F.

Huntley, S.W.; H. F. Hodges, J.W.; J. Poore, S.D.; Paine, J.D.; E. Pulman, I.G.; John Thomas, P.M., Treas.; J. B. Wolpert, P.M.; R. W. Huntley, Lilley, Maddern, Duck, Lane and Withall. Bros. James Stevens, P.M. 1,216; Edward Worthington, P.M. 507; W. Simmons and Edward Bye were present as visitors. The lodge having been opened and the minutes read and confirmed, Bro. Lane was entrusted, and raised to the sublime degree of M.M. Bro. John Thomas, P.M., in his usual impressive manner, installed Bro. H. F. Huntley as W.M. for the ensuing year. The W.M. then appointed and invested his officers as follows: Bros. James M. Young, I.P.M.; H. F. Hodges, S.W.; J. Poore, J.W.; John Thomas, P.M., Treas.; James M. Young, P.M., Sec.; Paine, S.D.; C. Pulman, J.D.; Withall, I.G.; Maddern, Dir. of Cers., and Duck, W.S. The newly-installed Master then initiated in perfect style Mr. W. Trusler. An excellent banquet was served by Bro. Lilley.

PECKHAM LODGE (No. 879).—The regular meeting of this prosperous lodge occurring on the evening of the day appointed for the Girl's Festival, at which many of the brethren of the lodge were present as Stewards and Visitors, the meeting was thinly attended. Bro. Warren, P.M., officiated as W.M., and discharged the duties of the evening with very great efficiency. One gentleman was initiated into the order, and Bro. Hudson was raised to the degree of Master Mason. The ballot was taken for the election of W.M. and Treasurer for the ensuing year. Bros. C. W. Kent, S.W., was elected W.M., J. Allsopp, P.M., being re-elected without a dissentient vote.

SOUTHERN STAR LODGE (No. 1,158).—The installation meeting of this very prosperous lodge, took place on Tuesday, the 23rd ult., at Bro. Allatt's, the Montpelier Tavern, Walworth, and was very numerously attended. The W.M., Bro. D. S. Bayfield, occupied the chair. The minutes of the meeting in March last were confirmed. Messrs. T. A. Potter and H. Dowsett were initiated, the ceremony being worked by the especial desire of the first-named candidate, by his ancient friend and companion, Bro. R. E. Clarke, P.M. of this lodge. The W.M. having resumed his position, opened the lodge in the second degree. Bro. Hayward was passed, and also Bro. G. Gardiner, of the Belgrave Lodge (No. 749), which is now in recess, also received the F.C. degree. Bros. Shepperd and Freeman were raised to the third degree. Bro. H. Thompson, P.M. and Treasurer, with his usual style of excellence, proceeded to install the W.M. elect, Bro. H. R. Towers, into the Master's chair, and conducted the whole of the interesting ceremonial to a satisfactory close, receiving loud and deserved applause at the termination of his labour. The lodge was closed shortly after the installation was concluded, and the brethren, about seventy in number, sat down to the banquet.

CONSECRATION OF BLACKHEATH LODGE No. 1320.

The Blackheath Lodge No. 1320, (for which a warrant was issued some months since, but a variety of circumstances have delayed the opening) was consecrated on Wednesday the 10th ult., at the Crown Hotel, by Bro. Muggeridge, P.M. 192. This frequent performance of this duty, and his great reputation as a correct workman, will render it unnecessary for us to enter into any minute description of the excellent style in which the ceremony was conducted.

Bro. Muggeridge was assisted by Bros. J. H. Townsend, W.M. 715 as S.W.; H. Birdseye, S.D. 715 as J.W., and J. Clemmans, S.D. 1309, Org., of all of whom it may be said that like their chief each was perfect in his part.

Bro. Henry Collington, P.M. 140 and Treas. 871, was then duly installed as first W.M., who appointed and invested his officers as follows:—Bros. E. M. Hubbock, Prov. G. Sec., S.W.; W. Noah, P.M. 140, J.W.; E. W. Pook, P.M. 140, S.D.; Webster, Sec. The charges being given by Bro. Muggeridge, several poor members and candidates of initiation were proposed.

Previous to the closing of the lodge, a vote of thanks was passed to Bro. Muggeridge, for the efficient manner in which he had performed the duties of consecration.

The lodge was then closed, and the brethren adjourned to an excellent banquet.

Amongst the brethren present were: Bros. C. J. Hogg, Prov. G. Sec.; T. H. Branstoun, Prov. G. Sec.; Col. Perkins, Prov. G. Sec., and W. Kibble, P.M. 715.

PROVINCIAL.

BERKS AND BUCKS.

PROVINCIAL GRAND LODGE.

On Friday afternoon, the Freemasons of Berks and Bucks, to the number of about seventy, assembled at Aylesbury for the purpose of holding their annual Provincial Grand Lodge, at which the presentation of reports from the different lodges in the province, the appointment of officers for the ensuing year, and other business was transacted.

The brethren from Berkshire arrived at Aylesbury by special train, kindly granted by the directors of the Great Western Railway Company, and at one o'clock the Provincial Grand Lodge was opened in due form at the Assembly Rooms, under the presidency of the Prov. G.M. Bro. Sir Daniel Gooch, Bart., M.P., who was supported by Bro. Sir J. Warren Hayes, Bart., Dep. Prov. G.M.; Bro. R. J. Spiers, Dep. Prov. G.M. for Oxfordshire; Bro. the Rev. T. Barton, Prov. G. Chap.; Bro. the Rev. T. O. Grace, &c. There were also present the following brethren, most of whom hold high positions in the province or in their respective lodges. Bros. W. Biggs (Prov. G. Sec.); Holden (Prov. G. Treas.); W. W. Hodges, W. H. Cave, J. W. Hounslow, H. D'Almaine, W. Hedges, A. H. Simpson, W. C. Bland, G. Chancellor, J. Ellis, R. C. Hurley, R. Bradley, F. G. Hall, G. J. Cosburn, E. J. Tabor, G. Ratcliffe, W. Webb, S. Jacob, King, W. J. Beauchamp, J. Williams, B. Fielder, J. Bance, T. Deller, R. R. Hollyer, J. Adams, J. T. C. Winkfield, W. H. Baker, A. L. Taylor, H. C. Lewis, J. W. Dover, E. Wotton, W. Hoblyn, C. A. Lippincott, S. G. Payne, T. Haddon, C. F. Whiskin, E. Wood, W. H. Herbert, G. M. Knight, Fred. Bland, W. Ford, J. Whitehouse, Marriott, Tolley, Briggs, Mortimer, G. H. Palmer, Grissbrook, C. W. Scriven, J. McCubben, H. Poynder, T. Cook, Bolton, H. J. Gooch, R. R. Alexander, &c.

The Prov. G.M., addressing the brethren, said he was pleased to be able to congratulate them upon the steady progress of Freemasonry, forty-five members having been added during the past year. He trusted that the various lodges had been careful in admitting those only who would do honour to the Craft. He proceeded to explain the circumstances under which the charity fund had recently been established, expressing his hope that all the lodges in the province would regularly contribute to it, and thus afford systematic aid to the valuable Charities connected with the Order. Sir Daniel called attention to the newly-printed book of bye-laws, with a history of the province, which had been carefully compiled by the Prov. G. Sec. (Bro. Biggs.) He was sure all the brethren were delighted that the first public act of the Prince of Wales, as a Freemason, was performed in their own province when his Royal Highness laid the principal stone of the Reading Schools, on which occasion so many Grand Officers were also present. In conclusion, Sir Daniel Gooch said he hoped the Masons throughout the province would continue to work together with that harmony, which was so essential to the prosperity of the Craft.

It was then moved, seconded, and carried unanimously, that Bro. Holden be re-elected Treasurer.

The Prov. G. Sec. read the reports from the different lodges which were in all respects satisfactory.

The Prov. G. Treas. presented a statement of receipts and disbursements, showing a balance in hand of about £113.

On the motion of the Prov. G.M., seconded by Bro. J. T. Morland, it was unanimously resolved that the sum of twenty guineas be presented to the Charity fund.

Sir Daniel Gooch then appointed the Prov. Grand Officers for the ensuing year, and duly invested them with their regalia, as follows:—Bros. T. Williams, P.M. 591, S.W.; Geo. Chancellor, W.M. 1101, J.W.; Rev. Thomas Barton, 574, Chaplain; Rev. O. G. Grace, P.M. 591, Junior Chaplain; R. Bradley, W.M. 414, Registrar; W. Biggs, P.M. 574, Secretary; J. McCubben, W.M. 948, S.D.; W. Hedges, W.M. 945, J.D.; G. Redcliffe, W.M. 840, G.D.C.; F. G. Hall, P.M. 547, A.D.C.; E. Grissbrook, W.M. 771, S.W.; G. H. Palmer, 771, Organist; H. Poynder, 948, Pursuivant; J. Whitehouse, Supt. of Works. Stewards: Bros. Lawson, Winkfield, Whiskin, Payne, Haddon, and Lippincott. Tylers: Bros. Hemmings and Nowell.

The lodge having been closed in the customary manner, the brethren adjourned to the George Hotel, and partook of a sumptuous banquet, served in a very satisfactory manner.

Bros. Marriott, Tolley, Briggs, and Mortimer, carried out the musical arrangements, and their performances were loudly applauded.

Dessert having been introduced,

The Chairman (Sir Daniel Gooch) proposed "The Queen and the Craft;" and next, "The Right Hon. the Earl de Grey and Ripon, the M.W.G.M. his Royal Highness the Prince of Wales, and the Right. Hon. the Earl of Zetland, Past Grand Master of the Grand Lodge of England."

The Chairman then proposed "The health of the Right Hon. the Earl of Carnarvon, Deputy Grand Master, and the Grand Officers of the Grand Lodge of England, Past and Present," for whom Bro. R. J. Spiers, P.G.S.B. of the Grand Lodge of England, who gave the brethren a cordial invitation to visit the Masons at Oxford.

The Dep. Prov. G.M. (Rev. Sir John Warren Hayes) then rose, and said the pleasing and honorable duty devolved upon him of proposing the health of their worthy P.G.M. He was not at all surprised to find the brethren receiving this toast with acclamation, and he felt quite convinced that the longer Sir Daniel resided among them and filled the high office he held at present, the greater reason they would have for according to him a hearty reception. Their Chairman had very important and responsible duties to perform, not only in connection with Masonry, but also in Parliament; and yet Sir Daniel always felt great pleasure in making it convenient to come among his brethren, not only in Provincial Grand Lodge, but also in the different lodges throughout the province. They had, indeed, great reason to congratulate themselves upon the progress of Masonry in this province since it had been presided over by their worthy brother, Sir Daniel Gooch. He begged to thank Sir Daniel for the good he had effected as Grand Master of the province, and hoped he would long be spared to preside over them.

The Chairman, in responding, said he felt he could do little or nothing by himself, and that what good was done must be accomplished by the united action of himself and the brethren throughout the province. It was necessary that they should all work together harmoniously to advance the great objects which they all had at heart. When appointed to preside over this province he heard a murmur of differences existing between the brethren of Buckinghamshire and those of Berkshire. As Grand Master he knew no difference, and it was his duty not to know any. He was glad, however, to find that such a feeling as that he had just alluded to had entirely passed away, and they had that day assembled in Aylesbury, and the brethren there had given them a kind and hearty reception, for which, in the name of them all, he offered their thanks. He hoped that individually and collectively the brethren would aid him in carrying out the great and good works for the advancement of which they professed to be formed, namely, the welfare of mankind. He was gratified to see Masonry prospering in the province; and in conclusion he thanked the brethren for the kind manner in which they had received the toast.

The Chairman again rose, and in complimentary terms proposed the health of the Deputy Grand Master, Sir J. W. Hayes, who, in replying, assured the brethren that any services that he could render would be gladly given to promote the interests of Freemasonry.

The Chairman proposed as the next toast "The Masonic Charities," and urged all the brethren to contribute, through their respective lodges, to the Charity Fund, his ambition being that Berks and Bucks should stand second to no other province in the amount of aid afforded to the Masonic charities. Let them drink success to the noble institutions connected with the Order, and also determine that so far as they were concerned, those institutions should be attended with prosperity.

To the health of "The Visitors," next proposed by the Chairman, Bro. Bolton responded.

The Chairman next proposed the health of the Provincial Grand Secretary and Provincial Grand Treasurer, and spoke of the labour and zeal of Brother Biggs, without whose assistance he (Sir Daniel) would have been as a lost sheep. There could be no doubt that a great deal of the success that had characterised Masonry in this province was due to the untiring exertions of Bro. Biggs.

Bro. Holden and Bro. Biggs severally returned thanks.

The Chairman next proposed the health of the Worshipful Master, Officers, and Brethren of the Buckingham Lodge, and the

other lodges in the province, for whom Bro. Ambrose Taylo responded.

The Tyler's toast was then given, and the Provincial Grand Master vacated the chair.

The brethren from Berkshire left by the 7.5 train in the evening, and we are expressing the feelings of each one in stating that the visit to Aylesbury afforded them much pleasure, the brethren in that town having spared no pains in making the arrangements necessary for receiving and entertaining the Provincial Grand Lodge, The last occasion on which the Freemasons of this province met at Aylesbury was in 1865.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge*, (No.471).—On Friday last a Lodge of Emergency was held at the Masonic Hall, Dock Street, for the purpose of initiating Captain Thomas, Master and Owner of the Schooner "Fanny," of the port, who had been sometime since balloted for and accepted, and who had now to leave at once with his ship, and could not wait until the next regular Lodge meeting. The W.M. Bro. Gratte was in the chair, and there was a good attendance. The minutes of the Lodge, and Lodge of Emergency having been read, also the requisition to the W.M. Captain James was regularly initiated into Masonry, and paid the Treasurer the usual fees. The ceremony was most ably rendered by the W.M., and the Lodge was closed in harmony at 8.30 p.m. We understand the Hall will be forthwith closed for three months, to enable Bro. Diment of Bristol, to paint and decorate the lodge-room, offices, &c.

SCOTLAND.

COATBRIDGE.

LAYING OF THE MEMORIAL STONE OF THE NEW UNITED PRESBYTERIAN CHURCH.

Coatbridge, although a most interesting place as a seat of industry, is yet anything but beautiful or prepossessing—at least sufficient to entice strangers to spend a holiday within its precincts. The people themselves, too, are so busy, the iron manufacture requiring double-shifts, and the blast-furnaces keeping blazing forth night and day, Saturday and Sunday alike, so that it would almost appear impossible for the inhabitants, even if they had the will, to indulge in a whole day of recreation. The town also, rapidly as it is extending, and the many imposing structures which are being erected, can never be made to look anything but sombre, as dense clouds of smoke roll over it incessantly, and impart to every new building a dingy aspect almost before it is completed. Notwithstanding all these disadvantages, the inhabitants of Coatbridge at times make high holiday. Like the soil on which they are located, where nature has denied them bounties on the surface, yet underlying which strata of wealth have been found, so it is with the people, for although strictly commercial and business-like in their habits, yet they are hospitable in entertaining strangers when they do celebrate any local event, into a spirit of which they themselves enter with all the national characteristics. Monday last was one of these occasions, when the sound of the rolling-mill and the steam-hammer seemed for a time to have been forgotten, and the people assembled in holiday attire to witness the ceremony of laying the foundation-stone of the new United Presbyterian Church.

The removal of the congregation from their present place of worship, which is situated a short distance south from the level crossing of the North British Railway, was rendered imperative by the alterations presently being made by that company. The new line at an elevated level runs so close to the church as to completely destroy its amenity, so that it was purchased by them, and is about to be used as goods sheds. A site was selected for the new church in one of the most commanding situations in the town, a little to the east of Mount Zion Church and Gartsherrie Academy, and along with these elegant structures, as it stands on a somewhat higher elevation, will form one of the chief features in the architecture of Coatbridge. The site, too, is most convenient for the pastor, as the church is built in close proximity to the manse.

The building is chiefly of the Gothic description, and is rather handsome and imposing. Including the hall and session-house, the structure measures 120 feet in length and 70 in breadth. It is lighted by five large windows on either side, of the pointed Gothic order, filled in with tracery. At the front a large ornamental window, with four mullions and tracery above, relieves the solid masonry of which the building is composed, while at the pulpit end a beautiful four-light window, with stained glass, will throw a finely-subdued light over the head of the officiating clergyman. The main entrance-door, just below the five-light windows already alluded to, is of an exceedingly chaste design. It has a fine basis, with three beautifully moulded columns on either side, surmounted by a heavy Gothic arch, with rich mouldings and ornamental cusps. At either side of this doorway are two small pointed windows. An elegant tower and spire, which, when completed, will reach the height of 130 feet, rises from the north corner of the building, and gives an imposing effect to the structure, as from its elevated site it can be seen from a distance of many miles. At the top of the square tower, eight chastely designed windows give light to the belfry, in which a large bell weighing nearly one ton, and of a fine tone, is to be placed. Crowning the tower are eight-pinnacled turrets, while some distance below the gradual tapering of the towers is relieved by four turrets of a somewhat similar description. The interior of the church is laid out on a plan entirely new to this district, the whole of the seats being of a circular form, so that the occupants in whatever portion of the church they may be are facing the minister. A beautiful and commodious gallery runs round the front and both sides of the interior of the building, and the church will accommodate comfortably fully 900 worshippers. The building has been erected from a design prepared by Mr. R. Baldie, Architect, Glasgow.

The old church, which the congregation are shortly to leave, was built in the year 1839. Previous to the year 1836, there was no church nearer to Coatbridge than the Parish Church of Old Monkland, nearly two miles distant; and the first religious denomination that took possession of the field was the "Relief." In the month of August, in the year 1836, the Rev. Peter Brown, late of Wishaw, delivered the first sermon from a tent which was forwarded for the purpose from the Relief Congregation at Tolleross by Mr. Meiklam of the Clyde Iron Works. Shortly after this a large hall was taken by a number of the adherents, who formed themselves into a congregation, and in December, 1837, a call was given to and accepted by the Rev. William Stirling, to the pastoral charge of which he was ordained in the following March. Mr. Stirling was born in the year 1811, in the parish of Kilsyth. His father was a farmer, and Mr. Stirling received the rudiments of his education at the village school of Banton, about two miles from Kilsyth. When nearly fifteen years of age, he entered the Glasgow University, where he studied for five sessions, and was then admitted to the Relief Divinity Hall in Paisley, where he remained another four sessions. In the year 1836, just shortly before the first "Relief" sermon was preached at Coatbridge, Mr. Stirling was licensed as a preacher, and was called to the new congregation, while they were still meeting in the hall, the church not being erected till the following year. It has accommodation for about 800 people.

From an early hour, the Main Street assumed a busy aspect, crowds of people gathering along the whole route of the intended procession. The proceedings of the day opened with service in the old church, conducted by the pastor, the Rev. W. Stirling. The various lodges of Freemasons assembled in the Free Church at Langloan (Rev. Mr. Henderson's), where the lodge was opened in the apprentice degree by Bro. Col. Mure of Caldwell, who had been commissioned by the Earl of Rosslyn, Grand Master for Scotland, to perform the ceremony. He was assisted in opening the lodge by Bro. William Fleming, R.W.M., of the New Monkland Montrose, No. 88, who acted as Senior Warden, and by Bro. James Connor, S.W., of the same lodge, who discharged the duties of J.W. Bro. Bryce, Grand Tyler of the Grand Lodge of Scotland, was also present in charge of the paraphernalia of the Grand Lodge, to be used on the occasion, and assisted greatly in carrying out the whole of the arrangements in a most satisfactory manner.

Bro. Wylie, Prov. G.S. for Ayrshire, read the commission authorising Bro. Col. Mure to perform the ceremony. The commission was to the effect that respectful application having been made to the Most Worshipful the Grand Master Mason of Scotland, that the foundation-stone of the New United Presbyterian

Church, Coatbridge, which was to be laid on May 22nd, should be done with Masonic honours, he granted the request, and the Provincial Grand Master of the district not finding it convenient to officiate on that occasion, expressed a wish and desire that the stone should be laid for him by his Right Worthy Bro. Col. Mure of Caldwell, Prov. G.M. of Ayrshire, he was commissioned to proceed to Coatbridge on the said 22nd of May, and there open the Provincial Grand Lodge of Lanarkshire Middle Ward, and with the aid and assistance of such of the office-bearers and members of that branch of the Grand Lodge as might be present, and of such other daughter lodges of that and other provinces attending, to preside at said ceremony and lay the foundation-stone according to the usages and customs, and according to the laws and regulations of the Grand Lodge of Scotland, and thereafter to close the Provincial Grand Lodge of Lanarkshire Middle Ward, and dismiss the assembled brethren with harmony.

Bro. Col. Mure, after thanking the various lodges present for their attendance on the occasion, referred to the misunderstanding which had taken place with the Provincial Grand Lodge of the Middle Ward. Until his arrival in Glasgow that morning, he was totally unaware that any disagreement existed in regard to his appointment. He had not sought the honour himself, but when he was asked by the Grand Master for Scotland to act upon the occasion, like a true Mason, he had cheerfully obeyed. He had no other alternative, and the presence of the Grand Tyler, who had been sent by the Grand Lodge, together with the commission which had been read, were his authority in the matter. He had only to ask the assistance of the lodges in carrying out the programme.

Bro. Bryce, the Grand Tyler, then marshalled the lodges in inverse order, when they marched to the public park. The following were the lodges represented:—Nos. 31, 86, 88, 128, 166, 177, 178, 144, 417, and 488. The procession, accompanied by the Airdrie Sax-Horn and the Summerlee brass bands, then marched through Drumpellier grounds, past the mansion-house of Col. Buchanan, thence to the public road at Langloan, and along the Main Street, Coatbridge, up John Street, to the site of the church. Along the entire route, both sides of the streets were lined by vast crowds of people, and at the church barricades had been erected to keep the crowd back, which proved a wise precaution, as the whole of the wide street close to the church was occupied by a large crowd of interested spectators. Every house-top had its occupants, and even the scaffolding of the new church afforded room for some of the sightseers. Arrived at the church, the procession took open order, and allowed the office-bearers of the St. James' Lodge, who carried the working tools and jewels of the Grand Lodge, and other emblems of the Craft required for the performance of the ceremony, along with Bro. Col. Mure, the Grand Tyler, Bro. Wylie, Prov. G.S. for Ayrshire, and the other office-bearers, to pass into the enclosure.

The Rev. William Stirling, Chaplain, having offered up prayer, the prescribed formula was proceeded with, and the stone was thereafter declared by Bro. Col. Mure to have been laid in a proper and workmanlike manner.

Mr. Archibald Reed, the oldest member of session, thereafter presented Bro. Col. Mure with the silver trowel which had been used in the ceremony.

¶ Colonel Mure said—The province of Freemasons over which I have the honour to preside consider themselves highly honoured in having been asked to come to Coatbridge this day. We have heard of wise men coming from the East into the West, but on this occasion it appears that the men of the East have sent for wise men from the West. I am perfectly sure that there must be a feeling of gratitude in every Scotchman's heart to see, not only that the work of the Gospel is more and more being propagated throughout the land, but that we have arrived at a period when instead of barns for the worship of God, we rear up worthy temples to His service. I wonder what old Ebenezer Erskine, the founder of one section of the United Presbyterian Church, and old Gillespie, the founder of the other section of the church, if they could rise from their graves and look upon the scene witnessed by ourselves this day, would think of it. I wonder what would be the feelings with which they would be inspired when told of the increasing wealth and population. They would say to us—Where are the green fields and the ploughed fields, and the spring light and happiness which once we saw? We would point to these gigantic works, these great

smoking stalks, the teeming population, the great number of houses, and we would say—There is our wealth. My impression is that the answer they would return is—Is there spiritual destitution among these teeming hordes? or have you, in gratitude to God for the wealth which he has given you, provided ample church accommodation, ample spiritual food for these masses? It does not follow that what we have here publicly acknowledged are what are called Masonic secrets, but the products of the soil which we have just poured out on the stone, and which we hold to be emblems of Masonry, have also been considered the emblems of social, and till within the last few years, a necessary prosperity. Now, we know that the nation's prosperity does not consist in the products of the soil, but rather its wealth consists in the labour of those who work out these products. I always think that the year of census-taking—the year when a great nation, by numbering its population, is taking stock of its wealth—is a very solemn one, because those who have the welfare of the country at heart ask, and I believe those at the head of this nation's affairs do ask themselves, were the provisions for the spiritual wants of the people equal to the blessings that God has given us? and I may be permitted to state that I think the rearing of this beautiful edifice to the worship of God in the year of the census is a good omen. The gallant Colonel then referred to the three emblems, wine, oil, and the fruits of the earth, as denoting—wine—determination, persistence, strength, and power; oil—toleration and Christian love; and the fruits—sustenance and support; and as an instance of how Freemasonry was intertwined with toleration and Christian love, instanced the fact that within the last fortnight it had been his lot to lay the foundation-stone of an Established Church at Dalry, and lay the memorial stone of this new church, while their lodge had that day been opened in the Free Church. Adverting to the vast scheme of unity between the Free and U. P. Churches, while expressing his entire sympathy with the movement, he stated that he was not sure, but perhaps more good would result from their remaining apart, stirred on as each church would be by a little wholesome rivalry. In concluding a most excellent address, Colonel Mure expressed the hope that this edifice—the erection of whose memorial stone they had just completed, might be blessed of Almighty God.

The Rev. Mr. Stirling said, he desired in his own name, and in the name of the session and managers and members of the United Presbyterian Church of Coatbridge to tender their cordial and united thanks for the great honour Colonel Mure and his fellow Freemasons had conferred upon them that day by laying the memorial stone of their new church. He dared not say he was unaccustomed to public speaking, but they would believe him and sympathise with him when he said that he never felt greater difficulty in finding language to express his sentiments. His heart was full of overwhelming thankfulness and gratitude to Colonel Muir and the brethren who had performed this work in such a craftsmen and workmanlike style. He assured the gallant Colonel that they felt themselves highly honoured, indeed, by the presence here of a gentleman respected and loved by rich and poor, by soldiers and civilians, by politicians of all parties, by all Christian denominations as well as, he believed, by every Freemason throughout Scotland. They did not think they had any right or claim to his services, and far less could they return to him any reward. Their only return was their thanks, their deepest, truest, most heart-felt gratitude, and this they would desire to tender him. Although they could not repay him for his kindness and the honour he had conferred upon him, yet they knew that He who sees and rewards the cup of cold water given in his name to one of his disciples would not allow this act to pass away without its due reward. He thought they were quite in a proper and becoming position when laying the memorial stone of any Christian Church. He believed from what he knew of the signs and symbols of Freemasonry, that it was impossible for any man to be a true, noble, faithful-hearted Mason without, at the same time, being a consistent Christian. There were, of course, bad men in every society, bad men amongst the Masons, bad men in the Christian Church; but he did believe that the principles of Freemasonry and the principles of Christianity were identical. The rev. speaker, thereafter, proceeded to draw an analogy between Freemasonry and Christianity, and in concluding, referred at length to the important functions discharged by the Christian Church at the present time.

Three cheers were then given in the usual Masonic fashion

and the procession re-formed, and marched back to the church, where the lodge was closed.

Bro. Edward Bell, R.W.M. of the St. James' (Coatbridge), Lodge, in a brief speech, thanked Colonel Muir and the other office-bearers of the various lodges for their presence that day, and intimated that if any demonstration were required for any part of the country, he was sure, from what he heard of old Monkland that they would not be wanting.

The brethren then adjourned from labour to refreshment, after which the company dismissed.

THE DINNER.

In the afternoon the members of the Church, Masonic brethren, and friends dined in Mr. Clark's Coatbridge Hotel. About 100 gentlemen sat down to an excellent dinner. Bro. E. M. Bell, Esq., occupied the chair, supported by Bros. Col. Mure, P.G.M. for Ayrshire; Rev. Mr. Stirling; Rev. Dr. Aikman, of Glasgow; Rev. Mr. Bell, Gartsherrie; Captain Neil, of Swinridgemuir, S.P.G.M. for Ayrshire; Robert Wylie, Esq., P.G. Sec. for Ayrshire; J. G. Halkett, Esq., A.D.P.G.S. for Ayrshire; W. Ralston Patrick Treame, Esq., Beith; J. A. Ferguson, Esq., P.S.W., Mother Kilwinning; Robert Thomson, Burns, Esq., of Mother Kilwinning; John Veitch, Esq., Mother Kilwinning; Robert Bell, Esq., Mother Kilwinning; John Thomson, Esq., Mother Kilwinning; John Harrison, Esq., Mother Kilwinning; G. Campbell, Esq., Inspector of Poor, Old Monkland, &c. Archibald Reid, Esq., officiated as Croupier, and was supported by Revs. Dr. Joseph Brown, Glasgow; Mr. Henderson, Coatbridge; J. Wisson, Bellshill; John McIntyre, Baillieston; John M'Buckie, Uddington; William J. Andrew, Esq., Solicitor; H. Symington, Esq., Messrs. Purdie, Draffen, Johnston, &c.

The cloth having been removed,

The Chairman proposed in succession, "Her Majesty the Queen," "The Prince and Princess of Wales, and other Members of the Royal Family," and "The Army, Navy, and Volunteers."

Rev. Bro. Stirling said, in proposing the next sentiment, he would just say a word—not the word, however. He proposed "Freemasonry." He referred to the superstition of early days regarding Freemasons which had prevented him from joining that body; but now that he was a Master Mason, he found that his early impressions had been wrong. One fine principle of Freemasonry was its universal love, and that was the great principle of the Bible. The toast, which was coupled with the name of Captain Neill, was received with enthusiasm.

Captain Neill said he felt a little awkward in responding to the toast which had just been proposed, because, while he had many times responded to all sorts of toasts, he had never replied for this toast before. A great deal had been said for and against Freemasonry. It was brought to their charge that there was nothing tangible in it that they kept all their good deeds, or it might be their evil deeds, in darkness, they did not allow themselves to see the light, that everything was concentrated in themselves. Something had been said that day of wise men coming from the West, but he had to inform them that they had not come to educate, but to assist. If they would pardon him, he would tell them of a small thing they were attempting in Ayrshire. About a fortnight ago Lord Rosslyn, Grand Master Mason of Scotland, and Lord Dalhousie, attended the centenary of St. Andrews' Lodge, Kilmarnock. It was there taken into consideration the propriety of establishing bursaries, by each lodge in the province paying a small annual subscription. He hoped if they were able to do this, that the Masons in other provinces would not leave them singular in this respect, but would go along with them in such a movement. He alluded to what was done by Masons in England in the cause of education. Five hundred girls and nearly as many boys received a free education at the expense of the Freemasons. No doubt they in Scotland were not so rich, but still he thought it was the duty of their little to do a little. He had, on behalf of himself and his brother Masons, to thank them for the toast.

The Chairman proposed "The U. P. Congregation of Coatbridge," and congratulated the minister, session, managers, and members, upon the elegant and noble place of worship in course of erection for them, and in connection with which they had that day met. It was destined to be a landmark in Coatbridge, and certainly it spoke a great deal to the praise of the congregation. He coupled the toast with Mr. Reid.

Mr. Archibald Reid, in replying, adverted to the origin and progress of the church. Originating in an open-air meeting place, they next moved to a four-loom shop, then to the upper-room of a house, and there Mr. Stirling was ordained, and afterwards to the church then built for them, and now to be vacated in a short time.

The Chairman proposed a special bumper to Colonel Mure of Caldwell.

Colonel Mure, in replying, said it was not often a man's good fortune to have his health proposed twice in the same evening and in the same company, but such had been his happy lot this evening. He had come into Coatbridge a total stranger, but his welcome had been of the warmest kind, and now he would return home, leaving many true friends behind him—friends whom he hoped often to meet; but even though he should never meet them again, yet he trusted true friends for ever.

Mr. W. J. Andrew proposed "The Architect and Contractor of the new church," coupled with Mr. Purdie, builder, who replied.

The other toasts were "The Ladies," "The Chairman," and "The Croupier," and these having been honoured, the company separated.

NOTES ON MUSIC AND THE DRAMA.

CRYSTAL PALACE.

Many important improvements, suggested by past experience, contribute to render the Handel Festival of 1871 unsurpassed in the musical annals of this or any other country; the most prominent of these is the rapid advance in the knowledge, culture, and musical taste of the vast chorus of singers. The great gatherings which have been so frequent since the establishment of these triennial commemorations at Sydenham have been so many field days, and have produced a perfection of organisation which could have been accomplished by no other means. Under the able generalship of Sir Michael Costa, this army of musicians has been weeded, recruited, and periodically drilled, and each member must have a certificate, which represents a high status of musical proficiency, before he can be enrolled in the ranks as an effective. The result of recent rehearsals, if we are informed aright, tends to the belief that the commemoration of 1871 will produce no mere mechanical rendering of the great composer's works, but an absolutely perfect and intellectual exposition, by a highly-trained, experienced, and accomplished body of artistes, produced with the assistance of extraordinary resources, never on any former occasion brought into such perfect and gigantic combination. The Directors have reason to be in the highest degree satisfied with the improved acoustical qualities of the Centre Transept, which will tend very materially to enhance the general effect of the Solos, not less than that of the Choruses. No one who has heard the opera concerts of the present summer can fail to have been struck with a very perceptible improvement in the clearness of the tone. Even at the extremity of that immense hall the solos of both voice and instrument are heard with remarkable distinctness. This is probably as much the result of some natural process of adaptation in the materials to the often recurring influence of the sound as it is of any improvement in the arrangements themselves. Messrs. Gray and Davison's Organ, in view of the approaching event, has been proportionately enlarged, in fact, for the first time completed, according to the scale of the original design, so that its accompaniment may be in every respect worthy of the occasion.

The liberal arrangements of the Executive, supplemented as they have been by an equally liberal tariff on the part of the Railway Companies, induce us to recommend those of our readers who do not wish to miss the opportunity of being present—only afforded, be it noted, once every three years—to apply forthwith for their tickets, which, in anticipation of the importance of the event we understand are being rapidly bought up.

A Great Full Rehearsal will take place on Friday, June 16.

On Monday, June 19, the "Messiah" will be performed.

On Wednesday, June 21, a Selection.

On Friday, June 23, "Israel in Egypt."

The Solo Vocalists engaged are:—Mdlle. Titiens, Madame Sinico, Madame Rudersdorff, Madame Lemmens-Sherrington, Madame Trebelli-Bettini, Madame Patey, Mr. Sims Reeves, Mr. Cummings, Mr. Kerr Gedge, Mr. Vernon Rigby, Mr. Foli, Signor Agnesi, and Mr. Santley. Solo Organ, Mr. W. T. Best. Organist, Mr. James Coward.

The Performances on the three days of the Festival will commence at two o'clock, and the Rehearsal is fixed for twelve o'clock precisely. The latter is expected to present points of peculiar musical interest. It will be attended by the entire force of performers—solo, vocal, chorus, and instrumental—London, provincial, and Continental—and will be conducted by Sir Michael Costa.

The large number of excursion trains which will be run by all the principal railway companies, invest the coming Festival with peculiar interest.

ALHAMBRA.

The management has not been slow to perceive that music and dancing have the decided advantage of delighting the majority of amusement-seekers. In the presentation of an excellent entertainment thus composed, the resources of this establishment are now fully employed; and the repeated presence of large assemblages to witness Wallace's popular opera of "Maritana," given in combination with three Ballets, shows a ready recognition of the attractiveness of the present programme. The opera is somewhat curtailed, as a matter of convenience; but the most enjoyable morceaux are retained, and the vocalists, represented by Miss Susanna Cole as Maritana, Miss Minnie Sidney as Lazarille, Mr. Connell as Don José, Mr. Temple as the King, and Mr. Parkinson as Don César, sustain with considerable credit the responsibilities devolving upon them. The instrumental accompaniments are admirably rendered by the excellent band, under the direction of M. Rivière, and the costumes and scenery are appropriately gay and picturesque. The brilliant ballet of the "Beauties of the Harem," with the accomplished Mdlle. Rita Sangalli as the principal danseuse, whose flights across the stage are equally distinguished by their novelty of style and grace of execution, remains a prominent feature of the entertainments. The spectacular ballet of action which follows introduces in Mdlle. Agnes an agile representative of the fairy Puella. Earlier in the evening a new comic ballet is performed by Messrs. D'Anban and Warde, which is replete with pantomimic drollery. The comprehensive title of "Something of all sorts" defines with sufficient clearness the varied nature of the whimsicalities presented. A troupe of female Christy Minstrels and the graceful skating performances of Mdlle. Frederica and M. Elliott add to the allurements of an establishment offering the enjoyment of a lively entertainment with the security of luxurious comfort and admirable ventilation.

LYCEUM THEATRE.

"La Partie de Piquet," produced last week on the occasion of the first appearance of the Varieties company, although well received, is removed from the programme, it having been considered advisable to make a complete change this week, in order no doubt to unfold to its full extent the portfolio of the clever company now with us. "Le Copiste," which may fairly be termed the attraction of the week, is our old friend "One Touch of Nature," well known on account of the admirable acting of Mr. Benjamin Webster as Pennholder, the theatrical copyist, who, after watching over and tending his pretty daughter, unknown to her, declares himself whilst taking part in a situation exactly corresponding to his own. The two actors take a distinctly different reading of the principal character, and there is no occasion to institute any comparison. Mr. Webster's is the more passionate reading, M. Lesueur's the more lachrymose. This affecting little play, besides giving fresh proof of the versatility and excellence of M. Lesueur, shows off to particular advantage the charms and grace of Mdlle. Desirée. Such a bewitching little actress she appeared, with her pretty ways, her fascinating coquetry, and her charming toilet, that we cannot be surprised at the pretty things which were said of her, not only by the butterfly gentlemen, but by the cold beauties of the audience. Mdlle. Desirée certainly created a most favourable impression. Sardou's comedy, called "Les Pommes du Voisin," is not a comedy after the usual Sardou pattern. It is little more, indeed, than a boisterous farce, full of extravagant fun. M. Grenier plays the principal character of Larosière, an old gen-

tleman who, at an advanced age, takes to seeing life, and fully makes up his mind, when he has seen it, that he is rather a fool for his pains. M. Grenier has an excellent appreciation of humour.

GLOBE.

As a pleasant interlude, separating the farcical comedy of "The Four Cousins" from Offenbach's opera bouffe of "Falsacappa," the slight operetta of "Le Compositeur Toqué" has proved an acceptable addition to the programme. Represented for the first time in this country at the Lyceum, during the spring of last year the droll musical trifle so called was then received with a welcome which fully justified the introduction of "Le Compositeur" to a larger circle of acquaintances. M. Hervé, the author and composer of the little work, accompanies its transfer to the stage of the Globe, and he is now associated with M. Gardel, of the Théâtre des Variétés, who appears as the sympathetic servant, delighted to show his intense appreciation of the musical genius of his master by improvising accompaniments with drum, cymbals, and a sheet of theatrical thunder. The heartiness with which M. Hervé enters into the humour of the situation, and his excellent rendering of his own lively music, effectually secured the mirth and plaudits of the audience, who also readily acknowledged the artistic acting of his companion in the merry dialogue.

STRAND.

The revival of Mr. H. J. Byron's extravaganza of "Esmeralda," originally brought out on these boards nearly ten years ago, has agreeably served to diversify the Strand playbill. Of the original cast, Mr. H. J. Turner, as Clopin, the King of the Beggars, is the only representative remaining. After the lapse of a decade, a burlesque might be reasonably expected to lose much of its original freshness, but "Esmeralda" wears well, and its puns and parodies stand in no need of renovation. Mr. Edward Terry, as Claude Frollo, presents a droll aspect in his sombre-shape dress and black trunks, whilst a dark plume towering above his head gives him a monumental height, and his grotesque dance with Quasimodo, whose deformities are inherited by Mr. H. Paulton, and whose mock intensity is portrayed with good effect, obtains one of the heartiest encores of the evening. Miss Rose Cullen, a recent addition to the Strand company, possesses all the prettiness and displays all the vivacity which should be identified with the heroine, who is very properly allowed to retain through the extravaganza all her most agreeable attributes. Miss Amy Sheridan looks handsome enough as Captain Phœbus; and Miss Bella Goodall, who has to say some smart things, as Pierre Gringoire, and to dance off on all occasions, proves quite capable of fulfilling both requirements to the entire satisfaction of the audience. Mr. Hay's last new farce of "Lodgers and Dodgers," and Mr. Oxenford's revived comedy of "Neighbours," constitute the rest of the entertainment.

ADELPHI.

The increasing popularity of Mr. Andrew Halliday's dramatic version of Victor Hugo's celebrated novel justifies the expectation that "Notre-Dame; or, the Gipsy Girl of Paris," which was the special novelty provided last Easter, and the principal attraction presented on Monday night, will be no less welcome at Michaelmas than it has proved at Whitsuntide. The excellent acting by which the drama is supported, and the highly picturesque accessories with which it is embellished, are most effectively applied in illustration of a powerful story exceedingly well told; and the public would seem to have fully recognised the present strength of the Adelphi programme. Miss Furtado as Esmeralda—newly-furnished by Mr. W. C. Levey with a characteristic song, displaying to advantage the tuneful capabilities of the composer and the vocal accomplishments of the actress—obtained a large share of the honours of the evening. A comic ballet called "Fantastieuff; or, the Storm Fiend," was presented as a prelude to the drama, introducing that nimble pantomimist, Mr. F. Evans, and his well-trained assistants Miss Amy Rosalind, Mr. C. Bertram, Mr. T. Lovell, and Mr. H. Wright. Mr. F. Evans, who unites with great muscular activity a large amount of pantomimic drollery, darts up and down traps, and in and out of windows with a rapidity which has never been exceeded. The completeness of the general arrangements must be recognised, and the Adelphi stage would seem to have been pierced for the occasion with "as many holes as a cullender." Mr. John Oxenford's farce of "Down in a Balloon," merrily winds up the evening's entertainment.

Poetry.

THE MASON'S JOURNEY.

BY COMP. SAMUEL P. KELLY.

The day is declining, the shadows fall,
Across the darkened path they lie;
But little time for labour and toil
Is left to men who are born to die.

Arouse, ye craftsmen? the ashlar waits
For the guage, the level, the plumb and square;
There are quarries of duty in which to work,
They are opening here and everywhere.

Chairs to be passed, from which to guide
Brethren with lesser lights than we;
Most Excellent Master's work to do
E'er the Temple of life completed be.

Roads to travel, rugged and rough,
Rubbish of error to clear away;
But a rod and staff to comfort us,
And manna to strengthen by the way.

The Book of the Law for counsel and aid,
The Ark of his presence ever nigh;
While incense of prayer to his Holy Name
Rises like clouds on a summer sky.

Weary sojourners, humbly we
Are treading out the life-long march,
To find, in the rest of the land above,
The glorious light of the Royal Arch.

Keystone.

DUTIES OF THE CRAFT.

"To afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller in the way, are duties of the Craft, suitable to its dignity, and expressive of its usefulness."—*Ancient Constitutions.*

Come, and let us seek the straying,
Lead him to the shepherd back;
Come, the traveller's feet betraying,
Guide him from the dangerous track.
Come, a solemn voice reminds us—
Come, a mystic fetter binds us—
Masons here your duties lie—
Hark, the poor and needy cry.

Come, and help the worthy poor—
Break to him the needed bread—
Longer he cannot endure—
Come, ere famine mark him dead;
Bounties rich to us supplying,
To the poor are oft denying:
Masons, here your duties lie—
Hark, the poor and needy cry.

Come, where sorrow has its dwelling,
Comfort bring to souls distressed
To the friendliest mourner telling,
Of the rock that offers rest.
What would life be but for heaven?
Come to us this message given—
Masons, here your duties lie—
Hark, the poor and needy cry.

Band of brothers, every nation
Hails your bright and orient light!
Fervent, zealous, free, your station
Calls for deeds of noblest might!
Seek—the world is full of sorrow—
Act—your life will end to-morrow—
Masons, here your duties lie—
Hark, the poor and needy cry.

Pomeroy's Democrat.

LINES BY A LADY.

Oh! why should woman, who so truly needs
Mankind's protection, and so much admires
The truly noble, feel aught of bitterness
Toward Masonry? Methinks no truthful heart
Can e'er be moved with unkind feelings toward
The sons of virtue, charity, and love.
How can I but admire the mystic band
When he? whom I revere and truly love,
Whose every act through a long life, which counts,
Now, fourscore years, has been so truly pure—
An honoured member is? Oh! well I know,
The gray-haired pilgrim I delight to call
By the sweet appellation, father, ne'er
Would approbate with his whole heart and soul,
An undeserving Order. Oh! I've seen
His mild eye kindle, as I sang to him,
That rich and plaintive song of Scotland's Bard.
I learned it when a child, and loved it too;
But love it better now, that 'tis a source
Which yieldeth joy to those I dearly prize.

Oh! woman, wherefore seek to learn, or censure,
What we can never know? Enough for us
To see and share the fruits borne on the tree
Which e'er, to us, must be invisible,
Are we, the daughters of our mother, Eve,
More wise than she, that we should not transgress,
Were we permitted to advance within
The sanctum? No! Then let us be content,
To know that sickly soil nor staunted free
Can bear the fruits of Charity and Love.

The Masonic Trowel.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING JUNE 10TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, June 5th.

LODGES.—Royal Alpha, Willis's Rooms, St. James's; Joppa, Albion Tavern, Aldersgate-street; Asaph, Freemasons's Hall.
—CHAPTER.—Victoria, Masons' Hall, Masons' Avenue Basinghall-street.

Tuesday, June 6th.

Colonial Board at 3.

LODGE.—St. John, Holly Bush Tavern, Hampstead; Grosvenor, Victoria Station, Metropolitan District Railway; Duke of Edinburgh, New Globe Tavern, Mile End; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTER.—Temperance, White Swan, Deptford.

Wednesday, June 7th.

Quarterly Communication Grand Lodge.

Thursday, June 8th.

LODGES.—Westmoreland and Keystone, Freemasons' Hall; Bank of England, Radley's Hotel, Blackfriars; Upton, Spotted Dog, Upton, Essex; Finsbury Park, Finsbury Park Tavern, Seven Sisters Road, Holloway.—CHAPTERS.—Royal Jubilee, Horns Tavern, Kennington; Beadon, Greyhound Hotel, Dulwich.

Friday, June 9th.

LODGE.—Caledonian, Ship and Turtle Tavern, Leadenhall-street.
—CHAPTERS.—Friendship, Willis's Rooms, King-street, St. James's; Britannic, Freemasons' Hall.

Saturday, June 10th.

LODGES.—London, Freemasons' Hall; Cavenc, Radley's Hotel, Blackfriars; Granits, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, June 5th.*

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, June 6th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.
—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, June 7th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav. Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye Temperance in the East, George the Fourth, Catherine-st.

Poplar; Prosperity, Gladstone Tav., Bishopsgate-street Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street. Grosvenor-square.

Thursday, June 8th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.
—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, June 9th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, June 10th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

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

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine," London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

ERRATA.—At page 407, second column, third line from top, for "took place there" read "took place then," and the same on seventh line from top; twelfth line for "Buchanan's" read "Buchan's."

MEMBERS OF THE HIGH GRADES.—It has frequently been observed by Craft Masous that when members of the Craft obtain rank and status in "the High Grades," they cease to appear at the usual Masonic gatherings of the Craft, except they are entitled to sit upon the dais in Grand Lodge.

G.W.L.—Those degrees erroneously called the "Babylonish Pass" belong to the A. and A. Rite, and are conferred by all Rose Chapters which can if they like work them in extenso

As many of the Lodges of Instruction have a recess during the summer months, Secretaries are requested to notify us thereof, so that they may be omitted from the list.