

foreign Masons, followed by the others according to their priority of rank, were ushered by the Grand Steward into the seats appointed for them, the foreign Masons sitting on a kind of raised dais with a railing in front, across the end of the lodge from each side of the Grand Master's throne, the others on the triple range of seats extending along each side of the length. After the performance of certain ceremonies, the Grand Master rose, and spoke as follows:

"My Brothers—The first and most ardent desire we can express in this limited space, destined to the service of truth and of virtue, is that it may be acceptable to the Supreme Architect of the Universe, to whom our brethren have dedicated it. May all the Freemasons who assemble within it to carry on their mystic labors always be animated, as we are, by sentiments of concord, of brotherhood, of peace, and of love without limit for all humanity!"

Then, descending to the floor, and accompanied by the Grand Steward and the Grand Secretary, he continued what, I presume, may be called the rite of dedication, which was concluded by his saying again from the throne:

"I declare this new Temple destined to the work of Freemasonry to be regularly inaugurated to the glory of the Grand Architect of the Universe, in the name of universal Masonry, and under the auspices of the Grand Orient of Italy."

The work of inauguration being completed, the Grand Secretary read letters and telegrams of congratulation and good wishes from the Grand Orients of France, Belgium, and Hungary, the Grand Lodges of Germany, Scotland, Frankfort, and Vienna, and the Supreme Council of Luxemburg, and lodges situated in other foreign cities, after which several speeches were made, but upon these I need not dwell. Finally, a collection for the widows' purse was made, the proceeds of which, 120s., are, by the decision of the Grand Master, to be given to the Institute for the Blind. This afternoon, at three o'clock, a reception in honor of the occasion was held in the apartments connected with the lodge, to which Freemasons and their ladies, their immediate relatives only, were invited, and a *cantata*, written for the occasion by the Grand Steward, Ulisse Bacchi, and set to music by the Maestro Edoardo Swicker, also one of the Craft, was sung with great effect by the *prima donna*, tenor, baritone and basso who are now singing Verdi's new opera, *Aida*, at the Apollo—the Signora Wiziach and the Signors Castelmari, Niccolini and Montenovesi. Garibaldi had intended being present at the inauguration, but the state of his health preventing him, he was represented by his son Meotti.

FREEMASONRY IN SCOTLAND.

It has recently been claimed that the history of Lodge St. Mungo, No. 27, Scotland, dates back to A. D. 1068. This is an error. Ancient or Mother Lodge of Kilwinning is No. 0 on the Scotch Register, but the Lodge of Edinburgh (St. Mary's Chapel), No. 1, is rightly entitled to the precedence. Bro. D. Murray Lyon's history of the last-mentioned lodge abundantly proves this fact. W. P. B., in a letter to the *Glasgow North British Mail*, of March 30th ult., truthfully says: "The old documentary evidence, still extant, shows that if any Masonic lodge is entitled to be called 'the Parent of Freemasonry in Scotland,' it is the Lodge of Edinburgh, Mary's Chapel. When Desaguliers visited Scotland in A. D. 1721, for the purpose of introducing Freemasonry into this country, he did not go to Kilwinning to do so, but instead, visited Edinburgh, and to the members of the Lodge of Edinburgh he showed his system. They appear to have approved of it, and from thence it spread over Scotland. In regard to the system of Masonry which existed in Scotland before 1721, Kilwinning did not hold the first place either, for in the Schaw statutes of 1598 the Lodge of Edinburgh is also put first. In fact this was but right and proper, seeing Edinburgh was the capital of the country. As to the Kilwinning legend that Freemasonry was first introduced into Scotland at the building of Kilwinning Abbey, in A. D. 1140, the ruins of which structure may still be seen, that 'legend' or statement will not stand examination. For, allowing that said structure was really erected about A. D. 1140 (which, however, I do not admit, the style of the architecture dating about the beginning of the thirteenth century), it so happens that Glasgow Cathedral was dedicated in 1136—four years before Kilwinning was begun! Holyrood Abbey was also founded before Kilwinning, viz., in 1128. While Melrose Abbey was founded in 1136. Now, unless the Kilwinningites can show that spiritualism, say, more potent at the beginning of the 12th century than it is at the beginning of the nineteenth—abbeys and cathedrals being then built by the medium of spirits and fairies, and not by Masons—I fear the claims of 'Mother-Kilwinning' must be pronounced as little more than empty pretensions."