

THE

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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STEWARDS FOR OUR CHARITIES.

THE important question of providing for the ever increasing demands of our Charities is one which causes considerable anxiety to many of the foremost supporters of our Institutions, and we feel no apology is needed from us for again referring to the subject, or for supplementing previous articles analysing the results of the Stewards' labours with others which will point out how those results are obtained, and the best means for their augmentation. Under the present constitution of the Charities the Craft stands committed to an outlay of say £35,000 per annum, and the task of raising this large amount, in face of any eventualities which may arise, is no inconsiderable undertaking. That opinions as to the means to be adopted for the realisation of the desired object are divided is evident from the varied expressions which have been made during the past three months. The most recent, perhaps, is that of our Deputy Grand Master. Lord Skelmersdale, at the Festival of the Mark Benevolent Fund, held only a few weeks since, stated that, in his opinion, Charity dinners were a mistake, and that the money spent on them would be of much more use in the coffers of the Charities themselves. The opposite view was at once defended by Bro. Binckes, the Secretary of the Boys' School, whose experience renders his words of great weight. Again, when the qualifications required of a Secretary for our Girls' School were being discussed, some held that personal canvass of the Lodges by the Secretary was absolutely necessary, others in direct opposition laid it down that the Secretary should be in attendance at the office of the School to receive the money which, according to their idea, was to come in of its own accord, and to answer questions. A very good theory, we admit, but one which a brief study of the Stewards' lists of our Charities will, we think, soon upset. The idea of these advocates appears to be that every Mason throughout the country knows, or should know, the history and requirements of our Institutions. We would advise those who have such ideas to make a tour of our Lodges, Metropolitan or Provincial, they would soon find that not only is all mention of the central Charities omitted at the majority of the meetings, but in not a few cases the bulk of the members know nothing whatever of the existence of the Institutions, much less think of according them any support. While such is the case, we hold that it is necessary for our Institutions to have Secretaries who consider it their duty to travel, far and wide, to make known the work which is being done, and the amount yearly required to keep the Charities in a state of efficiency. Their prime effort is to obtain the names of brethren willing to act as Stewards, and in furtherance of this object we maintain that personal canvass is the main element for success.

On reference to the last lists of our three Institutions, which, of course, do not comprise the Festivals of the present year, we find that among the brethren who appear under letters A and B in the London Lists (which may be taken as fairly representing the whole alphabet), omitting those whose addresses are unknown, 202 have served the office of Steward, the number of Stewardships represented being 384, viz., 136 for the Benevolent Institution, 134 for the Girls, and 114 for the Boys' School, or nineteen Stewardships among ten brethren—nearly two to each Steward. This proportion, however, is not carried out in individual cases. Of the 202 Stewards, 112, or considerably over half the number, have only acted once (45 for the Benevolent, 39 for the Girls, and 28 for the Boys), while

of the remaining 90, nearly one-half have acted on two occasions only, the figures being 21 for the Girls' and Boys' Schools jointly, 14 for the Girls' School and the Benevolent Institution, six for the Benevolent and the Boys' School, one Steward twice for the Girls, and one twice for the Benevolent. Thus we find that 155 out of the 202 Stewards have not completed what we consider the allotted duty of every energetic Mason, namely, that he should act as a Steward for each of the three Institutions in turn. To this number may be added eight others who, for some reason or other, have not patronised all three Charities, though six of them have served the office of Steward three times, and the other two four times each. We thus have 39 Stewards to account for, and of this number 23 have acted once on behalf of each of the three Institutions. The remaining sixteen total 91 Stewardships among them, five having acted four times each, four five times each, three six times each, one seven times, two eight times each, and one ten times. As we have stated above, these figures do not include the Festivals of this year, but the addition of those makes very little difference in the proportions. Of the 55 Stewards of the 1878 Festivals who should be included, 25 appear in previous lists, and of this number eight have acted once before, four twice, seven thrice, one each four, five, seven and eight times, and two six times each, while three served at two, and one at all three of the 1878 Festivals. Thus 1878 gives an addition of 26 to the number of "single" Stewards, and makes the totals on all accounts under letters A and B 439 Stewardships, represented by 230 Stewards (the Girls' School being first, with 152 representations, followed closely by the Benevolent Institution which shows 151, thus leaving the Boys' School with 136). Of the 230 Stewards, 130 have served once only, 49 twice, and 26 on three occasions, the remaining 25 have acted four or more times each, registering among them 133 Stewardships.

Having so far devoted ourselves to a section only of the Charity Stewards, we have given the exact figures in each case, but it will be necessary, in order to make our remarks complete, that we should include the whole body of Stewards, and we must now work on the above summary as a fair average of the whole. For this purpose we have totalled the number of Stewardships as given in the last lists of subscribers of the three Institutions, with the following results:—Girls 1,968, Boys 1,800, Benevolent 1,671; to these figures must be added the Stewardships of 1878, viz.: 211, 237 and 221 respectively; thus we have as the total number of Stewardships on record 2,179 for the Girls' School, 2,037 for the Boys' School, and 1,892 for the Benevolent Institution, together 6,108. These figures, on the above basis, would give 3,200 Stewards as the number at present on the books of the Charities, and of these 1,809 may be reckoned as having served once only, 682 on two, and 362 on three occasions each, while the remaining 347 have acted more than three times each. It would thus seem that it is not so difficult to enlist the support of a brother for a first Stewardship as it is to induce him to continue to advocate the claims of the Charities, and it therefore appears that the main point to decide is, not so much the best means of obtaining new Stewards, as how to induce those who have once acted to continue their exertions. We think we are within the mark when we say that 9 out of every 10 brethren who decide to act as Stewards, start with the intention of working on behalf of the three Institutions, and, therefore, that it is certain there is some reason why considerably over half the number stop after acting once. What this retarding in-

fluence is, it is difficult to decide, but we think it is a question which might receive the attention of those brethren who are ever ready to advance the interests of our Charities.

MASONRY A UNIVERSAL RELIGION.

AN ORATION DELIVERED BEFORE THE GRAND LODGE OF IOWA OF A. F. AND A. M., CEDAR RAPIDS, 6TH JUNE 1878.

BY L. D. LEWELLING.

MY GOOD FRIENDS AND BRETHREN,—There have been a good many mistakes made in this world. There are a good many lawyers who ought to have been cobblers. There are some cobblers who might have been doctors; and some doctors who ought to have been gravediggers for the rest of the profession. There are some men who are "jack of all trades," and some jacks who have no trade at all; and still it is true that every jack and every giant is striving, each in his own way, and by the easiest stepping stones, to better his condition.

In religion, as in secular pursuits, there ever remains an ideal. A spirit goes out from man like the twining tendril from the vine, reaching to take hold upon something better and higher. It is an instinct that cannot be extinguished; it is the yearning of the race for a better way. There is a happy condition just beyond, and to attain it our lives are fashioned to correspond with this ideal, which becomes our pattern, our example of human life and conduct, held above and beyond, but ever before us, like the pillar of fire. This ideal, this imaginary or real person or thing, or god, or demi-god, is to individuals and to nations the standard of human actions—the measure of right and wrong. However obscure it may have become—however much enshrouded in mysticism—it still remains the test of life, to which all men bring their bundles of deeds and thoughts and aspirations, to determine whether they be holy or unholy. The ideal of the Christian world is the perfect man, Christ Jesus. The ideal of Judaism is the Saviour to come, but he is to appear with more regal attributes than those possessed by Him of Nazareth. The ideal of the Arab is Mohammed, the wandering prophet of the desert. The ideal of the Chinaman is Confucius, the moral philosopher. The ideal of the Hindoo is Bramah, the creator, succeeded and overshadowed by Buddha, or Gantama, "the enlightened." In all these ideals, in all the moral philosophies of the world, there are real affinities, and the end of each is to attain human happiness.

Men seek the same city by different roads, as all the religions of the world are stretching toward some spiritual aim. One road may be devious and winding, another more direct; here they diverge, and there converge. One seeks salvation through the ritual of the church; another translates only the language of nature into the voice of God; and thus all cannot bow to the same shrine. No one religion can satisfy the wants of all in man's present state, and hence the necessity for the toleration of all.

This principle of toleration is the Masonic religion; it is the grand principle of human kinship.

Men differ in views, in opinions, and in judgment. The affections of men are not the same; the test of conscience is not the same with all men. The food delicacies of one age or place are loathed in another. I used to hear of people eating frogs and turtles, but I had no appetite for such delicacies. The thought of eating a clammy frog, or a wriggling, crawling turtle, made the cold chills come spinning up my back in the middle of July. But since I have grown older, and seen swine fattened in the filth of the sty for man's food, and since, like the rest of erring mortals, I have eaten of frog and hog and turtle, I confess I cannot find it in my heart to condemn a Frenchman for eating horse, or a Fejee's relish for baked Englishman. I suppose there is no disputing about tastes. The illustrious Fremont dined with the Indians on roasted puppy, and the Esquimaux breakfasts on a pint of oil.

Adroit stealing was an honour to a Spartan youth, while larceny in any form is crime in ours. The gods of one nation are the devils of their neighbours, and the religion of one sect is the blasphemy of another. Each with zealous bigotry contends that he alone is right, and, thus contending, the stronger race, or nation, or party, or sect, has each in turn borne all before it like an avalanche, and, like a ship tacking before the gale, men have rushed to each extreme, and made slow progress.

The machinery of social life, of religion, of politics, has been cumbersome and erroneous, but, as a forked stick was once called a plow, and was better than no plow, and as a goat-skin bag was called a churn or a water pitcher, and was better than no pitcher, so the religions of early times were better than no religion. Men used to go to a dead stick, a stone, a cow, or a crocodile, and in the intensity of their superstition imagine that it was a god, and fall down and worship it. Men used to take a great ugly crocodile into their best room, on a rich carpet, and feed and pet it like a child, and then crouch before it in the humble attitude of prayer. Men used to fall on their knees before a good-natured family cow, and pray into her great vacant eyes, while she quietly chewed her cud, for health, and wealth, and happiness, and the destruction of their enemies. Now all this seems very ridiculous, and it was; but, after all, it was better than no religion, and the qualities or attributes with which the cow and the crocodile were endowed, were doubtless superior to those really possessed by man in his then primitive state.

Worship is better than no worship, and a fetish is better than no God, because men become like what they worship, in character and conduct; veneration in man has been the salt of his race, because it has ever kept before him some worshipful creature, endowed with real or imagined attributes better than his own. Whatever man may

have worshipped in the infancy of his race, however cumbersome his religious machinery, it was relatively progressive, and each succeeding religion was better than its predecessor. But men had no idea of toleration then, and as one displaced another, strife was inevitable.

Each patriarchal family, each clan, each church, was encased like a great egg, in a thick crust of bigotry. The world was full of great eggs and there was room for each and for its growth and natural decay; but each chicken claimed the exclusive right to pip. Then came strife. It took a long while for the chickens in each egg to learn that their neighbours had rights and privileges. The Roman hierarchy denies it still, but Masons have an opinion, in which others, also, are agreed, that the Roman hierarchy is a bad egg.

It took a long time for the race to learn that men have different temperaments, that they are influenced in religion, as in politics, by education and surroundings. The old-time vendor of religious isms measured his creed and his convert by the same iron bedstead; great souls were compressed to the measure of a meaner life, until, like the Hesperides, they burst their unnatural fetters in obedience to a natural law. Then men's creeds began to widen like circling wave-lets; they are widening still, and, to-day, I pray that nothing may stay their course, until they have burst to atoms the shell of every intolerant egg.

When I was a boy I thought I should like to be a minister; my relatives thought I ought to be a minister, and it may be I had a ministerial air or dignity. It was pretty nearly settled that I should enter upon that responsible labour; but somehow I began to feel myself trammelled by the religious machinery of that day. My people were Friends, and the Friends had their notions about theology, and the Baptists had theirs, and the Methodists and Presbyterians, and all; and the Catholics had theirs. Then I began to read the history of these different religions, and when I read of the strife and the discord among the churches and these men who worshipped the same God, I wondered if these all could be religions of the Prince of Peace. I read of a million of poor Waldenses who perished in France for religion's sake—I read that the Duke of Alva put to death, in the Netherlands, nine hundred thousand men, women, and children in less than thirty years—I read that the body of a venerable minister of Christ's gospel, after it had rested in peace for more than forty years, was torn from the grave and burned for heresy—I read that in our own country, the boasted land of liberty, innocent Quaker women were thrust from their families, and hurried away to loathsome prisons, the gallows, and the stocks. I saw, also, individual church differences at home—and when I read and saw all these things, I sat down and wondered, if in all the wealth and culture and intellect of this goodly world, there was not some knowledge of a divine spirit which should unite all nations, tongues, and people in a common brotherhood.

In the bonds of Masonic charity I have found what I sought; and now I say to you, that if all the bungling machinery of the fraternity shall be destroyed, if the secret words and signs shall be brought to the light of the world, I believe the divine principles of Masonic fraternity will still live in the broad light and charity of a better era, as the immortal spirit of man, freed from the chrysalis of earth, shall become more heavenly.

We are told that Masonry is no religion. I deny it. We have too long taught that Masonry is no religion. No wonder we have sometimes failed to keep the Craft in due bounds, when they are told that the sublimest principles of Masonry are but the doctrines of an insurance company.

Whether there is religion in Masonry, let our illustrious brother* answer, who, years ago, put on record his experience and his noble testimony by saying, "I am not ashamed, my companions, here to confess, that I seek daily to live the life becoming a follower of Him who, while on earth, went about doing good; and I glory that this heavenly light was first revealed to my darkened vision through the solemn and sublime mysteries of our beloved Order."

But the religion of Masonry is not sectarian—the religion of Masonry is not an exclusive religion. Masonry says to men: we are all members of the human family—we are full of faults; therefore, let us be full of charity—let us be brethren still. Upon this tenet I stand to-day and say to every man, you are my brother. There is a great spirit who is our common Father. This, then, should be my creed—let me write it before you, brethren, here: "THE BROTHERHOOD OF MAN."

Under this formula, subaltern creeds might exist, contrary opinions might arise, individual differences might array themselves against each other; but over all, as the clear sky bends over the restless billows, unaltered and unshaken, would remain the proclamation of our brotherhood—a universal brotherhood, a universal religion; a great church of charity, which admits the test of conscience, and interferes with no man's religious duty or convictions.

"What is truth?" asked a great philosopher, centuries ago, and every man proposes his own ideal as an answer.

Three boys had been to the show and seen the elephant. John said it was white as snow and crooked like a scythe, but William contended it was the colour of dirt and rolled up like a window curtain, while Samuel emphasised his contempt for both, and declared that it looked more like a black snake or a Bologna sausage; when it transpired that they were talking, respectively, of the task, the trunk, and the tail.

A great castle once stood in the midst of a wilderness, alone. In the remembrance of the race no man had trodden its portals; but tradition, somehow, no man could tell how, whispered of its existence. People are curious mortals, and three great kings each sent a va sal to inspect the castle and return. One went by night, when there was no moon; the castle loomed up like a great black monster against the sky; the owl screeched, and the whipporwill sang, and the man trembled and returned. One went and came by a circuitous route, and from a distant eminence saw only the bleak walls, the high turrets, and stern embrasures. The third was admitted to the court,

* T. S. Parvin.

and found himself surrounded by friends; he was offered tempting viands from delicate hands—he rested on luxuriant couches—he ascended into the watch tower and beheld beautiful gardens of flowers, with mossy banked streams winding through; he was enchanted, and returned to tell a story disputed by the first, and the third contradicted both. The honour of three great kingdoms was at stake, and three great kings engaged in war; each soon to learn that the owl, and the whipp will, and the darkness, belonged to the forest and the night, not to the castle—that a distant and exterior view reflects no beauty from within, but that all these things go to make up the magnificence of a sylvan castle. The exterior views were half views, and so the truths of Buddhism and Confucianism may be half truths, while the owls and the darkness may be excrescences of Christianity.

Truth is absolute, whether found in the creed of the Jew or the Greek, the Christian or the barbarian. But truth in creeds is too often like the traditional needle in the haystack; it is the mustard seed of truth enveloped in a great bundle of error. Creeds and dogmas are not the essentials of religion; creeds engender strife.

“One thinks on Calvin heaven’s own blessings fell,
Another deems him instrument of hell:
If Calvin feels heaven’s blessings or its rod,
This cries there is, and that there is no God;
What shocks one part will edify the rest.
Nor with one system can they all be blessed,
The very best will variously incline,
And what rewards your virtue punish mine.”

Who is to determine which see clearly, and which darkly?

Brothers and sisters do not always agree in the minor details of family affairs; how, then, expect all men to conform to a single standard?

Though one should cast out devils in the name of Beelzebub, he is not against us, and, therefore, for us. If my brother cannot accept my opinion for his own, all must agree that I have no right to compel him to do so.

It is this principle of toleration which is the great Boaz of Masonry, and as brothers disagree and are brothers still, so I conceive that we who profess the Christian religion sacrifice no title of our holy faith when we clasp hands with all nations and peoples in the great, grand brotherhood which springs from human charity.

Masonry is so noble a principle, so grand, so elevated, that it overrides all creeds and sects, and embraces all who acknowledge the brotherhood of man, and the fatherhood of God.

The fondest dream of my boyhood days, was that I should live to establish a church whose creed should be no creed, whose foundation principles should be born of a charity so broad, that not only the churches, but the citizens of every state, and the peoples of every nation under the blue dome of this earth temple, should meet upon common ground in unity and concord. It was an idle fancy, and yet, as the distinctive colours of the rainbow blended in one become the purest white, so may the creeds of earth, though distinctive still, be blended in the bonds of charity.

The secret of my first love for the institution of Masonry was its enlightened toleration of opposite opinions. There is no exact standard or measurement of human life and conduct; who, then, shall have the audacity to erect a single standard and proclaim it the only true way?

“What would happen, do you suppose,
If the mignonette should say to the rose:
The pride of roses I hate to see;
Why don’t you keep near the ground like me?
What if the rose should say to the phlox,
My form and colour are orthodox;
To please your Maker, you’ve got to be
Precisely, in all respects, like me?
What if a grape should say to a pear,
What are you flaunting about up there;
Beware of swinging alone and free,
You ought to cling to a trellis like me?
What if a swan should say to a crow,
You belong to a race of so and so;
It’s a deadly sin for you to be free,
Your only hope is in serving me?
What if a goose should teach a wren,
Or an eagle try to follow a hen?
What if the monkeys should all agree
That there ought to be uniformity?
What if a man should say to another,
Differ with me and you’re not my brother;
I have the truth, as the oracles tell,
Go with me, or you’ll go to hell?”

I believe in the religion and dogma of Christianity; and, like my brother here, I am not ashamed to confess its illustrious and divine Founder as my ideal and my hope. But when a man comes to me and says, “See here! you’re a miserable Quaker dog! you can’t sing the doxology! and I’m going to take a little of that Quaker spirit out of you!” I ask you, candidly, if you would not think the man was a little over-zealous for his ology.

What profound logic the bigots of every age have had with which to support their positions. Truth is absolute—the opposite of truth is error. We teach the truth; therefore, you are in error.

It is all very well till you get to the third premise, and then I lose my patience. If I owe a man one hundred dollars, and pay him fifty, I may say I have paid him; I tell no lie, but I leave you to infer a falsehood. And when any man or church says, “I teach the truth, you do not teach what I teach; therefore, you are in error,” the first premise is a half-truth, and the conclusion a lie.

And when any church or pontiff says, “I am infallible, I cannot

err, I speak and command in truth, all else is falsehood,” he clamours for the life-blood of liberty; and why? because he proclaims his opinions as your master and mine—because he puts an embargo on free thought—because he may take your wealth and mine, or destroy your life and mine, if only it is done in the name of religion. Religion, forsooth! a theocracy of the devil! Satan clothed as an angel of light! a wolf in sheep’s clothing, seeking whom he may devour?

I am not ignorant of the power which I oppose, nor of its source. I am aware that the blasphemous assumption of papal infallibility is supported by oath, bound bishops, priests, and Jesuits, and that through their influence the edicts and decrees of the imbecile charlatan of Rome would, if possible, become the supreme rule for human conduct. Kings would be deposed, princes murdered, governments subverted and destroyed, adultery sanctioned, treason encouraged, and God blasphemed, to satisfy the selfish greed of this vampirical excrescence which fattens upon the blood and treasure of the human race.

I read somewhere, recently, of a hideous monstrosity, a man whose tongue was a snake’s head; when the man slept the snake lay quiet within, but his breathing was a low and ominous hiss, and when he awoke and tried to speak the monster thrust itself out, hissing and spitting venom. And when I read I transferred the application of the legend to the church of Rome in its relations to the institution of Freemasonry. “They have sharpened their teeth like a serpent; adder’s poison is under their lips.”

I have no patience with any man’s religion which assails the religion of another. There is much truth in the teachings of Romanism—there is truth in Buddhism and Confucianism; and there probably never was an ism which had only error for its foundation. But no religion has a right to say to another, in terms of reproach, “Stand aside, I am holier than thou.” And the religion of our Jesus is false if it be not a religion of love.

I tell you it is charity that men need in this world—Masonic charity, which admits the test of conscience—and then the discords of life would become the harmony of the world.

The hardest lesson to learn is that of toleration of faiths more perfect or imperfect than our own. The Masonic philosophy is—

“Intolerance to none.

Whatever form the pious rite may bear,
Not even the poor pagan’s homage to the sun
Would I scorn, lest even there
I spurned some element of Christian prayer.”

Throughout the life of the world, the religions of the world have failed to satisfy the craving instincts of humanity. In the fanatical blunders of men after a more perfect system, they have over-ridden the correlative and benevolent instincts of the race, and in the end have given us too much of the isms of men, which have sometimes proved to be only fair apples of ashes. I borrow a thought in saying, “What a man wants is a religion in which all the systems of humanity may meet as in a field of the cloth of gold, to adorn it with their piety, their mysticisms, their mythology, their subtlety of thought, their splendour of ceremonial, their adaptability of progress, their elasticity of organisation, and meeting may exhaust their resources in the building of a common temple for the common good.”

This is the grand philosophy of Freemasonry, which rises above words, and grips, and signs, and makes the institution worthy the patronage of the great and good.

The history of the human race has been a history of blunders and excesses—a history of a want of charity among men; but it is also a history of progress. We may mourn the processes through which we have passed, yet we can but observe that God has turned all to good account; He has builded better than man knew, and made the wrath of man to praise Him; and why not?

“If plaques and earthquakes break not heaven’s design,”

Why should the violent clashing of interests and opinions among men? The blessings God sends upon men are sometimes the core of a great trouble; what is a great mishap to a single man may be a greater blessing to millions left behind.

“The spears which rushed through Arnold’s heart”

Were thus made defenceless against the surging wave of liberty. The flood which drowns the brood of fledglings, discovers the worm to the mother. The shower which quickens the verdure of my pastures destroys my neighbour’s grain. In the same manner the angel which bears away my darling child may have foreseen her bereft of home and friends; the victim of want and sorrow, and in mercy plucked the opening rose and carried it as a garland to the brow of the All-Father.

A mother sat over her darling boy and held the quickened pulse, bathed the parched lips and feverish brow, and struggled with the messenger from the spirit world. It was not in her heart to say, “Thy will be done,” but only this, “I cannot let him go.” Death fled without his prize, but left behind a muttering speech and idiotic face. The evils of the unseen were close at hand, the scylla of death was passed, but the charybdis of distorted life appeared instead.

Men cannot perceive the relation of things. From the height of heaven God overlooks the landscape of earth, and what to man is hideous deformity, is to him but an excrescence in the development of the race. A man from a mountain top views the landscape; it is a vivid picture of beauty and harmony, but he knows that in the valley are gnarled and deaden trunks, scraggy under-brush, and stagnant pools.

The ignorance and blunders of the child are the anxiety of the mother. She notes with pleasure its development, and observes that its most painful experience, its falls, its bumps, its bruises, become its best and lasting lessons. The discipline of pain is the angel of progress.

(To be continued.)

THE FOUR OLD LODGES.

BRO. R. F. GOULD.

(Continued from page 100.)

PART III.

§ 22.

I. The present status of the surviving "Old Lodges" having now to be considered, a retrospect of the Legislation of the Craft, so far as it bears upon the compact of 1721 becomes essential.⁽¹⁾

It will be convenient, however, in the first instance, to examine into the power of amendment *actually* possessed by the Grand Lodge, together with that which it assumed the right of exercising. For this purpose, a comparison between Article XXXIX. of the *Old* and the *New* Regulations respectively, as shown in the Constitution Book for 1738, will be found useful.

The term "*Old*" Regulations, was used to denote the rules of the Society as published in 1723, whilst the expression "*New*" Regulations was applied to the various alterations that were subsequently made: these ("*Old*" and "*New*") are shown in parallel columns in the Constitutions 1738, from which the following extract is given.

Old Regulations.

XXXIX.—Every annual G. LODGE has an inherent Power and Authority to make *New Regulations*, or to alter *These* for the real Benefit of this Antient Fraternity, provided always that the *Old Land Marks* be carefully preserved, and that such *New Regulations* and Alterations be proposed and agreed to at the 3rd Quarterly Communication preceding the Annual Grand Feast; and that they be offer'd to the Perusal of all the Brethren before Dinner in writing even of the Youngest *Enter'd Prentice*; the Approbation and Consent of the Majority of all the Brethren present being absolutely necessary to make the same Binding and Obligatory; which must therefore after Dinner, and after the *New G. Master* is install'd, be Solemnly desir'd; as it was desir'd and obtain'd for these *Old Regulations*, when proposed by the G. LODGE to about 150 Brethren at Stationers Hall or St. JOHN Baptist's Day 1721.

THE END OF THE OLD REGULATIONS.

New Regulations.

XXXIX.—On 24th June 1723, at the Feast, the G. LODGE before Dinner made this RESOLUTION; that it is not in the Power of any Man or Body of Men to make any Alteration or Innovation in the Body of Masonry, without the consent first obtain'd of the G. LODGE. And on 25 Nov. 1723, the G. LODGE in Ample Form resolved, that any G. Lodge duly met has a Power to amend or explain any of the printed Regulations in the Book of Constitutions; while they break not in upon the Antient Rules of the Fraternity.

But that no Alterations shall be made in this printed Book of Constitutions without leave of the G. Lodge.

Accordingly

All the Alterations or NEW REGULATIONS above written are only for amending or explaining the OLD REGULATIONS for the Good of Masonry, without breaking in upon the Antient Rules of the Fraternity, Still preserving the *Old Land Marks*; and were made at Several Times, as Occasion offer'd, by the GRAND LODGE; who have an inherent Power of Amending what may be thought inconvenient, and ample Authority of making NEW REGULATIONS for the Good of Masonry, without the consent of all the Brethren at the GRAND ANNUAL FEAST; which has not been disputed since the said 24th June 1723, for the Members of the G. LODGE are truly the Representatives of All the Fraternity, according to OLD REGULATION X.

II. It should be recollected, that virtually the contract of 1721 was *tripartite*, the parties thereto being,

1. The Four old Lodges.
2. The Sixteen new Lodges constituted between 1717 and 1721.
3. The Masons of London and Westminster.

From which it follows, as an obvious corollary, that the TRIPLE sanction was essential to any variation of its terms.

"The Constitutions of 1723," says Findel,⁽²⁾ "have ever since been regarded as the legal foundation, in fact, of the Fraternity of Freemasons under the form it should retain in the future."

(1) See §§ 3, 15, and 21 (IV.): also p 4, note 7; and p 67, note 1.

(2) Page 147. Touching the names of those who signed the Book of Constitutions, as well as the extract from the Minutes of the year 1723.—See Kloss, History of Freemasonry in England, p 45.

"That the laws and regulations therein contained were really those which were found in the ancient documents, and in use up to that period, the official character of the Book of Constitutions itself, as well as the repeated assurances of Anderson and Desaguliers, that everything was retained that was really ancient and authentic in the old Constitutions, is a sufficient security on the one hand; and on the other hand the full and complete investigation of Kloss, who compared them with the old Constitutions themselves, has established it beyond doubt."

III. A power of subsequent amendment was vested in the Grand Lodge, subject to certain well-defined conditions:—

1. It could be exercised at the Third Quarterly Communication, *only*, preceding the Annual Feast.
2. The old landmarks were not to be disturbed.
3. Every proposed alteration was to be submitted in writing to all the brethren, including the *youngest Enter'd Prentice*.

It will be shown, however, that the Grand Lodge soon proceeded to act, as though its power of amendment was without limitation, and that it possessed ample authority to change, one by one, or altogether, every feature of the Constitution.

IV.—COMPOSITION OF GRAND LODGE.—The Grand Lodge, by the Old Constitutions, could consist only of the *Masters* and *Wardens*⁽³⁾ of regular Lodges, with the Grand Master and his Wardens at their head⁽⁴⁾: and it had been customary even for these officers, at their annual election, and on other particular occasions, to withdraw, and leave the Masters and Wardens of the Lodges to consult together, that no undue influence might warp their opinion.⁽⁵⁾ The first innovation upon the usages of the Society, occurred December 27th, 1720, when the office of Deputy Grand Master was established, and the Grand Master was empowered to appoint that officer, together with the *two Wardens*. The privilege of voting in Grand Lodge was a few years afterwards extended to Past Grand Masters (1724), Past Deputies (1726), and Past Grand Wardens (1727);⁽⁶⁾ and was styled by Preston "a peculiar favour."

The Treasurer and Secretary were gradually admitted to full membership, it not having been settled till 1753, that the Treasurer "was a Grand Lodge officer, by virtue of his office, and as such to be elected from amongst the brethren who had served the Stewardship."⁽⁷⁾

Eventually, however, the privilege of voting in Grand Lodge was extended to all Grand Officers, present and past. By old Regulation XIV. in the absence of the Grand Master and his Deputy, the right of presiding in Grand Lodge was vested "in the Master of a Lodge, who should be the longest a Freemason," providing there was no one present who had been Grand or Deputy Grand Master, but before 1738 this privilege was transferred to actual or Past Grand Wardens.

26th Nov. 1728, N.R. (New Regulation) XII. If any Officer (Master or Wardens) cannot attend, he may send a Brother of that Lodge (but not a mere *Enter'd Prentice*) with his jewel to supply his Room, and support the honour of his Lodge.⁽⁸⁾

It has been well observed, that in agreeing to the *old* Regulations, the single (private or original) Lodges, had to sacrifice some of their former independence, which signified the less, as at first the Grand Lodge was composed entirely of representatives from the Lodges.⁽⁹⁾

V.—COMMITTEE OF CHARITY.—On 13th December 1733, the following regulation was made⁽¹⁰⁾:—

(3) § 15 (IV.)

(4) O.R. XII. Constit. 1723.

(5) Preston, Ed. 1804, p 227. O.R. xxix.

(6) Page 3, Note 2.

(7) Constit. 1767, p 259.

(8) Nothing is more usual than to accommodate a young Mason as soon as possible with a Warden's jewel, even from another Lodge, if it cannot be readily procured in that wherein he was made, in order that he may see the Grand Lodge, as a matter of amusement! Constit. 1812, Calcutta. (Note).

(9) Findel, p 143.

(10) N.R. XIII., Constit. 1738, p 181.—*Freemasons' Calendar*, 1775, p 47.

1. "That considering the usual business of a Quarterly Communication was too much for one time; whatever business cannot be despatched here, shall be referred to the Committee of Charity, and their opinion reported to the next Grand Lodge.

That all questions debated at the said Committee, shall be decided by a majority of those present."

In consequence of this regulation, the Committee of Charity was considered as immediately dependent on the Grand Lodge; and the minutes of their proceedings were regularly read and confirmed at the Quarterly Communications.

2. The Grand Lodge, (1) thus, to a certain extent, voluntarily delivered over to this Committee the residue of that independence which had been left to it, in the passing of resolutions. This innovation, viz., the extension of the Committee for the administration of the Charity Fund, into a meeting of Master Masons, on whom power was conferred to make arrangements of the greatest importance, and to prepare new resolutions (2), not only virtually annulled the authority vested in the Grand Lodge, but likewise greatly endangered the equality of the brethren in the different Lodges.

VI. — PRIVILEGES OF THE GRAND STEWARDS. — 1. In the Grand Mastership of Lord Weymouth, the Stewards' Lodge was established (1735), and with its formation commenced the bestowal of those extraordinary privileges, which produced so widely spread a feeling of dissatisfaction among the Craft, and was, according to some high authorities, one of the chief causes of the great schism.

The twelve Stewards of the year (3) had to attend the Grand Lodge in their proper clothing and jewels, to pay at the rate of four Lodges towards the expense of the Communication, and (at first) "were not allowed to vote, nor even to speak, except when desired, or else of what related to the ensuing feast only."

These privileges, however, were rapidly extended, it was soon passed, "that each of the twelve should vote in Grand Lodge (4)

Also to encourage gentlemen to serve the office (of Steward) it was agreed that all Grand Officers, the Grand Master excepted, should be elected out of that body (5)

On the 7th February 1770 it was passed in Grand Lodge: "As the right of the members of the Stewards' Lodge in general to attend the Committee of Charity appears doubtful, no mention of such right being made in the laws of the Society, the Grand Lodge are of opinion, that they have no general right to attend; but it is hereby resolved, that the Stewards' Lodge be allowed the privilege of sending a number of brethren, equal to any other four Lodges, to every future Committee of Charity, and that, as the Master of each private Lodge only has a right to attend, to make a proper distinction between the Stewards' Lodge and the other Lodges, that the Master and three other members of that Lodge be permitted to attend at every succeeding Committee on the behalf of the said Lodge." This resolution, however, was declared not to be intended to deprive any Lodge which had been previously constituted of its regular rank and precedence. (6)

Bro. Findel thus expresses himself: (7)

"The newly created Stewards' Lodge, which was permitted to send a deputation of twelve members to the Grand Lodge, having the privilege of voting as individuals, and wearing distinctive aprons and ribands, as it was resolved that in future all the Grand Officers should be elected out of that body. The office of Steward, which was a very expensive one, became by this means associated with favouritism, in which rank and wealth had the preference, in total opposition to the liberal and equalising spirit of Masonry. The Grand Lodge, says Kloss, first introduced into Masonry that axiom, so abundantly practiced in the so-called higher degrees, that the more largely a brother contributes, the greater his weight in the Lodge. This unjust preference shown to the Stewards excited loud but righteous indignation among the Brethren, and such a disturbance ensued that Ward had to get up and make a speech calling for "decency" and "moderation."

(1) Findel, p 154.

(2) See § 17 (II., III).

(3) Constit. 1738.

(4) Constit. 1756, p 305.

(5) Preston, Ed. 1796, p 269; Constit. 1784, p 364.

(6) Preston, Ed. 1796, p 272. See § 19.

(7) F 155.

The fortunes of the Stewards' Lodge culminated on 18th April 1792, when it was put over the heads of its Masonic parents, and placed at the head of the list without a number. (8)

VII.—The preceding paragraphs (I.—VI.) will have amply illustrated the great abuses which had found their way into our ancient Society. The numerous new regulations, which were introduced, caused dissatisfaction, as the rights of individual Lodges were more and more encroached upon, and the Grand Lodge was made gradually to assume the character of an independent and arbitrary power.

§ 23.—The disturbance of the "Ancient Land Marks," as recorded in the previous section, or in other words, the repeated innovations upon the original constitutions, gradually effaced from the old Lodges all, or nearly all, their distinctive features of constitution, and in the result materially contributed to the great Schism of 1739-1813, which was only healed at the cost of their permanent displacement from the Ancient precedency.

§ 24.—I. The causes of the great schism of the last century are foreign to the scope of this article, except so far as they can reasonably be identified with the "Innovations" carried out by the Grand Lodge, which, no doubt, in the judgment of many worthy brethren, were rapidly effacing every vestige of the "Ancient Landmarks." That the abuses, the leading features of which only have been outlined in § 22, produced great discontent, we know, but in the opinion of the writer, the great disruption of the Craft was attributable to three distinct causes.

II. (a) Speculative Masonry (9) was, so to speak, only on its trial, during the generation which succeeded the authors of the revival. The institution of a society of Free and Accepted Masons, on a cosmopolitan basis, was one thing; its consolidation, however, opposed as its practical working showed it to be, to the ancient customs and privileges of the operatives, was another and a very different affair.

(b) The importation from France of many varieties of spurious Masonry about 1740-50 had tended to disparage the primitive simplicity of the English Rite. (10) (§ 28.)

The introduction into this country of the then newly-devised and so-styled "High degrees" was doubtless greatly aided by the foresight of their originators, who whilst refraining from any direct rivalry with the Ancient Craft degree, at the same time cleverly associated their invention therewith, by limiting the privilege of membership to Freemasons (11), thus instilling a belief that the alleged "High Grades" were a recovered portion of the ancient mysteries of the Fraternity, and thereby persuading no inconsiderable section of the Craft, that their general adoption was, so to speak, "a return to the old lines," and instead of an innovation, but the raising of a more stately and perfect superstructure on the foundations of the existing edifice of Masonry. (12)

(8) Freemasons' Calendar.

(9) The Fraternity, originally, being a purely Operative Society, was composed exclusively of actual workmen, i.e., Masons, and Artificers in some way connected with architecture. About the end of the sixteenth century, persons of superior position were initiated or accepted, becoming thereby free of the Society, i.e., being admitted to its privileges. Masonry, however, being only Speculative to the newly Accepted brethren, began now to be termed both Operative and Speculative; hence the modern expression Free-Masonry.

(10) Even England, the birthplace of Masonry, has experienced the French innovations; and all the repeated injunctions, admonitions, and reproofs of the Lodges cannot prevent those in different parts of the kingdom from admitting the French novelties, full of tinsel and glitter, and high sounding titles.—Proofs of a Conspiracy, (Robison), 1797. (The Abbé Barrauel and Professor Robison wrote at the same era, without mutual consultation; one a French clergyman, the other a Scottish Professor, and both Freemasons. Their works produced an immense sensation, and evoked an elaborate defence of the Order from the Earl of Moira, Acting Grand Master.)

(11) See Preface to Findel's History of Freemasonry, 2nd Edition, by Bro. D. M. Lyon, p vii.

(12) Michael Andrew Ramsay opened the door (1740) to the so-called High Grades, of which the injurious effects, notwithstanding the utmost exertions of genuine Freemasons, are felt to this very day. Findel, p 204. Dr. Oliver (Historical Landmarks, Vol. I., p 9, 1846), speaks of the degrees practised on the Continent having settled down to about forty, though he mentions having before him a list of nearly one thousand, which had been or were then practised under one or other denomination of Freemasonry. In this respect, however, the palm must now be yielded to our American brethren,

"The seeds thus disseminated had the more time to thrive, as the Grand Master (Lord Byron), from 1747 to 1752, was constantly absent from this country; the Grand Lodge (says Findel) becoming completely powerless, as no regularity in the business was observed." (1)

(c) Assuming the influences above summarized, to have been in active operation for some years prior to 1752, it may, I think, be reasonably concluded that the arbitrary and unconstitutional behaviour of Grand Lodge at last turned the scale in favour of secession.

III. From 1717 to 1722 the claims of the operatives, had been very fairly recognized in the distribution of Grand Lodge office, as is attested by the appointments of the latter year, when Mr. Joshua Timson, *Blacksmith*, and Mr. William Hawkins, *Mason*, appear as Grand Wardens. In 1723, however, a struggle for supremacy, between the operatives and speculatives, had set in, and the former from that time could justly complain of their total supercession in the offices of the Society.

IV. In 1730, Anthony Sayer, the Premier Grand Master, was publicly admonished and well nigh expelled for taking part in illegal assemblies of dissatisfied Masons, who were seeking to undermine the authority of the Society they and others had so recently constituted. (2) The following extract from a contemporary narrative (3) (1730), will further illustrate, the disagreement which then prevailed. "Some operative Masons (but according to the polite way of expression, Accepted Masons), made a visitation from the first and oldest Constituted Lodge (4) (according to the Lodge Book in London) to a noted Lodge in this city, and was denied admittance, because their old Lodge was removed to another house, which tho' contrary to this great Mystery, requires another Constitution, at no less expence than two guineas, with an elegant entertainment, under the denomination of being put to charitable uses; which if justly applied, will give great Enconiums to so worthy an Undertaking, but it is very much doubted, and most reasonable to think, it will be expended towards the forming another system of Masonry, the old Fabrick being so ruinous, that unless repaired by some occult Mystery, will soon be annihilated."

V. About 1738-39 certain brethren were charged with working a "different Master's part," when several meetings were held in open defiance of the regulations. (5) By way of detecting the schismatics, and thus excluding them from the orthodox Lodges, the expedient was adopted of introducing a slight alteration in the system, (6) or as otherwise expressed (7) "some trifling innovations were sanctioned, upon the ancient customs of the Order." This resolution was unfortunate, and produced the very evil it was intended to avert.

VI.—Schisms in Societies (says Laurie), (8) generally arise from misconduct on both sides, and the rule applies to the case now under consideration.

The "Moderns" undoubtedly departed from their usual custom and propriety of conduct, by authorising the slightest innovation upon the ceremonies of an ancient institution; but the "Ancients" were guilty of a greater impropriety, in being the active promoters of the schism, and still more by holding up their brethren to the ridicule of the public.

They propogated an opinion, (9) that the ancient tenets and practices of Masonry, were preserved by them; and that the regular Lodges, being composed of *modern* Masons, had adopted *new* plans, and were not to be considered as acting under the *old* establishment. Whilst, therefore, arrogating

to themselves, the high sounding title of "Ancient" Masons, they branded the brethren of the *Regular* Lodges with the odious appellation of "Moderns," who they averred never existed till 1717 (§ 20). This has been rightly styled by a distinguished living writer, as (10) "a paltry attempt to throw doubts on the legality and Masonic character of a Body from which they, as also the "Moderns," received their knowledge of the Craft." A similar view was expressed by the late Dr. Oliver (11). "I shall use the words *ancient* and *modern* in their general acceptation, the former to designate the Seceders, and the latter the Constitutional Masons: although both were alike ancient or modern, being equally derived from the same source.

The two phrases have been, however, very happily characterised in Bro. Findel's great work on Freemasonry, where we find, by way of commentary on the rituals of the rival Grand Lodges. "The simpler one, the Catechism of Moderns, is the *more ancient*; and that of the Ancients is the *more recent*." (12)

On the 5th December 1753, Robert Turner, W.M. 15, was elected the first Grand Master of the "Seceders," by the representatives of some dozen Lodges. (13)

The distinctive epithets, "Ancients" and "Moderns," were commonly employed by both parties alike, to denote the seceding and the regular Masons respectively, as may be illustrated by two extracts from the minutes of the Moira Lodge, No. 92, constituted 1755 (Moderns).

"4th December 1758, Brother Glover of St. John's Lodge being an 'Ancient' Mason, having taken his obligation of this Lodge, paid the ujal fine of two shillings, and became a member."

"19th January 1761, Bro. Wright proposed Mr. Willm. Gee, to be made a Modern Mason in this Lodge, which was seconded and thirded properly."

VII.—The chief feature of the new ritual (Seceders) consisted in a division of the third degree into two sections, the *Second* of which was restricted to a few Master Masons, who were approved as candidates. Thus it comes to pass (says Hughan), that the arrangement as we have it now, was practically set on foot by the Ancients: the Moderns were compelled to accept the alteration in the Master Masons' degree, or the "Masonic Union" of 1813 would not have been cemented.

The special object of the Seceders was the promotion of Royal Arch Masonry, and as many gentlemen preferred joining the Grand Lodge of "Four Degrees" to associating with the Society which worked but three, the rival body was successful in its career of innovation. A clue being thus afforded to the reasons which prompted its formation, as well as to the causes of its extraordinary success. (14)

The Grand Chapter of the "Moderns" was constituted about 1766, and (says Hughan), virtually, though not actually, was countenanced by the Grand Lodge: (15) this, however, is scarcely reconcilable with the action of their Grand Secretary, who, writing to the Prov. G. Lodge of Frankfort, in the same year, calls the Royal Arch, "a society which we do not acknowledge, and which we regard as an *invention* designed for the purpose of introducing *innovations* amongst the brotherhood; and *diverting them from the fundamental rules which our ancestors laid down for us*." (16)

(10) Hughan, Mas. Mem. p 14.

(11) *Some account of the Schism among the Free and Accepted Masons in England* (1847), p 18, Note 17.

(12) Findel (quoting Kloss), p 176.

(13) Mas. Mem., p 4. See § 18.

(14) Mas. Mem., p 5.

(15) As a defensive organisation only; to obviate the necessity of the Regular Brethren joining the "Ancients" for "Exaltation." *Ibid.*, p 8.

(16) Findel, pp 183-4.

who, according to a recent writer (*Macmillan's Magazine*, June 1878), "can boast of more Grand Lodges, more members, and more degrees of Masonic folly, than the whole of the old world combined."

(1) Findel, p 173.

(2) Mas. Mem., p 4.

(3) "Masonry Dissected. By S. Prichard, late member of a Constituted Lodge (1730).

(4) *Original No. 1, Now Lodge of Antiquity.*

(5) Mas. Mem., p 4.

(6) *Some account of the Schism*, Oliver.

(7) Laurie, p 59.

(8) *History of Freemasonry and the Grand Lodge of Scotland*, p 60.

(9) Preston Ed. 1801, p 242.

HOLLOWAY'S OINTMENT AND PILLS.—In all sores, wounds, bad legs, and sprains of any kind, this Ointment is the most efficient application. It at once gives ease by allaying inflammation and moderating the flow of blood to the part. Whenever the malady has been of long standing the Ointment should be assisted by Holloway's purifying Pills, which act upon the stomach and liver, guarding digestion from falling into that disordered state which the pain, restlessness, and fever attending these ailments is apt to produce, and which much retards recovery, and sometimes even makes serious the slightest case. No mother or nurse should be without these noble remedies; they are equally applicable to all ages and constitutions. They purify the blood, regulate its circulation, renew diseased structures, and invigorate the system.

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—:—

WARDENS AND THEIR POWERS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have a copy of bye-laws in my possession, in which the following occurs:—"When a sufficient number of the brethren shall be assembled, the Master, or in his absence a Past Master, or the Senior or Junior Wardens, shall open the Lodge and proceed to business." Does this imply that the Wardens have power to initiate, pass and raise eligible candidates, although they have never passed the Chair of K.S.? An answer will oblige.

Yours fraternally,

A W.M.

[Oliver, p 141 *Masonic Jurisprudence*, lays it down that though competent to rule the Lodge, a Warden must not "assume the Master's chair in which he has not been installed," but "occupy a seat in front or to the right of it, in accordance with the practice of Grand Lodge, as a token of his incompetency to perform the highest rites of the Craft; because the chair is for Installed Masters only, and no initiations can be legally performed from any other place in the Lodge. If these premises be correct, it follows, as a matter of course, that, being a mere *locum tenens*, he has no power to initiate, pass, or raise—for the terms 'rule a Lodge' do not embrace the privilege of admitting candidates." He adds, however, that in a case of extreme emergency, the conferring of any degrees by a Warden, in the absence of any Past Master or actual Master, "would not be held absolutely illegal, though highly undesirable." He also lays it down that if a Past Master of any other Lodge is present, it is for him and not the Warden of the Lodge in question to confer the degrees.—Ed. FREEMASON'S CHRONICLE.]

In answer to an inquiry that has been made to us, we gladly intimate that non-Masons and Ladies can attend the meeting at the Surrey Masonic Club this day (Saturday), where Bro. Darley, P.M. 158, will deliver his Oration on the Beauties and Claims of Freemasonry. The chair will be taken at eight o'clock precisely. As we write, we learn that Ill. Bro. Robert Morris LL.D., of Kentucky, has promised to attend on this occasion, and deliver an address, also to recite an original poem. Brethren and their friends will be heartily welcomed, and may be assured of an interesting evening.

MARK MASONRY.

THE Consecration of the Hereward Lodge, No. 227, took place at Bourne, Lincolnshire, on Tuesday, the 13th inst., and thereafter Bro. the Rev. Dr. Ace was installed as W.M., and appointed and invested Bros. W. H. Radley and Chamberlain as his S. and J. Wardens. Bro. Dr. Ace was afterwards installed as W.C.N. of a Lodge of Royal Ark Mariners, attached to the Hereward Lodge of Mark Master Masons. The consecration was performed by Bro. Dewar Grand Assist. Secretary, at the request of the D.P.G.M. of the Province, and the same Brother afterwards installed the W.M. and W.C.N.

METROPOLITAN MASONIC CHARITY UNION.

A MEETING was held on Thursday evening last, at Freemasons' Tavern, Bro. Col. Creton in the chair, to discuss a project for forming an Association for the purpose of furthering the claims of London candidates for the Masonic Charities, when Bro. the Rev. A. F. A. Woodford explained that as the Provincial Organizations of this description, by their great success in promoting the election of provincial candidates, told very unfavourably upon the chances of Metropolitan candidates, it was advisable to form a Metropolitan Union to prevent deserving London cases being excluded from the benefits of the Charities.

Bro. A. E. Gladwell read some statistics compiled from the reports of the three Charities, which showed that in proportion to the money contributed in London to the funds of the Institutions, there were very few successful London candidates.

It was proposed by Bro. Perceval, "That it is expedient to form a London Masonic Charity Union," and this motion having been seconded, was carried unanimously.

Bro. Woodford read a set of bye-laws which had been prepared for the consideration of the meeting, and after some conversation on the subject, it was proposed by Bro. Erasmus Wilson, seconded and carried unanimously, that the meeting stand adjourned till Wednesday, the 21st inst., to give the brethren opportunity for mature consideration of the whole subject. Among the other brethren present we observed:—Bros. Tisley, J. White, Thos. Massa, J. H. Southwood, Hyde Pallen, E. C. Massey, S. Rosenthal, E. Letchworth, J. H. Watt, and J. G. Marsh.

NOTHING NEW—EVERYTHING NEW.

FROM THE "KEYSTONE."

WE are not much given to paradox, but paradox is sometimes a forcible method of expressing truth, and for the moment we shall be apparently self-contradictory, for the purpose of establishing the assertion that while there is nothing new, everything is new.

King Solomon has been credited with the authorship of the well-known statement, in *Ecclesiastes*, that "there is no new thing under the sun." We are always fraternally inclined to stand by King Solomon, and we shall not desert him now. He was wisdom personified, and derived his gift of wisdom from the Grand Architect of the Universe himself. There is nothing new. The earth is not new—it is as old as creation. Man is not new—he is as old as Adam. (It will be observed that we are no evolutionists, and do not believe that oysters and monkeys are first cousins to men.) God is not new, but "the same, yesterday and to-day and for ever." History repeats itself, men repeat themselves, and thus there is nothing new under the sun. Freemasonry certainly is not new. The law of brotherhood has been written on the hearts of the elect at least ever since King Solomon's time. All of this is true, and yet—

Everything is new. Every child born into the world is a new creation. It is in many respects unlike all of its progenitors. Every soul is a new soul. It leads a new life on this earth, and death will only introduce it to a new life in the world to come. Every day is new, every year is new, all time is in succession new, and eternity will be the sublimest novelty of all.

Our Craft is new in form, though old in substance. The mode of initiation has varied with the centuries, but the germ of Freemasonry has ever been, and ever will be, the same. It is the law of love, of social enjoyment, and of Faith in God, Hope in immortality, and Charity towards all the Brotherhood. King Solomon's Temple-builders, and William of Sen's Cathedral-builders, and all nineteenth century Freemasons, are Brethren.

Civilization has always progressed from the East to the West. The East is emphatically the place of light, and this light radiates ever to the West. The new is in the West. Here is the new world, with its New England, in many respects the rival of Old England. All America was a new found land, and not merely the island of that name. Then we have a New Jersey over the river, and "Uncle Sam" owns a New Mexico; Connecticut has a New London, Massachusetts a New Bedford (although its old glory as a whaling town is departed), Missouri has a New Madrid, Louisiana a New Orleans, and North Carolina a New Berne. The world is full of Newcomes, besides Thackeray's. The metropolis of the United States was once New Amsterdam and is now New York. Canada was once New France; Australia, New Holland, and Pennsylvania and New Jersey, New Sweden. There is a new Ireland in the South Pacific, and London has a Newgate—which has given name to multitudinous prisons.

By no means the least of the new things in the world are the newspapers—a modern luxury, and they are certainly "new under the sun." How benighted must Caesar have been without the *Times*, and King Solomon without *The Keystone*. Let us value our gifts and be grateful that we live in a new world, where everything is new, and yet—nothing is new. We are not sure but that we live at once in the New Atlantis, the philosophical Commonwealth of Lord Chancellor Bacon, the Utopia of Sir Thomas More, and the Republic of Plato. Indeed, the wonderful island of Atlantis, mentioned by the Ancients, is supposed to have been America.

There have been many modern attempts to create new societies that should equal, if not rival, Freemasonry, but all have failed. There is but one Freemasonry that is ancient, free and accepted.

Communism is a novelty that is now threatening to disturb our peace, and it is at once new and old. The ideal communism is lovely; the practical communism Satanic. There is a communism that is recommended in the Great Light of Masonry. The Apostles had all things in common—that is, they resigned all they possessed for the common good. The modern communist has nothing to resign, and he exemplifies his understanding of communism by stealing whatever belongs to his neighbour—a distinction with a difference. Indiana boasts a town called New Harmony, where Robert Owen, the father of Robert Dale Owen, endeavoured to establish a socialistic community termed the "Harmonists," but discord invaded their ranks, and the Harmonists are now no more. Those only are true Harmonists who "harmonize in the Light"—of Freemasonry.

Freemasons are now engaged in erecting two Temples, the material and the spiritual. The material Temple looms before us in time, grand and majestic, but it shall pass away; while the spiritual Temple is the architecture of the soul, and shall endure for ever. There shall be a new heaven and a new earth created for it, and the New Jerusalem, the holy city, shall come down out of Heaven from the Grand Architect of the Universe. There, too, there shall be nothing new, and—everything new; but the explanation of this paradox we shall defer until—we enter the Grand Lodge above.

SURREY MASONIC CLUB,

SURREY MASONIC HALL, CAMBERWELL, S.E.

THE Honorary Secretary of the above Club respectfully invites the Secretaries of the several Lodges, and Scribes or Chapters in the South Metropolitan district, to co-operate with him in the endeavour to secure the Hall as the Head Quarters of Freemasonry in the South of London. If they will send their names and respective addresses, he will forward information on the subject.

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Bro. Rev. C. J. Martyn. |
| 2. A DISTINGUISHED MASON
Bro. J. B. Monckton. | 18. THE MYSTIC
Bro. R. Wentworth Little. |
| 3. THE MAN OF ENERGY
Bro. John Constable. | 19. A MODEL MASON
Bro. L. F. Little. |
| 4. FATHER TIME
Bro. Sir John Bennett. | 20. A CHIP FROM JOPPA
Bro. E. P. Albert. |
| 5. A CORNER STONE
Bro. Alderman Stone. | 21. A PILLAR OF MASONRY
Bro. E. J. Page. |
| 6. THE CRAFTSMAN
Bro. Horace Jones. | 22. BAYARD
Bro. Capt. Philips. |
| 7. THE GOWNSMAN
Bro. Aneas J. McIntyre. | 23. A RIGHT HAND MAN
Bro. H. G. Buss. |
| 8. AN EASTERN STAR
Bro. John G. Stevens. | 24. OUR CITIZEN BROTHER
Bro. John Symonds. |
| 9. THE KNIGHT ERRANT
Bro. W. J. Hughan. | 25. AN ABLE PRECEPTOR
Bro. E. Gotthel. |
| 10. THE OCTOGENARIAN
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Bro. E. M. Haigh. |
| 15. A MERCHANT PRINCE
Bro. Sir F. M. Williams. | 31. THE MARINER
Bro. Thomas Cubitt. |
| 16. THE CHURCHMAN
Bro. the Rev. J. Huyshe. | 32. A SOLDIER OF FORTUNE
Bro. Jas. Stevens. |
| | 33. "OLD MUG."
Bro. Henry Mugeridge. |

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Consecration of the Eleanor Cross Lodge, No. 1764,
ON TUESDAY, 17TH SEPTEMBER 1878.

A SPECIAL LODGE will be opened at the Masonic Hall, Abington Street, Northampton, at TWELVE O'CLOCK precisely. There will be Choral Service, at All Saints' Church, at half-past Two o'clock. Sermon by the

V.W. REVEREND R. P. BENT,
PAST GRAND CHAPLAIN OF ENGLAND.

The Offertory will be collected on behalf of the Northampton General Infirmary and the Masonic Charities.

A Banquet will be served at the Town Hall at Four o'clock. Tickets, 6s 6d each (including dessert), to be obtained of

HENRY BROWN,

Secretary pro tem,

18 Gold Street, Northampton.

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101 QUEEN VICTORIA STREET, E.C.

Bro. ALDERMAN HADLEY Chairman.

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It is intended to admit a few more members without Entrance Fee at the present rate of Subscription, viz. £5 5s for Town Members, and £3 3s for Country Members. The Club premises are being improved so as to increase the accommodation already afforded to members and to Masonic Lodges.

Full particulars can be obtained of the Honorary Secretary at the Club.

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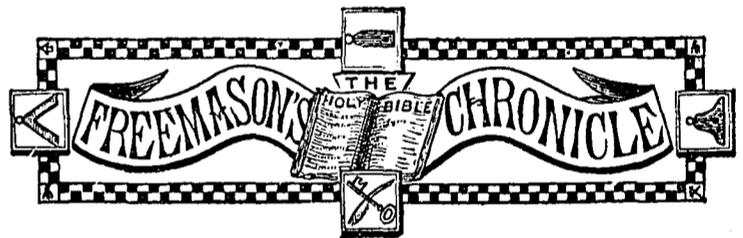
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67 BARBICAN, E.C.

OUR WEEKLY BUDGET.

THE Queen on Tuesday reviewed the special squadron which it was deemed expedient to form for home defence when the Eastern question was under discussion; unfortunately the weather was most unfavourable. On Wednesday Her Majesty held a Council at Osborne, when Mr. Roebuck was sworn as a Privy Councillor, and the dignity of knighthood was conferred on the Mayor of Nottingham, Mr. James Oldknow. The Prince and Princess of Wales visited Southampton on Monday, when the Prince laid a memorial stone to the late Bishop of Oxford.

On Monday, in the House of Lords, a bill relating to Municipal Corporations in England was laid on the table by the Lord Chancellor for consideration during the recess; Lord Truro gave notice that next Session he intended to move for a commission to consider the best means of reorganising the police force throughout the country, and several minor matters were advanced a stage. On Tuesday, the Royal Assent was given by Commission to several Bills which have passed the necessary stages. Lord O'Hagan moved the second reading of the Sale of Intoxicating Liquors (Sunday) Ireland Bill, pointing out its principal points, and urging that considerable good might be expected if it became law. The Duke of Richmond and Gordon followed, stating that the Government

were in favour of the various proposals which it contained, and that they would offer no opposition to its second reading, which was accordingly proceeded with. Some other matters were discussed, and the House adjourned. The following day the Bill passed through Committee without any debate, as also did the Metropolitan Commons Bill. Various other measures were read, and their Lordships adjourned. On Thursday, standing orders having been suspended, the Appropriation Bill and the Expiring Laws Continuance Bill passed through their several stages, and others were read a third time. Lord Strathnairn drew attention to the defective state of the records of services of officers of the army, and expressed a hope that the matter would be taken into early consideration. Lord Bury promised to bring the matter under the notice of the Field Marshal Commanding in Chief, but remarked that Lord Strathnairn was wrong if he supposed that services of officers were not well known. The House then rose, and adjourned to half-past one on Friday, when Parliament will be formally prorogued.

In the House of Commons on Saturday last, The O'Connor Don proposed the third reading of the Irish Sunday Closing Bill. After some discussion an amendment was proposed, which, on a division, was rejected by a majority of 40 in a House of 84 members. The third reading was thereupon proceeded with. On Monday, the answer of Her Majesty to the address of the House on the Berlin Treaty and the Anglo-Turkish Convention was brought up by Lord Barington. Her Majesty expressed her satisfaction at the support the House had given her. A question asked by Sir H. Havelock, respecting a Consular Convention with the United States, was answered by Mr. Bourke, who stated that the necessary Bills had been prepared, but for obvious reasons it had been found impossible to introduce them during the Session. An enquiry made by Sir C. Dilke, as to whether the Government had heard of the refusal of the Porte to arrange with Greece the new frontier as settled by the Congress, was answered in the negative, but the answer proving unsatisfactory, he gave notice that he should again refer to the matter. Assurance was given on behalf of the Government to introduce, early next Session, a Bill dealing with Corrupt Practices at Elections. The Intermediate Education (Ireland) Bill was read a third time, but not without considerable discussion, followed by three divisions on the various matters introduced. During the sitting Mr. Garfit was introduced and took his seat as representative for Boston, in the place of Mr. Malcolm, who had resigned. On Tuesday, the House attended the Upper Chamber to hear the Royal Assent given to various measures; notices were given of matters which would be introduced next Session, and, after answers had been given to various questions, the House went into Committee to consider the Indian Budget, which, as may be expected, lead to considerable discussion. A question was asked by Mr. Monk, on Wednesday, as to the rumoured unhealthiness of the troops in Cyprus. This was answered by Col. Stanley, who stated that a telegram, received two days since from Sir Garnet Wolseley, stated that there was no serious illness among the troops; there were some cases of mild fever in the hospital, but all were going on well. Some discussion occurred, on the order for reading the Appropriation Bill a third time, as to the circumstances attending the murder of Mr. Ogle by Turkish soldiers, and the Chancellor of the Exchequer promised that further inquiry should be made in the matter. Reference was also made to the seizure of Roumanian territory by Russia, but was allowed to pass, after which the third reading was agreed to. The opposition of Mr. Jenkins to the third reading of the Bishops' Bill necessitated a division, resulting in 62 voting for the reading, while only 20 supported Mr. Jenkins. The sitting of Thursday commenced by several notices being given for next Session, after which a question was asked as to whether the Turkish Government had forestalled the collection of the tithes and taxes in Cyprus for the current year, and replied to by Mr. Bourke, who stated there was no reason to suppose such was the case. That gentleman also answered some questions which were put respecting various Turkish matters. The Territorial Waters Jurisdiction Bill was, after discussion, read a third time, and two Bills which had been before the House were withdrawn. On the motion that the House adjourn, Lord C. Beresford rose and defended the naval authorities against the imputation of dilatoriness in conducting the operations in connection with the raising of the Eurydice. Mr. W. H. Smith described the difficulties of the work, and stated that regard

for the friends of those lost by the wreck had induced the Admiralty not to blow the ship up until they had exhausted every means in their endeavours to raise it. The Attorney-General for Ireland stated, in answer to Mr. Moore, that every effort was being made to alleviate the condition of pauper children in Irish workhouses, in many cases with the most satisfactory results. Mr. Courtney then urged that immediate steps should be taken to restore local authority in the Transvaal, after which the House adjourned.

The forty-eighth session of the British Association opened at Dublin on Wednesday; the presidential address was delivered in the grand concert room of the Exhibition building. The large and spacious hall was crowded by members of the Association and their friends, including a more than average attendance of ladies. The President, Mr. Spottiswoode, was introduced by Professor Allen Thompson, F.R.S., who presided last year. The learned gentleman dealt with the purposes and prospects of the Association, and next with the external aspects and tendencies of science. Under the first head he showed that the Association was general in its comprehensiveness and special in its sectional arrangements, with regard to which latter he suggested they should adopt the dictum of the Frenchman, "that no theory can be considered complete until it is so clear that it can be explained to the first man you meet in the street." During the last forty-seven years the Association had expended in research £44,000. He thought it would not be difficult to "picture to the mind an ideal future, when science and art shall walk hand and hand together, led by a willing minister into the green pastures of the endowment of research." At present, however, they must be content to select the best men for definite work, and depend on the personal co-operation of leading scientists. At the conclusion of the address a vote of thanks was carried by acclamation. On Thursday morning one of the sections was devoted to Geography. The President, Sir Wyville Thomson, well known in connection with the voyage of H.M.S. Challenger, in the course of his remarks, stated that Mr. Stanley would in all probability read a paper before the termination of the sittings. This announcement was loudly applauded, a rumour having been circulated to the effect that the great African explorer had decided not to attend the Congress. In other sections papers were read on the Adulteration Act in so far as it relates to the prosecution of milk sellers, the best means of developing light from coal gas, and on various other matters. In the evening the Mechanical Science Section dealt principally with the question of river control and management, and recommended that special legislation should be initiated with the view of getting all the rivers in the country put under the control of a State Department.

The review at Spithead on Tuesday last unhappily took place amid storm and rain sufficient to prevent all evolutions which it was intended should be gone through; but the spectacle of so many vessels drawn together, as may be said, from the reserves of the country, shows unmistakably our superiority in naval matters, and compensates in some measure for the disappointment which was felt that the vessels were unable to show their behaviour under steam. The pleasure of witnessing such a sight may be imagined from the statement of Admiral Key, who guaranteed that within half a minute after the signal was given from the Royal yacht to slip the cables, the whole fleet should be steaming out to sea. Her Majesty the Queen was accompanied by their Royal Highnesses the Prince and Princess of Wales, Princess Beatrice, and the Lords of the Admiralty, and passed slowly along the lines. At the conclusion of the inspection Her Majesty signalled from the Royal yacht, expressing her satisfaction, and regretting that the state of the weather had prevented the evolutions.

The directors of the Bank of England considered it necessary to increase, on Monday last, the rate of interest from 4 to 5 per cent., which alteration has had the effect of increasing the reserve by no less than £300,000, although, in consequence of heavy withdrawals, the proportion to liabilities is nearly the same as last week, viz., 35½ per cent.

At Cyprus active preparations are being made for the return home of the Indian troops, some of whom it is expected will embark immediately. News from the Cape announces the suppression of the Gaeka rebellion, also that the natives on the Zulu frontier are still hostile. The

meeting of the German Parliament is summoned for the 9th September. The Austrians are still opposed in their occupation of Bosnia and Herzegovina. At Zepce they only succeeded in driving back the insurgents, after several hours severe fighting. The various corps have, however, united, and little resistance may now be expected. It appears to be likely that some disturbances will occur at Batoum before it is surrendered to the Russians, the Lazis having collected in considerable numbers in the district.

As will be seen from an advertisement in another page, the Provincial Grand Master of Northamptonshire and Huntingdonshire has called an especial Grand Lodge for the purpose of consecrating the Eleanor Cross Lodge, No. 1764, which event will take place on Tuesday, 17th Sept. next. This Lodge will be the first that has been consecrated in this Province since it has been under the leadership of His Grace the Duke of Manchester, in fact the first since 1858. We think our Northamptonshire brethren, who have, during the existence of this journal, firmly supported the central charities, will make this addition to their roll of Lodges with the good wishes of their neighbours, and in fact of every Province in the country. We wish the new Lodge a prosperous career, and hope its members may be instrumental in diffusing a true Masonic spirit in their district.

The annual celebration of the Twelfth of August took place on the moors throughout the country, and good sport appears to have been universal, the price of grouse quoted in the principal markets being, in consequence, lower than has been known for many years past.

COMMITTEE OF THE BENEVOLENT INSTITUTION.

THE monthly meeting was held at Freemasons' Hall, on Wednesday 14th inst., when Col. Creaton presided. Among the brethren present were Bro. C. J. Perceval, Thos. Cubitt, Wm. F. Nettleship, Jno. G. Stevens, G. Bolton, J. March Case, S. Rawson, Jas. Willing jun., and Wm. Hale. The death of Mr. Samuel Tomkins the Treasurer and one of the Trustees of the Institution was reported. The death of one annuitant was reported; four petitions were accepted, and the names of the petitioners placed on the list. The chairman reported that the corner stone of the Gardeners' Lodge was laid on Tuesday, and that the building would be completed in about ten weeks, the tender of Mr. Martin Taylor, of Croydon, for the building had been accepted.

PROROGATION OF PARLIAMENT.

PARLIAMENT was prorogued on Friday. The House of Commons met at a quarter to one o'clock, and the House of Lords at a quarter past one. On the conclusion of some comparatively formal business the Speaker was called to the Upper House, when the Lord Chancellor read the—

QUEEN'S SPEECH,

MY LORDS AND GENTLEMEN,

When, in a critical condition of public affairs, you assembled at the commencement of the year, I pointed out to you that in the interests of my Empire, precautions might become necessary, for which I appealed to your liberality to provide. At the same time I assured you that no efforts in the cause of peace should be wanting on my part.

Your response was not ambiguous, and contributed largely to a pacific solution of the difficulties which then existed. The terms of agreement between Russia and the Porte, so far as they affected pre-existing treaties, were, after an interval of discussion, submitted to a Congress of the Powers; and their councils have resulted in a peace which I am thankful to believe is satisfactory and likely to be durable. The Ottoman Empire has not emerged from a disastrous war without severe loss; but the arrangements which have been made, while favourable to the subjects of the Porte, have secured to it a position of independence which can be upheld against aggression.

I have concluded a Defensive Convention with the Sultan, which has been laid before you. It gives, as regards his Asiatic Empire, a more distinct expression to the engagements which in principle I, together with other Powers, accepted in 1856, but of which the form has not been found practically effectual. The Sultan has, on the other hand, bound himself to adopt and carry into effect the measures necessary for securing the good government of those provinces. In order to promote the objects of this agreement, I have undertaken the occupation and administration of the island of Cyprus.

In aiding to bring about the settlement which has taken place, I have been assisted by the discipline and high spirit of my forces by

sea and by land, by the alacrity with which my Reserves responded to my call, by the patriotic offers of military aid by my people in the Colonies, and by the proud desire of my Indian Army to be reckoned among the defenders of the British Empire, a desire justified by the soldierly qualities of the force recently quartered at Malta.

The spontaneous offers of troops made by many of the native Governments in India were very gratifying to me, and I recognise in them a fresh manifestation of that feeling towards my Crown and Person which has been displayed in many previous instances.

My relations with all foreign Powers continue to be friendly.

Although the condition of affairs in South Africa still affords some ground for anxiety, I have learnt with satisfaction from the reports of my civil and military officers that the more serious disturbances which had arisen among the native population on the frontiers of the Cape Colony are now terminated.

GENTLEMEN OF THE HOUSE OF COMMONS,

I thank you for the Liberal supplies which you have voted for the public service.

MY LORDS AND GENTLEMEN,

The Act which has been passed for amending and greatly simplifying the law relating to Factories and Workshops will, I trust, still further secure the health and education of those who are employed in them.

I have had much pleasure in giving my assent to a measure relating to the Contagious Diseases of Cattle, which, by affording additional securities against the introduction and spread of those diseases will tend to encourage the breeding of live stock in the country, and to increase the supply of food to my people.

You have amended the Law as to Highways in a manner which cannot but improve their classification and management, and at the same time relieve inequalities in the burden of their maintenance.

I trust that advantage will be taken of the means which you have provided for dividing Bishoprics in the more populous districts of the country, and thus increasing the efficiency of the Church.

I anticipate the best results from the wise arrangements which you have made for the encouragement of intermediate education in Ireland.

The measure for amending and consolidating the Public Health Laws in that country is well calculated to promote the important object at which it aims.

The measure passed in regard to Roads and Bridges in Scotland and for the abolition of Tolls will greatly improve the management of highways in that part of the United Kingdom; while the Acts relating to Education and to Endowed Schools and Hospitals cannot fail to extend the benefits of education and improve the administration of charitable endowments in that country.

In bidding you farewell, I pray that the blessing of Almighty God may rest on your recent labours and accompany you in the discharge of all your duties.

Obituary.

R.W. BRO. ROBERT BAGSHAW.

WE regret to have to chronicle the death of one of our oldest Provincial Grand Masters, which took place on Wednesday last. Bro. Bagshaw has for many years past been connected with Freemasonry, and has held the important position of Provincial Grand Master for Essex since December 1854. As our readers doubtless remember, his absence, through ill health, from all his Provincial Masonic meetings for some time past, has been a matter of deep regret to the Masons of his Province, who have never failed to express their sorrow at his continued illness. Bro. Bagshaw was Deputy Lieutenant for the county of Essex, and represented Harwich in the Liberal interest at the same time as his father did; the borough at that time returning two members.

THE THEATRES, &c.

THEATRE ROYAL, COVENT GARDEN.—PROMENADE CONCERT at 8.

PRINCESS'S.—At 7.30, LOVE IN HUMBLE LIFE AND QUEEN'S EVIDENCE.

STRAND.—At 7.30, OUR BITTEREST FOE. At 8.15, ENGAGED.

GAIETY.—THE GRASSHOPPER and LITTLE DOCTOR FAUST.

VAUDEVILLE.—At 7.30, A WHIRLIGIG. At 8.0, OUR BOYS, and A FEARFUL FOG.

PRINCE OF WALES'S.—At 8.0, DIPLOMACY.

ADELPHI.—At 7.0, FARCE. At 7.45, PROOF, &c.

COURT.—At 8.0, OLIVIA.

LYCEUM.—At 7.30, FARCE. At 8.0, MARY WARNER.

OLYMPIC.—At 7.45, THE WOMAN OF THE PEOPLE, and CRAZED.

CRYSTAL PALACE.—This day, SCHOOL FOR SCANDAL. On Tuesday, FORESTERS' FETE. On Thursday, Firework Display, &c. Open daily, Aquarium, &c.

DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meeting, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

SATURDAY, 17th AUGUST.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.

615—St. John and St. Paul, Pier Hotel, Erith, Kent.

MONDAY, 19th AUGUST.

174—Sincerity, Railway Tavern, London-street, E.C., at 7. (Instruction.)
180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction.)
548—Wellington, White Swan, High-street, Deptford, at 8. (Instruction.)
701—Camden, Red Cap, Camden Town, at 8. (Instruction.)
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8. (Instruction.)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8. (Instruction.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30. (In.)
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8. (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)

77—Freedom, Clarendon Hotel, Gravesend.
236—York, Masonic Hall, York.
331—Phoenix of Honour and Prudence, Public Rooms, Truro.
359—Peace and Harmony, Freemasons' Hall, Southampton.
424—Borough, Half Moon Hotel, Gateshead.
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction.)
1037—Portland, Royal Breakwater Hotel, Portland.
1141—Mid Sussex, Assembly Rooms, Horsham.
1199—Agriculture, Honey Hall, Congressbury.
1208—Corinthian, Royal Hotel, Dover.
1238—Gooch, Prince Alfred Hotel, Southall.
1449—Royal Military, Masonic Hall, Canterbury, at 8 p.m. (Instruction.)
1602—Israel, Masonic Hall, Liverpool.
R. A. 1051—Rowley, Masonic Rooms, Athenaeum, Lancaster.

TUESDAY, 20th AUGUST.

Board of General Purposes, Freemasons' Hall, at 4.
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7. (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction.)
141—Faith, 2 Westminster-chambers, Victoria-street, S.W., at 8. (Instruction.)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
554—Yarborough, Green Dragon, Stepney. (Instruction.)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8.0. (Instruction.)
1420—Earl Spencer, Swan Hotel, Battersea Bridge, S.W.
1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8. (Instruction.)
1471—Islington, Three Bucks, Gresham-street, E.C., at 7. (Instruction.)
1472—Henley, Three Crowns, North Woolwich, at 7.30. (Instruction.)
1607—Metropolitan, 269 Fentonville-road. (Instruction.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-street-rd. at 8. (In.)
213—Perseverance, Masonic Hall, Theatre-street, Norwich.
241—Merchants, Masonic Hall, Liverpool, at 6.30. (Instruction.)
248—True Love and Unity, Freemasons' Hall, Brixham, Devon.
667—Alliance, Masonic Hall, Liverpool.
1006—Tregulow, Masonic Rooms, St. Day, Scorrier, Cornwall.
1276—Warren, Stanley Arms Hotel, Seacombe.
1325—Stanley, Masonic Hall, Liverpool.
1427—Percy, Masonic Hall, Maple-street, Newcastle.
1470—Chiltern, Town Hall, Dunstable.
1473—Boote, 146 Berry-street, Bootle, at 6.0. (Instruction.)
1570—Prince Arthur, 140 North Hill-street, Liverpool.

WEDNESDAY, 21st AUGUST.

General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 6.
193—Countess, Railway Tavern, London-street, at 7. (Instruction.)
201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town at 8. (In.)
533—La Tolérance, Horse and Crown, Winsley-street, W., at 7.45. (Inst.)
781—Merchant Navy, Silver Tavern, Burdett-road, at 7.30. (Instruction.)
862—Whittington, Red Lion, Poppin-court, Fleet-street, at 8. (Instruction.)
1198—Urban, The Three Bucks, Gresham-street, at 6.30. (Instruction.)
1278—Burdett Courts, Salmon and Bull, Bethnal Green-road, at 8.30. (Inst.)
1288—Finsbury Park, Finsbury Park Tavern, Seven Sisters-rd., at 8.0. (Instruction.)
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8.0. (Instruction.)
1707—Eleanor, Angel Hotel, Edmonton, at 8. (Instruction.)
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8.0. (Instruction.)
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 7.30. (Instruction.)
20—Royal Kent of Antiquity, Sun Hotel, Chatham.
121—Mount Sinai, Public-outings, Penzance.
199—Peace and Harmony, Royal Oak Hotel, Dover. (Instruction.)
200—Old Globe, Private Rooms, Globe-street, Scarborough.
591—Buckingham, George Hotel, Aylesbury.
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction.)
673—St. John, Masonic Temple, Hope-street, Liverpool.
823—Everton, Masonic Hall, Liverpool.
972—St. Augustine, Masonic Hall, Canterbury. (Instruction.)
969—Sun and sector, Assembly Rooms, Workington.
1040—Syke, Masonic Hall, Great Driffield.
1086—Walton, Skelmersdale Masonic Hall, Kirkdale.
1164—Eliot, Private Rooms, St. Germans, Cornwall.
1337—Anchor, Masonic Rooms, Durham House, Northallerton.
1363—Duke of Lancaster, Athenaeum, Lancaster.
1354—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Instruction.)
1444—Saem, Town Hall, Dunblin, Devon.
1501—W.combe, Town Hall, High Wycombe.
1511—Alexandra, Masonic Hall, Hornsea.
R.A. 431—St. Peter, Masonic Hall, Maple-street, Newcastle.

THURSDAY, 22nd AUGUST.

General Committee, Girls' School, at 4.
3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 7. (Instruction.)
15—Kent, Chaquers, Marsh-street, Walthamstow, at 7.30. (Instruction.)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30. (Instruction.)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
720—Panmure General Lodge of Instruction, Antelope Tavern, Lorn-road, Brixton, at 8.
1426—The Great City, Masons' Hall, Masons'-avenue, E.C. at 6.30. (Instruction.)
1677—Crusaders, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 9. (In.)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
203—Ancient Union, Masonic Hall, Liverpool, at 7.30. (Instruction.)
594—Downshire, Masonic Hall, Liverpool.
784—Wellington, Public Rooms, Park-street, Deal.
1325—Stanley, 214 St. Homer-street, Liverpool, at 8. (Instruction.)
1505—Emulation, Masonic Hall, Liverpool.
1628—Hotspur, Masonic Hall, Maple street, Newcastle.
R. A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields.

FRIDAY, 23rd AUGUST.

House Committee, Boys' School, at 4.
Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8. (Instruction.)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)
766—William Preston, Feathers Tavern, Up. George-st., Edgware-rd. (Inst.)
902—Burgoyne, Red Cap, Camden Town, at 8. (Instruction.)
933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction.)
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7. (Instruction.)
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)
1260—Hervey, Punch's Tavern, 99 Fleet-street, E.C., at 8. (Instruction.)
1288—Finsbury Park Master Masons' Lodge of Inst. Finsbury Park Tavern, at 8.
1298—Royal Standard, Alwyno Castle, St. Paul's-road, Canonbury, at 8. (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction.)
1442—E. Carnarvon, Mitre Hotel, Goulborne-rd, N. Kensington, at 7.30. (Inst.)
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8. (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30 (Instruction.)
1303—Hammer, Masonic Hall, Liverpool.
1712—St. John, Freemasons' Hall, Grainger-st., Newcastle.
R. A. 680—Sefton, Masonic Hall, Liverpool.

SATURDAY, 24th AUGUST.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)
1541—Alexandra Palace, Alexandra Palace, Muswell Hill, N.
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W. at 8.

WEST YORKSHIRE.

MONDAY.

827—St. John's, Masonic Temple, Halifax-road, Dewsbury.
R. A. 139—Paradise, Freemasons' Hall, Surrey-street, Snelfield.

WEDNESDAY.

1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield.
1341—Brighouse, Masonic R.o.m, Bradford-road, Brighouse.
R. A. 387—Moravian, Masonic Hall, Shipley.

THURSDAY.

R. A. 275—Perseverance, Masonic Hall, South-parade, Huddersfield.

NOTICES OF MEETINGS.

Egyptian Lodge of Instruction, No. 27.—This Lodge held its usual weekly meeting at Bro. Maidwell's, the Hercules Tavern, 119 Leadenhall-street, E.C., on Thursday evening last, 15th August, at 7.30. Present—Bros. Da Silva W.M., Slaughter S.W., Maidwell J.W., Norden S.D., Dickenson J.D., Hunter I.G., Grammer Hon. Sec., Webb Preceptor, and other brethren. The ceremony of the third degree was rehearsed, Bro. Grammer acting as candidate. The first, second and third sections of the Lecture were worked by Bro. Webb, Bro. Turquand dictating the answers. Bro. Slaughter was elected W.M. for next Thursday, and the Lodge was closed.

Hermes Chapter, No. 77.—A regular Convocation was held on Wednesday, the 14th inst., at the Old Falcon, Gravesend, when the following Principals, Officers, &c., were present:—Comps. Cameron M.E.Z., E. C. Woodward H., Rev. P. M. Holden J., C. A. Cotterbrune P.Z. Scribe E., T. Murley S.N., Hall P.S., Forstick 1st Ass., Kelso 2nd Ass., Brown Janitor. Visitors—Comps. Morrell, Beck, W. Stephens, H. C. Levander, C. Burrell, &c., &c. The Chapter having been formally opened, the ballot was taken for Bros. Docker and Coe. It proved successful, and those brethren were duly exalted into Royal Arch Masonry. Comp. Skilliter was elected a joining member. After routine business the Chapter was closed. The banquet was served in the worthy host's well known style, and greatly to the satisfaction of all present. The Loyal and R.A. toasts were fully honoured, and a most pleasant evening was spent.

Confidence Lodge of Instruction, No. 193.—Met on Wednesday, 14th August, at the Railway Tavern, London-street E.C. Bro. F. Brown W.M., J. B. Biddle S.W., D. Moss J.W., Gottheil P.M., J. K. Pitt Sec., Sayer S.D., K. Harris I.G., G. H. Webb, Butcher, E. Kelt, D. Posener. The second ceremony was rehearsed, and one of the sections was worked. Bro. D. Posener W.M. Tranquillity, and P.M. Upton, begged to be allowed to rehearse the installation ceremony, as on the following evening it would be his duty to instal the W.M. of the Upton Lodge. The brethren having unanimously signified their assent, Bro. Brown at once vacated the chair in favour of Bro. Posener, who worked the ceremony in a masterly manner. A vote of thanks was passed to both the brethren, who briefly acknowledged the compliment. Great satisfaction was expressed at the announcement by Bro. Gottheil that Bro. John Constable, who had been seriously indisposed, had so far progressed towards recovery as to be able to venture upon his return voyage, and if all goes well, may be expected in London in the early part of next month. Bros. Butcher and Kelt were elected members, after which the Lodge was closed, and adjourned to Wednesday, the 21st instant, at seven p.m. precisely. On that occasion Bro. Biddle will preside.

Camden Lodge of Instruction, No. 704.—Held its weekly meeting on Monday, at the Red Cap, Camden Town. Present—Bros. Turner W.M., Cohen S.W., H. Slyman J.W., Rogers P.M. Treas., Sterne S.D.; Bros. Eldridge, Limebeer, Rickwood, Robinson, Morgan, &c. The Lodge was formally opened, and the W.M. rehearsed the ceremony of the first degree. Bro. Turner then vacated the chair in favour of Bro. Cohen, who rehearsed the ceremony of passing. The worthy Preceptor proposed that Bro. Morgan, who he was pleased to see as a visitor at their Lodge of Instruction, be made an honorary member. This was seconded and carried unanimously. After a brief acknowledgment from Bro. Morgan, reference was made to the late Bro. Kiel, who was a member of, and a constant attendant at this Lodge of Instruction. A vote of condo.

lonce was passed, and Bro. P.M. Eldridge kindly undertook to convey to the relatives this mark of the respect in which our deceased brother was held. After discussing some matters of interest the Lodge was closed. Bro. Cohen will preside on Monday next, and the Lodge will be opened at eight o'clock.

Royal Alfred Lodge of Instruction, No. 780.—Meeting held at Star and Garter Hotel, Kew Bridge, on Friday evening, 9th August. Present—Bros. Gunner (Hon. Sec.) W.M., Acworth S.W., Tucker (Treasurer) J.W., Costelow S.D., Gomm J.D., Blasby I.G., Roe I.P.M. and Prec., Kyezor, E. Eydmann, Botley, Sharp, Talbot, &c. Lodge was duly opened, and after the minutes had been read and confirmed, the W.M. proceeded to rehearse the ceremony of initiation, Bro. Sharp candidate. Bro. E. Eydmann answered the questions leading to the third degree. The Lodge then resumed to first degree, and the brethren were called off. After a short interval labour, was resumed and a useful discussion ensued on some matters of detail, much to the edification and instruction of the brethren. Upon the proposition of Bro. Roe, seconded by Bro. Kyezor, a cordial vote of thanks was unanimously passed to the W.M. for the able and impressive manner in which he had conducted the proceedings. Bro. Gunner heartily thanked the brethren for their encouragement; he trusted, by patient study and careful attention, to acquire still higher Masonic knowledge. He felt a peculiar pride in occupying his present honourable position among so many old and tried brethren; he would always endeavour to merit their confidence. Bro. Acworth was elected W.M. for the succeeding Friday evening, and in a few well-chosen words accepted the post, and appointed his Officers. With due observance of ancient usage and custom, Lodge was then closed in harmony, and adjourned till 16th August at half-past seven.

Dalhousie Lodge of Instruction, No. 860.—On Tuesday evening, at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dulston. Bros. Forss W.M., Slaiter S.W., Gilham J.W., Hunt S.D., M. Christian J.D., Wardell I.G., Dallas Sec., Smyth Treas., P.M. Wallington Preceptor; Bros. Brasted, Allen, Finch, Weige, C. Lorkin, J. Lorkin, &c. The Lodge was opened and the minutes of the last meeting were read and confirmed. Bro. Borer answered the questions leading to the 2nd degree, and the ceremony of passing was rehearsed. The Lodge was opened in the 3rd degree, and regularly closed down, when Bro. C. Lorkin worked the 2nd and 3rd sections of the first lecture, assisted by the brethren. Bro. Slaiter will preside next week.

Hartington Lodge, No. 1085, Derby.—The usual monthly meeting of this flourishing Lodge was held at the Derbyshire Masonic Hall, on Wednesday, 7th August. Present—Bros. G. Pipes W.M., J. O. Manton as S.W., W. B. Hextall J.W., W. Butterfield as Secretary, S. Steele S.D., C. D. Hart as J.D., T. Day as I.G. Past Masters S. Pipes P.P.S.G.D., and J. Worsnop P.P.G.P., and a number of other brethren, including Visitors W. F. Cox P.M. Hartington No. 1021 (Barrow-in-Furness), G. T. Wright P.M. 731 and P.P.J.G.W. Derbyshire, J. R. Hudson 859, J. H. Richardson 910, and Wm. Johnson. The opening business having been disposed of, the ballot was taken for Mr. Henry Carr, Superintendent of the Midland Railway Detective Department, and found clear; the Lodge was then advanced to the second degree, and Bro. Baxter tested as to his eligibility for the third; the result of the test being satisfactory he retired. The Lodge was then advanced to the third degree, Bro. Baxter was re-admitted, and raised in solemn form. The S.W. afterwards delivered the charge relating to the third degree to Bros. Hefford, Arnold, and Baxter. The Lodge being lowered by successive stages to the first, the W.M. made the usual enquiries, and the name of another candidate for the mysteries of Freemasonry was submitted. This finishing the work of the evening the Lodge was adjourned until 4th September. It was a matter of mutual congratulation amongst the brethren that, notwithstanding the fact that August was a general holiday month, the attendance was a good average one, and although several of the regular Officers were absent, taking advantage of the season, the ceremonies had been most successfully performed, auguring a continued prosperity for the Lodge.

Lewis Chapter, No. 1185.—A little more than two years since we chronicled the consecration of this Chapter, which event took place in June 1876, under especially favourable circumstances. Since then the progress made has been eminently satisfactory; the principal chairs have been filled by Companions who have made the R.A. Ritual their study, and the Chapter generally has secured a reputation for the careful and correct manner in which the business is always conducted. Saturday, the 10th inst., was the day fixed for the installation of Principals for the year, and the induction of the Officers. The Chapter was opened at 3 o'clock, when the following were present:—Comps. G. J. Row M.E.Z., A. Durrant H., George Newman J., Arthur Leared P.Z. S.E., James W. Barrie S.N., H. T. Thompson 1st Sojourner, T. C. Speight Janitor; Comps. T. B. Goodfellow, Geo. Powell, Kennett Harris, William Sayer, Thos. W. Bone, A. B. Gomm, Frederick Binckes. Visitors—Herbert J. Adam Z. 11, Henry Garrod P.Z. 507, W. W. Morgan 141. The minutes of the last Convocation having been read and confirmed, the ballot was taken for three candidates for exaltation, viz. Bros. Francis Knight, the Rev. Richard Morris, and Thomas Howes Turner, all of the Lewis Lodge. It proved satisfactory in each case, but in consequence of the holiday season, and from other causes, neither of the candidates was able to be present. Comp. John Jeffery Drake, of the Benevolent Chapter No. 303, was elected a joining member. The ceremony of installing the Principals was then performed by Comp. H. Garrod P.Z. 507, who placed in their respective Chairs Comps. A. Durrant M.E.Z., George Newman P.Z. H., J. Berrie J. The appointment of Officers then took place: Comps. Arthur Leared P.Z. S.E., E. B.

Grabbam S.N., H. T. Thompson Principal Sojourner, and Crowther and Goodfellow as Assistants, T. C. Speight (re-elected) Janitor. Home matters were then discussed, and one or two alterations in the bye-laws, of which notice had been regularly given, were agreed to, and the Chapter was closed. After dinner, which was very well served, Comp. Durrant, who presided, introduced the customary Loyal and R.A. toasts. Comp. Row I.P.Z. proposed the health of the Most Excellent, whom he designated as a painstaking and most worthy Companion. He referred to the happy time enjoyed by the Chapter, not only during his own year of office, but also during that of the first M.E.Z., Comp. Leared. He trusted nothing might arise to mar the good feeling that existed, and concluded by calling on all present to drink the toast and wish Comp. Durrant a prosperous year. Comp. Durrant thanked the I.P.Z. for so kindly introducing the toast. He remarked that the more he saw of human nature the more he realised his own weakness. However, of this he was assured,—that in the members of his Chapter he was surrounded by a capital set of fellows, who would strive might and main to please each other. They could never expect to go through the world without giving offence, but from this no serious result could be anticipated if they remained united. For his part, he would do all he could to promote the welfare of the Chapter, and fully realised the importance attaching to the proper carrying out of the duties that devolved on him. He concluded by reiterating their wish for a happy and successful year. The M.E.Z. then proposed the health of the Installing Principal. He described Comp. Garrod as a worthy Mason, and thoroughly competent to carry out any duty he undertook. Comp. Garrod in replying said, that after the kindness shewn him in Chapter, by offering him so cordial a vote of thanks for the little service he had been able to render, he hardly thought any further compliment was needed. Nevertheless, he appreciated this kindness, and would certainly make a note of the invitation the Comps. had given him to be present at their next installation meeting. In responding to the toast of the Charities, in giving which Bro. Durrant had gracefully alluded to the energy displayed by Bro. Fred. Binckes, Secretary of the Boys' School, that brother gave a retrospect of the progress made by Freemasonry in the district of Wood Green since the Boys' School had been established there. He referred to the foundation of the Lewis Lodge, of which he had the honour to be the first W.M. In the Lewis Lodge he had initiated many a good brother who had since displayed a warm interest in our Institutions. On the formation of the Lewis Chapter, it had been especially gratifying to him to know that one of his own initiates was selected to fill the First Principal's Chair. When from a Lodge it is found desirable to establish a Chapter, it is a sure sign of prosperity. He was much obliged to the Most Excellent for the kind things he had said in regard to his labours during the last 25 years. On looking back he could remember when his sympathies were more in favour with the Girls' School than with that of the Boys, but his zeal was at length awakened owing to the solicitations of the Grand Secretary, Bro. John Hervey, and now all present knew the position held by the Institution he had the honour to represent. He then referred to the position Comp. Row now held on the House Committee, while others present were aspiring to similar office. He was proud to see them aspiring, and assured them for his own part he never felt so satisfied as when he could look back on a day when he could record that he had done something towards advancing the welfare of the Charities, something that met with the approval of the great body to which we belong. The remaining toasts comprised the Press, responded to by Comp. Morgan; the P.Z.'s of the Chapter, to which Comps. Leared and Row replied; the H. and J.,—the M.E.Z. here remarking that when a commander has good subalterns his duties are much lightened; no better Officers could have been selected than Comps. Newman and Berrie; both were desirous to do their work, and of their capabilities there could not be any question. After a reply from each, the M.E.Z. gave the other Officers, and then the Janitor was summoned. The various toasts were interspersed by some capital songs and recitations, Comp. Garrod gave a humorous account of the arrival of a quack doctor at Dover; Comp. Harris gave in admirable style one of the Percy Legends; Comps. Thompson and Morgan also favoured the company.

Upton Lodge of Instruction, No. 1227.—Held its meeting at the King and Queen, Norton Folgate, on Friday, the 9th inst. Bros. Richmond W.M., Serjeant S.W., Francis J.W., Fenner Preceptor, Hine I.G., also Bros. Woolley, Bolton, &c. Lodge was opened. The minutes of last meeting were read and confirmed. The W.M. vacated the chair in favour of Bro. Woolley who rehearsed the ceremony of initiation in a very able manner; Bro. Richmond as candidate. Bro. Fenner worked the 2nd, 3rd, and 4th sections of the lecture, assisted by the brethren. Bros. Woolley of the Wanderers Lodge, No. 1604, and Francis of the Guelph Lodge, No. 1685, were elected members. Bro. Serjeant was appointed W.M. for the ensuing week. Lodge was then closed.

Marquess of Ripon Lodge of Instruction.—Held at the Pembury Tavern, Amersford-road, Hackney, on Monday, 12th August, at 7.30. Present—Bro. P.M. Turquand W.M., Aspinall S.W., E. Bishop J.W., McDowall S.I., Garrod J.D., Mann I.G., P.M. Stephens Preceptor, Slaiter Secretary; also Bros. Trewinnard, Lockett, J. Lorkin, Jacob, Cracknell, P.M. McPherson, and other brethren. The Lodge was opened in ancient form, and after the usual preliminary business the ceremony of passing was rehearsed, Bro. Lockett being candidate. Bro. Garrod answered the questions leading from the degree of Fellow Craft to that of Master Mason, and was duly entrusted. Lodge was then opened in the third degree, and the W.M. impressively worked the ceremony of raising, giving the Traditional History. The Lodge was resumed to the first degree, and a cordial vote of thanks was ordered to be recorded on the minutes to Bro. Turquand for the great pleasure and instruction he had afforded the brethren by his able and finished working of the ceremonies. Bros.

P.M.'s Turquand and McPherson were elected members, and Bro Aspinall selected W.M. for the ensuing two weeks. All Masonic business being ended, the Lodge was closed in due form with prayer and adjourned to Monday, 18th August, at 7.30.

Sir Hugh Myddelton Lodge of Instruction, No. 1602. Held at Bro. Wood's, Crown and Woolpack, St. John Street-road, on Tuesday, the 13th inst. Bros. Hallam jun. W.M., Hallam sen. S.W., Trewinnard J.W., W. Rowley S.D., Gibbs J.D., Rimell I.G., Peavey Preceptor, Fenner acting Sec.; also Bros. Wood, Huggins, Hirst, F. Goode, Isaac, &c. All preliminaries having been duly observed, ceremony of initiation was rehearsed by the W.M. in a manner which showed marked improvement, Bro. Huggins was the candidate. The same candidate proved his efficiency and was entrusted. Lodge was advanced, and the ceremony of passing was rehearsed by the W.M. Bro. Peavey worked the second section of the lecture, assisted by the brethren. Lodge was closed in the second degree, and Bro. Peavey worked the fourth section of the first lecture, assisted by the brethren. Bro. Hallam sen. was elected W.M. for the next meeting, after which Lodge was closed.

Eboracum Lodge, No. 1611.—The regular meeting of this Lodge was held at the Queen's Hotel, York, on Monday. Present—Bros. T. B. Whytehead W.M., T. Cooper I.P.M., J. S. Cumberland S.W., G. Balmford P.M. as J.W., J. Kay Sec., A. T. B. Turner as S.D., J. T. Sellar J.D., M. Millington I.G., G. Simpson M.C., G. H. Simpson as Org., P. Pearson Tyler, P. H. Rowland P.M., J. E. Wilkinson, J. P. Husband, J. Lackenby, Hill, Leah, &c. Amongst the visitors were Bro. C. F. Matier P.M., C. Foster P.M., Gibson, &c. A successful ballot was taken for a candidate, and Bros. Harrison, Hebblethwaite and Blackstone were raised to the sublime degree of Master Masons by the W.M., the tools being given by Bro. Turner, and the charge by Bro. Millington. The W.M. then reduced the Lodge to the first degree, and said he wished to take the earliest opportunity of thanking those brethren who had rallied round him so well on the occasion of the late American reception in York, and he especially wished to acknowledge gratefully in open Lodge the valuable services of Bro. J. S. Cumberland, without whose aid he could never have brought matters to so successful an issue as they had attained. The W.M. then presented to the Lodge, in the name of Bro. Husband, a very valuable series of photographs of the cathedrals and abbeys of England, which he said would form a really valuable collection, and was of great archaeological interest. On behalf of Bro. Turner, he also presented a curious old work on religions, which had in it many points of Masonic interest, and which would be of value to the Lodge library. Cordial votes of thanks were passed to Bros. Husband and Turner for their gifts, and Bro. Husband said he had received a most gratifying letter from one of their American visitors, in which he had referred to the gratification which had been afforded them by their reception in York by the Eboracum Lodge. The W.M. requested the Secretary to make a note of the fact, and added that when he had the pleasure of meeting the Americans at the London Banquet they had, many of them, expressed to him their very great surprise and pleasure at the magnificent manner in which they had been received by the Knight Templar Preceptory and the brethren of the Eboracum Lodge, and had said that, in the whole of their pilgrimage experiences, the day at York would stand out prominently as one of especial memory. The W.M. then proposed as a joining member Bro. R. W. Hollon P.M. 236 and P.G. Treasurer for N. and E. Yorkshire, at the same time saying that he had great pleasure in performing this office, as Bro. Hollon had shown, since the formation of the Lodge, a sincere desire for its welfare, and had, on more than one occasion, presented valuable Masonic engravings. The name of a candidate for Freemasonry was then proposed, and the Lodge was closed in ancient form. The brethren afterwards met at refreshment, and a few of the leading toasts were duly honoured. The loving cup was passed round the table, and Prosperity to the Eboracum Lodge was drunk with enthusiasm, the W.M. reminding the brethren that they had just passed the second anniversary of their consecration, and had witnessed a success which at that date they little dreamed of. In replying to The Visitors, Bro. C. F. Matier congratulated the Lodge upon the high reputation which it had already gained, both for charity and hospitality, and also upon the perfection of its working.

Unity Lodge, No. 1637.—This Lodge held its regular meeting on Saturday, the 10th August, at the De Burgh Hotel, West Drayton. The business comprised the election of Master for the ensuing year, the result proving in favour of Bro. W. Stephens. Bro. Woodward was re-elected Treasurer.

We are pleased to notice that the *Freemasons' Repository* of Providence, R.I., has almost completed its Seventh Volume. It records this interesting fact in the following words:—

Two more numbers will close the present volume of the *Repository*. Will our friends and patrons, who have not as yet sent in the amount of their subscriptions, take notice of the fact, and let us hear from them at as early a date as convenient? The amount of a single subscription seems but trifling, the aggregate of these sums, however, is quite large, and its receipt would be most acceptable and helpful. The subscribers to this magazine are a noble band of Brethren; many of them have stood by the *Repository* from the date of its establishment, and we are sure that they will respond to our present appeal. Give us a good subscription list and prompt payment, Brethren, and we will do our best to keep the *Repository* up to high water mark.

We add our best wishes for the future prosperity of the *Repository*, which is ably conducted by Brother Henry W. Rugg.

JAMAICA.

Phoenix Lodge, No. 914, Port Royal, Jamaica.—In our issue of 1st June, we reported that the district Grand Master of East Jamaica had issued instructions that a fresh election for Master must take place in June. Bro. G. P. Myers, having then served twelve months, an election took place in June, when he was duly elected. The installation meeting of this Lodge was held on 4th July, when the following Officers presided:—Wor. L. C. Hollar Master, Bros. G. P. Myers S.W., John Hall J.W., J. S. Campbell Sec., R. Thompson Treasurer, W. J. J. Rutherford S.D., G. Sexton J.D., J. Allen I.G., F. Holme Tyler. Bro. G. P. Myers, Master elect, was then installed as Master for the ensuing year, and he then invested the following Officers:—Bros. Dr. J. Tyndall R.N. S.W., W. B. Hanna J.W., G. Baylis Sec., J. S. Campbell Treasurer, H. Campbell S.D., J. Gibson J.D., H. Bamed I.G., F. W. Hollar Tyler. The following P.M.'s were present, and a goodly number of visiting brethren of the Sister Lodges:—Wor. J. C. le Hollar I.P.M. as Installing Officer, assisted by Wor. David Bamed, J. Alvanva, Henry Bamed, and B. M. Dias. On account of the able and pleasing manner in which the duties of the past year had been conducted by Wor. L. Cole Hollar, it was proposed and carried unanimously, "That a testimonial in the shape of a P.M.'s jewel be presented to the Immediate Past Master, and a committee was appointed to prepare an address to be presented, accompanied by the jewel." Other business was then transacted. The brethren and friends retired to a well spread banquet, where ample justice was done, and the usual Loyal and Masonic toasts were proposed and heartily responded to, especially the toast on behalf of our District Grand Master of East Jamaica, the Right Wor. Hon. Dr. Hamilton, who was prevented from attendance by an unforeseen occurrence. This being the only Lodge in the town of Port Royal, and being especially for the use of the Navy and Army, was well attended by brethren of those Services.

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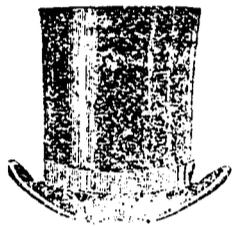
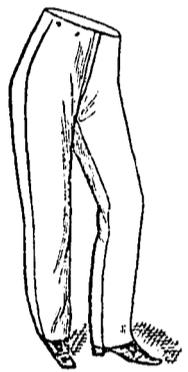
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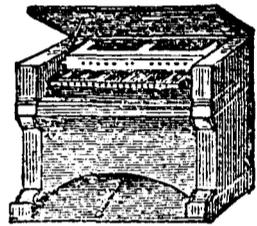
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